

Jain Dictionary By Dr. Kirit Gosalia
kirit.gosalia@gmail.com

A1

Aabhaas – fallacy
Aabhushan - ornament
Aachaar -behavior, conduct; good conduct; sacred precept; rules of conduct prescribed by the scriptures or some authority; good manners.
Aachaar Mimaanshaa - ethics.
Aacharan - conduct, behavior; character, practice, action, putting into execution.
Aachaarya – head ascetic
Achaarya Pujiyapaad Swami - was there in 5th century. His scriptural creations are: Sarvarth siddhi,(tatvaarth vrutti), Samaadhi tantra, Istopadesh, Jainendra vyaakaran, Dash bhakti.
Aadaan nikshepan samiti – careful in lifting and laying down. Carefulness in taking and placing things. Carefulness in putting clothes and other things on, To receive and place any thing whatsoever after a proper inspection and proper cleansing of dust etc - Aadaan Nikshepan Samiti
Aadaataa - recipient
Aadar - respect, honor.
Aadar - adore
Aadarniya - deserving respectful treatment, respectable,
Aadarvu - begin, undertake; receive; respect, honor; welcome; court.
Aadesh - order, command; directive; advice; [gr.] substitution of a letter or word for another; [math.] substitution.
Aadesh vashaat - subject to spoken words.
Aadhaar – container, supporter, support, prop; refuge; proof; ground, basis; [phys.] fulcrum; [gram.] receptacle, location, sense of the locative case.
Aadheya – contained, supported.
Aadhaar aadhey sambandh - mutual dependent relationship, relationship of container and contained.
Aadhaarbhut - authentic; authoritative; reliable.
Aadhi - mental anguish, psychological illness. Aakaankshaa - desire, hope; aspiration; [gr.] expectation, expected presence, of word necessary to complete a sense.
Aadhin – subjugated, obedient, submission, dominate.
Aadi -first, of the beginning, initial; chief, premier; original; of the earliest time; beginning; primary, original, cause; [math.] first term.
Aadi purush -first progenitor or ancestor of a clan or family; Vishnu; Brahma, the Creator.
Aaditya - the sun; any one of the twelve sons of Aditi; the number twelve (12).
Aadodaai - crookedness; obstinacy, waywardness; intransigence.
Aadya - first; primeval; original.
Aagaar - exceptions
Aagam – scriptural knowledge, Aagam means nature of the substance- vastu ka swabhav ko agam kahate hai. (parmarth vachanika moksh marg prakashak page 342). Principles as depicted in the scripture is known as aagam. Aagam paddhati means the tradition coming from time infinite in the past (parmarth vachanika par gurudev shri ke pravachan page 39), Vastu no

swabhav te aagam, karma paddhati te aagam, paryaay swabhaav is known as aagam. What has come down from tradition.

The written form of the nature of the universal substances as propagated by Omniscient Lord. (Ref: Shrimad Rajchandra Vachanaamrut page 761)

Aagam paddhati - where there is description of transmigration and also karma bondage. auspicious, inauspicious, inflow bondage and non living description comes then it is known as agam paddhati. In Aagam paddhati there is karma related description comes. (parmarth vachanika chapter 4 aagam and adhyaatma mein anantata).

The non living material karma and with the association of it there is inclination of infatuation in the soul is known as karma paddhati or aagam paddhati. This is the pathway to transmigration.

According to Niyamsaar (page 24 in Kaaran Shuddh paryaay book) aagam paddhati means it is the one which deals with the transient nature of the mode. Soul has capacity in its mode to make deluded state. This information is there in aagam paddhati.

Aagam pramaan – scriptural proof- jinvaani.

Agantuk - coming all of a sudden or uninvited; adventitious; strange. m. guest; traveller; chance visitor.

Aagiyo -glow-worm; kind of white juwar; a disease attacking it; a plant which causes a burning sensation if touched, ammanina vesicatoria; the king of ghosts or evil spirits, Vetal.

Aagnaa- order, command; permission, revelation, discipline.

Aagnaa aaraadhan - adoration of command.

Aagnaankit - obedient,

Aagrah - earnest desire, earnestness; importunity, pressure; strong determination; insistence; obstinacy.

Aahaarak labdhi - extra ordinary power of translocation.

Aahaarak mishra kaay yog - vibration in the soul's space points during completion of aahaar sharir.

Aahaar sangnaa - animate feelings for food

Aahaarak Sharir - assimilative body, translocational body which emanates from body of a saint at that sixth gunsthanak stage.

Aahaarak sharir angopaang - primary and secondary parts of aahaarak sharir.

Aahaarak sharir bandh - bondage of aahaarak varganaa for formation of assimilative body.

Aahaarak sharir naam karma prakrtuti - a type of physique making karmic nature causing formation of translocational body- assimilative body.

Aahaarank varganaa - a kind of karmic molecule causing body formation.

Aahaarya - brought it from out side, artificial,

Aahvaanan – invocation, invitation, desire to invite the holy one.

Aakaankshaa - desire, hope; aspiration; [gr.] expectation, expected presence, of word necessary to complete a sense.

Aakaar - form, stature, shape, self and non self substance, their attributes and modes (pravachansaar gatha 124)

Aakar - ocean,mine; storehouse, collection

Aakar granth -reference book (of information)

Aakhyaan - tale, story, (esp. mythological); legendary story.

Aakultaa – perplexity, mystified, confused, happiness associated with restlessness.

Aalamban - support, prop; shelter.

Aalingan - embrace, clasp.

Aalochan - intuition, intuitional recognition, perceptual cognition,

Aalochanaa - ;soul’s experience of separation from the fruition of karma in present state, self criticism, confession, the report of sin committed.

Aalochanaa praayaaschit - repentance for self criticism

Aalochanaa shuddi - modification by criticism.

Aalochavu - to know and not to join in the fruition of karm a. - embrace, clasp.

Aalochit - one who has confessed his faults,

Aalok - prakaash, light,

Aamnaay -the Vedas; the Vedas inclusive of the Brahmanas, the Upanishdas and the Aranyakas; religious sect or doctrine; good manners, etiquette; tradition, usage.

Aanayan -bringing; sacred-thread ceremony.

Aanth drasti - eight stages of personality growth. Eight stages of evolution.

Aanupurvi naam karma - migratory form of body karma.

Aapadaa - calamity; danger; sorrow; difficulty.

Aapt– authentic, related; connected by consanguinity or affinity; reliable, trustworthy; authoritative; obtained, acquired. m. trustworthy, reliable, authoritative, person.

Aapt kise kahate hai? Who is called the trustworthy soul? Jo pratyaksha gnaan se samast padartho ka gnaataa (sarvagna) hai aur param hitopadeshi hei, vah aapt hai. One who has knowledge of all the objects with his direct knowledge (experienced knowledge) and one who gives discourses for helping others is known as trustworthy soul - aapt. Arihants are aapt.

One who knows all the universal substances and then lets others know about the nature of these substances in right manners is “aapt”. (ref. Shrimad Rajchandra Vachanaamrut page 761)

Aapt is the one who has obtained complete passionless state and also is all knower and giving discourses to others to further their spirituality is known as aapt. Vitraagi, sarvagn ane hitopadeshi ne aapt kahevaay chhe. He is without 18 faults like hunger thirst etc. (Ratnakand Shraavakaachaar slok no 5)

Aapta mimaanshaa - The creation of the scripture by Swami Samanthbhadra. It describes Tirthankar’s sarvagnataa and also syaadvaad principles are explained.

Aaraadhak - one who is worshipping, worshiper, aspirant

Aaraadhan - adoration, worship; propitiation.

Aaraadhanaa – adoration, worshipping, worship; service.

Aaraadhya - one who gets worshipped.

Aarambh - beginning, start, commencement; preparation; undertaking, to inflict violence to animal, to perform act of violence, wherever is aarambh, there is parigrah. Aarambh and parigrah are ekaarth vaachi.

Aarambh samaarambh - to inflict violence to animal is aarambh and to acquire the material to inflict violence is known as samaarambh

Aarop - imputation, accusation; charge of guilt.
Aaropan - attributing the properties of one thing to another; accusation, charge; founding, establishing; planting.
Aaropavu - attribute the properties of one thing to another; ascribe; put a false charge on, accuse; string, thread, beads etc.; insert; plant, implant; apply, devote.
Aaropi - the accused.
Aaropit - aupaadhik rupe, altered inclination due to alien belonging,
Aarthic - prayoan, motive,
Aartra - pain, trouble.
Aartra dhyaan - painful meditation.
Aartra dhyan - painful concentration, mournful concentration
Aaryaa - respectable woman, woman of a noble family;
Aaryaahaa - tirthankar, gandhar, acharya, upaadhyaay, muni, pancham gun sthan varti shraavak, samkiti jiv.
Aarya - noble person, civilized person, virtuous person.
Aarya bhumi - place where noble persons live.
Aaryikaa- female ascetic.
Aasaadan - denial, disregard for knowledge.
Aasakti - attachment, deep love.
Aasan - posture.
Aashankaa -doubt, suspicion; apprehension
Aashcharya - surprise, wonder; wonderful incident, miracle, marvelous,
Aashcharyakaarak - surprising, wonderful.
Aasrav - inflow,
Aasravan - coming, arrival,
Aasray - shelter, refuge, support, temaa tenaathi thaay chhe ane par thi nathi thaatu
Aashray rup- supporter.
Aasrit - dependent
Aasthaa – leaning
Aashray – refuge, shelter, support
Aastikya - faith in Omniscient lord, holy scriptures and enlightened true teachers.
Aatap - warming light
Aastikya – faith in the omniscient lords.
Aasvaad -tasting; enjoying, eating.
Aataap - inauspiciousness , paap.
Aatmaangul - a finger measurement, 108th part of full height of man,
Aatmaanubhav - self realization
Aatmaanupaalan - to protect the soul by perpetual judgements.
Aatmaanushaasan - self discipline,
Aatmaarathi – aspirant for soul
Aatm aadhinataa - self dependency
Aatm aashrit- based on soul
Aatm bhaava – dispositions of the self, aatma tatva.

Aatma bhraanti -Regarding the nature of the soul one having delusion, error, mistake, wrong notion, false idea; suspicion, doubt, mirage, swarup nu ayatharth gnaan ej bhraanti chhe.

Aatm bhut – integral, identical, integral virtue, self natured, indigenous quality

Aatm brahm - omniscient lord, all knower soul.

Aatma chikitshak - self doctor, one who cure one self.

Aatma darshan - self intuition, introspection,

Aatm dhyaan – engrossed in self meditation, self consciousness,

Aatma dravya - soul substance,

Aatm gat - self subjective, Characteristics of the soul,

Aatma ghaat - suicide,

Aatma gn - those having knowledge of the self soul or having complete spiritual knowledge,

Aatm gnaan – self consciousness., knowledge of the soul,

Aatm gnaani – self enlightened.

Aatm hatyaa - suicide

Aatm hanan - self deterioration

Aatm hit – welfare of the self, benefiting self,

Aatm jaagruti - alertness about true nature of soul. Aayaam - to spread, to increase.

Aatm kalyaan - happiness for soul, prosperity of soul, welfare of soul, well beings of soul

Aatma laabh - the substance which has existence. This existence is of two types: eternal and transient.

Aatm linataa – self absorbedness.

Aatm maya - nij swarup, own natural self,

Aatma mukh hetvaabhaas - a fallacy in expressing self, swa vachan baadhit e.g. my mother is childless,

Aatm nindan - self condemnation,

Aatm nishth - concerned with self subjective, engrossed in the self, experiencing the true nature of the self.

Aatm parinaam - subjective mode of the soul. modification of the innate form,

Aatm prabhaavnaa - influence of the pure soul.

Aatm pradesh - space points of soul,

Aatm prashansaa – praising one self, self praise,

Aatm pratipatti - knowledge of the soul. to know the self.

Aatm pratiti - self intimation, path to salvation,

Aatm pratyaksh - self perception by soul, introspection,

Aatm pravaad - a type of scriptural knowledge, 7th purva out of 14 in which there is detail description of the soul substance.

Aatm raksha - deities who are like body guards

Aatm rakshaa - self restraint from karmic bondage,

Aatm rakshit - self protected, a type of special heavenly deity - lokaantik dev.

Aatm saat - assimilated or absorbed knowledge,

Aatm samaadhi - self absolute meditation,

Aatm samvedan - self intuition, self experience,

Aatm samutth - something - bliss or fault originated from soul.

Aatm samvitti - spiritual intuition, a substitute name for nischay moksh marg,

Aatm sanskaar - self improvement,
Aatm sham - self subdue, self conquerer,
Aatm shraddhaan - self respect with self devotion,
Aatm sukh -spiritual happiness or joy.
Aatm swaasthya - steadiness in spiritual health and behavior,
Aatm swabhaav - real nature of the soul. self form of soul,
Aatm swarup - self - form of soul.
Aatm swasthya - steadiness in spiritual health and behavior.
Aatm tatva - vitaraagi swabhaav roop parinaman, the passionless mode of the eternal true nature of the self is aatma tatva, aatma bhaav., swa samay, soul,
Aatm vaad - a doctrine of identity regarding pervasion of soul every where.
Aatm vaadi – believer in the self.
Aatm vadh - suicide,
Aatm vash - self controlled,
Aatm vikaash - self upliftment,
Aatm vyavahaar - conception of self consciousness,
Aatm yagna - a supreme sacrifice act of purifying soul,
Aatmakhyaati - a treatise written by aachaarya Amritchandra. in this scripture there is commentary of Samaysaar and has been presented in sanskrit. The literal meaning of this word is identification (khyaati) of soul or to highlight of soul.
Aatmic sukh - spiritual pleasure or bliss.
Aatmiy swarup - self form of soul
Aatmiyataa -sense of belonging to oneself; self-identification; individuality; self-consciousness; egotism.
Aatmoplabdhi - achievement of spiritual stage of soul.
Aatmottpann - internal bliss.
Aatur - desirous.
Aatyantik kshay - annihilation of karma
Aatyantik Suddhi - utter purity of soul Aayat - mode. Aatmashraya - selfness.
Aayu - duration of life
Aayu karma - life span determining karma.
Aavaagaman - transmigration, arrival and departure.
Aavali - countless samays make one aavali.
Aavali - a measure of time, a time unit
Aavali uday - fruition of karma in avari.
Aavali vrund - a set of avaris.
Aavaran - lid, cover; obstacle, obstruction, veil, obscuration. shield, covering, shield,protection
Aavartan - moving round and round; repetition, repeating; reading or reciting (some book, etc.) again and again.
Aavashyak - essential duties. householder has six essential duties: worshipping god, serving monks, self study, self restraint, austerity and charity. Jin puja, guru sevaa, swadhyaay, sanyam, tapa and daan.
Aaveg - force, vigor; agitation; distraction; vehemence; passion; haste, impatience; momentum.
Aavesh - vigor, force; exuberance of feeling; anger, fury; passion.

Aavirbhaav - appearance, manifestation; birth, incarnation, pragatikaran, avtaar, janma, Avirbhav, emergence, appearance,

Aavrutt - covered, bended.

Aayat - length. in sequence e.g. modes., extended, large,

Aayat saamaanya samudaay - substance having eternal infinite modes, trikaali paryaay no samudaay.

Aayat vishesho - eternal modes. modes of past present and future.

Aavashyak karan - see aayojya karan.

Aayojikaa karan - see aayojya karan.

Aayojya karan - With extraordinary spirituality one is in auspicious activities, soul is looking interiorly to expend his own auspicious karma.

Abaddh nokarma - non bonded quasi karma

Abaadhaa kaal - after karma bondage there is certain time that karma will not come in fruition and that is its abaadhaa kaal. For example if the karma are bonded for one krodakrodi saagar the karma will not come in fruition after bondage for 1000 years, non fruition state in karma after bondage.

Abaadhaka – unrestrained, unimpeded, etymology

Abaadhit - unimpeded, unobstructed, innocent, without any obstruction, irrefutable, undeniable.

Abadhha spasta - not bonded, not touched

Abhaavaabhaav shakti - because of this power present in a given substance, a mode which is not suppose to be present at a given time, does not come. 38th shakti. At the time of present right faith mode there is absence of the wrong faith mode is abhaavaabhaav.

Abhaav – non-existence, negative aspect, non-being, negation. there are four types: praag abhaav- prior non existence, pradhvansh abhaav - future non existence, anyonya abhaav - mutual non existence, atyanta abhaav - absolute non existence, na hovu te, not to be,

Abhaav bhaav shakti - Due to this power present in a substance, the mode which is going to come in future does come at a prescribed time. 36th shakti. In the past there was absence of right faith mode and at present time this right faith mode is generated. This is abhaav bhaav.

Abhaav shakti - Due to this power, in each substance, besides the present mode, there is no other mode arising. - 34th shakti. At present there is mode of right faith and there is absence of wrong faith of the past and also omniscient mode of the future in this present time is abhaav shakti.

Abhakshya - not fit to be eaten; prohibited as an article of food.

Abhakti -want of confidence or trust, distrust., avishwaas, ashradhhaa.

Abhavya jiva – one, who is not capable of liberation, unable to liberate from the mundane existence.

Abhed – indivisible, unity, identity, without difference or distinction; identical; similar; undivided. identity, oneness; absence of difference of distinction; similarity, non duality

Abhed – identity, compactness, closeness, identical, Abhed in samaysaar is used mainly in the form of modal perspectives. Even though modes and substance are two separate things as per their own characteristics are conceded. Substance

is eternal truth and mode is transient truth. But at the time of self experience, there is identical form is seen. There is no difference of mode and substance perceived. This is abhed. It is from modal perspective. Akhand is from attributes perspectives and abhed is from modal perspectives.

without difference or distinction; identical; similar; undivided. identity, oneness; absence of difference of distinction; similarity, non duality, indistinct, identity, uniformity.

Abhed Bhaav - feeling of identity.

Abhed Bhaavanaa - feeling of identity.

Abhed drasti - identical perception,

Abhed maarg - path of monism.

Abhed vaad - monism.

Abhedya - impenetrable, that can not be pierced; impervious.

Abhidheya – to be expressed, to be spoken, to be mentioned, signification, meaning, subject matter, vivakshaa, kathani kahevaa yogya panu, to be designated, to be expressed, to be named, signification, meaning.

Abhignaan - recognition; remembrance, recollection; sign or token of recognition.

Abhikshan Gnaan upyog - the attentive consciousness occurring after right faith,

Abhilaashaa -great longing, strong desire; ambition

Abhilaashi - desirous, longing,

Abhimat - desired, desirable; dear, liked, agreeable; approved, acceptable.

Abhimukh -with face turned towards, facing; disposed or inclined to; going near, approaching, approaching puberty, marriageable disposed to, intended to, ready for, in the direction of, in front of, in presence of,

Abhimukhibhuta - being in presence of, being favorable to,

Abhimukhikaran - turning the face towards, addressing,

Abhimukhikri - to turn the face towards, address, to to cause to turn face towards, push forward

Abhinandan - congratulation, felicitation, felicitous eulogy; approval.

Abhinandaniya - deserving congratulation, applause or approval.

Abhinandavu - congratulate, greet; rejoice at, take delight in.

Abhinibodh - mati, smruti sangna and chintaa all four are known as abhinibodh. Abhi means specific- vishesh and nibodh means knowledge, mati gnaan, perceptual knowledge.

Abhinibodhik gnaan - mati gnaan.

Abhinivesh - abhipraaya, motive, intention, purpose, firm attachment, devotion; being wholly absorbed in, absorption; determination; obstinacy, inner intentions.

Abhiniveshik - irrational, vivek rahit, nyaay viruddh.

Abhinn - unbroken, whole; not separate or different, identical; one, one and the same; whole.

Abhipraaya – motive, intention, meaning ,opinion; purpose, intention, intended meaning, sense, motive, Ansh mein anshi kaa aarop karnaa. To put accusation for a main substance by seeing its one part only, Abhipraaya word is used in Dhavalaa granth as follow: One knows the substance fully in the form of pramaan- complete knowledge and then to determine the nature of the substance from one angle is known as abhipraaya or naya. - pramaan se gruhit

vastu ke ek desh me vastu ka nischay karnaa hi abhipraaya hai. Pandit Todarmaji in Moksha Maarg Prakaashak uses the word abhipraaya as faith and conviction - shraddhaa and pratiti

Abhipret - ist, meant, intended; desired, wished; accepted, approved.

Abhishek- anointment, sprinkling or bathing with holy water; bathing, ablution; coronation, annointment

Abhisht - praiseworthy

Abhisinchan - abhishek, annointment,

Abhokrutva - power of non indulgence.

Abhraanti - non illusion.

Abhut - non existent, not true, not real, false.

Abhutaarth - unreal, improbable, untrue, wrong,

Abhutaarth naya - nature of practical point of view, vyavahaar naya, asatyaaarth naya, upchaar naya, asuddh naya,

Abhyantaar pratipatti - to illuminate the self.,

Abhuti - na hovu te, not to be,

Abrahmacharya -going away or deviating from the right course; adultery, unchastity; lapse from duty;

Abudhdhi gochar – cannot be perceived at the intellect level

Abuddhi purvak raag - unintentional passions. non perceivable passions, non perceivable toxic emotions

Achala – everlasting, immutable, action less, immovable.

Achala – immutable, everlasting, indisputable, absolute, undeniable.

Achalata – being immobile.

Achar - non movable objects.

Achelak - one without any clothes, one who is naked.

Achet -inanimate, without life; unconscious.

Achetana – non consciousness, insentient, material, inanimate, non metal,.

Achintya – inconceivable, incomprehensible, inconceivable form or action

Achchhindhaaraa - non stop flow.

Achyut - not fallen or moved from its place; firm; imperishable, steady. m. God Vishnu.

Adbhut -wonderful; extraordinary. miracle; wonder, wonderful thing.

Adad -अदद मल्ल kind of pulse, black beans, phaseolus radiatus

Adatti - selfish.

Adhdhaasamay - smallest unit of time, the time substance.

Adhah karan - beginning of process of self meditation through which the soul attains to some degree of purity leading to self realization.

Where the dispositions of prior and posterior moments are uniform, it is called Adhah-Karana (slow progressive thought activity). For example, the dispositions of some particular Jiva in the first moment of that Karana were having less purity; afterwards, moment after moment, the purity in dispositions went on increasing infinite times progressively. And whatever types of dispositions he may be having in the second-third, etc. moments, similar dispositions can be found in some other Jiva in the first moment and the purity

indisposition's of these other Jivas maybe increasing moment after moment infinite times progressively in comparison to the first Jiva. Such is the state of dispositions in Adhah-Pravritti Karana.

There, the duration of Adhah-Karana is one Antar-Muhurta wherein four essentials take place:

- (i) moment after moment infinite times by one Antar-Muhurta at every moment, this is Sthiti- Bandhaapasarana (reduction in duration of bondage),
- (iii) the fruition of auspicious Prakritis (karmas) goes on increasing by infinite times more at every moment and
- (iv) the fruition-bondage of inauspicious Prakritis goes on decreasing by infinite part at every moment; thus the four essentials take place.

Adharm - unrighteousness; irreligion; impiety; sin, wickedness; immorality; injustice; that which ought not to be done, the reverse of duty; action of conduct contrary to scriptures.

Adhigam- acquisition of knowledge by external sources, acquisition; getting; study, knowledge, mastery; acceptance.

Adhigamaj - right faith derived from teaching or other's preaching

Adhikaar -authority; power, domination, control; ownership; right, title; privilege; claim; ability, competence, qualification or authority for performing certain duties, etc.; jurisdiction; position, dignity, rank; section; chapter; head of governing rule which exerts a directing influence on other rules.

Adhikaar kshetra -sphere of authority, jurisdiction.

Adhik -more; additional. figure of speech allied to hyperbole

Adhik maas -additional, extra, month; intercalary lunar month recurring after an interval of 32 months, 16 days, one hour and 36 minutes (also called)

Adhikaran - locus, substratum, the place in which the cause operates, it is the one whose help is needed to perform the deed. One's support is needed to perform the deed is known as adikaran-jena adhare karya thay te, supporting stage, basis of action, supporter, receptacle, place; sense of location, locative case; government of grammatical relation; authorization; court, tribunal.

Adhikrut -appointed; authorized; possessing authority, authoritative.

Adhamaadham - meanest of mean.

Adhipati - king; superior; governor. editor of a newspaper

Adhisthaan -place of residence, abode; support; power; dignity, resting place for idol, plinth outline, Establishment

Adhruv - transient, non eternal, impermanent

Adhyaas - misunderstanding, Abhipraya, motive, intention, meaning opinion; purpose, intended meaning, sense, erroneous transposition of attributes. Please also see the appendix at the end of the dictionary. Adhyaas is the fault of knowledge. Adyaas is explained in Hindi under the heading of Adhyaas, Adhyavasaay, Adhyavasaan.

Adhyaatma – spiritual conduct, Aatmaa no adhikaar te adhyaatma, suddh chetnaa paddhati te adhyaatma, Adhi means to know and aatm means self. To know the self, to know the soul is adhyaatma.

Bruhad Dravya Sangrah gatha 57 it says that “Religious activity involving the true nature of soul and which is devoid of reflective thoughts of wrong belief and inclination of attachment and aversion, is known as adhyaatma.

मिथ्यात्व, रागादि समस्त विकल्प जाल के त्याग से स्व शुद्धात्मा में जो अनुष्ठान होता है उसे अध्यात्म कहते हैं

relating to soul or God; spiritual. knowledge of the soul or God; the Supreme Spirit relation between the supreme and the individual soul.

Adhyaatmic - metaphysical.

Adhyaatma apexaa - principles on the basis of spiritual conduct.

Adhyaatma no vyavahaar - one takes refuge within his eternal true nature of the self and thereby obtains right faith and right knowledge.

Adhyaatma paddhati - where there is description for pathway to salvation. where there is description for pure nature of the soul. nature of the pure soul, stoppage, shedding, liberation description comes in adhyatma paddhati. In Adhyatma paddhati there is description for pure nature of the soul comes (parmarth vachanika hindi chapter 4 aagam and adhyaatma paddhati ki anantataa) The eternal pure nature of the self and with attention focused on it, when there is pure modes occurring then it is known as suddh chetnaa paddhati or adhyaatma paddhati. This is the real path to salvation.

According to Niyamsaar scripture, (page 24 Kaaran shuddh paryaay book)

adhyaatma paddhatti means one dealing with the eternal pure consciousness state. this is the innate nature of the eternal soul substance.

Therefore it is been called as “Aatmaa kaa adhikaar”. Aagam paddhati describes the soul’s transient modal relationship.

Adhyaatma sthaan - because of interference of physical objects false feeling of oneness with external objects, thoughts of liking and disliking associated with wrong belief, emotions, desires, volition responsible for karma bondage, energy bond of karma, With the intensity of passions the bondage of karma gets intensity of fruition with certain strength. This is anubhaag bandh or adhyavasaan sthaan, all thoughts and feeling with the sense oneness with the external things like body etc. is known as adhyavasaan sthaan.

Adhyavasaan – determinate cognition, thought condition, determination, identification, identity; absorption, state of uncertainty of soul due to ignorance. अध्यवसान को चारित्र का दोष कहते हैं। (see detail write up on Adhavaasaan and adhyavasaay in Hindi by Arunji Pandit from Jaipur - in my documents.)

Adhyavasaan is explained in Hindi under the heading of Adhyaas, Adhyavasaay, Adhyavasaan in the appendix of this dictionary.

Adhyavasaan naa udayo - deluded state of inclination of attachment and aversion, raag dwesh naa vikaari bhaav. (samaysar stanza 217)

Adhyavasaay - mental efforts, temperament, volition which causes karmic bondage, desire to know, jaanvaani ichchhaa. To know is the nature of the knowledge attribute. Siddh is knowing whole universe. But transmigratory soul has desire to know. This desire is the reason for perplexity. So desire to know is the adhyavasaay. mithyaa abhipraay is adhyavasaay.

अध्यवसाय को मिथ्या अभिप्राय कहते हैं। इसलिए मिथ्या अभिप्राय को भी श्रद्धा कहते हैं

Adhyavasaay is explained in Hindi under the heading of Adhyaas, Adhyavasaay, Adhyavasaan in the appendix of this dictionary.

Adhyavasaay sthaan - place obtained by the results of karmic bondage,
Advaita - single, non dual, non duality, identity, of uniform nature.
Advaita bhaav - absence of duality, unity.
Advaitvaad - monism.
Advesh - freedom from prejudice, absence of hatred, affinity, non antipathy,
Advitiya - matchless; unique.
Agaadh samyag darshan - wavering serene vision.
Agaari - householder.
Agarhaa - non confession in front of master.
Aghaati karma - non destructive karma.
Agitaartha - non adapt, ignorance of scriptures.
Agnaan - nescient, ignorant, spiritual ignorance, karma chetna and karm phal chetna
both are agnaan rup hai.
Agnaan chetna – nescient conscious, karma and karma phal chetna.
Agnaan bhaav - ignorant inclinations. alien directed inclinations, inclinations directed to
the alien objects.
Agnaan may bhaav - alien directed inclinations, inclinations directed to the alien objects.
Agnani - spiritually ignorant being.
Agnaanik mithyaatva – Wrong belief due to indiscrimination
Agochar - beyond the reach or comprehension of the senses; imperceptible; [ka.]
where one cannot, would not like to, put his foot.
Agraahya - non assimilable.
Agraahya varganaa - non receivable molecules
Agruhit mithyaatva – inborn wrong belief
Agruhit mithyaatva – inborn wrong belief
Agupti - non protection, non secrecy, fear of disclosure of what is kept in secret,
Aguru laghu –not too heavy, not too light,
Aham bhaav -egotism; pride, egocentricity, self interest, selfish,
Aham buddhi - pride, haughtiness, “This is me” belief is aham buddhi
Aham panaa -egoism; pride, Faith, shraddhaa,
Ahamindra – non graded celestial beings
Ahankaar - to be proud of self, ego
Ahetu - fallacy.
Ahetuk - without cause or motive, condition less, not rooted in tendencies, akaaran.
swatahsiddh, exists due to self only.
Ahitkar - harmful, injurious; causing loss.
Aho - expressing surprise, praise, compassion, sadness, etc.; pref. good, much, etc.
Ahobhaav - feeling, sense, of wonder; praise, eulogy.
Ahohe - expressing surprise, praise, compassion, sadness, etc.; pref. good, much, etc.
Aishwarya – power, sovereignty, overlordship; divinity; supremacy; greatness;
grandeur, opulence. sameness, identity, an aggregate,
Aikya - oneness, unity, harmony,
Aitihya - history,

Ajaagrut - non alert.

Ajanma - never to take birth again.

Akaam nirjaraa – disintegration of mature of karma, savipak nirjara, involuntary shedding of karma

Akaam nirjaraa – involuntary dissociation of karma, desire less disintegration.

Akalank - innocent, spotless; without stigma or blemish; clean; pure.

Akalank dev - Was there probably in 8th century. He is considered as the creation of Jain Nyaay. He created Rajvaartik(first tikaa on Tatvaarth sutra), Bhashya, Tatvaarth Vaartik, Nyaay Vinischya (description about Jain Nyaay),

Akarma - non functional, pure meditation,

Akarma bhumi - land of enjoyment.

Akaaran - without cause, causeless; aimless; (of quarrel, attack, etc.) without provocation.

Akaaryakaaranatva Shakti - soul's power of non doer ship and causeless ness.

Akartaa - non doer.

Akartavya - non performable duty

Akartutva - attitude of not doing some thing, attitude of non doership, one of the 47 powers of soul.

Akhanda – indivisible,unbroken, undivided; whole, complete., As such from quality perspectives attributes and substance are two separate things from absolute point of view. But Soul substance is with knowledge and knowledge is with soul. This way they both are in indivisible nature. Akhand is from attribute perspective and abhed is from modal perspectives.

Akhed - tirelessly, happy, non weariness.

Akinchitkar - inert, indirectly active, useless, innocent .

Akram - not in a sequential order.

Akrutrim - not artificial, natural; not feigned, sincere; genuine, true.

Aksha - gnaanendriya, pavitra gnaan, Pure knowledge, die (in playing); bead of a rosary; axle of a wheel; axis of the earth; [at the end of a compd.] eye; [geog.] angular distance of place either N. or S. from the equator; organ of sense; [math.] any of the imaginary axes at right angle to one another for determining the position of a point in space, physical senses. one who knows is aksh - i.e. soul.

Akshar shrut - alphabet scripture. Three types:

1: Samyak Akshar -Shape of the letter. The script or alphabet

2: Vyanjan Akshar: sound of the letter. In other word, the spoken letters.

3: Labdhy Akshar: possessed only by one who is competent to learn alphabet i.e. akshar labdikaa, and can be possible through all the five senses and mind.

Ref: Nandi sutra.

Akshaya – non decaying, inexhaustible; imperishable

Akshaya pad -liberation, moksha.

Akshepa - non distraction

Alankaar - ornament; embellishment; figure of speech; melodious arrangement of notes.

Alaukik – unusual, supernatural, rare.

Aling grahan - beyond inferential mark, : which is not absorbed by any sensual organs, the one which is been accepted by true nature of the self and not by any sense organs., soul cannot know through the signs of alien things. soul can not be realized with inference based on the sense perception, soul can be realized without any mark - linga. Linga means sense chih. realization without any external mark or symbol.

Ling means inference- anumaaan, Grahan means to know. Aling grahan means soul is the object of the direct experiencing. Therefore it can not be known by inference.

aling grahan 20 bol: 2+3+1+5+6+3 =20. Pravachansaar stanza 172.

2- Indriya related

3 - anumaaan related

1 - swa samvedan related

5 - upyog related

6 - ling- chih related

3 dravya, gun paryay related

Aling graahya - can not be accepted through alien things.par thi grahya nathi te,

Alipta - not besmeared, unstained; unattached, detached.

Alpagna - knowing very little, shallow.

Amal - clean, clear; free from impurities, pure.

Amar - immortal, deathless. god.

Ambuj - Lotus.

Amehnaakar - sarva vyapak. extended in the whole universe.

Amlaan gnaan - pure, perfect, omniscient knowledge

Amogh – immutable, inflexible, permanent, established, lasting, enduring, steadfast.

Amudh - non perplexed, non infatuated,

Amudh drashti – Non-stupidity in the omniscient lords, scriptures and enlightened teachers.

Amurta – non corporeal, without form.

Amurtatva – imperceptibility

Amurtatva – imperceptibility.

Anaabhog -During an on going resolution - pachchakhaan- if I forgot about my resolution and also by mistake broke the resolution ahead of prescribed time

Anaachaar - excessive attachment to the pleasure of the world.

Anaadar - disrespect,

Anaadi - never was born,never been created, beginning less,

Anaadi anant - Which has neither beginning nor end, eternal

Anaadi nidhan – neither beginning nor end, eternal

Anaadi saant - beginning less but with end

Anaachaar - misconduct, complete violation of observing vows,

Anaacharniya - that which is prohibited or forbidden,

Anaagaadh - chronic,

Anaagataa vikshan - anticipation,

Anaat - future time, (Atit - past, Pratyutpann - of present time, vartmaan kaal no,)

Anaat pratyakhyaan - renunciation for future,

Anaahat -not beaten, unhurt; not used, unbleached, new; not produced by beating or striking.

Anaahat naad -such self-originating sound heard by the yogis or mystics.

Anaakaanksha - mortification (freeness) from worldly desires,

Anaakaanksha kriyaa - to disobey the prescribed jaina discipline,

Anaakaar - indeterminate, formless, a type of renunciation,

Anaakaar upyog - by (the help of) senses, mind and visual (conation) detail-less apprehension of substances lasting for one antar muhurt is attention without form, indefinite consciousness attentiveness, darshan upyog, saamaanya upyog

Anaakul – not perplexed, not confused, calm, self possessed, happiness without restlessness, calm, consistent, serenity. peace; quietude; composure, super sensuous bliss.

Anaakul aanand - super sensuous bliss.

Anaarya - non virtuous person, non civilized person.

Anaasanga - non attachment.

Anaath - orphan,

Anaatmaa - person without knowledge of the self; one who has not restrained his self. non soul entity, selflessness, corporeal, destitute of spirit, non self, different from soul

Anaatmataa - selflessness, deprived of soul.

Anaatmabhut - non integral, non self alienable.

Anaatma panu - non self state.

Anaatmagn - destitute of spiritual knowledge, one without spiritual knowledge

Anaatmak - unreal

Anaatman - not self, another, something different from soul

Anaatmavaad - doctrine of non believing soul.

Anaatmaa - selflessness, deprived of self.

Anaatmabhut - non self alienable, non integral.

Anaatmavaad - doctrine of non believing in soul.

Anaatmya - impersonal, want of affection from one's own family,

Anaayaase - without difficulty, easily.

Anaayatan – worthless places of false religion, perversity, wrong perception, non receptacles, aayatan means place to stay an means non, place where monk cannot stay eg, movie theater or the house of prostitute.

Anabhipret - non desired. unintended; non wished; unaccepted, unapproved.

Anabhivyakt - implicit, non expressed,

Anabhivyakti - non manifestation,

Anadhyavaasaaya – inconclusiveness, indecision, inattention, indeterminate cognition, uncertainty e.g. to know in indecision about touching the grass while walking.

Anadyatan - a tense either past or future, no applicable to present.

Anagh - sinless, pious.

Anagaar – homeless ascetic

Anagaar dharma – the rule of life prescribed for the monks.

Anagaar - homeless ascetic.

Anagaar dharma - The rule of life prescribed for monk

Anagaar dosh - eating with great avidity

Anagaar ling - insignia adopted by homeless ascetics.

Anang - bodiless, incorporeal. god of love, Cupid, sensual pleasure and enjoyment,
kaam bhog

Anal - fire; anger; kind of imaginary bird.

Analysis - analysis is the process of braking a complex topic or substance in to
smaller parts so as to gain better understanding.

Anang -bodiless, incorporeal. god of love, Cupid.

Anant - infinite, will never be dead. can never be destroyed, similarity of infinite can be
given as follow: When one divides 10 by 3 then it will be 3.3333333333 etc.

These three after decimal point will be there for infinite time but still it will not give
total answer to what is the real number of 10 divide by 3. This is infinite.

Anant aanand – infinite bliss

Anant mo Bhaag - infinitesimal part.

Anant virya – infinite power

Anantaanubandhi - passion leading to endless mundane existence, intense
passions causing binding with worldly affairs infinitely.

Anantaanubandhi chatuska - four passions leading to endless mundane existence.

Anantar - nearest.

Anantar purva kshan varti paryaay - immediately prior transient mode in a substance.
mode, which itself is transient in nature and which comes immediately prior to
the present mode

Anant Dharmaatmak - with infinite component elements of its own.

Ananvaya - lacking in positive concomitance, unconnected.

Ananya - Identical, not separate or different; matchless; devoted or loyal to one only,
unique, entire devotion, inseparable, not separate or different;

Ananya bhaav - uniqueness; identity; exclusive devotion to one

Ananya parinaam - inalienable modes, modes which remains identical to the
substance, unable to separate modes from substance.

Ananyak - not other than itself.

Anapohatvaa - not to have entire separateness.

Anapvartaniya aayushya - the life span can not be reduced. one with long life span

Anarghya – amulya, priceless.

Anarpit - viewed from other stand point, without any devotion, not giving prominence
from one point of view, secondary importance,

Anarthaantar - unity, abhinn, ananya, identical.

Anarthaantarbhut - to be in unity, to become abhinn, to be ananya, to be identical.

Anarth - purposeless,

Anarth danda vrata - purposeless violence limitation vow

Anashan - fasting

Anavadya - nirdosh, innocent, blameless, virtuous, innocent, perfect, abaadhya,
without any hinderance.

Anavarat - continuous, incessant, uninterrupted

Anavasarpini siddh - liberated soul from videh kshetra. (there is no ascending or descending time cycle in videh kshetra)

Anavasthaapya - a type of repentance, Parihaar praayaschit kaa ek bhed,

Anavastha - infinite regress, a fault which is always followed.

Anavasthit - transient, unlimited, indefinite, a type of clairvoyance knowledge, multiplicity, anek,

Anavasthit - transiency,

Anavardhyut - giving up irregularity of food intake,

Anavardhyut anashan - Austerity related to fasting of desirable things, without the wish for future enjoyments,

Anavardhyut kaal anashan - Fasting unto death time.

Anavasthaa - infinite regress, a fault which is always followed,

Anavasthaapya - a type of repentance, parihaar praayaschit kaa ek bhed,

Anavasthit - a type of clairvoyance, avadhi gnaan kaa ek bhed,

Anavidhi - unlimited, infinite

Anekaakaar - many shapes, many forms,

Anekaantaatmak - multi faceted ness, property of having many aspects and modes, substance's many attributes, modes and many of its components elements - dharma.

Anekaant - anek dharma, all the component elements of the substance, which includes substance, its infinite attributes and its all modes.

Anekaant – Relative pluralism, non-absolution, many fold point of view, mutually contradictory things present in a substance e.g permanency and transitoriness, multiple point of view, it is non absolutism - which is established by pramaan and naya. it is non absolute as comprehended with the help of comprehensive knowledge - pramaan and is becomes absolute when a partial point of view - naya- is applied to it. According to Purushaarth Siddhi Upaay book verse 2: Anekaant means the negation of the absolutism of existence, non existence permanence and momentariness.

Anekaant swarup panu - see anekaantaatmak above.

Anekaantvaad - relative pluralism, non absolution,

Anek - more that one, many.

Anekpanu - to be in multiple forms.

Anekatva - variety, multiplicity, multiplicity,

Anekatva dosh - absence or lack of unity as a fault in logic. Anektaa - variety, multiplicity.

Aneshanaa - lack of carefulness in searching for food.

Anga – components,original scriptures as propagated by Omniscient Lord.

Anga - twelve anga- original scriptures as propagated by Omniscient Lord (see also appendix)

- 1:Aacharang: Muni Dharma 18,000 verses
- 2: Sutra Krutaang For Worshipping – aaraadhanaa 36,000 verses
- 3:Sthaanang Description of six substances 42, 000 verses
- 4: Samvaayaang 1,64,000 verses. Substance, area, time and intentions of a substance's description- dravya kshetra kaal bhaav varnan

- 5: Vyakhyaa Pragnapti- Bhagwati sutra. 2,28,000 verses Living being's existence and non existence description- asti nasti varnan
- 6: Gnatru Dharma Kathaan 5,56,000 verses. Direct disciple of Lord asking questions about the nature of soul etc substances.
7. Upaasakadhya 11,70,000 verses .Description of householder's vow, virtuous and moral conduct etc.
8. Antah Krut Dashaang 2328000 Sutra. Description of sever calamities occurring to ten antah krut kevali during time of Omniscient lord.
9. Anuttaropaadikdashang 9244000 Sutra. Description of severe calamities occurring to 10 monks who in spite of sufferings, went to annutar vimaan as dev.
10. Prashna Vyaakranaang 9316000 stanzas. Nature of reality explained by philosophical doctrine (naya) and logic (yukti)
11. Vipaaksutra 18400000 sutra. Nature of fruition of merit and demerit karma.
12. Drasti pravaad 108685605 sutra. 363 different opinions are refuted (363 mat nu khandan) In 12th ang, there are five major chapters: 1:Parikarma, 2:Sutra, 3:Prathamayanuyog, 4:Purvagat- has description of fourteen purva, and 5:Chulikaa.

Total sutra in 12 ang are: •112,835,805
(Ref: Ashta pahud – sutra pahud.)

Anga barah - twelve compositions

Anga pravisht - original canon

Angamo - dislike, disgust.

Angdhar - saint who possesses the knowledge of twelve angs- scriptural parts.

Angopaang - organs, organelle

Angopaang naam karma - organelle genetic code function.

Anichchhak - one with no desire, one having no ambitions, free from desire; detached; indifferent

Aninhavachaar -No concealment of knowledge, or of its sources, one of the eight pillars of right knowledge

Aninh - not to hide the name of your guru

Anirdisht sansthaan - It is difficult to say some thing about the shape of a thing. Nirdisht means to be told and sansthaan means shape.

Aniruddha - unobstructed.

Anirvachaniya – inexpressible in words

Anishiddha - to keep, non restrained, unchecked, no prohibition for its use.

Anishpann - not born yet, incomplete, unproven.

Anisht - thing that proponent does not want to prove - je vastu ne vaadi siddh karava nathi mangato te. not desired; undesirable; bad, evil. unwelcome thing; evil; calamity.

Anistha - non beneficial, detrimental, undesirable.

Anitya - instability, transient.

Anitya Taadaatmya Sambandh- transient inherent relationship. e.g. auspicious and inauspicious type of deluded state mode and the soul substance. (see also

sambandh), In Samaysaar in Karta Karma Adhikaar it is also called sanyog siddh sambandh.

Anivrutti karan - process of self meditation through which the soul attains right belief or self realization by suppressing certain form of deluding karma.

And wherein the dispositions of Jivas of the same moments are of uniform purity only and are not of different degrees of purity - such state of dispositions is called Anivritti- Karana. The dispositions of all Jivas in the first moment of this Karana are necessarily identical; similarly all Jivas of the second, etc. moments also have identical purity of dispositions. Further, the purity of dispositions of all Jivas of second, etc. moments are always with infinite times more purity than the Jivas of the first moments.

Anivrittikarana takes place after Apoorva-Karana. Its period is equal to a numerable fractional part of Apoorva-Karana period. In it, after lapse of sometime and with aforesaid essentials, the Jiva performs Antar Karana,

(Antar karana: Operation of dislodging the due duration of Nishekas due for rise. Kimantrakarn. N.am ? vivikkhyakamman.an

haitthimovarimatthideeao motoon.majjhai antomuhutmaitan.an tthidin.an
parin.amvisaisain.isaign.bhaveekaran.mantarkran.midi
bhan.n.dai

----- (Jeydhavala a. p. 953)

i.e., he makes the Nishekas of Mithyatva Karma of one Muhurata period only to remain suspended which were due for coming into rise after the end of Anivritti-Karana period;

(Moksha Marg Prakashak 7th chapter- samyak sanmukh mithyadrasti)

Aniyat - unrestricted, indefinite movement, uncertain; indefinite; indeterminate; unsettled..

Aniyat gaami - saint having no certain schedule about walking.

Anjanaa - collyrium.

Ankur - sprout, shoot; origin; [fig.] seed; (of a wound) being healed or cured, healing.

Ansanyukta - separate, non joined.

Ansh - part, degree, portion, section.

Anshi - the thing in which there is part or portion or section present, sharer, co-heir, entitled to a share; having parts or members; possessing an attribute

Ant dipak - throwing light up on an idea at the end, verb standing at the end of the sentence.

Ant krut kevali - omniscient lord who has removed his transmigration. within 48 minutes after omniscient one obtains nirvana.

Antah - therefore; from here, hence; from today, internal, between.

Antah tatva - internal reality

Antar - difference in time in occurring the same event again, inner, internal; close, near. n. inner part, interior; heart, mind; distance (in time or space); difference; inner being, soul; interval; separateness; (at end of compd.) another or different, discrimination, interval of time, divergency, interval.

Antar Aatma - inner self

Antar karan - making intervals in karmic fruition with the help of spirituality.

In it, after lapse of sometime and with aforesaid essentials of anivrutti karan (please see anivrutti karan), the Jiva performs Antar Karana, (Antar karana: Operation of dislodging the due duration of Nishekas due for rise.

(Moksha Marg Prakashak 7th chapter- samyak sanmukh mithyadrasti)

Antarang parigrah - internal possessions. Fourteen tyeps: Wrong faith, four toxic passions of anger deceit, ego and greed, 9 quasi passions of laughter- haashya, indulgence- rati, dissatisfaction- arati, sorrow- shok, fear- bhay, disgust- jugupsaa, male female and hermaphroditic dispositions- purush, stri and napunshak ved.

Antarmuhurta - very short time- less than 48 minutes and more than aavali, intra indian hour.

Antar mukh - One brings his attitude directed to the eternal innate for of soul substance.

Antar Nirmagn - totally engrossed within.

Antar rahit - continuously,

Antaraatmaa – inner self

Antaraay - interruption, an obstacle in food of Jaina saints accidentally.

Antaraay karma prakruti - nature of obstructive karma.

Antarit - intervening; covered, put behind the screen; encircled; separated.

Anu - according to, after, along, alongside, lengthwise, under, subordinate, in order, afterward, there up on, again, further, then, next,

Anubaddha - bound to, obliged to, connected with, related to, connected to, belonging to .

Anubandh - attachment, uninterrupted succession, sequence, consequence, result, intention, motive, commencement, beginning, to bind, to stick, to adhere, result, fruition.

Anubandhaka - connected, allied, related.

Anubandhan - binding, connection, succession, unbroken series.

Anubhaag - intensity of karmic fruition, capacity, strength, nature of self, influence, majesty, prabhaav,

Anubhaag bandh - energy bond of karma, With the intensity of passions the bondage of karma gets intensity of fruition with certain strength. This is anubhaag bandh.

Anubhaag ghaat - energy destruction of karma.

Anubhaag kaandak - Energy splitting of karma.

Anubhaag krusti - reduction of intensity of karma in fruition

Anubhaag rachanaa - creation of fruitional intensity of karma,

Anubhaag satva - state of energy bond in soul.

Anubhaag sthaan - state of energy, fruitful results of karma, degree of potency of fruition of karma bonded with the soul is known as abhubhaag sthaan.

Anubhaag swaami sannikarsha - power of energy in sense object contact

Anubhaag uday - a type of karmic fruition,

Anubhaavya - inclination of attachments etc modes.

Anubhaav - consequence, dignity; external manifestation, or expression of a sentiment, prabhaav, Fruition of material karma, Anu means anusarine, one follows, and bhav means bhavan, parinaman, one who follows and then modifies self is anubhav.

Anubhavaatit - transcendental

Anubhavshili - One pursues the message of Omniscient Lord and then he is giving discourses. Sarvagn ne anusari ne nikleli vaani.

Anubhuti - realization, perception, experience, self realization,

Anudisht aahaar - food not prepared especially for monk.

Anudveg - non disgust

Anugnaa - permission, leave, (to depart); consent; order.

Anugrah - krupa. Nigrah means punishment, favor, grace; obligation; kindness, mercy.

Anujivi gun - in the modes of some attributes there is always some purity is known as anujivi gun. There is purity as well as impurity present in the mode of these attributes. e.g. knowledge, perception, bliss, happiness attributes. Purity is not a reason for any karma bondage. Only impurity present will be the reason for bondage. (MMP page 26 Hindi). This present impurity is not only the reason for bondage but also not for liberation. The spread of these attributes - vikaas of these attributes also is not the reason for liberation. Gyaan ka visisht vikaash moksha ka karan nahi hai. Similarly less knowledge is not the reason for bondage or liberation. Modes of Knowledge, perception, and sukh gives the identity of the living being. They show the presence of living being. Attributes having kshayopshamic bhaav is known as anujivi gun. Even though there is presence of some purity, it is not getting samyak symbol. It is known as garbhit suddhataa.

The affirmative attributes, which constitute the inherent nature of the substance, are called 'affirmative attributes'. For example, Consciousness (Chetna), faith (Shradhadha), right conduct (Charitra), happiness (Shukh), vitality (Virya), capability of obtaining salvation (Bhavyatva), non-capacity of obtaining salvation (Abhavyatva), soul-hood (Jjivatva), special interactive capacity (Vaibhavik shakti), act of doing (Kartutva), and the act of enjoying (Bhokrutva), are infinite attributes present in the soul, called the soul's affirmative attributes; and touch, taste, smell, and color, in the matter constitute affirmative attributes. Knowledge obscuring, perception obscuring, deluding and obstructive karma are the instrumental cause in destroying the modes of the affirmative attributes - anujivi gun- of the soul.

Bhaav swarup gun ko anujivi gun kahate hai. The positive attributes are known as anujivi guna; e.g. soul's positive attributes like consciousness, knowledge, perception, conduct, happiness and matter's positive attributes are like touch taste, smell etc. Jain Siddhant Prashnottarmala Q. no. 199, 200. see also pratijivi gun.

Anukampaa – kindness to all living creatures

Anukram -serial order, sequence; method; arrangement; due order; rule; regulation; custom; practice.

Anukul - favorable, well-inclined; suitable; well-adapted, fit; agreeable; beneficial; convenient; propitious, conducive, helpful.

Anumaan - inference, anticipation, syllogism, instrument of inference, inferential knowledge is knowledge that results through the instrumentation of some other knowledge.

It is the efficient instrument of inferential cognition.

Nyaay claims there are five members of a syllogism: Thesis (pratignaa), reason (hetu), exemplification (udaaharan), subsumptive correlation (upnaya) and conclusion (nigaman).

There are five conditions to be fulfilled in a valid inference.

- 1: The reason must be present in the minor term (paksha)
- 2: The reason must be found wherever the major term (Saadhya) is found,
- 3: The reason must not be found wherever the major term is not found
- 4: The reason must not be related to something absurd,
- 5: The reason must not be contradicted by an equally strong middle term (hetu).

Ref: A concise dictionary of Indian philosophy by John Grimes.

Anumahaan - atomic matter particle having only one space point of area but has capacity to join with many atomic particles is known as anumahaan

ref: Panchastikaay gatha 4

Anumeya - object of inference, inferable, deducible

Anumiti - inference,

Anumodan – supporting, applauding, consent; approval; confirmation; support.

Anup- incomparable, excellent, best, matchless

Anupalambh - non perception. An means no and uplambh means knowledge.

Anupam – incomparable, excellent, best, matchless, unequalled, best,

Anupatt – unacceptable elements by soul e.g. light, discourses etc.

Anupapatti -inapplicability; irrelevance; inconclusive reasoning; absence of argument or conclusion; failure

Anuplabdhi - non cognition, absence of an object is known due to its non cognition, it is a specific cause of an immediate knowledge of non existence, something related to non availability, saadhya ko siddh karne ke liye jis hetu ki praapti saadhya mein na mile,

Anuplabdhi hetu - negative middle hypothesis, negative middle premise, relation of negation,

Anupcharit - non factitious stand point, literal stand point, real, upadhi ya upcharit ka abhav. This corresponds to inseparable accident of the scholastic logic. for example: This is my body. Body is identified with self according to this particular partial point of view.

To make divisions in pure attribute and the substance is literal stand point of view- anupcharit. To have close relationship with two elements is expressed as literal point of view.- e.g. body and soul occupies same space points so it is literal impure synthetic point of view- anupacharit asadbhut. To have knowledge mode and soul having identical inherent relationship and therefore is literal pure synthetic point of view. - anupcharit sadbhut vyavahaar naya.

Anupcharit asad bhut naya= informal non existent purport-meaning, stand point expressing the unity of different substances eg. unity of body and soul

Anupcharit sad bhut naya - informal existent purport-meaning, stand point expressing the differentiation between virtues and virtuous one, suddha guna and guni me bhed ka kathan karna .

Anuplabdhi - non-perception, incomprehension; non-acquisition., avidyamaan, not existing; dead; absent.

Anuplabdhi pramaan - absence of perception, uplabdhi no abhaav, pramaan no abhaav, In anuplabhi pramaan there is absence of knowledge which as such occurs with five pramaans.- Panch pramaan dwaaraa thataa gnaan no abhaav. For example, There is no book on this table. How is this knowledge occurring? It is not a direct perception - pratyaksha pramaan. In this example, absence of book's knowledge occurs due to absence of any perception regarding the book. This is not a direct knowledge- pratyaksha pramaan. One can know the things with senses but absence of thing can not be perceive with any senses. Therefore the knowledge of absence of book occurs due to anuplabdhi pramaan. This is the way Kumaril Bhatt philosophy believes. This is also not an inferential knowledge because absence and non perception both do not have inherent relationship. Anuplabdhi pramaan is also not sabd pramaan or upmaan pramaan because its knowledge is not related to the sentence spoken from an authoritative person - aapta vaakya, or by resemblance - saadrashy. Therefore anuplabdhi pramaan is considered as stand alone pramaan. This is the belief of Kumaril bhatt philosophy.

Anuplabdhi hetu - something related to nonavailability. Contrast word is uplabdhi hetu means cause of valid cognition, established hypothesis.

Anupreksha - contemplation, bhaavanaa, reflection, deep thinking, deep study.

Anupcharit=Literal, factual, un fictitious

Anuppatti - inapplicability; irrelevance; inconclusive reasoning; absence of argument or conclusion; failure

Anuprexa - meditative state, contemplation, reflection, contemplating the knowledge acquired is reflection. As such there is no difference between anuprexa and dhyaan except for their fruition. In anuprexa - contemplation- one contemplates on 12 bhaavnaas - contemplations- and with that one obtains indifferent type of attitude towards them. Those bhaavanaas are unitariness, transitoriness, separateness etc 12 types. In dhyaan, one takes his mind away from different objects and concentrates on one object only - Chitt ne anek vishay mathi hataavine ek vishay ma sthir kari shakay chhe (moksha shastra gujarati adhyay 9 page no. 590-591), In anuprexa one contemplates with many thoughts on one subject only. One keeps on thinking on one subject only but thoughts keeps on changing. For example, one is having contemplation on transitoriness state. Here thoughts keep on changing but the subject of transitoriness does not change. અનુપ્રેક્ષા માં એક જ વિષય ઉપર ના અનેક વિચારો છે. આમાં નિશ્ચિત કરેલા એક વિષય ઉપર જ વિચારવામાં આવે છે. એમાં વિષય બદલાતો નથી. માત્ર વિકલ્પ બદલાતા રહે છે. દા.ત. અનિત્ય અનુપ્રેક્ષા કરતી

વખતે પદાર્થ ના અનિત્ય સ્વભાવ વિષે જ વિચારો કરવામાં આવે છે. વિચારો બદલાય છે, પણ પદાર્થનાં અનિત્ય સ્વભાવ નો વિષય બદલાતો નથી.

ચિંતન = અનેક વિષય, અનેક વિકલ્પ

અનુપ્રેક્ષા = એક વિષય અનેક વિકલ્પ

ભાવના - એક વિષય એક જ પ્રકારના વિકલ્પ નું પુનરાવર્તન

ધ્યાન = એક વિષય એક વિકલ્પ પુનરાવર્તન નો અભાવ સ્થૂળ વિચાર નો અભાવ, સુક્ષ્મ વિચાર ની

ઉપસ્થિતિ વિકલ્પો થી છુટા રહેવાનો અભ્યાસ ઉપયોગ ની ધ્યેય તરફ સન્મુખતા

(Ref: Atmasiddhi vivechan by Shri Rakeshbhai part 4 page 35-37)

There are twelve contemplations:

They are:

- 1: Transitory contemplation- anitya anuprexaa: every thing is transient in nature
- 2: Helplessness contemplation - ashara anuprexaa: The feeling that soul is unprotected from fruition of karma. e.g. death etc.
- 3: Transmigration contemplation- sansaar anuprexaa: soul moves in the cycle of existences and cannot attain true happiness till it cuts of transmigration
- 4: Loneliness contemplation - ekatva anuprexaa: I am alone the doer of my actions and the endurer of its fruition.
- 5: separateness contemplation - anyatva anuprexaa: The world, my relations and friends, my body and mind all are distinct and separate from my real self.
- 6: Impurity contemplation - ashuchi anuprexaa: The body is impure and dirty.
- 7: Inflow contemplation - aasrav anuprexaa: The inflow of karma is the cause of my mundane existence and it is the product of my toxic emotions
- 8: Stoppage contemplation - samvar anuprexaa: the inflow of the karma must be stopped.
- 9: Shedding contemplation - samvar anuprexaa: karmic matters must be shed from or shaken out of soul.
- 10: Universe contemplation- lok anuprexaa: nature of the universe and its constituent elements in all their vast variety proving the significance and miserable nothingness of man in the time and space.
- 11: rarity of religious knowledge - bodhi durlabh anuprexaa: rarity of religious knowledge. It is difficult to attain right belief knowledge and conduct.
- 12: Reflection on the nature of the religious path as preached by Omniscient Lords contemplation - dharma anuprexaa: One contemplates on the true nature of the three fold path of liberation.

Anuraag - attachment; affection, love; addiction,

Anuraagi - who is attached or devoted; who has affection, love or liking for; passionate.

Anusaran - act of following; imitating; imitation, pursuing, going after. .

Anusthaan - ritual activity, ritual performance, doing, performance; religious ceremony; commencement of an undertaking; previous preparation.

Anusyuti - anvay purvak jodaan, oneness in many,

Anutkrusht - see apkarshan.

Anutpatti - non production, not yet produced, preparation for future state, unproduced, unborn.

Anutthaan - non interruption.

Anuttar dev - see details in vaimaanik dev.

Anuvartan - obliging, serving or gratifying another, compliance, obedience, following, attending, concurring, consequence, result, continuance, supplying from previous rule,

Anuvartaniya - to be followed, to be supplied from a previous rule,

Anuvartin - following, attending, a path previously walked by another,

Anuvidhaayak - obedient, Anusarnaar,

Anuvidhaayi - obedient, anusarto,

Anuvrata – partial vows, partial renunciation.

Anuvrutt - to follow, pursue, to follow from previous rule, be supplied from a previous sentence, to attend, to obey, respect, imitate, to resemble, to expect, walking after, following, continuity, persistence,

Anuvrutt pratyay - continuity of knowledge, This is the cow and that is also a cow. This type of knowledge of similar substances - sadrashya- is the continuity of knowledge is known as anuvrutt pratyay.

Anuvrutti - conformity, likeness, repeating the same, following, obeying, act of continuance, complying with, following, acting, suitably to, imitating,

Anuyog - expositions. Branches of scriptures. There are four types:

1. Prathamaanuyog - expositions related to mythology, for teaching some one about philosophy - samzaane ke liye
2. Charanaanuyog - expositions related to ethics, apne ko chalne ke liye, for one to walk on the pathway to spirituality
3. Karanaanuyog - expositions related to etiology and cosmology, apne ko samazne ke liye- to understand one's self.
4. Dravyaanuyog - expositions related to metaphysics, apne tak pahuchne ke liye- for achieving the self.

Anubhaag - karma's capacity to give different intensity of fruition.

Anubhaag bandh adhyavashaay sthaan - Karma get bonded with capacity to give certain intensity at the time of fruition. The soul's inclinations of passions occur as instrumental cause in this bondage activity. The soul's passion inclinations are known as anubhaag bandh adhyavashaay sthaan

Anudish dev - see vaimaanik dev for details.

Anusthaan - observing the rituals, doing, performance; religious ceremony; commencement of an undertaking; previous preparation.

Anvarth - having quality according to the name.

Anvayaabhaav - non existence of coherence, saahachary sambandh kaa abhaav.

Anvay - attributes, ekrooptaa, saadrastaa, oneness, identical, sadrash bhaav, when vyatirek is attributes and modes then anvay is substance. "An" means stable and "vay" means modification, stable with modification is anvay, eternal substance, association, connection; the proper order or connection of words in a sentence; logical connection, of cause and effect; race, family, lineage; purport, sat, Thing which remains eternal and with full capacity, kaayam rahenaru saamarthya vaalu tatva.

According to Panchaadhyaayi (stanza 142): anvil meaning is as follow: "anu" means without any hinderance constant flow. "aya" means movement. the one which keeps on flowing without any hinderance is anvay. Attribute forever stays with substance and therefore anvay.

Activity occurs because of having presence of a reason is also known as anvay. Kaaran hone par kaarya ka honaa usko anvay kahate hai (pariksha mukh page 36), (panchaastikaay gaathaa 5)

The one which remains unchanged in any situation is known as anvay. Here it means substance.(pravachansar stanza 80)

logical connection with lineage.

Flow.

Association, connection; the proper order or connection of words in a sentence; logical connection, of cause and effect; race, family, lineage; purport.

Constant flow, following, succession, connection, association, being linked to or connected with, natural order of connection of words in to a sentence, syntax, construing, logical connection of words, logical connection of cause and effect, Anvay Datti - to hand over all assets to successors. - at 9th pratimaa, Shraavak gives away all his possessions to his son or someone else. He is anvay datti.

Anvay drastaant - example from affirmative perspective, affirmative illustration, it is called anvay drastaant when in presence of means, resources- saadhan- one understands presence of goal, thing to be achieved- saadhya.

Anvay drashtaantaabhaas - illustrative apprehensive of goal. in presence of means one is unable to see goal, fallacy of anvay drashtaant.

Anvay dravya - mutually related substance.

Anvay dravyaarthik naya- stand point related with substantive connection.

Anvay kaa visheshan - different things present in anvay. Attributes of the substance. the attributes remain in all the area of the substance and in any situation is known as attribute. Unchanging attributes remain present forever in the substance and therefore it is known as anvay kaa visheshan.(pravachansar stanza 80)

Anvay kaa vyatirek - Absence of a reason and there is absence of activity is known as vyatirek. Kaaran ke abhaav me kaarya kaa abhaav ko vyatirek kahte hai. (pariksha mukh page 36). Anvay means substance and attributes then vyatirek means modes. Anvay is unity then vyatirek is differences.(panchaastikaay gaathaa 5)

Vyatirek means differences from time perspective. It has only stay for one samay. modes are known as anvay kaa vyatirek.

Anvay kaa vyatirek means modes of the anvay, modes of the substance. Vyatirek keeps on changing with each samay. Each mode is independent and will not be seen again as it is independent in nature. (pravachansar stanza 80)

Anvay paddhati - method of agreement.

Anvay vyatirek kaa abhaav - For example, the thing (e.g. mosquito) is not there still one ends up knowing about it and the substance (e.g. hair on top of the head) is there but one does not know about it. (pariksha mukh- P. 36)

Anvay vyaapti - mutual existence, presence, in presence of means to show presence of goal. Saadhan ki mojudagi mein saadhya ki mojudagi bataanaa.

Anvay vyatireki - affirmation cum negation, illustration of connection and negation, positive and negative assertion; agreement and contrariety.

Anvaye - according to, in accordance with; by virtue of.

Anvayi - concomitant, continuant, connected, related; racial, – Anvay means flow. In any given attribute there is constant flow of modifications occurring forever. In each of

this mode, the attribute remains constant and therefore anvayi. (Ref: panchaadhyaayi gatha 137-163)

Anvayi vishesho - attributes. Vyatirek vishesho means modes.(pravachansar stanza 80)

Anvayinik - dowry.

Anveshan -investigation; search; audit.

Anvya panu - attributes of a substance.

Anvay Shakti - attribute, gun, attributes of a substance.

Anvayvyatirek - eternal substance with its attributes and modes, positive and negative assertion; agreement and contrariety,

Anvayaarth – meaning of verse in prose.

Anveshan - pursuance, search,

Anvikshaa - supposition according to scriptures and practical experience, pratyaksh aur aagam ke aashrit anumaan

Anya -another; different; belonging to another

Anya vaadi - person giving altered testimony.

Anyapoha - mutual non existence. e.g. to have absence of one substance's mode in another mode of the same substance.

Anyathaaunpapannatva - avinaabhaav, inherent relationship.

Anyatva - separateness, being different, non identity, differentiation

Anyonya - mutual relativity.

Anyonya abhaav - mutual non existence, reciprocal non existence.

Anyonya vrutti - dependent on each others, to exists due to each others.

Apaadaan kaarak - ablative case,

Apaan - breath of inhalation.

Apaarthak - want of syntactical construction, incoherent,

Apaarthik - purposeless,

Apaavan -vitiated, impaired,

Apaay - misfortune, calamity,

Apaay - to disintegrate,

Ap - wrong, evil,

Apa desh - dravya shrut, material scriptural knowledge, mention, mentioning the name of; pretext, pretense; statement of reason or cause., a sentence

Apa dhyana – evil thinking

Apa varga – emancipation, salvation.

Apad अ५६. - Inclination of attachment etc are non protection- arakshan, non guarding to the soul. They are non characteristic- alakshan- of the soul. They do not belong- asthaan - in soul. (definition as given in Adhyatma tarangini), It is asharan and asthaan - अ५७३५ अ५७५५५.

no adobe, wrong place or time, non self entity.

Apadbhut dravya bhaav - soul's inclination of attachment and aversion and also fruition of material karma, dravya karma and bhaav karma.

Apakaar - detriment, harm injury,

Apakaari - non forgiver.

Apakarsh - deterioration, decline,

Apakarshan - decrease in earned karma.

Apakram -devolve; go away; retreat, law of movement,

Apakva karma - unmatured karma.
Apakva paachan - premature fruition of karma, udiranaa,
Apalaap - repudiation, rejection of proposal or idea, concealing, hiding; concealment, evasion, or denial of truth or fact.
Apanaapan --sense of belonging to oneself; self-identification; individuality; self-consciousness; egotism, Potaapanu
Aparaadhin - not dependent on other,
Aparaapar - another and another, various,
Aparaadh -fault; offense, crime; sin.
Aparaardhya - without a maximum, unlimited,
Apar - having nothing beyond or after, having no rival or superior, posterior, later, following, western, inferior, another, different, distant, opposite,
Apar Bhaava - after existence, succession, continuation,
Apar lok - another word, paradise,
Apar paksha - later half of month, opposite side, defendant,
Apar purush - descendant,
Apar ratra - later half of the night, end of the night,
Aparaspar - not reciprocal, not one by other, one after another,
Apar guru – superior guru e.g. Gandhar etc.
Aparaahn - later part of the day, time between 48 minutes after 12 noon till 48 minutes prior to sunset. This is also known as praadoshik. (please also see kaalaachaar for further details.)
Aparam bhaav - milder inclinations. Param bhaav is utkrust dasha - exquisite condition. Aparam bhaav is milder inclinations.
Apar raatri - Time during 48 minutes after midnight till 48 minutes prior to sunrise. It is also known as vairaatrik.
Aparimaan - without measure, immeasurable, immense,
Aparimit - unmeasured, indefinite, unlimited,
Aparimit guna - unbounded excellencies,
Aparyaapt - incompletely developed, non developable, non developed, incomplete development of organs or faculties, incompleteness, One who cannot accomplish any of the powers and who dies before any development is called undeveloped power. - aparyaapti
Aparyaapti naam karma - non developability genetic code, which prevents the full development of the six kinds of completions, name karma of incompleteness,
Apasaran - regression,
Apkarshan - hintaa, disgrace, ignominy; low position.
Apakshapat - impartiality.
Aparimit - unmeasured; immeasurable; vast, extensive.
Aparinaam - absence of changes.
Aparinaami - unchanging, eternal, permanent, non transforming, immutable.
Aparinaman - unchanging characteristics.
Aparyavasthit - infinite, infinity
Apavaad sutra - the sutra concerning the exceptions of the general rule of conduct,
Apavarg - salvation,
Apavarg nirupan - nature of emancipation,

Apavartan - cancellation,

Apavartya - shortening by the presence of external objects such as passions weapons etc.

Apavaryaayushya - those whose lives are cut short,

Apekshaa – consideration of, reference, expectation, regard, kishi dharma ko mukhya karna is apeksha, To give importance to some property of a substance is known as apeksha, desire; need, requirement; [gr.]

presence of a word necessary to complete sense; reference; regard to; dependence of; connection of cause and effect; expectation; hope; need requirement; with regard to;

There are three meanings of apekshaa:

one: is in the form of dependency, expectation

second: avinaabhaavi panaa - dravya has apekshaa of the mode. Here it is in the form of concomitance,

third: vivakshit dharma ko mukhya karnaa apeksha hai-to give importance to some property of a substance. Other name for this is naya.

Apekshit – considered, referred to, expected, required, wished, wanted, desired

Aphal - fruitless; wasted, useless barren.

Aphoh - assimilation, negation of opposite,

Apoh vaad - is the name given to the theory according to which an object is conceived to be negation of its opposite, Dignaata is the earliest exponent of this theory, negationist

Aphorism - an original thought written or spoken in concise and memorable form,

Apitu - but,

Apkaay - water bodies, water creatures,

Apkaayik - water bodied,

Apoh - to strip off, denying, to strip off, removing,

Apohak - remover,

Apohruptaa - Entirely different forever, forever negativity, to end the relationship with each other, sarvathaa nakaaraatmakpanu, sarvathaa bhinntaa.

Apraapt kaal - violation of the temporal order,

Apradarshitaanvay - undemonstrated concomitance in agreement,

Apradarshit vyatirek - undemonstrated concomitance indifference,

Apradeshi - having only one space point. Absolute time occupies only one space point.

Apramaa - error,

Apramaan - erroneous cognition,

Apramaan dosh - eating without measure, i.e more than what is permissible,

Apramatt - not careless, attentive .non slothful; vigilant, active. vigilant of duties, to be attentive in self, a state of soul in which the soul is attentive in itself

Apramatt sanyat - perfect self control,

Apramatt virat - perfect vowed, seventh stage of spiritual development stage,

Aprashasta - not praiseworthy, contemptible, censurable; low mean; inferior, non gracious,

Aprashasta raag- raag for raag. Prashasta raag means raag for vitragtaa, devotion in prayer for lord, teacher and scriptures. woman, king, thief and food related

gossips and having inclination of attachment for these things are known as aprashasta raag.

Aprasiddh - unknown, not famous, unpublished.

Apratibaddh - independent, without any obstruction.

Apratibuddh - ignorant soul, away from spiritual wisdom.

Apratihata - unobstructed, irresistible, uninterrupted, unaffected, unimpaired, indestructible, uninjured.

Apratipad - confused.

Apratipat - infallibility, non termination, non destroyable

Apratipatin - infallible

Apratipatti - non ascertainment, not understanding, state of being undecided. non performance, failure., default of understanding, agnaan, ignorance.

Apratyakhyani kashaay - partial vow preventing toxic emotions, passions

Aprayojak - without any motive, useless.

Apruthagbhut - abhinn, inseparable,

Apunarbandhak - The living being who is now not going to have bondage of karma in intense state.

Apunarbhav - moksha, liberation,

Apunarukt - never to be repeated again.

Apurvaarth - The substance which was never been decided with its true nature with right knowledge in the past, is known as apurvaarth. Comprehensive knowledge makes decision regarding such type of apurvaarth. Jis padaarth kaa pahale kabhi kisi sachche gnaan se nirnay nahi huaa ho use apurvaarth kahate hai. Pramaan gnaan aise apurvaarth kaa nischay kartaa hai. The conceptual knowledge is the second part of the cognitive knowledge (ihss gnaan mati gnaan ka dushraa bhed hai). The subject of this conceptual knowledge is considered as apurvaarth. - Pariksha mukh chapter 1 sutra 4.

Any substance known by comprehensive knowledge but still there is some doubt, illusion (erroneous congition) or inconclusiveness (Sanshay viparyay ane anadhyavashay) then also that substance is known as apurvaarth. (pariksha mukh chapter 1 sutra 5)

Apurva – unprecedented, incomparable, extra ordinary, unparalleled

Apurva karan - process of self meditation through which the soul attains unprecedented degree of purity. And where the dispositions of prior and posterior moments are not uniform but are necessarily unique (Apoorva) only, such stage is called Apoorva-Karana (highly progressive thought activity). For example, the dispositions of that Karana found in its first moment are not found to be of the same purity of any other Jiva who is in the second, etc. moments, rather are increasingly more and more pure.

And here in this state, like Adhah-Karana, the Jivas who are found to be in the first moment only, the dispositions of all those Jivas may be found to be uniformly pure or may be with more or less degree of purity also; but here the speciality is this that the lowest order purity of dispositions of the Jivas belonging to second, etc. moments are found to be having infinite times more purity than that of the highest degree of purity of the Jiva of first moment. Similarly, the dispositions of all those Jivas who after entering this Karana

have reached in the second, etc. moments, may be either uniformly pure or may have different degrees of purity, but the dispositions of Jivas of higher moments are not at all found to be of identical purity but are found to be of greater and greater degree of purity in comparison to the Jiva of lower moments. Such are dispositions in the state of Apoorva-Karana (highly progressive thought activity)

After Adhah Karan, Apoorva-Karana starts. Its duration is a fractional numerical part of the period of Adhah-Karana. Here also the aforesaid (four things of adhah karan) four essentials take place: (i) whatever was the duration of the existing past karmas, he decreases it by one-one Antar-Muhurta every moment, this is Sthiti Kandak- Ghata (destruction of duration bondage); (ii) further he decreases the fruition of the existing past karmas by one-one Antar-Muhurta of lesser time than the earlier one; this is Anubhaga Kandak-Ghata (destruction of fruition bondage) and (iii) in the period of Guna-Shreni (dissociation of old karmas in increasing geometrical progression) he causes innumerable fold times of karmas' stock to become suitable for dissociation (Nirjara); this is Guna Shreni Nirjara. And Guna-Sankramana (transformation of Prakritis into one another) does not occur here, but occurs at some other place in Apoorva-Karana. (Moksha Marg Prakashak 7th chapter- samyak sanmukh mithyadrasti)

Apvad - exception, unique, censure. blame

Apvad marga - exceptional way, it indicates qualified form of dispassion, characterized by taking food, possession of sacred books, feather wisk (pinchhi) , and gourd (kamandal) and the acceptance of pupils.

Apvad ling - soul with attachment

Apvarga – liberation, salvation, completion, fulfillment; absolution, moksha, end, emancipation of soul from bodily existence, exemption from further transmigration, final beatitude,

Arakshaa - fear of being without protection,

Arakshan - non protection; non guarding; non defense.

Aranyarudan - cry in the wilderness, vain or wasted efforts

Aras - without any taste.

Arati - absence of pleasure; disinterestedness; aversion, hatred, disliking

Arghya – very expensive, auspicious offering for lord.

Arihant – omniscient lord, omniscient lord with physical body, one who has destroyed all obscuring karma.

Arop -imputation, accusation; charge of guilt.

Arpan - giving, offering; presentation, dedication, entrusting

Arth - ऋ धातु का अर्थ है - गमन करना। Every attributes stay together so is called arth. other meaning of ऋ धातु is “with whom one gets it”- jenaathi pamaay te. Arth- ऋ धातु का अर्थ है - गमन करना। ऋ is the root of the verb. It means to move. Attributes keep on moving continuously forever. Therefor is known as arth.

Arthaachaar -Understanding the meaning and full significance of words, phrases and texts - Arhthaachaar

Arthaantar - different substances, Bhinn panu,

Arthaapatti - consequences, implication, presumption, inferential knowledge, supposition of the meaning, for example by seeing the flood one makes inference of rain, Postulation, presumption: postulation is valid source of knowledge - pramaan - for Mimaansaa and Advaita school. According to them it is of two types:

1: Postulation from what is heard - Shrut arthaapatti. Example: Some one heard that city of Kashi is located on river Ganga. One makes implication from this that city can not be on the water. But it has to be on the bank of the river Ganga.

2: Postulation from what is seen - Drashtaa arthaapatti. Example: Fat Devdutt does not eat during day. That means implied meaning is to say that he eats at night.

Arthavbodh - शब्द अथवा वाक्य-ना अर्थ-नी समझ, अर्थबोध, meaning of the word or sentence knowledge of a thing, padarth ka gnan..., Arthavbodh samanya - knowledge of soul as substance.

Arthaavbodh vishesh - knowledge of mode

Arth – wealth, vidyamaan vastu, object, substance, self and non self substances, universe is eternal with self and non self substances, It is known as “arth”. (pravachansaar stanza 124). universe,

Arth kriyaa - purposeful activity,

Arth kriyaa sampann - endowed with purposeful activity,

Arth naya - object naya as their nature is to determine object's Artha samay – system of reality

Arth paryaay - guna paryaay, Mode of all the attributes except for “extension in to space” attribute's mode- without pradeshatva gun ni paryaay, attributive modification, substantive modification. they are of two types: natural substantive modification- swabhaav arth paryaay and alienated arth paryaay - vibhaav arth paryaay. Arth paryaay is also known as guna paryaay (ref: pravachansaar gaathaa 93).

Arth paryaay - modes of infinite attributes. Dravya paryaay means modes of a substance. Arth paryaay means all the modes of attributes except for mode of the substance. Ref: Jain siddhant Praveshika English Q. no. 43

Arth vikalpa - abstraction (vikalpa) of the self and non self substances, Self and non self to be illuminating at the same time, knowledge,

Aruk - non ailment

Arupi – formless

Asaadhaaran - uncommon, Exceptional, Extraordinary.

Ashaataa –feeling of anguish, restlessness, disquiet; uneasiness, agony, pain, torture, suffering, misery, distress, grief, despair, .

Ashaataa vedaniya karma - pain producing karma

Ashaatanaa - unholiness; making unholy, defilement.

Asambaddh - unconnected, inconsistent; meaningless; improper.

Asadbhut -not existing or present; dead; absent, avidyamaan,

Asadbhaav sambanddh -related to the transient mode of a substance, related to non real entity

Asad bhut - Impure synthetic, Expressing unitary ness of distinct entities, non real, wrong,

Asadbhut vyavahar naya- impure synthetic practical point of view, empirical point of view expressing unitariness of distinct entities, To establish relationship in two different substances is known as asadbhut vyavahaar naya.,

1:To serve one's motive, one establishes relationship with two entirely different things is known as asadbhut,

2: To establish relationship with different things is known as vyavahaar and

3:One which makes knowledge regarding this association is the part of right scriptural knowledge and therefore is known as naya.

To make analogy(upchaar) of one substance in to another, one attribute in to another, one mode in to another mode, substance in to attribute, substance in to mode, attribute in to substance, attribute in to mode, mode in to substance, and mode in to attribute. By these nine things one should know impure synthetic practical point of view - asadbhut vyavahaar naya. (naya rahashya - Abhyakumarji page 155)

Asadrashya utpaad - changing property of a substance for example the mango keeps on changing from green to yellow etc.

Asahaay - having no companion, alone; helpless.

Asaiyam –non restraint, incontinence, indiscipline

Asaiyog – non association

Asamaan jaati dravya paryaaya - mode of the two substances of different types, living and non living matter staying together,soul and body to occupy same space units, mode of a substance as a result of association of two different substances.

Asamaan Jaati Vyanjan Paryaay -mode of the two substances of different types, living and non living matter staying together,soul and body to occupy same space units, mode of a substance as a result of association of two different substances.

Asamarth -incompetent, unable, weak, poor.

Asambaddh - unconnected, inconsistent; meaningless; improper.

Asammudh - one simply knows and does not get attached to the fruition of karma and thereby does not become fool by joining with them.

Asamyam - non restraint,

Asamyatt - unopposed,

Asamyog – non association, absence of union,

Asanyukt - unconnected, uncombined,

Asamyut - not combined, uncombined,

Asandigdhd - without any doubt, clear.

Asang - attachment free, detachment

Asangat - absurd, inconsistent, inappropriate

Asangna aasrav - inanimate inflow.

Asangni – irrational, not endowed with faculty of reasoning.

Asangni panchendriya - five sense living being without mind, five sense living being without rationality,

Asankhyaat - innumerable, example given is divide perimeter by diameter. i.e. divide 22 by 7. This will give the number which is given an example for asankhyaat.

Asankhyaat bhaag vrudhhi - innumerable part increase

Asankhyaat gun haani - innumerable times decrease,

Asankhyaat gun vrudhhi - innumerable times increase, innumerable multiply numerable.

Asankhyaataasankhyaat - multiple of innumerable. - non combined, separated.

Asankirna - bhelsel vinaanu, without mixing up with any thing.

Asanyog - absence of union or connection.

Asanyukta - unconnected, uncombined.

Asanyukta - non combined.

Asat - non entity, non existent, non being.

Asat - non-existent; imaginary; false; bad; evil. n. non-existence; non-entity; falsehood, untruth.

Asat utpaad - origination from non entity.

Asatva - without energy or vigor; worthless, without substance; without merit or goodness. n. non-existence; absence; untruth, falsehood; badness, wickedness.

Asat kriya - sinful action

Asatsang - sinful association, evil association, wicked association,

Asattva - non existence.

Asatya - unreal, false, untrue; imaginary, unreal. n. falsehood, untruth; unreality; illusion.

Asatyarth - Abhutaarth, unreal, improbable, untrue, wrong,

Asatya manoyog - false mind vibration

Asatya vachanyog - false speech vibration

Asaadhaaran - uncommon, distinct

Asaadhaaran rup - unique property

Ashaatanaa - unholiness; making unholy, defilement

Ashanka - no doubt, the inclination that the thing which is been told is not understood by me.

Ashang - free from attachment

Asharan - insecure, helpless, without shelter

Asharan sharan - refuge of the helpless, God.

Ashauch - greediness.

Ashraavanatva - nature of inaudibility.

Ashraddhaa - want of faith, lack of reverence.

Ashradhaan - wrong perception,

Ashubh - inauspicious, sinful,

Ashubha bhava – inauspicious disposition, inauspicious sentiments.

Ashubha raga – ungracious attachment.

Ashuchi -unclean, impure, unholy; rendered ceremonially impure owing to birth or death in the family. f. impurity; unholiness.

Ashuddh -unholy, impure; dirty, unclean; incorrect, full of mistakes; dishonest; unconscious.

Ashuddh chetanaa - karma (raag dwesh) and karma phal (harsh and shok)anubhuti swarup. experiencing of the inclination of attachment and aversion(karma chetanaa) and also happiness and misery feelings (karma phal chetanaa)

Ashuddh naya - partial point of view from impurity perspective

Ashuddh sadbhut vyavahaar naya - impure empirical point of view differentiating between virtues and virtuous one

Ashunya - existence. shunya means non existence.

Ashunyatva - mutual existence.

Asi - sword

Asiddh - unaccomplished; unproved; incomplete, non existent, unproved, a worldly soul, non attainment of perfection, unestablished, untrue,

Asidhaaraa - sharpness of sword

Aspects - particular part or feature of some thing, dharma like nitya anitya etc., eligibility, yogyataa,

Asrava – Accumulation, influx, passional dispositions, inflow of karma.

Asrava bhava – passionate dispositions.

Asraya – basis, substratum, repository, support, refuge, shelter.

Astak - bunch of eights.

Astam vasudhaa - eighth, eighth earth- siddha shila.

Asthayi - impermanent, transitory; not lasting

Asthirtaa – instability

Asti – existence, positive aspect, positive affirmation, present reality, hai (hindi),

Astikaay - substance having body of magnitude, asti means existence and kaay means one who occupies more than one space point for its existence.

Asti nasti – Either is or is not, existence non existence, positive and negative affirmation,

Ashubh upyog – soul’s inauspicious manifestation of consciousness, unwholesome

Asuchi - impurity, unclean, unholy; rendered ceremonially impure owing to birth or death in the family. f. impurity; unholiness.

Ashuddha nishchaya naya –an absolute view point of impure aspects of soul, in the mode of the soul there occurs cognitive knowledge etc types of inclinations due to annihilation cum subsidence of karma - kshyaayopshamic bhaav - or the inclinations of wrong belief and and of attachment and aversion, to belong to soul is known as ashuddh nishchaya naya.

Ashuddh Nishchay naya: uses in the scriptures is as follow:

- 1: With association of soul with alien attachments - sopaadhik - ,the attributes and substance - gun gunk - is shown as indivisible. This is ashuddh nishchay naya e.g. cognitive knowledge etc are to be said to belong to soul. (Acharya Devsen, Aalaap Paddhatti)
- 2: Meaning of “absolute view point of impure aspects of soul” is ben said here: It is been originated as a result of the fruition of material karma and therefore is known as “impure”. The soul at that time is engrossed like the red hot iron and therefore is known in that state from “absolute point of view”. Therefore soul having “impurity” as well as “absolute” is known as

an impure from absolute point of view. The soul is been engrossed in this “impurity” state. (Brahad Dravya Sangraha tikaa of Bramdev suri)

- 3: The soul’s inclinations occurring as a result of material karma annihilation cum subsidence - karma kaa kshayopsham- are known as soul’s psychical vitality - bhaav praan. This is known from “absolute point of view of impure aspect of soul” - ashuddh nishchay naya.(Niyamsaar Gaathaa 8 Tikaa).
- 4: Samaysaar gaathaa 19: “ so long as such an understanding persists regarding oneself that I am karma, I am quasi karma (physical body and other material belongings) and karmic and quasi karmic matter constitutes me, till then the living being is ignorant (apratibuddha)” (ref: Soul science by Paras Mal Agarwal)
- 5: I become possessor of inclination of attachment and aversion when my modes are directed towards alien things - “Mein raagi dweshi ho letaa jab parinati hoti hai jad ki” (ref: Babu Jugal Kishorji “Yugal” Dev Shastra Guru puja)

Ashudhdha naya – impure partial point of view

Ashuddh upyog - soul’s auspicious and inauspicious manifestation of consciousness.

Asim - limitless, boundless; excessive.

Astikaay - substance with many space points is known as astikaay. substance having body of magnitude.

Asukh - unhappiness; restlessness; indisposition.

Asundar - improper state, not right.

Asulabh - difficult to obtain

Aswasamvedi - not knowing the self.

Aswasamvidit - not knowing the self.

Ataatvik - aupchaarik,

Atadbhaava – non identity e.g. absence of attributes and modes in a substance even though they all are coexisting as part of each others, non identity in appearance and quality of a substance.

Atadroopmaypanu – soul does not accept alien things-par panaa ne grahe nahi.

Atanmay - one without engrossment of knowledge and perception, gnaan darshan may nahi honaa

Atat - non similarity in conception, tenaathi te nathi,

Atat swabhaav - soul experiencing alien inclination, आत्मामां पर भाव स्वरूपे अनुभवत्वात्., apad bhut, अपद भूत्, non real entity,

Atatvaabhinivesh - Desire to get engrossed in worldly things, sansaar ma rachyaa pachyaa rahevaani vrutti, insisting for wrong thing,

Atatvaarth - wrong meaning, false meaning, wrong thing,

Atatva - non reality, one which cannot be ascertained, thing which does not have existence, non existence,

Atatva Shakti - absence of transmutability power

Ath - mangal, invocation of blessings

Atichaara – infirmity, transgression, violations, indulgence in the pleasure of world, infraction, transgression of the code of ethics or conduct;

Atikraant - passed, violated, discarded, violation of rule of conduct, who has crossed the limit.

Atikram - pollution of the texture of the mind, transgression; passing away; onrush; attack. deterioration of mental purity, violation of jain principles, to pass, to elapse, to pass away,

Atikraman - transgression; encroachment; onslaught, attack, aggression; invasion.

Atikramaniya - fit to be transgressed.

Atindriya – invisible,super sensuous, super sensitive,.

Atindriya gyaan – super sensuous intuition.

Atindriya sukh- super sensible happiness

Atiprasang - intimacy beyond proper limits. too much liberty (taken)

Atirikt - surplus, very much, excessive; empty, vacant; best, excellent; different, except.

Atishaya - additional efficiency. development of extra ordinary personality, excellencies.

Atishaya yukta - transcendental.

Atit - past, (Pratyutpann - of present time, vartmaan kaal no, anaagat - of future)

Atit praan - absence of all ten vitalities,

Atithi samvibhaag vrata – self less offering to the unexpected guest vow.

Ativyaapti – extension of character beyond the determined object

Atyanta abhaav - absolute non existence

Audaarik kay yog - physical body volition.

Audaarik sharir – physical body, udaar means gross. Body is called audaarik as it is constituted by gross matter particles. It represents the body of the humans and subhumans.

Audaarik sharir samay prabaddh - to accept material particles suitable for audaarik sharir in one samay.

Audayik bhaava – feeling produced due to fruition of karma manifestation determined by operation of karma, rising phase, The soul's inclinations born as a result of manifestation of karma, short of spiritual blemish or pollution that comes about at the time of an effective manifestation of karma.

Aupchaarik -formal; for the sake of form only; not sincere, honorific, complimentary, not literal, figurative, metaphorical,

Aupaadhik - adventions, occurring due to alien belonging, one which does not occur by self.

Aupaadhik bhaav - altered inclinations occurring due to alien belonging. The altered inclination of the soul keeping relationship with fruition of karma.

Aupapaadik - that which rise in upapaada- special bed.

Aupashamic bhaav - soul's spiritual purification that comes about as a result of complete cessation of manifestation of some karma which is yet in existence, subsidence phase

Aupashamic samyakta - subsidential right faith, subsidential righteousness, subsidence serenity

Aupatti ki buddhi - instantaneous comprehension, intellection which comprehends i instantaneously the true nature of a thing never seen , heard of or reported theretofore and its crowned with unhindered success.

Avaantar satta - Power to show each and every substance separately, individual existence, partially spread in to a substance is avaantar satta, present only in

one mode. It is also known as swarup satta. ek ek vastu maa nischit rahenaari ane swarup astitva ne suchavanaari avatar satta (niyamsaar gaathaa 34 panchaastikaay gatha 8)).

Avaay - judgement, inspection, ascertainment of specific feature of an object, determinate cognition of a specific characteristic of an object,

Avalokan - seeing; observation; examination; investigation; review

Avasthaa - mode

Avasthaavaan - substance.

Avbhaas - light; knowledge; realization; false knowledge; appearance, manifestation.

Avbhaasak - illuminator, knower.

Avabhaasan - to illuminate, to know, vikalpa,

Avadhi gnan - Clairvoyance knowledge,

Avabhaasan - to be known, to illuminate, become known; come to light, to shine,

Avagaah - to plunge in to, bathe in, to go deep in to, be absorbed in,

Avagaahan - immersion, bathing,

Avagaahan hetutva – instrumental cause in providing accommodation

Avagraha - attention, perception, determinate cognition of the distinctive nature of an object which follows in the wake of indeterminate cognition of pure existence of this subject, an indeterminate cognition which in turn is consequent up on the contact of the sense organ with the object,

Avaguna - vice, demerits, defect, fault; disadvantage; injury, wrong.

Avahanam – inviting, invoking a deity

Avaktavya - can not be expressed, inexpressible, indescribable, inexplicable,

Avalamban – dependance, leaning against.

Avalokan glance, seeing, looking, seeking, observation; examination; investigation; review..

Avanchak - praamaanik, established by proofs; authentic, authoritative; reliable; true; faithful; honest.

Avandhya - without failure, definitely,

Avani - the earth.

Avarn -not included in, out of, the four castes or classes; low; inferior, colorless; not belonging to any of the four varnas of castes, outcaste.

Avarnaniy - indescribable

Avasarpini - descending cycle of time.

Avash pane - By force.

Avashyaka- essential duties, necessary, indispensable, inevitable.

Avasthaa - condition, state; one of the stage of life; old age.

Avasthan - constancy, dhrovya.

Avasthaayi - remaining stable.

Avasthit - steady, fixed in number, permanency, uniqueness

Avasthiti - dhrovy, to maintain.

Avastu - non entity.

Avayav - part, organ, limb, of the body; member; part of a whole, part; means; (math.) factor.

Avayavi - possessing organs, limbs or parts.

Avgahanatva – inter penetrability

Avibhag pratichchheda - indivisibility, exceedingly small, in the single mode of the omniscient lord, multiple universes can be perceived. The smallest part of this indivisible mode is known as avibhaag pratichchheda, A measure to describe the potential of a karmic particle, indivisible corresponding section, potency of karmic dust particle is defined in terms of number of units of different attributes is known as avibhaag pratichchheda

Avibhaajya - indivisibility.

Avibhakt - non partitioned, undivided.

Avibhakt aalochan - indeterminate perceptual cognition,

Avichal - immovable, fixed, steady; eternal.

Avichchhinn - whole, entire, undivided; continuous, without break.

Avidyaa - ignorance: ignorance to experience the true nature of self.(vedant darshan)

Avidyamaan - not existing or present; dead; absent.

Avikaar – non change of form or nature, unchangeable,immutable

Avikaari – non disturbing, faultless, passionless,

Avinaabhaav – universal concomitance, non separable relation, inherent or essential relation

Avinaabhaav Sambandh - absence of exceptions

Avinaabhavi – concomitant characteristics

Avinaashi – immortal, immortal; imperishable; eternal, inexhaustible.

Avinaashi – indestructible, immortal; imperishable; eternal, inexhaustible.

Avinashvar - non destroyable.

Avipaak nirjara – premature disintegration of karma

Avinay -rude behavior; immodesty, incivility; arrogance.

Avirati - non restraint, non abstinence, vowlessness, absence of moral discipline, non discipline

Avirodh – without any incompatibility

Aviruddh - consistence.

Avisamvaad - true, one which follows the true knowledge, pramaan ne anusarvaa vaalu, non discrepancy, the coherence between the cognitive and conative activity

Avishad - impure, non clear,

Avisamvaad - non discrepancy.

Avishkar - discovery, invention

Avishesh - without any difference, common,

Avishta - swayed, engrossed, devoted.

Avishisht - of general nature, not a specific one, non separated in nature.

Avivakshit - not intended, unimplied,when one makes particular thing as principle thing and makes rest as secondary then it is known as vivakshaa. The secondary thing is known as avivakshit.

Aviveki – non discriminative

Avrat - lawless, disobedient, not observing religious rites or obligation,

Avyaabaadh – undisturbability

Avyakta – imperceptible, not manifest, unapparent, indistinct, invisible,not expressed; indistinct, not clear; invisible, un manifest; (math.) unknown; not indicating a

specific number. n. Prakriti (n Sankhya philosophy), Nature; Brahman; the Universal Spirit.

Avyaapti – Non inclusion, too narrow

Avyaya – imperishable, not liable to change, immutable; eternal. n. indeclinable., unchangeable. vyay mean to change avyay means not changing,

Avyutpann - nirdosh, aparaadh rahit, inexperienced; not proficient; (of word) having no proper or regular derivation; not versed in grammar or linguistics; not learned or well-versed, anadhyvashaan, indecision. inconclusiveness, indecision, inattention, indeterminate cognition, uncertainty e.g. to know in indecision about touching the grass while walking.

Avayuchchinn - indestructible.

Ayan- a period of six months, half year.

Ayash kirti - dishonor, disrepute.

Ayatan - careless ness

Ayog - non vibration of the space points of soul, static soul.

Ayog gun - non vibration of the space points of the soul

Ayogi kevali - static omniscient

Ayonika - an emancipated soul

Ayukta - untenable , unjustifiable

Ayut siddh- inseparable.

B1

Baadhak - obstructive; detrimental, harmful.

Baadhit - asangat (as in tark), absurd, inconsistent, inappropriate, restricted, obstructed, contradictory reason, stultified reason.

Baahya parigrah - external possessions- ten types: These ten things are: agricultural land, houses, cash money and silver, gold and ornaments, cow etc animals, food grains, male servants, female servants, clothes etc, cooking utensils etc. Khetar, makaan aadi, hiranya- rupiya chaandi aadi, swarna- sonu gharenaa aadi, dhan- gaay aadi, dhaanya- anaaj, daas, daasi, kupya- vastraadi, bhaand- vaasan aadi.

Baalanaar - causing to burn, e.g. fire burns wood. Here fire is causing wood to burn.

Baal tapa – austerity associated with wrong faith

Baal vrat - vows associated with wrong faith

Baanaavali - skillful archer.

Baayas - crow.

Balaa drasti - The achiever is “getting sited in his true nature”. His attachment to worldly things diminishes.

Bal - strength i.e. mind, speech and body strength, manobal, vachan bal kaay bal

Balvaa yogya - substance that is capable to be burnt.

Balavu - burn, be on fire; have burning sensation; be jealous (of), envy.

Bahi khaataa - book keeping

Bahiraatmaa – outer self

Bahumaanaachaar - Zeal, one of the eight pillars of right faith

Bahumaan - respect

Bakush muni - see muni. Bakush- one who is nirgranth - taken out almost all his inclinations of attachments and aversions. He observes the vows completely. He is involved in maintaining dignity of his body and monastic outfit. - sharir ane upkaran ni shobhaa vadhaarvaa ma rahe chhe. He expects prosperity and fame. yash ane ruddhi ni aashaa raakhe chhe. He has different types of infatuations.

Balraam - supreme personalities. they are nine in numbers and are elder brothers of vasudev. For names please see nine balram.

Bandh - bondage of karma- four types: 1. prakruti - types 2. number of karma particles coming in bondage 3. duration of bondage and 4. capacity to give different intensity of fruition of bondage. In Prakruti and Pradesh bandh soul's yog is the instrumental cause and in sthiti and anubhaag bandh soul's passions are the instrumental cause.

Bandhaaran -arrangement; construction; (evil) habit; addiction; pat of medicinal plaster tied on stomach; constitution (of state).

Bandh sthaan -kind of karmic bondage is known as bandh sthaan.

Bandhak - binding.

Bedi - chain; fetters or chains; bonds; encumbrance; restraint; silver anklet; double ring put on two fingers, shackle.

Bhaajan - vessel, pot; receptacle; division, sharing, participating in, belonging to, representation.

Bhaamandal –halo of divine light

Bhaand - cooking utensils etc. kitchen things.

Bhagwaan - supreme one, lord, one with omniscience and omnipotence

Bhagwaan aatmaa - soul substance as supreme entity.

Bhaavya bhaavaka sankar dosh - hybridization fault of expressible and expression of sentiments, hybridization fault with fruition of karma and as a result occurrence of alteration in the natural state of soul

Bhaasa samiti – careful speech, To speak what is true, beneficial measured and free from doubt - Bhaashaa Samiti

Bhaasa varganaa – aggregate of matter particles causing formation of speech, speech molecules,

Bhaasan - conviction, grasping, appearance, look, shine,

Bhaas - impression; fancy; appearance; illusion, hallucination; verisimilitude; dim light;

Bhaasavu - appear, seen, look; strike; shine.

Bhaashya - detail analysis of scripture. it is in prakrut language and is in poetry form - padya.

Bhaavaabhaav shakti - Because of this power in a substance, there is presence of a mode in present time and it will disintegrate in future moment. 35th shakti. In the previous mode there was presence of wrong faith mode and at present there is mode of the right faith. This is bhaavaabhaav.

Bhaavaantar - Different state than the present state e.g. origination of pot is the cessation of the heap of clay.

Bhaavaantar - anya bhaav, different bhaav, different inclination, first four of the five bhaavs of the soul- i.e. uday, upsham, kshaayopsham and kshaayik.

Bhaavaarth – verbal meaning, obvious meaning, explanation, purport

Bhaavaartha – verbal meaning

Bhaavanaa -conception, imagination; faith; desire, wish; feeling, tendency; coating, layer; deep study; meditation, contemplation.

Bhaavanaa - contemplation, Here only one subject and there is repetition of only one reflective thought occurs. In anupreksaa one reflective thought is not repeated. In bhaavanaa the same thought process gets repeated. For example, thought that body and soul are separate. This reflective thought process is separateness contemplation - anyatva bhaavanaa. This reflective thought when recited again and again then it becomes bhaavanaa. When one thought process gets repeated then the old impressions - old sanskaar- get removed and new impression starts.

ભાવનામાં એક જ વિષય ના એક જ વિકલ્પ નું પુનરાવર્તન થાય છે. અનુપ્રેક્ષામાં એક વિકલ્પ બીજી વાર રટવામાં આવતો નથી, જ્યારે ભાવના માં એક નો એક વિકલ્પ ફરી ફરી રટવામાં આવે છે. આ પ્રકાર ના વિકલ્પ તે અન્યત્વ અનુપ્રેક્ષા છે. આ વિકલ્પ અનેક વાર રટવામાં આવે ત્યારે તે ભાવના બની જાય છે. તેથી ભાવના એટલે એક જ વિચાર નું પુનરાવર્તન, એક જ વિચાર નો વારંવાર અભ્યાસ. એક જ વિચાર નો વારંવાર અભ્યાસ થાય છે ત્યારે જુના સંસ્કારનો નાશ થાય છે અને નવા સંસ્કાર નું નિર્માણ થાય છે.

ચિંતન = અનેક વિષય, અનેક વિકલ્પ

અનુપ્રેક્ષા = એક વિષય અનેક વિકલ્પ

ભાવના - એક વિષય એક જ પ્રકારના વિકલ્પ નું પુનરાવર્તન

ધ્યાન = એક વિષય એક વિકલ્પ પુનરાવર્તન નો અભાવ સ્થૂળ વિચાર નો અભાવ, સુક્ષ્મ વિચાર

ની ઉપસ્થિતિ વિકલ્પો થી છુટા રહેવાનો અભ્યાસ ઉપયોગ ની ધ્યેય તરફ સન્મુખતા

(Atmasiddhi vivechan by Rakeshbhai Jhaveri part 4 page 33-37)

See also "Anuprexa" for nature of twelve bhaavanaa.

Maitri, Pramod, Karunaa and Madhyashthataa are four bhaavanaa.

These four contemplations are: friendship, to become glad witnessing some one's virtues, compassion and neutrality.

These four contemplations are observed in the enlightened soul in the form of auspicious inclinations. They are absent in the wrong faith person.

These contemplations help to get stability in the non violence vow. - ahimsaa vrat ni sthirtaa maaate chhe.

The monk at 6th and 7th spiritual development stage contemplates 12 contemplations to increase his renunciation state. - muniraj ni vairagya ni 12 bhaavanaa

(ref: moksh shastra adhyaay 7 gatha 11 page 457, sarvaarth siddhi English, page 257)

Bhaavaantar - bhaav vishesh, different inclination, specific inclination,

Bhaavak - sentiment, affection, causing to be, effecting, promoting any one's welfare, imagining, external expression of amatory (romantic) sentiments, fruition of karma.

Bhaavanaa - causing to be, effecting, producing, displaying, manifesting, meditation, conception, apprehension, supposition, fancy, thought, feeling of devotion, faith, reflection, contemplation, imagination; desire, wish; feeling, tendency; coating, layer; deep study; meditation, anupreksha.

Bhaavatah - according to intentions, bhaav anusaar, aashay anusaar.

Bhaav – dispositions, quality, thoughts, phase, function, entity, modification of soul, positive aspects, thought activity, present state, psychic dispositions, inclinations, subjective virtue, emotions, hovu te, to be, intensity of karmic fruition, capacity, strength, nature of self, influence, anubhaag, existence, life, condition, mode, elements, objects, state of mind or body, extreme love, deep attachment, experience of joy and pain, idea, intention, quality.

Bhaav aasrav – subjective inflow, subjective influx, psychic inflow, emotions with passions, emotions with passions with inflow of karma

Bhaav abhaav shakti - existence of present state and non existence of other state power of the soul. 35th shakti. Present right faith mode has absence of the previous wrong faith mode and also has absence of the future omniscient mode.

Bhaav bandha – subjective bondage,

Bhaav Bhaasan - to see and feel the things the way they are.

Bhaav bhaav shakti - This is the power present in a soul due to which whatever mode is to occur, does occur at that given moment. 37th shakti. The faith attribute

remains eternal in nature and now has transformed itself in to the mode of the right faith is bhaav bhaav.

Bhaava hinsa – violence in the thought activity, internal violence.

Bhaav indriya - psychic sense, The indriya (Indriya – sense, That through the instrumentality of which one can attain cognition is known as indriya) of the form of a transitory spiritual state is known as bhaavendriya, a form of a transitory spiritual state is bhaavendriya, inner desire associated with senses. see also bhaavendriya

Bhaav kalank - stigmatized dispositions.

Bhaav karma – psychological karma, psychic disposition, thought activities, inclination, auspicious and inauspicious dispositions, psychic karma, feeling- based karma, emotions and thoughts associated with material karma, passionate nature of the soul.

Bhaav linga – psychical sign

Bhaav lingi – clad in subjectivity, a true possession less naked digambar jain monk with right faith, knowledge and conduct, A saint with real nature and attributes., an absolute saint with perfect conduct..The naked possessionless monks who have attained right belief.

Bhaav maran – phase death

Bhaav moksha - psychical liberation, subjective liberation,

Bhaav namaskaar –getting engrossed in the eternal true nature of the self in the primary abstract comprehensive state.- nirvikalpa dashaa maa aatma anubhuti

Bhaav nirjara – subjective shedding.

Bhaav paraavartan – phase cyclic change

Bhaav paraavartan – volitional changes causing the transmigration of soul continuously.

Bhaav poojaa – subjective worshipping, psychical worshipping

Bhaav praan - psychical vitality, spiritual vitality, conscious vitality.

Bhaav rup - positive,

Bhaav samvar – subjective stoppage

Bhaav Sevaa - one has no external desire and he is looking at the Omniscient lord with indivisible state (abhed bhava), one has desire to have solitariness state and with that idea he is worshipping the Lord. Bhaav Sevaa is of two types:

1: apvad bhaav sevaa- with consideration of seven naya, this has seven types.

2: utsarg bhaav sevaa

Bhaav shakti:33rd shakti: This the power present in the soul due to which a substance is always with its own mode. 33rd shakti. right faith mode present in a soul is bhaav.

Bhaav shakti:39th shakti - Self induced causation: This 39th power of the substance says that: the soul substance is independent of six causes of the deluding mode. भाव शक्ति, कारकों के अनुसार होनेवाली क्रिया से रहित मात्र होने रूप है और क्रिया शक्ति कारकों के अनुसार परिणमित होने रूप है .भाव शक्ति यह बताती है की आत्मा रागादि विकारी भावों के षट्कारक से रहित है और क्रिया शक्ति यह बतलाती है की सम्यक्दर्शन आदि निर्मल पर्यायों के षट्कारको से सहित है

भगवान आत्मा कारकों की क्रिया से निरपेक्ष है भावादि छह शक्तियों के विवेचन से यह स्पष्ट हुआ था की प्रत्येक द्रव्य की प्रत्येक पर्याय पर की अपेक्षा बिना स्वयं की योग्यता से स्व समय में प्रगट होती है. इस प्रकार वह पर कारकों से निरपेक्ष है.इस ३९ शक्ति - भाव शक्ति में प्रत्येक समय की प्रत्येक पर्याय को अभिन्न षट्कारको से भी निरपेक्ष बताया जा रहा है. ध्यान रहे की यह अभिन्न षट्कारको से निरपेक्षता विकारी पर्याय सम्बन्धी ही ग्रहण करना. क्योंकि सम्यग्दर्शनादि निर्मल पर्याय से सापेक्षता अगली क्रिया शक्ति में स्पष्ट की जायेगी

यद्यपि ३९ शक्ति में विकारी- अविकारी पर्याय सम्बन्धी कोई उल्लेख नहीं है, सामान्य रूप से अभिन्न षट्कारको से निरपेक्षता का कथन है.तथापि ४०वीं शक्ति में निर्मय पर्याय संबधी अभिन्न षट्कारको की सापेक्षता का कथन होने से यह सहाय फलित हो जाता है के ३९वीं शक्ति में विकारी पर्यायों की निरपेक्षता ही समजना चाहिए (samaysaar anushilan part 5 page436)

It says that in this 39th bhaav shakti,- self induced causation power: the six causes producing deluding modes are absent in the soul. In kriyaa shakti, it says that the soul is with six causes of the pure mode of right faith.

bhaav shakti shows that soul is without the the six causes which generate deluding mode. While kriyaa shakti says that soul is with six causes which generates right faith mode.

As such in 39th shakti it does not say that soul is without six causes of the deluding modes. It simply says that soul is without six causes of the mode. soul is independent of six causes. But in 40th power it says that soul is with six causes responsible for pure mode of right faith. From this sentence, one is able to come to conclusion that in 39th power, the soul is without the six causes of the deluding mode.

In the powers of 33 to 38 the point which is well stressed says that the soul is devoid of any six causes of the alien objects. Soul has its own six causes. In 39th power it says that the soul is also devoid of six causes which generates deluding mode. In 40th power it says that soul is with six causes generating pure modes like right faith etc.

Difference between 33rd shakti and 39th shakti: they both have name as bhaav shakti. In 33rd it says that every substance has its own predetermined mode in present time. In 39th power it says that the eternal true nature of the soul is independent - nirpex- of the six generating causes.(one must understand here that independent means soul is devoid of six causes which generate deluding mode). In 40th power it says that soul is with six causes which produce the pure mode of right faith etc.

भगवान आत्मा कारकों की क्रिया से निरपेक्ष है -यह अभिन्न षट्कारको से निरपेक्षता विकारी पर्याय सम्बन्धी ही ग्रहण करना. क्योंकि सम्यग्दर्शनादि निर्मल पर्याय से सापेक्षता अगली क्रिया शक्ति में स्पष्ट की जायेगी

Bhaav shrut gnaan -experience of the true nature of the soul along with the scriptural knowledge is known as bhaav shrut gnaan, unity of triple gem is bhaav shrut gnaan, Sacred knowledge along with the experiencing of the eternal self is known as bhaav shrut gnaan.

Bhaav stuti - having hymn of praise - stuti- of the eternal true nature of the soul in the primary abstract comprehensive state - nirvikalpa dashaa, state of indeterminate ecstasy - nirvikalpa samaadhi.

Bhaav vaan - one with bhaav, substance, one with attributes.

Bhaav vaan panu - attributes of a substance.

Bhaav vachan - spoken words as a result of increasing purity of knowledge within my soul

Bhaav vyatirek - Each mode is unique in its own form and different from others - bhaav vyatirek.

Bhaav yog - With the vibratory activity of the soul's space point there is a special characteristics happens in the soul by which he is able to attract karma and quasi karma. The vibratory activity of the soul's space points is the dravya yog and due to this dravya yog there is capacity generated in the soul to attract karma and quasi karma is known as bhaav yog.

Bhaavak - fruition of the material karma, creator,

Bhaavak Bhaav - 1:the toxic emotions in the soul's altered mode occurs (creation) due to fruition of the material karma acting as instrumental cause (also known as creator - bhaavak)

2: The pure mode occurring in the soul as creation - bhaav due to the presence of the infinite power of performer - kartutva shakti as creator.

(Ref: samaysaar siddhi gathaa 49, page 127).

In samaysaar stanza 32, and also in 36 there is mention for this bhaavak bhaav.

In 47 Shakti also there is description of this bhaavak bhaav in 42nd shakti of kartutva.

Bhaavavaa yogya - to thrive for.

Bhaavavu - like, be fond of; approve.

Bhaavendriya - psychical sense, indriya of the form of a transitory spiritual state, labdhi and upyog is known as bhaavendriya. Labdhi means capacity of the soul to know the meaning of a thing. - arth grahan karneki shakti ko labdhi karate hai. the activity of the soul to accept the meaning of a thing is known as upyog. Arth grahan ke prati jo vyaapaar hotaa hai uskaa naan upyog hai. The indriya (Indriya – sense, That through the instrumentality of which one can attain cognition is known as indriya) of the form of a transitory spiritual state is known as bhaavendriya, a form of a transitory spiritual state is bhaavendriya, inner desire associated with senses.

Considering all the space points of the soul, having obstruction due to objects of five senses, there is going to be labdhi and upyog type of inclination of subsidence cum destruction is known as bhaavendriya. Samast atma pradesho sambandhi shrot aadi indriyo vishayak unke aavaran ke kshayopsham rup labdhi aur upyog ko bhaavendriya karate hai.

Bhaavya - to be effected, to be accomplished, to be to be performed, to be perceived, to be apprehended, to be conceived, to be worshipped, one who creates the alteration in natural state with fruition of karma,karma ne anusari ne vikar kare te. Bhaav – actual state, quality, thought, modification of soul, dispositions, thought activities, present state, psychic dispositions, subjective virtue, inclination.

Bhaavya - alteration in the natural state of the soul occurring as a result of fruition of material karma.

Bhaavya bhaavak sankar dosh - hybridization fault as a result of fruition of material karma and associated alteration of the natural state of the soul.

Bhaavaabhaav abhaavaabhaav shakti - disappearance of present state and emergence of new state.

Bhagwat swarup - full of pure natured like god.

Bhadra - auspicious; fortunate; benefactor, doing good; civilized, polite; high-born. n. welfare, good; gold.

Bhagwaan - Bhag means prosperity- lakshmi, and waan means one who has it. The one having infinite properties of attributes within is known as Bhagwaan.

Bhagwaan aatmaa - eternal true nature of the soul

Bhakta - devotee, devout, divided; separated; devoted (to); attached (to); loving. m. worshipper; devotee.

Bhakta katha - stories pertaining to food and drinks.

Bhakti - eulogical devotion for lord, veneration, adoration, devotion, adoration, worship; love; reverence; loyalty; number nine.

Bhakti bhaav - (feeling of) devotion; reverence; love

Bhakti maarg -path of attaining moksha, emancipation, through bhakti or devotion.

Bhakti mudraa - adoration pose,

Bhakti yog - yoga in which bhakt is the predominant factor or means.

Bhandaar -store-house; treasure, hoarded wealth; place under deck of steamer; store, shop.

Bhang - vinaash, destroy, to end., divisions,

Bhardaa - vagabond person, baavaa,

Bhavaabhinandi - worldly minded, desire to enjoy the world as it is

Bhavaabhinandipanu - fear of unhappiness and intense desire from worldly happiness.

Bhavaadhikaar - intense liking for worldly things (Shaiv darshan)

Bhavaananugaami - a type of clairvoyance that does not remain with the next birth

Bhavaantar - change of life- destiny, transmigration,

Bhavaanugaami - a type of clairvoyance which remains with the next birth,

Bhav - worldly body form,

Bhav Parivartan - transmigration, rebirth cycle.

Bhav pratyayik - inherent clairvoyance

Bhav saagar - worldly life.

Bhav sansaar - cycle of transmigration in different body forms.

Bhav setu - spiritual bridge to cross the worldly transmigration

Bhav siddh - most virtuous and worthy beings, who can attain salvation.

Bhav sthiti - a life duration,

Bhav vichay - right meditation of materialistic world or cycle of birth,

Bhav vipaaki prakruti - maturity of karmic nature causing different kind of life courses (body forms).

Bhavanaalay - residence of deities,

Bhavan - residential places,

Bhavan vaashi dev - residential celestial beings,

How many of the mansion celestial beings are there (Bhavanpati dev)?
There are ten as follow:

1. Fiendish youths – Asur kumar.
2. Serpentine youths – Nag kumar.
3. Lightening youths – Vidyut kumar.
4. Vulturing youths – Suparna kumar.
5. Fiery youths – Agni kumar.
6. Stormy youths – Vat kumar.
7. Thundering youths – Stanit kumar.
8. Oceanic youths – Udadhi kumar.
9. Island youths – Dwip kumar.
10. Guardians of the cardinal points youths – Dik kumar.

Bhavbhirupanu - one who is afraid of the worldly life.

Bhavik - a human being capable of liberation,

Bhavitavyataa - destiny, fate,

Bhavya jiva – one, who is capable of liberation, potential soul,

Bhed – differential way, division, variation, separation, difference; class, division, sort, kind; secret; deceit; causing split or division; chasm, gap, opening, discrimination, disjunction.

Bhedaabhed -unity and diversity, dualism and non dualism, disunion and union,

Bhedaabhed viparitata - erroneous understanding in division as well as indivisibility.

Bhedaatit - similar, without any difference,

Bhedaikaant - exclusive momentarieness.

Bhedbhaav - discrimination; distinction; difference; deceit.

Bhed gnan - discriminating science- knowledge.

Bhed grahan - comprehension of something with its different dimensions.

Bhed kalpanaa nirpex shuddh dravyaarthic naya - a view point explaining the solitariness in properties- virtues and its possessor- substance.

Bhed kalpanaa saapex ashuddh drayaarthic naya - a kind of view point which differentiate the relation of properties - virtues and its possessor - substance.

Bhed pad - different kind of typical literary worlds with their antonyms.

Bhed paksha - acceptance of some thing with alternative view points.

Bhed pravrutti - differential attitude or attitude of differentiation.

Bhed ratna traya - Synonym word for moksha marg- path to liberation.

Bhed vaad - principle of analyzing something with its different properties.

Bhed sanghaat - association cum dissociation related to karmic molecules.

Bhed swabhaav - differentiation in nature, discriminative nature of substance

Bhed Vignan= discriminative science, science of differentiation between self and others, discriminating science.

Bhedavu - pierce penetrate; split as under; break.

Bhedopachaar - statement of something on the basis of it nature.

Bhekh - dress, garb; dress proper for sannyasa; asceticism; initiation into sannyasa; precipice, steep rock.

Bhinn - different, separate; broken, disunited

Bhinn bhaav - feeling of being different or separate.

Bhinn ruchi - of diverse tastes.

Bhinnataa -difference, diversity.

Bhinaatva - difference, diversity.

Biraajamaan - shining, splendid; sitting, seated, in splendor, well-known, famous; celebrated

Bhog - enjoying; enjoyments; pleasures; objects of enjoyment; offering made to deity; oblation; sacrifice; serpent or its hood; any one of the constellations or lunar houses.

Bhog Upphog -Desire for certain pleasure objects either for life or for a definite period of time is called "Bhog upbhog", enjoyment of worldly pleasure.

Bhog upbhog parimaan vrat – sensual enjoyment limiting vow

Bhog upbhog sankhyaan - vow of limiting use of consumables.

Bhogavavu - enjoy, experience; suffer, endure, interaction.

Bhoktaa bhogya bhaava- instinct related to enjoyer and enjoyable, endurer endurance relationship

Bhoktaa –one who experiences joy and sorrow.

Bhoktaa bhogya sambandh - enjoyer and enjoyable relationship

Bhoktrutva bhogya bhaava – instinct related to enjoyer and enjoyable.

Bhoktrutva - enjoyment, enduring, sensual pleasure, gratification, indulgence of the objects of the senses, power of experiences joy and sorrow. " I am the enjoyer of these raagaadi and varnaadi bhaavo" is bhoktrutva.

Bhraanti - delusion; error, mistake, wrong notion, false idea; suspicion, doubt, mirage, swarup nu ayatharth gnaan ej bhraanti chhe.

Bhramanaa - delusion; wandering

Bhrust - fallen (from above); depraved; vicious, sinful polluted, defiled; corrupt.

Bhumikaa - land; place; step; origin, source; role or part of drama; preface.

Bhut - gone by, past, elapsed; become (at end of compd.). n. any one of the five elements; animals, being; evil spirit, demon, ghost; one following sb. doggedly or like a ghost; superstition; craze, to be e.g. swabhaav bhut means to be with innate form, become, being, existing, true, actually being, really happened, right, proper, fit, utpann, originating.

Bhutaarth - path to salvation, real fact, anything that really happened or exists, genuine knowledge, yatharth gnaan, facts, eternal actual state, real, true,

Bhutaarth drasti - satya darshan, vaastavik samaj, pure point of view, perception taking aim at oneness nature of the all knower soul substance, absolute point of view.

Bhutaartha kaa aasray -knowledge mode has genuine knowledge about the nature of the mode, but faith mode has put its pride in the eternal true nature of the soul and surrendered its total self to the soul substance. Now it has given its self to the soul substance entirely. In its experience only the soul substance resides. This is dravya drasti, swabhaav drasti, bhutaarth aasray.

ज्ञान पर्याय को पर्याय का यथार्थ ज्ञान होने पर भी श्रद्धा ने अपना अहं, द्रव्य में विसर्जित किया है, समर्पित

किया है। अब द्रव्य ही उसका स्व है, उसकी अनुभूति में द्रव्य ही बसता है, वह स्वयं नहीं। यही द्रव्य दृष्टि है, स्वभाव दृष्टि है, भूतार्थ का आश्रय है. (naya rahashya, Abhaykumarji, page151)

Bhutaarth naya - absolute stand point of view., satyaarth naya, Dravyaarthic naya, suddha naya, pure point of view.

Bhutaavist - The person in whom the evil spirit - ghost has entered.

Bhuti - hovu te, to be,

Bijaakshar - essenceful mystic and chantig words, mystic words. first syllable of a mantra, mystic syllable like ohm.

Bij kosh -seed-vessel, pericarp.

Biraajmaan -shining, splendid; sitting, seated, in splendor.

Bodh - perception; comprehension; instruction, advice; hemp-flowers, ganja, understanding.

Bodhaabodh swabhav saamagri - aggregate of conditions physical and cognitional.

Bodhak - instructive; educative.

Bodhi – enlightenment.

Bodhya bodhak bhaav - one who receives discourses is bodhya, one who delivers the discourses is bodhak.

Brahm - supreme soul, all pervading spirit of the universe, the Supreme being regarded as impersonal and divested of all qualities and action; Veda; God. m. God Brahma, the creator of the universe;

Brahm vaad - name of doctrine believing in non dualism- advait.

Bramhaa - one who is engrossed in the true nature of the self, creator god of the Hindu pantheon.

Brahmchaari - a celibate,

Brahmcharya - celibacy,

Brahmchary aashram - life span of celibacy,

Brahmcharya anuvrat - vow of partial celibacy to limit desire with now wife only.

Brahmcharya pratimaa - seventh model stage of celibacy of jaina lay person.

Brahmcharya tap ruddhi - a type of supernatural power pertaining to celibacy.

Bruhaspati -preceptor of gods; planet Jupiter; very knowledgeable person.

Bruva - calling one self by a name without any title to it. being merely nominal.

Bravanaa - speaking, telling,

Budhdhi – vivid determination, intellect

Buddhi gamya - capable of being grasped by intellect.

Budhdhi gochar – perceived at the intellect level

Buddhi grahya - capable of being grasped by intellect.

Buddhi purvak - deliberately, intentionally, iccha purvak .

Buddhi purvak raag - intentional passions, toxic emotions getting known by vivid determination. perceivable toxic emotions.

Budhn - bottom, anal area,

Buzavu - be extinguished or put out.

C1

Chaandalo -money present given or taken on auspicious occasions; auspicious red mark on forehead; expense one is forced to incur as a sort of punishment; grain of pulse that has remained undissolved in cooking.

Chaandani -moonlight; canopy

Chaap -bow; arc of circle

Charaan Ruddhi Dhaari – ability of a supernatural power moving in the sky.

Chaaritra dharma - conduct attribute

Chaaritra kshayik - conduct formed due to destruction of delusion.

Chaaritra moha - conduct deluding state.

Chaaritra mohaniya karma- right conduct deluding karma, conduct deluding karma, conduct infatuating karma.

Chaaritra moha kshapak - the destroyer of conduct deluding karma.

Chaaritra labdhi - attainment of right conduct.

Chaaritra moha - conduct related inclination of attachment, conduct related delusion.

Chaaritra moha upshamak - one who subsides the delusion related to conduct.

Chaaritra suddhi - purification of conduct with different vows

Chaaritra vinay - reverence to conduct,

Chaaritri - ascetic.

Chaarvak - speaking agreeably, B philosophy

Chaitanya - conscious soul, rationality, perception.

Chaitanya chamatkaar - eternal soul substance having capacity to know whole universe with its six substances with their past present and future modes.

Chaitanya dhatu - conscious element.

Chaitanya naa vishesho - keval gnaan, omniscient knowledge.

Chaitanya saamaanya - all knower eternal existence of soul without any changes

Chaitanya swabhaav - inherent nature of conscious soul

Chakravarti – monarch of area of Bharat or Airavat, universal monarch.

Bharat, sagar, madhavaa, Sanatkumaar, shanti, Kunthu, Ar, subhoum, Padma, Harishen, Jaysen, Brahmdatt,

Chakshu darshan - vision conation, ocular perception

Chamatkaar -wonder, wonderful incident or appearance; miracle.

Chamvar –flywhisk

Chanchalata - unsteady , hesitating , impatient , transient , clever , active , smart

Chand - a little; a few. the moon; small piece stuck to forehead as auspicious mark.

Chandr grahan - lunar eclipse.

Chano - grain of gram.

char - movable objects

charaachar - movable and non movable objects.

Charamaavart - last cycle of change.

Charam - last. skin; hide; leather. last, final.
Charanaanuyog - expositions related to ethics.
Charyaa parishah - walking with bare feet for monks,
Chatuska - quartet.
Chatustay - quartet. See also swa chatustay.
Chel - clothes
Chetan - animate, psychical, living; sentient; having life or consciousness. n.
consciousness; vital; life; intelligence; vitality.
Chetan dravya- thinking substance, animate
Chetan tatva – consciousness, sentience
Chetnaa – consciousness, vigor, life, vitality; understanding.
Chetnaa swarup - nature of consciousness.
Chetanaa vilaash - atma vyavahaar, soul is eternal by absolute point of view and its
nature of right faith, right knowledge and right conduct is its conventional form
and that is chetanaa vilaash.
Chetyita - only knower and perceiver.
Chhaan - dung of cow or buffalo; mettle, courage, spirit.
Chhaanu - dung-cake (made for use as fuel)
Chhaap - impress, imprint; stamp or seal; clear impress of printing impression created
on the mind, opinion formed; pressure; influence; (of kite) sudden falling down.
Chhadmastha – a non-omniscient being, a common man
Chhakaay - six types of living beings.
Chhand - metre, verse
Chhatra – canopy, parasol.
Chhed - cut, slit; hole, bore; denominator of fraction; destruction, removal of equanimity
state.
Chhini - scraper; iron wedge used in splitting wood; iron chisel for cutting metal; kind of
cane growing in water.
Chhip - shell; half of oyster-shell.
Chhedavu - cut, split; divide; intersect; make hole, bore; destroy, exterminate; divide as
denominator.
Chhod- plant, sapling; shrub.
Chhodaa (of coconut) - husk,
Chidaanand - super sensuous bliss
Chidghan - chitswarup, consciousness of soul, Chidrup, sentient, solid state of
knowledge.
Chidroop – sentient
Chid vivart - knowledge mode's transformation to know different objects of knowledge.
चैतन्य नो पलटो, चैतन्यं नुं अेक विषयने छोडी अन्त्य विषय ने ज्ञावावा रुपे पलटावुं ते, चित शक्ति
नुं अन्त्य अन्त्य ज्ञेयो ने ज्ञावावा रुपे परिणामवुं ते (panchastikay gatha 28).
Chikaash - stickiness; miserliness; fattiness; fat.
Chinmaya - full of knowledge, or pure intelligence, Brahma, the Supreme Being.
Chintamani – thought gem

Chintaa - worry, care, thought, inductive logic for example whenever there is smoke there is going to be fire, a kind of sensory knowledge, tark, uhaa, uhaapoh, are other names of chintaa, absence of the future knowledge creates worry.

Chintaa nirodh - concentration, meditation

Chintan - thinking, pondering; meditation, contemplation, thought, anxiety, reflecting upon. The subject matter is of various kind. The thought process keeps going on freely. Reflective thoughts keep on occurring. New subjects keep on adding all the time. ચિંતન માં વિષયો ની કોઈ સીમા હોતી નથી. વિચાર ધારા મુક્ત ભાવ થી વહે છે. વિકલ્પો થયા કરે છે. નવા નવા વિષયો ના વિચારોથી ચિત્ત ઉભરાયા કરે છે.

ચિંતન = અનેક વિષય, અનેક વિકલ્પ

અનુપ્રેક્ષા = એક વિષય અનેક વિકલ્પ

ભાવના - એક વિષય એક જ પ્રકારના વિકલ્પ નું પુનરાવર્તન

ધ્યાન = એક વિષય એક વિકલ્પ પુનરાવર્તન નો અભાવ સ્થૂળ વિચાર નો અભાવ, સુક્ષ્મ વિચાર ની ઉપસ્થિતિ વિકલ્પો થી છુટા રહેવાનો અભ્યાસ ઉપયોગ ની ધ્યેય તરફ સન્મુખતા

(Ref: Atmasiddhi vivechan By Shri Rakeshbhai part 4 page 35-37)

Chipadaa - mucus in the eyes, dried rheum, mucus or gum of eye.

Chit - consciousness, intelligence, consciousness of soul

Chitaa - funeral pyre or pile

Chitt - inner organ, mind; attention.

Chitt nirodh - concentration, meditation.

Chitt prasanta – serenity

Chitt saamaanya - eternal nature of the soul with consciousness, eternal nature of the soul with knowledge and perception, natural state of the soul with consciousness.

Chitt suddhi - purification of mind

Chitt swabhav - natural state of pure knowledge and perception.

Chitt swarup - the Supreme Spirit, Brahma, natural state of consciousness.

Chitt vikaar - agitation of mind

Chit vrutti - state of mind, trend of thought, inclination, desire, inclination, disposition, or inward working of mind,

Chovishi – twenty-four tirthankars' time cycle, ten raise to fourteen sagaropam time., dash krodakrodi sagaropam time

chulhaa - hearth.

Chulikaa - special presentation, appendix. peak, summit, a part of scriptural knowledge, 5th division of Drastivaad, revision of what is been said as well as addition of something else which is significant

Chuno - lime.

Churni - detail analysis of scriptures. It is in pros form - gadhya form.

Chyut - expired, violated, fallen, dethroned, deprived.

Conventional point of view, when one has accepted- grahan and when one has negation - nishedh- for it? - From conventional point of view when one knows the absolute point of view then he has correctly accepted conventional point of view. When one knows that conventional point is as it is and is not the absolute point,

then one has negation for conventional point of view. (ref: Nay rahashya book by Abhaykumarji page 62)

D1

Daah -burning, burning sensation, feeling or excessive heat, combustion, conflagration, place of cremation, cauterizing, internal heat, fever, setting on fire,

Daahan - causing to burn or be burnt, reducing to ashes, cauterizing, burning, consuming by fire, scorching,

Daahin - burning, setting on fire, tormenting, paining,

Daahya -substance that can be burnt, inflammable, ability to burn. E.g. Wood is a daahya substance, burning, combustion, heat, place of cremation, glowing, redness of sky, cauterizing, cautery of a wound, internal heat, fever, setting on fire, firewood.

Daahya krut - substance that was burnt, Substance that was getting burnt.

Daahyavat - heated, on fire,

Daan – donation, charity, my nature is full of super sensuous bliss and to offer it to my self and to keep it within me is the donation or charity to myself.

Daarun vidaaran - intense knowledge about the differences- bhed paadvano ugra abhyaas.

Dah - To burn, consume by fire, scorch, roast, to be consumed by internal heat origination grief, suffer pain, to destroy completely,

Dahan – causing to burn, e.g. fire burns the wood, burning or being burnt; act of burning, combustion, consuming by fire, burning, scorching, destroying, thing causing to burn, baalanaar.

Dahantaa - state of fire,

Dahan kriyaa - act of burning; cremation

Dahaniya -combustible, burnt,

Dahanityataa - combustibility,

Dahanshil - combustible

Dam – restraint of mind.

Dankh -sting, bite; hole in grain of corn due to rotting; scorpion's tail, poisonous sting; malice, rancor.

Darbaar - royal court, assembly hall of the king.

Daridrataa - pauperism, poverty, penury.

Darshan - act of seeing; seeing or visiting with devotion idol, deity, sacred place or person; sight, appearance; system of philosophy; [Jain] taste, liking; faith, perception, generalized perception, Darshan is like shraddhan and is non relativistic in nature and is primary abstract comprehension.

Darshan means Philosophy: There are nine philosophies in India. They are: Vedant, Mimaansak, Saankhya, Yog, Bauddh, Naiyaayik, Vaisheshik, Chaarvaak and Jain.

Darshan moha- right faith delusion state.

Darshan mohaniya karma- right belief deluding karma

Darshan shastra - epistemology, philosophy, metaphysics. (metaphysics is the branch of philosophy which deals with the first principles of things which includes abstract concepts such as being, knowing, substance, cause, identity, time, and space.)

Darshan Upyog - perception consciousness.

Dashaa - rag soaked in oil used for lubricating cart wheels; loose threads at end of garment; condition, state; position of planets affecting the fortunes of man; evil influence of planets; decline (of fortune); n. obsequial rite performed on the tenth day after person's death.

Das Dharma – ten attributes-virtues of the soul

Das praan - ten vitalities, five senses, body, speech, mind, breathing and age.

Daxa -cleaver; skillful, expert; vigilant

Dayaa -pity, compassion; mercy.

Dayaa dharm -(religion enjoining, religious urge) pity towards all beings

Dedipyamaan - shining brightly; blazing.

Des pratyaksha – partial direct.

Deshaavaagaashik vrat - day to day additional limitation vow, vow of keeping restriction in movement, food, eating, sensual pleasure etc to a limit.

Desha Charitra - Partial conduct related with small vows

Desha Ghati - Obscuring partially

Desha Ghati Spardhaka - Karmic matter which obscures only partially

Desh vrat - further reduction of mobility as practiced in the Dig vrat.

Desh vyatirek - Two substances are different so it is dravya vyatirek or desh vyatirek

Deshanaa Labdhi - Listening to and grasping of the Jina's preaching. Further, where the grasping of and deliberation on Tattvas preached by Jinadeva (omniscient Lord) takes place - attainment of this capacity is Deshana Labdhi (precept attainment). In hells, etc. where the instrumentality of (listening to) precepts is not possible, this capacity is evolved by virtue of impressions gained in the past birth. (Moksha Marg Prakashak 7th chapter- samyak sanmukh mithyadrasti), six substances, seven elements, path to salvation, knowledge of true omniscient lords enlightened true teachers and holy scriptures, knowledge of the self and alien things, censurable, knowable and wholesomeness types of inclinations taught by the Omniscient lords, true enlightened teachers is known as deshnaa and one who accepts in his knowledge these preachings and one who contemplates on these preachings is known as deshnaa labdhi.

Deshnaa labdhi is the mode of the knowledge attribute.

In deshanaa labdhi the living being:

1. Shravan - listens the discourses given by guru with discretion- vivek. - keep in mind about the four expositions and from which angle the discourse is given
2. Grahan - then he accept the advise and
3. Dhaaran - retains it. .
4. Vichaar - then he thinks on it .
5. Nirdhaar - then he makes firm determination about the nature of the reality

Just by listening the discourses is not called deshanaa labdhi.

Dev – god, celestial, deity
 Dev devi - mundane deities.
 Devi - heavenly fairies
 Dev Dundubhi - celestial drums
 Dhaaraa- flow, sequence as related to math.
 Dhaarak - holding; possessing, holder, possessor, one who makes it stable, one who remembers
 Dhaaraavaahik gnaan - Same knowledge keeps on coming again and again, continuous contemplation of anything.
 Dhaaraa - line of succession; row; stream, current, of liquid; shower (of rain).
 Dhaaran - act of holding; holding, possessing; being prop or support of. f. prop, support; patience; consolation; beam; gross weight (inclusive of container, packing, etc.). m. holder; support.
 Dhaaranaa - retention of known object, this is one of the part of matignan (there are four parts, this is one of them), five conceptual stages of meditation- pindastha dhyana ki five dhaarna hai,- parthvi, agneyi, vayvi, varuni and tatva roop vati, fixing attention on a single object, intention; mental retention, memory; idea; conjecture, fancy; holding, condition of recollection, a condition called sanskaar, concepts, five concepts - dhaaranaa- for procedural meditation.
 Dhaaran karvu - getting engrossed. aatmaa e gnaan ne dhaaran karyu chhe.
 Dhaaravu -suppose, presume; desire; guess, conjecture; determine
 Dhaatu - [gram.] root of verb. f. mineral, metal; any one of the seven constituent elements of the body; semen virile.
 Dhairya -courage; patience; steadiness; composure, calmness.
 Dhalavu - be inclined towards,
 Dhandhero -publication through a crier who beats a little drum; notification; proclamation (by ruler or government).
 Dhanya -happy, fortunate; blessed. int. bravo! well done!
 Dhanyataa - great good fortune

Dharmaatmaa -pious, virtuous, (person).
 Dharma – attribute, discrete element, religion, duty, merit, a kind of a substance, component elements, principle of motion, phenomena, property, unsubstantiality of things, virtue, predicate, doctrine, nirvikaar parinaam- passionless modification. knowledge, faith, conduct are the dharma of the soul and soul itself is dharmi, Dharma means present passionless state and the reason for it is the eternal knowledge of the soul, dharma means vartamaan vitraag dashaa uskaa kaaran trikaali gnaayak swarup uskaa kaaran parmaatmaa hai. Dharma means the real nature of an element. vastu kaa swabhaav hi dharm hai, upyog is dharma and soul is dharmi. As the flame possesses the light, the soul possesses the upyog.
 Dharma – Dhaari Raakheli Yogyataa, retention of ability, Retention of powers, Nature of the pure soul, aspects.(particular part or feature of some thing.), attributes and modes are known as dharma and soul is known as dharmi.

Dharma – religion, attributes, discrete element, duty, merit, component elements, principle of motion, phenomena, property, virtue, predicate, doctrine, ability.

Dharma – righteousness, virtue, morality, the real nature of an element, attributes which are present in a substance, Attributes and modes are known as dharma.

Shrimad Rajchandra Vachanaamrut page 761 refers to Ratnakand shraavakaachaar about “Dharma”. According to it: Dharma means:

- one which keeps the soul in its innate nature
- Innate nature of the soul is dharma
- One which keeps soul in the innate form and does not let it deviate to alien inclination is dharma.
- With alien inclinations one ends up going to lower realms of existences. Dharma prevents this happenings and keeps one in his innate nature
- Right faith, knowledge and conduct is dharma
- Omniscient Lord says that the triple gem of right faith, knowledge and conduct is dharma
- one having right faith and knowledge in six universal substances and therefore getting engrossed in the innate form is dharma
- Dharma makes one to get out of the transmigratory sufferings and takes him to super sensuous bliss.

Dharma - that which takes one to the desired goal is called virtue, duty, supreme forbearance etc ten virtues are known as dash dharma, medium of motion, that which includes kindness to all creatures, religion, righteousness, daily observance of religious rites, real nature of an element, one of the four essential duties of the householder, e.g. dharma, arth, kaam, and moksha., yogyataa, eligibility, ability, knowledge, faith or belief in the matter of morality, good behavior, death, life after death, God, etc.; religion; religious practices; merit or virtue; charity; duty, obligation; first of the four objects of life, property, quality, nature; name of Yudhisthira; Yama, God of death.

Dharma means predicate,(vastu naa anek dharm chhe)

Dharmabhushan - Creator of scripture Nyaay dipikaa. He was there in about 13th or 14th century.

Dharma dhyana - righteous meditation, religious meditation.

Dharmagna - one who knows the religious principles and scriptures,

Dhaatu – grammatical root, verbal root

Dharma anuprekshaa - contemplation of religion,

Dharma chakra - reverential wheel related to samosaran.

Dharma dhyaan - righteous meditation, spiritual contemplation, virtuous meditation

Dharma dravya - medium of motion,

Dharma kartaa - propagator of religion, the omniscient being,

Dharma lakshan - basic characteristics of religion, nature of a substance.

Dharma mudhataa - religious ignorance, silliness,

Dharma nirpextaa - secular,

Dharma prabhavanaa - propagation of religion,

Dharma swaakhyaat tatva - truth proclaimed by religion,

Dharma swabhaav - the real essence of an element,

Dharmaatmaa - holy personage,

Dharmaanuraag - religious zeal or devotion,
Dharmaastikaay - medium of motion,
Dharmi - religious person, substance, jisme dharma (swabhaav) paayaa jaataa hai vah dharmi hai. Dharmi saadhya dharm no aadhaar chhe. Dharmi - having a particular quality or property; religious follower of a particular religion, The substance in which all the attributes are present in the indivisible form, subject, that which supports, attributive, attributor,
Saadhya dharm no aadhaar te dharmi, Saadhya dharma agni chhe ane teno aadhaar parvat chhe. Etle parvat ne dharmi kahevaay chhe. Fire is the one that needs to be proved, (saadhya) and mountain is the basis for fire to be proven and therefore mountain is dharmi, Attributes and modes are known as dharma and substance is known as dharmi.

Dharmopadesh - preaching, religious sermon,
Dharmya - virtuous, righteous, virtuous concentration, legal, legitimate, usual, customary, endowed with qualities,
Dhikkaar -hatefulness,
Dhir - courageous; steady; resolute; serious-minded, sedate; undaunted, intrepid; persevering; wise. patience; confidence, trust.
Dhir gambhir - clam and resolute.
Dhoop - fragrant resin or gum, one of the eight worshipable articles.
Dhori - chief, main; public, open to all; big. m. chief bullock; son.
Dhrovya - Dhruv nu bhaav panu, mode of the constancy, in the mode of origination and cessation the substance's sameness- dravya ni saadrashtaa remains all the time is known as dhrovya, quality of being permanent, to consider permanence in the mode of origination and cessation. In this regard dhrovya is in the form of a mode, immovableness, firmness,
Dhruv – permanence. Constant, eternal.
Dhruv saamaanya - eternal soul substance
Dhruv swabhaav - eternal entity.
Dhruv vishesh - present modification of eternal soul substance without any origination or cessation, kaaran suddh paryaay.
Dhumaado - smoke; smoking fire; temper; pride.
Dhundhalu -foggy; dim; dark. n. twilight.
Dhyaan – meditation, contemplation; attention; concentration; one of the eight limbs or divisions of yoga, a state of quiescence wherein mind dissolves and becomes free of thoughts, meditative state, contemplation, reflection, contemplating the knowledge acquired is reflection. As such there is no difference between anupreksaa and dhyaan except for their fruition. In anupreksaa - contemplation- one contemplates on 12 bhaavnaas - contemplations- and with that one obtains indifferent type of attitude towards them. Those bhaavanaas are unitariness, transitoriness, separateness etc 12 types. In dhyaan, one takes his mind away from different objects and concentrates on one object only - Chitt ne anek vishay mathi hataavine ek vishay ma sthir kari shakay chhe (moksha shastra gujarati adhyay 9 page no. 590-591)

Omniscient Lords who make a potential soul (bhavya jiv) types of lotus flowers to become fully blown like a bright sun, have mentioned four types of meditations. They are pindastha, padastha, rupasth and rupaatit. (ref: Gnaanaarnav see the respective chapters- starting from slok no. 1877 - 2111) The initial stage of meditation is with some short of support of some thing and then it leads to without any support - aalaamban se niraalamb dhyaan. The process is control from gross to fine reflective thoughts. In this sequence one will end up with knowledge of the reality.

Nature of Dhyaan:

There are various phases in meditation one should remember. They are: Chintan, anupreksaa, bhaavanaa. Please see the respective sections for details. In bhaavanaa there is less unsteadiness than anupreksaa. Anupreksaa has less unsteadiness than chintan. ચિંતન કરતા અનુપ્રેક્ષા અને અનુપ્રેક્ષા કરતા ભાવના માં ચંચળતા ઓછી છે one keeps on reflecting the nature pure eternal soul then alien thoughts are getting removed. Only the finer thought process of the eternal soul remains. This state is known as dhyaan. One keeps on trying to remove even these finer reflective thoughts. The attentive consciousness is directed to the eternal true nature of the soul substance only. Here one still does not have experience the true nature of the soul yet. But one experiences extreme fine nature of the attentive consciousness and there is quietness of modifications. This is the nature of dhyaan. This will lead to samadhi. please see samaadhi for details.

(Ref: Atmasiddhi vivechan By Shri Rakeshbhai part 4 page 36)

Dhyaan itself is the path to salvation - moksha marg

Four types of meditation:

- 1: Aartra dhyaan - painful meditation.
- 2: Roudra dhyaan - violent meditation.
- 3: Dharma dhyan - righteous meditation, religious meditation.
- 4: Shukla dhyaan - supreme and absolute meditation

Dhyaanavist - one who is doing meditation.

Dhyaataa – concentrator, one who mediates or contemplates.

Dhyeya – subject of meditation, worth contemplating, fit to be thought about closely. n. ideal; mark, aim, target, to be meditated on, fit for meditation, to be pondered or imagined

Didwakshaa - inquisitiveness to see the world, bondage and liberation types of two things (sankhya darshan)

Digdaah - redness of the sky after evening.

Dig vrata – not to go out of certain area throughout the life.

Dimak - one type of red ant,

Dinataa - poverty; wretchedness; helplessness.

Dipak - that kindles, stimulates or brightens. m. lamp;

Dipraa drasti - The achiever begins to consider religion dearer than his very life.

He gets pleasure in devotion and begins to have vision for his goal.

Dirgh - long, long (in time and space); (of vowel etc.)

Dirghaakshar - long syllable.

Dishaa - side, part; direction, quarter; way, path.

Divya - heavenly, divine; wonderful; shining; beautiful. n. ordeal, testing the innocence or otherwise of person by water or fire.

Divya Dwani – divine sound forming Omniscient's preaching, divine voice, Omniscient revelation in the form of omkar sound, resonant preaching of Omniscient Lords.

Dosha – faults, defects, demerits.

Dradhataa - strengthen, to make it firm, to make it solid

Drashtaa - eyewitness.

Drashtaant - example, illustration.

Drasti – vision, view, site, faith, theory, doctrine, system, focus with right faith, understanding based on right faith.

Drasti apexa - vision perspective, faith perspective.

Drashti gochar - perceptible by vision, perceptible with faith,

Drasti pradhaan - principally from faith perspectives.

Drasti Bhed - differences in view or vision.

Drasti no vishay - subject matter from faith perspectives,

Drasti shakti - Power of vision

Drastibhed - difference in vision, or view.

Dravyaantar - different substance than the self. apne dravya se aneraa dravya.

Dravyaanuyog - expositions related to metaphysics.

Dravyaarthik naya - the partial point of view knowing the substance - anshi ko jaannaa use dravyaarthik maya kahte hai. Here all the divisions - bhed- are secondary in nature. There is only indivisibility - abhed- considered, real aspect, general point of view.

There are ten divisions of dravyaarthik naya:

१: कर्मोपाधि निरपेक्ष शुद्ध द्रव्यार्थिक नय - Karmopaadhi Nirpex Shuddh

Dravyaarthik Naya

२: उत्पाद व्यय निरपेक्ष सत्ता ग्राहक शुद्ध द्रव्यार्थिक नय - Utpaad Vyay Nirpex Sattaa graahak Shuddh Dravyaarthik Naya.

३: भेद कल्पना निरपेक्ष शुद्ध द्रव्यार्थिक नय - Bhed Kalpanaa Nirpex Shuddh

Dravyaarthik Naya

४: कर्मोपाधि सापेक्ष अशुद्ध द्रव्यार्थिक नय - Karmopaadhi Saapex Ashuddh

Dravyaarthik Naya

५: उत्पाद व्यय सापेक्ष अशुद्ध द्रव्यार्थिक नय - Utpaad Vyay Saapex Ashuddh

Dravyaarthik Naya

६: भेद कल्पना सापेक्ष अशुद्ध द्रव्यार्थिक नय - Bhed Kapanaa Saapex Ashuddh

Dravyaarthik Naya

७: अन्वय द्रव्यार्थिक नय - Anvay Dravyaarthik Naya

८: स्व द्रव्यादि ग्राहक द्रव्यार्थिक नय - Swa Dravyaadi Graahak Dravyaarthik Naya

९: परम द्रव्यादि ग्राहक द्रव्यार्थिक नय - Param Dravyaadi Graahak Dravyaarthik

Naya

१०: परम भाव ग्राहक द्रव्यार्थिक नय - Param Bhaav Graahak Dravyaarthik Naya.

Dravyaasray - attributes related to matter

Dravyaashrit - dependent on the substance.

Dravyaatmak - objective

Dravya – substance, external, material, physical, money, wealth riches; material, matter; primary object.

Dravya aachaarya - a preceptor,

Dravya aarop - to characterize a matter in to another.

Dravya aasrav - physical or material influx.

Dravyabhut - the attributes of a substance, substance with its attributes.

Dravya adhikaran - physical stratum, support of a substance,

Dravya antar - dissimilarity in form of matters,

Dravya ansh - part of a matter,

Dravya anuyog - one of the 4 expositions of Jainism dealing with substances and metaphysics.

Dravya apratikraman - reverential view for the accepted matters in the past.

Dravya aprtyaakhyaan - lust or desire for illusive matters,

Dravya avasann - to become immoral (reg. a saint)

Dravya bandh - objective bondage, physical bondage, physical binding,

Dravya bhaashaa - lexical speech,

Dravya bhaav - nature of a substance,

Dravya chhednaa - knowledge of one matter gained by another one (by penetration)

Dravya dharma - nature of the substance, dravya panu,

Dravya dhyeya - to concentrate mind on the virtuous matters.

Dravya drasti – perspective from substantial point of view, substantive stand point,

Soul substance as object of faith, substantive view point,,object of faith to be the soul substance, faith perspective, shraddha aspect, to perceive the substance from eternal pure perspective, knowledge mode has genuine knowledge for the mode still faith mode has put its pride in the true nature of the soul and surrendered its total self to the soul substance. Now it has given its self to the soul substance entirely. In its experience only the soul substance resides. This is dravya drasti, swabhaav drasti, bhutaarth aasray.

ज्ञान पर्याय को पर्याय का यथार्थ ज्ञान होने पर भी श्रद्धा ने अपना अहं, द्रव्य में विसर्जित किया है, समर्पित किया है। अब द्रव्य ही उसका स्व है, उसकी अनुभूति में द्रव्य ही बसता है, वह स्वयं नहीं। यही द्रव्य दृष्टि है, स्वभाव दृष्टि है, भूतार्थ का आश्रय है. (naya rahashya, Abhaykumarji, page151)

Dravya guna - common and specific virtues of a substance or matter.

Dravya hinsa – material violence, external violence.

Dravya indriya - physical senses,

Dravya karma- material karma,

Dravya kashaay - physical passions,

Dravya, kshetra, kaal ane bhaav - Any given thing in the universe is having its own eternal existence with it's own boundary to exert its own infinite powers. This is known as self-quaternary of the substance, area, time and attributes.

Dravya, kshetra, kaal, bhaav and bhav - five types of transmigration.,

Dravya leshyaa - physical aura, physical coloration, With rise of color body karma - varna naam karma - there is certain color of the skin of the body is known as dravya leshyaa.

Dravya linga- physical appearance of saint, external appearance, physical clad monks.

Dravya lingi muni -The naked possessionless monks who have not attained right belief.

Dravya mal - Eight material karma obscuring knowledge etc.

Dravya man - objective mind,

Dravya moha - physical delusion,

Dravya moksha - actual separation of karma from soul, installation of supreme soul to adobe of siddha,

Dravya namaskaar – physical bowing down, physical reverential greetings,

Dravya napunshak - hermaphrodite,

Dravya naya - physical standpoint, the vision - drasti- which accepts the general nature of a substance.

Dravya nibandhan - binding of two matters,

Dravya nikshepa - substantive installing e.g. the son of the king is been said as king., installation by substance.

Dravya nimitt - physical cause e.g. karmic binding and fruition,

Dravya nimittak - circumstantial transformation of matters, with material karma as instrumental cause there is anger etc passions occurring in soul.

Dravya nirgranth - physically naked , with material detachment,

Dravya nirjara – material shedding of karma, objective shedding, objective physical dissociation

Dravya nirjara – material shedding of karma

Dravya paap - sinful nature of material karma,

Dravya palya - a time unit related to Jain philosophy, One yojan long, wide and deep ditch which is full of sheep's hair pieces and take one such piece out every 100 years and time it takes to completely empty the ditch is one palya.

Dravya pane - substance hood, substantiveness,

Dravya panu - substance hood, substantiveness, substance by its nature, dravya dharma.

Dravya parmaanu - particles of matter.

Dravya paraavartan – cycle of matter

Dravya parivartan - modification of material karma, cycle of matter,

Dravya paryaay - modes of a substance, vyanjan paryaay. e.g. human, celestial modes etc. Vyanjan paryaay is also known as dravya paryaay (Panchaadhyayi purvardh gatha 63), different forms of matters, દ્રવ્ય ના પ્રદેશત્વ ગુણ ના વિશેષ કાર્ય ને વ્યંજન પર્યાય, દ્રવ્ય પર્યાય કહે છે (જૈન સિદ્ધાંત પ્રશ્નોત્તર માળા ભાગ 1, પ્રશ્ન 212), mode of the extension in to space attribute, mode of the extension in to space attribute due to which a given substance has some form of shape. Swabhaav vyanjan paryaay due to which the pure substance has a form e.g. the shape of the liberated soul. Vibhaav vyanjan paryaay due to which the transmigratory soul has a shape in the form of a given body.

Dravya paryaay aarop - treatment of modal appearance in to matter and matter in to modal appearance, from impure substantial partial point of view - ashuddh dravyaarthic naya- one mixes substance with mode and vice versa.

Dravya pooja- physical worship, material worship.

Dravya praan - material vitalities, physical vitalities essential to life. They are ten in numbers: five senses, mind, speech and body, breathing and ability to live-aayush.

Dravya pramaan - numerical measure of substances, starting from one atom to aggregate atoms to countable numbers, uncountable numbers and infinite numbers.

Dravya pratikraman - reading pratikraman dandak etc, religious key lessons is called dravya pratikraman

Dravya pratyakhyaan - resolution for the renunciation of non acceptable matters.

Dravya pujaa - physical worship with eight substances,

Dravya punya - the karmic matter facilitating the pleasures and merits.

Dravya purush - male by gender,

Dravya saamaayik - physically avoiding all evils. not to have any reflective thoughts regarding conscious and non conscious substances.

Dravya sallekhanaa - physical holy death by giving up food etc.

Dravya samvar – material stoppage of karma, stoppage of karma influx,

Dravya samyag drastii - one having keen desire and eligible talent for getting right perception,

Dravya sangrah - a book written by Acharya Nemichand Siddhant Chakravarti, during year 900-1000. The critics is written in Sanskrit by Shri Brahmdesuriji,

Dravya sansaar - physical world,

Dravya Seva - worshipping the Omniscient Lord, bowing down to the Lord, Worshipping the Lord, to sing the virtues of the Lord.

Dravya shakti - substantial capacity,

Dravya shalya - physical sting, physical thorn (related to karma)

Dravya shraman - out worldly saints,

Dravya shrut – scriptures, a type of scriptural knowledge, jinwaani, scriptural knowledge, sacred knowledge of the scriptures, sacred scriptures.

Dravya shuddhi - to make the body pure with water etc means.

Dravya sparsh - physical touch,

Dravya stava - physical praising, act of eulogy,

Dravya stri - female by gender,

Dravya stuti – subjective eulogy, physical reverential greetings, dravya namaskaar.

Dravya swabhava – nature of matters.

Dravya tirth - places of pilgrimage.

Dravya uday - physical fruition,

Dravya upachaar - conventional usage of one matter for another.

Dravya upasham - a type of subsidences(reg. matters).

Dravya upkram - a type of upkram, a pursuance in accordance with natural matters,

Dravya vaad - a doctrine of Sankhya philosophy,

Dravya vachan – auspicious reflective thoughts, physical speech or pronunciation

Dravya ved - something related to gender formation,

Dravya vichikitsaa - physical disgust especially pertaining to excreta etc.
 Dravya vishesha - excellence of matter, in soul and matter non corporeal and corporeal types of specific attributes, excellence of thing given,
 Dravya vyatirek - Two substances are different so it is dravya vyatirek or desh vyatirek
 Dravya yog - vibration in soul's space points owing to the physical activities, Vibratory activity of the space points of the soul.
 Dravya yuti - state of the unity of matters.
 Dravyaarthic naya= real aspect, substantial point of view
 Dravyatva - nature of the substance, nityataa ke saath parinamanshiltaa, dravyatva means substance's own attributes, substantiality,
 Dravyatva bhut - attributes of a substance
 Dravyatva guna –substance hood attribute, substantiality attribute.
 Dravyatva panu - attributes of a substance.
 Duh shruti – evil hearing
 Dukh - pain, sorrow, unhappiness, grief; difficulty; trouble, suffering; sickness.
 Dundubhi - drum, sort of large kettle drum;
 Durg - fort, killo,
 Durgati - being thrown into a lower region hell after death; bad state; trouble
 Durlabh – difficult to attain.
 Durlabha – scarce, rare.
 Durjaya - difficult to conquer.
 Durnirvaar - difficult to eradicate, difficult to remove.
 Duruh - goodh, gambhir, difficult, detail,
 Dushkrutya - wicked or evil act.
 Duti - धृति; तेज, light,
 Dwaadsaangi - twelve parts of scriptural knowledge
 Dvaita - dual, duality, doctrine of duality, differences.
 Dvaita bhaav - spirit of duality.
 Dvesh – antipathy, aversion, dislike.
 Dvandv - compound, compound word, in which two or more nouns are joined together, which standing by themselves would be in the same case connected by 'and'. n. pair, couple, twins; duel (combat); fight, quarrel.
 Dvandvaatit - gone beyond, transcending, the pairs of opposites (like happiness and misery, sin and virtue, etc.). advait,
 Dvandvatmak - dialectical, 1. relating to the logical discussion of ideas and opinions: dialectical ingenuity. 2 concerned with or acting through opposing forces: a dialectical opposition between social convention and individual libertarianism.
 Dvandv yuddha - fight between two persons.
 Dwividh -of two kinds, duality,
 Dyotak - making clear or manifest; illuminating, expressive, presenting, demonstrating,
 Dyotan - illuminator, to illuminate,
 Dyotyaa - illuminator, exhibitor, demonstrator, presenter,

E1

Ekaagra chintaa nirodh - to engage thoughts in one subject only.

Ekaagrata – concentration

Ekaakaar - of the same form; identical mixed; embracing all and sundry into one.

Ekaaki - alone; helpless.

Ekaakshar - having only one letter. one letter; the mystic mantra (Om)

Ekaanta - absolutistic prejudice, absolute, one attitude, solitary place, exclusive, one side, one directional infinity.

Ekaant pakshi - one who has one sided belief, one who believes from one aspect only.

Ekaant vada – absolutist doctrine, one sided method.

Ekaanta mithyaatva- one sided illusion, one sided wrong belief

Ekaantik -adhering to one object, person or principle; (of principle) ultimate, absolute.

Ekaantik Mithyaatva – one sided wrong belief

Ekaantvada – one sided method, absolutist doctrine.

Ek - one; without a second, unique (e.g. God is one); a (indefinite one); uniform; equal; of identical opinion; united;

Ek chakra - paramount, supreme, absolute.

Ek chitta - closely attentive; absorbed; of one mind. close attention; complete concentration.

Ek desa – partial

Ek Desh Shuddha Nishchaya Naya - A view point believing in soul with partial purity,

The partial point of view which perceives the partial purity in the soul and

considers it to be complete purity, आंशिक शुद्ध पर्याय रूप परिणमित द्रव्य को पूर्ण शुद्ध रूप

देखनेवाला नय एक देश शुद्ध निश्चय नय है

soul having partial pure modification becomes the subject for this naya. When one is considering from the innate nature of the soul's point of view, soul is the indivisible substance. It has infinite knowledge and happiness etc powers.

Therefor it is considered to be enlightened, householder, monk etc depending up on the position it occupies.

A view point believing in soul with partial purity - Ek Desh Shuddh Nishchaya Naya-uses in the scriptures is as follow:

1: It makes the partial impurity in the mode as secondary and makes the partial purity as primary event. e.g if there is fire in a house, it is been said that

there is fire in that city. In some society certain person is smart or learned then whole society is been said to be same.

- 2: The soul which is been engrossed in pathway to absolute form of liberation is been said to be having nature of the omniscient lord. (Brahad Dravya Sangrah Tikaa Gaathaa 56)
- 3: Samaysaar Gaathaa 75: A soul who does not become a doer of operations of karma and quasi karma (physical body and material possessions) but is only aware of them is enlightened (gnaani)
- 4: The one who has obtained discriminative science of the difference between self and alien things, has experienced the purity within. He is now not suffering from toxic emotion's fire. He is engrossed in his true state of self. He is called the younger son of the Omniscient lord. I, Banarasidas, I bowdown to those who have destroyed his wrong belief and has obtained the pure nature of right faith. (Samaysaar Naatak Banaarasidaa stanza 6)
- 5: One who has realized his true nature of the self and destroyed his wrong belief, even for a moment, has destroyed his toxic emotions - kashay-, and his drinking the nectar of super sensuous bliss. (Babu Jugal Kishor "Yugal" Dev Shastra Guru Pujan)

Ek Kshetravagaah Sambandh- to be present in the same space points e.g. body and soul. (see also sambandh)

Ek roop - unified, indistinct, uniformity, invariableness, one form, stereotyped,

Ekrooptaa - parity,

Ek shreni varganaa - single line variform,

Ek swarup - oneness, natural state of oneness.

Eka kshetra vagaha – single quarter immersion

Ek panu - unity, concord; oneness.

Ekal -alone, sole.

Ekroop - of the same shape or size; identical., unified, indistinct, stereotyped,

Ekroopi - of the same shape or size; identical.

Ektaa - unity, concord; oneness,

Ekatva - ek panaa, oneness.

Ekatva and mamatva, oneness and sense of ownership=This is me is ekatva. This is mine is mamatva.

Ekatva budhdhi – vivid determination of solitariness.

Ekatva vitarka vichar – pure concentration on one aspect

Ekatva - Loneliness, solitariness, singularity, oneness, uniqueness, unity, absolute oneness. I ness, solitariness, indivisibility,

Ekatva vada – monism

Eki bhaav - being unified, unification

Ekmev - nishkarma, independent of karma, karma thi nirpexa pane.

Endurance - sahisnutaa, tolerance.

Esana - anshan, paan, khaadya, and swaad rup four types of food is known as esana.

Esanaa samiti –careful about taking alms, To act cautiously while seeking to procure such means necessary for the conduct of the life journey as are free from defects

- Esanaa Samiti, to accept the praashuk and prashashta food given by some one without any krut, kaarit and anumodanaa fault is esanaa samiti
Ev - only, (swayam means by self and swayamev means by self only), Just so, exactly, truly really, very, same, only, alone, merely, immediately, on, still, already, in this manner only,
Ev - (in relation to word sevaa it means-) exactly, in the same manner, indeed, truly, really, exactly, way of proceeding.
Evakaar - emphasis, affirmation, command, in this manner,
Evam - thus, in this way, in such a manner,
Evanbhū naya – the actual stand point, actual purport

F1

Farfarvu - shake; flutter.

Fatakadi - alum.

Fatwa - religious edict

Fotaraa - तृष, tush, husk covering grain or rice, chaff of grain, bran, shells, pods,

Fudadi - game of moving in circles played by girls, kind of dance; asterisk; small paper kite.

Fudadi vaad - interpretation of scriptures going in circle and not in a right direction, opinion going in circle and not in a right direction.

G1

Gaanth - knot, tie; knot or knob in wood; joint in tree where it branches; bulb, tuber; blind tumor or bump; bubo; (of plague); animosity, malice; unity, concord; marriage tie.

Gaatharth – verbal meaning of stanza

Gachchha - multitude, collection; crowd; flock; mass.

Gadh - fort, hill fort.

Gamak - showing clearly, suggestive, indicative; significant, suchak, knower,

Gambhir - deep; thick; dense; grave, serious; thoughtful, considerate; inspiring awe and respect; patient.,deep; grave, serious; inspiring wonder and respect; considerate, thoughtful; influential; patient; forbearing.

Gamya - accessible, approachable; understandable; curable. fit for cohabitation, to be known. jaani shakaay te., object to be known.

Gandh kuti - center stage where omniscient lord sits in samosaran.

Gandhar – direct disciple of the tirthankar

Gangaa swarup - holy as the Ganga (attribute prefixed to the name of widow to show respect).

Ganganavu - hum, murmur; snuffle, speak with a nasal twang; complain. v. t. say in a complaining mood.

Garbhit - hidden, partial.

Garhit -censured, despised; contemptible, hateful, reprehensible.

Garimaa - importance,greatness; dignity; one of the eight siddhis, powers (or accomplishments), attained by yoga, viz. power of becoming heavy or great at will.

Gati - movement, destiny, body form, condition of existence, realms of existence.

Gati hetutva – instrumental cause in the motion of a substance

Gauna – secondary

Gausargik - Purvaahn, first part of the day, time between 48 minutes after sunrise to 48 minutes prior to noon. This is also known as gausargik., gosarg, (please also see kaalaachaar for further details)

Gaushaalaa- cow shelter.

Ghana - solid; thick crowded; much, plentiful; cubic, of three dimensions. cube; hexagon with all its sides equal; one of the systems of reciting the Vedas. cloud.

Ghaatak - lethal, likely to bring about death; destructive. modulus.

Ghaati karma - destructive karma.
 Ghadi- measure of 24 minutes.
 Gho - iguana; quarrel
 Ghrut - ghee, butter.
 Ghuntavu -levigate; grind to powder; hold one's breath; settle one's handwriting by practice (by passing one's pen over the letters in a copy-book).
 Glaani -fatigue of body; depression of mind; sadness; languor; disgust, dislike
 Gnaanaakaar – power of soul, super consciousness, power of soul, shape of knowledge mode.
 Gnaanaatmak - consisting of knowledge, composed of knowledge, cognition,
 Gnaanaatmak arth - cognitive meaning,
 Gnaanaatmak bahuvihataa - cognitive multiplexity,
 Gnaanaatmak kalpanaa - cognitive imagination,
 Gnaanaatmak kriyaapad - cognitive verb.
 Gnaanaatmak prashna - cognitive question,
 Gnaanaatmak vaakya - cognitive sentence
 Gnaanaatmak visamvaaditaa - cognitive dissonance,
 Gnaanaatmak vrutti, - cognitive disposition,
 Gnaan – knowledge, cognition, understanding, vedak, jaanavu
 Gnaan aaraadhnaa - contemplation of right knowledge.
 Gnaan aavaran - obscuring karma of knowledge.
 Gnaan baal - unknown to reality.
 Gnaan bhaav - knowledge inclinations, inclinations directed to the innate nature of soul.
 Gnaan chakshu - omniscience
 Gnaan chetnaa – cognitive consciousness, experiecing the self, swarup vedan,(ref: panchaastikaay gatha 16).
 Gnaan daan - act of giving or imparting knowledge
 Gnaan dhaam- temple of knowledge, light of knowledge, gnaan mandir, gnaan prakaash
 Gnaan Dhaaraa - stream of knowledge
 Gnaan kaand - philosophy about the individual soul's nature.
 Gnaan kriyaa - an activity of gaining knowledge.
 Gnaan krut - acted with intellect, acted with proper knowledge, બુદ્ધિ પૂર્વક કરેલ; જાણી જોઈને કરેલ
 Gnaan mada - pride or puff of knowledge.
 Gnaan marganaa - a type of knowledgeable investigation about beings.
 Gnaanmaya - consisting of knowledge, full of knowledge, embodiment of knowledge
 Gnaanmaya bhaava - indivisible inclination towards the true nature of the soul, abhed valan towards the pure nature of soul.
 Gnaanmudh - devoid of right conduct.
 Gnaan naya - view point of acquiring religious knowledge, there are different classification for naya e.g dravyarthic naya and paryayarthic naya and third classification is sabda naya, arth naya and gnan naya. In Sabda naya the object is known by its name e.g. sugar is the word so sugar is the object of sabda naya.

Arth naya means knowledge's object is the substance in actuality. For example sugar is the sabda- word and its expressible substance is the subject of arth naya. gnan naya means the real total knowledge is praman gnan- organ of knowledge. And when that organ of knowledge is expressed in unidirectional way- ek desh grahi- then it is known as gnan naya. e.g. sugar is the substance and the knowledge acquired through the experiencing the knowledge is known as gnan naya.

Gyaan pad - faculty of knowledge.

Gnaan paryaaya –instinctive true knowledge

Gnaan praman - co extensive with knowledge.

Gnaan pravartan - knowing a substance.

Gnaan Ratna deep - illuminating jewel of knowledge

Gnaan rup - having the form of knowledge,

Gnaan saamaanyaa - eternal general essence of knowledge.

Gnaan samay – system of knowledge, right time of gaining knowledge, To have appropriate knowledge about reality in the mode is gnaan samay, paryaay maa je gnaan yatharth thavu te gnaan samay (panchaastikaay gaathaa 3)

Gnaan sanskaar - paying reverence to scriptures.

Gnaan shalya - dishonoring of right knowledge.

Gnaan swabhaav - inherent nature of the knowledge.

Gnaan swabhaavi - engrossed with knowledge.

Gnaan swaroop – embodiment of knowledge, of the form of knowledge

Gnaan udyotan - enlightenment of real knowledge.

Gnaan upkaran - sources of real knowledge.

Gnaan upyog - cognitive consciousness.

Gnaan vinay - reverence to knowledge. acquired knowledge, practicing knowledge, recollecting knowledge with great veneration and with object of attaining salvation constitute reverence to knowledge, internal penance, paying reverence to right knowledge

Gnaanaachaar- right practice of right knowledge

Gnaanaadvait - absolute idealism.

Gnaanaatishaya – ten excellencies of omniscience lord Arihant

Gnaanavaran – obscuring karma of knowledge

Gnaanendriya - sense organs (according to sankhya darshan)

Gnaani – enlightened person, person possessing right knowledge, a leaned person.

Gnaanopayog – cognitive consciousness

Gnaapak - suggestive

Gnaapak kaaran - revealing cause

Gnaapya gnaapak bhaav - the real causation and logical suggestions.

Gnaat - known.

Gnaataa – knower, ascertained, comprehended, perceived, understood,

Gnaataa drastaa – pure knower and observer state.

Gnaataa sarvashva - all knowing,

Gnaataa siddhant - completely versed in any science.

Gnaatavya - to be known or understood, perceptible, to be considered as,
Gnaayak- knower of right knowledge, a learned person, knower., the possessor of the infinite powers like gnaan gneya etc, is known as gyaayak, eternal, permanence nature, eternal knower state,

Gnaayakpanu - all knowing characteristics, nature of all knowing.

Gnaayak swaroop - eternal nature of knowledge.

Gnaayak bhaav - the all knowing principle, all knowing virtue, all knowing attribute,

Gnapti - knowing; intellect, exercise of intellectual faculty, intelligence, understanding,

Gnapti kriyaa - activity of knowing.

Gnapti parivartan - change in aquatinted knowledge, to change the knowable objects in knowing process.

Gneyaarth - cognitive import

Gneya - recognizable object, knowable object, perceptible, object. According to samaysar kalash 271 gney means the eternal unchanging conscious soul substance coming in to illumination in the knowledge mode and the mode, attribute and substance are in unison is known as gneya. see also pratibhaas which is the illumination of all six universal substances illuminating in the knowledge mode., vaidya, prameya, gneya shakti, janaavaa yogya, maaraamaa hu janaai jau te gneya, Maraamaa aakhi vastu janaai jay ane vikalpa nathi te gneya, fit to be known, worth knowing, knowable. n. that which is to be known.

Gneya gnaayak sambandh – relation between the object (matter) and the knower

Gneya gnaayak sankar dosh - fault of hybridization of knower and knowable object

Gneya krut - object that is getting recognized, result of knowing an object, fruits of knowing an object.

Gney krut ashudhdhataa - impurity in the knowledge mode due to object getting recognized.

Gneya pramaan - co extensive with the object of knowledge.

Gneya tatva –knowable substance, knowledgeable element

Gneyaakaar – characteristic knowledge of matter, characteristic knowledge of object, shape of the object occurring in the soul's mode, exact shape of the object illuminating in the knowledge mode.

Gneyaakaar parinaman - involvement into the knowledge of soul.

Gneya-knowable, object of knowledge, recognizable object, perceptible

Gney lubdhataa - When one's knowledge is greedy, covetous, enamored, infatuated with the object of knowledge is known as gney lubdhataa. Gneya praman - co extensive with the object of knowledge. When one's knowledge mode is having greediness- ardent desire- for object of knowledge then it is gney lubdhataa.

Gneyaarth – recognizable matters,

Gobar - cow-dung; cow-dung reduced to powder; dirt.

Gochar -perceptible by the senses; pasture.

Gochari -alms.

Gokhavu - rot memorization

Gopavavu - hide, conceal,

Goras - cow milk's products like yogurt, butter, ghee etc.

Gosarg kaal - a period of specific noon time, time between 48 min after sunset to 48 min prior to noon.

Graahak - all knower who knows- jannaro, gnaayak, who receives, takes or comprehends. m. customer; one who receives etc., acceptance, knower, holder
Graahi - (at the end of a compd.) who takes, appreciates etc.; binding; accepts,
Graas - morsel.
Graayha - fit to be received, taken, or accepted; admissible, janaavaa yogya, fit to be known
Grahan - to know, action of knowing, acceptance, acquisition, receiving, eclipse, taking, seizing, seizure; comprehension; [astron.] eclipse, to know.
Graham swarup - gyaan swarup.
Grahit vikalpa - adopted reflections.
Grahit graahi - to accept the thing which was accepted before. Dhaaraavaahik gnaan. Same knowledge keeps on coming again and again.
Graiviyak – heavenly adobe of certain kind of angels., heavenly place beyond all 16 heavens. see vaimaanik dev for further details.
Granth – treatise, verse, composition, book, literary production.
Gruhit - accepted, seized, caught, received, obtained, gained, mentioned, perceived, understood,
Gruhit graahi dhaaraavaahi gnaan - acquired form of same knowledge keeps on coming again and again.
Gruhit mithyatva – acquired wrong belief from the instruction of others.
Gruhit mithyaatva – acquired wrong belief.
Gun – attributes of a substance, virtue.
Gun guni – soul as substance and its attributes. guni is dravya, gun is attributes. Virtue and virtuous.
Gun pane - Characteristics of attributes.
Gun rup - possessed of qualities or attributes; having form etc.; virtuous.
Gun shreni nirjaraa - Dissociation of karma from soul in geometrical progression
Gun vrata – supporting vows
Gunaatmak - possessed of qualities or attributes; having form etc.; virtuous.
Gunatva - anvaya ka vishesh, nature of the attributes..
Gunbhed - different attributes.
Guni – substance with attributes, virtuous, meritorious. m. virtuous, accomplished, person; person skilled in fine arts; magician.
Guni jan - appreciative, clever, person; gentleman; virtuous person; bard, minstrel.
Gupti – restraints, self control,
Guru – spiritual teachers, teacher, saint

H1

Haar - garland, necklace,

Hanavu -beat, strike; kill, destroy;

Harsh -joy, delight, gladness; exultation

Hastaavlamb - nimitt, instrumental cause, associative,

Heet -welfare, good; gain, profit.

Hetvaabhaas - fallacy, a false cause, pseudo probans, fallacious reasoning, misleading argument,

One which is without the characteristics of hetu- reason,- middle term, but looks like hetu is known as hetvaabhaas. Jo Hetu ke lakshan se rahit hai kintu hetu jaise pratit hote hai unhe hetvaabhaas kahate hai.

Hetvaabhaas is of four types:

1: Asiddh - The reason is unproved or an unestablished reason.

One which has doubtful inherent relation with subject - major term- that which is to be proved- saadhya- is known as asiddh hetvaabhaas. Jiski saadhya ke saath vyaapti anisshit hai vah asiddh hetvaabhaas hai.

This type of reason- hetu- middle term uncertainty happens due to:

A: swarupaasiddh: unestablished in respect to self. e.g.
sound is a quality because it is visible like a color. Here
sound is only audible and can not be visible. So it is
swarupaasiddh.

B: Sandigdhaasiddh - doubted cum non existent, unproved
because doubtful respect to location: For example, if some
one does not know the nature of the smoke and says that
this area has fire because it has smoke present. Over here,
smoke reason - smoke hetu- is sandigdhaasiddh, because
one has doubt about the nature of the smoke.

2: Viruddh: The reason is contradicted by counter inference or
opposite reason. The reason is not having inherent relation
with the aim to be achieved - hetu ki saadhya se viruddh ke
saath vyaapti is viruddh hetvaabhaas. For example, The
word is having unchanging characteristics as it can be
formed. Over here "can be formed" is reason- hetu and its
inherent relation is shown in the "unchanging" form. This is
contradictory.

3: Anekaantik - The reason is inconsistent or strays away. Jo paksh,
sapaksh aur vipaksha mein raheta hai use anekaantik
hetvaabhaas kahte hai. The subject - minor term- is with
same side - sapaksha or with opposite side- vipaksha.

4: Akinchitkar - inert, indirectly active. Jo saadhya ki siddhi mein
aprayojak asamarth hai. One which is useless in establishing
the nature of the things to be obtained - saadhya. For
example, the fire is not hot.

Hetu - premise, middle term, causality, thesis, cause, reason, probans, purpose,
intention, one which has inherent relationship with the achievable object is
known as hetu. Je saadhya saathe avinaabhaav pane nisचित hoy tene hetu
kahe chhe. saadhya vinaa na rahe te hetu kahevaay chhe. for example,
because of fire there is smoke., saadhan (remedy performed to achieve
desirable things.), one which has inherent relationship (avinaabhaavi sambandh)
with saadhya (something attainable) is known as hetu. Hetu cannot be there
without saadhya- some thing attainable. Hetu is also known as aadhaar -
support.

Hetu is also known as middle term.

It is the reason or mark on the strength of which something is inferred. It must
fulfill five conditions in a valid inferential process:

- 1: There must exist the knowledge of the universal and invariable
concomitance between the middle term (hetu) and the major term
(saadhya).
- 2: It must be observed as being necessarily and unconditionally present in
the minor term (paksha).
- 3: It must not be found where the major term (saadhya) is not present
- 4: It must not be related to something absurd.
- 5: It must not be contradicted by an equally strong middle term (hetu).

Hetu is of mainly two types: Uplabdhi hetu, anuplabdhi hetu.
Reason is of two types: one which is present and one which is absent.
Uplabdhi hetu is of two types:

1: aviruddh uplabdhi - Vidhi arthaat sadbhaav rup vastu ko saadhne
waalaa hai

2: Viruddh uplabdhi - Pratishedh arthaat abhaav ko saadhne waalaa
hai.

Auplabdhi hetu is also of two types:

1: aviruddh anuplabdhi - Vidhi arthaat sadbhaav rup.

2: Viruddh anuplabdhi - Pratishedh arthaat abhaav rup.

Hetu- abhyantar-aatmabhut, anaatmabhut - premise- intrinsic, extrinsic.

Hetu - dependency, siddh mode also has dependency on kaal dravya. all the modes
have dependency either on instrumental cause or the time mode. Only eternal
substance is without any hetu.

Hetu anupalabdhi - negative middle term.

Hetu bhaav - the causality of the object, defects of reason.

Hetu vichay -respecting the element of contradiction in the written word of law.

Hetu vyatirek - premise- discord

Hetuhetumad bhaav- relation subsisting between cause and effect.

Hetukartaa - causal agent, just like wind makes flag to move.

Hetumat - a causative principle,

Hetupadeshiki - discriminating.

Hetutva - causative base

Hetuvaad - science of logic

Hetvantar - amendment of the reason.

Hetuvuchay - right contemplation, or acceptance of religious path

Hetvantar nigrah sthaan - amendment of the reason or restriction in
argumentation,

Heya –Censurable, abdicate, what is to be avoided. Non acceptable, insignificant,
worthless.

Heya buddhi - perceivable censurable state.

Hinsaa - violence.

Hinsaa daana – gift of weapons of offense

Hinsak - one who performs violence,

Hinsya - one who is to experience violence, destroyable, one who is at the receiving
end of violence. Soul is hinsya when there is raag and dwesh occurring. The
nature of the soul gets suppressed when raag dwesh occurs., hanaavaa yogya.
Gnaan darshan rupi trikali bhaav ni utpaati na thavi ane raag ni utpaaati thavi
tene hinsya kahe chhe. Dravya praan ne pan hinsya kahe chhe.

There are four types of hisya:

1: swabhaav hinsaa- violence towards the innate state: Soul's nature is to be in
his own knowledge, faith and attributes. To get out of it and to be in the
inclination of attachment etc state is swbhaav hinsaa.

- 2: swa dravya hinsaa - With violence towards the self now one has anger etc state and he ends up damaging him self like hitting head to the wall and get bleeding etc. is known as swa dravya hinsaa.
- 3: par bhaav hinsaa - violence towards the alien inclination: With my own inclination of attachment and aversion etc. state, I end up damaging the inclinations of the alien beings -i.e. he ends up with inclination of attachment and aversion- is violence towards the inclinations of the alien objects.
- 4: par dravya hinsaa- violence towards the alien objects and as a result he ends up damaging his own body: I have inclination of attachment and aversion and as a result I end up breaking some one's bones etc or the object being himself damages his own objects etc. is known as par dravya hinsaa.

These four are known as one which is going to experience violence.- are known as hinsya.

(ref: Purusharth siddhi upaay gatha 60 with Gurudev Kanjishwami's lecture.)

Hinataa - disgrace, ignominy; low position

Hiranya - money and silver and gold etc

Hit - benevolent, welfare, well-being, good; gain, profit.

Hitaahit - good and evil, beneficial and disadvantageous.

Hitopadesh - benevolent speech, spiritual preaching

Hrasva - short

Hrasvashvar - short syllable

11

Ibh - elephant, one of the 14 jewels of chakravarti,
Ibh karna - name of a demigod,
Ibhpur - former name of Hastinaapur,
Ibh vaahan - elephant as a conveyer,
Ibhya - worshipping,
Ichchha – desires, will
Ichchha nirodh – restraining of desires.
Ichchha yog - yog by intention. It shows the intensity of intentions of saadhak. The
keener the intentions the speedier is he on his way to the goal.
Ihaa - interest, conception, curiosity, speculation.
Ihaa - striving for knowledge of specific characteristic of the object cognised by avagraha
Ih bhavik - of this world.
Ih lokaashansaa prayog - desire to become a king etc related to this world.
Ikshaa - bhikh, to beg,
Ilaa - name of a summit and a female deity.
Iindhana - firewood, fuel.
Indra – lord of the heaven, olympian monarch, Celestial deity, lords of deities. They are
100 in numbers as follow:
Mention dwelling - Bhavanvashi dev- Indras are 40
Wandering celestial living beings- vyanta dev- Indras are 32

celestial living beings of 16 heavens- kalp vaasi dev - 16 swarg- Indras 24.
Stellar celestial beings- planetary dev - jyotish dev- indras 2- sun and moon
One indra for humans- chakravarti- universal monarch
One indra for subhumans - lion.

Indriya – sense, That through the instrumentality of which one can attain cognition is known as indriya

Irya samiti- careful movements, walking with attentive consciousness, upyog purvak chaalvu. To move about cautiously so as to cause trouble to no living beings - Iryaa Samiti,

Ish - samarth, capable,

Ishat - faintly,

Ishtaanisht - auspicious and inauspicious.

Isht - desired, wished for; dear, beloved, of one's liking; imaginary, supposed; proper; beneficial; honored or worshipped by a sacrifice. wish; vow of maintaining the sacrificial fire; merit accruing from performing a sacrifice, etc., beneficial,

Isht dev - omniscient lord, presiding deity of the family; god of one's faith.

Isht saadhan - desired means,

Isht sanyog - coincidence with desired,

Isht vishay sevan abram - to be of loose character

Isht viyog - separation from desired one,

Isht viyogaj - origination of sorrow by separation of the desired one,

Ishtarthvaad - conative theory,

Ishugati - straight motion, arrow like motion,

Ishwar - majestic in spiritual glory, owner of the supreme infinite attributes.

Ishwar shakti - power of having majestic spiritual glory .

Itaretaraashrya dosh - interdependency fault, mutual dependency fault, for one unproven thing one takes refuge in the another thing. For the unproven thing in the other thing one takes refuge in the first one. this is interdependency faults, where there are two things involved which have mutual dependency on each others.

J1

Jaasud - kind of a red rose.
Jaati smaran gnaan- knowledge from previous life

Ja - coming after a word in a sentence, shows its importance, uniqueness, certainty, surety etc. and corresponds to 'very', 'self', 'indeed', 'surely', etc.

1: In scripture, it's use denotes the association with opposite to the true nature of a substance. So it is to be considered as negative element. Vastu swabhaav thi viparit nirupan kare chhe tethi teno ahi nishedh karyo chhe. Over here word "ja" denotes one sided wrong belief - mithyaa ekaant.

2: But when one is considering true nature of a substance in relative pluralism- anekaantaatmak vastu swabhaav thi nirupan kare chhe - at that time with certain perspective when one is showing the fact then there is use of word "ja" - certainty, then it is not considered as negative element. Over here word "ja" denotes one sided right belief - samyak ekaant.

When one says that 'certainly' one gets liberation due to its true nature of the self - atmaa naa nischay swabhaav thi 'ja' moksha thaay chhe - then this 'ja' is one sided right belief - samyak ekaant.

Jad- inanimate; without feeling, intelligence or energy; dull, stupid; inert, motionless; material (as opposed to spiritual).

Jadatva –non sentient

Jaga panth - path to the temporal world

Jaghanya - minimal, minimum,

Jaghanya ajaghanya - lowest and other than lowest.

Jaghanya anantanant - a measure of infinite numbers.

Jaghanya antaratma - beings with right faith but not observing vows

Jaghanya asankhyat - a transcendental number, alaukik sankhya

Jaghanya avgahana - lowest occupancy

Jaghanya ayu - the lowest life period.

Jaghanya bhaav - low sentiments.

Jaghanya dharmadhyam - religious observations of lower kind

Jaghanya gnan - minimal knowledge,

Jaghanya guna - minimum degree of attribute, matter having one or minimal properties

Jaghanya kashayansh - lowest part of passions

Jaghanya krusti - lowest destruction of passions

Jaghanya krusti antar - minimal tract interval.

Jaghanya labdhi - minimal attainment of spiritual virtues

Jaghanya nirvuttta paryapta - lowest period of life of living being.

Jaghanya paritananta - minimal preliminary innumerable, a mathematical term of infinite measure.

Jaghanya paritasankhyat - a mathematical measure of infinite measure

Jaghanya parmanu - atom with the property of lowest degree.

Jaghanya spardhak - group of lowest vargana

Jaghanya sthiti bandh - Lowest karmic binding state.

Jaghanya varga - minimal group of class of particles etc.

Jaghanya vargana - lowest aggregate of karmic molecules.

Jaghanya yogsthan - lowest grade of vibratory activity of soul

Jaghanya yukta nanta - minimal secondary infinite, a mathematical term regarding numbers.

Jaghanya yukta sankhyat - a mathematical term regarding numbers.

Jagruti - alertness,

Jagattrataa - protector of universe.

Jagat - temporal world

Jainaabhaas - fallacy in knowledge about jainism, Here there is fault in terms of belief and not in conduct.

Jain shashan- jain doctrines

Jalp -saying, thing said; prattle, prattling; argument put forward to defeat the adversary and not for determining truth, wrangling.

Janaavu - be known or found; appear, seem.

Jap- mutter or repeat a sacred formula or prayer, repeating the same words and then getting engrossed in its meaning is jap.

જપ: જે શબ્દો ની રટણા કરવામાં આવે તેના અર્થ માં ત-મય થઇ જવું તે જપ છે

Japaa kusum - kind of a red rose.

Jaraa -old age; slough of snake, a little.

Jaththo - group, multitude, collection, aggregate, assemblage.

Jay - victory, triumph.

Jay jay - expression of salutation or greeting.

Jayghoshanaa -shouts of acclamation on attaining victory; declaration of victory.

Jayjaykaar - acclamation on attainment of or wishing victory.

Jignaashaa - keen desire to know, will to know or knowledge, desire to know; curiosity.

Je jenu hoy te tenu thaay - A particular thing is having a certain thing then that certain thing belongs to that particular thing. All knower eternal soul substance has knowledge mode. A knowledge mode therefore belongs to all knower soul substance. This is conventional point of view as mode and all knower soul substance are considered separately. (ref: samaysaar stanza 356-365)

Je jenu hoy te to te j chhe - a particular thing belongs to a certain thing then that particular thing is that certain thing. All knower soul substance has knowledge mode, therefore knowledge mode itself is all knower soul substance. This is absolute point of view as knowing and knower are considered as one only. (ref: samaysaar stanza 56-365)

Jignaashu - desirous of knowing; curious.

Jin - one who has conquered the physical senses and mind, one with right faith, samyag drasti jiv, Conquerer of passions and senses, omniscient lord.

Jin bhaav - aim at the common soul substance and as a result to produce the right faith mode.

Jin shaasan - Jainism.

Jin swarup - to experience the self as supreme soul.

Jinvaani –preachings of Tirthankara, holy scriptures

Jinvar - Disciple of Omniscient lord, gandhar.

Jinvar vrushabh - Omniscient lord, Tirthankar.

Jit moha - conquerer of delusion state

Jitendriya – conqueror of objects of five senses.

Jivaatmaa - sentience.

Jiva ajiva adhikar=chapter on living and non living

Jiv dravya- soul as a whole which includes substance attributes and modes, pramaan
no vishay

Jiv Samaas - one ends up knowing different types of living beings is known as Jiv
Samaas.

They are of 14 types as follow:

Five sense beings are of two types: sentient and non sentient.

One sense beings are of two types: subtle and gross - suksham and baadar.

Two sense, three sense and four sense beings- one each.

Above seven types are of two different things- incompletely developed and
completely developed- aparyaapt and paryaapt.

$7*2 = 14$

Jiv sthaan - living beings are classified according to the senses- 1-5 is known as jiv
sthaan.

Jiv tatva - soul as eternal substance only and attributes and modes are secondary in
nature, drasti no vishay

Jivamaya - identical with the soul substance, jiv sathe tadrup.

Jivan - life, water,

Jivatva - consciousness.

Jivopajivi - dependent on the soul substance only. knowledge attribute depends on soul
only.

Jnaa - to know, understand, learn, acknowledge, to command or order,

Jnaanaachaar - right practice of right knowledge,

Jnaanaakaar - power of the soul, super consciousness,

Jnaanaakar - jnaan bhandaar, mine of knowledge,

Gnaanaaraadhanaa - contemplation or right knowledge

Jnaanaatishay - ten excellences of the omniscience of lord Arihant

Jnaanaavarana - obscuring karma for right knowledge,

Jnaan - understanding, knowledge, consciousness, knowledge conducive to liberation,

Jnaan baal - unknown to reality,

Jnaan kaand - portion of vedas which relates to the knowledge of the soul.

Jnaan ketu - having sign of knowledge,

Jnaan chakshu - omniscience,

Jnaan chetnaa - cognitive consciousness, Experiencing of the self, swarup vedan,
(panchastikaay gatha 16)

Jnaan daan - act of giving or imparting knowledge,

Jnaan gamya - attainable with knowledge,

Jnaan ghan - pure knowledge,

Jnaan guh - concealing the understanding,

Jnaan guhya - secret from the worldly knowledge,

Jnaan kalyaanak - a great celebration for omniscience attained by lord Arihant

Jnaan kriyaa - an activity of gaining knowledge,

Jnaan maarganaa - a type of knowledgeable investigation about beings

Jnaan mad - pride or puff of knowledge,

Jnaan maya - full knowledge, never separating from knowledge

Jnaan mimaansaa - a part of vedic philosophy,

Jnaan mudh - a title of the saint devoid of right conduct,
 Jnaan naya - view point of acquiring religious knowledge
 Jnaan pandit - one who is involved in right knowledge,
 Jnaan paryaay - instinctive true knowledge,
 Jnaan pravaad - lecture on knowledge, a part of scriptural knowledge,
 Jnaan samay - right time of gaining right knowledge,
 Jnaan sanskaar - paying reverence to the scriptures,
 Jnaan santati - continuity of knowledge,
 Jnaan shakti - one of the 47 powers acquired by the soul.
 Jnaan shalya - dishonoring right knowledge,
 Jnaan shuddhi - acquiring real knowledge, of the universe,
 Jnaan vat - knowing , wise, learned,
 Jnaan vijnaan - sacred and miscellaneous knowledge, I (brahma) am in all things, all things are in me (brahma)
 Jnaan vinay - internal penance, paying reverence to the right knowledge
 Jnaan vruddh - advanced in knowledge, one having abundant right knowledge,
 Jnaan yog - knowledge of reality or ultimate essence as the means of salvation (opposed to bhakti yoga)
 Jnaanendriya - organ of perception,
 Jnaani - a learned person, a person with right knowledge,
 Jnaanin - wise, astrologer,
 Jnaanodhyotan - enlightenment of the real knowledge, having right knowledge for a thing, vastoo kaa yatharth Jnaan honaa.
 Jnaanopakaran - sources of real knowledge,
 Jnaanopayog - cognitive consciousness,
 Jnaapak - indicating, suggesting,
 Jnaapan - making known, suggesting,
 Jnaapya - to be made known,
 Jnaapyataa - fit to be made known,
 Jnaapyatva - fit to be made known,
 Jnaat - known, understood,
 Jnaatavya - to be known,
 Jnaat shesh - that remains yet to be known,
 Jnaatey - thing to be done by relative, relationship.
 Jnaati - relative, like, duty of a kinsman
 Jnaati chel - degraded kinsman
 Jnaati gaurav - honor of the kinsmen,
 Jnaati ghaatin - murderer of the relative
 Jnaati jan - relatives,
 Jnaatra - intellect,
 Jnaatru - one who knows, surety,
 Jnaayak - a learned person, knower of right knowledge,
 Jnaayak sharir - body of a learned person who knows the real nature of karma
 Jna - who knows, knowing.
 Jnapit - known, instructed,
 Jnapti - knowledge, understanding,

Jnapti kriyaa - activity of knowing,

Jnapti parivartan - change in the acquainted knowledge,

Jney - recognizable object,

Jney jnaayak sambandh - relation between object and the knower,

Jney tatva - knowledgeable substances

Jneyaakaar - characteristics knowledge of matter, upyog kaa ek bhed, padaarthaakaar jnaan kaa honaa.

Jneyaakaar parinaman - involvement in to the knowledge of the soul,

Jneyaarth - recognizable matter

Jneyopajivi - depending on object of knowledge. grey upar dependent chhe te.

Jodavu - join, unite; sew together; attach, stick; assemble parts together to make one whole; put to work, yoke to vehicle; yoke bullock or horse to cart; make good loss or deficiency; compose (poem); fabricate, invent, (story); make (friendship with); add sth. to; annex, append; collect (money, merit, etc.); put together, join.

Jugupsaa -censure, reproach; strong dislike, disgust.

Jyoti - light; luster, lamp-flame; strap of yoke; heavenly body (sun, moon, star, etc.), radiance,

Jyotish dev - stellar celestial living beings, planetary dev

How many types of stellar celestial beings are there (Jyotistha Dev)?

There are five as follow:

1. Suns – Surya.
2. Moons – Chandra.
3. Planets – Graha.
4. Constellations – Nakshatra.
5. Scattered stars – Tara.

K1

kaachali (of coconut) - hard shell. Kaal labdhi - time of attainment of achievement.

Kaag - crow.

Kaajal - collyrium, lampblack; eye-slave,.

Kaalaachaar - At prescribed time for swadhyay one should study, contemplate up on the studied subject, and discuss the original scriptures. Observance of regularity, punctuality, and propriety of time. Improper and unsuitable occasions should be avoided - Kaalaachaar

There are certain time during 24 hrs day that is set aside for swaadhyaay. They are as follow:

1: Purvaahn or Gausargik kaal : 48 minutes after sunrise to 48 minutes prior to noon time.

2: Praadoshik*or Aparaaahn kaal: 48 minutes after 12 noon till 48 minutes prior to sunset.

3: Praadoshik* or Purva raatri kaal: 48 minutes after sunset to 48 minutes prior to midnight.

4: Apar raatri or vairaatrik kaal: 48 minutes after midnight to 48 minutes prior to sunrise.

* The time in which there is element of beginning of night present is known as praadoshik kaal. The time of the later part of the day (48 minutes past noon till 48 minutes prior to sunset) present near this praadoshik kaal is also known as praadoshik.

The 96 minutes of time in between these four time periods (1-4 as above) is known as sandhi kaal and it is considered as not a good time to do swadhyay. It is the time to perform saamaayik during these 96 minutes x 4. One can read the aaraadhanaa granths, or can recite the stanzas - stotras. One should not read the siddhaant granths like karanaanuyog granths like dhavla, mahadhavla etc. They are the sukshma granths.

Incidentally, these 96x4 is the time that Tirthankar bhagwan gives discourses in the form of omkaar dwani.

There are also other times described in scriptures that one should not do swadhyay. They are:

Redness of the sky after evening - digdaah, falling of a meteor - ulkaapaat, stroke of lightening- vajrapaat, rainbow in the sky - indra dhanush, solar and lunar eclipse - surya and chandra grahan, riots - tofaan, earth quake - bhukamp.

(Ref: Mulaachaar purvaardh gaathaa 270 page 225-226)

Kaalaavadhi - કાળમર્યાદા, મુદત, certain amount of time.

Kaal labdhi - the mode occurring at its prescribed time is its "time of attainment".

Kaala paravartan –cycle change of time, cycle of time

Kaal Paraavaran - cycle of time:

A time cycle is of two types: ascending and descending. Both are of ten krodas krodi saagaaropam years. So total time cycle is of 20 KKSP years. When the living being takes birth in the first samay of the time cycle and in sequence finishes taking birth in total 20 KKSP years, and similarly he dies in each samay in sequence in all of the 20 KKSP years then one kaal paraavartan is done.

Kaal pratyasatti - alien thing's action in the form of instrumental cause (nimitt kaarya) and the principle cause action (naimittik kaarya). Both of these things happen in same samay and that is called as kaal pratyasatti.

Kaal vyatirek - modes come in sequence. Each one is different from other one. this is kaal vyatirek.

Kaalaanu – atoms of time, time particles, unit of time, points of time.

Kaalijiri - a medicinal black bitter seed.

Kaalimaa - blackness; darkness; stigma; shade, shadow.

Kaam - desire, inclination of attachment, raag,

Kaam bhog - having inclinations of attachment - raag- and to enjoy them.

Kaamdev - god of love, Cupid.

Kaam dhenu - cow of plenty, mythical cow satisfying all the desires.

Kaankshaa - desire, wish; [gr.] necessity of a word to complete a sentence.

Kaankshit -desired.

Kaantaa drasti - the spiritual process which began now continues further. The achiever has real concentration and does not have interest in anything else. Achiever's conduct becomes completely pure. He has inner stability and free from any delusion.

Kaarak – case (reg. grammar), agent, cause, factor. they are of six types, One which is helpful in completion of act is known as kaarak. one which manages every action is known as kaarak. One who is originator of the action is known as kaarak.

1. kartaa- nominative case, doer agent, subject performed by one self, performer
2. karma - accusative case, deed, performance
3. karan -instrumental case.instrumental cause, immediate cause, instrument, efficiency attainment, operation,operator., best resource to obtain the result, means.
4. sampradaan - dative case in grammar, deed which is done for some one or some thing, for some one or something., the deed which is given to some one or something, purpose, Samyak Prakaare Daan Apavu Te.
5. apaadaan - ablative case, the deed coming out of a permanent thing is known as apadan, source, donor,
6. adhikaran - locus, substratum, the place in which the cause operates, it is the one whose help is needed to perform the deed. One's support is needed to perform the deed is as adikaran-jena adhare karya thay te, supporting stage, basis of action.

So six fold causations are: 1.doer- performer, 2.deed- performance, 3.means, 4.purpose- receiver of performance, 5.source-donor and 6.supporting stage.

From conventional point of view, the potmaker is karta- doer agent, pot is the deed-karma, the wheel, thread and stick are the karan- immediate cause, pot maker is making pot for the person who wants to put water in it so that person is sampradan- deed which is given to someone, from the basket he took the clay to make pot that is why it is apadan- ablative cause, or the deed coming out of a permanent thing and he made pot with the support of the earth so the earth is adhikaran- one's help is needed to perform the work. From absolute point of view all these six karaks are in one substance by itself. The clay independently ends up becoming pot so the clay is the karta, the pot which can not be separated from clay and that is why pot or clay is the karma, clay by itself by its own modification property got converted in to pot so clay by itself is the karan, Clay gave pot type of deed to itself (i.e. to clay) therefore clay itself is sampradan, clay remained permanent in the transformation from clay to pot so clay by itself is apadan, and clay took its own support to make pot so clay by itself is the adhikaran. (ref: jain siddhant prasnotarmala page 125-126)

Absolute six cases are as follow:

પોતે, પોતાને, પોતા વડે, પોતા માટે, પોતામાંથી, પોતામાં.

જે , જેને, જે વડે, જે માટે, જેમાંથી, અને જ્યાં

Absolute six cases will become helpful to the soul seeker. Sadhak ne atma kalyan mate jaruri chhe.

seventh case in grammar is sambodhan. so it is not used because there is no action occurred in sambodhan. Hey Gyayak... this is sambodhan.

Sambodhan is denominative- to address some one.

Sambandh vibhakti is also not used as it is joining other substances

together. In Adhyatma, there is no relationship with others at all. Therefore in vibhakti there are six only and sambandh and sambodhan is not considered.

(Shat kaarak anushilan, Ratanchand Bharill page 9). Sambandh is 6th vibhakti and it is genitive and denotes the possession. Sambodhan is 8th vibhakti and it is vocative and denotes nominative of address. (For further, please see the table at the end of dictionary).

Kaarak - cause, agent, factor, case (as in grammar).

Kaarak kaaran - generating cause,

Kaarak saakalya - Naiyaayik philosophy believes that the knowledge is accepted by other knowledge.

Kaaran - cause, inference of effect

Kaaran - thought, cause, inference of effect, cause, origin; cause, reason, ground; object purpose; need, necessity; means, instrument; Kaaran kaarak - The instrumental case, generating cause, agent, cause, factor.

Kaaran - cause, datum,

Kaaran bhut - becomes reason, becomes cause.

Kaaran drasti - 1: Non manifest form of faith in the innate eternal natural form (from this kaaran drashti, will come manifest form of faith to the innate nature of soul which is called swarup shraddhaan - kaarya drashti),

2: kaaran swabhaav darshan upyog, natural and eternal non manifest potential form of generalized perception. from this, the omniscient perception will be generated. (Ref: niyamsaar gaathaa 13)

Kaaran dravya - soul with causes of purity, soul with eternal knowledge,

Kaaran gnaan - all knower soul with causes of purity, soul with eternal knowledge.

Kaaran karya bhaav - cause effect phase. Kaaran parmatma – conscious element existing in all living beings

Kaaran karya sambandh – relation between cause and effect.

Kaaran parmaatmaa - conscious element existing in all beings. When the soul directs his mode to the eternal true nature of the soul then the resultant mode is known as kaarya parmaatmaa and the eternal true nature of the soul is known as kaaran parmaatmaa. From the view point of eternal capacity every soul is pure like liberated - siddh soul. Therefore all the living beings are known to be kaaran parmaatmaa.

Kaaran param tattva - supreme soul devoid of all karma, quasi karma and psychic karma.

Kaaran parmaanu - cause atoms,

Kaaran pratyay - ascertainments causing right perception. e.g. to see statue of the lord etc are the kaaran pratyay for right faith.

Kaaran samaysaar – scriptural knowledge gained through reverential causes, param paarinaamic bhaav, eternal pure potential form of knowledge which is the cause for right knowledge and omniscient knowledge, supreme innate nature of all knowing principle which does not depend on presence or absence of instrumental cause - nimitt kaaran- ,param swabhaav gnaayak bhaav.

Kaaran shuddh paryaay - instrumental essence of soul, When the soul directs his mode to the eternal true nature of the self then there is production of omniscient mode or the pure mode. At this time this action occurring in the mode is known as kaarya shuddh paryaay and at that time the eternal true nature of the soul is known as kaaran shuddh paryaay. Kaaran shuddh paryaay is also known as param paarinaamic bhaav, kaaran shuddh jiv, kaaran parmaatmaa, kaaran niyam

Kaaran shuddha jiv –soul with causes of purity, see also kaaran shuddh paryaay.

Kaaran shuddh parinaam - it is same as kaaran shuddh paryaay.

Kaaran shuddha paryaay – modes with causes of purity, nirpex gnaan, non relativistic knowledge, independent knowledge, non relativistic knowledge which is the cause for omniscient knowledge, forms with causes of purity.

The eternal common nature of the soul which is going on forever in the soul substance, the present nature of this eternal pure nature of the soul substance and also infinite attributes - these three things makes kaaran shuddh paryaay.

These kaaran shuddh paryaay is present in the soul substance since eternity.

When the mode brings its attention to this pure eternal nature of the soul substance then resultant mode coming is known as kaarya shuddh paryaay.

When omniscient mode occurs in the soul then the present state of the eternal soul substance is known as kaaran shuddh paryaay. (ref: kaaran shuddh paryaay book, niyamsaar gatha 3-15),non relativistic state which is the reason for omniscience, the act's present reason.- kaarya kaa vartmaan kaaran.

Kaaran swabhaav darshan - natural non manifest potential form of generalized perception and is eternal in nature., it is also called kaaran drashti, or kaaran swabhaav drashti, from kaaran swabhaav darshan upyog there will be generation of omniscient perception.

Kaaran swabhaav drasti - natural non manifest potential form of generalized perception and is eternal in nature, kaaran drashti, non relativistic faith, nirpex drashti which is the reason for omniscient perception, swarup drashti, this swarup drashti is non manifest form and is eternal in nature.

Kaaran swabhaav gnaan - nirpex gnaan, non relativistic knowledge, independent knowledge, non relativistic knowledge which is the cause for omniscient knowledge, kaaran suddh paryaay, gnaayak bhaav which is the cause for omniscient mode's origination, instinctive knowledge with having supreme causes.

Kaaran swabhaav gnaanopyog - swarup pratyaksha, omniscient knowledge mode originates when the attention is focused on the eternal true nature of the self. The present non manifest eternal nature of the self becomes the cause and its effect is produced in the form of omniscient knowledge mode. present state of the non manifest eternal true nature of the self which is non relativistic all knower self is the kaaran swabhaav gnaanopyog. It is also known as swarup pratyaksh sahaj gnaan. Omniscient knowledge is known as sakal pratyaksh or kaarya swabhaav gnaanopyog, perceptible natural non manifest potential form of knowledge. (Ref: Niyamsaar stanza 13)

Kaaran viparitata - erroneous cause.

Kaaran viparyaas - reverse cause, misunderstanding, misapprehension.

Kaaran viruddha aviruddha - cause contradictory non contradictory.

Kaarigari - craftsmanship; workmanship; work of art; artistic skill; skillfulness.

Kaarit – something getting done by others.

Kaarya= effect, any activity or deed,

Kaarya bhut - becomes effect.

Kaarya chatustaya - combination of four powers omniscience, omni perception, infinite bliss and omni potent

Kaarya gnaan - keval gnaan, omniscience knowledge,

Kaarya hetu - reason of effect.

Kaarya kaaran bhaav - relationship of cause and effect.

Kaarya kaaran sambandh - relation between effect and cause. inference.

kaarya parmaanu - particles which are indivisible, effect atoms, effect ultimate particle

Kaarya kshetra - orbit.

Kaarya parmaatmaa - supreme soul, omniscient mode of the soul. This happens when soul directs its attention to its eternal pure nature then resultant mode is known as kaarya parmaatmaa and at that time the pure nature of the eternal soul is known as kaaran parmaatmaa.

Kaarya samaysar - supreme spiritual stage attained by reverential deeds, omniscient knowledge generated due to supreme innate nature of all knowing principles. kaaran samaysaar mathi utpann thayelu keval gnaan

Kaarya shuddha jiv - salvaged soul, one who has got deliverance, omniscient mode or the pure mode of the soul.

Kaarya shuddha paryaay - pure results of supreme annihilating disposition - kshayik bhaav ki suddh parinati, mode of omniscient knowledge, pure results of supreme destructional volitions, When soul in his mode draws attention to the eternal pure nature of self then the resultant pure mode is known as kaarya sshuddh paryaay.

Kaarya swabhaav darshan - omnipotent, keval darshan absolute perception, omniscient perception in manifest form, perfect conation, perception through infinite perception,

Kaarya swabhaav gnaan - sacred omniscience, omniscient knowledge,

Kaarya swabhaav gnaanopyog - omniscient knowledge. With attention focused on kaaran swabhaav gnaanopyog- swarup pratyaksh sahaj gnaan, there is origination of the mode of omniscient knowledge and that mode is called kaarya swabhaav gnaanopyog.

Kaarya viruddha or aviruddha hetu - reason behind favorable and unfavorable effects.

Kaayatva - extension, pervasion,

Kaay sthiti - the time the living being remains in mother's womb.

Kaayotsarga – to give up attachment of the body, meditative relaxation, spiritual relaxation

Kalam - pen, reed; signature; painter's brush; [fig.] ability to write; style of painting; graft on a tree or plant; section, article, in a piece of writing; condition or provision in a contract, law or act; language or script

Kalank - stigma, tainted; pollution

Kalash - poem, water-pot; pitcher; rounded pinnacle at the top of temple; top of a dome; pinnacle.

Kalatra - wife.

Kalpanaa - imagination; idea; whim, fancy.

Kalpaatit dev – non graded celestial beings.

Kalpavruksh - wish fulfilling tree.

Kalyaana – beneficial, virtuous, salutary, auspicious, excellent, prosperous, upliftment

Kalyaanak – auspicious event.

Kanda – Bulbous vegetable.

Kandmula – a bulb and a root.

Kakalat - quarrel; trouble; lamentation. crying and weeping; clamour; hue and cry; grumbling.

Kalah - quarrel; brawl; fight.

Kalal - embryo short time after conception,

Kalank - stigma.

Kalankit -stigmatized, tainted; polluted.

Kalash -water-pot, pitcher; rounded pinnacle at the top of a temple

Kalmaashit - dirty

Kalp - the celestial being living in 16 celestial places- 16 swarg me rehne waale dev

Kalpaatit dev -non-graded celestial being - see vaimaanik dev for further details

Kalpana - imagination; idea; whim, fancy

Kalpopanna dev -graded celestial beings.-see vaimaanik dev for further details

Kalushit - turbid, muddy; tainted; sinful; dissatisfied, displeased.

Kalyaan -happiness; prosperity; well-being, welfare.

Kalyaani -goddess who does good to all; woman whose husband is alive.

Kalyaankaari -doing good; beneficent.

Kamandal - earthen or wooden water-pot of an ascetic; gourd; metal pot with a handle for serving water etc

Kambu - conch, three lines or marks on neck, bracelet, neck, elephant, a tube shaped bone, vein, tubular vessel of the body like vein,

Kambugrivaa - having folds in neck like a spiral shell, shell like neck.

Kanku - red turmeric, powder prepared from turmeric, used in applying to the forehead as an auspicious mark; alum and lemon juice.

Kantaalo - weariness; boredom; disgust, dislike.

Kapat- deceit, fraud; trick.

Karaamat - craftsmanship; art; device, contrivance; cleverness, skill; special excellence or quality; make; miracle; magic; fraud.

Karanaanuyog - expositions related to etiology and cosmology.

Karan - immediate cause, instrument, efficiency attainment, operation, operator, instrumentality, transformation, parinaam.

karan labdhi - attainment of efficiency causing right perception in antarmuhurt, operator attainment, efficiency attainment, transformation attainment.

Efficiency attainment to engross in self-soul.

And it is the rule that on evolution of fifth Karana-Labdhi (efficiency attainment) the right belief invariably gets manifested. Karana- Labdhi is evolved to such Jiva only who has already attained the first four Labdhis and who is definitely to attain right belief after one Antar-Muhurta.

Therefore, the duty of this Jiva of Karana-Labdhi is only to willfully engross his Upayoga with concentration in reflection on Tattvas; due to this, at every moment, his thoughts & dispositions get more and more purified. For example, some Jiva developed such pure thinking about the instruction which he received that because of which he would shortly attain staunch faith in it. Similarly, the thought activity of this Jiva (of Karana-Labdhi) about the preaching of Tattvas started becoming so pure that due to which he would soon attain right belief.

Further, the sequential (instant after instant) manifestation of these thoughts as seen by omniscience is described in Karanaanuyoga (aetiology).

There are three stages of this Karana-Labdhi:

(i)Adhah-Karana,

(ii) Apoorva- Karana, and

(iii) Anivritti Karana respectively.

In Anivritti Karana there are antar karana and upsham karana takes place.

At the end of these katanas, there is rise of upsham samyak darshan.

The detailed exposition of these is given in Labdhisara Shastra. One should know the details from there.

Here it is being described in short:

These three names are from the viewpoint of thoughts of all Jivas of Karana-Labdhi of all the three times (present, past & future).

Karana is the name of Jiva's thoughts & dispositions (Parinaamas).

Adhah - karan:

Where the dispositions of prior and posterior moments are uniform, it is called Adhah-Karana (slow progressive thought activity). For example, the dispositions of some particular Jiva in the first moment of that Karana were having less purity; afterwards, moment after moment, the purity in dispositions went on increasing infinite times progressively. And whatever types of dispositions he may be having in the second-third, etc. moments, similar dispositions can be found in some other Jiva in the first moment and the purity indisposition's of these other Jivas maybe increasing moment after moment infinite times progressively in comparison to the first Jiva.

Such is the state of dispositions in Adhah-Pravritti Karana.

There, the duration of Adhah-Karana is one Antar-Muhurta wherein four essentials take place: (i) moment after moment infinite times by one Antar-Muhurta at every moment, this is Sthiti- Bandhaapasarana (reduction in duration of bondage), (iii) the fruition of auspicious Prakritis (karmas) goes on increasing by infinite times more at every moment and (iv) the fruition-bondage of inauspicious Prakritis goes on decreasing by infinite part at every moment; thus the four essentials take place.

Apoorva-Karana

And where the dispositions of prior and posterior moments are not uniform but are necessarily unique (Apoorva) only, such stage is called Apoorva-Karana (highly progressive thought activity). For example, the dispositions of that Karana found in its first moment are not found to be of the same purity of any other Jiva who is in the second, etc. moments, rather are increasingly more and more pure. And here in this state, like Adhah-Karana, the Jivas who are found to be in the first moment only, the dispositions of all those Jivas may be found to be uniformly pure or may be with more or less degree of purity also; but here the speciality is this that the lowest order purity of dispositions of the Jivas belonging to second, etc. moments are found to be having infinite times more purity than that of the highest degree of purity of the Jiva of first moment. Similarly, the dispositions of all those Jivas who after entering this Karana have reached in the second, etc. moments, may be either uniformly pure or may have different degrees of purity, but the dispositions of Jivas of higher moments are not at all found to be of identical purity but are found to be of greater and greater degree of purity in comparison to the Jiva of lower moments. Such are dispositions in the state of Apoorva-Karana (highly progressive thought activity).

Samye samye bhin.a bhava tmha apuvvkarana.o hu

Jmha uvrimbhava haitthimbhavaihin n.atthi sarisatan

Tmha vidiyana karan. Apuvvkarn.aiti nidhtthan --- (51, Labdhisar)

Karan.an paripamo apuvvan.i cha tan.i karan.an.i cha apuvvakan.an.i

asaman.parinama ti jan utan hodi ----- (Dhavala, 1-9- 8-4)

In Apoorva-Karana, its duration is a fractional numerical part of the period of Adhah-Karana. Here also the aforesaid four essentials take place: (i) whatever was the duration of the existing past karmas, he decreases it by one-one Antar-

Muhurta every moment, this is Sthiti Kandak- Ghata (destruction of duration bondage); (ii) further he decreases the fruition of the existing past karma by one-one Antar-Muhurta of lesser time than the earlier one; this is Anubhaga Kandak-Ghata (destruction of fruition bondage) and (iii) in the period of Guna-Shreni (dissociation of old karmas in increasing geometrical progression) he causes innumerable fold times of karmas' stock to become suitable for dissociation (Nirjara); this is Guna Shreni Nirjara. And Guna-Sankramana (transformation of Prakritis into one another) does not occur here, but occurs at some other place in Apoorva-Karana.

Anivritti- Karana:

And wherein the dispositions of Jivas of the same moments are of uniform purity only and are not of different degrees of purity - such state of dispositions is called Anivritti- Karana. The dispositions of all Jivas in the first moment of this Karana are necessarily identical; similarly all Jivas of the second, etc. moments also have identical purity of dispositions. Further, the purity of dispositions of all Jivas of second, etc. moments are always with infinite times more purity than the Jivas of the first moments.

In this way, one should know these three stages of Karanas.

Aigsamyē vatthantan. Jeevan.an parin.amaihi n.a vijadai n.iytthee n.ivvitee
jatth tai an.iyttheeparin.ama ----- (Dhavala 1-9-8-4)

Aikkamhi kalsamyai santhn.adeehin jeh n.ivattati

n.a n.ivatthati taha viya parin.amaihin miho jaihin -----(56, Go. Sa. / Jee. Ka.)

In this way, Anivrittikarana takes place after Apoorva-Karana. Its period is equal to a numerable fractional part of Apoorva-Karana period. In it, after lapse of sometime and with aforesaid essentials, the Jiva performs Antar Karana, (Antar karama: Operation of dislodging the due duration of Nishekas due for rise.

Kimantrakarn. N.am ? vivikkhyakamman.an

haitthimovarimatthideeao motoon.majjhai antomuhutmaitan.an tthidin.an

parin.amvisaisain.isaign.bhaveekaran.mantarkran.midi bhan.n.dai

----- (Jeydhavala a. p. 953)

Antar- karan:

i.e., he makes the Nishekas of Mithyatva Karma of one Muhurata period only to remain suspended which were due for coming into rise after the end of Anivritti-Karana period; he causes those atoms to get converted into other duration form.

Upsham karan:

And after Antar-Karana, he performs Upashama Karana (subsiding operation).

The Nishekas of Mithyatva Karma which are situated just above the Nishekas which have been suspended through the Antar-Karana operation, he makes them incapable of coming into rise. By this kind of process the Nishekas which were falling due for rise just after the last moment of Anivritti-Karana were suspended; at the time of rise of such Nishekas what Nishekas will come to rise in the absence of those suspended Nishekas? Therefore, in the absence of the rise of Mithyatva, first subsidential type of right belief (Prathamopashama Samyaktva) is attained. The eternal misbeliever does not have the

existence of Samyaktva Mohaniya and Mishra Mohaniya Prakritis; therefore, by causing the subsidence of only one Mithyatva- Karma, he becomes Upashama Samyagdrishti (one possessing subsidential type of true belief). And if some Jiva, after attaining right belief, again gets defiled then his condition also becomes similar to that of an eternal misbeliever.

(Ref: Moksha Marg Prakashak 7th chapter- samyak sanmukh mithyadrasti)

Karma - Deed, material karma particles, condition of the substance which got changed in to new one is known as karma., act which is getting done.

Karma bandh - bondage of karma with the soul.

Karma bhaav - karmic sentiments, the karma particles getting converted to specific karma as a result of soul's inclinations of attachment and aversion

Karma bhumi - land of action.

Karma bhumij - being born in the land of action.

Karma bhumij mlechchha - being born in the barbarian - non aryan race- land of action

Karma chetna – the feeling that I produce all things other than knowledge is karma chetna, to have doer-ship in the inclination of attachment., raag ne karvu te. Pap punya bhaav is karma chetna, consciousness of karmic doership, consciousness of experience of action, knowing one self to be the doer of his own actions, to experience inclination of attachment and aversion, raag dwesh ne- karma ne vedavu te (ref: panchaastikaay gaathaa 16).

Karma chetnaa are of two types: Karma means kaarya - karma means action:

- 1: To experience unity with the inclinations of attachment - raag ke ekatva ka anubhav karnaa, and
- 2: Soul's pure modifications - atmaa kaa shuddh upyog rup parinaman honaa, vedan honaa, anubhav honaa.

Karma daan - flow of karma, inflow of karma

Karmaa dhin - dependence on karma.

Karma Dhara - stream of karma.

Karma granth pratipaadit - as described in the karma philosophy scriptures like gommatsaar etc.

Karma granthi - karmic knot.

Karmahaar - karmic intake.

Karmakand - the ceremonies and rites, ritual; ritualism.

Karma kaal - functional time.

Karma karak - accusative case.

Karm kshetra - field of action; country where religious rites are performed (usu. said of Bharata).

Karam kshapana - deterioration or destruction of karma.

Karma mal vipramukta - free from karmic stains e.g. lord arihant and siddha

Karma mimansha - philosophy of karmic investigation

Karma naya - view point of auspicious intention, subh karma nu alamban lenara paksha pati purusho.

Karma parinam - karmic consequences.

Karma parmanu - karma particles, species of karma.

Karma phal - karmic result - bliss, pain etc

Karma phal rup - having the form of karmic insult.

Karma phal chetna – the consciousness that I enjoy fruits of all things other than knowledge is karma phal chetna, to be the endurer of the inclination of attachment, raag ne bhogavavu te, consciousness of karmic consequences., knowing one self to be the endurer of his own actions, To feel happy or unhappy-harsh shok naa bhaav e karma phal chetnaa chhe (panchaastikaay gaathaa 16).

Karma prakruti - karmic nature attached to the soul.

Karma pratyay - reason for inflow of karma.

Karma praayogya pudgal - matter fit to be manifested as karma

Karma rup - having the form of karma.

Karma sanyash - renunciation from karma

Karma shakti - power of karma.

Karman Sharir - body composed of karmic matter.

Karma shlesh - karmic adhesion.

Karma skandha - karmic aggregate.

Karma sparsh - mutual contact of karma.

Karma shakti - infinite power of action, infinite power of performance.

Karma sthiti - karmic duration.

Karmatva - basic/fundamental quality of karma

Karma vad - karmic theory, doctrine of causality.

Karma vadi - believer in karmic theory.

Karma vastha - stage of karma e.g. bondage, fruition, dormancy.

Karma vij - things causing karmic bondage. inclination of attachment and aversion by which there is karma bondage.

Karma vipak - fruition of karma.

Karmavargana - karmic veriform, group of karmic molecules.

Karma yog - philosophy of action, karmic activity.

Karmendriya - organ of karmic operations, hands legs etc body parts, motor organs(according to sankhaya darshan five in numbers)

Karmodaya - fruition of karma.

Karmoday avastha - fruition state of karma, operative karmic matters.

Kartaa karma adhihaar=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 karm sambadh -kartaa karm sambandh, doer deed relationship.Doer- kartaa-vyaapak - is substance and deed - karm- vyaapya - is its mode. (samaysaar kartaa karma adhikaar)

According to Samaysaar 181-183 Stanza, vyaapak is mode and vyaapya means substance. There is different view point expressed. As the knowledge of the substance occurs in mode only and therefore mode is kartaa, vyaapak and it knows the substance so it becomes karm- vyaapya.

Kartaa - Agent, Doer, Subject performed by one self, the substance which gets converted in to a condition is known as kartaa, owner of the act which is getting done, jo parinaamit hota hai vah kartaa hai, Parinaam parinaam kaa kartaa hai .

Kartaa karak - nominative case.

Kartaa panu - activity, acting.

Kartaa shakti - infinite power of the performer.

Kartavya - obligation, duty, to be accomplished, task, fit to be done, that should be done. action; work; conduct.

Kartavya buddhi - sense of duty.

Kartavya nistha - devoted to duty, dutiful.

Kartutva= Acting, Activity. Belief that I can do activity of the alien substances, “I am to doer of this raagaadi and varnaadi bhaavo” belief is kartutva.

Karunaa - compassion; mercy.

Karunaa bhaavanaa - to show compassion to some one’s misery.

Kashaaya - kash means sansar and aya means labh, one which gives benefit for transmigration is kashaya, passion.anger, ego, deceit and greed, toxic emotions, soul soiling toxic emotions

Kashaaya samudghat - passion overflow.

Kashaaya Adhyavasaay sthaan - Degree of passion determines the duration of karma bondage, passionate thoughts causing binding of karma with the soul, at the time of bondage of karma there is duration decided. The soul’s passions become instrumental cause in this phenomenon. These passions of the soul are known as sthiti adhyavasaay sthaan. It is also known as kashaay adhyavasaay sthaan

Kashaaya sthana - degree of passions,

Kashaayatma - living being with four passions.

Kathan - narrating, narration statement; description; exposition; saying.

Kathan Shaili - Style of narration, style of description.

Kathaniyaa -worth telling.

Kathanchit – from a particular point of view, in some respect, somehow, in a way

Kathit -told, narrated, described

Katipay - several, some, a certain number, so many,

Ketu - the descending node considered as the ninth planet; comet; flag, banner; sign.

Keval - unmixed, pure; mere; only, alone; absolute. adv. utterly, wholly.

Keval darshan – perfect perception

Keval gnan –perfect knowledge, omniscient knowledge,

Kevali Samudghaat - Omniscient overflow. when age karma has a smaller duration than that of other three karma - body making, family determining and feeling,- then the soul of an omniscient conquers or overflows and expands throughout the whole universe in four samays and then withdraws to its body in another 4 samays and the duration of all four karma become equal.

Khaavu - consuming.

Khadag - talwaar, sword.

Khadyot -glow-worm; kind of white juwar; a disease attacking it; a plant which causes a burning sensation if touched, ammanina vesicatoria; the king of ghosts or evil spirits, Vetā.

Khanda - part, division, fragment, chapter, section.

Khand gnaan - fragmented knowledge

Khandan - breaking, destroying; refutation.

Khandan mandan - refutation and maintenance.

Khed - grief sorrow; remorse; exhaustion, fatigue, inclination occurring due to acquiring unwanted thing and loosing the wanted thing- ist to viyog and anist no sanyog thi thataa bhaav.

Khoj -search, quest, inquiry.

Kil - indeed

Kirti - fame, renown, glory.

Klesh -pain, affliction; distress; quarrel.

Koliyo - mouthful, morsel, bite.

Koshaadhyaksh - treasurer.

Kram -order; series; order of succession; step; course of action; rule, custom; attack;
kind of musical composition.

Kramaanupaati - modes occurring in sequential order.

Krambaddha paryaaya – modes occurring in sequential order, sequence bound
modification of a substance. Please also see the table at the end of the
dictionary.

Kram niyमित - krambaddh, modes coming in sequential order in definite pattern and
come in its own particular time.

Kray - purchased, bought,

Kriyaa - activities of householders, To change from one condition to other, rite, religious
ceremony; funeral rite; method of doing a thing; process; execution; practice

kriyaa jad - blindly following ritual

Kriyaa kalaap - raag, inclination of attachment.

Kriyaa shakti - 40th power of the soul. infinite power of re engineering. Please see detai
description in Bhaav shakti:39 shakti.

It shows that soul is with six causes for pure modes like right faith etc. Bhaav
shakti - 39th shakti shows that soul is without six causes for production of
deluding modes. So in 39th power it says that soul is independent of the six
causes of the deluding mode and in 40th power it says that soul is with six
causes of the pure modes.

Kriyaagati - activity of motion

Kriyaakaand - ritual activities, religious observances, portion of the Veda relating to
ritual; ritual.

Kriyaa naya - a stand point of activism related to principles of spiritualism.

Kriyaanirodh - control of external and internal activities(right conduct)

Kriyaa shakti - power of performance acquired by soul, one of the 47 shakti infinite
power of re engineering.

Kriyaavati shakti – power of dynamism, power of motion, power of action,

Krupaa - kindness, grace, pity, favor,

Krut - done, made. m. the krita age, golden age. n. fruit of action; number four.

Krutagn - grateful, thankful.

Krutaghni - ungrateful, thankless.

Krutagnataa - ingratitude.

Krutaghni -ungrateful, thankless.

Krutagnataa - gratitude

Krut - done, made. m. the krita age, golden age. n. fruit of action; number four,
accomplished, performed, obtained, gained acquired,

Krut krutya - who has discharged his duty; (and therefore) who is satisfied.

Krut krutyataa - satisfaction of having done one's duty, one who has accomplished the
object, one who has done his duty, contented, satisfied with

Krutak - artificial; feigned, the thing which keeps expectation from others for its own origination is known as krutak, doing, to act, acting, some one else made it, koiye karelo , કોઈયે કરેલો. કૃત કાર્ય ક એટલે કરનાર - કાર્ય કરનાર. doer of a thing,

Kruti - who has discharged his duty; (and therefore) who is satisfied; fortunate; proficient, clever; learned; religious; acting according to what is enjoined by religion.

Krutikaa - constellation, one of the nakshatra.

Krutrim - artificial, unnatural. fictitious,

Krutya - evil goddess (of black magic); witch, sorceress; scold, vixen, termagant.

Krutya - act, work; conduct; [geom.] problem, to be done or performed, to be treated or attended with,

Kshaayik - annihilating, annihilator

Kshaayik bhaava – destructional disposition, disposition produced due to annihilation- destruction of karma, supreme sort of spiritual purification that comes about as a result of complete dissociation from karma.

Kshaayik Charitra - an attainment related to annihilating conduct.

Kshaayik Daan - an attainment related to annihilating donation, annihilating donation.

Kshaayik Gyaan - infinite knowledge after destruction of obstructive karma.

Kshayaik Laabh - annihilating gain.

Kshaayik Labdhi - 9 special attainments due to destruction of karma, attainment of supernatural powers due to destruction of karma.

Kshaayik Samyag darshan - pure irrevocable belief, annihilating serene vision, belief which is caused by destruction of right belief deluding karma.

Kshaayik Samyag Gnan - annihilating serene knowledge.

Kshaayik Samyaktva - destructive right belief.

Kshaayik Virya - annihilating power

Kshaayiki - inclinations due to destruction of karma.

Kshamaa - forgiveness, forbearance; pardon; patience; the earth

Kshamaapanaa - begging pardon

Kshan -a measure of time, 4/5 of a second; a very a short time, moment, instant.

Kshan bhangur -transient; perishable

Kshan bhar -for a moment.

Kshan buddhi -fickle(-minded).

Kshan jivi -lasting only a moment, momentary.

Kshanik -transient

Kshanik vaadi - momentarist,

Kshanu -moment. a measure of time, 4/5 of a second; a very a short time, moment, instant.

Kshapak Shreni - ladder of annihilation

Kshay - wasting away; destruction, annihilation; consumption tuberculosis.

Kshay tithi - tithi or date not reckoned in a lunar month.

Kshay vrudhhi - waxing and waning (of the moon); rise and fall.

Kshayopsham - destruction cum subsidence. annihilation cum subsidence.

Kshayopsham Labdhi- Specific state of destruction cum subsidence of knowledge obscuring karma, i.e., attainment of rational knowledge. On evolution of which the reflection on Tattvas (Tattva- Vichara) is possible - such a kind of

Kshayopashama be evolved, i.e., the absence of the rise of the Nishekas (atoms) of totally destructive type of Spardhakas (karmas) of which the rise- time has fallen due is the Kshya (destruction) and their remaining in the inoperative existing form with the capability of coming into rise in future instants is Upashma (subsidence) and followed by risen state of partially destructive type of Spardhakas - such a condition of the karmas is named as Kshayopashama; attainment of such capacity is the Kshayopashama Labdhi.

(Ref:Moksha Marg Prakashak 7th chapter, samyak sanmukh mithyadrasti)

Kshayopshamik - inclinations due to annihilation cum subsidence of karma.

Kshayopshamik Bhaav - Disposition of destruction cum subsidence, inclinations due to destruction cum subsidence of karma. Vartaman kaalin sarva ghati spardhako kaa udhayabhaavi kshay. Bhavishya kaalin in hi sarva ghati karmo ka sad avastha rup upsham aur desh ghati spardhako ka uday hote samay karma ki dasa ko kshayopsham kahate hai, short of spiritual purification comes about as a result of destruction through nominal manifestation of part of some karma, Disintegration of fruition of intense destructive karma is kshay, the karma which are to be coming in fruition in future are at present in dormancy and this is upsham and the less intense destructive karma coming in fruition: all these state of karma is known as kshayopsham. And inclination of the soul at that time is known as kshayopshamic bhaav

ઉદિત કર્મ ના રસ ને તીવ્ર માંથી મંદ કરી ભોગવી ક્ષય કરવો તે ક્ષય, અનુદિત

કર્મ ઉદિરણા આદિ ના બળે ઉદય મા આવી શકે તેમ છે તેને ત્યાજ દબાવવું

અર્થાત ઉદય માં ન આવે એવી સ્થિતિ માં મુકવું તે ઉપશમ

Kshayopshamik Charitra - the conduct due to destruction cum subsidence of karma.

Kshayopshamik gnaan - knowledge associated with annihilation cum subsidence of karma, Illuminated knowledge, gnaan no ughad,

Kshayopshamik samyaktav - right belief gained after annihilation and subsidence of karma.

Kshepan - interpolation; slander, to throw, casting, away; passing, wasting (of time).

Kshetra para avartan – cycle of space, cycle of change.

Kshetra vipaki karma – the karma causing same appearance in transmigratory phase (vigrah gati)

Kshetra vipaki prakruti – cyclic change fruition, the karmic nature causing same appearance in transmigratory phase(vigrah gati)

Kshetra vyatirek - two substances having two different area and therefore kshetra vyatirek

Kshina kashaya – destroyed delusion, saints whose passions are destroyed.

Kshina moha – delusion less, saint whose delusion is destroyed

Kshipra – knowing quickly.

Kshin - destroyed,worn out; exhausted, wasted; emaciated; weak, invalid.

Kshipt - wandering.

Kshobha – disturbance, asthirtaa, perturbation, annoyance, disturbance caused by secondary influence, inclinations of attachment and aversion, raag dwesh. .

Kshyayopsham bhaava – dispositional gain after annihilation and subsidence of karma

Kuguru – crooked preceptor.

Kukaru - dog.

Kumati gnaan - false sensual knowledge

Kumbhak - stopping the breath during pranayama

Kund - bowl-shaped vessel basin, big bowl; pond or tank with steps leading to the water; square mouthed metal pot used for giving offerings to the fire placed in it; square or round brick-built pit for receiving and preserving fire for sacrifice; altar; spring of water; pool or well consecrated to some deity or holy purpose; small trough of water; hole in the ground, ditch; son born in adultery (also)

Kuneh - tact; ingenuity, skill.

Kunjar - elephant

Kupya - clothing etc

Kushal -auspicious; well, healthy, happy; expert, skilful. well-being, happiness; welfare.

Kushil muni - see muni. Kushil muni- Two types: A: Pratisevanaa kushil muni - He has mastered the primary and secondary virtues, but occasionally he may fall through the secondary virtues. He still may have some affinity for maintaining his body and monastic outfits. B: Kashaay Kushil muni: He has won over three types of passions and has only forth one present which is perfect conduct disturbing passions- fakt sanjvalan kashay jene baaki chhe te.

kutani - procuress, bawd; one who runs a brothel, vyabhichar karnari stree.

Kutastha – immutable, absolute, indisputable.

Kutuhaltaa -inquisitiveness.

L1

Laakh - sealing wax, one hundred thousands.

Laanchhan - sign, chih.

Labdh buddhi - one who has obtained intellect.

Labdha paryaptak – absolutely non developable

Labdhi -1– 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, consciousness its state of dormancy, dormant capacity of soul for knowledge, Praapti, siddhi.

Labdhi means capacity of the soul to know the meaning of a thing. - arth grahan karneki shakti ko labdhi karate hai. Labdhi aparyapta - attainment undeveloped

Labdhi-2- ज्ञानावरण कर्म के क्षयोपशम को लब्धि कहते हैं. और उसके निमित्त से उत्पन्न होने वाले परिणाम को उपयोग कहते हैं. जीव को एक समय में एक ही ज्ञान का उपयोग होता है. किन्तु लब्धिरूप से एक समय में अनेक ज्ञान होते हैं

(Ref: Gommtsaaar Jiv kaand bhaashaa 794/965/3)

पदार्थ की जानने की शक्ति को लब्धि कहते हैं

ज्ञानावरण कर्म के विशेष क्षयोपशम का नाम लब्धि है

विशिष्ट तप के आश्रय से जो ऋद्धि की प्राप्ति होती है उसे भी लब्धि कहते हैं

सम्यग दर्शन ज्ञान और चारित्र के विषय में जो जिव का समागम होता है उसे लब्धि कहते हैं

(Ref: jain lakshanavali part 3 page 966)

ज्ञान की अमुक पर्याय को प्रकट न होने देना विवक्षित ज्ञानावरण के सर्व घाती स्पर्धकों के उदय का काम है. किन्तु जिस जीव के विवक्षित ज्ञानावरण का क्षयोपशम होता है उसके उस ज्ञानावरण के सर्व घाती स्पर्धकों का उदय न होनेसे विवक्षित ज्ञान के प्रकाश में आनेकी योग्यता होती है और इसी योग्यता का नाम लब्धि है। ऐसी योग्यता एक साथ सभी क्षायोपशमिक ज्ञानों की हो सकती है किन्तु उपयोग में एक काल में एक ज्ञान आता है। इसका अभिप्राय यह है कि क्षायोपशमिक ज्ञान की जानने को सन्मुख हुई पर्याय का नाम लब्धि न होकर क्षयोपशम विशेष का नाम लब्धि है और उपयोग ज्ञान की उपयुक्त पर्याय का नाम है. यही कारण है कि लब्धि एक साथ अनेक ज्ञानों की हो सकती है पर उपयोग एक काल में एक ही ज्ञान का होता है

(Ref: Sarvarth siddhi Hindi, adhaay 2 sutra 18, page no. 128)

For upyog please refer to “upyog” for further definition.

Labdhi dana, labha, bhog, upbhod, virya - attainment of contribution, gain, endurance, self attainment and power., panch labdhi- five attainments.

Labhi indriya - attainment sense,

Labdhi Sthana - attainment station.

Labdhy Akshar Gnaan: लब्ध्य अक्षर ज्ञान - Lowest level of knowledge. Paryaay Gnaan is the lowest form of knowledge. Shout Gnaan is divided in to 20 subtypes according to its intensity. The first one is known as Paryaay Gnaan. This knowledge is present in the extremely fine lowest form of living beings- sukshmaa nigodiyaa Labdh Paryaapt jiv-. This type of knowledge is without any obstruction from Shrut Gnaanaavarniyaa karma.

Labdhya paryaptak - One who has not completed even one power- paryaapti- and who will be dead in 1/18 part of the respiration- श्वास के १८ में भाग - is determined incapable of development (Labdhya paryaptak)

Laghutaa - smallness, littleness, levity, etc.; small, little; light, not heavy; easy; short. m. name of the three lunar houses or constellation.

Laksha – attention, aim

Lakshana – characteristics, symptoms.

Lakshana – intrinsic property, features, definition, Among many things there is a sign to separate it from other thing is called lakshan. They are of two types:

1: Atmabhut : integral part of the substance e.g. warmth and fire.

2: Anaatmabhut: One which is not an integral part of a thing e.g. the cane of a person.

Lakshan is without following three faults:

1: Noncomprehensive fault– Avyapti.

2: The fault of including what is not intended to be included within a proposition – Ativyapti, and.

3: An improbable fault– Ashambhav.

Lakshanaabhaas – differentia fallacy, faulty characteristic

It is of three types:

1: Noncomprehensive fault– Avyapti. A particular characteristics remaining present only in a part of the object. e.g. a cow has white color.

2: The fault of including what is not intended to be included within a proposition – Ativyapti. The characteristics seen in a given object as well as other objects too. e.g. Characteristics of a cow is to have horns. the horn of a cow. It can also be found in other animals too.

3: An improbable fault– Ashambhav. The characteristics can not be found in a particular object. e.g. soul has color.

Lakshya – aim, target, worthy of attention; (sth.) to be, that can be, aimed at; that can be seen or know; fit to be seen. n. goal, ideal; sth. to be achieved; aim, object; target; meaning intended to be conveyed; thing aimed at; object to be defined,

Lank - loin, flank,

Laukik – temporal, secular, worldly, terrestrial, customary, popular; current among people; worldly. n. popular custom, prevailing practice

Lepaavu -be besmeared or covered; become attached to or enamoured of.

Leshya – coloration, complexion. The soul soiling tints, complex, thought paint, karmic stain

Lilaa - sport, play; wonderful sport; work or exploits performed by an avatar; drama depicting these.

Limdo - nimb tree

Lindi pipar - one kind of product of a very hot herbal medicinal plant.

Ling - sex, sign, genitals, bodily mark, monastic equipment, that which causes the knowledge of hidden objects, gender, sense organs (in ref. to aling 1grahan)

Lingi - having a mark or sign; wearing an emblem of Shiva; pertaining to sex.
Linataa - engrossment in the true nature of the self. Here the soul does come out of it. in sthirtaa one is permanently in the true nature of the self, Conduct, chaaritra,
Lobh - greed, affection, attachment.
Lodhar - fatakadi, alum.
Lokaachaar - practice or custom current among people.
Lokaalok - universe and beyond
Lok -people; masses; class; caste; each one of the different regions where beings are supposed to live or go after death according to their actions or karma common man; stranger, other people; the public, the populace, cosmos, universe, physical world
Lok pradipakaraa- saints who are the illuminator of the cosmos.
Loka vyavahar – worldly dealings
Lokottar - uncommon, extraordinary; superhuman.
Lolupataa - covetousness, showing great desire to possess something.
Lubdhataa - greediness, covetousness, ardent desire.

M1

Maahaatmya- greatness; importance

Maanek - ruby

Maanikyanandi - He was there probably in 10th century and his principle creation is pariskha mukh scripture.

Maansh - original thing,

Maap - measure (of length, breadth, weight, capacity); limit, capacity; weight, importance; measurements.

Maar pit -beating and buffeting

Maarganaa sthaan - living beings are classified with 14 marganaa sthaan. They are: 1: gati- realms of existence, 2: Indriyaa, -senses, 3: kaaya- physical body, 4: yog- mind speech and action 5: ved- sex, male female neuter 6: kashaya- toxic emotions, 7: gyaan- knowledge 8: sanyam- restraints 9: darshan- observation 10: leshya,- intensity of toxic emotions, 11: bhavyatva- capacity of obtaining liberation 12: samyaktva- enlightenment 13: sangyaa- instinct. and 14: aahaar - food.

Maash -असद मीच adad, kind of pulse, black beans, phaseolus radiatus

Maati - clay, earth mud,

Maatraa - oblique stroke above letter; unit of time in poetry and music; medicinal preparation of metals and minerals; calx; measure, proportion; degree; matter; the material, visible, world.

Maatsarya - jealousy, envy, one knows the knowledge but out of jealousy he does not want to share with others.

Maayaa - illusion by virtue of which one considers the unreal universe as really existent and as distinct from the supreme Spirit; Prakriti as directly responsible for creation; avidya; the material world; worldly ties; deceit; jugglery; affection, attachment; kindness; any object of one's attachment; wealth, riches; bhang, (drink prepared from) hemp; Lakshmi; Buddha's mother.

Mada – intoxication; pride, arrogance; passion, madness; liquid running from elephant's temple when in rut, rut.

Madhysthta - equanimity state.

Madhyastha bhaavanaa - to have contemplation of indifference of the worldly obstacles and thereby to get engrossed in the real nature of the self.

Madhur - sweet; melodious; beloved, dear; beautiful, lovely; entertaining; graceful; gentle, silent.

Magn -absorbed or engrossed (in); pleased, delighted, submerged, drown, overwhelmed,

Mahattaraakaar - During a resolution - pacchakhaan-: If there is going to be more shedding of karma in certain act, then one breaks the resolution earlier with permission from Guru

Mahaa sachiv - secretary general

Mahaa satta - total existence, universal strength or power. It is spreaded in to the whole . It is also spread in to infinite modes, sarva padarth samuh maa vyaapnaari ane saadrashya astitva ne suchavanaari mahaa satta (niyamsaar gatha 34, panchaastikaay gaathaa 8), Every substance has eternal existence attribute. From this consideration, one tells about the existence of all the substances together is mahaa satta. Every thing is there is mahaa satta.

Mahaanas - kitchen.

Mahimaa –greatness, power, grandeur, high rank, glory, majesty; magnitude; exalted rank or position; importance; significance. f. one of the eight siddhis (accomplishments) of yoga, which enables one to enlarge one's size.

Mahimaaavaan - possessing greatness etc.

Mahima ruddhi – a type of super natural power.

Mahodaya - high-souled, magnanimous, person; sir.

Mahor - a gold coin; guinea; stamp, seal.

Mahor chhaap -impress, imprint; stamp or seal; clear impress of printing impression created on the mind, stamp of approval

Maithun - copulation, sexual intercourse, adultery, unchastity; lapse from duty

Maithun Sangnaa - sexual impulse, coition animate feelings

Maitri bhaavanaa - not to inflict pain to others is maitri bhaavanaa. friendship with others, not to have animosity to any living being.

Malin - dirty, filthy; soiled; vicious;

Mamakaar - to have ownership in alien object, ownership with body.

Mamataa - sense of ownership, attachment, unity with alien object

Mamatva - sense of ownership, mine ness, sense of I and mine.

Manan - reflecting, reflection. meditation, process of repeated thinking

Mandan - decoration; ornament; establishing, proving, (principle etc.).

Manah paryah gnan – telepathy knowledge

Mandap - pavilion, pendal.

Mandataa - slowness; dullness, diminishing intensity,

Mangal – good omen, benediction, prayer, any solemn ceremony on important occasion.

Mangalaacharan - invocation of deity at the commencement of work; commencement.

There are six parts included in the mangal. They are :

1: Mangal for the scripture

2: Size - parimaan

3: Name- name of the scripture

4: writer's name - shaastra kartaa

5: Reason for writing - Shaastr hetu

6: Instrumental cause for writing scripture - shaastra nu nimitt.

Manglik – invocation of the blessings, to bring in the purity.

Manoram -entertaining, interesting; pleasing.

Manthan -churning or being churned; upheaval; struggle.

Mantra - spell, charm; incantation; secret consultation, chanting, recitation, enchantment, invocation,intonation.

Manushyatva - manhood, humanity, of being in human mode, of being human.

Manushya Vyavahaar - when one thinks of accepting or deserting the alien things and becomes the owner of that thought then it is known as manushya vyavahaar. It is the conventional wisdom of human being. It is conventional wisdom of wrong believer.

Malintaa - dirtiness; depravity, wickedness., mechak,

Mallinaath, was He woman?- No, there are following four reasons:

1. Tirthankar when born is with three knowledges, Mati shrut and avadhi. And also is born with samyag darshan. The person who is getting born with samyag darshan is always a male.

2. Prior to be born as Tirthankar Mallinath, His soul descended from Apapraajit swarg. From there now He is born as Mallinath. In Aparaajit swarg all living beings are with samyag drati since birth. There are no female. These devs are all males only. Therefore He was male in previous dev life also. Moreover, every dev above graivyak dev lok like Anudish and Annuttar swarg devs are all were bhaav lingi muniraj in previous life. Therefore He was male bhaav lingi muni even third previous life. Therefore Mallinath, not only male in this life but since last three lives was male.

3. Tirthankar prakruti fruition occurs only in 13th Gunasthanak. Woman cannot go beyond 5th Gunasthanak. So woman cannot have fruition of Tirthankar naam karma.

4. The living being going to moksha in the same life are having charam sharir. That means by law they have vraj rushabh naaraach sanhanan. Woman can have only lower three sanhanana. She can not have upper three sanhanana.

Mamakaar - interesting one's self above anything,

Mamataa - state of 'mine', sense of ownership, self interest, egotism, pride, arrogance,

Mamtaa ukta - filled with selfishness, a miser, egotist,

Mamatva - feeling of my and mine; love, affection; obstinacy, stubbornness. pertinacity; pride; attachment, "This is mine or I am the owner of this" is mamatva, to be attached to, to envy,

Mangal - auspicious; (doing) good, beneficial. m. (planet) Mars; Tuesday. n. welfare, good; happiness; festive occasion; benedictory poem or song; praise of deity or prayer at the beginning of literary work.

Magnalmay - auspicious; promoting well-being.

Mangalaaacharan - invocation of deity at the commencement of work; commencement.

Mangalaashtak - set of eight benedictory verses recited at an auspicious occasion,.

Mangalkaari - doing good; auspicious.

Mangal murti - whose sight is auspicious

Manna paryah gnaan - telepathy knowledge, direct apprehension of the mode of mind,

Mandan - decoration; ornament; establishing, proving, (principle etc.), pushti,

Manthan - churning or being churned; upheaval; struggle, constantly thinking about,

Mat - opinion, judgement; sect, persuasion; advice; obstinacy, pertinacity. m. vote, sect, system of opinions, doctrines, religious persuasion.

Mataantar - another, different, opinion or sect.

Mataarth - a method of exposition of right scripture (aagam) by refuting the contradictory principles.

Mati gnaan – cognitive knowledge, perceptual knowledge, perceptual cognition, sensory knowledge. perceptive knowledge. One gives up interest in alien things and with perception consciousness and with self introvertedness the illumination of knowledge of the self is known as matignaana. पराश्रय की बुद्धि छोड़ कर दर्शन उपयोग पूर्वक स्व सन्मुखता से प्रगट होने वाले निज आत्मा के ज्ञान को मति ज्ञान कहते हैं. मति ज्ञान में इन्द्रियाँ और मन निमित्त होते हैं. paraashray ki buddhi chhodkar, darshan upyog purvak, swa

sanmukhtaa se pragat hone waale nij aatmaa ke gnaan ko mati gnaan kahate hai. Mati gnaan mein indriyaa and man nimit note hai. The senses and mind are the instrumental cause in this cognitive knowledge..(vitarag vignan pathmala 3 upyog chapter), sensual knowledge and super sensuous knowledge is cognitive knowledge. - indriya gyaan and atindriya gyaan ko mati gyaan kahate hai.

Mati gnaan: (also known as Abhinibodhik gnaan)

*paraashray ki buddhi chhodkar-पराश्रय की बुद्धि छोड़ कर -one giving up interest in alien things,

*darshan upyog purvak - दर्शन उपयोग पूर्वक with perception consciousness,

*swa sanmukhtaa se pragat hone wale -स्व सन्मुखता से प्रगट होने वाले -with self introvertedness the illumination of knowledge of self,

*nij atma ka gnaan is mati gnaan-निज आत्मा के ज्ञान को मति ज्ञान कहते हैं -knowledge of the self is cognitive knowledge

*Indriya ane man are nimit.-मति ज्ञान में इन्द्रियाँ और मन निमित होते हैं- the senses and mind are instrumental cause.

there are four parts of mati gnaan:

- 1: Perception- avagraha-janavu,
- 2: Conception - ihaa-vicharvu,
- 3: Judgement- avay-nirnay- and
- 4: Retention- dhaarnaa- dhaarvu .

Mati Gnaan is of three types:

- 1: uplabdhi roop, - with the presence of kshayopsham of Mati Gnananvariniya karma, there is capacity to know - arth graham karne ki shakti- is mati gnaan.
- 2: Bhaavnaa rup: to keep on contemplating again and again of the known thing is bhaavnaa. - Jaane hue padaarth kaa punh punh chintan is bhaavnaa.
- 3: Upyog: Arth grahan vyaapaar- to actually know a substance at a given time.

- 1: darshan purvak,
- 2: par se vimukh hokar,
- 3: Swaanubhuti se sanmukh hokar,
- 4: man aur indriya ki sahaayataase,
- 5: rupi aur arupi padaarth kaa gnaan
- 6: mati gnaanaaavarniya ke kshay se,
- 7: atindriya aanand jiskaa phal hai

That is called mati gnaan.

(Ref: Panchastikaay anushilan gatha 41)

Matt - intoxicated; mad; furious, wild arrogant.

Mechak - manifoldness, of various kinds or sorts, anekvidhpanu, dirtiness; depravity, wickedness, mechak, malintaa.

Mehnakar - sexual organs of men and women.

Mendhaa - goat,

Metaphysics - metaphysics is the branch of philosophy with deals with the first principles of things which includes abstract concepts such as being, knowing ,substance, cause, identity, time, and space.

Mimaansaa - cogitation, contemplation, deep reflection, inquiry, examination, investigation; one of the systems of Indian Philosophy known as purva mimamsa (of Jaimini), teleology, hetu vaad, kaarya kaaran bhaav no siddhant.

Mishra - name of the third gunshanank, a fault of food and hematite of saint, mixed or associated one

Mishra aahaarak kaay yog - vibration in the soul's space points during completion of aahaar sharir.

Mishra asadbhut vyavahar naya - a standpoint related to inappropriate mixing of matters

Mishra audaarik kaay yog -vibration in the body due to karmic aid during completion of gross body.

Mishra bhaav - a kind of reflection related to both destruction and subsidence of karma

Mishra dosh - fault of food donation to jain saints

Mishra dravya - mixed materials

Mishra kaal - the time period up to the completion of body.

Mishra paahud - gift with animate or inanimate objects.

Mishra prakruti - karmic nature causing both right and wrong devotion.

Mishra shalya - a type of internal sting, one of the division of dravya shalya, to have affinity for sachet and achet types of both matters.

Mishra sharir kaal - duration of growth time period of complete body formation.

Mishra upcharit asadbhut vyavahaar naya - a type of standpoint related to consideration of oneness with different objects as town state country etc.

Mishra vaikriya kaay yog - a kind of karmic bondage for fluid body

Mishra yog - vibration of the soul's space points by aggregate of karmic molecules.

Mishra yoni - generating place with mixed forms.

Mithyaa - non real, useless, Asatya, fogat, vyarth, untrue, unreal, false; futile. adv. to no purpose, in vain.

Mithyaa abhimaan - vanity, false pride.

Mithyaa abhimaani - vain, conceited.

Mithyaa aachaar - hypocrisy; false conduct.

Mithyaachaari - hypocritical.

Mithyaa ahankaar - false pride

Mithyaa charitra –wrong conduct

Mithyaa chaaritra - With conduct deluding karma's fruition acting as instrumental cause, the soul is having toxic emotions- kashaays- is known as wrong conduct. He does not have activity directed to the eternal true nature of the soul and instead is directed towards alien objects. That thing never happens and as a result he has perplexity- aakultaa. ચારિત્ર મોહ ના ઉદય થી થતા કષાય ભાવ ને મિથ્યા ચારિત્ર કહે છે. સ્વભાવ ની પ્રવૃત્તિ નથી અને પર સ્વભાવ રૂપ પ્રવૃત્તિ કરવા જાય છે અને તે રીતે થતી નથી અને આકુલતા થાય છે. (moksh marg prakashak 4th chapter)

Mithyaa Darshan – wrong faith, perverted faith, believing contrary to the nature of a substance and not believing it in its reality form is known as fallacious determination. This misconception is known as wrong faith. જેવું વસ્તુ નું સ્વરૂપ છે

તેવું ન માનવું અને જેવું સ્વરૂપ નથી તેવું માનવું તેનું નામ મિથ્યા દર્શન છે (moksh marg prakashak 4th chapter)

To believe that knowledge occurs due to presence of an object is known as wrong faith. If the thing exists then one can have faith for it. But if the thing can never exist then one can not have faith towards it. One can never believe that the flowers can bloom in the space, as it is impossible to have that thing happen. જ્ઞાન જ્ઞાન થી થાય છે તેમ માનવાને બદલે જ્ઞાન જ્ઞેય થી થાય છે તેમ માનવું તે મિથ્યા દર્શન છે. જાણવાનું શ્રદ્ધાન થાય છે ના જાણવાનું શ્રદ્ધાન ના થાય. આકાશ માં ફૂલ ઉગે છે તે માનવામાં જ ના આવે કેમ કે તે વસ્તુ અશક્ય છે

Mithyaa darshan kriyaa - the approval of the activities of a wrong doer.

Mithyaa darshan vaak - the speech which leads to the false way or path.

Mithyaadrasti - wrong believer, false believer, un-enlightened person,

Mithyaa ekaant - one sided wrong belief.

Mithyaa gnaan – wrong knowledge, Doubt- sashay, illusion- viparyay, and indecisiveness -anadhyavasaavy form of knowledge about the purposeful essential elements like soul, matter, inflow etc nine elements is termed wrong knowledge. પ્રયોજનભૂત જીવાદિ તત્ત્વોમાં સંશય વિપર્યય અને અનધ્યાવસાય રૂપ જે જાણવામાં આવે છે તે મિથ્યા જ્ઞાન કહેવાય છે (moksh marg prakashak 4th chapter)

One's consideration that the knowledge does not occur from self only but does occur due to the presence of the object. This is known as wrong knowledge- mithyaa gnaan. જ્ઞાન જ્ઞાન થી થાય છે તેમ જાણવાને બદલે જ્ઞાન જ્ઞેય થી થાય છે તેમ જાણવું તે મિથ્યા જ્ઞાન છે

When knowledge mode is having “gney lubdhtaa” then it is known as wrong knowledge- mithyagnaan. (Gney lubdhataa - When one's knowledge is greedy, covetous, enamored, infatuated with the object of knowledge is known as gney lubdhtaa.) Gneya pramaan - co extensive with the object of knowledge.

Mithyaa ekaant -To know a particular thing from one aspect and at the same time to make other properties secondary is known as naya. Instead of making them secondary, if one ignores them completely then it is nayaabhaash. It is also known as mithyaa naya or mithyta ekaanta. e.g. atma is always eternal in nature. Here we are ignoring the fact that soul is also transient in nature from modal perspectives. Therefore this sentence is mithyaa ekaant or mithyaa naya, fallacy of view point, false views partial exposition,

Mithyaa kartaa karm - a false belief believing one as doer of material karma.

Mithyaa mat - wrong persuasion or doctrines,

Mithyaa naya -To know a particular thing from one aspect and at the same time to make other properties secondary is known as naya. Instead of making them secondary, if one ignores them completely then it is nayaabhaash. It is also known as mithyaa naya or mithyta ekaanta. e.g. atma is always eternal in nature. Here we are ignoring the fact that soul is also transient in nature from modal perspectives. Therefore this sentence is mithyaa ekaant or mithyaa naya, fallacy of view point,

Mithyaagrah - misconception.

Mithyaarop - false allegation or charge.
 Mithyaa shalya - false concept of religious devotion
 Mithyaa shrut gnaan - false scriptural knowledge,
 Mithyaa taapas - wrong ascetic
 Mithyaa tap - false austerity
 Mithyaa updesh - false instruction to misguide others,
 Mityaatvaadik - reasons or causes of karmic bondage.
 Mithyaatva – wrong concept, futility; falsity, unreality; illusion.
 Mithyaatva bhaav - wrong inclinations.
 Mithyaatva kriyaa - misbelief, perverse attitude, false faith,
 Mithyaatva mohaniya - rise of karma due to which soul has non belief in omniscient,
 scripture and six universal substances- jis karmo ke uday hone se jiv ko apta
 agam aur padartho mein ashradhan.
 Mithyaatva prakruti - karmic nature causing false faith,
 Mithyaatva pratyay - false motive or reason of karmic bondage
 Mitraa drasti - in Mitraa drasti saadak- worshiper accumulates seeds for yog. He has
 high regards for Tirthankaras and offers prayer to them.
 Mlehccha - barbarian, member of non aryan race.
 Moha- infatuation, obsession, fascination
 Mohaniya karma – deluding karma
 Moksha - liberation, salvation, emancipation, release from worldly existence, release
 from transmigration, eternal emancipation,
 Mrugaank - moon.
 Mrutikaa - dirt, mud, earth, clay.
 Mrutikaa pind - collection of dirt, mitti kaa pind., hip of mud.
 Mrutyunjay - that conquers death, immortal.
 Mudh – perplexed, stupefied, confused, stupid, foolish, dull, simple, foolish, dull; dumb
 founded, motionless; infatuated; vacant minded, lacking in discrimination.
 Mudhataa – stupidities, ignorance.
 Mudit - joy, glad, satisfied.
 Muditaa - Pramod,
 Mudraa - stamp, print; seal, signet; signet ring; coin; figure or mark made on parts
 of body with or heated iron as religious symbol; ear-ring worn by Gosais;
 facial features, face, countenance; certain movement of body in yogic
 practice; a mode of intertwining fingers practiced during morning and
 evening prayer or religious worship.
 Mukhvaas -Areca nut, betel leaf, etc. taken after meal to make mouth fragrant, mouth
 freshener
 Mukhya – primary, chief, principal; first; leading.
 Mukhyatve - mostly, chiefly.
 Mul -original; ancient; fundamental. price, value; cost, root of a tree, foundation, base,
 origin, root cause,
 Mul guna – primary virtues, basic virtues. Bhaav lingi muniraaj observes 28 primary
 virtues- 28 mul guna. They are: 5: Great vows- mahavrat, 5: carefulnesses -
 samiti, 6 essentials- shat aavashyaks, removal of hairs- kesh loch, not to take
 bath- snaanaabhaav, nakedness- nagnataa, not to brush teeth - adant dhovan, to

sleep on ground - bhumi shayan, to eat standing - sthithi bhojan, to eat once a day only - ek vaaar aahaar grahan,

Mul guna – primary virtues

Mumukshu - those desirous of salvation or liberation.

Muni - monk. Five types: These monks are bhaav lingi monks -The naked possessionless monks who have attained right belief.

- 1: Pulaak - He does not have affinity for secondary virtues. He also has not perfected the primary vows. It is like faded grains - murzaae hue dhaanya jaisaa. This is bhaav lingi monk.
- 2: Bakush- one who is nirgranth - taken out almost all his inclinations of attachments and aversions. He observes the vows completely. He is involved in maintaining dignity of his body and monastic outfit. - sharir ane upkaran ni shobhaa vadhaarvaa ma rahe chhe. He expects prosperity and fame. yash ane ruddhi ni aashaa raakhe chhe. He has different types of infatuations. This is bhaav lingi monk
- 3: Kushil muni- Two types: A: Pratisevanaa kushil muni - He has mastered the primary and secondary virtues, but occasionally he may fall through the secondary virtues. He still may have some affinity for maintaining his body and monastic outfits. B: Kashaay Kushil muni: He has won over three types of passions and has only forth one present which is perfect conduct disturbing passions- fakt sanjvalan kashay jene baaki chhe te. He is bhaav lingi monk
- 4: Nirgranth muni: one who has no passions at all. He may be at 11th spiritual development stage where passions are in the form of suppression or at 12th where there are no passions at all. It is passionless state - upsham athavaa kshin moh ni dashaa.
- 5: Snaatak muni: One who have destroyed all his obstructive karma. He is at 13th spiritual development stage. One also has to consider the 14th stage soul too.

(Ref: Tatvarth sutra adhyay 9, sutra 43, Sarvarth siddhi adhyay 9, sutra 43.)

Munindra - great sage, great ascetic, great monk.

Murchhaa – greed, attachment, infatuation, unconsciousness, delusion, attachment

Murta – corporeal, with form, finite magnitude, concrete, incarnate, sensually acceptable matter, tangible,

Murtatva – perceptibility, corporeality, materiality, tangible.

Murtic padaarth - tangible matters,

N1

Naagendra – lord of the mansion dwelling celestial beings
Naali - a unit of area and time measurement, 24 minutes is one naali- ghaadi.
Naam karma - body determining karma.

Naanaa - of various kinds, different, many,

Naanaa dravyo naa swabhaav - many different types of deluding inclinations (samaysar stanza 217)

Naarad - particular super beings. They are nine. they are Bhim, Mahabhim, Rudra, Maharudra, Kaal, Mahakaal, Durmukh, Narakmukh, Adhomukh.

Naaraayan - one who is the ruler of three areas of bharat kshetra. their names are: Tripursta, Dwipursta, Swayambhu, Purushottam, Purushshinh, Purushpundarik, Datt, Lakshaman, Krishna.

Naasaagra - to concentrate the eyes on the tip of the nose at the time of meditation.

Naasaarik - a country in west aarya khanda of Bharat kshetra

Naash - destruction, annihilation.

Naashvant - perishable, destructible.

Naasti – non-existence, negative aspect, negative affirmation.

Naasti avaktavya - negation cum indescribable.

Naasti bhang - a type of seven fold predication - saptabhangi

Naastik – nihilist, atheist,

Naastikta- nihility, atheism,

Naastikya vaad - doctrine of atheism. nihilistic doctrine.

Naastitva - non existence, negation,

Naigam naya - it is the partial point of view which considers the past mode or future mode as the present one and also some facts are partially born and partially not born and to consider as complete fact is known as Naigam naya.

Naimitik - When the action occurs in an affluent cause- upaadan, then there is presence of instrumental cause. the act getting done as affluent cause is known as naimitic from nimitt perspectives. The act which is known as naimitic from nimitt perspective, is known as upaadeya from upaadaan perspective, when upaadaan by itself transforms in the form of an act then at that time there is presence or absence of the instrumental cause. To show the relationship with this instrumental cause, this act is known as naimitc. Same can be said to be upaadeya from upaadaan perspectives.

Naimitic karya – principle action

Naisargik mithyaatva – agruhit mithyatva, inborn wrong belief.

Naitik - concerning morality; moral ethical.

Namaskaar – salutation

Namr -humble, modest; polite, civil.

Navbaldev - Nine such personalities who are the elder brothers of Narayan. They are : Vijay, Achal, Dharma, Suprabh, Sudarshan, Nandishen, Nandimitra, Ram, Balram..

Navdevta - nine reverential and supreme beings. they are:Panch pameshti, Jindharna, jinaagam, Jin chaitya and ji chaityalaya.

Navadhabhakti - Nine fold methods of showing respect to a saint while offering meals. They are:Padgaahan, Uchasthaan, Padprakshaalan, Pujan, Namaskaar, mansuddhi, Vachansuddhi, kaaysuddhi, aahaar suddhi.

Navnidhi - Nine treasures of Chakravarti. they are: Kaal, Mahakaal, Paanduk, Manvak, shankh, Padma, Naisarpy, Pingal, Sarva ratna.

Navpratinarayan - who is the ruler of three area of Bharat kshetra but will be killed by Narayan. They are: Ashwagriv, Taarak, Merak, Madhukaitabh, Bali, Praharan, Nishumbh, Ravan, Jaraashangh.

Nayaabhaash -Fallacy of view point, To know a particular thing from one aspect and at the same time to make other properties secondary is known as naya. Instead of making them secondary, if one ignores them completely then it is nayaabhaash. It is also known as mithyaa naya or mithyta ekaanta. e.g. atma is always eternal in nature. Here we are ignoring the fact that soul is also transient in nature from modal perspectives. Therefore this sentence is mithyaa ekaant or mithyaa naya.

Nayaatikrant - devoid of any bias towards any point of views.

Naya -good conduct or character; politics; state policy; philosophical doctrine or system; morality; justice; [Jain.] determination of the nature of a multi-propertied thing by reference to one of its properties.partial point of view, a particular opinion or viewpoint, partial glimpses, purport, paralogism, To know a particular thing from one aspect and at the same time to make other properties secondary is known as naya. Naya are the division of Pramaan. Praman is the source of origin of any naya. Accepting knowledge derived from pramaan ascertaining one particular state or mode of a substance is naya. A consistent comprehension of a particular element in reality having many determinants by assigning a proper reason- context is the naya. A naya is defined as a particular opinion or a view point- a view point which does not rule out other different view points and is there by expressive of a partial truth about an object as entertained by a knowing agent. A naya is a particular view point about an object or an event, there being many other view points which do not enter in tot or interfere with the particular viewpoint under discussion. Although the other view points do not enter in to the perspective of the particular view points under discussion they constantly as it were attack its frontiers and awaits its reconciliation with them in the sphere of a fuller and more valid knowledge which is the sphere of pramaan, the knowledgeable speaker's (gnaani vakta ke abhipraya) opinion is known as naya .

samyag gyaan is called pramaan and the opinion of knower is known as naya. Abhipraaya means pramaan se gruhit vastu ke ek desh mein vastu ka nischaya is known as abhipraaya. A thing is possessed of numerous properties and when it is ascertained on the basis of one of these properties then it is known as naya.

वस्तु के एक अंश को जानना वह नय कहलाता है.

वक्ता के अभिप्राय को नय कहते हैं.

विकल्पों को भी नय कहते हैं

नय वस्तु तक ले जाता है प्रमाण वस्तु को तोलता है सम्पूर्ण रीत से जानता है

Dravyarthic and Paryayarthic Naya are the agam bhasa's naya. Agam means nature of the substance- vastu ka swabhav ko agam kahate hai. parmarth vachanika moksh marg prakashak page 342).

Principles as depicted in the scripture is known as agam. Agam paddhati means the tradition coming from time infinite in the past (parmarth vachanika par gurudev shri ke pravachan page 39)

Nischaya and vyavahar naya are adhyatmic bhasa's naya.

Adhyatma means Adhi means to know and atma means atma. To know the soul is known as adhyatma.

One which describes the nature of the soul is known as adhyatama (paramarth vachanika moksha marg prakashak page 342)

Shastra mein agam ko adhyatma ka hetu kaha gaya hai.

The reason for knowing the soul (Adhyatma) is the principles depicted in the scripture. (agam)

From some stand point Nischaya naya is called dravyarthic naya and vyavahar naya is called paryayarthic naya. (param bhav prakashak naya chakra page 34)

Two parts of Naya:

- Dravyarthic naya - Real aspect - Dravya means general or common, a general rule or conformity, that which has these for its object is the general standpoint, a stand point which emphasizes the attributes of a substance, substantial point of view., paryay ko gaun karke dravya ko mukhya karne wala naya
- Paryayarthic naya - relative aspect - paryay means particular an exception or exclusion that which has these for its object is the stand point of modifications, a type of stand point describing the particular mode- paryay of the substance, modal stand point- paryay vishesh ko kahane vala naya

Dravyarthic Naya is divided in to two:

- 1: Suddha nischaya naya - pure real aspect - The soul is identically the same whether in the samsara or moksha because of its intrinsic characteristics of gyan and darshan is a statement according to this naya, a view point believing in the pure nature of the soul, suddha atma dravya ko grahan karne wala naya.
- 2: Asuddha nischaya naya - impure real aspect - to believe that the soul is characterized by gross emotions in its sansaric state is true according to this naya, stand point of impure aspect of soul, jiv ke asuddha swabhav ke varnan ko asuddha nischaya naya kahte hai, jaise jiv ke matignanadi.

Suddha Nischaya naya: As such it is one only but from certain point of view it can be divided in to three:

- i. Param suddha nischaya naya - param parinamik akhand trikal and bandh moksha rahit jiv
- ii. Saxat suddha nischaya naya, Suddha nischaya naya - kevalgnanadi suddha paryay jiv.
- iii. ek desh suddha nischaya naya - Soul's modification of purity in the sadhak avastha- 4th 5th and 6th gunasthanak stage.

Vvavahar Naya:

- a) Sadbhut Vyavahar naya - a stand point describing something with differentiation in virtues and virtuous one - guna guni na bhed.
- b) Asadbhut Vyavahar naya - expressing the unitariness of distinct entities.- mile hue padarth ko abhed rup se grahan kare, non substantive behavioral purport.

Sadbhut Vyavahar naya:

- Anupcharit Sadbhut Vyavahar Naya - informal existent purport-meaning, stand point expressing the differentiation between virtues and virtuous one, suddha guna and guni me bhed ka kathan karna eg. soul has modification of keval gyan ..
- Upcharit sadbhut Vyavahar naya - informal existent purport -meaning, a figurative standpoint (reg. different virtues like sensory knowledge etc., upadhi sahit gun guni ka bhed is upcharit sadbhut vyavahar naya, the option that the soul has the chetana modification of matignan etc is true because of the upcharit sadbhut vyavahara naya. That the soul has matignana is relative and figurative though pertaining to a quality which is in the way real,

Asadbhut Vyavahar Naya:

- i. Anupcharit asadbhut vyavahar naya - informal non existent purport-meaning, stand point expressing the unitariness of different substances eg. unity of body and soul
- ii. Upcharit asadbhut vyavahar naya -metaphorical impure synthetic practical point of view, a type of figurative conception/perception, sarvatha bhinn padartho ko abhed rup se mane eg. this is my house etc.,this corresponds to the separable accident of scholastic logic , for example- this is my house. House is identified with the self according to upchartit asadbhut vyavahar naya,

To understand the scripture it is necessary to know the naya. There are seven as follow:

- -First three are dravyarthic naya and they are also called samanya (general) utsarga (any general rule or precept) and anuvrutti (following obeying, complying,act of continuance (moksha shastra adhyay 1, sutra 33 tika) and
- -Rest four are paryayarthic naya and they are also known as vishsh (specific) , apvad (exception, unique), or vyavrutti (distinctness). (moksha shastra adhyay 1 sutra 33).

- A. -First four naya are “ arth naya “ - object naya as their nature is to determine objects and
- B. -last three are called “ Sabday naya “.- as they reveal the significance of words.

Seven naya are as follow:

- a. Naigam Naya - Figurative stand point. This takes in to account the purpose or intention of something which is not accomplished. For instance a person who goes equipped with an axe is asked by some one for what purpose he is going. He replied that he goes to fetch a wooden measure. But at that time wooden

measure is not present. The reference to the wooden measure is based on the mere intention to make it. Therefore some one who applies past mode in the present and future's mode in the present, and also in the present time some modes are not accomplished and some are not and to believe them to be accomplished is known as Naigam naya. It accepts the popular customs (laukik rudhi). It accepts all the opinion.

- b. Sangraha naya - General, common, synthetic stand point. This naya believes in keeping all substances and their modes in its understanding eg. Sat, dravya etc. Sangraha naya is the one which comprehends several different modes under one common head through their belonging into the same class. For example, existence, substance etc., to know the group on the basis of existence in one class without distinction.
- c. Vyavahar naya - analytical stand point, distributive stand point. The division of reality or objects comprehended by the synthetic point of view in accordance with the rule is the analytical view point. What is the rule? The rule is that the analysis or division into the subclass proceeds in the order of succession. this stand point operates up to the limit beyond which there can be no further division into subclasses. for example sat is of two types, substance and attributes. The substances have six divisions living, matter, medium of motion, medium of rest, space and time. Attributes are of two types common and specific.
- d. Rujusutra nayaa - straight - direct view point, present condition. That which takes in to account the present condition is the straight view point. This view point leaves the past and future conditions and takes in to account only the present condition. It comprehends the modes of only present condition.
- e. Sabda naya - verbal stand point, descriptive stand point. It has intent of removing the irregularity caused by the gender (ling), numbers (sankhya) or grammatical case (karak) etc violations (vyabhichar). For example Dar (male gender), bharya (female gender) or kalatra (neutral gender) for meaning of word " woman". This naya will know the word " woman' by its all three gender words and not as 'woman' by itself.
- f. Sambhirudha naya - specific view point, forsaking several meaning. It consists of forsaking (abandoning) several meanings, therefore it is known as sambhirudh naya. Since it gives up several meanings and becomes current in one important sense, it is called conventional. This refers to merely synonymous which though interpreted account to their derivation may refer same identical things. This naya accepts the literal meaning of the word. For example, nrup, bhup and raja meaning same thing but this naya says that he is called nrup only when he is protecting people, bhup only when he is protecting the land and raja only when he presents himself with noble emblems.
- g. Evambhu naya - active naya , that which determines or ascertains an object as it is in present state or mode is known as evambhu naya or actual stand point. According to this naya word should be used to denote an object, only when it is in the state which the word connotes. That which describes a particular action or capacity of a thing. Though the thing has not that particular aspect at the time of judging, the name obtained because of that action is still applicable to the thing.

For example he is called worshiper (pujari) only when he is worshiping (puja). One is called singer only when he is singing and not otherwise.

From above seven naya what is the secret of the spirituality? (Adhyatmic rahashya) by which one can obtain inner happiness?

- a. I am pure like siddha bhagwan. This type of determination is the resolute form of figurative stand point (.Naigam Naya)
- b. I am with infinite attributes from within. This shows indivisibility nature of “general stand point” -Sangraha naya.
- c. I am with knowledge, faith, conduct attributes. This shows the differential way which is the nature of analytical stand point - vyavahar naya.
- d. My beginning will start keeping in mind to achieve the ultimate purity. This is the nature of the “present condition stand point”- rujusutra naya.
- e. the modification occurs according to the nature of the contrary thoughts (vikalpa). This is the nature of the descriptive stand point - sabda naya
- f. There is no faults remains in it. This is the subject between 8th and 12th Gunasthanak. This is the nature of specific view point- sambhirudh naya.
- g. Purity keeps on increasing. This is the nature of 13th and 14th Gunasthanak. This is the nature of “active stand point”-evambhu naya.

(Ref: Jain Siddhant Pravesh ratna mala part 5, Question no. 181 page 302)

There are fourteen points derived from this seven naya. Shrima Rajchandra mentioned them.

- a. keeping in mind Evambhu naya - active naya - stay in rujusutra naya- present naya: keeping aim on completeness, start the beginning.
- b. keeping in mind of present condition- rujusutra naya, become active- evambhu: keeping in mind about the achiever's state (sadhaka drasti), keep aim for attainable goal (sadhya)
- c. keeping in mind the figurative point (naigam drasti) look for active state (evambhu state): make determination that you have capacity to be complete, and aim for achieving complete pure state.
- d. keeping in mind of active state (evambhu drasti) aim for figurative state (naigam): Keep in mind about the complete pure state, start with partial purity of non manifested state.
- e. from general vision (sangraha drasti) look for active state (evambhu):keep the aim towards eternal existence of the self (trikali sat drasti) and generate the pure mode from self.
- f. Keeping in mind of active state (evambhu drasti) make purity of general vision (sangraha): From vision of the absolute state make the eternal existence in its pure form.
- g. from distributive vision (vyavahar drasti) to active state (evambhu): get rid of divisive vision and create indivisible vision (bhed chhodi abhe kar)
- h. keeping in mind of active state (evambhu), remove distributive nature: with the help of indivisible vision, remove the divisive state (Abhed drasti thi bhed ni nivrutti)

- i. From discriptive vision (sabda drasti) to active state (evambhu):The words show the nature of the real state of the soul. With that help try to achieve the completeness.
- j. With vision of active state, (evambhu drasti) make the words become pure undetermined sensation (nirvikalpa): With the absolute vision (nischaya drasti) obtain the pure undetermined sensation (nirvikalpa state) as known by the words.
- k. with the specific vision (sambhirudh drasti) glance at the active state (evambhu): Sitting on the achiever state (sadhak avashta na arudh bhav thi) observe the absolute state (nischaya)
- l. With the vision of active state (evambhu drasti) obtain the specific state(sambhirudh sthiti kar):with the vision of absolute state, look for the true nature of the self.
- m.With specific vision of active state (evambhu drasti) obtain active state (evamhu): with the vision of absolute state, obtain absolute state.
- n. With active state (evambhu sthiti) remove the vision of active state (evambhu drasti): With the state of absoluteness, remove the reflective thoughts (vikalpa) (page 85 moksha shastra gujarati)

Worshiping the Lord from Naya point of view (prabhu darshan):

- 1: Naigam Naya: Worshiping the lord means one is simply watching the Lord's idol. He still has unsteadiness of mind, speech and action .
- 2: Vyavahar Naya: Worshiping the Lord means to bow down in front of the idol of the Lord and to watch HIS body with the intention of removing the unholiness (ashatana).
- 3: Rujusutra Naya: Worshiping the Lord means to watch the Lord's idol with active consciousness (upyog purvak) with the steadiness of activities of mind, speech and body (yog).
- 4: Sabda Naya: Worshiping the Lord means with intention of manifesting the pure nature of the self (atma satta pragatav vani ruchi), one is observing the pure attributes of the Lord.
- 5: Sangrah Naya: Worshiping the Lord means the truth seeker ends up knowing that he is also full of pure attributes from within just like Omniscient Lord.
- 6: Evambhu Naya: Worshiping the Lord means now the truth seeker also has experienced the true nature of the self and now he also becomes pure like Siddha Bhagwan.
(Ref: Param tatva ni upashana - padma prabhu stavan. please also listen to the Shri Rakeshbhai's lecture for further clarity)

Please see two page charts at the end of dictionary for naya classification.

Naya paksha - to think about a thing in reflective thoughts is naya paksha. Here there is no self experience of the thing.

वस्तु की विकल्पात्मक महिमा नय पक्ष है, क्योंकि उसमे रागात्मक विकल्प है.वस्तु का रसास्वाद नहीं है

Nibaddha - bonded, tied, fastened, chained, covered with, fixed on,

Nibhrat purush - worry free person

Nibid - thick, dense; hard, very difficult.

Nidana – desire for future pleasure, longing for enjoyment
 Nidana salya – sting of desire for enjoyment
 Niddhat karma - intense bondage of karma which can be removed by repentance.
 Nidhan - death; destruction.
 Nidhaan - storehouse; support, stay.
 Nidhi - treasure; buried treasure; trust.
 Nigaman - Right deduction; a logical conclusion; The last member of the five membered syllogism. It states the original thesis as having been proved; e.g. therefore the hill has fire.
 Nigamanaabhaas - a fallacy of logical conclusion.
 Nigodh nitya anitya - lowest form of life, vegetable life non eternal and eternal.
 Nigodh bhav - in one swash there are 18.5 bhav, in one antarmuhurt there are 66363 bhav. That means one swash means one pulse. Average 75 pulse per min and 48 min. in one muhurt. So $18.5 \times 75 \times 48 = 66,600$. (ref. gurudev pravachan niyamsar pravachan #152-1980 gatha 134. 40 min onwards.)
 Nigot - lowest form of life,
 Nigrah - punishment
 Nigudh tark - abstract reasoning.
 Nihkaachit - a state of karma which is to be faced compulsorily.
 Nihkaankshit – desirelessness of worldly pleasures, no desire for worldly comforts.
 Nihkashaay - devoid of passion, predestined 14th Tirthankar's name - Bhaavi 14th Tirthankar's name
 Nihkrut vaakya - deceitful or misleading language,
 Nihnava - to hide, purity, some one who hides the truth
 Nihsangatva - non attachment.
 Nihsangatva bhaavnaa kriyaa - an auspicious and sacred act, an activity of non attachment.
 Nihsaranaatmak taijas sharir - beneficial or magnificent electric body coming out from a great saint causing intense auspicious or inauspicious results respectively.
 Nihshalya - a virtue of person who has accepted vows, free from worldly passions,
 Nihshakaa - doubtlessness, free from doubt or fear, determined.
 Nihshankit – doubtlessness in the elements, doubtless; free from doubt or fear; unhesitating, determined.
 Nihshreyas - spiritual enjoyment, supreme bliss,
 Nihshwaas - exhalation, a time unit,
 Nihsrut - taken out(matter etc).
 Nihsrut gnaan - a type of sensory knowledge, knowing some thing completely,
 Nij - own, proper, peculiar, innate, constant, continual, my own,
 Nij parmaatmaa - I am god.
 Nij paramaatma dravya - from innate substance perspective I am the god.
 Nijaanand - joy in oneself; spiritual joy.
 Nijras - own delight, own charm, own feeling, own pleasure, own emotions.
 Nijswarup - own natural state,
 Nij Shakti Pramaan Tap Tyaag- internal strength is important, not the bodily strength.

One can be having external clad monkhood but internally he does not have purity of the absence of three forms of passions then he does not considered himself as parmaarth muni.

With his own strength muni will have internal purity of three kasay absence. then it is known as nij shakti pramaan.

With two forms of passions absence, one has internal strength of householders strength. If one does not have internal purity of absence of two passions then he does not have internal strength of doing austerity.

Nij Shakti means the soul's internal strength and not the bodily strength. So according to the internal strength one has to have to perform austerity and renunciation. (purusharth siddhi upaay gatha 60 Gurudev kanjishwami pravachan)

Nij Vaibhav - Nature of my internal grandeur, intense experiencing of the intense super sensuous bliss, Aatmaa naa atindriya aanand naa prachur swabhaav nu vedan. (ref: samaysar stanza 5, Kanjishwami pravachan - samaysar siddhi part 1, page 193)

Nikaachit karma - intense bondage of karma which has to endure.

Nikaay - group, class, corpus, system, organization,

Niket - aboding place, house, temple,

Nihkhandit - a type of renunciation,

Nikot - lowest form of life, originating place for one sense living beings, nigodh,

Nikrust - lower quality,

Nikruti - a type of illusion or deceit.

Nikshepa – analysis of truth, installation, attribution, imposition, there is worldly dealing occurs in easier way for seven reals and right faith etc. This is known as nikshepa. For example, to differentiate one human being from other, the name is given like Jindatt. He may not have quality to be Jina's son but worldly affair gets going with this name nikshepa. It is called table and not matter, so this way one can differentiate from different form of matter from this "table". This is name nikshepa. To establish Mahavir swami in an idol is sthapana nikshepa. Similarly to establish Mahavir swami as present entity is from Dravya nikshepa as He was in past but one establishes Him in present time. To establish Simandhar swami as present omniscient lord is known as bhaav nikshepa, as He is already Tirthankar at present time. Analysis of truth - nikshepa thus is known by our different ways that is name, symbol, potentiality and actuality - naam sthapana, dravya and bhaav. With these four things the worldly dealings- lok vyavahaar keep going., Installation - Nikshepa is the vishay of naya. Naya is the vishayi for nikshepa. Nikshepa is analyzing the words used in general language. It shows the intended meaning of words or the sentence used. Naya shows the mental condition created by such words or sentence. Naya shows from which angel the word or sentence is used.

Naya denotes gnaan and nikshep is for gneya. This goes for saadhak jiv.

Nikshepaadaan samiti - carefulness in handling the things avoiding any type of violence - a virtue of a saint.

Nikshepaadhikaran - cleaning, act of wiping away,

Nikshepaarth - knowing about the matters by nikshep vidhi (installation method)

Nikshepan - mixing, installing some thing,

Nikshepini - a religious story pertaining to presentation of self favor, a type of knowledge.

Nimagna - drowned, immersed; absorbed in,

Nimesh - time unit consists of innumerable samays, blink of an eye is nimesh.

Nimitt – concomitant, instrumental, efficient, auxiliary cause.

Nimitt kaaran –instrumental cause, efficient cause, secondary cause, auxiliary cause, field cause, eternal causal agency.

Nimitta Naimittic Sambandh - Law of synchronicity, Principle cause auxiliary cause relationship, cause and effect relationship

Nimmitta karan – instrumental cause, auxiliary cause, eternal causal agency, field cause.

Nimmitta – purpose, reason, pretext, any apparent cause

Nindaa - condemnation, blame or blaming.

Nindaan - condemn, reproach, blaming,

Nindya -censurable, despicable, reprehensible.

Ninhav - concealment of knowledge, concealing the name of guru

Niraabaadh - without any obstruction

Niraakaar - shapelessness, having no form, formless.

Niraakaar upyog- darshan upyog..

Niraakaran – end, canceling, cancellation, refutation, solution.

Niraakshari – mystic monosyllable

Niraakultaa – serenity

Niraalamb - without support; friendless, forlorn; not depending on another

Niraamaya -healthy. n. good health

Niraasrav - devoid of attachments, ill feeling etc.

Niraavarana - unveiling, uncovered,

Nirabhilaash - with no desires.

Nirang- niraag, nirvikaar, without any attachment.

Niranjana – without blemish, untainted, without collyrium; unstained; faultless.

Nirankush -uncontrolled, unrestrained; impetuous, self willed, without any opposition,

Niransh - अंश वगैरन्तु; अखण्ड. indivisible

Nirargal - beyond any control, uncontrollable

Niratichaar -without any transgression, without any violations.

Nirbaadh - faultless, flawless, accurate, impeccable, precise, exact, correct

Nirbhay -fearless, undaunted; free from danger, safe.

Nirdesh - order, direction; allusion, reference; pointing out.

Nirdeshak - who shows, directs or orders. m. director.

Nirdhaar - determination; decision.

Nirdhaaran -determination, ascertainment. There are three steps to nirdhaaran.

1. uddesh means to know the names
2. lakshan nirdesh - to know their attributes
3. vichaar sahit pariksha karvi- to examine after thinking -

Nirdhaarvu - determine, ascertain.

Nirdisht - shown; described; ordered, directed; determined, decided, to be spoken off,

Nirdosh - innocent, blameless, virtuous, innocent, perfect.

Nirgranth - free from all ties, bonds or complexes; poor; helpless, alone. m.
person free from ties or bonds; sadhu; unattached and possessionless saint.

Nirgranth muni - Nirgranth muni: one who has no passions at all. He may be at 11th spiritual development stage where passions are in the form of suppression or at 12th where there are no passions at all. It is passionless state - upsham athavaa kshin moh ni dashaa.

Nirguna - without attributes, devoid of qualities

Nirjaraa – disintegration, shedding of karma, dissociation of karma.

Nirlobh - free from greed, unselfish

Nirmagn - totally engrossed, absorbed or engrossed (in); pleased, delighted.

Nirmalaa – serenity, clearness, cleanliness,, clear; purity; holy

Nirmohi – attachmentless, free from illusion, detached, indifferent, disinterested, a character of saint.

Nirmudha - rational, one who is capable of knowing super soul of self, nij param tatva ko janne me samartha hona.

Nirnaya - decision; determination; verdict, judgement.

Nirnaya shakti - volition

Nirnayaatmak - judgmental.

Niraxari - without letter. divine ohm sound of Tirthankar bhagwan.

Nirodh - restraining, obstruction; stoppage; restraint; prevention.

Nirpeya – non relativistic, without any reference, independent, without any expectation.

Niruddha - stopped.

Nirukti - etymological meaning of the word, actual meaning of the word, to separate the words and then to understand their meanings, nirvachan

Nirupaadhik – one without any alien attachment, pure

Nirupam - incomparable.

Nirupan - exposition, describing properly, description;

Nirupanaa - apexaa, consideration of, reference, expectation, regard, kishi dharma ko mukhya karna is apeksha, To give importance to some property of a substance is known as apeksha

Niruparaag - without uparaag. purity, without any impurities. without vikaar,

Nirupraag vishuddimatvarup - निरुपराग विशुद्धिमत्वरूप - without any distortion of nature - vikaar rahit- and with purity of nature.(pravachansaar gatha 118)

Nirvachan - see nirukti

Nirvadya - nirdosh, anindya, unblemished, faultless, without defect or shortcoming, omniscient lord,

Nirvartya karma - new research by performer, to produce something new,

Nirvarga - that which is unseen or invisible forever.

Nirveda – indifference to the world, detachment, aversion from worldly affairs, disgust, depression of spirit, discouragement, fade up, manoglaani, shed, sham, vairaagy,

Nirvichaar – not reflecting, thoughtlessness, inconsiderate

Nirvichikitsaa – non-repugnance at the afflicted ones, free from doubts or reflection, to have reverential belief with free from any disgust on viewing excreta of saints.

Nirviddha - compact, not to be pierced through,

Nirvigna - without impediment.

Nirvikaar - free from modifications or change.

Nirvikalpa – pure undetermined sensation, indeterminate perception, without particulars, not capable of mutual relation, recognizing no distinction as that of subject and object or knower and known, exclusive concentration on one entity without distinct and separate consciousness of knower, known and knowing, free from all confusion, fixed, settled, primary abstract comprehension, indeterminate perception, admitting of no alternative, changeless, free from distinctions,

Nirvikalpa dhyaan - absolute meditation.

Nirvikalpa gyaan – indeterminate knowledge

Nirvikalpa pratiti - conviction of indeterminate perception type.

Nirvikalpa pratyaksha - indeterminate sensory cognition, pure sensation, according to Buddhist logicians, only pure sensations which are indeterminate cognition devoid of all thought element what so ever are the nature of perception,

Nirvikalpa samaadhi - absolute meditation, the state of indeterminate ecstasy, meditation in which nothing is realized besides soul.

Nirvikalpa sukh - indeterminate enjoyment, supreme bliss

Nirvikalpa swasamvedan.- pure undetermined direct self consciousness.

Nirvikalpataa - state of unconfusedness, without perplexity, serenity,

Nirvikaar – immutable, passionless state, unchanged, unchangeable, disinterested, pure, without any defect, free from modification, free from change, immutable; passionless.

Nirvikaari - unchangeable, immutable; passionless

Nirvikaari paryaay - pure mode., passionless mode

Nirvikruti aahaar - tasteless food.

Nirvirati - having attachment, attached, passionately,

Nirvishan - enjoyed,

Nirvishank - having no hesitation, with no doubts or misgivings.

Nirvish - having nonvenomous symptoms.

Nirvisht - experience or used, obtained as wages, one maintaining sacred fire,

Nirvrusht - empty after raining,

Nirvrutt paryaptak -The soul, who initiated the powers to develop, but has not yet completed the development is called the possessor of the power to accomplish complete development (Nirvutya paryaptak).

Nirvruti - undisturbed, repose, satisfaction, happiness,

Nirvrutti - formative sense, subtype of physical sense, origination, growth, completion, accomplishment, good condition, well being, having no occupation or earning sources,

Nirvrutti akshar - words pronounced by living being, they could be expressive or non expressive. thus of two types.

Nirvrutti Bhakti - devotional prayer for salvation of one. -from Niyamsar.

Nirvrutti indriya - dravyendriya, material sense organ, formative sense- organic structure of any matter. they are of two types- bahyantar means material particles taking shape as a sense organ. Abhyantar means the soul taking shape according to the external sense organ.

Nirvrutti maarg - path to salvation

Niryukti - analysis in detail of a scripture,

Nisahi - निसहि -while entering temple one recite this word. It is praakrut word. It means: while going to temple, one checks to control his worldly activities. to check the inauspicious activity.

Nisarg kriyaa - encouraging for sinful or wrong activities.

Nisargaj - by itself.

Nishchal -immovable; fixed; firm.

Nishchayaabhaas – fallacy of absolute point of view, vyavhaar ko jo sarvathaa nishedh kare voh.

Nishchayaabhaas – perceived absolute point of view, fallacy of absolute point of view, When mode is putting its attention to the self and believes that it has constancy and is complete then it is known as nishchayaabhaas.

पर्याय पर्याय का लक्ष्य करती हुई, अपने को ध्रुव या पूर्ण माने तो निश्चयाभास होगा. When one believes the sentence from absolute point of view as always true and conventional point of view is always to be false then it is known as nishchayaabhaas. e.g.

- 1: soul in present mode is pure like liberated soul, that means it is without inclination of attachment and aversion.
- 2: In present mode of the soul there is omniscient mode present, but is covered with karma particles.
- 3: Soul is always devoid of psychic karma, material karma and quasi karma
- 4: Vows, virtuous conduct, restraints etc are the causes of bondage and therefore they always need to be discarded.
- 5: study of scriptures are dependent on alien substance and therefore needs to be avoided.
- 6: To reflect up on seven elements is reason for bondage and therefore one must reflect up on pure nature of the soul only.
- 7: If the thought activity is pure then there is no necessity to discard external activities.
- 8: To observe vow is bondage. Therefore one should not take any vows.
- 9: Auspicious thinking is reason for bondage. Therefore one should not observe any auspicious thinking.

(Ref: naya rahashya book, by Abhaykumarji, page77-78)

Nishchayaatmak - not to have any doubts at all, determined, decisive, knowledge not having any doubt - sansay, viparyay - illusion or anadhyavasaan - indecisiveness., Vyavashaayaatmak knowledge.

Nishchaya - absolute conception, or belief, determination

Nishchaya aalochanaa - absolute introspection.

Nishchaya Ahinsaa - absolute non violence.

Nishchaya amudh drasti - absolute non deluded view

Nishchaya anashan - absolute fasting with conquering worldly desires.

Nishchaya anuprexa - reflection about absolutism

Nishchaya aaraadhanaa - absolute spiritual prayer or meditation.

Nishchaya chaaritra - absolute right conduct, absolute meditation.

Nishchaya Gnaan - absolute or right knowledge of self.

Nishchaya gupti - absolute purity of soul (with mind speech and body)

Nishchaya guru - one having absolute perception of knowing himself.

Nishchaya kaal - time factor causing transformation of any entity.

Nishchaya kartaa karma - a view point of taking self as the doer of own pure inclinations.

Nishchaya kshamaa - absolute liberal conduct, free from agitation on other's misconduct.

Nishchaya naya – absolute point of view, the mode of the knowledge which knows the eternal pure nature of the substance. Nishchaya naya knows the true nature of the soul. It does not make soul pure.

Absolute point of view:

1: Shows the nature of the each substance the way it is

2: It tells the mode of the substance to belong to the same substance.

3: It tells the nature as well as cause and effect - kaaran kaary- of the substance as it is and does not mix it with other substance.

Nischaya Shrut Kevali - absolute scriptural omniscient, One who knows the soul directly with his sacred knowledge- shrut gnaan-, is known as nischay shrut kevali.

Nischay swarup bhagwaan atmaa - absolute form of eternal true nature of the soul.

Nishchaya tap - absolute austerity, completely engrossed into self.

Nishchaya upaguhan - absolutely free from all passions.

Nishchal - immovable; fixed; firm.

Nishchintataa - freedom from care.

Nishchintt - determined; certain; definite, free from care of worry; care-free

Nishchitt - determined; certain; definite.

Nishedhaatmak - prohibitive; negative.

Nishedha – negation, negative element, prohibition, interdiction; prevention; denial, refute, disprove.

Nishedhak - prohibitive; prohibiting, forbidding, preventing, preventer,

Nishedhikaa - entering temple etc places with permission of the governing deities, saying nishhi nishihi nishihi while entering temple.

Nishedya - prohibitor prohibited, prevented,

Nishedya nishedhak sambandh - prohibited prohibiting relationship, prevented preventing relationship. Here absolute point of view is nishedhak - forbidding- and conventional point of view is nishedhya - prohibited. (ref: samaysar gatha 173 and 272). Here it does not say that one must totally discard conventional point of view. Conventional point of view by itself is not the ultimate truth. When one understands this point then he has done negation - nishedh- of conventional point of view. One does not give up conventional point of view but knows that that is not the ultimate reality.

<u>Nishedhak - Prohibiting</u>	<u>Nishedhya - Prohibited</u>
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For: Ashuddh Nishchaya Naya - Impure absolute point of view, the nishedhaak is:—>	Upcharit and Anupcharit Asadbhut Vyavahaar Naya - Figurative and literal impure synthetic conventional partial point of view.
For: Ek Desh Shuddh Nishchaya Naya - Absolute Partial point of view showing the partial purity of a mode the nishedhaak is: —>	Upcharit Sadbhut Vyavahaar Naya -a figurative empirical point of view expressing difference between soul and alien belonging virtues
For: Param Shuddh Nishchaya Naya -A view point believing in Supreme pure soul, the nishedhaak is:—>	Anupcharit Sadbhut Vyavahaar Naya - Literal empirical stand point expressing the differentiation between virtues and virtuous one:

Nishedh roop - prohibitory form

Nishiddha - warded off, kept back, restrained, checked, prevented from, forbidden to,

Nishkaarana - without any cause of purpose.

Nishkaaran karunaa - compassion without any cause of purpose, purposeless compassion

Nishkal - a type of meditation, supreme soul salvaged one, devoid of all attachments

Nishkampa -motionless, steady.

Nishkapat - guileless, fair; ingenuous, frank, innocent, without deception

Nishpaxtaa -neutrality, non-partisanship.

Nishkarma - devoid of karma,doing no work; inactive, idle; non-attached., independent of karma.

Nishkriya - inactive; doing nothing.

Nishkriyataa - inactivity, inertia.

Nishkriyatva - rise of mode of inertia, vibration less and tremor proof

Nishpaadak - Nishpanna karnaar, producer, one who completes the act, accomplisher, matured one, obtainer

Nispaap - sinless, name of 13th future tirthakar's name

Nishpanna - born, produced; completed, accomplished; ready; mature, proven, obtained,

Nishpatti - siddhi,completion; end, termination; gain; accomplishment; outcome; maturity, origination, certainty,

Nishphal - fruitless; useless; unsuccessful.

Nishphaltaa -failure.

Nishpruh -free from desire; detached; indifferent

Nishthaa -faith; devotion; loyalty; confidence; concentration; absorption; aim, object intent.

Nisih - midnight.

Nisihi- निसीहि -while entering temple one recite this word. It is praakrut word. It means: while going to temple, one checks to control his worldly activities. to check the inauspicious activity.

Nistush - pure, unbroken, clear, one without any husk, Fotaraa vinaanu, without any bran.

Nityaalok - a summit situated at eh Ruchak mountain,

Nityaanand - eternal bliss, path to salvation,

Nityaanitya - permanence cum impermanent

Nitya -everlasting, eternal, imperishable, unchanging.

Nitya dravya - ultimate entity, primary or simple substance,

Nitya kriyaa - essential duties of saints and householders etc

Nitya maha - to regularly worship omniscient lord with 8 auspicious substances. It is also known as sadaarchan

Nitya naya - standpoint of eternity,

Nitya nigodh - everlasting lowest form of life, one sense lowest form of living beings from eternity, permanent lowest form of life,

Nitya sahacharya - uninterrupted agreement

Nitya samaajaati - parity per eternity, permanence, eternalism,

Nitya Taadaatmya sambandh - eternal inherent relationship e.g. attributes and soul substance. (see also sambandh). In Samaysaar in Karta Karm Adhikaar this relationship is also known as Taadaatmya siddh sambandh.

Nitya idiot - emitting light of knowledge forever.

Nitya vaad - eternalism,

Nityataa vipaak - unfailling frution of karma

Nityatva - permanence, eternity

Nivaaran -warding off; prevention; removal

Nivartak - turning back; returning; warding off.

Nivrutti - quietude, peace of mind; leisure; retiring or retirement from service or active life; abstaining from work, inactivity; ceasing to take interest in worldly matters and going into seclusion.

Niyaamak -regulating, directing, managing. m. director, manager; senator; helmsman; pilot; charioteer.

Niyam - The one which is qualified to perform- jo niyam karne yogya hai woh niyam hai. Knowledge, faith and conduct are niyam, observances, rule; law, regulation; usage, custom. vow; bond, restraint; resolution.

Niyamsaar - knowledge, faith conduct are niyam and saar means to remove any thing which is contrary. That means one has to perform knowledge, faith and conduct and any thing contrary is to be discarded is known as Niyamsaar. Genuine way to qualified to be performed is triple gems of knowledge, faith and conduct and that is Niyam and any thing contrary to be discarded is known as Niyamsaar. Written by Aachaarya Kundkund and has 187 stanzas and Padma Prabh Mal Dhaari Dev wrote tikaa and is known as Taatpary Vrutti.

Niyat - stable,immovable; fixed; firm, fixed, determined; established; well- restrained; appointed, prescribed, nischay naya

Niyat pradeshatva - invariable territory.

Niyati - fate, fortune, destiny.

Niyog - sambandh, relationship.

Nokarma - quassi karma

Nokashaay - quasi toxic emotions. nine types: 9 quasi passions of laughter- haashya, indulgence- rati, dissatisfaction- arati, sorrow- shok, fear- bhay, disgust- jugupsaa, male female and hermaphroditic dispositions- purush, stri and napunshak ved.

Nyaay - logic, axiom, logical reasoning, school holding a philosophy of logical realism. The distinctive contribution of this school is its fashioning of the tools of inquiry and its formulation of the technique of argumentation, system of philosophy which deals with logic, nyaay leads to attainment of knowledge of self, To lead knowledge towards the real nature of the self is known as nyaay.

“Ni” is dhaatu and word “Nyaay” is derived from it. “Ni” means to lead one to it. The soul is with embodiment of knowledge. To take knowledge towards this soul (with embodiment of knowledge) is known as Nyaay.

Nyochhaavar - sacrificed; offered in charity. n. in pushti marg present.

01

Ochhapa - deficiency; shortcoming.

Ogha – general, summary, brief, abstract, collection, every thing together, samuh, flood water; current; heap

Oghad -raw, inexperienced; foolish, dull stupid; insensitive; not susceptible to fear.

Ogho -heap of stock or grass or corn; heap of bundles of corn; mass of disorderly flying hair; big dinner party; broom or brush of wool carried by Jain ascetics. Oghadrasti - to follow the general crowd and not to think himself, perception directed to the worldly life.

Ogha sangnaa - instinct to follow crowd.

Olkhaan - acquaintance; recognition; familiarity; mark of recognition; reference; guarantee by a known person.

P1

Paamar - wretched, miserable; narrow-minded; insignificant; meek, poor.

Paamarataa - misery, poor state, narrow mindedness, unhappiness, dejection,

Paan -liquid diet.

Paanidaar- invaluable.

Paap -sin; crime; wickedness; evil deed; evil intent; wicked, troublesome, hated, trouble; calamity.

One can perform paap in 108 ways.

3:samrambh, samaarambh, aarambh - to think about it, to acquire materials and to actually perform act of sin.

3. mind, speech and action.

3. Krut, kaarit, anumodan.- to perform the sinful act, to encourage others to do it and to applauding the act.

4. Anger deceit ego and greed.

$3 \times 3 \times 3 \times 4 = 108$.

Paap bhaav - soul's inauspicious manifestation of consciousness, unwholesome, inauspicious dispositions

Paapopadesh – evil instruction

Paaranu -meal taken at the end of fast or vow, breaking of fast. cradle.

Paarinaamic bhaava – inherent nature, Natural activity of soul, For every substance has its own eternal state which is without any alien attachment and that is its paarimaamic bhaav, Pratyek padaarth ke nirupaadhik tathaa trikaalik swabhaav ko uskaa paarinaamic bhaav kaha jaata hai, transformation of a substance which is automatically called forth by a mere existence of this substance, natural self transformation undergone by a substance

Paarmaarthic -relating to the highest truth or spiritual knowledge; caring for truth; spiritual; real, transcendental, true, proper, vaastavik, yatharth,

Paarmaarthic pratyaksha - The complete proper knowledge obtained without any help of the senses or the mind constitutes transcendental knowledge (Parmarthik pratyaksha), Transcendental knowledge;

The knowledge which has removed all the obstructions related to dravya, kshetra, kaal and bhaav of a substance and also occurs without any help from any physical senses is the absolutely pure knowledge and that is known as paarmaarthic pratyaksha gnaan. The knowledge, which is without any obstruction and is super sensuous is known as paarmaarthic pratyaksha gnaan. (pariksha mukh page 39), specific capacity of cognition of a soul which does not need any help from senses or the mind,

Paarmeswari - Of omniscient lord's

Paarinaamic bhaav - eternal innate nature of the soul, This is non relativistic in nature.- it is nirpexa

Paath -reading or reciting; regular reading, recitation, of religious books; lesson; text of book, reading; portion of text book to be read in a day; acting; teaching.

Paatrataa – eligibility, worthiness, competency, proficiency, mastery, talent, desirable, suitable. suitability, good character.

Pad – collection of letters- a word,foot; foot-print. n. rank, station; [gram.] word having meaning; a form of poem; [math.] term; root; articles given to a Brahmin (priest) in connection with a religious vow or obsequial ceremony. a part of scriptural

knowledge - shrut gnaan. There are 20 divisions of scriptural knowledge. the 5th one is Pad. Pad also has three parts named as: arth pad, pramaan pad, madhyam pad.

Pad ५६ - consciousness belongs to soul. It stays in the soul and it is the characteristic of soul. While inclination of attachment etc are apad ५५६. Inclination of attachment etc are non protection, non guarding. They are non characteristic of the soul. They do not belong in soul.

Padaartha meaning of a word, thing corresponding to a word, a thing, object, substance, matter, essential thing; principle, padaarth means a thing which has substance, attributes and modes. (this is the style of pravachansar). Tatva means reality, element and arth means its bhaav. This arth means padaarth. Tattva refers to a thing from naya perspective, padaarth means thing from pramaan perspectives. Padaarth pramaan kaa vishay hotaa hai. Tattva means the reality and arth means padaarth. Therefore tattvaarth includes tattva and paddarth both. Tattvaarth shraddhaanaam samyag darshan means shraddha in tattva and padaarth both means samyag darshan.

Padasth Dhyaan - When one takes the support of the pure letters and performs meditation then it is known as Padasth Dhyaan. Here the main support taken is of the words because words get generated from vowels and consonants. Therefore it is also known as varna maartrukaa dhyaan. In the beginning from the center of the navel one establishes a lotus with 16 petals. And on each petal, he meditates 16 vowels in succession. These 16 vowels are:

अआइईउऊऋॠएऐओऔअंअः

Thereafter on the heart he establishes a lotus with 24 petals and then he meditates on following 25 consonants: कखगघङचछजझञटठडणतथदधनपफबभम
Then the aspirant soul imagines the third lotus in his mouth with eight petals and then imagines the remaining eight consonants: They are: यरलवशषसह. In this way the aspirant soul meditates on these vowels and consonants. With this type of meditation, he now becomes the knower of the scriptural knowledge- shrug gnaan.

Thirty five, sixteen, six, five, four, two and one letters are manta representing five supreme beings. Aspirant soul meditates on these mantra. They are:

नमो अरिहंताणं नमो सिद्धाणं नमो आयरियाणं नमो उवज्जायनम नमो लोए सव्वा साहूणं - 35 letters.

अर्हतसिद्धाचार्योपाध्यायसर्वसाधुभ्योनमः , अरिहंत सिद्ध आयरिय उवज्जाय साहू - 16 letters

अरिहंत सिद्ध , अरिहंत सि सा, ॐ नमः सिद्धेभ्यो , नमोडर्हत्सिद्धेभ्यो - 6 letters

अ सि आ उ सा, नमो सिद्धाणं —five letters

अरिहंत, अ सि साहू —four letters.

ॐ ह्रीं , सिद्ध , अ सि — two letters

ॐ, ओ, अ, सि - one letter.

With this padasth dhyaan, one ends up knowing the eternal substances and with the worshipping of the deities he is progressing towards the liberatio. He also ends up with manifestation of super sensuous knowledge.

Ref: Ref: Paatanjal Yog evam Jain Yog Kaa Tulnaatmak Adhyayan fifth adhyaay
Aadhyaatmik Vikaas Kram page 230-231, Gnaanarnav slok 1910-2032 on
chapter of Padaasth Dhyaan, Vachanaamrut Shrimad Rajchandra patrak 761))

Padbhut - self entity.

Paddhatti - method, mode, way; systematic method or way of doing things; book
describing such method, traditional custom, paramparaagat rit rivaaj.

Padmaasan - one of the eighty-four asanas of yoga, to sit with folded legs.

Paksha -, subject, wind, side, aspect, side of an argument, jo saadhya se yukt hokar
hetu aadi ke dwaaraa vyakt kiyaa jaaye use paksh kahte hai,

Saadhya dharm se yukt dharmi ko paksha kahate hai. Mountain is the
paksha - (in which fire - saadhya is present) that is why mountain is called
saadhya yukt dharmi-, where there is presence of saadhya - fire- dharm. It is
known as minor term (in syllogism), subject, probandum,

Jisko hum prasiddh karnaa chaahte hai usko paksh kahate hai. - one which we
are trying to show is known as paksh. Fire is there because there is smoke.

Where is the smoke.? It is on the hill. Therefore hill's fire is subject that we
want to prove. Fire is also present in the kitchen and on the hill but at present our
subject - paksha is hill's fire. So we are not talking about fire present in the
kitchen. We are talking the fire present on the hill. Therefore hill's fire is the
paksha. Fire itself is not paksha but the hill' fire is our paksha. Kitchen's fire is not
our paksha in this discussion.

There is presence of raag and therefore there is soul. One says that the siddh
soul has no raag. For that person we can say that we are not talking about the
siddh soul. We are talking about the transmigratory soul with the raag. So the
transmigratory soul's raag becomes paksha. My paksh is transmigratory soul. By
saying presence of raag I am not talking about siddh soul. My paksha is
transmigratory soul. jahaan dharm paayaa jaataa hai use dharmi kahate hai.

Wherever attributes - dharm - are perceived is known as dharmi - that which
supports. Dharmi is known as paksha. e.g raag waalaa atma. Here the dharmi is
atma and raag is dharm. One is talking about the fire on the hill and ignorant
soul now starts talking about the fire in the kitchen. One is talking about the soul
with bonded karma and ignorant soul ends up talking about the soul with no
karma bondage at all. The nischyayaabhaasi is born in this situation. The fallacy
of absolute point occurs in this situation. One must know which soul is been
discussed and concentration has to be there. If the discussion is for the
bonded soul then one has to understand that perspective and not to
confuse with mixing up the discussion of the pure eternal soul.

Its that in which the presence of probandum is not known for certain and is
yet to be proved; e.g. the mountain is probandum when smoke is probans.

Paksh means aashray, refuge.

Pakshaabhaas - fallacious arguments.

Pakshaatikraant - to experience the true nature of the soul.

Pakshpaat - partiality, favoritism, adopting a side or argument, sympathizing.

Pal - period of 24 second, moment.

Pan -પણ, but; nevertheless; besides, moreover; also. In Hindi it is "भी-Bhi"

Panch bhaava – five types of emotions.

Panch labdhi - five achievements.

Panch mahaa bhut - the five elements according to Hindu cosmology, viz. earth, water, light, air and space.- aakaash, pruthvi, jal, tej, vaayu.

Panch paraavartan – mundane soul wanders in five kind of cycle of wandering.

Panch parmesthi – five supreme souls. see panch parmesthi slides for their attributes. it is in jainism slides in documents section on kirit's computer.

Panchaachaar - five activities of monk- darshan, gnaan, charitra, tap and virya.

Panchaastikaay - written by Aachaarya kundkund describing the 6 substances and 9 elements. Has 173 stanzas. Amrutchandra Aachaarya wrote tikaa and it is samay vyaakhyaa and Jaysen Aachaarya wrote tikaa named Tatpary Vrutti. Pande Hemraj ji wrote Hindi tikaa of Samay Vyaakhyaa and is known as Baalaav Bodh Bhaashaa Tikaa.

Pandit - हिताहित विवेकिनी बुद्धि पंडा कहलाती है ये बुद्धि जिसमे है वह पंडित कहलाता है

Pank - mud.

Pankti - line, row; row of persons sitting down for meal.

Panu - it shows the characteristics after a given word. see gnaayakpanu.

Par - alien being, non self.

Par bhaava – alien condition, alien quality

Par Bramh - eternal true nature of soul.

Par dravya – alien substance

Par gneya - alien recognizable objects

Par kshetra - alien space point.

Par lakshi - objective,

Par nimitta – alien instrumental cause

Par parinati - alien modification.

Par prakaashak - revelation of alien substances.

Par rup - similar to alien objects, having the form of alien object,

Par samay – false believer, the impure one, absorbed in the non self.

Par stri gaman - unchaste person.

Par vyavashaayak - with knowledge one knows the alien objects like pot, cloth etc. This is par vyavashaayak knowledge.- conviction regarding alien objects.

Paraabhav - defeat.

Paraadhinta - dependency, orthodoxy, constraint,

Paraa drasti - This the goal of the achiever. He is free from all the likes and dislikes. He is fully stabilized and is surpasses all codes of conduct. He has achieved omniscience. He is in the transcendental supreme stage of complete bliss and freedom. This is the stage of samaadhi.

Paraangmukh - not to have attention towards out side things.

Paraapar guru - the enlightened monks who follow the Omniscient Lord's preachings.

Paraarthaanumaan - inference through the help of articulated propositions for convincing other in a debate.

Paraarth pramaan - estimating other with valid knowledge. Paraarth pramaan is vachan roop. Shrut pramaan is swarth as well as pararath pramaan, verbal verification with authenticity and impartiality, vachanaatmak pramaan paraarth pramaan kahevaay chhe.

Paraashrit- based on alien substances, alien dependancy.

Paraavalamban - dependence on others.

Paraavartan – cycle of change, independence, Since time infinite the mundane soul keeps on wandering in cycle of transmigration due to wrong faith is known as paraavartan, parivartan, paribhraman, and transmigration.

One which shows the transmigration is known as transmigratory souls. Cycle of change is also known as transmigration.

Cycle of change is of five types:

- 1: Cycle of matter - Dravya Parivartan - related to matter particles' acceptance and renunciation.
A: quasi karma cycle of matter - no karma
B: Karma cycle of matter- karma
- 2: Cycle of space - Kshetra Parivartan -To touch the space points of the space related cycle.
- 3: Cycle of time - Kaal Parivartan - cycle related to having birth and death related to the time cycle.
- 4: Cycle of incarnation - Bhav Parivartan -to accept birth and to die related to infernal etc realms
- 5: Cycle of thoughts - Bhaav Parivartan.- Having changes occurring due to passions and yog related births and deaths

(Ref: Kartikey Anuprexa gaathaa 66).

Dravya Paraavartan:- Cycle of Matter:

Living being keeps on accepting karma particles like knowledge obscuring karma etc in a given samay. Thereafter he keeps on discarding those particles time to time. Similarly he also keeps on accepting quasi karma particles in a given samay and then keeps on discarding throughout the life. Now in the counting of the paraavartan, in first samay, living being accepts such material particles with their own intensity of greasiness , dryness, color, smell, taste, intense, medium or mild intentions. When this living being ends up accepting same intensity of these particles in exact same proportions and with same intensity as before then it is counted as one cycle of matter - dravya paraavaran. This living being has made infinite such cycles in the past.

Nokarma Dravya Paraavartan: Quasi karma Cycle of Matter:

One includes gross body with electric and karma bodies, and also fluid body with electric and karma body - these types of three bodies.

Also one has to include six capacity to development. They are: food particles (ahar vargana), speech particles (bhasha vargana), mind particles (mano vargana), senses particles (indriya vargana), body particles (sharir vargana), and respiratory particles (swashochchhwas vargana). They are able to give the soul the power to make a proper body and senses in their fullest form of development.

Living being accepts the material particles for these three bodies and six types of capacity to development in a given moment and again the same numbers and types of material particles with their same characteristics of touch taste smell and color are accepted in future then he has completed one quasi karma cycle of matter.

Karma Dravya Paraavartan - Karmic particles cycle of matter:

A living being accepts eight types of karma with their own characteristics. When the same living being accepts the same number of karma particles with the same characteristics of touch taste smell color etc then there is one karma dravya paraavartan.

Time for the Nokarma and Karma Dravya Paraavaran is same.

Kshetra Paraavaran - Cycle of Space:

The relations with the living being's deluded state and the space points of the space is mentioned in this cycle of space. The center eight space points of the cosmic space and center eight space points of the body of the subtle one sensed incompletely developed minimal body and with lowest possible birth - sukshma nigod mein aparyapt sarva jaghanya sharir vaalaa aur shudra bhav ko praapt hua - are taken in to consideration. Such living being takes birth here and thereafter in sequence he takes birth in adjacent space point. When the living being finished touching all the space points of the cosmic space then the first kshetra paraavartan is done. The living being made infinite such cycle of space in the past.

Kaal Paraavaran - cycle of time:

A time cycle is of two types: ascending and descending. Both are of ten krodaa krodi saagaaropam years. So total time cycle is of 20 KKSP years. When the living being takes birth in the first samay of the time cycle and in sequence finishes taking birth in total 20 KKSP years, and similarly he dies in each samay in sequence in all of the 20 KKSP years then one kaal paraavartan is done.

Bhav Paraavartan: Cycle of Incarnation:

The minimum age for infernal and celestial beings is 10,000 years and maximum is 33 saagaaropam year. Minimum age of humans and subhumans is intra indian hour - antarmuhurt to the maximum of three palya (palya is very long period of time with the example of the ditch of one yojan long, width and deep and fill with hairs pieces of the newly born sheep and take one piece out every 100 years. Time taken is one palya). When the living being takes birth in each realm in sequence with each samay and the time taken for completion of these periods is known as one bhav paraavartan - cycle of incarnation.

Bhaav Paraavartan: - cycle of thoughts:

Karma bondage is of four types: 1. Prakruti bandh - types of karma bondage e.g. knowledge obscuring karma etc. different types, 2. Pradesh bandh - amount of karma particles bondage. 3. Anubhaag bandh - at the time of karma bondage the intensity of fruition is

decided and that is anubhaag bandh 4. Sthiti bandh - at the time of karma bondage the duration is decided and that is sthiti bandh. The prakruti and pradesh bandh are related to the vibratory activity of the space points of the soul- yog- and sthiti and anubhaag are decided by passions of the soul. Therefore yog and passions of the soul become the instrumental cause for karma bondage. Therefore yog and passions determine the four types of karma bondage. These inclinations of the soul are infinite in numbers. When soul take birth with each of these inclinations in sequential order then one cycle of thought is completed. One must remember that the order of the yog and passions have to be in sequential order starting from minimal to maximum.

Karma get bonded in four forms: 1: Prakruti - types (e.g. knowledge obscuring etc. eight types), 2: Pradesh- amount of karma particles getting bonded, 3: Duration - how long karma will stay with the soul, (minimum time to maximum time- e.g. knowledge obscuring karma minimum time is intra indian hour and maximum is 30 krodaa krodi sagaropam) 4: Intensity at the time of fruition - anubhaag.

With each of the four karma bondage types there are corresponding thought process - adhyavasaan occurring in the soul.

Soul's vibratory activity of the space points occurring corresponding to the "types and amount" of karma bondage is known as yog sthaan.

Soul's thought process corresponding to the duration of the karma bondage is known as Sthiti bandh adhyavasaan sthaan.

Soul's thought process corresponding to the intensity of karma bondage is known as anubhaag bandh adhyavasaan sthaan.

For each yog sthaan there is corresponding sthiti and also anubhaag sthaan has to occur in sequence. That means there has to have permutation and combination of the three forms in the soul's sphere has to occur. One must remember that these permutation combination has to be in sequence only. For example with first yog sthaan, there has to have corresponding first sthiti and anubhaag sthaan and thereafter sequence continues in order only. In between time when out of sequence the thought process occurs at the time of birth of this fully developed sential five sense wrong faith living being (sangni panchendriya paryaaapt jiv) is not counted. All these changes in sequence are to be observed in the sential five being livings only

When one finishes these corresponding yog sthaan, sthiti bandh sthaan and anubhaag bandh adhyavasaan sthaan in sequence in fully developed sential five sense wrong believer living being

(sangni panchendriya paryapt jiv) then one bhaav paraavartan is completed.

In these five cycles, the cycle of thoughts is the absolute conception - nischaya- and remaining four are conventional conception- vyavahaar.

These five cycles of changes are only occurring to wrong faith living being. With right faith there is no cycle of changes seen.

There are so many living beings presently living as permanent status in the lowest form of life- nitya nigodh- but they have capacity for these five cycles. They have not entered all those cycles but have capacity. So with conventional usage - upchaar - they are been said to be in five cycles.

There are also some living beings who have yet not accepted all the matter particles of the universe. But because of having inclination of attachment and aversion, they have capacity to accept those particles and that is why it is been said that they have accepted particles infinite times.

A living being keeps on wandering in these five cycles due to his own doing. With his own inclinations he keeps on wandering.

(Ref: Sarvaarth siddhi adhyaay 2, sutra 10. Moksh shastra adhyaay 2 sutra 10, samyag gnaan chandrikaa 16th chapter - bhaavya maarg praarupnaa, Gommatsaar jiv kaand gatha 560, Parmaatma Prakaash adhyaay 1 doshaa 77, Brahad dravya sangrah gaathaa 35, Kartikeya anuprekshaa gaathaa 70)

Paraghaat - to injure or kill some one.

Paramaanand - ecstasy, ultimate bliss, path to salvation, ultimate state of super sensuous bliss,

Paramaarth - highest end of man, emancipation; ultimate reality; benevolence, ultimate view, point transcendental, highest truth, release from rebirth, transcendental reality, vaastavik, real, true; proper

paramaarth baahya - saint who does not have quality of differentiating self from other.

Paramaarth buddhi - spirit of benevolence; altruism.

Paramaarth pratyaksha - direct non sensory perception, direct intuition,

Paramaarth sat - ultimate constituents, transcendental realm of truth, very true reality, ultimately real,

Paramaarth satya - ultimate truth, transcendental realm of truth, param satya,

Paramaarth tattva - suddhopyog, supreme element

Paramaarthi - benevolent; altruistic.

Parmaatmaa - god, supreme god, transcendental self, seat of supreme soul.

Parmaatma bhaavanaa - path to salvation, ultimate state of super sensuous bliss,

Parmaatma darshan - path to salvation, ultimate state of super sensuous bliss,

Parmaatma swarup - path to salvation, ultimate state of super sensuous bliss,

Paramaatma tatva - supreme spiritual element

Paramaavadhi - supreme clairvoyance,

Paramaavagaadh ruchi darshanaarya - a type of aarya, noble person,

Paramaavagaadh samyak darshan - right perception with deep predilection, omniscient lord's annihilating serene vision. kevali kaa kshaayik samkit

Paramaavasthaa - state of salvation,

Param - supreme, best or greatest; previous to yesterday or subsequent to tomorrow.

Param aagam – highest scriptures. Param brahma – supreme soul

Param aanand - supreme bliss.

Param advait - path to salvation, ultimate state of super sensuous bliss

Param audaarik sharir - supremely pure gross body, body of the omniscient lord devoid of any lowest forms of lives within, nigodh jiv rahit kevali nu sharir

Param bhaava lakshan - quality of supreme nature.

Param dharma - supreme righteousness.

Param dharma dhyaan - path to salvation, ultimate state of super sensuous bliss,

Param ekatva - path to salvation, ultimate state of super sensuous bliss.

Param gnaan - supreme knowledge, omniscient knowledge,

Param guru - excellent teacher, omniscient lord, supreme teacher,

Param jyoti - unsurpassed splendor. supreme splendor,

Param nij swarup - path to salvation, ultimate state of super sensuous bliss,

Param nyaaya - conclusion

Param paarinaamic bhaav - inherent nature, Natural activity of soul, For every substance has its own eternal state which is without any alien attachment and that is its paarinaamic bhaav, Pratyek padaarth ke nirupaadhik tathaa trikaalik swabhaav ko uskaa paarinaamic bhaav kaha jaata hai, transformation of a substance which is automatically called forth by a mere existence of this substance, natural self transformation undergone by a substance

Param pad - highest position; final beatitude.

Param purush - god.

Param samrasi bhaav- embodiment of total passionless state.

Param rushi - lord arihant, supreme authority,

Param shaanti - unrivaled peace

Param shuddha nischaya naya – a view point believing in Supreme pure soul, The partial point of view which makes the object of faith and vision- drasthi no vishay- of the soul which is devoid of color etc, inclination of attachment etc and divisions of attributes and involves only the eternal, undivided, indivisible, oneness, nature of the all knower virtue only.

परम शुद्ध निश्चय नय , रंग- राग और भेद से रहित त्रिकाली अखंड अभेद एक ज्ञायक भाव अर्थात् शुद्ध पारिणामिक भाव रूप, दृष्टि के विषय को अपना विषय बनाता है

The partial point of view which makes the object of knowledge to the pure inherent nature of the soul in its universal nature - saamaanya ansh se - is known as param shuddh nishchaya naya. This itself is the pure eternal true nature of the self. It is the object of the knowledge mode which is directed to the self, is veneration for venerable and contemplation for worth contemplating.

शुद्ध पारिणामिक भाव रूप सामान्य अंश की मुख्यता से आत्मा को जानने वाले ज्ञान को परम शुद्ध निश्चय नय कहते हैं. यही शुद्धात्मा, स्व सन्मुख ज्ञान का ज्ञेय, श्रद्धा का श्रद्ध्येय तथा ध्यान का ध्येय है

Some times the “view point believing Supreme pure soul” param shuddh nishchay naya is also mentioned as shuddh nischaya naya - absolute pure point of view and also as nishchaya naya - absolute point of view, or shuddh maya - pure point of view. They all having same meanings.

The presentation of Param Shuddh Nishchay Naya in scriptures is as follow:

- 1: From perspective of Shuddh Nishchaya Naya, it is the support for the inherent nature of pure attributes like knowledge etc. Therefore it is also known as kaaran suddh jiv - soul with causes of purity.
- 2: From absolute point of view the living being is living with its eternal existence, - satta, consciousness - chaitanyatva, and knowledge etc attributes. These are his vitalities - praans.
- 3: One who meditates - dhyaataa - has contemplations - bhaavnaa - that he is completely unobstructed - sakal niraavaran, indivisible - akhand, having oneness - ek, direct experiencing - pratyaksha pratibhaasmay, non destroyable - avinashvar, of pure inherent nature - shuddh paarinaamic, having supreme virtues - param bhaav lakshanwaalaa, and I my self is god. I am not having any fragmentation of knowledge.
(samaysar gatha 320, Jaysen acharya tikaa)
- 4: From perspectives of the absolute pure point of view - shuddh nishchay naya- all the transmigratory souls are pure in nature - Brahad dravya sangrah gatha 13.
- 5: Maglacharan of Param Bhaav Prakaashak Naya chakra also mentions nature of “view point believing Supreme pure soul” - param shuddh nishchaya naya.

Param tattva - ultimate reality; Supreme Being, Brahma, supreme reality,

Param tatva gnaan - knowledge of the supreme reality, ultimate state of bliss, param advaita

Paramat sahisnutaa - tolerance of other people's opinion; liberality of outlook.

Parameshwari - of or about God; divine. f. the great goddess Parvati.

Paramopexa sanyam - utsarg, nischaya naya, sarva parityaag, vitrag chartitra, suddhopyog, passionless conduct, pure consciousness of serenity, nishchay ratnatray, absolute triple gems.

Paramotkarsh - highest prosperity, rise or glory.

Paramparaa – tradition, custom, sequence,row, line, (unbroken); custom or usage coming down from very old times; tradition, convention,

Paraspar upgraho jivaanaam - Each soul is present as instrumental cause for others. Upgrah means nimit kaaran.

Paratanrataa - dependancy.

Pari paati – lineage.

Paribhaashaa – to tell the meaning of the scripture in a right way.

Paribhaashan – speaking, talking, discourse, scripture suggesting the real meaning where it belongs, pari means from all angles and bhaashan means to speak, to speak about a subject from all the angles, to describe subject encompassing all angles.

Paribhraman - see paraavartan.

Parichay - acquaintance; intimacy; familiar intercourse; practice, habit., introduction.

Parichit - sarvagn, pari means from all aspect chit means knowledge. all knower.

Parigrahaanandi raudra dhyaan - deep involvement in the lust of wealth

Parigrah - accumulation, possessions, attachment to belongings. two types internal and external. antarang parigrah 14 types and baahya parigrah- ten types. please see those section for further details.

Parigrah bhaav - emotional attachment

Parigrah parimaan - to fix the limits of acquisitions,

Parigrah sangnaa - desire for the accumulation of wealth

Parigrah tyaag - renunciation of possessions, 9th pratimaa of 11 pratimaas. Pari means samast prakaare tyaag means renunciation.

Parigrah tyaag anuvrat - limitation in ten specific special kind of possessions. These ten things are: agricultural land, houses, cash money and silver, gold and ornaments, cow etc animals, food grains, male servants, female servants, clothes etc, cooking utensils etc.

Parigrah tyaag bhaavanaa - sentiments free from attachments.

Parigrah tyaag mahaa vrat - renunciation of all worldly materials.

Parigrah tyaag pratimaa - model stage of renunciation of possessions except for useful things like things for worshipping etc. These renunciation is for life long.

Parigrah tyaag vrat - renunciation of all worldly materials.

Parigrahiki kriyaa - activity of deep involvement in attachment.

Parihaar - doing away with, removal, (of difficulties or troubles), rejecting the evil, expulsion, expiation, repudiation

Parikshaa - test, examination. Pari means from all angles and iksh means to know, that means to know a thing from all angles.

Parikshaa Mukh - Creation of Acharya Manikyanandiji written in later half of 8th century.

Parimaan - magnitude, quantitative, measure

Parimaan hin - dimension less

Parimaapak - making to measure,

Parimaatru - measurer,

Parimal - fragrance, evicition, coition, pervaded, perfumed,

Parimandal - circular, measure of an atom, decorating, ornament,

Parimandaltaa - circularity,

Parimandit - adorn all around,

Parimard - rubbing, grinding, destruction, embrace,

Parimardak - rubbing, crushing, grinding,

Parimarsh - परिमर्श- friction, contact, reflection

Parimarsh - परिमर्ष - envy, dislike,

Parimit - measured, according to need, not more than required, finite, limited, restricted,

Parinaamaatmak sansaar - The altered activity of inclination of attachment and aversion and also realms of existence like human etc is known as parinaamaatvak sansaar, transforming mundane existence

Parinaam – mode, condition, thought activity, change of modification, physical condition, end; fruit, result; consequence; transformation, change; maturity, Changeability, disintegration of previous mode and originate of the present mode is known as transformation, parinaam.

Parinaam lakshan kriyaa - modification is the intrinsic property of that mode,
Parinaami - resulting; consequential, of consequential, of resultant nature, dynamic,
parinaam rupe nipajyaa karvu te, soul substance, modifier,
Parinaami lakshan - intrinsic property of a substance.

Parinaman hetutva – instrumental cause in the modification of a substance.

Parinaman – transformation, fructification, in the soul the pure activity or the
altered activity of inclination of attachment and aversion and also realms of
existence like human etc is known as parinaman.

Parinamanshil - nature of getting transformed.

Parinati - modification, change occurring from previous mode to present one,
transformation

Parinati rup - from transformation perspective, from modification perspectives,

Parinaamyaa parinaam shakti - knower and knowable power.

Paripurna - quite full; perfected.

Parishaha – afflictions, hardships. monk withstands 22 such afflictions. They are:

1:Kshudhaa parishaha: even with intense hunger not to take food

2Trushaa parishaha: even with intense thirst not to drink

3:Sheet parishaha: cold. suffers with intense cold

4:Ushna parishaha: heat. suffers with intense heat

5:Dans masak parishaha: mosquito etc bug bites - dans masak, not to have
disturbance by gadflies and mosquito bites

6: Charyaa parishaha: walking with bare feet- charyaa,

7: Nagnataa parishaha: to put up with nakedness with sense of equanimity,

8:Arati parishaha: distaste- arati, he withstands with equanimity any of the
distaste,

9: Stri parishaha: not to look at woman - stri, not to get attracted to woman,

10: Nishadya parishaha: seating in certain yoga posture in uncomfortable places
like crematory, garden or lonely place- nishadhyaa, no wavering in sitting
position in any uncomfortable places,

11: Sayyaa parishaha: sleeping in uncomfortable ground like sand etc, sayyaa.

12: Aakrosh parishaha: wrong faith person does disservice by insulting monk -
aakrosh, harsh words,

13: Vadha parishaha: - to have equanimity when some one threatens or beats.

14: Yaachyaa parishaha: - begging- without exhibiting an attitude of cringing or
arrogance to adopt the career of begging just with a view to enabling
oneself to carry out religious tasks,

15: Alaabh parishaha: - In spite of begging one does not receive the thing
desired then to treat this non receipt as a greater penance than that
earlier receipt and thus to remain content with the situation.

16: Rog parishaha: - disease. not to get agitated when attacked with any
disease.

17: Tran sparsh - To withstand the sharpness and harshness of dry grass etc
while sleeping.

18: Mal parishaha: not to get disgusted with the dirt accumulating on the body and
perspiration etc and not to expect to take shower etc.

- 19: Satkaar purashkaar parishaha: not to get puffed up with the honor bestowed up on him is satkaar and also not to get honored and not to feel worried is purashkaar. He withstands both the events.
- 20: Pragnaa parishaha: not to feel arrogant in having miraculous intellect and not to feel dejection not having sharp intellect.
- 21: Agnaan parishaha: not to feel arrogant at one's special knowledge of scriptural texts and not to despise oneself when not in possession of such knowledge.
- 22: Adarshan parishaha: when on account of not being able to see things subtle and supra sensuous to one's if the renunciation practiced by one so far was all futile then to cultivate faith characterized by sense of discrimination and to remain joyful even in a situation like that- is known as adarshan parishaha.

Parishaha jaya – conquest of affliction by endurance

Parishpandan - to keep on vibrating. e.g. alma pradeshno nu parishpandan, vibratory activity of the soul's space points.

Parivartan - see paraavartan.

Parivartanaa - repetition of gained knowledge

Parivartan - end of yuga or age; change; revolution; act of revolving; inversion.

Parmaarth – highest truth, ultimate reality, transcendental reality, param arth means best of all substances means shuddhaatmaa, benevolence,

Parmaarth ras rup - soul with transcendental reality.

Parmaarth Shrut Kevali - With sacred knowledge- shrut gnaan- when one knows eternal true nature of self then he is known as knowing masters of scriptures from ultimate reality perspectives- parmaarth shrut kevali

Parmaarth tatva- supreme element, shuddha upyoga

Parmaatmaa – transcendental self.

Parmaatmaa swarup - natural state of transcendental self.

Parmesthi – supreme soul

Parox - Avishad pratibhaas is known as parox. Impure manifestation of a thing is known as parox: over here the word Parox is lakshya- aim and avisad praatibhaas - impure manifestation is the lakshan - distinguishing feature.

Parox gyaan- sensory cognition, indirect knowledge, impure knowledge, avishad gnaan. The knowledge which occurs with the help of alien things like physical senses etc is known as indirect knowledge.

There are five divisions of this paroksha gnaan. Memory, - smaran, recognition - pratyabhignaan, logic - tark, inference - anumaan and scripture - aagam.

Parox Praman - indirect knowledge, knowledge of soul from upatt and anupatt that means knowledge of sou gathered from senses, mind, light, discourses etc. for example, scriptural proof (agam praman), and omniscient's preaching (sarvagna ni vani) are parox praman.

There are five divisions of this paroksha gnaan. Memory, - smaran, recognition - pratyabhignaan, logic - tark, inference - anumaan and scripture - aagam.

Parox - indirect

Parox gnaan vaadi - knowledge is known by some thing else.

Partantrataa - dependency,

Paryaaпти -Kind of capacity to develop, development, completion, the gaining by the soul of the capability to develop fully the characteristics of the body in which it incarnates. Here the food particles (ahar vargana), speech particles (bhasha vargana), mind particles (mano vargana), senses particles (indriya vargana), body particles (sharir vargana), and respiratory particles (swashochchhwas vargana) are able to give the soul the power to make a proper body and senses in their fullest form of development.

They are six in numbers:

1. Food power (Aahaar paryaaпти) - the soul has the capacity to act as an instrumental cause in collecting food particles in the form of large quantities around the soul and also to liquefy them.
2. Body power (Sharir paryaaпти) - The food particles, which were collected in quantities, are now transformed into bones, etc, body parts. The liquefied portion is converted as blood and fluid parts of the body.
3. Senses power (Indriya paryaaпти) - the food particles collected are now transformed into specific senses.
4. Respiratory power (Swaashochchhwaas paryaaпти) - The soul becomes an instrumental cause in converting food particles into the respiratory organs and functions.
5. Speech power (Bhaashaa paryaaпти) - The soul becomes an instrumental cause in the food particles becoming converted to speech particles.
6. Mind power (Manah paryaaпти) - the soul becomes an instrumental cause in the transformation of material particles into specific mind particles. These particles sit as eight petals at the heart. One now has a mind as well as the capacity to think.

One who has been completed through all the resultant powers is called fully developed (Paryaaптиak).

Soul, who initiated the powers to develop, but has not yet completed the development is called the possessor of the power to accomplish complete development (Nirvutya paryaaптиak).

One who has not completed even one power and who will be dead in 1/18 part of the respiration is determined incapable of development (Labdhya paryaaптиak)

One who cannot accomplish any of the powers and who dies before any development is called undeveloped power. - aparyaaпти

All these powers last for intra-indian hour (Antar muhurt) and each power also lasts an intra-indian hour. First to second to third, etc, powers last for an increasing time of an intra-indian hour. For example, the first has a smaller time than the second, etc.

All the powers start exactly at the same time; however, the completion of each occurs consecutively.

One sense living beings have 4 and two to five sense beings have 5 and five sense living being with mind has 6 paryaapti.

Paryaaptak -One who has been completed through all the resultant powers is called fully developed (Paryaaptak).

Paryaapti kaal - time period- antarmuhurt - required for the completion of 6 paryaapti.

Paryaapti naam karma - a type of physique making karma causing complete development of body, name karma for completion, That which causes complete development of the organs and capacities is the name karma of completion. It is six kinds- taking molecules to form the body, development of the body, development of the sense organs, development of respiratory organs, development of the vocal organ and development of brain.

Paryaapti nirvrutti labdhi - development finished, attained,

Paryaapti purn apurna - development complete incomplete.

Paryaay - modification, modes, present condition, पर्याय = परि समन्तात् भेदमेति

गच्छतीति पर्यायः ,सर्व तरफ थी भेद ने प्राप्त होय ते पर्याय, one which has obtained variations from all angles is known as paryaay

Paryaay bhut - avasthaa swarup, nature of its own modifications.

Paryaay buddhi - modes as object of vision. modal vision, view point of wrong believer.

Paryaay drasti - modes as object of vision. modal vision, view point of wrong believer.

Paryaay gnaan - out of 20, a type of scriptural knowledge. This is seen in subtle form of lowest living being. It is present in labdh paryaaptak living beings. This is without scriptural knowledge obstructive karma. Paryaay Gnaan. This knowledge is present in the extremely fine lowest form of living beings- sukshmaa nigodiyaa Labdh Paryaapt jiv-.This type of knowledge is without any obstruction from Shrut Gnaanaavarniyaa karma.

There is no destruction and therefore Omniscient knowledge - Keval Gnaan - is called Akshar. Ksharan means destruction. Akshar means non destruction. The infinitesimal part - anantmo bhaag- of it is known as paryaay matignaan. This knowledge is also without any obstruction and is indestructible.- niraavaran and avinaashi-

Paryaay gnaan niraavaran - knowledge related to modes and is without any obstacle.

paryaay mudh - infatuated in modes, infatuated in modal perspectives.

Paryaay naya - a view point pertaining to know the soul in subtle form

Paryaay pane - modal nature.

Paryaay samaas - a part of scriptural knowledge pertaining to word knowledge,

Paryaay vaachi - synonymous.

Paryaay vaan - matter with particular form or mode, substance with vyanjan paryaay.

Paryaay vyanjan - explicit- gross mode,

Paryaayaansh - origination and cessation of modes of a substance.

Paryaayaarthik chakshu - a type of perception related to nature of matters,

Paryaayaarthik naya - relative aspect, modification point of view, The partial point of view knowing from modal aspect, relative aspect.

There are six divisions of Paryaayaarthik naya:

- १: अनादि नित्य पर्यायार्थिक नय - Anaadi Nitya Paryaayaarthik Naya
 २: सादि नित्य पर्यायार्थिक नय -Saadi Nitya Paryaayaarthik Naya
 ३: सत्ता निरपेक्ष अनित्य शुद्ध पर्यायार्थिक नय - Satta Nirpex Anitya Shuddh Paryaayaarthik Naya
 ४: सत्ता सापेक्ष अनित्य अशुद्ध पर्यायार्थिक नय - Satta Saapex Anitya Ashuddh Paryaayaarthik Naya
 ५: कर्मोपाधि निरपेक्ष अनित्य शुद्ध पर्यायार्थिक नय - Karmopaadhi Nirpex Anitya Shuddh Paryaayaarthik Naya
 ६: कर्मोपाधि सापेक्ष अनित्य अशुद्ध पर्यायार्थिक नय - Karmopaadhi Saapex Anitya Ashuddh Paryaayaarthik Naya

Ref: Naya Rahashya By Abhaykumar page 267

Paryaayatva - nature of modes. (pravachansar stanza 80)

Paryushan - pari means from all direction ushan means to burn, to burn all eight karma, or to stay closure i.e. meditation, swadhyay etc. Upshaman means to suppress our toxic emotions.

Paschaattap - repentance, remorse; penitence; regret.

Pashyanti - with self experience, anubhavshil.

Pat- curtain,

Patit - fallen, sinful

Patit Paavan - purifier of the wicked or sinners; God

Paurusheya - relating or derived from or made by man, human, human action, work of man, human nature or origin, manliness, manly strength, heroism,

Paushadh vrata – monkhood exposure vow,

Pavitra - pure, clean; holy, sacred.

Paxaatikraant - soul does not have feeling of attachment and aversion and to experience the true nature of the soul is paxaatikraant and that is the path to salvation. आत्मा में कर्म नहीं है राग नहीं है या इस सम्बन्ध में कोई विकल्प नहीं करना - ऐसे विकल्प भी निर्विकल्प अनुभूति में बाधक हैं. अतः चैतन्य रस का वेदन ही पक्षातिक्रांत दशा है और यही मोक्ष मार्ग है

Paxpaat - partiality, partisanship,

Pinchhi – whisk of the softest peacock feathers.

Pind - lump, ball; ball of cooked rice given as offering to the deceased or manes; body.

Pindastha dhyaan - Procedural meditation on soul with different concepts. One

meditates by taking help from physical body is known as pindasth dhyaan.

Meditating in the nature of the innate eternal soul substance is pindasth dhyaan.

When one contemplates his true nature with the omniscient lord then it is

pindasth dhyaan. With this pindasth meditation, one tries to concentrates on the nature of the self. For example, one contemplates on the nature of the self with that of Omniscient Lord; In the body to witness the shape of the universe etc.

They are five types: Paarthiv, Aagneyi, Maaruti, Vaaruni, Tatva Rupvati, types of five dhaarnaa - concepts- are there:

1: Paarthiv Dhaaranaa: to imagine the ocean of milk of the middle world, and then there is a giant lotus of jambu dwip and in the center there is mount

mere and there is a throne on top of it and there the soul is sitting. This soul with no inclinations of attachment and aversion - raag dwesh rahit aatmaa. This is paarthiv dhaaranaa of pindasth dhyaan.

2: Aagneyi Dhaaranaa: In this concept one meditates on the umbilicus and thinks about the 16 petals of lotus. He contemplates on sixteen vowels like:

अआइईउऊऋऌएऐओऔअंअः And from the center of the seed he meditates on word “arham” “अर्ह”. Then “ॐ” - “e” he imagines that a flame comes out and this flame burns the inverted eight petals of lotus in the center of the chest. These eight petals represents eight karma. He imagines that the flame burns these eight karma. Then it burns the body and rest of the lotus and thereafter it become quiet now. This is Aagneyi Dhaaranaa.

3: Maaruti (Vaayavi) Dhaaranaa: Now he thinks about the major stormy cyclone which has made the ocean greatly disturbed. The storm which had burnt the lotus and the body takes away the ashes. Now this storm becomes quiet. With this episode the aspirant soul now meditates on mystic syllable of “So-yam” “सोऽयम्”

4: Vaaruni Dhaaranaa: In this concept the aspirant soul meditates up on the cloud with nectar type of rain. He thinks about this type of sky full of rainbow as well as thunder. With the rain now it washes away the ashes collected as a result of burning of body and lotus. He also contemplates on some mystic syllables.

5: Tatva Rupvati Dhaaranaa: Here aspirant soul meditates on the nature of the pure soul devoid of any matter attached to it. He now meditates on the pure nature of the soul with all its grandeur.

In short, there is waking up of all the strength of the soul and as a result the outside negative forces come under control. Now the aspirant soul is progressing towards the shukla dhyaan- supreme and absolute meditation.

Ref: Paatanjal Yog evam Jain Yog Kaa Tulnaatmak Adhyayan fifth adhyaay Aadhyaatmik Vikaas Kram page 227-230, Gnaanarnav slok 1877-1909 on chapter of Pindasth Dhyaan, Tatvaanushaasan slok 183- 187.)

Pipal tree - kind of tree sacred to Hindus, ficus religiosa.

Pishtpeshan - to repeat same thing again and again.

Pithikaa – preface, introductory part.

Poshana - nutrition, nourishment; maintenance.

Potaapanu -sense of belonging to oneself; self-identification; individuality; self-consciousness; egotism, apanaapan

Praabhurut – gift, present, offering, the scriptures which have been established by Tirthankar bhagwan, jo prakrust arthat tirthankar ke dwaaraa abhrut arthat prasthaapit kiyaay gayaa hai voh, a type of scriptural knowledge, 15th part of twenty part scriptural knowledge,

Praadoshik kaal -The time in which there is element of beginning of night present is known as praadoshik kaal. The time of the later part of the day present near this praadoshik kaal is also known as praadoshik. so it includes time 48 minutes after 12 noon till 48 minutes prior to sunset as well as 48 minutes after sunset to 48 minutes prior to midnight. (see kaalaachar for further details)

Praadoshiki kriyaa - enraging activity, faulty conduct of mind speech and body.
Praadurbhaav - appearance; manifestation; coming into existence; outbreak (of epidemic etc.).
Praag abhaav - prior non existence. Praamaaniktaa - integrity, honesty.
Praakaraniya - one who is performing an act.- kaarya karnaaro.
Praamaanya - truth, reality, determination to know the object as it is. Two types: when one is acquainted then knows without help from other objects, and when he does not know then need to take help from other objects., authenticity, authority,
Praan - vitality.
Pramaaniktaa, validity,
Praaan - vitality, bio energy, life essentials, life principles, exhaled air, breaths, from absolute point of view the consciousness present in the soul is its vitality, from conventional point of view there are ten vitalities like five senses, mind, speech, body, breathing and age. indriya, man vachan kaayaa, swaashoswaas, aayu., praan is the one through the living beings maintains its life.
One sense living has four vitalities - touch sense, body, breathing and age, two senses have six including two senses as well as speech, three and four sense living beings have seven and eight vitalities, subhumans of five senses without rationality - asgni panchendriya tiryanch have nine and five sense living has all ten vitalities.
Praan asanyam - violence of living beings,
Praan ghaat - killing of living beings,
Praan ghaatiki hinsaa - a type of violence, killing,
Praanaayam - control of pran or vital breath.
Praanat - the 24th heaven, a type of heavenly angel.
Praapak - causing to arrive at, leading or bringing to, procuring, establishing, making valid, procurer,
Praapt -obtained, acquired; attained; reached, arrived; present.
Praaptavya - obtainable, attainable, available, eligible to be obtained, eligible to be acquired, existing, see praapya.
Praapti - gain, profit; acquisition; income, procurement,
Praapti kram - steps of procurement,
Praapya - obtainable, attainable, available, eligible to be obtained, eligible to be acquired, existing,
Praapya karma - easily attainment of object,
Praapya ni praapti - procurement from obtainable.
Praapt - obtained, acquired; attained; reached, arrived; present.
Praapti - gain, profit; acquisition; income, procurement,
Praapya - dhruv, constancy, existing, attainable,
Praapti -gain, profit; acquisition; income.
Praatibh gnaan - intuitive knowledge
Praatibaarya - eight things heavenly angles keep in front of Tirthankar Bhagwan for His glory. They are sinhaashan, chamar, chatra, dev dundubhi, pusp vrusti, diwya dhwani, bhaa mandal, Ashok vruksh,
Praayashchit - atonement, expiation, praay means prakrust, best, supreme, chitt means to aim at the true knowledge and to know it. The supreme thing which is

the eternal knowledge that one aims at it and then knows it is known as
praayaschit

Praayachitt – expiation, repentance, atonement,

Praayogik - things happening in the soul due to instrumental cause, causal, contrived,
produced by the effort of human beings, activity of the inclination of attachment,
raag ki kriyaa.

Praayogya Labdhi - Competency of thought activity. Further, when the previously
bonded duration of karmas (excepting age karma) gets reduced to the level of an
Antar Koda-Kodi Sagaras (within crores into crores Sagaras, i .e., innumerable
years) and the duration of fresh bondage of the level of an Antar Koda- Kodi
Sagaras would have got reduced to its numerable division, that too, right from the
start of the time of that Labdhi shall continue getting reduced gradually and the
fresh bondage of many of the demeritorious Prakritis (inauspicious karmas) shall
be going on ending gradually - thus attaining of such a worthy state of thoughts &
dispositions is Prayogya Labdhi (competence attainment). (Moksha Marg
Prakashak 7th chapter- samyak sanmukh mithyadrasti)

Praayojak - experimental,

Praayojak ruddhi - experimental attainment,

Praayopagaman - death by no service, penitential death

Prabhaa - light, luster; pomp; majesty; splendor.

Prabhaa drasti - In this stage there is process of speedy evolution of achiever's
personality. There is inner feeling of complete calm. correct inner position,
intense liking for concentration, conquest of sex, detachment in action, calm,
steady inner flow of psychic energy and bliss. This is also known as dhyaan.

Prabhaav - strength; prowess; luster, pomp, majesty; influence; effect.

Prabhaavshaali - powerful; lustrous; effective,

Prabhaavanaa – Glorification of religion, Promoting religion. propagation of
teaching of jina, publishing the greatness of Jaina doctrines.

Prabhaavit -influenced; impressed

Prabhu - powerful complete and strong. one which possesses infinite greatness and is
with indivisible power, completely independent substance in which there is no
trace of helplessness is known as prabhu.

Prabhutaa - ownership; lordship; greatness; divinity, omnipresent.

Prabhutva - ownership, mastery; control, supreme sovereignty

Prabhutva shakti - independent elegance power, supreme sovereignty

Praagabhaava – antecedent non existence, prior non existence

Prabhutva shakti - power of the soul due to which it is independent in nature. does not
depend on any other substance for its eternal existence. soul is having its own
infinite attributes, spreader through innumerable space points and having infinite
pure modes.

soul is full of infinite greatness, and is having indivisible strength and is
completely independently strong. This is known as prabhutva shakti.

Prachur - intense.

Prachur bhaav kalank - intense stigmatized inclinations.

Prachyuti - to disintegrate, vyay.

Pradaayak -, giver, offerer

Pradesh - country, territory, land; province, region, (of country); place; its area, space points, the quantity of matter, units, particles, indivisible and inseparable parts of a substance is pradesh, portion of the aakaash - space substance- obstructed by one individual atom is known as pradesh.

Pradesh bandh - quantity of karma bondage

Pradesh bandh - amount of karma particles getting bonded.

Pradesh parishpandan - vibratory activity of the soul's space points.

Pradeshatva - extension in to space

Pradeshatva gun - extension in to space attribute, Dravya paryaay.

Pradhaan - The originator, primordial matter, the original source of material world (sankhya)

Pradhaanataa - mainly, chiefly,

Pradhvansa abhaava – subsequent non existence, post non existence

Pradosh - when some one is giving spiritual discourses, that time another person is spiteful and malignant in his attitude towards it. It is spite.

Prafullit - full-blown, expanded; full of joy, delighted.

Pragat – manifested,open; present; evident, manifest; published. adv. openly; publicly.

Pragataavu - appear, manifest; be born; take fire; be lighted (of lamp, fire). v. t. light; ignite.

Pragnaa - great wisdom, intellect, wisdom, reasoning, extra ordinary learning, intuition.

Pragnaa chhini - sharp chisel of knowledge.

Prakaash Shakti - illuminating power, self illuminating,

Prakaashak - enlightening; illuminating; publishing. m. publisher.

Prakaashan -publishing; published work, publication.

Prakaashit – illuminated,become visible, brought to light, clear, manifest, apparent, evident, displayed, unfolded , discover, illuminated, enlightened, published, promulgated.

Prakaashavu - shine, glow; look nice; become known; come to light. v. t. bring to light; publish.

Prakaashmaan - shining

Prakaran - chapter, an act, kaarya.

Prakatavu - appear, manifest; be born; take fire; be lighted (of lamp, fire). v. t. light; ignite.

Prakalp - skim, project, arrangements, best behavior,

Prakhyaat - well-known, famous; celebrated

Prakriyaa - way or mode of doing; process; doing, deed; chapter, section; [gram.] method of coining or forming words.

Prakrusht - great, best, main, principle thing.ultimate, supreme, excellent, specific, particularity, special, peculiar, particular, distinctive,

Prakrusht rup - best form, best way, excellent way, specific way, ultimate form,

Prakruti - primal nature (sankhya),it is fundamentally active but non conscious.

Fundamentally it is the source of universe. It is composite of three constituents called guna. - satva rajas tamas,

Prakruti bandh - types of material karma bondage e.g. knowledge obscuring etc.

Prakruti bhut - swabhaavbhut, having inherent nature,
 Prakshepan - to add, to add later on, projection, interpolation, kolio- कोणियो, mouthful, morsel, another meaning is to remove,
 Prakshin - absolutely destroyed, totally worn out; totally exhausted, totally wasted; absolutely weak, invalid.
 Pralay kaal -time of destruction, annihilation time ; destruction of the whole universe at the end of kalpa.
 Pralin - intensely engrossed.
 Pralobhan - strong inducement, temptation
 Pramaa - valid knowledge, true knowledge,
 Pramaad – negligence
 Pramaad charyaa – careless dealings
 Pramaanaantar - another means of proof.
 Pramaan – valid source of knowledge, organ of knowledge, comprehensive knowledge, means of valid knowledge, right knowledge (Samyak gnaan), thing is ascertained on the basis of multiple properties then that knowledge is known as pramaan gnaan, valid knowledge is the knowledge which illuminates itself and other things without any obstruction, Pramaan gnaan - right knowledge- means determination of nature of a substance. A pramaan takes the whole of real as its subject matter, the knowledge of reality which enlightens the whole of it simultaneously is the pramaan. nayas are the part of pramaan, total comprehension of reality is the knowledge of pramaan type. A pramaan has different taste (essence) from aggregate of nayas, (panchastikaya verse 675). The negation is preceded by affirmation and vice versa. The knowledge which comprehends the union of these two is the pramaan (panchastikaya verse 665). Acharya Akalanka defines pramaan as follow: its the nature to reveal itself as well as its object. and there is harmony as the true mark of cognition.
 Praman definition: According to Pariksha Mukh Shastra:

ंस्वापूर्वार्थं व्यवशयात्मकम् ज्ञानं प्रमाणं
 अपना और अपूर्वार्थ का निश्चयात्मक ज्ञान प्रमाण कहलाता है

श्री माणिक्यनन्दि स्वामी विचरित परीक्षा मुख शास्त्र
 Chapter 1, sutra 1. Pariksha Mukh.

According to Pariksha Mukh, The comprehensive knowledge consists of five things:

- 1: One should know the self in detail, then only he can know the alien things - SWA. If one does not know the self then he does not know the alien things. So to know the other universal substances it is prerogative that he knows the self first. Then only he can know the alien substances of the universe in their real form. Knowledge has swa par prakaashak swabhaav. Knowledge has nature of knowing the self and alien things. Therefore to start knowing, one

has to know the self. The knowledge of self is right knowledge- samyag gnaan.

When one directs his attention to the self then he experiences the self and this is swa vyavashaay- determined knowledge of the self. Word Swa refutes the Mimaansak who believe knowledge is always indirect in nature. It also refutes Naiyaayik theory of knowledge occurs due to other knowledge - kaarak saakalya and also of Vaisheshik philosophy of believing in saanikarshvaad - anya gnaan se use graahak maanane waale Naiyaayiko ke kaarak saakalya aur Vaishashiko kaa sannikarshvaad kaa khandan kartaa hai.

2,3: The thing for which there was never been any determination with true knowledge in the past is called APURVAARTH. The thing has to be unprecedented. APURVAARTH- It should be always new in nature. ARTH means it should be present in the universe. It has to be a real substances in the universe- ARTH.

a: The thing which was not known before and now is known is known as knowledge of unprecedented thing - apurvaarth.

b: The continuous contemplation of knowledge makes object of knowledge as one thing only and therefore it is not unprecedented knowledge. Dhaaraavaahik gnaan ek hi vastu ko vishay banaata hai, is liye vah apurvaarth nahi kahaa jaataa. This type of continuous contemplation of knowledge - dhaaraavaahik gnaan - does not help in fruition, in the form of removal of the wrong knowledge. - Dhaaraavaahik gnaan mein agnaan ki nirvrutti rup koi phal nahi paayaa jaataa hai.

c: The thing which was known in the past but now there is doubt, illusion or indecision about this thing, then also this knowledge is known as unprecedented knowledge - purva mein jaane hue padaarth mein yadi samaarop arthaat sansay, viparyay aur anadhyavasaan hotaa hai to padarth apurvaarth ban jaataa hai. For example, one sees something and has doubt, or illusion or indecision about it. He can not make determination whether it is snake or the rope.

This knowledge is known as apurvaarth, unprecedented knowledge as there is doubt, illusion and indecision. One can have doubt about body and soul. Whether they are different or the same entity. This is also known as unprecedented knowledge. Even though he

may be end up believing wrong way about soul and body to be one only, still it can be said that it is unprecedented knowledge.

d: From self perspective - swarup se - or with characteristic form - vishesh rup se - if something is not specific - nischit - then that object is known to be unprecedented one. - swarup se athavaa vishesh rup se jo nischit nahi hai vah sampurn padaarth apurvaarth hai. If one has knowledge of tree but now he knows that this is mango tree. Then this additional knowledge i.e. specific knowledge - vishesh gnaan is known as apurvaarth.

The question comes that Arihant and Siddha have Omniscient knowledge and knows every thing of the universe in one moment then where is the new thing in next mode? From time perspective - kaal apexa- He knows that the present mode become past and the future mode becomes present in next moment. This is His newness of knowledge.

Word Apurva refutes the dhaaraavaahi gnaan. It refutes the belief of gruhit graahi dhaaraavaahi gnaan ki pramaantaa - acquired form of same knowledge keeps on coming again and again.

Arth means the substance which is present in the universe. One can not have knowledge which does not exist in universe e.g the flowers blooming in the sky or the horn of donkey etc. They are apruva - unprecedented but it has to be a thing in universe too. If it is not present in universe then it is not called arth.

Arth refutes the Vignaan Adwaitvaad and Chitraa Adwaitvaad. Mimansaa darshan has one branch called Prabhaakar. In every way they believe apurvaarth is only the subject of valid knowledge- sarvathaa apurvaarth ko hi pramaan kaa vishay maante hai. Above paragraph refutes that belief. In Jain philosophy in valid knowledge they believe apurvaarth from certain point of view. - Jain darshan ke pramaan vishaya mein kathanchit apurvaarthtaa swikrut hai.

- 4: The knowledge has to be judgmental. The knowledge has to have capacity for judgement -VYAVASHAAYAATMAK. It is also known as nisच्याatmak gnaan. Wrong believer also has knowledge and he also knows the universal substances but his judgement is wrong. He believes the rope to be the snake. This is apurvaarth-unprecedented knowledge- as there is doubt, illusion and

indecision present. But, this is wrong judgement on his part. There is unprecedented knowledge - apurvaarth - but there is no right judgment - no vyavashaayatmak gnaan, it is known as non judgmental knowledge. To know the presence of snake in a rope is unprecedented knowledge- apurvaarth, but it is non judgmental knowledge- anischayaatmak gnaan, avyavashaayatmak gnaan. One has to have correct judgment- vyavashaayatmak- about the knowledge.

Therefore the judgmental knowledge - vyavashaayatmak gnaan- has to be with no doubt, illusion or indecision. That is why it is pramaan gnaan. In non judgmental knowledge - avyavashaayatma gnaan- he believes the body to be the soul. Even the Omniscient lords told him that the body and soul are two different things but his judgement regarding body and soul to be the same is very strong judgement even though it is wrong. So the knowledge which is apurva and has arth (knowledge with doubt, illusion and indecision) to it, has to be judgmental - vyavashaayatmak- too. Otherwise it is not valid knowledge - pramaan gnaan.

Is it rope or snake, is body and soul are different or same?

One has to have judgment regarding these facts. Wrong believer has apurva knowledge of the substance of the universe but has wrong judgmental knowledge. He does have judgment but is wrong one. He believes the rope to be snake and body and soul to be the same. So the judgmental knowledge will rightfully know that the snake is not rope or vice versa. He will have judgmental knowledge that body and soul are two separate entities.

Wrong believer's knowledge is with doubt - sansay, viparyay - illusion and with indecision - anadhyavashaay. Therefore his knowledge is not judgmental.

Buddhist philosophy believes that the inference - anumaan- is the reason for making determination of an object and believes that the direct knowledge - pratyaksh is non judgmental - pratyaksha ko nirvikalpa yaani anischayaatmak maante hai. They believe that when the liberation occurs then there is no knowledge. As the knowledge is with reflective thoughts, there is absence of reflective thoughts in liberation. There is no knowledge so there is no reflective thoughts. They believe that in liberation there is no thought process. There is nirvikalpataa only. Jain philosophy believes that all the parts of comprehensive knowledge is the reason for making judgment for knowledge of self and others - sarva pramaan ko swa aur par kaa nischya karne waalaa maanaa hai. According to Jains, there is presence of knowledge

forever in liberation state. This knowledge is with its abstraction property - vikalpaatmak panu -.

(Ref: personal swadhyay with Pandit Yogeshji, the author of Pariksha mukh book, Aliganj, India)

Therefore Vyavashaayaatmak word refutes the nirvikalpavaad - anischayaatmak- of Buddhisht.

- 5: The capacity for judgement occurs only in the knowledge. That is why knowledge - GNAAN is in itself the basis for integrity - honesty - Gnaan hi praamaaniktaa kaa aadhaar honaa chaahiye. The use of word “Gnaan” refutes the sannikarsh belief of Naiyaayik and kaarak saakalyavaad of Vaisheshiks. With knowledge one gets happiness and removes his misery and that is why knowledge is considered as pramaan - comprehensive knowledge. The removal of unhappiness is not the work of the knowledge attribute. It simply knows the nature of happiness or misery. The endurance of the feeling occurs in the conduct attribute- chaaritra guna.

The knowledge which knows the object without sanshay (doubt-e.g. doubt about silver and shell.), viparyay (illusion e.g to think that shell is silver.) and anandhyavashaay (uncertainty, inconclusiveness e.g. to know whether he is touching the grass while walking.)- (ref: pariksha mukh sutra 2) is known as pramaan gnaan (pariksha mukh sutra 2)

To know a substance the associated knowledge is known as pramaan gnaan. (darshan shastra definition, epistemology perspective)

Position of knowledge - gnaan pad -is given here to refute ignorance type of sannikarsh and kaarak saakalya and also to have knowledge occurring due to senses. Sannikarsh means knowledge occurring with association of physical senses and objects only.

Pramaan means with which there occurs authentic knowledge (pramiti).

Pramaan gnaan is of two types:

1:Pratyaksha - direct cognition

2:parox - indirect cognition

Pratyaksha pramaan - The knowledge which has clarity is known as direct cognition. One is acquiring direct knowledge with the support of one's own soul i.e. atma na asraye. The knowledge which is clear, pure and transparent is known as pratyaksha pramaan. Vishad gnaan ne pramaan gnaan kahe chhe. The direct knowledge's purity can be known with experience only. Pratyaksha pramaan ki nirmaltaa anubhav se jaani jaati hai. Over here word “vishad” is used to refute Buddhism philosophy which believes that the direct

knowledge can also be unclear- aspasht or avishad in nature. The word "vishad" is also used to make sure one does not include knowledge occurring with senses and light - indriya ane prakaash. Characteristics of pratyaksha pramaan: (According to Akalakdev): The knowledge is clear- vishad and it is without following three faults like:

1: Non comprehensive fault- Avyapti.

2: The fault of Including what is not intended to be included within a proposition - Ativyapti, and.

3: An improbable fault- Ashambhav.

During soul's self experience all the reflective thoughts about valid knowledge, partial point of view and analysis of truth- pramaan, naya and nikshepa disappear. Atmaanubhti ke samay par pramaan, naya nikshepa ke vikalpa kaa vishraam hotaa hai.

Pratyaksha Pramaan gnaan has two divisions:

1: Saamvyavahaarik Pratyaksha Pramaan - direct knowledge in conventional sense:

One which knows a thing clearly but partially with the help of senses and mind is known as saamvyavahaarik pratyaksha gnaan. For example, I did see clearly that person with my own eyes.

Over here one must not include knowledge occurring due to a matter or the light. Because they are the object of knowledge and can not be the reason for knowledge. The matter can not be the reason for knowledge as they both do not have positive and negative concomitance - anvay vyatirek sambandh. smoke is there because there is fire - anvay- positive concomitance - and there is no fire and therefore there is no smoke- vyatirek - negative concomitance. An object does not have positive or negative concomitance with other object then it can not be its reason - jiskaa jiske saath anvay vyatirek sambandh nahi hota hai, vah uskaa kaaran nahi hotaa hai.

There are hairs on the top of the head but one does not have knowledge for it and there is no mosquito on the hair but when there is wind blowing, one thinks of mosquito on his hair. This example is the example of absence of positive and negative concomitance - anyavy vyatirek kaa abhaav. Therefore object can not be the reason for knowledge.

Similar way, during day light, owl cannot see and during night time in dark, he can have knowledge. This also proves that the light is not the reason for knowledge.

Furthermore, if matter is the reason for the knowledge then when that matter is not present then knowledge should not happen. But that is not the case. In the same token if light is the reason for knowledge then in darkness at night no one should have any knowledge. But this is not true, as there is knowledge that here is

darkness. So with these two examples, one can definitely say that matter- object and light can not be the reason for knowledge. Yes, they could be the object of knowledge, but one certainly can not say that knowledge occurs due to matter- object or with light. Knowledge does not occur due to a thing but still the knowledge illuminates the thing just like the lamp illuminates the objects. The direct knowledge in conventional sense - saamvyavaahaarik pratyaksha gnaan- is part of cognitive knowledge - mati gnaan. Mati gnaan by itself is considered as indirect knowledge as there is need of senses and mind. The knowledge occurs due to self and not due to object. This fact refutes the theory of Buddhists who believe that the knowledge occurs only due to presence of object.

2:Paarmarthic pratyaksha – transcendental knowledge:

One, which knows the thing, clearly, without any help from instrumental cause is known as paarmaarthic pratyaksha. For example, clairvoyance, telepathy and omniscient knowledge. The clairvoyance and telepathy knowledge are known as partial transcendental knowledge - vikal pratyaksha and omniscient knowledge is known as perfect transcendental knowledge. - sakal pratyaksha.

Any knowledge if having obstruction like knowledge obscuring karma then there is limitation. Furthermore when knowledge is dependent on physical senses then there is also limitation due to capacity of the sense organ only. Therefore this type of knowledge is called indirect. Direct knowledge is super sensuous and is without any obstruction.

Parox Pramaan - indirect knowledge:

For benefiting the self, the knowledge takes help from other knowledges then it is known as parox pramaan - indirect knowledge.

Indirect Knowledge – paroksha pramaan:

Knowledge obtained with the help of senses and mind is known as indirect knowledge.

The knowledge in which there are direct knowledge etc are instrumental cause is known as indirect knowledge. This indirect knowledge keeps expectation from preceding valid knowledges.- Parox pramaan apni utpatti mein purva varti pramaan gnaano ki apexaa rakhte hai.

Prior to memory (smaran), there is retention of knowledge of an object (pratyaksha gnaan) is present. Therefore direct knowledge is the instrumental cause for memory.

In recognition type of indirect knowledge (pratyabhi gnaan) there is need for direct knowledge as well as memory. Because the object which was seen before, comes in memory and then one decides that definitely that is the same object seen before. This is recognition knowledge - pratyabhi gnaan.

In logic (tark) there is need for direct knowledge, memory and recognition. As the teacher saw the smoke in the mountain, he told his student that does he remember the smoke associated with the fire in the kitchen? By listening this, the student remembers the smoke and fire in the kitchen. He then tells the teacher that definitely he remembers the smoke and fire in the kitchen. And this smoke on the mountain is the same. In this example, first there is direct knowledge of the smoke on the mountain occurred. Thereafter he had memory of the smoke from kitchen. Then he recognized the similarity of the smoke of mountain and kitchen (saadrashya pratyabhi gnaan). Then he makes decision that wherever there is smoke there has to have presence of fire. This is called logic. So here direct knowledge, memory and recognition all three are needed. After this logical knowledge he draws the inference (anumaan) on the mountain, there has to have fire present. In this inferential knowledge there is presence of logic etc all four prior knowledges. In scriptural knowledge there is presence of word and one comes to conclusion that this is the meaning of the word. Memory is also present. Therefore in these five indirect knowledges keep expectation from preceding valid knowledges.- Pancho parox pramaan apni utpatti mein purva varti pramaan gnaano ki apexaa rakhte hai. There are five divisions of this paroksha gnaan. Memory, - smaran, recognition - pratyabhignaan, logic - tark, inference - anumaan and scripture - aagam.

1: Memory- smaran: Smruti:

The knowledge which occurs from manifestation from faculty of recollection from past is known as memory. - sanskaar ki pragataa se hone waale gnaan ko smaran kahate hai. Thing which was known in the past and now one remembers it, is known as memory. The direct knowledge is the instrumental cause for memory, as there is need for retention of known object - dhaaranaa gnaan is prerequisite for memory. Therefore the direct knowledge is the instrumental cause for memory. For example, I knew Devdatt from before and now I remember the same person. This is memory. Memory illuminates the past experience as its subject.

2: Recognition- pratyabhi gnaan:

With the illustration one makes decision about a thing. For example, by seeing a thing in present time, he says that this is the same thing that I had seen in the past. To connect memory with the present thing is known as recognition- pratyabhi gnaan. For recognition, one has to have need for memory and direct knowledge. There are five parts to it.

1: ekatva - oneness: This is same as before. This has to be Devdatt only

- 2: Saadrashya - similar: this is similar to one I knew before. The roz is similar as cow.
- 3: Vilakshan: different: this is different than what I knew from before. This buffalo is different than cow.
- 4: Prati yogi - counterpart: by looking at a some thing nearer, one makes determination that the other substance is away from this thing is the example of prati yogi pratyabhi gnaan.
- 5: - saamaanya pratyabhi gnaan: general nature of recognition By looking at a tree, one remembers the general nature of the tree and now he ends up knowing that this is the tree.

In the recognition - pratyabhignaan - there is experience and this experience makes the present mode as its subject. Jain philosophy is only the one which accepts recognition knowledge - pratyabhi gnaan as part of comprehensive knowledge - pramaan gnaan. Buddisht etc philosophies do not believe in recognition knowledge as part of comprehensive knowledge.

3: Logic – Tark - Vyaapti gnaan:

It means deliberation on an unknown thing to discern its real nature. It consists of seeking reasons in support of some supposition to the exclusion of other suppositions. It is employed whenever a doubt is present about the specific nature of anything.

By looking at a sign one says that “over here the thing with the same sign has to present”. To achieve a thing -saadhya-remedy for achieving - saadhan - is required. The remedy-saadhan- is not there if there is nothing to achieve - Saadhan rup vastu saadhy rup vastu hovaa thi j hoy chhe. Saadhya rup vastu nahi hova thi saadhan rup vastu pan nathi hoti. For example presence of smoke presence of fire is essential and if there is no fire then there is no smoke. By seeing smoke one knows that fire has to be here.

Where there is no fire, there is no smoke. For logic, one needs help of direct knowledge, memory and recognition.

Tark is also known as vyaapti gnaan - invariable concomitance, universal pervasion between middle term and major term.

For example: a student and teacher are walking and saw smoke coming from mountain. Teacher tells student, that “do you remember, that in your kitchen when there is smoke there is always fire present?” The student remembers that event. And then he says, “yes, sir, this smoke in the mountain is the same type.” In this example, first there was

smoke seen directly in his kitchen. Then he remembers it and then he recognizes it to be the same kind - saadrashya pratyabhi gnaan. Thereafter he makes determination that wherever there is smoke, there is fire, because without fire there is no smoke. This is known as vyaapti gnaan or tark or logic. (vyaapti gnaan means from a specific experience one refers to the general thing). Vyaapti ke gnaan ko tark kahate hai. Vyaapti means inherent relationship. e.g. Fire and smoke have inherent relationship. While fire and pot do not have inherent relation.

Vyaapti gnaan means invariable concomitance, universal pervasion between middle term and major term.

The exquisite efficiency - saadhaktam- for removing the wrong knowledge regarding the means - saadhan- and the object to be achieved - saadhya- is known as tark. Saadhya ane saadhan sambandh vishayak agnaan ne dur karvaa rup phal maa je saadhaktam chhe tene tark kahe chhe. (Nyay dipika pagee 180)

The knowledge which shows the inherent relationship with two things for all the time and in all area - sarva kaal ane sarva desh - is known as tark.

In tark, one makes association of saadhan - the means to achieve a thing- with saadhya - things to be achieved. This inherent relationship is known as "tark"- logic. Smoke is seen, then fire has to be there. This is anvay - positive concomitance. If there is no fire, there is no smoke. This is negative concomitance - vyatirek.

The instrumental cause for vyaapti gnaan is positive and negative concomitance - vyaapti gnaan kaa nimitt anvay vyatirek maanaa gayaa hai.

Avinaabhaav sambandh ko vyaapti bolte hai. Wherever there is inherent relationship, is known as vyaapti- contemporaneity, invariable concomitance, universal pervasion between middle term and major term.

What is avinaabhaavi sambandh- inherent relationship?

It is present when some thing else is present and some thing else is not present then it is not present. This is inherent relation. For example, wherever there is smoke there is fire and when fire is absent then smoke is absent. Therefore the smoke and fire have avinaabhaavi sambandh - inherent relationship.

The knowledge of the inherent relationship - vyaapti ka gnaan - is tark - logic. Saadhya kaa saadhan ke saath jo avinaabhaavi ho, vah gnaan ko vyaapti gnaan kahete hai aur usko tark kahate hai. Fire is the saadhya and smoke is the saadhan.

Wherever there is raag there is atmaa. Wherever there is no atmaa then there is no raag seen. Over here raag has vyaapti with atmaa. Atmaa does not have vyaapti with raag. Smoke has vyaapti -inherent relationship- with the fire. Fire does not have vyaapti with smoke. Fire can be there without smoke too. Soul can be there without raag too.

Raag has anvaya vyaapti- positive concomitance - with soul. Soul has vyatirek vyaapti - negative concomitance with raag. Where there is no soul, there is no raag.

The knowledge of positive and negative concomitance is known as vyaapti gnaan - tark - logic.- Anvay aur vyatirek vyaapti ke gnaan ko tark kahte hai.

In Indian philosophy, Jain philosophy is only the one which accepts logic- tark as part of comprehensive knowledge. Because except for logic, there is nothing which can prove the inherent relationship. And logic is only the one which can prove inherent relationship. Therefore one has to accept logic as one of the comprehensive knowledges. - tark ke sivaay pratyakshaadi kisi bhi pramaan se vyaapti kaa nirnay nahi ho saktaa. Tark vyaapti kaa nirnay karne mein purnatah samarth hai. Is liye tark ko pramaan rup mein swikaar karanaa hi padegaa.

4: Inference – Anumaan:

Seeing the attributes, one makes the decision about the substance. For example, wherever is knowledge, there is soul. There is fire because there is smoke present.

On seeing the smoke on the mountain, now the student makes inference that there should be fire. Therefore in inference - anumaan- one needs direct knowledge, memory, recognition and logic.

The knowledge of the things to be achieved (saadhya) occurs with the knowledge of the means present (saadhan), is known as inferential knowledge (anumaan gnaan).

Saadhan thi thavaa vaalaa saadhya naa gnaan ne anuman kahe chhe.

Smoke is the saadhan and with that one knows the saadhya - fire.

This is inferential knowledge - anumaan gnaan.

Spiritual discipline - saadhan has inherent relationship with the liberation as ultimate goal to achieve.

This ultimate goal- saadhya- is with three characteristics of

:Isht- Beneficial. The thing in which the proponent wants to prove is known as isht - beneficial. If proponent does not want to prove it then it is non beneficial thing.

Student needs to understand that there is presence of fire on the hill. The fire is asiddh to him. If one believes anisht as saadhya then there is the fault of

taking too much liberty beyond intimacy. anisht ne saadhya maane to atiprasang no dosh aave chhe. In Nyaay dipikaa it is also called abhipret. Abhipret means meant, intended; desired, wished; accepted, approved. It means that it is desirable for proponent to prove. Abhipret vah hai jo vaadi ko siddh karane ke liye abhimat hai.

One has to know that the saadhya is isht means beneficial to him.

For example, questioner says that he wants to know rose flower. The teacher also knows rose flower. so rose flower is isht for vaadi-. Soul's inherent nature is super sensuous bliss. This is the fact accepted by proponent. Therefore it is isht to him.

To believe the soul to be always permanent-sarvathaa nityapanaa - in nature is not beneficial to Jains. That means it is anisht- non beneficial.

:Asiddh - Unestablished reason. The thing which is yet not been proven by any valid knowledge is known as asiddh- unestablished reason. When there is presence of doubt, illusion and indecision (sanshay viparyay and anadhyavashaay), then only a thing needs to be proven. If there is no doubt, illusion or indecision about the thing then it does not need to be proven. It is self proven thing. This is the nature of word asiddh. Sansay, viparyay aur anadhyavashay padartho ki saadhyataa saabit karne ke liye saadhya ke lakshan mein asiddh pad diyaa gayaa hai.- to prove a substance in which there is suspicion, indecision and inconclusiveness present then to prove the substance there is asiddh characteristics inserted in saadhya. If one believes accomplished thing - prasiddh-, to be saadhya then inference will be useless. Because for accomplishing the achievable thing, one does inference. So prasiddh is the fault.- kaaran ke saadhya ni siddhi maate anumaan karvaamaa aave chhe. So for saadhya, the asiddh - unestablished reasoning is the characteristic. The thing is asiddh- unproved- for questioner- prati vaaadi - but it is siddh- accomplished, fully understood- for the person who is answering - vaaadi.. Prativaadi is confused and wants to remove his confusion. The teacher - vaadi- has already removed his own confusion. So this is characteristics of asiddh.- unestablished reason.

The thing which is asiddh to one, can be explained with the help of tark and anumaan- logic and inference. Because it is siddh to teacher, but is not siddh to the student. So he can be explained with tark and anumaan. He needs to have inference that there is fire on the hill. The fire is asiddh to the student. The teacher explains to him about the inherent relationship of fire and smoke. Now as there is smoke on the hill that means the fire has to be present. Student ends up using this logic and makes his own inference of presence of fire on the hill.

In Nyaay Dipikaa it is also known as aprasiddh - unknown. Aprasiddh voh hai jo sandehaadik se yukt hone se anischit hai- The thing is unknown when there is uncertainty due to suspicious etc types of faults. (sansay, viparyay and anandhyavashaay types of faults.)

If the saadhya is considered siddh - proven, then there is nothing to prove. So the saadhya has to be asiddh - not proven, not obtained.

Jo **prasiddh** ko saadhya maanaa jaay to **anumaan vyarth ho jaayegaa**, kyoki saadhya ki siddhi ke liye anumaan kiya jaata hai.

If one thinks that the thing which is published is to be achieved then there will be no need for inference, as the inference is used only for fulfillment of the things to be achieved.

:Abaadhit - Non contradicted- The thing can be proven as it is unimpeded from direct etc valid knowledges. This is the non contradicted property of saadhya - things to be proven. pratyakshaadik pramaan thi abadhithovaathi siddh thai shake chhe (baadhith padartho no saadhya panaa ma nishedh karva maate) te abadhith lakshan chhe.

For example, one can not prove the flowers blooming in the space or the horn of donkey. These facts can not be proven. These facts can be impeded by valid type of knowledges. If one says that soul's inherent nature is with misery and prove it. Then the teacher will say that it is not possible. Because there is no misery in the inherent nature of the soul. This fact of soul having misery as its inherent nature is contradicted from conventional wisdom. Soul is having eternal inherent nature of super sensuous bliss. So soul having inherent nature of misery fact is

inappropriate, inconsistent - baadhit. Therefore it can not be proven. The fact which needs to be proven has to be non contradicted from conventional wisdom. If soul has misery as its own true nature then why will he be trying to be misery free? Therefore soul's inherent nature is never been misery. It is always with super sensuous bliss. They are not baadhit - contradicted from pratyaksha etc pramaans- any valid knowledge.. One which can be proven by having it to be impeded from direct etc pramaan gnaan is called abaadhit. If one believes that obstructiveness is also the nature of saadhya then one has to believe the non warmth also to be the characteristics of fire. But it is not true. So abaadhit is the nature of the saadhya. The rose flower is also pratyaksha pramaanaadi se abaadhit hai. The rose flower is the fact which is without any contradiction from valid knowledge. So it is abaadhit and this is one of the three characteristics of the saadhya. Rose flower is not lok viruddh.- it is not against the conventional wisdom. It is generally known thing in the population.

Ref: Nyay dipika third section page 185 hindi, Pariksha mukh page 49 gatha 17-18.

According to Nyaay dipikaa, Abaadhit is also called shakya. One which can be proven without any inconsistency with valid type of knowledges - pramaanaadik gnaan- is called shakya. - possible. Yadi **ashakya (baadhit)** ko saadhya maanaa jaay to **agni mein anushnataa aadi bhi saadhya ho jaayegi.** If one takes inconsistency (baadhit) as the things to be achieved then one will end up accepting coolness (anushnataa) as the characteristics of fire. Saadhya has to be non bonded with anything else. It does not have to have any dependency on any thing else.

To believe the words have nature of inaudibility is directly contradicted - shabd ko ashraavanatva maannaa prayaksha baadhit hai.

Words to be considered as permanent is inferentially contradicted - shabd ko nitya maannaa anumaan baadhit hai.

The righteous nature to be considered as producing misery in next life is scripturally contradicted - dharma ko parlok mein dukdaayi maannaa aagam baadhit hai.

To say that “My mother is infertile woman” is self spoken words contradictoriness. - meri maataa vandhyaa hai eisaa kahnaa swa vachan baadhit hai.

If above three things are not understood then there are three faults as follow:

1: Anisht - non beneficial - it will give atiprasang dosh. fault of taking too much liberty beyond intimacy.

2: Prasiddh- manifested thing - anumaan vyarth ho jaayegaa. Inference will be useless.

3: Baadhit - inappropriate, inconsistent -Agni mein anushnataa aadi kaa dosh aayegaa - in the fire non warmth etc faults will occur.

Above three are saadhyaabhaas. - fallacy for things to be achieved. Because with these three fallacies can not become the subject of instrument for achieving ultimate goal.

Ref: Nyaay dipika and Pariksha mukh.

From a sign - ling- one ends up knowing the one which is having a sign - lingi. From knowing smoke(ling) one knows the fire (lingi). This is inference - anumaan.

For all practical purpose the pratignaa- provable proposition and hetu- reason and drastaant - example, make the inference known. For the person who is having less intellect, the application- upnaya and conclusion- nigaman are included. For example, on the hill there is fire (pratignaa). Why is there fire, because there is smoke. (hetu) With this knowledge our intention for inference is complete. If one is not clear of this facts, then he is given example - udaaharan. He is been said that as there is fire in the kitchen, because there is smoke, similar way there is fire on the mountain as there is smoke. This is udaaharan - example. Therefore the main thing in inference is pratignaa and hetu only, and one can add udaaharan if one is not able to understand it. Therefore with these two the inference part is done. Smart person understands with these two only and to some there is need for udaaharan.

To repeat the pratignaa is upnaya. To repeat the hetu is known as nigaman. Therefore in Jain Nyaay there are two divisions or five divisions considered for inference.

Inference: As such only 1:provable proposition (pratignaa - paksha) and 2:reason (hetu); are only two divisions of inference- anumaan.

Saankhya believe 1: provable proposition - paksha- pratignaa, 2: reason - hetu and 3: example - udaaharan; are three divisions of inferential knowledge.- anumaan pramaan.

Mimaansak believe 1: provable proposition - paksha- pratignaa, 2: reason - hetu, 3: example - udaaharan, and 4: application - upnaya; these four are part of inferential knowledge.- anumaan pramaan.

Naiyaayik believe 1: provable proposition - paksha- pratignaa, 2: reason - hetu, 3: example - udaaharan, 4: application - upnaya and 5: conclusion - nigaman; these five are parts of inferential knowledge- anumaan pramaan.

Inference:

1: Provable Proposition - pratignaa: Application of proposition is known as pratignaa- paksha.

Dharm ane dharmi na samudaay rup paksh ne kahevaane pratignaa kahe chhe. One who tells about the dharm - attribute (smoke) and dharmi- attributor (fire) which is present on the mountain- minor term, subject, (paksha) is known as provable proposition - pratignaa

Thesis to be proved. It is the first member of the five membered syllogism.(five members are pratignaa, hetu, drastaant, upnay and nigaman).

The premise, what is to be proved, in an inferential argument. Its purpose is to inform the other party of what is sought to be established and where: e.g. hill has fire.

Paksh naa prayog ne pratignaa kahe chhe.

Information provided for Paksha - minor term, subject, is known as provable proposition - pratignaa, the thesis to be proved.

What is Paksha: Saadhya dharm yukt dharmi ne paksh kahe chhe - The thing to be proved is known as saadhya. When it is present on the hill then the hill is the dharmi. Therefore hill is the probandum, subject or minor term. - paksha.

Jisko hum prasiddh karnaa chaahte hai usko paksh kahate hai. - one which we are trying to show is known as paksh. Fire is there on the hill, because there is smoke. Where is the smoke.? It is on the hill. Therefore hill's fire is subject that we want to prove. Fire is also present in the kitchen and on the hill but at present our subject - paksha is hill's fire. So we are not talking about fire present in the kitchen. We are talking the fire present on the hill. Therefore hill's fire is the paksha. Fire itself is not paksha but the hill' fire is our paksha. Kitchen's fire is not our paksha in this discussion.

There is presence of raag and therefore there is soul. One can argue that the siddh soul has no raag. For that person we can say that we are not talking about the siddh soul. We are talking about the transmigratory soul with the raag. So the transmigratory soul's raag becomes paksha. My paksh- subject- is transmigratory soul. By saying presence of raag I am not talking about siddh soul. My paksha is transmigratory soul

2: Reason - hetu, saadhan - To show the prosperity is known as hetu. saadhantaa batalaane ke liye panchami vibhakti rup se ling ke kahane ko hetu kahate hai. e.g. kyoki dhum vaalaa hai. Because it is with smoke. Hetu - middle term, reason- is also known as saadhan.

Cause, reason, probans, purpose, intention, one which has inherent relationship with the achievable object is known as hetu. Je saadhya saathe avinaabhaav pane nischit hoy tene hetu kahe chhe. saadhya vinaa na rahe te hetu kahevaay chhe. For example, because of fire there is smoke., saadhan (remedy performed to achieve desirable things,), one which has inherent relationship (avinaabhaavi sambandh) with saadhya (something attainable) is known as hetu. Hetu cannot be there without saadhya- some thing attainable. Hetu(middle term - smoke) has inherent relationship with saadhya (major term - fire).

Saadhya ko jo samarthan kartaa hai use hetu kahate hai. The one which justifies the saadhya - things to be accomplished- is known as hetu. For example this hill has fire. The smoke justifies the fire. So smoke is the reason - hetu. With seeing the smoke one makes inference about the fire. Samarthan hi hetu kaa vaastavik rup hai. Justification is the real nature of the purpose. There is presence of knowledge and therefore there is presence of soul. The knowledge is the hetu - reason for knowing the soul- the things to be established. - the major term.

Hetu - middle term is considered as backbone of the inference - Hetu e anumaan ni karod rajju chhe. The mountain is paksha (minor term) - some thing needs to be established on this mountain. The smoke is hetu - middle term - which has inherent relationship

with fire - saadhya - major term. So to establish the fire- major term, one needs middle term - smoke to establish paksha of mountain - the minor term. Therefore one establishes the fact that the mountain (paksha- minor term) has smoke (hetu- saadhan - middle term) and therefore there is fire (saadhya - major term). Therefore this mountain is with fire.- agni walla parvat. This fact makes difference from the fire of the kitchen - rasoi ghar waalaa agni.

Hetu is also known as middle term.

It is the reason or mark on the strength of which something is inferred.

It must fulfill five conditions in a valid inferential process:

- 1: There must exist the knowledge of the universal and invariable concomitance between the middle term (hetu) and the major term (saadhya).
 - 2: It must be observed as being necessarily and unconditionally present in the minor term (paksha).
 - 3: It must not be found where the major term (saadhya) is not present
 - 4: It must not be related to something absurd.
 - 5: It must not be contradicted by an equally strong middle term (hetu).
- 3: Example - drastaant. Vyaapti ko dikhalaate hue drastaant ke kahane ko udaaharan kahate hai. One which tells about an inherent relationship is known as an example. e.g. jo jo dhum vaalaa hai vah vah agni vaalaa hai. Wherever there is smoke there is fire. This is positive example - anvay drastaant. When an example is given with positive concomitance - anvaya vyaapti- then it is known as anvay drastaant. Jo Jo agni vaalaa nahi hotaa hai vah vah dhumvaalaa nahi hota hai. e.g. a pond. This is negative example - vyatirek drastaant. When an example is given with negative concomitance then it is known as negative example - vyatirek drastaant.
- 4: application, subsumptive correlation - upnaya. With the help of example, one repeats the paksha with hetu is known as application- upnaya. It shows similarity between two objects by illustration, subsumptive correlation; the application; One of the members of the five membered syllogism. It shows the reason (hetu), which is known

to be concomitant with the major term (saadhya), is present in the subject (paksha). e.g. the hill has smoke, which is invariably concomitant with fire. In the subject - paksha, minor term, hill - when one repeats the “means” - saadhan, middle term- smoke- then it is known as application - upnaya. Paksha mein saadhan ko duharaane ko upnay kahate hai. when one repeats the saadhan - middle term, smoke, in the minor term, paksha, then it is known as application - upnaya.

5: conclusion - nigaman. a logical conclusion; The last member of the five membered syllogism. It states the original thesis as having been proved; e.g. therefore the hill has fire. Hetu purvak paksh ko kahane ko nigaman kahate hai. To tell about the paksha (saadhya dharm yukt dharmi ko paksha kahate hai) along with hetu (reason, middle term, saadhan) is called conclusion(nigaman), e.g. because it has smoke, it is with fire. When one repeats the provable proposition - paksha - pratignaa, then it is called conclusion nigaman. Pratignaa ko doharaane ko nigaman kahate hai.

So to summarize inferential knowledge:

- This hill is with fire (provable proposition- pratignaa, paksha, minor term,),
- because there is smoke (reason - hetu, middle term),
- as there is smoke in kitchen because there is fire (example, udaaharan
- wherever there is no fire there is no smoke (negative concomitance, vyatirek vyaapti),
- for example, the pond (negative example, vyatirek drastaant),
- as there is smoke on the hill (application, upnaya),
- therefore there is fire on the hill (conclusion, nigman)

Types of inferential knowledge:

1: Pararth Anumaan: Knowledge through others: All of the above five things are part of paraarthaanumaan - inference through the help of articulated propositions for convincing others in a debate. With the help of direction given by someone, one gets the knowledge of the saadhya through saadhan is known as paraarthaanumaan. The teacher has seen the smoke and fire before. Now he sees the smoke on the hill and gives knowledge to student

about the relation of smoke and fire and therefore having presence of fire on the hill because there is presence of smoke on the hill. This is knowledge through others - paraarthaanumaan

2: For Swaarthaanumaan - knowledge through self. The characteristics of "inference - anumaaan" itself is the characteristics of knowledge through self-swaarthaanumaan.

It is been said before that through the "means- saadhan" one gets the knowledge of the "things to achieve - saadhya". This is the characteristics of "inference - anumaaan". This by itself is also known as "knowledge through self - swaarthaanumaan". Subjective inference (caused by perception of some means). Here one makes inference without any one's advise. He looks at the smoke and makes inference of fire by himself is known as swaarthaanumaan. Paropadesh ke abhaav mein bhi keval saadhan se saadhya ko jaankar jo gnaan dekhne wale ko utpann ho jaata hai use swaarthaanumaan kahate hei. inference for one's own sake.

In swaarthaanumaan there are only two parts: Paksha and hetu.

5: Aagam – scriptures:

With Trustworthy person's spoken words - aapt ke vachan, I have scriptural understanding and that is called aagam- scriptures. Aapt ke vachano se hone vaale arth (tatparya) gnaan ko aagam kahate hai. When one knows the things with the help of scriptures then it is called aagam. This is one of the part of scriptural knowledge – shrut gnaan. Jai scriptures have given the knowledge of the pure nature of the soul. One now knows it as it is, by studying the scripture and then gets engrossed in the true nature of the self. Therefore it is known as scriptural indirect knowledge.- aagam paroksha gnaan. In aagam pramaan one needs to know what is the meaning of some words. For that he has to have memory. Therefore in aagam pramaan one needs help of all the previous things like direct knowledge, memory, recognition, logic and inference. Aapt kise kahate hai? Who is called the trustworthy soul? Jo pratyaksha gnaan se samast padaartho ka gnaataa (sarvagna) hai aur param hitopadeshi hei, vah aapt hai. One who has knowledge of all the objects with his direct knowledge (experienced knowledge) and one who gives discourses for helping others is known as trustworthy soul - aapt. Arihants are aapt.

Therefore in above five pramaan one needs help of preceding one and therefore they all are called indirect knowledges.

Pramaanaabhaas - with wrong knowledge one can not make determination of a nature of a substance is known as pramaanaabhaas, pseudo organ of knowledge

Pramaanaabhaas - Fallacy of comprehensive knowledge:

स्वापूर्वार्थं व्यवशायात्मकम् ज्ञानं प्रमाणं

अपना और अपूर्वार्थ का निश्चयात्मक ज्ञान प्रमाण कहलाता है

श्री माणिक्यनन्दि स्वामी विचरित परीक्षा मुख शास्त्र

Chapter 1, sutra 1. Pariksha Mukh.

This definition of comprehensive knowledge has five parts to it:

Swa - knowledge of the self.

Apurvaarth - unprecedented knowledge of the substances present in the universe.

Vyavashaayatmak - knowledge has to be judgmental.

Gnaan - knowledge GNAAN is in itself the basis for integrity -

honesty - Gnaan hi praamaaniktaa kaa aadhaar honaa chaahiye.

Anything against this definition is **fallacy** of comprehensive knowledge.

So the fallacy of comprehensive knowledge is:

- 1: The knowledge which does not know the self is non self experienced knowledge - aswasamvidit. This knowledge does not make determination of the self.
- 2: The knowledge which was known in genuine form - yatharth gnaan - in the past and now to know the same knowledge again is known as perceived knowledge - gruhit gnaan. In this knowledge, there is no removal of ignorance and therefore it is fallacy of the comprehensive knowledge. Therefore continuous contemplation of knowledge - dhaaraavaahik gnaan is fallacy of comprehensive knowledge.
- 3: The knowledge with abstraction - vikalpaatmak gnaan is part of the comprehensive knowledge. When one believes - like Buddhist - that in liberated state there is absence of knowledge and that is why there is absence of abstraction - vikalpa, then it is the fallacy of comprehensive knowledge. Absence of abstraction - nirvikalpataa- is the fallacy of comprehensive knowledge. Nature of the knowledge is always with abstraction.
- 4: From certain perspectives even the knowledge with doubt, illusion and indecision is known as unprecedented knowledge - apurvaarth, but is not the judgmental knowledge - avyavashaayatmak gnaan. In judgmental knowledge - vyavashaayatmak gnaan - there is no doubt, illusion or indecision. Therefore knowledge with doubt, illusion and indecision is the fallacy of the comprehensive knowledge.

Pramaanaantar - another means of proof.

Pramaan Mimaanshaa - epistemology, description regarding seven naya, Theory of knowledge especially with regard to its methods, validity and scope.

Epistemology is the investigation offering what distinguishes justified belief from opinion

Pramaan saptabhangi – measure pertaining to seven combinations

Pramaan swarth/paraarth - valid knowledge own gauge/other gauge (criterion, means of estimating something.)

Pramaaniktaa – authenticity

Pramaataa – knower, learned one in subject matter, The soul is knower, doer and enjoyer illumines self and others, pramaan dwaaraa pramey ke gyaan ko praapt karne waalaa chetan purush.

Pramaatri - one who has a correct notion or idea, authority, performer of mental operation resulting in to true conception,

Pramatt - The passion karma and quasi passions karma that destroy the soul's 'passionless perfect conduct' (Yathakhyat charitra) are called the perfect conduct preventing passions and quasi passions karma. One with the fruition of these karma is known as being in pramatt state. negligent, careless; insolent; intoxicated. non vigilant of duties. To be non attentive in self.

Prameya– object to be known completely, subject envisaged in pramaan, to be ascertained or proved, provable, that of which a correct notion should be formed, an object of certain knowledge, thing to be proved or topic to be discussed.

Prameyakamalmaartand - the creation of this book is from Prabhaachandraachaarya (from 10th to 11th century). He did critics of the book of Maanikyanandi's Parikshaa mukh.

Prameyatva shakti - due to this power, the self gets illuminated within, aa shakti thi swa gneya janaay chhe. Every substance has its own prameyatva shakti and due this the self gets illuminated within. Soul has knowledge and that is why soul knows its prameyatva shakti. Every substance's power works for that particular substance only.

Pramiti - Results of authentic knowledge, pramaan phal, act of judging, gnapti, correct notion, right conception, knowledge gained or established by pramaan or proof, inference, analogy,

Pramitikaran - pramaan, authentic knowledge.

Pramod - joy, delight.

Pramod bhaavnaa - to be delighted witnessing some one's virtue

Pranaam - to bow down, bow down with bodily action, deh tho namavu te, In Namokaar mantra pranaam as well as vandan are included. see vandan too.

Pranav -the mystic syllable Om

Prapanchit - to describe in detail.

Praaptaay - one has already achieved the desired thing.

Praaptaye - wanting to achieve the desired thing.

Pranit - composed, compiled; prescribed; made, drawn up.

Pranidhaantaa - intense desire.

Prasaad - satisfaction, delight; favor, grace; cleanliness, purity; sweetmeat etc.

distributed at religious ceremony as gift from the deity, guru, etc; food offered to

deity and taken by devotees after worship or sacrifice; perspicuity, clearness of style.

Prasaadi - present given by deity or guru by way of blessing; grace; thrashing; food and other things offered to deity or guru.

Prasann - glad, delighted; satisfied; simple, easily understood; pure, clear, transparent, bright, free from blemish, correct.

Prasannataa - being delighted, satisfied, pleasure, gladness with a smiling face.

Prasaravu - to get diffuse, engrossed, spread, be diffused, vyaapi javu, vistaarvu,

Prashaanatta - serenity

Prasham - restraining the mind from passions and other evil tendencies, peace, pacification, calmness, destruction,

Prashaman - assuaging, alleviation, mitigation, repose, giving,

Prashamin - an ascetic, detached from house affairs.

Prashansaa - praise, eulogy

Prashasta - auspicious, excellent, commended, praised; praiseworthy; excellent; prescribed.

Prashasta dhyana - commendable meditation like dharma and shukla dhyana

Prashasta bhaav pooja - intense psychic worship.

Prashasta raag – raag for vitragta. Aprashasta raag mean raag for raag, devotion in prayer for lord, teacher and scriptures. woman, king, thief and food related gossips and having inclination of attachment for these things are known as prashasta raag.

Prashasti - praise, eulogy; poem or writing in praise of an object, benediction, prayer for good thing, small poem written in praise of any one.

Prashsy - प्रशस्य - worthy of praise, praise.

Prasiddh - famous, well-known; (of book). published, brought out, celebrated, adorned, well known, notorious, celebrated, become visible, brought to light, clear, manifest, apparent, evident, displayed, unfolded, discover, illuminated, enlightened, published, promulgated.

Prasidhhi – accomplished, success, attainment, fame; celebrity; publicity; advertising, renown fame, rumor, universally known

Pratap - power, prowess; grandeur, majesty; lustre; authority.

Prathamanyog - expositions related to mythology.

Pratibaddh - bound; hindered, obstructed; [math.] conjugate.

Pratibandh - hindrance, obstacle; objection; prohibition

Pratibhaa - shine up on, to come in sight, wise, intelligent.

Pratibhaas - manifest one's self, to shine, be brilliant, have a bright appearance, appearance, similitude, look like, To shine, be brilliant, appearance, all six substances of universe are illuminating in the knowledge mode is known as pratibhaas (gney is the eternal unique unchanging substance which is experienced in the knowledge mode is called gney- samaysar kalash 271), reflection, intuition,,

Pratibhaasana - appearing, appearance,

Pratibhaasit - seen as reflection, manifestation, expression, vyakt,

pratibhaasmaya - perceiving exactly like the object.

Pratibimb - reflected image, reflection; shade.

Pratibodh - awakening; knowledge, understanding; advice, instruction; reminding; recollection.

Pratibuddh - knowledgeable, learned person.

Pratichchhanda – echo.

Prati dhvani - echo

Pratighaat - pratichchhand, echo,

Pratignaa – promise, acknowledge, admit, confirm, assert, provable proposition, solemn declaration, resolution,

Dharm ane dharmi na samudaay rup paksh ne kahevaane pratignaa kahe chhe.

One who tells about the dharm (fire) and dharmi (mountain) is known as pratignaa.

Thesis to be proved. It is the first member of the five membered syllogism.(five members are pratignaa, hetu, drastaant, upnay and nigaman).

The premise, what is to be proved, in an inferential argument. Its purpose is to inform the other party of what is sought to be established and where: e.g. hill has fire.

Pratijivi gun - in some attributes there is either purity or impurity is known as Pratijivi gun. in attributes where there is audaayik or kshayik bhaav then it is known as pratijivi gun. They do not have kshayopshamic bhaav.

The 'non affirmative attributes' in a substance are known as pratijivi gun. e.g. non existence- naastitva, non form ness- amurtatva,, non consciousness- achetanatva, Unobstructiveness (Avyabadh), accommodativeness (Avgahanatva), constancy of individuality (Agurulaghutva), and subtleness (Sukshmatva), are some of the non-affirmative attributes of the soul. These attributes are found in the negative sense in a substance, and are called its 'non affirmative attributes'

Non destructive karma are not the instrumental cause for making destruction of modes of affirmative attributes of the soul but are the instrumental cause in destruction of the modes of the non affirmative attributes of the soul.

Pratikraman – ritualized repentance, Prati means to come kraman means back. to come back. To come back from deluded state to soul's true nature, to get engrossed in true nature of the self, to come back from sinful activities and to observe auspiciousness.

Five types:

1: Devsi - to perform at the end of the day, to repent sins performed during day.

2: Raaysi - to perform at the end of night, to repent sins performed at night

3: Paakhi - To perform at the end of fortnight to repent sins performed during 14 days.

4: Chaumasi - to perform at the end of four months, to repent sins performed during last four months

5: Samvatsari - to perform once a year to repent sins performed during that given year.

Pratikruti - likeness; copy.

Pratimaa - house holder's restraint conduct stages. They are eleven in numbers. House holders spiritual progress stages. They are eleven in numbers:

1: Faith stage of renunciation - Darshan pratimaa: He possesses perfect intelligence and has faith in Jainism principles. He has eight primary virtues of

the householders, like not to consume meat, honey, alcohol and five fig types of tree's fruits. He has given up affinity for these eight types of prohibited articles of food- abhakshaya food.

- 2: Vow stage of renunciation - Vrat pratimaa: He has accepted 12 partial vows of householders- they are five partial vows of non violence, non stealing, non lying, celibacy and non possessiveness. There are three supporting vows and four trainee's vows. He does not perform violence towards the mobile living beings - tras jiv ni hinsa nathi. He is further progressing in his spirituality.
- 3: Equanimity stage of renunciation - Saamaayik pratimaa: Three times a day for 48 minutes each, he goes in to equanimity stage and reflects up on his true nature of soul. He tries to increase his spirituality in this fashion.
- 4: Fasting regularly stage of renunciation- Paushadh upvas pratimaa: As a rule he performs fasting at least twice in fortnight in each lunar month. During this fasting he also remains in secluded place and passes his time like a monk.
- 5: Refraining from eating uncooked vegetables - Sachit tyaag pratimaa: At this stage, he gives up eating raw vegetables, and refrains from plucking fruits from a tree and the like. He further nourishes his soul.
- 6: Avoiding eating at night type of renunciation - Ratribhukt tyaag pratimaa: He does not consume any food or drinks after sunset.
- 7: Celibacy vow renunciation - Brahmcharya pratimaa: He observes celibacy completely. Here celibacy not only means avoiding sexual gesture but also he engrosses himself in the true nature of the self. Brahma means pure nature of self and charya means to get engrossed in it.
- 8: Abandonment of merely worldly engagements and occupations type of renunciation - aarambh tyaag pratimaa: He does not engages self in cooking or business.
- 9: Non possession type of renunciation - Parigrah tyaag pratimaa: He gives up his possessions of the worldly things. He keeps only one cloth to cover the body. He distributes his wealth etc to his heirs and trains himself in the manner of the monk.
- 10: Refraining from giving advise about family or business matters - Anumati tyaag pratimaa: He does not interfere in the household matters. He does not give any advise related to family or business matters.
- 11: Not to consume food specially made for him type of renunciation - Uddisht tyaag pratimaa: After renunciation of householder's life, retiring in to forrest and adopting the rules laid down for the guidance of ascetics. He is known as kshullak or elak. He is almost naked except for having a small loin cloth. He accepts food from householder, just like monk.

The householder who has entered 11th stage of renunciation is now ready to be entering in to asceticism stage.

1st to 6th stage householder is of lower quality - jaghanya-, 7th to 8th is medium - madhyam-, and 10-11th stage householder is supreme - uttam- shravak - type of householder.

Ref: Bruhad dravya sangrah pravachan part 2, by kanjiswami gatha 45, page 170.

Prati naaraayan - nine great personalities who are the enemy of naaraayaan They are:
Ashwagriv, Taarak, Merak, Madhu kaitabh, Nishumbh, Bali, Praharan, Raavan,
Jaraasangh

Pratiniyat - fixed, nischit, niyat.

Pratipaad - to set foot up on, resort to, to come back to ,meet with, find, obtain,,to
undertake, practice, perform, to become acquainted with

Pratipaadak - expounding; proving, establishing., elucidate

Pratipaadak –represent, expound, illuminator, causing to, obtain, giving, presenting to,
explaining, teaching, accomplishing, promoting, expounding; proving, establishing.

Pratipaadak vaakya - With some expectation the sentence is been said e.g. soul is with
knowledge, soul is transmigratory, soul is different from body therefore does not
perform the bodily function, soul is human being.- these sentences with certain
aspect let us know the nature of a substance, - in this example, it shows soul's
presence.

Pratipaadan – affirming, representing, expounding, proving, illuminating, giving,
granting, bestowing on,presenting to.bringing back, beginning, commencement,
pratipatti, proving by giving evidence, establishing; expounding; exposition.

Pratipaadya - that has to be expounded, proved or established, established, expounded

Pratipaadya vishay - The presence of a thing for which the sentence is spoken, for
example the pot of butter. Here the pot is the intended meaning of the sentence.
Butter present in a particular pot, here the intended meaning is the butter present
in a given pot.

Pratipaadya pratipaadak sambandh - established establishing relationship, Absolute
point is pratipaadya and conventional point is pratipaadak. That means
conventional point directs one to the absolute point of view. The subject matter of
absolute point of view is explained properly through conventional point of view.
One does not take the literal meaning of the conventional point but take the
intended meaning of the sentence. e.g. Give me medicine for headache means
give me medicine for taking away my headache. Soul has knowledge, faith and
conduct attributes. Here it means that soul is the indivisible substance which
includes infinite attributes like knowledge, faith, conduct. I am doing business. Here
it means that I am doing the inclination of attachment for doing business. I gave up
night time eating. Here it means that I do not have any inclination of attachment
for eating at night.

The conventional point of view will establish pratipaadya pratipaadak relationship
to absolute point of view. A point to note that lower form of conventional form does
not establish pratipaadya pratipaadak relationship with higher form of conventional
point of view.

Pratipaad - disintegrate, to loose, fall, counter fall.

Pratipaksha -opposite party; enemy, rival; [law] defendant

Pratipakshi - member of opposite party; defendant

Pratipanna - come up, resort to, go in to, approached, arrived, obtained, found, gained.
ascertained, understood,

Pratipatti - gaining, obtaining, acquiring, perception, observation, attainment,
knowledge, intellect, supposition,ascertain, statement, acceptance, pratipaadan,
acceptance, belief.

Pratishedh - prohibition, forbiddance.

Pratishthapan samiti – careful about disposal of excreta

Pratisthaa – installation ceremony for the idol, consecration festival, dedication ceremony.

Pratit – acknowledged, recognized, convinced of any thing, firmly resolved up on, trusting in, resolute.

Pratiti – ascertain, conviction, confident, faith, belief, anubhav ni dasha.

Pratiti – conviction, complete understanding, faith, belief, confidence. Nirvikalpa pratiti samyag darshan nu lakshan chhe, eklaa aatmaa ni pratiti e shradhdhaan nu lakshan chhe.

Pratitya - confirmation, experiment, Prativaadi - opponent,

Prativaadi - opponent.

Pratiyogi - complimentary, negative, antagonist, counterpart,

Pratyabhigyaan - recognition, “this is that only” recognition, soul substance is reason and the experience occurring in the mode is known as pratyabhigyan, as both the banks of the river is connected by bridge. and this is pratyabhigyan. kaaran kaarya ka jod rup gyaan, recognition, identification, Pratyabhigna, sangnaa and pratyavamarsh means pratyabhigyaan.

There are four parts to it:

1: ekatva - oneness: This is same as before. This has to be Devdatt only

2: Saadrashya - similar: this is similar to one I knew before. The roz is same as cow.

3: Vilakshan: different: this is different than what I knew from before. This buffalo is different than cow.

4: Prati yogi - counterpart: by looking at a tree, one remembers the general nature of the tree and now he ends up knowing that this is the tree.

Pratyaahaar - renunciation, tyaag, abstraction, control of senses by withdrawal of praan from them so that they do not follow nature of mind, to tell in short.

Pratyaakhanavarana kashaay- complete vow preventing toxic emotions, kashaay.

Pratyaksha – direct knowledge, perceptible, visible, perceptible, present before the eyes, clear, distinct, manifest, actual, real, direct perception,

Pratyaksha pramaan – acquiring direct knowledge with the support of one’s own soul i.e. atma na asraye. The knowledge which is clear, pure and transparent is known as pratyaksha pramaan. Vishad gnaan ne pramaan gnaan kahe chhe. The direct knowledge’s purity can be known with experience only. Pratyaksha pramaan ki nirmaltaa anubhav se jaani jaati hai.

Characteristics of pratyaksha pramaan: (According to Akalakdev):

The knowledge is clear- vishad and it is without following three faults like:

1: Non comprehensive fault– Avyapti.

2: The fault of including what is not intended to be included within a proposition – Ativyapti, and.

3: An improbable fault– Ashambhav.

Pratyaksha pramaan - direct cognition has two divisions:

1: Saamvyavahaarik Pratyaksha Pramaan – direct knowledge in conventional sense:

One which knows a thing clearly but partially with the help of senses and mind is known as saamvyavahaarik pratyaksha gnaan. For example, I did see clearly that person with my own eyes.

2:Paarmarthic pratyaksha – transcendental knowledge:

One, which knows the thing, clearly, without any help from instrumental cause is known as paarmarthic pratyaksha. For example, clairvoyance, telepathy and omniscient knowledge.

Pratyaakhyaan -resolution or determination for not committing faults, Renunciation of certain foods, indulgences or activities for a specified period

Pratyakhyan kashaya - obscuring passion in observing abstinent vows.

Pratyakhyan chatuska - a quartet related to passions.

Pratyakhyanavarniya karma prakruti - Karmic nature obscuring positive resolution.

Pratyakhyanavarniya kashaya - passion obscuring or causing destruction of complete right conduct.

Pratyaksha - direct knowledge, perceptible, visible,present, visible; clear; open; perceptible (by the senses, by the eye). n. sense perception.

Pratyaksha baadhit - refutable,

Pratyaksha pramaan - ocular, direct, proof, direct or immediate way of knowing, direct knowledge,

Pratyaksha pratibhaasmaya - directly perceiving the object the same way as it is.

Pratyaksha vaad - positivism.

Pratyavamarsh - pratyabhi gnaan, recognition,

Pratyaya - knowledge, cause, interrelation, causal, inflow, asrav, door of karmic influx, reason for karma bondage, asray, trust, confidence; conviction; cause; object; knowledge gained from direct experience; termination.

Pratyaya sthaan - situation causing for the karmic influx or inflow.

Pratyek vanaspati kaay- solitary plant souls.

Pratyupkaar -requit of obligation, good turn in return, return of obligation.

Pratyutpann - of present time, vartmaan kaal no. (atit - of past, anaagat - of future)

Prayat - attentive, self restraint.

Prayojak - occasioning, causing, effecting, leading to, inciting, stimulating, deputing, an employer, an author, a founder, an institutor, a money lender, legislator, an instigator.

Prayojan - purpose, object, motive, occasion, use, employment, application, aim, a means of attaining.

Prayojan vat- having or done with particular object, selfish, useful, serviceable, caused, produced.

Prayojya - a servant, an employee.

Prayojyataa - applicability, aptness, to be used or employed, to be practiced,

Prerit - inspired; promoted; urged; sent.

Pruthu - broad; extensive.

Pravachan bhakti -The worship of scriptures.

Pravachan vaatshalya - love and affection for one's brethren is similar to the tender love of the cow and her calf.

Pravachansaar - pra means great vachan means spoken words. saar means essence. Essence of spoken words of the omniscient lords. It is written by Aachaarya Kund kund and has 275 stanzas and its tikaa by Amrutchandra Aachaary and it is known as Tatva Pradipikaa. and Jaysen Aachaarya wrote tikaa and is known as Taatparya vrutti.

Pravartan - propagation; spread, Pravichaar - sexual desire,

Pravihaay - to discard

Pravrajyaa- complete renunciation of the world and its attachments; the fourth and last stage of life., sanyaas.

Pravrutt - current, prevailing; engaged inactivity; started ; set on foot, put in motion.

Pravrutti - implementation

Pravrutti vishay - conative object, ichchha vishay,

Pravrutti vishayak - conative,

Prayog - use, application; experiment, trial; tantric remedies such as performance (of worship), practice (of yoga etc.); performance (of drama); voice; law, rule.

Prayojak - one who yokes, manages or arranges; writer, author; entrepreneur.

Prayojana – motive, purpose, object, cause, aim, one which produces happiness and removes misery is known as prayojan, object, cause, opportunity, intension, reason; use; need, on purpose, a motive for discussion the point in question.

Prayojanvaan - purposefulness

Prayojanbhut - kaaranbhut, instrumental, forming the cause, causal, purposeful,

Preraka –that inspires, prompts, urges, causal

Preranaa -urging; inspiration; encouragement; order, command; secret prompting or advice.

Preshan - to delegate, to send some one.

prit - pleased, glad,

Priti - love, affection, pleasure, delight, gratification, contentment, favor, friendship

Pritikar- causing pleasure to honor,

Pritikaran - honor,

Proshadhopavaash vrat - Paushadh vrata, monkhood exposure vow,

Pruthak -separately, severally.

Pruththakaran - analysis; separating the constituent ingredients of a substance.

Pruthu - wide, broad, extensive,

Pruthubudhn - wide bottom,

Pudgal - matter, non living matter.

Pudgal paraavartan – matter cyclic change period

Pudgal parmaanu - indivisible particles of matter.

Pudgalollaas - mode of matter.

Pujaa - honor, respect, worship, reverence, veneration, homage to superiors, adoration of god.

Pujaa griha - house of worship, temple

Pujaa khand - house of worship, temple,

Pujaa vidhi - paying respect, showing homage,

Pujak - honoring, respecting, worshipping, a worshiper,

Pujanaa - reverencing, honoring, worship respect, attention, hospitable reception,
Pujaniya - to be revered, to be worshipped, venerable, honorable,
Pujita - honored, treated respectfully, worshipped, adored,
Pujya - honorable, righteous, virtuous, worthy, trustworthy, noble, reliable.
Pujyataa - venerableness, honorableness,
Pulaak muni - see muni. He does not have affinity for secondary virtues. He also has not perfected the primary vows.
Pungi fal - sopari,
Punit - pure, clean,
Punj - heap, mass, quantity, multitude, numbers.
Punya bhaav - soul's auspicious manifestation of consciousness, wholesome, auspicious dispositions
Purandari - wife of indra, indraani,
Purnaanand - full of super sensuous bliss, god,
Purnataa - completeness, perfect, completeness; whole; finished.
Purush - spirit, individual soul. one of two basic categories of sankhya system. It is pure consciousness, unattached and unrelated to anything. It is non active, unchanging, eternal, and pure
Purushaartha - perseverance, effort, vitality, personal efforts, Please also see the table at the end of the dictionary.
Purusottam - Tirthankar bhagwan.- best among all living beings.
Purva – most ancient Jaina writings. There are 14 purvas. They are as follow:
1:Utpaad Purva- utpaad vyay dhrovyay
2:Agraayani purva – sunaya durnaya
3:Viryaanuvaaad purva – dravya guna paryaay
4:Asti Naasti pravaad purva – sapta bhangi
5:Aatma gnaan pravaad purva – 8 division of knowledge
6:Satya pravaad purva – 12 languages and 10 parts of truth.
7:Aatma pravaad purva – nature of soul and 6 types of living beings.
8:Karma pravaad purva – nature and types of karma
9:Pratyakhaayan purva – vrat niyam tap pratikarman etc.
10:Vidyaanuvaaad purva – Possesion of all vidyaa
11:Kalyaanuvaaad purva – 63 salaakaa purush and kalyanak of all tirthankars
12:Praanpravaad purva – astaang aayurved and praanaayam etc
13:Kriyaavishaal purva – Nrutya, shastra sangit vyaakaran
14:Trailokya bindu purva – Nature of three worlds.
Purvaahn - first part of the day, time between 48 minutes after sunrise to 48 minutes prior to noon. This is also known as gausargik. (see kaalaachaar for further details)
Purvak -with, accompanied by (at end of compd.).
Purvavat anumaan - like the previous one. It proceeds from a perceived cause to an unperceived effect, e.g. the inference of rain from the perception of dark heavy clouds. It is based on the observed concomitance of the specific major term (saadhya) and middle term (hetu). (वेदांत) ज्यां कारणारूपे लिङ्ग वडे कार्यरूप

સાધ્યની અનુમતિ થાય તે અનુમાન. જેમ મેઘની ઘટાવિશેષ વડે વરસાદનું અનુમાન થાય છે, તેમાં તે કાર્ય છે અને મેઘોની ઘટા વિશેષ કારણ છે. કેટલાક ગ્રંથકારો પૂર્વ શબ્દનો અર્થ અન્વયવ્યાસિ કરે છે. તે અન્વયવ્યાસિવાયું જે કેવલાન્વયિ અનુમાન તેને પૂર્વવત્ કહે છે. -વધુ ઉપયોગ(૧) પૂર્વવત્, (૨) શેષવત્ (૩) સામન્વયતોદ્ઘ એ ત્રણ પ્રકારનાં અનુમાન છે. કારણરૂપ હેતુથી કાર્યનું અનુમાન કર તે પૂર્વવત્ કહેવાય. જેમકે, આકાશમાં વાદળાનો ઘટાટોપ જોઈ વૃષ્ટિનું અનુમાન કરવું તે પૂર્વવત્ અનુમાન કહેવાય. - સાંખ્યદર્શન
Pushti - nourishment; support; encouragement; help, assistance; God's grace.

R1

Raag – feelings, passions, affection, desire, inclination of attachment.
Raag kriyaa - activities of the inclination of attachment.
Raagi -attached to, taking delight in, worldly pleasures; loving; amorous; angry, passionate, impassioned, full of feelings,
Raagi jiv - emotional living being, passionate living being, transmigratory soul.
Raahu - one of the nine planets according to mythology; demon supposed to swallow the sun or the moon and thus cause an eclipse; troublesome person; ascending node.
Raaj -rule, reign; govern; control.
Rachanaa - arrangement; composition; construction.
Rahashya- secret.
Rajas - activity (sankhya), stimulating, mobile, pain, and action. energy, passion,
Rakshak - protecting, who protects. m. protector
Rakshan - protection; guarding; defense.
Rakt - attached to, red,
Ramak - lover, ending of life, till the last breath, playful,
Ramantaa - playing with intensity, engrossment, magnataa, happiness, being delighted,
Rampaatra - kind of drinking vessel or cup.
Ras - juice (of fruits); sap (in plants); water, liquid; liquor, drink; taste, flavour; object of taste; taste or inclination for a thing, liking; desire; love affection; pleasure, delight; charm; concern; interest; emotion, pathos, feeling; one of the nine rasas or sentiments; first of the seven dhatus or constituents of the body; pertinacity; superiority; essence; gain; profit; molten metal; mercury; calx of mercury etc.
Ratnaakar -mine of jewels; sea, ocean.
Ratna - precious stone; gem, jewel; the best thing or specimen of its kind; each one of the fourteen things that came out of the ocean when it was churned; jewel among men.
Ratna chintaamani – desire-fulfilling jewel
Ratna jadit - set with jewels.
Ratnamaalaa - necklace of precious stones.
Ratnatraya- triple gems of faith, knowledge and the conduct.
Rati - attachment, love; affection; joy; sexual pleasure sexual union, copulation; goddess of love, with of Kama or Cupid.
Ratnaakar -mine of jewels; sea, ocean.
Raudhik Shabd: दर्शन शब्द सामान्य अवलोकन के रूप में उपयोग होता है तो यह यौगिक शब्द है।
दर्शन शब्द को श्रद्धा के रूप में उपयोग करना वह रूढ़ है, तो उसे रौढ़ीक शब्द कहेंगे।
क्योंकि दर्शन शब्द श्रद्धा के रूप में हो गया है इस लिए रौढ़ीक कहा जाएगा। सच्चा यौगिक अर्थ से तो सामान्य अवलोकन के रूप में ही उपयोग होता है। (see further on yaugik and yog rudh shabd). The word is used in conventional way even though its grammatical meaning is some what different is known as raudhik shabd.
Rechak - purgative; breathing out. m. exhalation; emission of breath.
Riddhi - prosperity, wealth, riches
Riddhi siddhi - prosperity and achievement; the two wives of God Ganesha, the remover of obstacles.

Righteous - virtuous

Rishi - seer person to whom new philosophy or knowledge is revealed; sage; saint

Roudra - violent, fearsome.

Roudra dhyaan - violent meditation.

Roudra Dhyaan - cruel concentration, involvement in cruel thoughts.

Roz - kind of wild animal akin to horse, nil gaay,

Ruchi - taste, liking; desire, hunger, spiritual attachment, devotion, interest.

Ruddhi - growth, prosperity, rise; elevation, exaltation; accomplishment; Lakshmi;

Parvati., Due to intense austerity in some of the monks special types of powers are obtained. They are seven types: 1: Buddhi,- knowledge, 2: Vikriyaa- vaikriy body related, 3: tap ruddhi - Capacity to do intense austerity. Chaaan ruddhi - capacity to walk in the sky, ruddhi obtained by austerity etc conduct. He can walk four finger breadth above ground. 4: Bal ruddhi - extra ordinary powers of mind, speech and bodily action. 5: Aushadh ruddhi - capacity to cure incurable disease type of excellency. 6: Ras ruddhi - The spoken words end up doing the same. e.g. kill your self and the person gets killed etc. 7: Kshetra ruddhi - area capacity. Here this excellency occurs due to kshayopsham of labhaantaraay karma. With this ruddhi, even in the smallest area many living beings will be able to occupy the space.

(ref: Ruddhi from Jainendra Siddhant Kosh Part 1, page446)

Rujusutra naya - Stand point of momentariness, straight - direct view point, ye naya param paryaayaarthic naya hai. Vah bhut bhavishya ke sparsh se rahit suddh keval vartmaan kaalin vastu swarup ko vishay kartaa hai. This partial point of view is best modal perspective. It's subject is only present state and ignores the past and future state.

Rukh - dwesh, aversion

Ruksha -dry, arid; uninteresting, boring; not buttered or greased; hard.

Rupaatit Dhyaan - One meditates on the nature of the bodiless, formless, consciousness with bliss natured, eternal liberated souls. The result is that one is getting engrossed in the true nature of the liberated souls. The meditation, the subject of meditation and meditator - dhyaan, dhyey and dhyaataa become one entity. It is also known as samarasi bhaav - supreme temperament.

Rup - features, appearance, mode, form, shape; beauty, handsome form; costume; make-up; kind of drama; inflected form of noun or very. a. similar, having the form of, visual form,

Rupasth Dhyaan - One meditates on the Omniscient lord with His body. HE has peace on HIS face and all passions are gone. One meditates on the nature of the Omniscient Lord sitting in the samosaran - Omniscient's preaching hall - with asht praatihaarya - eight auspicious symbols. When one meditates on the nature of the Omniscient Lord who is without any altered inclinations of infatuation, attachment and aversion.

The result is that aspirant soul gets engrossed in the nature of the Omniscient Lord.

Rupi - form ness. of or having the form of.

Rupu - silver

Rushi - seer person to whom new philosophy or knowledge is revealed; sage; saint

S1

Saadhaaran - ordinary, belonging to many, common to many, alike, similar, universal,
Saadhaaran dharma - universal duties; non injury, truth, non stealing, self control,
forbearance, straightness, and charity, common property found in subject of
comparison and standard of comparison in the form of quality and action,

Saadhaaran vanaspati kaay - common body plant souls.

Saadhaaranya - commonness, simplicity, devoid of particular authority,

Saadhak– enlightened person, spiritual person, that accomplishes, effects of brings
about; that is instrumental, conducive to, or productive of; winning over or
prevailing upon god, evil spirit, etc. m. one who accomplishes; one going
through a discipline for attaining moksha (emancipation); accomplice, param
tatva ni praapti maate yatna karnaar purush, one who is putting his all efforts to
achieve ultimate reality, practicing penance, accomplishing, skillful,

Saadhak – spiritual person, worshiper, achiever, aspirant soul,

Saadhak dashaa – spiritual person's enlightened state

Saadhaktaa - efficiency.

Saadhaktam - exquisite efficiency, exquisite instrument,

Saadhaktar - moderate efficiency, moderate instrument,

Saadhanaa - worship, adoration, self mortification, study of soul, striving towards end
or accomplishment, accomplishing, achieving; efforts of activity necessary to
achieve or accomplish an object; discipline for the attainment of moksha
(emancipation), conciliation, propitiation, method of obtaining desirable
thing, isht praapt karvaa mate ni kriya, the process of obtaining desirable
thing., act of accomplishing, taking action, completion, means, efficient cause,
instrument, a reason origination premise leading to a conclusion, middle form or
hetu in a syllogism, penance, deliverance, subduing by charms or magic,

Saadhan - means, resources, accomplishing, achieving; instrument, implement,
tool; materials; resources; remedy; contrivance; discipline necessary for
attainment of God; [logic] the middle term in a syllogism; processing of

metals for medicinal or alchemical purposes, upkaran, helping, assisting; apparatus in a laboratory; instrument, implement, tool, isht siddhi maate jaruri tap sanyam bhakti vagere te te upaay, remedy performed to achieve desirable things, jene saadhya saathe avinaabhaav sambandh chhe te saadhan kahevaay chhe. one which has inherent relationship with the saadhya is known as saadhan. Smoke is saadhan- means, cause - for fire which is saadhya - object to be achieved.

Self effort, spiritual discipline.

Kaarya aadi naa sampaadana maa nimitbhut kriyaa, hetu, upaay, aadi saadhan kahevaay chhe, For example: mrutyu samaye aahaar ke man vachan kaayaa naa vyaapaar no tyaaag karine aatma suddhi karvi te saadhan chhe. self effort, spiritual discipline, means, In jainism it is the triple gem of right faith, knowledge and conduct. leading to a goal, accomplishing, effecting, the one which is helpful in conducting an act.

Saadhan hetu - means, resources.

Saadhan saadhya bhaav - relation related to means and goal. For example, conventional right faith ends up with absolute faith. Here conventional faith is saadhan and absolute faith is saadhya.

Saadhan sampann - having (abundant) means or resources; wealthy; prosperous,

Saadhan swabhaav - nature of efficiency

Saadhantaa - condition of having prosperity,

Saadharmi - coreligionist, having the same properties; following the same religion.

Saadhvu - siddh karvu, saabit karvu, praapt karvu, to achieve,

Saadharmi - having the same properties; following the same religion. m. co-religionist.

Saadharmya - parallelism, means showing some existence,

Saadharmya udaaharan - smoke showing existence of fire, an example of means with its relative objects.

Saadhit - accomplished, humbled, punished or caused to play, controlled, killed,

Saadhisthaan - inclusive of receptacles; according to yoga, these six wheels (chakra) in the body beginning from anus up to head; the wheel existing in anus is known as mulaadhistaan,

Saadhu – monk

Saadhyaabhaav - absence of an object to accomplish, absence of major term, absence of man to overcome,

Saadhya - attainable, capable of being done or accomplished; (of disease) curable. n. object to be attained; thing to be proved. isht abaadhit ane asiddh ne saadhya kahe chhe, siddh karvaano vishay ke vastu te saadhya chhe.

Isht - beneficial - means beneficial to self. This is from proponent perspective - vaadi ni apexaa e. Jis vastu ko vaadi siddh nahi karnaa chaahata hai use anisht kahaa jaata hai. If proponent does not want to fulfill the thing then it is known as anisht. If one believes anisht as saadhya then there is the fault of taking too much liberty beyond intimacy.

anisht ne saadhya maane to atiprasang no dosh aave chhe.

In Nyaay dipikaa it is also called abhipret. Abhipret means meant, intended; desired, wished; accepted, approved. It means that it is desirable for proponent to prove. Abhipret vah hai jo vaadi ko siddh karane ke liye abhimat hai.

Asiddh - unestablished reason - The thing does not need to be proven if there is no sanshay, viparyay or anavadhyas. Only if there is some sansay, viparyay or anavadhyas then the thing needs to be proven. This is the nature of word asiddh. Sansay, viparyay aur anadhyavashay padartho ki saadhyataa saabit karne ke liye saadhya ke lakshan mein asiddh pad diyaa gayaa hai.- to prove a substance in which there is suspicion, indecision and inconclusiveness present then to prove the substance there is asiddh characteristics inserted in saadhya. If one believes accomplished thing - prasiddh- to be saadhya then inference will be useless. Because for accomplishing the achievable thing, one does inference. So prasiddh is the fault.- kaaran ke saadhya ni siddhi maate anumaan karvaamaa aave chhe. So for saadhya, the asiddh -unestablished reasoning is the characteristic.

In Nyaay Dipikaa it is also known as aprasiddh. Aprasiddh voh hai jo sandehaadik se yukt hone se anisshit hai- The thing is unknown when there is uncertainty due to suspicious etc types of faults. (sansay, viparyay and anandhyavashaay types of faults.)

Jo prasiddh ko saadhya maanaa jaay to anumaan vyarth ho jaayegaa, kyoki saadhya ki siddhi ke liye anumaan kiya jaata hai.

If one thinks that the thing which is published is to be achieved then there will be no need for inference, as the inference is used only for fulfillment of the things to be achieved.

Abaadhit - non contradicted - pratyakshaadik pramaan thi abadhit hovaathi siddh thai shake chhe (baadhit padartho no saadhya panaa ma nishedh karva maate) te abaadhit lakshan chhe. One which can be proven by having it to be unobstructed from direct etc pramaan gnaan is called abaadhit. If one believes that obstructiveness is also the nature of saadhya then one has to believe the non warmth also to be the characteristics of fire. But it is not true. So abaadhit is the nature of the saadhya.

Ref: Nyay dipika third section page 185 hindi, Pariksha mukh page 49 gatha 17-18.

According to Nyaay dipikaa, Abaadhit is also called shakya. One which can be proven without any inconsistency with direct and indirect organ of knowledge - pramaanaadik gnaan- is called shakya. - possible. Yaadi ashakya (baadhit) ko saadhya maanaa jaay to agni mein anushnataa aadi bhi saadhya ho jaayegi. If one takes inconsistency (baadhi) as the things to be achieved then one will end up accepting coolness (anushnataa) as the characteristics of fire.

Saadhya - to be inferred, feasible, curable, accomplishment, perfection, the thing to be proved or established the matter at issue, to be done over, to be accomplished, to be cultivated, to be perfected, conquerable, to be accomplished, to be fulfilled, goal, to be achieved, something attainable, for a proponent, the desired thing -isht- is from proponent perspectives.

The subject, The probandum, that which is to be proved, The major term, There are three characteristics of Saadhya:

- 1: Isht - Abhipret - beneficial
- 2: Asiddh - Aprasiddh - unestablished reason
- 3: Abaadhit - Shakya - non contradicted.

If above three things are not understood then there are three faults as follow:

- 1: Anisht - it will give atiprasang dosh. fault of taking too much liberty beyond intimacy.
- 2: Prasiddh - anumaan vyarth ho jaayegaa. Inference will be useless.
- 3: Baadhit - Agni mein anushnataa aadi kaa dosh aayegaa - in the fire non warmth etc faults will occur.

Above three are saadhyaabhaas. - fallacy for things to be achieved.

Because with these three can not become the subject for becoming instrument for achieving ultimate goal.

Ref: Nyaay dipika and Pariksha mukh.

Saadhyapaad - judgement, decision,

Saadhyasam - Both the reason and subject are unproved and yet to be proved.

Saadrasa- of same kind, saman, ek jaati ke, samaanpanu.

Saadi - sa aadi, will be created, will be born.

Saadi anant - will be born but without any end.

Saadi saant - will be born and will have an end

Saadrashya astitva - eternal existence of all six substances of the universe together, all substances of the universe have same eternal existence.

Saadrashya - similarity, resemblance, likeness.

Saagaar - householder, lay follower.

Saagaropam – measure of innumerable years.

Saakaar – determinate, materialized, with details, with shape, knowledge, that has a form or shape; incarnate.

Saakaar upyog – 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, conscious knowledge (sensory, scriptural, clairvoyance, telepathic etc), vishesh upyog

Saakalya - totality, completeness, entireness, whole,

Saakshaat – really, clearly, openly, actually, visibly, directly, before the very eyes, in the presence of; in person, incarnate, from all angles, sarva prakaare,

Saakshat suddha nischaya naya - A view point believing in complete pure soul

Saakshi - witness, eye-witness; the soul (as seer). f. testimony, evidence

Saamaachaari - to meet each other, duty of the monk.

Saamaanya – indiscriminate, general essence, generality, universal, general, eternal soul substance and to lean against it is samanya.- trikali ane tenu avalamban levu te samanya chhe-(kanjiswami lect 19th samaysar gatha 204), eternal existence without any changes is saamaanya, asti tarike badalyaa vinaanu kaayam rahenaaru tatva te saamaanya - Pravachansaar pravachan gatha 114 Gurudev's lecture.

Saamaanya visheshaatmak- common substances with different forms.

Saamaanyatodrast - inference based on non causal uniformity, e.g. when one sees animal with horns, then one infers that it must possess cloven hoofs. It gives knowledge of an imperceptible or unperceived object. It is based , not upon a

relation of causality, but upon the fact that the means and the end are always found together.

(વેદાંત) જેમાં કાર્યરૂપલિંગ નથી તેમ કારણરૂપલિંગ પણ નથી, પણ તે કાર્ય કારણથી ભિન્ન લિંગ હોય છે તે અનુમાન. જેમકે, આ પદાર્થ દ્રવ્ય છે, પૃથ્વી છે તેથી આ અનુમાનમાં પૃથ્વીત્વરૂપ હેતુ વડે દ્રવ્યરૂપ સાધ્યની સિદ્ધિ કરી છે. તેમાં પૃથ્વીત્વ જાતિરૂપલિંગ દ્રવ્યત્વ જાતિરૂપ સાધ્યનું કાર્ય પણ નથી, તેમ કારણ પણ નથી. માટે એ અનુમાન સામાન્યતોદૃષ્ટ કહેવાય છે. કોઈક ગ્રંથકાર તો એમ કહે છે કે, જે અનુમાનમાં અન્વય વ્યાપ્તિ તથા વ્યતિરેક વ્યાપ્તિ બંને હોય છે એવું અન્વય વ્યતિરેક અનુમાન તે સામાન્યતોદૃષ્ટ કહેવાય છે.

જેમકે, પર્વત વહિવાળો છે. ધુમાડાવાળો હોવાથી અન્વય વ્યતિરેક અનુમાનને સામાન્યતોદૃષ્ટ અનુમાન કહેવું.

-વધુ

ઉપયોગપૂર્વવત્, શેષવત્ અને સામાન્યતોદૃષ્ટ એ ત્રણ પ્રકારનાં અનુમાનો છે. કાર્યકારણથી ભિન્ન હેતુથી જે અનુમાન કરવું તે સામાન્યતોદૃષ્ટ અનુમાન કહેવાય છે. જેમકે, પવનથી આવેલા ચંપકના ફૂલનાં રજકણોમાં ગંધહેતુથી રૂપનું અનુમાન કરવું તે સામાન્યતોદૃષ્ટમનુમાન કહેવાય. - સાંખ્યદર્શન

Saamaayik - sam means without attachment and aversion- equanimity state. aya means the rise of path to moksha-moksha marg no laabh. and eek means thought activity-bhaav... That means saamaayik means the one with which, one gets benefit of rise of thought activity towards the path of liberation, one gives up all five sinful acts for a prescribed time is known as saamaayik.

Saamaayik vrata – equanimity vow

Saamagri - means and materials required for use; the various items of prasada offered to deity.

Saamarthya – strength, capacity, ability, capability.

Saamarthya yog - yog by exertion, here saadhak achieves such immense capacity that he can reach the goal in no time. He gains the insight which sheds new light on even the scriptures and illuminates his path for the vitaragi bhaav.

Saamparaayik - mundane inflow, passionful influx

Saamparaayik aashrav - passionful influx

Saamparaayik bandhak - those bound with passionful influx.

Saampradaayiktaa - communal.

Saamrajya - empire; imperial sway or domination.

Saamvyavahaarik - empirical,

Saamvyavahaarik pratyaksha - Direct knowledge in conventional sense, right sensual perception. Partial proper knowledge of a given substance acquired with the help of senses and mind is called direct knowledge in the conventional

sense (Samvyavaharik pratyaksha). empirical direct knowledge, sense perception, knowledge due to sense organs and mind, With the help of senses and mind one has clear knowledge of a thing is known as saamvyavahaarik pratyaksha. This is a division of mati gnaan- perceptual knowledge. With this, one the activity or quietude (pravrutti ane nivrutti) type of conventional things keeps going and that is why is given adjective of Saamvyavahaarik. There is also some clarity and that is why name pratyaksha is given. In fact as it is part of mati gnaan, it is indirect- paroxa only. (pariksha mukh page 35).

Saamya - passionless state,

Saandra - regular, solid, smooth, beautiful.

Saankhya - one of the six philosophies. there are 25 elements: 1: purush, 2: prakruti, 3: buddhi- mahat, 4: ahankaar, 5-10: five senses and mind 11-15: five karmendriya: mukh haath, pag, mal dwar, jananendriya, 16-20: five tanmaatras: sabd, sparsh, rup, ras, gandh, 21-25 five mahaabhut: aakaash, vaayu, agni, jal, pruthvi.

Saannipaatik bhaav - Sam+ni+patt = sambandit- related. This is not an independent inclination of the soul. Actually there are only five bhaav are described in scripture. - Audayik, Aupshamik, Kshaayopshamik, Kshaayik and Paarinaamic bhaav. When there is permutation combination of any of these five bhaavs then it is known as Saannipaatik Bhaav.

E.g.:

Two combinations- audayik and audayik- human being and anger. audayik and aupshamic- human being and upshaant anger. There are possibly 25 such combinations are there.

Three combinations: audayik aupshamic and paarinaamic- manushya, upshaant moha and jiv., audayik kshaayik and kshaayopshamic - manushya, kshin kshaay and shrut gnaani. kshaayi, kshaayopshamic and paarinaamic- kshin mom, panchendriya and bhavya. Audayik, kshaayik and paarinaamic - manushya, kshaayik samyag drasti and jiv. There are 10 such combinations are there.

Four combinations: audayik, kshaayik, kshaayopshamic, and paarinaamic - manushya, kshin kshaay, matignaani, and bhavya. There are five such divisions are noted.

Five combinations: All five bhaavs present. only one such combination is present. That is: manushya, upshant mom, kshaayik samyag drasti, panchendriya jiv.

Ref: Raj Vartik 2/7/22/114/13.

Saant - will be destroyed, will cease to exist, disappear.

Saapexa – relativistic, comparative, dependence,

Saapextaa - Relativity, In a substance there are infinite virtues - dharma. To know a particular virtue of a substance, one makes it the primary one and rest are made secondary in spoken words. To make a particular virtue as primary is known as saapextaa.

Saapexa dharma - relative properties in matters.

Saapexa drasti - relative perception.

Saapexa naya - a stand point related to relativity.

Saapexatva – relativism, with reference.

Saanshayik mithyaatva – wrong belief due to doubtful state of mind, a doubtful state or confusion, a kind of wrong belief. Saar - supreme most.

Saarthak - successful, fulfilled. n. accomplishment. fulfillment.

Saasnaa - dewlap, skin hanging from neck of the cow.

Saat bhay -fear relating to this life- ihlok, fear of the future life - parlok, fear of being without protection - arakshaa, fear of disclosure of what is kept in secret - agupti, fear of pain- vedanaa, fear of accident- akashmaat, and fear of death- mrutyu.

Saatishaya - one with excellences, best.

Saatishaya apramat - saint rising on the 2nd substage of 7 th stage of spiritual development.

Saatishay kevali - kevali with 25 atishaya-excellences.

Saatishaya mithyadrasti - wrong believer who is going to attain right belief.

Saatvik - true, genuine, essential, honest, natural, natural indication of feelings,

Saavadya - affinity for worldly activity, Violent activities of the mind, speech and action is known as saavadya.

Sabhyataa -politeness, civility; good behavior; culture; civilization.

Sad bhut=Pure synthetic, yatharth, vyaajbi,accordant with reality, confirmable to truth, true meaning, genuine, right, real, original

Sadaachar - moral conduct.

Sadaarchan -good conduct or behavior, to regularly worship omniscient lord with 8 auspicious substances. It is also known as sadaarchan

Sadbhaav – existence, positive aspect, being.

Sadbhaav sambaddh - related to the eternal existence of a substance.

Sadbhaav utpaad - origination from eternal substance, origination from real entity.

Sadbhut - differentiation between virtues and virtuous, pure synthetic, real, true.

Sadbhut vyavahaar naya – pure synthetic practical point of view, Empirical point of view differentiating between virtues and virtuous one, to make division in one undivided thing (e.g. in substance to make division from modal as well as from attribute perspectives) is known as sadbhut vyavahaar naya.

1: These properties are real present in the substance and therefore it is sadbhut

2: To make division in indivisible substance is vyavahaar

3: It is the part of the right scriptural knowledge in the form of division and therefore it is naya. भेद रूप अंश को श्रुत ज्ञान के अंश नय द्वारा जाना गया है

Sadguru - One who follows the scriptures, and also follows the pathway shown by Omniscient Lord is known as sad guru. (ref: Shrimad Rajchandra Vachanaamrut page 761)

Sadaiva - always, ever; invariably.

Sadrashya - Considering from universal power, of the same kind, sameness, similar, same,

Sadrashya ektava upchaar - a type of conventional or figurative usage of sameness for different things having similarity for example to say that this is cow and that one was also cow.

Sadrash utpaad - unchangeable property of any substance for example changing pattern of the fire remains hot all the time or the soul's knowledge mode remains as it is in all the conditions.

Sagun - possessed of qualities or attributes; having form etc.; virtuous, gunaatmak, gunrup,

Sahbhaav - synchronous occurrence,

Sahbhaavi - simultaneous or intrinsic aspect.

Sahachar - going or associating with, associate, companion, constancy
occurrent, accompanying, companion, friend.

Sahaj - natural, simple.

Sahaj - born together; born with, natural innate, inherent; easy; without any particular reason; casually; naturally; easily, Sah means together, and j mean born. born to gather is sahaj. To have Vitragtaa with 4,5, or 6th spiritual development stage and to have associated conduct is known as sahaj, Sahaj means swaabhaavik and that is always beautiful.

Sahajaanand - having natural, innate, joy. m. natural, spiritual, joy; Swami

Sahajananda, founder of the Swaminarayan sect.

Sahajbuddhi - instinct.

Sahaj dukh - natural trouble or pain

Sahaj mal - inclination of attachment and aversion type of soul's filth (yog darshan)

Sahaj spasht - inherently distinct.

Sahakaari - a cause related to co operation, co operative auxiliary cause, co-operating; co-operative. co-operator.

Sahan- bearing, suffering; endurance

Sahan shakti -power of endurance; capacity for patience

Sahanshilataa -tolerance; patience

Sahasaakaar - during resolution- pachchakhaan-If there is accidental ingestion i.e. rain water falling in the mouth, or drops of butter milk falling on tongue during breaking of yogurt etc types of faults.

Sahetuk - determined by condition.

Sahkaaripanaa - auxiliary condition

Sahishnu - patient; forbearing; tolerant.

Sahishnutaa - tolerance, endurance, sahan shakti,

Sail - mountain

Saiyam – abstinence, restraints, mortification

Saiyam bhaava – restraintful temperament.

Saiyam labdhi – attainment of restraint

Saiyog – association, joining together, combination, contact

Sajaatiya – belonging to the same class, caste, family or kind.

Sajjan - good man, gentleman

Sakalaadeshi -complete form of a given substance

Sakal – whole, complete, entire, all, with body.

Sakal chaaritra – conduct devoid of all attachment and possessions- charitra of muniraj

Sakal parmaatmaa – the supreme soul with the body, Body of omniscient where there is no destructive karma and the body is made up of best material particles - param audaarik sharir

Sakal pratyaksha – omniscience knowledge, supreme knowledge, perfect perception.

Sakal त्याग – renunciation of all five kinds of sins.

Sakaam nirjaraa – premature disintegration of karma, avipak nirjara, voluntary shedding of karma

Sakshaatkaar – self realization, direct experience, intuitive perception.

Sallekhanaa– passionless end, voluntary renunciation of body, ritualized death, procedure of physical mortification for holy death, making the physical body and the internal passion emancipated by abandoning their source gradually at the approach of the death.

Salya - thorn. three types-mithyaatva, maayaa and nidaan.

Sam - pratyaksh, perceptible, direct,

Samachaturastha sansthan – perfect symmetrical body

Samaadhaan -settlement (of dispute); solution (of intricate problem); satisfaction, contentment; meditation, samadhi, complete absorption of thought into a single object of meditation, viz. the Supreme Spirit.

Samaadhi - concentration of thoughts, abstract meditation, intense contemplation, samaadhi means not to get engrossed in alien things and to get stabilized in his internal state and to experience the peace and bliss, super conscious state.

Nature of Samaadhi:

When thought process is directed towards the aim which is the eternal true nature of the soul then it is known as dhyaan. In this state there are no other thoughts except for eternal true nature of soul only. One keeps on having reflective thoughts of eternal true nature of the soul only. But still over here one shows distinction between the meditator and subject of meditation. There is duality present. But thereafter when meditator and subject of mediation become one only then there is experiencing of the eternal true nature of the soul only remains. All thought processes have quieted down. The attentive consciousness has been engrossed in the eternal true nature of soul. Duality state disappears and non duality state now persists. - dwait no naash ane advait no janm. There is super sensuous bliss present. There is primary abstract comprehension state present - nirvikalpataa. This is the nature of Samaadhi.

(Ref: Atmasiddhi vivechan by Shri Rakeshbhai part 4 page 36)

Samaan Jaati dravya paryaya - mode of the two substances of the same types. e.g. paryaay of the body or any material things, atoms of many matter substances remaining in a unity is known as samaan jaati dravya paryaay.

Samaarambh - beginning, commencement; (imposing) function or ceremony, to acquire the material to inflict violence, preparation for committing sin.

Samaarop - Shanshay, viparyay and anadhyavashay collection is samaarop, kishi prakaar ki vikruti, some form of anomaly.

Samabhaav - equanimity, sense of indifference, even mindedness, principle of balanced inclinations,

Samadarshitaa - impartiality.

Samant- paripurn, complete,

Samantbhadra swami - From 2nd to 3rd century. His creations are Aatpmimaanshaa, (devaagam stotra), Swayambhu stotra, Ratnakaand shraavakaachaar, etc.

Samaras – equanimity nature

Samakit -true faith, right faith, enlightened faith. there are eight pillars of it.

They are:

- 1: Free from doubts about nature of elements - Nihshankit,
- 2: No desire for worldly comforts - Nihkaanshit
- 3: Non-repugnance at the afflicted ones - Nirvichikitshaa
- 4: Non-perplexed in the omniscient lords, scriptures and enlightened teachers.- Amudh drashti
- 5: Right faith person who hides other's fault and does not illuminate his own achievements - Upaguhan
- 6: Ensuring steadiness of right faith and conduct for others who are prone to swerve from the path - Sjihitikan
- 7: Fraternity towards coreligionists - Vatsalya
- 8: Propagation of teaching of jina - Prabhaavnaa.

Samaras Gyaan - soul is full of eternal bliss and knowledge, Vastu purnaanand vitraag vigyaanghan se bharaa hai, this is samaras gyaan.

Samarasi bhaava – supreme temperament, state of equanimity, dhyeya and dhyataa ka ekikaran, Nature of the eternal true soul in which there is absence of alien things, auspicious and inauspicious inclinations and also the division of attributes with substance., This is the mode of the non living matter particles staying in unity.

Samarpan -offering; surrendering everything, oneself, to one's spiritual guide or to God.

Samarth – competent, able, strong, powerful, wealthy.

Samarthan - proving by argument; pleading in defence; justification; support; proof.

Samataa – equanimity, inclination, sense of equality.

Samavaad - sam means with equanimity and vaad means letter or word or a stanza. It means a religious book which is without any blemish of inclination of attachment and aversion, raaag dwesh rahit paath, right scriptural message, samyak bodh

Samavaay - sam and avaay. Sam means right and avaay means knowledge, samyak gnaan, right knowledge, multitude, collection, jattho, samuh, inseparable multitudes

Samavasaran – preaching hall of Jina, the fascinating auditorium of tirthankara.

Samaya – smallest unit of time, literature describing the right nature of matters, the self, the knower, system, instant, moment which is the manifestation of infinite number of ultimate distance, time point of instant, unit of time, instant, to become one is samay, Substance, soul, sam means unity, indivisibility and ay means to move or knowledge. That means samay means one which transforms and knows at the same time is samay. samay means a substance also. one having indivisibility with its own attributes and modes is samay, samay means scripture.

Samaya mudhataa - inclination towards the false belief because of magnificence of wrong philosophy.

Samaya prabaddha - binding of karmic matter to the soul in one samay

Samayasaar - essence of the self, the essential nature of the self, name of the great metaphysical treatise written by acharya kundkund. It has 415 stanzas. Achaarya Amrutchandra Dev wrote the tikea and is known as Atma khyaati and is also known as samaysaar kalash and they are 278. Jaysen Achaary wrote tikaa and is known as Tatpary vrutti. Pandit Jaychandji Chhaabdaa wrote Hindi translation of samaysaar and atmakhyaati both and is known as Samay Praabhrut.

Samay satya - preaching, revealing the reality of six substances.

Sambaddh - associated with, related, There are three types of relations.

1: Ek Kshetravagaah Sambandh- to be present in the same space points e.g. body and soul.

2: Anitya Taadaatmya Sambandh- transient inherent relationship. e.g. mode and the soul substance.

3: Nitya Taadaatmya sambandh - eternal inherent relationship e.g. attributes and soul substance.

Sambhaav - It does not mean to believe every thing to be same. It means that one knows the thing in its true nature and remains devoid of any attachment or aversion, sambhaav kaa arty sabko ek saw maannaa nahi hai, jo jaisa hai use aiea jaankar, raag dwesh nahi karnaa swarup mein samaanaa yahi sambhaav hai. समभाव का अर्थ सबको एक सा मानना नहीं है. अपितु जो जैसा है उसे वैसा जानकार राग द्वेष नहीं करना, स्वरूप में समाना- यही समभाव है.

Sambhaavanaa - sanchetan, anubhav, Manyataa, experience, belief. aadar, adore, respect.

Sambodhan - awakening; telling, explaining; calling, addressing; address; [gram] sense of the vocative case; epithet used in calling person.

Samichin - yatharth, right thing, good thing, proper, appropriate,

Samiti – carefulness, discipline, to keep vigilance in activity.

Sammati -consent; agreement; sanction, approval; concurrence.

Sampadaa -riches, wealth, property; prosperity, abundance.

Sampann - possessed of; rich, wealthy, Accomplished, perfect, excellent, endowed,

Sampark - contact; association.

Sampradaan - Samyak Prakaare Daan Apavu Te. One of the six kaaraks.

Sampradaay -custom, usage; current practice; religious sect; persuasion; traditional teaching of guru (spiritual teacher).

Samrambh - to prepare for committing violence.

Samta bhav – sense of indifference of even mindedness, principle of balanced inclination, equanimity, upsham, balance,

Samudaay - multitude, collection; crowd; flock; mass.

Samudghaata - expansion of the space points of the soul, overflow, the expansion of the soul's space points of mundane soul out of body to some extent and then resuming their former form. Soul does not leave its own body but extends out. There are seven types of such overflow possible:

- a. Vednaa samudghaat - pain over flow. Emanation on account of extreme and unbearable sufferings.

- b. Kashaay Samudghaat - passion overflow. . Emanation on account of passionate thought activity
- c. Vaikriya samudghaat - fluid over flow. Emanation on account of transformation in to small or large fluid body or in to many such bodies. They send their newly made fluid body with extending soul units to far off places. Their connection is never ceased.
- d. Maranaantik Samudghaat - death bed overflow. Emanation before death for touching the place of next birth. the soul extend to that point and then contracts and dies thereafter.
- e. Taijas Samudghaat - Electric overflow. It is possible in saints with special powers, obtained by ascetic practices. It is bad or good. If a saint gets in rage, his soul units emanate from his left shoulder with electrical matter and burn the undesirable object. This is bad. A saint being compassionate at seeing famine or disease prevailing somewhere, emanates his soul units with electric matter from right shoulder. It removes all cause of trouble and brings happiness.
- f. Aahaarak Samudghaat - assimilative overflow. A saint in 6th spiritual development stage emanates a man like white form of one cubit from his head with soul units. It goes to an omniscient or saint with full scriptural knowledge and sees him. The saint either removes his doubt or enjoys the benefit of personally paying respect to him.
- g. Kevali Samudghaat - Omniscient overflow. when age karma has a smaller duration than that of other three karma - body making, family determining and feeling,- then the soul of an omniscient conquers or overflows and expands throughout the whole universe in four samays and then withdraws to its body in another 4 samays and the duration of all four karma become equal.

Samuchchaya – aggregate, mass, multitude,
samuh -multitude, collection.

Samvar - stoppage of karma.

Samvaay – intimate relation, co inherence, collocation, intimate union, inseparable concomitance, an assemblage, inseparable multitudes, upaadaantaa, collection, assemblage; relation; constant and inseparable connection, such that if one is destroyed, the other too is automatically destroyed.

There are five types of samvaays:

- 1: Purushaarth- self efforts
- 2: Kaal- time
- 3: Niyati- destiny
- 4: swabhaav- eternal innate nature
- 5: Nimitt- instrumental cause.

Samvaay - sam and avaay. Sam means right and avaay means knowledge, samyak gnaan, right knowledge, multitude, collection, jattho, samuh,

Samvedan - experiencing, feeling, Pratyaksha vedan, direct experiencing, perceptible experience. sam means pratyaksha - perceptible and vedan means experience.

Samvedani katha - tale creating religious sentiments.

Samvedanaa - network of emotions

Samvega – fear of transmigration, instinct, mental agitation, mental agitation, instinct, to have fear with the sufferings of worldly life.

Samvrutt - covered, concealed, hidden, a type of female genital organ, yoni kaa ek bhed.

Samvrutt vivrutt - a type of female genital organ with having some hidden and some opened portions, yoni ke 9 bhed mien se ek bhed,

Samvyavahaarik pratyaksha - Direct knowledge in conventional sense, right sensual perception. Partial proper knowledge of a given substance acquired with the help of senses and mind is called direct knowledge in the conventional sense (Samvyavahaarik pratyaksha). empirical direct knowledge.

With the help of senses and mind one has clear knowledge of a thing is known as saamvyavahaarik pratyaksha. This is a division of mati gnaan- perceptual knowledge. With this one, the activity or quietude (pravrutti ane nivrutti) type of conventional things keeps going and that is why is given adjective of Samvyavahaarik. There is also some clarity and that is why name pratyaksha is given. In fact as it is part of mati gnaan, it is indirect- paroxa only. (pariksha mukh page 35).

Samvyavaharan dosh - a fault related to saint food, careless activities in offering food to saint.

Samyak -proper, right. adv. properly, well.

Samyak anekaant - right philosophy of many fold religious aspects, relative pluralism with right belief.

Samyak avadhi gnaan - right clairvoyance.

Samyak charan charitra - self absorption conduct., conduct of spiritual engrossment , swarupacharan charitra.

Samyag darshan – true faith, right faith, enlightened faith. there are eight pillars of it. They are:

- 1: Free from doubts about nature of elements - Nihshankit,
- 2: No desire for worldly comforts - Nihkaanshit
- 3: Non-repugnance at the afflicted ones - Nirvichikishaa
- 4: Non-perplexed in the omniscient lords, scriptures and enlightened teachers.- Amudh drashti
- 5: Right faith person who hides other's fault and does not illuminate his own achievements - Upaguhan
- 6: Ensuring steadiness of right faith and conduct for others who are prone to swerve from the path - Sjhikaran
- 7: Fraternity towards coreligionists - Vatsalya
- 8: Propagation of teaching of jina - Prabhaavnaa.

Samyak - proper, right. adv. properly, well.

Samyak bhaav - pure form of modification of soul, pure form of soul's dispositions

Samyak ekaant - one sided right belief, philosophy of believing a part of something with righteousness, absolute prejudice with right faith.

Samyak Chaaritra - Right conduct. Twenty five pillars of right conduct. They are:

1-5: Five vows of non violence, non stealing, non lying, celibacy, non possessiveness.

6-10 Five carefulnesses: They are:

To move about cautiously so as to cause trouble to no living beings - Iryaa Samiti,

To speak what is true, beneficial measured and free from doubt - Bhaashaa Samiti

To act cautiously while seeking to procure such means necessary for the conduct of the life journey as are free from defects - Esanaa Samiti

To receive and place any thing whatsoever after a proper inspection and proper cleansing of dust etc - Adaan Nikshepan Samiti

To dispose of things that are of no use at a place free from living bodies and after proper inspection - Utsarga Samiti

11-13: Three restrains - Gupti. They are:

While receiving or placing any thing whatsoever, while sitting, getting up or walking, in all such acts so to restrict bodily operations that discrimination is maintained between what is to be done and what is not to be done is known as restrain pertaining to body- Kaay Gupti.

Whenever there arises an occasion to speak then to restrict speech - if needs to be silent altogether- that is called restraints of speech - Vachan Gupti

To give up volitions that are evil or are a mixture of good and evil, as also to cultivate volitions that are good - that is called restraints pertaining to mind - Man Gupti

Samyak gnaan - right knowledge with right perception, right knowledge with right faith, swa par ka yatharth gnaan yatharth nirnay, along with the knowledge of the object there is also right manifestation of the self then it is known as right knowledge, જો જ્ઞાન માં વિષય પ્રતિબોધ સાથે સાથે પોતાનું સ્વરૂપ પ્રતીભાષિત થાય અને તે પણ જો યથાર્થ હોય તો તે જ્ઞાન સમ્યક જ્ઞાન છે (moksh shastra adhyay 1 sutra 9)

There are eight pillars of right knowledge and they are:

- 1: Reading, writing and pronouncing every letter and words correctly - Vyanjanaachaar
- 2: Understanding the meaning and full significance of words, phrases and texts - Arhthaachaar
- 3: Reading, writing, and speaking with full and proper understanding of the import of what is read, written and spoken - Ubhayaachaar
- 4: Observance of regularity, punctuality, and propriety of time. Improper and unsuitable occasions should be avoided - Kaalaachaar
- 5: Reverent attitude - Vinayaachaar.
- 6: Proprietary of behavior - Upadhaanaachaar
- 7: Zeal, - Bahumaanaachaar.
- 8: No concealment of knowledge, or of its sources. - Aninhavaachaar

Samyak mithyaa mohniya - karma fruition making soul to have faith in omniscient lord, scriptures and universal substances and at the same time to have faith in false lord, scriptures and false universal substances.

Samyak mithyaa prakruti - right cum wrong karmic nature of related to faith

Samyak mithyaa drasti - one with right and wrong faith.

Samyak mohniya - the state in which the soul has sluggishness in the belief of scripture, Omniscient lord and the universal substances, apta agam aur padartho ki shraddha mein asthirta,

Samyak Mohniya karma - clouded right belief deluding karma

Samyak naya - a stand point believing in righteousness, sunaya,

Samyak sanmukh mithyaadrasti - wrong believer facing right faith. Misbelievers Nearer to Attainment of Right Belief

This living being has following characteristics:

1. The living being knows the nature of four expositions. He then examines it's authenticity - pariksha karvi and if not then he becomes ardent follower of the sermons of the guru. He reads, asks the questions, and has internal desire to know the nature of reality.
2. He does not have right faith in the nature of reality - sachu tatva shraddhan nathi
3. 'The thing is like this only' That kind of grasping with the of conviction regarding seven elements is not there. ' aa aavuj chhe' evi pratiti sahit jivadi tatvao nu shraddhaan thatu nathi.
4. One has conviction in the modal aspect but does not have same for the soul substance - jevi paryay ma atma buddhi chhe tevi matr aatmaa ma j aham buddhi nathi.
5. He does not have discrimination regarding what is wholesome and what is harmful to him.- hit ahit rup potana bhavo ne olakhato nathi. Samyag tapa – austerity associated with right faith.

Samyog –coincidence, combination, joining to gather.

Sanaatan - everlasting, eternal; coming down from ancient times, traditional; orthodox.

Sanchaalak - director; manager.

Sanchaarit - to take with.

Sanchetan - sambhaavanaa, anubhav, maanyataa, aadar, experience, adore, ekaagra pane anubhuti

Sanchit - to observe, be aware of, perceive, to agree together, be unanimous, survey, notice.

Sandeh - doubt, suspicion; suspense, uncertainty.

Sandhi – alliance, union, reconciliation, a treaty, euphonic combination

Sandhi kaal -period of transition, joining period of night and morning, morning and noon, evening and night.

Sandigd - doubtful; not clear, suspicious, Doubt middle term, sanshay,

Sandigdhaasiddh - doubted cum non existent, unproved because doubtful respect to location,

Sanghaat - composite bodies, collection, aggregate,

Sanghaat naam karma - physique making karmic nature causing association of body molecules.

Sanghaat samaas gnaan - 8th division of the shrutgnaan out of 20 such divisions.

Sanghaat Shrutgnaan - shrutgnaan has 20 sub types. the seventh one is sanghaat shrutgnaan. Here, with every stanza- pad- to have increase in knowledge of one word in succession to go above 1000 pads is known as Sanghaat shrutgnaan.

Sanghaatan - association, collection,

Sanghaatan kruti - assimilation of molecules of body.

Sanghaatan parishaatan kruti - assimilation and dissociation of the molecules of body. Out of five bodies, from one of them, to have matter molecular particles- pudgal skandhs to come and dissociate at the same time is Sanghaatan parishaatan kruti (Ref: dhavlaa, 9 - 355- 451)

Sangh -multitude, crowd; body of pilgrims; organized body; combination; association; union.

Sangn -consciousness; knowledge, understanding; sign, hint; name; technical term.

Sangnaa - super imposed, process of knowing, impulse or animate feelings, recognition, mind, reason, linguistic symbol, sensation, intellect.consciousness; knowledge, understanding; sign, hint; name; technical term, moh no uday., fruition of deluded karma, Pratyabhi gnaan - recognition- is also known as sangnaa,,root word (as in sanskrit grammar)

Sangni – rational

Sangni panchendriya - five sense living beings with rationality,

Sanhaar - vyay, to end, to destroy, disintegration, naash,

Sanidhan - One which is going to get disintegrated, death.

Sanjvalan kashaay - perfect conduct disturbing toxic emotions,passions

Sanjaat - born, creation,

Sankalpa - volition, resolution, determination, will, animate and inanimate substances are mine this type of imagination is known as sankalpa, volition, wish, desire; will; resolve, determination; intention; firm decision (to perform some religious rite); imagining; conjecture, having sense of ownership in external things, to imagine to have unity of self with material karma (dravya karma), thought activities (bhaav karma) and quasi karma (nokarma) is known as sankalpa (samaysar kalash 10), द्रव्य कर्म भाव कर्म अने नोकर्म आदि पुद्गल द्रव्योमां पोतानी कल्पना करवी ते संकल्प छे

to have attachment and affection towards alien objects is known as sankalpa.

બાહ્ય પદાર્થો સાથે મનમાં મમત્વ તે સંકલ્પ છે (vir shashan jayanti puja, mangal archana, 3rd stanza)

Sankar - hybrid, cross breed, something mixed,

Sankar dosh – fault of mixing together, commingling fault, soul and matter mixing together and becoming as one, hybridization,

Sanket - sign, signal, hint; agreement; condition; secret arrangement; made previously; convention; appointment; assignation between lovers; place of assignation; symbolic word.

Sanket grahan - this is the meaning of such words.

Sankhyaa - number; figure representing number; counting; enumeration.

Sankhyaat – numerable

Sanklesh – passionate thought activity, depression

Sankshep Ruchi - To have knowledge and liking for real true element, to know less but whatever is known has to be true.

Sanlekhanaa sthaan - intense toxic emotions makes soul restless. this is known sanlekhanaa sthaan. Opposite to this is vishuddhi sthaan where the toxic emotions are of milder form.

Sanmaan – honor, respect, veneration

Sanmukh - facing, face to face; having a feeling for. adv. in front of, in the presence of.

Sannikarsh - drawing nearer, close together, according to his own capacity of knowing one bend towards an object is known as sannikarsh. prior to getting knowledge about an object, there is attentive consciousness of perception - darshan upyog- . To perceive the object in this manner is sannikarsh. Sannikarsh is the characteristics of the attentive, consciousness of perception, Sense object contact;

Relationship with senses and objects is known as sannikarsh. This sannikarsh is without consciousness and therefore can not give happiness. The knowledge - gnaan can give happiness that is why knowledge is pramaan. (pariksha mukh sutra 2);

Sense object contact:

According to Nyaay, sense object contact may be of six normal (laukik) modes of sense- object relationship. This is due to the fact that contact occurs between substances, qualities, class- nature, etc. These six modes are: conjunction (samyog), inherence in that which is in conjunction (samyukta-samavaay), inherence in that which inheres in that which is in conjunction (samyukta - samaveta - samvaaya), inherence (samvaaya), inherence in that which inheres (samveta - samvaaya), adjunct - substantive relation (visheshan - visheshya-bhaav or visheshantaa).

According to Nyaay, there are also three super normal (alaukika) modes of sense-object relation: Relation by generality (samanya lakshan). relation by previous knowledge (gnaan lakshan) and perceptive faculty of yogins or that is cultivated by yoga (yogaj). -(ref: a concise dictionary of indian philosophy by John Grimes)

Sansaar – mundane existence, transmigratory life, the world, the universe; worldly life or pursuits; the cycle of births and deaths; domestic life, household affairs..

Sansaar – mundane existence, undergoing transmigration, worldly existence, wandering through, worldly illusion, world, circuit of mundane existence., transmigration, the world, the universe; worldly life or pursuits; the cycle of births and deaths; domestic life, household affairs, circuit of mundane existence, worldly illusion, temporal.

Sansaari jiva – mundane soul, embodied soul, mundane living being.

Sansakta dravya sevaa - an activity of non celibacy, using the used articles of woman

Sansakta saadhu - saint involved in occupational or professional activities.

Sansaran - movement, worldly wandering, birth and death, wandering through, passing through a succession of state, birth and rebirth of living being,

Sansarg - Association, acquaintance; repeated intimacy; familiar intercourse; repeated practice, repeated habit, Varamvar parichaya, contact, touch, relationship., sambandh

Sansaran - to stay away, sansaar, transmigration, flow, beginning of war, to move around in circle, resting place near a town, mundane existence.

Sanshay – indecision, doubt, suspicion, confusion.

Sanshay - knowledge touching Two different opposite things e.g. doubt about silver and shell.

Sanshay mithyaadrasti - one with unstable or wrong religious belief.

Sanshlesh - close embrace; union, act of synthesizing or combining,

Sanshlesh bandh - something combined or synthesized.

Sanshuddha - spiritually pure saint after repentance and self criticism.

Sanshayik mithyaatva – wrong belief due to doubtful state of mind, a doubtful state or confusion, a kind of wrong belief.

Sanshuddh - spiritually pure saint after repentance and self criticism.

Sanskaara – predisposition from past impression, faculty of impression, faculty of recollection, impression on memory, education. Dhaarnaa rup anubhav, experience from memory, purification, improvement, embellishment; impression on the mind of one's desires and actions; influence on the mind of education, teaching, company, etc; effects of actions done in the past (life or lives); obsequies; any of the sixteen purificatory or sacred religious rites or ceremonies enjoined by the shastras; education, culture, preparation, consecration, rights and ceremony, purity, making pure, sacrament, impression on mind, dressing of actors, obsequies ceremony (funeral rites),

sanskriti -culture; civilization; social progress.

Sansthaagat - institutional

Sansthaan - shape of body

Sansthan naam karma -The fruition of these karma give the shape to the body, figure of body karma.

Sant - hermit, good; holy. m. saint

Santaanvaahini - all the time, without stoppage, nirantar, satat,

Santaap - affliction, pain; anguish, sorrow; repentance

Santapta - intensely heated, inflamed; troubled, unhappy enraged, indignant.

Santati - offspring, progeny; descendants; extent, expanse; continuity, continuous line.

Santosh - satisfaction; contentment; joy.

Sanyaas - complete renunciation of the world and its attachments; the fourth and last stage of life.

Sanyam – self restraint, restraint,

Sanyam Labdhi sthaan- with spiritual progress level of self restrain correspondingly increases and this is known as sanyam labdhi sthaan.

Sanyamaasanyam - discipline cum indiscipline

Sanyat - restrained; tied up bound together; who has controlled his mind or passions.

Sanyog – association, conjunction, combination

Sanyog budhdhi – vivid determination with the associative things.

Sanyog Siddh Sambandh -Anitya Taadaatmya Sambandh- transient inherent relationship. e.g. auspicious and inauspicious type of deluded state mode and the soul substance. (see also sambandh), In Samaysaar in Karta Karma Adhikaar it is also called sanyog siddh sambandh.

Sanyukta -joined together, united, joint, done jointly.

Sanyuktataa - with relationship, sambandh se,

Sapaksha - winged; partisan; belonging to the same side or party; kindred, similar. Saadhya ke sajaatiy dharm vaale dharmi ko sapakash kahate hai. - presence of things to be proved - saadhya-, to be present in similar place is known as sapaksha. e.g. There is fire present on the hill. The fire present in the kitchen is the same as fire present on the hill. So the kitchen is sapaksha. But the pond becomes vipaksha as there is no presence of fire in the water. So kitchen is sapaksha and pond is vipaksha.

Saparyavasthit - one with the end.

Sapraamaan -well-founded, proved, authentic; proportionate. adv. with the necessary evidence or proof.

Sapratipaksha - with opposition, with member of opposite party; with defendant

Sapratipakshi hetvaabhaas - counter aspect hypothesis fallacy,

Saptabhangi -[Jain logic] the seven ways of considering things; the seven limbs of Jain.the theory of seven predications, seven combinations, seven modes, a statement in seven different ways, theory of seven fold predication consisting in various way of affirmation and negation regarding any substance. The law of sevenfold predication consists in using seven sorts of expression, regarding one and the same thing with reference to tis particular aspects, one by one, without any inconstancy, by means of affirmation and negation, make either separately or together, all these seven expressions being marked within some respect. (Ref: Pramaan Naya Tatvalok 4/14)

To understand and to explain the real nature of a substance, this seven predications are very important. One understands the nature of a substance and thereby he understands welfare of the soul- aatma hit-.

Saptbhangi	naya
refers the thing as whole	refers thing as part
SaptBhangi relates to synthesis*	Naya has relation to analysis**
synthetical method of knowing a thing	analytical method of knowledge

* Synthesis means - combination, union,blend, mixture, compound, fusion, composite, unification

**Analysis - analysis is the process of braking a complex topic or substance in to smaller parts so as to gain better understanding.

There are seven ways one can describe a substance.

1: Syaasthi - perhaps it is (under certain circumstances)

2: Syaasthi Naasthi - perhaps it is not.

3: Syaasthi Naasthi - perhaps it is and it is not (under certain circumstances)

4: Syaasthi Avaktavya - perhaps it is not expressible in words.

5: Syaasthi Avaktavya - perhaps it is and is not expressible in words

6: Syaasthi Naasthi Avaktavya - Perhaps it is not and is not expressible in words.

7: Syaata Asti Naasti Avaktavya- perhaps it is and it is not and is not expressible in words

1: Statement of affirmation made singly.

2: Statement of negation made singly

3: Statement of affirmation and negation made conjointly, but in such a way as to avoid inconsistency which can be done by making the affirmation and negation one after the other.

4: Statement of indescribability arising from making affirmation and negation conjointly, and also simultaneously, thus involving a contradiction which can be got over by making the statement of indescribability. - one cannot describe affirmation and negation together at the same time.

5: Statement of affirmation and indescribability made conjointly, the letter, which arises from combining affirmation and negation simultaneously and yet without running in to absurdity of self contradiction, being added to the former affirmation.

6: Statement of negation and indescribability made conjointly, the letter, which arises from combining affirmation and negation simultaneously and yet without running in to absurdity of self contradiction, being added to the former affirmation.

7: Statement of affirmation and negation and indescribability made conjointly, but successively joined with that of indescribability arises from combining affirmation and negation simultaneously and yet without absurdity of self contradiction.

Saptabhangi can be expressed in two forms: Pramaan Saptabhangi and Naya saptabhangi.

Pramaan saptabhangi: from one property to explain the whole substance. From certain perspective a substance is present and from certain perspectives absent, and from certain perspectives can be told from affirmation as well as negation aspects and from certain aspects it can not be expressible. In pramaan saptabhangi one has not clearly mentioned the consideration point- apekshaa. It simply says " from certain perspectives". In this pramaan saptabhangi one uses the adjectives as "besides, also, moreover"

Naya saptabhangi: From one property, to explain that property only. From self quartet a substance is present and from alien quartet is is absent and from self as well as alien quartet a substance is there as well as not there. In this way one can explain the seven predicament from naya aspects.

In Naya saptabhangi the consideration is made clear. In above example it shows from consideration of self and alien quartet.

In Naya saptabhangi one uses the affirmative word showing certainty, surety,

If you can say, what can you be able to say and if not been able to say then in what form: this needs to be explained.

A: One can say: this has three possibilities:

1: One can say about existence,

2: One can say about non existence

3: In sequence one can say about existence as well as non existence.

B: One is not able to express and that can be mentioned in four ways.

1: Existence and non existence both can not be expressed at all simultaneously.

2: Existence is expressible but at the same time one is unable to describe every thing simultaneously.

3: Non existence is expressible but at the same time one is unable to describe every thing simultaneously.

4: Existence as well as non existence both can be expressed in sequence but at the same time one is unable to describe every thing simultaneously.

Above seven things are mentioned with the word “syaat- from certain perspectives”

1: From certain perspective pot is there

2: From certain perspective pot is not there

3: From certain perspective pot is there and pot is not there.

4: From certain perspective pot is inexpressible

5: From certain perspective pot is there and also not expressible

6: From certain perspective pot is not there and also not expressible

7: From certain perspective pot is there and pot is not there and is not expressible.

Achaarya Amrutchandra Dev in Panchaastikaay commentary says as follow:

1: A substance is said to have existence due to its own self innate quartet .

(dravya kshetra kaal and bhaav- innate quartet of substance, area, modes and quality.)

2: A substance is said not to have existence due to the self innate quartet of alien substance - par chatustay.

3: A substance can be expressed in sequence from its innate as well as alien quartet- swa and par chatustay

4: A substance is inexpressible from consideration of simultaneous presentation of self as well as alien quartet.

5: A substance can not be expressed simultaneously from following two aspects: its own innate quartet (affirmation perspectives) as well as from perspectives of self and alien quartet together (inexpressible perspectives).

6: A substance can not be expressed simultaneously from following two aspects: alien quartet (negation perspectives) as well as from perspectives of self and alien quartet together (inexpressible perspectives).

7: A substance is inexpressible from consideration of following three things: self quartet, alien quarter and simultaneously presenting self as well as alien quartet.

A question occurs that how come a given substance can be described from above seven different ways?

Achaarya Jaysen in the commentary of Panchaastikaay stanza 14, gives the following answer.

A person can be father, son, nephew, husband, grand son etc together. A substance can be having existence, one, eternity, etc different predicates-dharma. Similarly a given substance can also be expressed in above seven different ways. When one accepts the predicate of thing to be present then also he accepts the predicate that from negative perspective it is not there. Soul is present from soul's perspective and is absent from matter perspectives. A substance can have infinite perspectives but from affirmation and negation perspectives only above seven differences are created.

Asti Naasti and Avyakta are three non associative divisions of saptabhangi. Remaining four are associative divisions. Out of these four, Asti- Nasti, Asti- Avyaktavya, and Nasti- Avaktavya are two associations divisions and last one of Asti-Naasti- Avyaktavya is three association division.

Why are there only seven divisions of saptabhangi? In Saptabhangi Tarangini scripture it says as follow:

Questions to be answers are of seven types only. There are only seven types of questions as the inquisitiveness- jignaashaa - are of seven types only.

Inquisitivenesses are of seven types only as there are seven types of doubts.

Why are the doubts seven types only? Because predicate -Dharma- is the object of the doubts. It is of seven types.

Questions->curiosity, jignaasaa ->Doubts, sanshay->predicate,dharma. They all are of seven types.

There are infinite types of predicates- dharma - present in a given substance. But from affirmation and from negation perspectives, they are divided in to seven types only.

Table for pramaan and naya saptabhangi:

Pramaan Saptabhangi- Theory of sevenfold predications from Comprehensive knowledge perspectives:	Naya Saptabhangi- Theory of sevenfold predications from partial point of view perspectives:
From comprehensive knowledge perspectives, it illuminats the nature of a given substance in complete form.	From partial point of view perspectives, it shows the nature of a substance from a given stand point of view.
When these seven forms show the complete form of a given substance- sakalaadeshi- then it is pramaan saptabhangi	When these seven forms show partial form of a given substance- vikalaadeshi- then it is known as naya satpabhangi.
From perspective of a single predicate- ek dharma dwaaraa- when the whole substance is accepted - grahan karnaa - then it is comprehensive knowledge- pramaan. This is known as sakalaadesh.	When one makes one predicate as principle thing- ek dharma ne mukhya karine- and makes others as secondary - gauna- then it is known as partial point of view. This is also known as vikalaadesh.

<p>“Syaad asti- affirmation from certain perspectives” is the sentence from comprehensive knowledge point of view. It gives the message for complete thing."स्यादस्ति" यह प्रमाण वाक्य सम्पूर्ण वस्तु का बोध देता है</p>	<p>“Syaad Astyev dravyam- From certain perspectives affirmation is present in a substance for sure”. This type of a sentence from partial point of view shows the one predicate - dharm- of a substance."स्यादस्त्येव द्रव्यम्" यह नय वाक्य, वस्तु के एक धर्म का बोध देता है</p>
<p>In a comprehensive knowledge sentence, word “syaat- from certain perspectives” is used.</p>	<p>In a naya sentence “evkaar- affirmation” word is used.</p>
<p>Here a word “भी-પણ- Bhi -besides, also” is used. For example: a substance is “also” present from affirmation perspectives. इसमें "भी" का प्रयोग किया जाता है. जैसे , वस्तु कथंचित अस्ति रूप है</p>	<p>Here the word “ही-Hi-જ-Indeed, surely” is used. For example from self quartet point of view a substance is indeed present affirmatively. इसमें "ही" का प्रयोग किया जाजाता है. जैसे, स्व चतुष्टय की अपेक्षा वस्तु अस्तिरूप है</p>
<p>If one does not clearly mention the reference-apeksha- then “syaat- kathanchit- from certain perspectives” word is used. For example; A substance is having existence from certain perspectives.</p>	<p>By showing reference one shows the principle thing for a given predicate- dharm ki mukhyataa se kathan hai-. For example: from self quartet point of view, the substance has existence.</p>

(Ref: Nay Rahashya book by Abhaykumar Pandit: from panchaastikaay stanza 14 tikaa)

- Sapta bhay - fear relating to this life- ihlok, fear of the future life - parlok, fear of being without protection - arakshaa, fear of disclosure of what is kept in secret - agupti, fear of pain- vedanaa, fear of accident- akashmaat, and fear of death- mrutyu.
- Sapta Vyashan - seven types of evils: hunting, eating meat, drinking, stealing, gambling, lying and prostitution- sexual looseness.
- Saraag - with inclination of attachment.
- Saraag chaaritra - right conduct with passion or delusion.
- Saraag chhadmash - soul from 4th to 10th spiritual development stages.
- Saraag samyagdarshan - right faith with auspicious attachment.
- Saraag sanyam - self control with slight attachment.
- Saraag shraman - saint with auspicious attachment.
- Saraagi bhaav - ashuddh bhaav, impure inclinations.
- Saralataa - simplicity, straight forwardness.
- Sarg - utpaat, origination. utpatti, shrushti,
- Sarovar - lake, pond.
- Sarva brahm - soul knowing everything about the nature of whole universe.
- Sarva Shrut Gnaan - knowledge of all 12 cannons of scripture by the scriptural knowledge. શ્રુત જ્ઞાન થી 12 અંગ નું જ્ઞાન થવું તે સર્વ શ્રુત જ્ઞાન કહેવાય છે., total sacred knower. He is also known as conventional sacred knower- vyavahaar shrut kevali
- Sarvagna – Omniscient lord
- Sarvagna shakti - power of knowing every thing.
- Sarvaarth siddhi - Acharya Pujyapaad created tikaa on Tatvarth Sutra. He was there in 5th century.

Sarvasamaadhiprayaakaar - During a resolution phase - pachchakhaan-: If I am not able to remain in equanimity state or there is need for medication etc. types of fault

Sarvasangrahit - intention of dissociation from every thing, intention of getting dissociation from inclination of attachment.

Sarvasangrahitpanu - state of dissociation from every thing.

Sarvathaa - in all ways, in every way; in any way.

Sarvoday - beneficial to all.

Sarvotkrust - best of all, supreme adobe of.

Sath - dumb person

Satkaar – reverence, respect,

Satsang - company of a noble person

Satt – existence, being, existent, the real entity, the eternal substance, existence is characterized by origination, cessation and permanence, essence, when existence is mentioned from substance perceptible then it is known as sat.

Satt dravya lakshanam - eternity is the nature of a substance.

Satt sambaddh - related to the eternal substance.

Satt swarup – the quality of being, existence, own nature.

Satt Utpaad - origination from real entity.

Sattaa – inoperative state of existence, dormancy.

Sattaa – substance, existence, essence, substantiveness, attributes-Satta, satva,, truth reality, existence, essence , samanya, dravya, vastu, arth, vidhi are having same meaning as satta., nature of existence. Satta is bhaav and vastu bhaav vaan chhe.

Satta mahaa avaantar - existence total individual.

Satta swarup – nature of existence, form of existence.

Sattva – existence, essence, vital energy: clarity (according to sankhya), buoyant, light, illuminating, knowledge, and happiness, pure, steady, goodness, joy, astitva, existence, reality, being, existence, entity, true essence, spiritual essence, hovaa panu, sat mean existence- hovu and tva means panu- essence, essence of existence

Sattva panu - attributes of a substance.

Satyarth - real thing, real meaning, reality, right meaning.

Saukhya -happiness; good health.

Savikaar - with maladies, with emotions, with agitation, with passion, deviation from any natural state, with alteration from natural state, with agitated mind,

Savikalpa – determinate, determinate perception, optional; doubtful; in which the distinction between subject and object or between knower and known remains.

Savikalpa dasha –determinate condition

Savipak nirjara – mature karma's disintegration, ripened disintegration,

Savikalpa swasamvedan. - determinate direct self consciousness

Saxar sabda - syllabary language.(human beings language is Saxari and animal's language is niraxari)

Sayogi jin - an omniscient possessing physical presence.

Sayogi kevali - an omniscient possessing physical presence, omniscient with vibration of His space points, Omniscient with physical body.

Senaa - armour. f. army; multitude.

Senaapati - commander of an army; commander-in-chief; generalissimo.

Sevaa - service, to serve, "Sa" and "Ev", worship, homage, reverence, devotion. to follow the order of one's guru.

Sevan - serving; service; taking (of medicine, tonic, etc.); hatching (eggs), incubation, consumption, enjoyment, honoring, worshipping, reverence, adoration, devotion, fondness, indulgence

Sfatik mani – crystal.

Sfuran - to manifest, unmesh.

Shaamak - that allays, calms, pacifies; tranquilizing.

Shaant ras - peaceful nature of the soul.

Shaardul - lion,

Shaardulvikridit - kind of Sanskrit metre containing 19 syllables in a line.

Shaashvata -eternal, permanent.

Shaastra - scripture, religious treaties.

Shaastraarth - religious interpretation, doctrinal debate

Shaastra Gyaan - scriptural knowledge

Shaastra taatparya - scriptural meaning

Shaastra yog - yog by scriptures. It shows intensity of saadhak to follow the scriptures but has no insight of his own. He is not self dependent in the matter of reaching the goal not has he the insight for it.

Shaataa – feeling of content, alleviation, pacification; satisfaction (of hunger, etc.); quietude, peace.

Shaatan karavu - to reduce, to remove, to destroy.

Shaav - young of any animal, dead body, cadaver,

Shaataa vedaniya karma - pleasure producing karma.

Shabdaabhaas - fallacy of verbal testimony,

Shabdaadwait - a doctrine of monism- non duality.

Shabdaanupaat - an infraction- sending one's voice out beyond set limits of any self purpose, one of the fallacies of the vow of restriction on moving beyond the set limits of areas in which one sends the words beyond the set limits, desh vrat no ek atichaar, indicating one's intention by sound.

Shabdaarth - meaning of a word.

Shabdaavataar - sanskrit dictionary

Shabdatva - universal wordness, condition or nature of logic,

Shabd - a word having its meaning, samaysaar etc holy scriptures, supreme words revealing truthfulness of all objects.

Shabda aagam - see shabd samay.

Shabd Bhed - differentiation between words.

Shabd bodh - verbal knowledge

Shabda brahma – spiritual knowledge, supreme revealed sound, reverential sound of omniscient lord, divya dwani, spoken or written words about complete nature of the universe is shabd brham.

Shabd Gaarav - pride related to clear pronunciation

Shabd gnaan - verbal testimony,
 Shabd kosh - a dictionary,
 Shabd lingaj - a type of verbal scriptural knowledge
 Shabd Naya - they reveal the significance of words, a view point related to grammatical uses of words, verbal view point,
 Shabd nirupan - description of sounds
 Shabd Praamaanya vaad - doctrine of speech as valid knowledge
 Shabd Pramaan - truthfulness of scriptures, verbal testimony
 Shabda samay – system of philosophy or scripture, the scriptural message transmitted verbally or by written words showing only passionless state, shabd aagam,
 Shabda Sankraman - thought transition which occurs in purest meditation, thought transition occurring in pruthaktva vitark vichaar type of pure meditation,
 Shabd vaishrashikaa praayogika - sound: natural experimental
 Shaileshi avasthaa - motionless state, state of absolute meditation, state of 14th spiritual development stage
 Shaili - mode, fashion; style, interpretation of language.
 Shakat - bullock cart
 Shakshi - witness, eye-witness; the soul (as seer). f. testimony, evidence.
 Shakshi bhaav - inclination of witnessing, state of witnessing.
 Shakti - strength, power; ability; mother goddess; energy; kind of missile, vitality. power, potency, virtue of donor, efficiency.
 Shalaakhaa purush - illustrious personages 24 tirthankar, 12 chakravarti, 9 each of baldev, narayan and pratinarayan. Total 63.
 Sham – restraining the mind from passions and other evil tendencies
 Shanagaaravu - decorate; put on ornaments; beautify.
 Shankaa - the inclination that the fact which are been told may not be true.
 Shankh - conch-shell; conch-form lines at the extremities of fingers; block-head.
 Sharan – refuge, shelter.
 Sharir - body. three types. 1: material non living body- jad sharir like gross body, fluid body, karman body, assimilative body, electric body. 2: deluded body- chaitanya nu vikrut sharir like the deluded form of the soul substance. Soul's auspicious inauspicious inclinations. 3: Pure conscious ness body- chaitanya body. Soul's pure nature of the self. gnaayak bhaav, param swabhaav
 Shata anayatan – six reasons of false belief.
 Shata avashyaka – six essential duties of jaina saints/house holders.householder has six essential duties: worshipping god, serving monks, self study, self restraint, austerity and charity. Jin puja, guru sevaa, swadhyaay, sanyam, tapa and daan. (padmanandi panch vishanti chapter 6 verse7)
 Shat darshan - six orthodox schools of Indian philosophy. They are Nyaya, Vaisesika, Sankhya, Yoga, Mimansa and Vedanta.
 Shata guna haani vruddhi- six kinds of finite of infinite increase and decrease in indivisible smallest part of a mode, six kinds of increase and decrease in avibhaag pratichched of a mode
 Shata kaaya – six kinds of body forms of living beings.
 Shata paryaapti – six kinds of basic development of being eg ahar, sharer, indriya, swaasoswas, bhasa and maan.

Shata kaarak –six kinds of causes

Shata karma - six occupations of livelihood instructed by lord rushabhdev.

Shata khanda - six parts of Bharat kshetra.

Shata darshan - six kind of philosophies.

Shata dravya - six universal entities.

Shata paryaapti - six kind of basic development of beings.

Shata rasa - six perticular type of delicacies.

Shata vidha aahaar - six kinds of intake of food e.g. karmahar, nokarmahar, kavalahar, lepyahar, ojahar, mansahar.

Shathataa – stupidities

Shauch - cleanliness, purity; purification; evacuation of bowels.

Shekavu - cook, bake,

Sheshvat anumaan - A type of inference which is based on distinctions of pervasion (vyaapti). This type of infernce proceeds from a perceived effect to an unperceived cause. e.g when one infers, on the perception of a river in flood, that it was raining heavily in the mountains which feed the river. It is essentially negative in character as it is based on the co absence of major term (saadhya) and middle term (hetu). અનુમાનના ત્રણ માંહેનો એક પ્રકાર. જ્યાં કાર્યને જોઈને કારણની કલ્પના કરવામાં આવે તે શેષવત્ અનુમાન કહેવાય. જેમકે, નદીમાં પૂર જોઈ ઉપરના ભાગમાં થયેલી વૃષ્ટિનું અનુમાન કરવું તે શેષવત્ અનુમાન કહેવાય.

Shikhaamani - jewel on the top of the crown.

Shikhar -peak, summit, top

Shikhari - mountain.

Shiksha vrata – trainee's vows.

Shil - virtuous and moral conduct, nature, disposition; conduct; character; chastity (in woman). a. having the nature of, disposed to.

Shinshap - kind of black tree giving timber, dalbergia latifolia; its wood, sisam

Shishya - disciple, student.

Shishtaachaar -good manners, respectable conduct

Shitaltaa -coolness; soothing.

Shithilataa -laxity, flaccidity.

Shiv – manifestation of stable condition of the soul, pure soul, nirupardrav dasha pragati chhe jene, without calamity, auspicious; good, beneficial. m. God Shiva; third member of Hindu trinity. n. good, well being, welfare, weal, Soul is pure and is like a siddh soul. To have the purity generated in this soul is known as shiv. (MMP adhyay 9 mangalacharan).

Shiv Bhup - siddh bhagwaan, the liberated soul, (MMP adhyay 9 mangalacharan).

Shiv upaay - moksh maarg, path to liberation, right faith, knowledge and conduct, (MMP adhyay 9 mangalacharan).

Shivkaar - helps achieve liberation.

Shiv panth - path to pure soul

Shiv tatva – soul, supreme element

Shelsh - a union, an association, a figure of speech containing two or more meaning of the word

Shlesh sambandh - close relations., togetherness.

Shleshma - phlegm, mucus.

Shmashaan - crematorium, cemetery; burial ground.

Shobhaa - beautiful appearance; beauty; reputation; dignity

Shobhaayamaan - beautiful, elegant; shining, splendid.

Shok - sorrow, grief; lamentation; mourning.

Shraavak - male house holder

Shraavikaa - female house holder

Shraddhaa - faith, reverential belief, reverence, faith in the eternal true nature of the soul. shraddha is non relativistic in nature, Shraddhaa is primary abstract comprehension - nirvikalpa. Similarly, darshan is also non relativistic in nature and is in the form of primary abstract comprehension.

Shraddhaan - reverential belief, veneration, pratiti, anubhav,

Shraddhaan vaad - philosophical doctrine,

Shraddhaavaan - one possessing right faith, or reverential belief,

Shraddhyey -trustworthy; venerable.

Shraman – monk involved in austerity-7th gunasthanak, jain saint involved in austerities, monk, omniscient lord,

Shraavak - householder

Shravan - listening

Shreni - arithmetical and geographical progression, series, class, division.

Shreni baddha - sequential, the dwelling and abiding places of hell and heaven.

Shreyakar - meritorious, auspicious, a type of heavenly deities. - one division of lokantik dev

Shreni marg - two particular stages.- upsarg and kshapak shreni.

Shresthata – grandeur.

Shrotaa - listener.

Shrotra indriya - ears, hearing organ of the body.

Shrotraj matignaan - sensory knowledge acquired through listening the speech.

Shrotriya - one who has thoroughly studied the scriptures

Shrungar – erotic feeling.

Shrut – knowledge obtained by study, testimony, scriptures, learnt, ascertained, understood, that which was heard by revelation, sacred knowledge, scriptural knowledge.

Shrut Bhaavanaa - a kind of auspicious reflection.

Shrut gnaan – scriptural knowledge, sensory cognitive knowledge, The consciousness that knows other objects in connection with objects known with the help of sensory knowledge is known as scriptural knowledge; sacred knowledge. mati gnaan dwaaraa jaanelaa padaarth naa sambandh thi anya padaarth ne jaan naar gnaan ne shrut gnaan kahe chhe.

The knowledge which is acquired with the help of physical senses and then through the known subject, to know other objects is known as scriptural knowledge- shrutgnaan, sacred knowledge, knowledge associated with contemplation of the scriptures and input received through senses.

There are two types: Arth linganj and Shabd lingaj.

Arth Lingaj shrut gnaan: To know an object and then to know whether it is beneficial or detrimental is known as Arth Lingaj shrut gnaan, or to know the presence of fire when one sees smoke is also known as Arth Lingage Shrut Gnaan. The second name for this knowledge is also known as Anumaan gnaan.

Shabd Lingaj Shrut Gnaan: A person hears something or reads something and then obtains knowledge of the object is known as Shabd Lingaj Shrut Gnaan. This is again of two types: Alaukik - supernatural and Laukik- ordinary.

Laukik Shabd Lingaj Shrut Gnaan- one ends up obtaining Shrut Gnaan through an ordinary person's spoken words.

Alaukik Shabd Lingaj Shrut Gnaan: One ends up obtaining Shabd Lingaj Shrut Gnaan through the a true person's (person who never speaks wrong thing) spoken words.

There are also two parts of Shrut Gnaan: Dravya shrut and Bhaav shrut.

Dravya shrut: Knowledge present in 12 angas and 14 purvas knowledge is known as Dravyas Shrut.

Bhaav Shrut Gnaan: The mode of knowledge that is generated by a living being through the medium of dravya shrut is known as Bhaav Shrut Gnaan. The Pure passionless state- nirvikaar - self experiencing generated through dravya shrut is known as bhaav shrut gnaan.

Shrut agnaan: The message through the scriptures through which one is unable to generate the highest truth, ultimate reality, transcendental reality- parmaarth- is known as Shrut agnaan.

Kushrut Gnaan: The Shrut Gnaan which is associated with the fruition of the deluding karma is known as Kushrut Gnaan.

Shrut Gnaan 20 subtypes:

- 1: paryaay
- 2: paryaay samaas
- 3: Akshar
- 4: Akshar Samaas
- 5: pad
- 6: pad samaas
- 7: Sanghaaat
- 8: Sanghaat Samaas
- 9: Pratipatti
- 10: Pratipatti Samaas
- 11: Anuyog
- 12: Anuyog Samaas
- 13: Praabhrut Praabhrut
- 14: Praabhrut Praabhrut Samaas
- 15: Praabhrut
- 16: Praabhrut Samaas
- 17: Vastu
- 18: Vastu Samaas
- 19: Purva
- 20: Purva Samaas

(Ref: Dhavala part 6 page 68/22)

knowledge with partial point of view- nayaashrit and also beyond partial point of view - is shrut gnaan.

Shrut Gnaani - one well versed in scriptural knowledge.

Shrut guru - spiritual preceptor.

Shrut kevali – scriptural omniscient, knowing master of scripture, great saints, well versed in whole scriptural knowledge. full knowledge of all scriptures along with self realization, knowing masters of scriptures, knowing masters of sacred knowledge, One knowing all 12 cannons of scriptures with his scriptural knowledge and thereby also knowing the eternal true nature of the soul is known as shrut kevali. There are two types: nischay shrut kevali and vyavahaar shrut kevali. One who knows the soul directly with his sacred knowledge- shrut gnaan-, is known as nischay shrut kevali. one who knows all twelve cannons of scriptures, ends up knowing the eternal innate indivisible true nature of self. this state is known as Vyavahaar shrut kevali. Even one is not well versed with all twelve cannons, but with whatever sacred knowledge- shrut gnaan- he has and now he ends up experiencing the eternal true nature of the innate soul substance then also he is known as conventional sacred knower.- vyavahaar shrut kevali, vyavahaar bhaav shrut gnaan.

Shrut skandha - 12 specified parts of scriptural knowledge, dwadsang shrut.

Shrutavataar - the basic tradition of omniscient and shrutkevali after lord Mahavir.

Shrutdhar amnaay - tradition of great saint possessing scriptural knowledge

Shruti - hearing, something heard, revelation,

Shruti ganya - knowledge acquired by something heard.

Shubh upyog – gracious attention

Shubh upyog– soul’s auspicious manifestation of consciousness, virtuous activity, virtuous conduct, auspicious and right conduct.

Shubha bhava – auspicious disposition, auspicious sentiments.

Shubha raga – gracious attachment

Shuddh bhaav - pure dispositions,

Shuddha bhaav – pure positive aspect, pure disposition

Shuddh bhaav rup - having form of pure dispositions,

Shuddh chetanaa - experiencing of the pure knowledge.

Shuddh dravyaarthi naya- shuddh dravya ki prayojan ki drasti se- The vision- aim- is for motive for pure substantial perspectives.

Shuddh Jivaastikaay- all knower soul substance, pure state of the soul., shuddh bhaav.

Shuddha Naya – pure point of view, 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, Eternal pure soul, passionless mode which knows the eternal knower, stand point related to purity believing soul as a supreme one, pure point of view. Samyag darshan paryaya or the suddh naya kaa vishay is one and the same thing., Bhutarth naya is same as suddh naya.

Shuddha nischaya naya – a view point believing the pure soul.

Shuddh nishchaya naya - A view point believing in pure soul, absolute pure partial point of view, saakshaat shuddh nishchay naya -A view point believing in complete pure soul. The partial point of view which makes it subject as the indivisibility of

attributes with soul in pure form -जो निरुपाधिक गुण गुणी को अभेद रूप से विषय करता है वह शुद्ध निश्चय नय अर्थात साक्षात् शुद्ध निश्चय नय कहा जाता है

Shuddh Nishchay naya: uses in the scriptures is as follow:

- 1: From absolute pure point of view, the soul is like the pure rock crystal - nirupaadhik sphatic- in which there is absence of anxieties of all of the inclination of attachment and aversion. (ref: pravachansaar tatparya vrutti tikaa parishisht)
- 2: From absolute pure point of view, the omniscient knowledge etc pure inclinations are known to be nature of the soul. (ref: panchaastikaay gaathaa 61, Jaysen Acharya krut tikaa)
- 3: From absolute pure point of view, the pure and indivisible nature of the omniscient knowledge and omni perception both are the characteristics of a living being. (ref: Brahad dravya sangrah gaathaa 6 tikaa)
- 4: Now the eternal pure state of the soul has been manifested in its full form. Now soul will be residing in the adobe of siddha and will be enjoying super sensuous bliss will be there eternally. (Babu Jugal Kishorji "Yugal" Siddha puja Jaymaalaa)
- 5: Now incomparable bliss is going to be manifested. There is associated omniscient knowledge and perception, as well as pure vitality will also be present. This it self is the omniscience stage - Arhant avasthaa. (Babu Jugal Kishor "Yugal" Dev Shastra Guru Pujan)

Shuddha swabhava- pure inherent nature of the self, pure intrinsic nature of self

Shuddha upyog – pure attention

Shuddhopayog – pure modes of perfect knowledge or perfect perception, pure consciousness of serenity, nischay ratnatray, absolute triple gems.

Shukla dhyaan - supreme and absolute meditation

Shunya - empty; non-existent; unconscious; vacant; devoid of, without. n. zero, dot, cipher; vacuum; non-existence; Brahma.

Shushk gnaani - dry knowledge without any internal affection

Swaash- One pulse is known as one swaash. In 48 minutes there are 3773 swaash. i.e. in one minute there are 78.6 swaash. In one minute there are 78 pulse in a normal healthy person.

Siddh - ready; accomplished, completed; obtained, acquired; successful; proved, established; expert, proficient, (in); who has attained supernatural power(s); emancipated. m. yogi or ascetic who has acquired supernatural powers or attained emancipation or moksha, liberated soul.

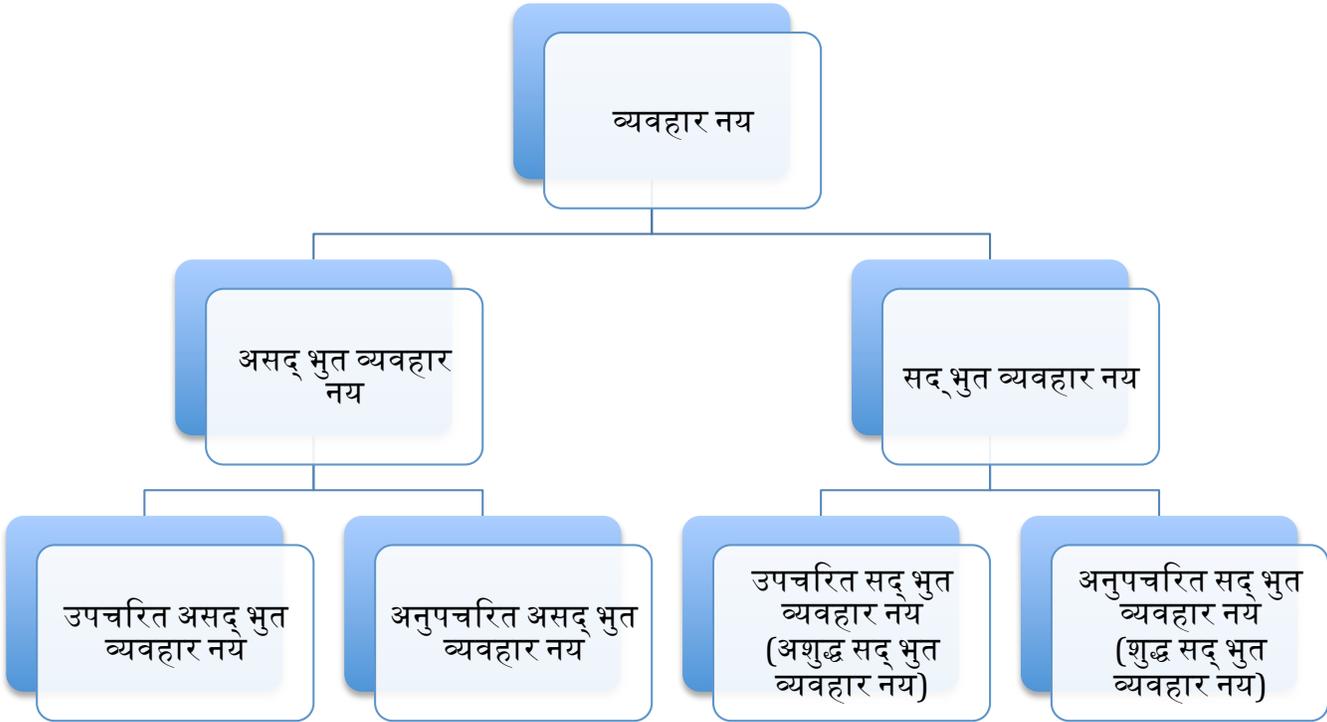
Siddhaant - demonstrated or established conclusion or proposition, theorem, doctrine, principle, well reasoned treatise

Sidhdhaanta- established truth, final conclusion, epitome, riddles, Siddh thayelo

Ant means dharma. Siddh thayelo dharam.

Siddhaant granth - scripture that leads one to liberated state.

Siddhaant Shaastra - scriptures related to principles.



Siddhi - accomplishment; completion; fulfillment; proof; success; attainment of fruit; final emancipation; any of the eight supernatural power got by yoga, viz. wife of God Ganesha.

Siddhi siddh - one who has obtained perfection, one who has obtained liberation.

Sinhaasan - throne

Sinhaasanasth - sitting on a throne, ruling.

Sinhaasanrudh - sitting on a throne, ruling.

Sip - mother of pearl; half of oyster-shell.

Sidhdha – liberated soul, ready; accomplished, completed; obtained, acquired; successful; proved, established; expert, proficient, (in); who has attained supernatural power(s); emancipated. m. yogi or ascetic who has acquired supernatural powers or attained emancipation or moksha.

Sisam - kind of black tree giving timber, dalbergia latifolia; its wood.

Skandha – aggregate of molecules. six types:

- 1:Extremely coarse- sthul sthul: stone and wood etc. when they are broken then can not be united again by themselves.
- 2: Coarse-sthul: Milk, water etc separated but can unite without any help.
- 3: Some what coarse and some what fine- sthul sukshama: The sunlight, shade, moon light, darkness etc. One is not able to split them. One is not able to grab them with his hands.
- 4: Suksham sthul - somewhat fine with element of coarseness: The objects of the four senses of touch taste smell and hearing are even though are known by skin, tongue, nose and ears but still cannot be perceived by eyes and that is why they are sukshma sthul in nature.
- 5: Shukshma- fine: The matter particles of the karma are fine in nature and can not be perceived by any of the physical senses.
- 6:Shuksma shukshma - extremely fine: Finer than the karma particles are extremely fine in nature. The aggregate molecule with two or more atomic matter particles are extremely fine in nature. They are finer than karma particles.

(Ref: Niyamsar stanza 24)

Slokaarth – verbal meaning of the verse

Smaran – remembrance, memorization, recollection, memory, remembering, recollecting; recollection; reminiscence; memory; memorizing; mental recitation of the Lord's name.

Smruti - recollection, remembrance; memory; book, code, of laws and institutes, [Buddhist psych.] wakfulness and discrimination.

Snaat - one who has taken bath

Snaatak - omniscients,

Snaatak muni - see muni. Snaatak muni: One who have destroyed all his obstructive karma. He is at 13th spiritual development stage. One also has to consider the 14th stage soul too.

Sneh – affection

Snigdha rukshatv sthaaniya - sticky and non sticky type, snigdha and rukshataa samaan.

Sola kaaran bhaavnaa - 16 cause contemplations.

Soumya - mild, quiet, gentle; pleasing; handsome

Shukla dhyaan – genuine concentration, pure concentration, white concentration, supreme and absolute meditation.

Sopaadhi - where there is expectation of alien object. upaadhi sahit,

Sopaadhik – association of soul with alien attachments, restricted by some conditions or limitations; qualified (by particular characteristics); attended by troubles or botheration.

Spandan - quivering, shaking, throbbing; beat, throb.

Spardhak - fruition group is group of molecules of karmic matter which have the present and future capacity of fruition, group of aggregate of karmic molecules, collection of many varganaa is known as spardhak.

Sparsh - touch

Sparsh vishesh - particular type of touch.

Spashta - clear, evident; distinct; plain.

Spastikaran - clarification; explanation.

Sphatik - rock-crystal, quartz

Srushti - utpatti, origination.

Sthaanu - dry tree,

Sthaapanaa – to establish, storing, preserving, demonstration, installation, representation. Sthairya - stability, continuity, steadiness,

Sthaapanaa nikshepa – installation of a real form in to its artificial one, installation of real bhagwan in an idol form.

Sthaulya - grossness, bulkiness,

Sthir - stable, constant,

Sthir aashan - a stable posture of deep meditation.

Stir bhaav - stable emotions or temperaments, stability of mental state.

Stir chitt - concentration of mind

Stir naam prakruti - physique making karmic nature causing physical stability and strength while fasting or observing any austerity.

Stir hraday - stable mind,

Sthiraa drasti -In this stage there is experience of first glimpse of permanence. The achiever has light of discriminative knowledge.

Sthirtaa – serenity, one is stabilized in the true nature of the self and never come out of it. In lintaaa, one is engrossed in the true nature of self but does come out of it and goes back in it again. e.g. 6th and 7th spiritual development stages. it is known as lintaa. When one ascends the spiritual ladder - shrenni then the soul is in stabilization state- never come out of it again.

Sthit – standing firm, occupied with, engrossed by, devoted, addicted

Sthiti - sthir rahena, to remain stationary, dhrovya, stable, takvu, state, condition; residence; presence; position, status; limit, duration of karma, circumstances,

Sthiti apasaran - Reduction in duration of bound karma

Stithi bandh - binding period of karma with soul.

Stithi bandh adhyavasaay sthaan - passionate thoughts causing binding of karma with the soul, at the time of bondage of karma there is duration decided. The soul's passions become instrumental cause in this phenomenon. These passions of the

soul are known as sthiti adhyavasaay sthaan. It is also known as kashaay adhyavasaay sthaan

Stithi bandh sthaan - position of thoughts causing karmic binding, karma stay with soul in dormancy till maturation. On maturity, fruition occurs and then dissociation occurs. Duration of bondage of each karma is known as sthiti bandh sthaan

Stithi Bandhaapasaran - Reduction of karmic binding to the soul.

Stithi bhojan - one of 28 basic restraints of Jain saints, procedural taking food by standing without any support

Stithi ghaat - destruction of karmic time duration.

Stithi hetutva – instrumental cause in the stoppage of motion of a substance

Stithi kalpa - Ten types of code of conduct of a saint. व्यवहार साधू के 10 स्थिति कल्प हैं : अचेलकत्व, उद्विष्ट भोजन का त्याग, शय्याधर पिंड त्याग, वसति का बनवाने या सुधरवाने वाले के द्वारा दिए जाने वाले आहार एवं उपकरण का त्याग, राजपिंड का त्याग, कृति कर्म अर्थात् साधुओं की विनय शुश्रूषा आदि करना, व्रत का स्वरूप जिसे मालुम है उसे ही व्रत देना, ज्येष्ठ का विनय करना, प्रतिक्रमण मासैक वासता, योग (Bhagwan Mahavir Hindi English Jain Sabda kosh page 582)

Stithi kaandak ghaat - A type of destruction of karmic state. It lasts for antarmuhurt only.

Stithi karan - re- steadiness of one in religion- a part of right perception, one of the eight parts of right faith, sustaining souls in right convictions, attainment of subtle position, ensuring steadiness of right faith and conduct for others who are prone to swerve from the path

Stithi khand - Destruction of karmic binding with soul.

Stithi kshay - destruction of karmic state.

Stithi sankraman - transition of karmic states.

Stithi satva - existing state of karmic binding with soul.

Stithi satva sthaan - existing places of karmic states.

Stithi shakti - strength of karmic binding

Stithi sthaan - karma get bonded and at that time the duration of bondage is decided.

From minimal to maximum duration of karma bondage is known as sthiti sthaan.

Stithi tap - a type of austerity, one part of kaayaklesh austerity.

Stithikaran – stabilization in the religion

Sthul - gross, state of grossness.

Sthul abrahm - licentiousness, bad conduct,

Sthul chori - stealing- to take some thing without permission.

Sthul jiv - one sensed living beings having gross body,

Sthul parigrah -ten types of external possessions of householders.

Stul rujusutra naya - a view point related to the gross momentary state of something like body etc.

Sthul sthul - solid material which can not be rejoined on breaking

Sthul suksham - disappearance of bulky image of something which can only be seen like shadow, smoke, sunlight, etc.

Sthul vrat - to desist from killing, telling lie,stealing etc., a vow.

Stuti – eulogy, praise, commendation, laudation, valediction, a hymn of praise

Stutya - praiseworthy; commendable.

Subha bhaava – auspicious sentiments.
 Subhaasubh bhaava- meritorious and demeritorious sentiments.
 Subhaasubh vrutti – auspicious and inauspicious thoughts
 Subhikshata – abundance of food
 Suchi - pure; holy, sacred. f. purity; sacredness.
 Sud - bright half of lunar month.
 Sukh -pleasure, comfort, happiness; satisfaction, gratification; delight, joy; welfare; well-being.
 Sukh gun - includes shraddha and charitra.
 Sukhi - happy, comfortable well-to-do, in easy circumstances.
 Sukhkar -giving happiness; pleasant, comfortable; pleasing; agreeable.
 Sukhkaarak - giving happiness; pleasant, comfortable; pleasing; agreeable.
 Sukla dhyaan - pure meditation.
 Sukshama - minute, very fine, minute body, subtle body, Infinitesimal
 Sukshama upyog - knowledge mode knowing pure nature of the soul [substance](#).
 Sukshmatva – extreme fineness
 sulabh -easily available or obtainable; cheap; handy.
 Sulakshana – auspicious characteristics
 Sutra - origin, formulae, source, a precept, a type of code regulating conduct, a type of scriptural knowledge, aphorism, principle,rule, tenet, canon, doctrine, command, order, decree, dictate, dictum, injunction, commandment;
 Suman - flower.
 Sumati - good or benevolent disposition or mind.
 Sundar -handsome, beautiful; excellent, lovely
 Surya grahan - solar eclipse
 Sushil - having a good character; well-behaved; polite; simple, straightforward
 Sushrushaa - desire to listen
 Sutra - aphorism, an original thought written or spoken in concise and memorable form,
 Sutra tatparya - meaning of the sutra, meaning of the sentence, meaning of a statement.
 Suvyakt - manifest, perceptible, apparent, distinct, visible.
 Sva - self, personal. own.
 Sva gneyakar - characteristic knowledge of the self.
 Sva sahaay - absolutely independent.
 Sva samay - Jain philosophy, engrossment in to self, self absorption.
 Sva samay pravrutti - engrossment in to self.
 Sva samay vyaktavyata - pertaining to spiritual meanings.
 Sva samvedan - self experience, or intuition.
 Sva samvedan gyan - right knowledge about self, another name for nischaya moksha marg.
 Sva samvedan sukh - spiritual bliss.
 Sva sanyogi - something self correlative.
 Sva vash - own control or self control
 Sva vrutii - contemplation about self.

Swachchhatva shakti - power to illuminate whole universe and beyond in the self, transparent reflections

Svachchhand - one who speaks about only the soul's knowledge but does not do any positive activity and remains in inauspicious activity, self willed, unrestrained.

Svachchhand Shrota - unworthy or restrain less listener.

Svachchhand Vrutti - restrain less conduct

Swapad - self entity.

Sva samay –the pure one, self absorbed,

Sva sanmukhta – self introvertedness

Svaavalamban -self-reliance, self-help.

Sva swamitva sambadh shakti - power of self governance relationship

Sva tatva - real nature of the soul.

Svastha - healthy; at ease, comfortable; not excited, calm.

Swaabhaavik - natural, not artificial; innate, instinctive; spontaneous.

Swaabhaavik Anand - supreme natural bliss, supreme pleasure.

Swaabhaavik dukh - natural pain or troubles

Swaabhaavik Kriya - natural activities of matter.

Swaabhaavik Shakti - Natural power, or strength in the nature of matter.

Swaabhaavik swabhaav - natural nature instinct (of siddha)

Swaadhyaay – scripture reading, thorough spiritual reading and contemplation.

Swaadhin – self dependent

Swaahaa - one of the exclamation used in the worship of god.

Swaadhin sukh – supreme bliss

Swaamitva - ownership, governance, mastership, lordship; mastery.

Swaanubhav- own experience, self-enjoyment, spiritual realization, intuition,

Swaanubhav pratyaksha - own experience in direct fashion.

Swaanubhuti - Self realization, intuition,

Swaarth - spiritual upliftment of own soul.

Swaarth pramaan - authenticity (pramaan) of self knowledge.

Swaarthaadhigam - self knowledgable approach, one of the division of adhigam.

Swaarthaanumaan - subjective inference (caused by perception of some means). Here one makes inference without any one's advise. He looks at the smoke and makes inference of fire by himself is known as swaarthaanumaan. Paropadesh ke abhaav mein bhi keval saadhan se saadhya ko jaankar jo gnaan dekhne wale ko utpann ho jaata hai use swaarthaanumaan kahate hei. inference for one's own sake,

Swaash - approximately one second.

Swaatma - own soul

Swa bhaav - The eternal nature of infinite attributes staying with shelter of their own substance is known as swa bhaav, potaanu hovaapanu, nij satta,

swabhaav vaan - soul has ownership of all the attributes.

Swa chatustaya – innate quartet 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), quartet related to the nature of a substance, Quartet of one's own substance, area, time and quality.

Soul's self quartet - Atma na swa chatustay:

- 1: swa dravya - The substance which is in identical relationship with its own attributes of knowledge etc and also with its own modes. Two parts: common and specific - saamaanya ane vishesh.
- 2: Swa kshetra - The soul maintains self in its own uncounted space points- asankhya pradesh. These space points are the same as that of the cosmic space- lokaakaash pramaan asankhya pradesh. Two parts: indivisibility and divisions - abhed ane bhed
- 3: Swa kaal - The one which does not get separated from its own eternal nature and also forever has modes in their own sequential order generating at their own given specified time is swa kaal. Two parts: eternal and transiency - nitya ane anitya
- 4: Swa bhaav - The eternal nature of infinite attributes staying with shelter of their own substance is known as swa bhaav. Two parts: one and many - ek ane anek

Ref: Jain Siddhant Prashnottarmaalaa Q. no. 308 page 109 Gujarati.

Swa Dayaa - self pity, compassion towards self.

Swa dharma vyaapak - to spread in to its own innate sphere.

Swa dharma vyaapak shakti - self pervading power of the soul

Swa dravya - The substance which is in identical relationship with its own attributes of knowledge etc and also with its own modes, self substance

Swa kaal - The one which does not get separated from its own eternal nature and also forever has modes in their own sequential order generating at their own given specified time is swa kaal.

Swa kshetra - The soul maintains self in its own uncounted space points- asankhya pradesh. These space points are the same as that of the cosmic space- lokaakaash pramaan asankhya pradesh.

Swa par prakaashak - revelation of self and alien things.

Swa prakaashak - revelation of self.

Swa samay - one who gets engrossed in his eternal true nature of the self is swa samay, the pure one, those who establish themselves in the nature of the self, followers of one's own creed, Soul which being free from relations to others and from alien thoughts through own intrinsic nature of perception and understanding perceives and knows its own eternal nature to be such is said to have conduct that is absolutely self determined, engrossment in to the self, self absorption.

Swa samayi - the living being that is associated with the essential qualities is swa samayi

Swa samvedan – direct self-consciousness, self-cognition, self-intuition, spiritual consciousness,

Swa samvedan gnaan – potathi potane vedvu, to experience the nature of the self directly,

Swa samvidit - self intuited,

Swa sanmukh - facing towards the self.

Swa swaami sambandh - self ownership relation, relationship between owner and thing to be owned.

Swa vyakti vyatirek - different modes occurring in a same substance.

Swa vyavashaay - swa swarup kaa nischay, Conviction occurring with its own experience is known as swa vyavashaay. conviction of knowing the self. When attention is focused on the true nature of the soul then one knows what is the true nature of the soul. This is swa vyavashaay. (pariksha mukh chapter 1 sutra 7)

Swabhaav arth paryaay - Pure modifications of attributes e.g. mode of being an omniscient one. Ref: Jain siddhant Praveshika English Q. no. 45

Swabhaav bheda= plurality of nature.

Swabhaav bhut - to be in the innate nature.

Swabhaav - Essential identity, inherent nature, intrinsic nature, distinct nature.

Swabhaava – essential identity, inherent nature, intrinsic nature, own phase, identity, distinct nature, to modify according to its nature. sva nu bhavan te swabhav.

Swabhaav drasti -knowledge mode has genuine knowledge for the mode still faith mode has put its pride in the true nature of the soul and surrendered its total self to the soul substance. Now it has given its self to the soul substance entirely. In its experience only the soul substance resides. This is dravya drasti, swabhaav drasti, bhutaarth aasray.

ज्ञान पर्याय को पर्याय का यथार्थ ज्ञान होने पर भी श्रद्धा ने अपना अहं, द्रव्य में विसर्जित किया है, समर्पित किया है। अब द्रव्य ही उसका स्व है, उसकी अनुभूति में द्रव्य ही बसता है, वह स्वयं नहीं। यही द्रव्य दृष्टि है, स्वभाव दृष्टि है, भूतार्थ का आश्रय है. (naya rahashya, Abhaykumarji, page151)

Swabhaav vyanjan paryaay - natural shape modification e.g. mode of siddha being. Ref: Jain siddhant Praveshika English Q. no. 41

Swabhaavbhut - innate nature of a substance.

Swabhaavbhut parinaam - innate modification of a substance.

Swachatustaya- one' own quaternion, self-quaternary of any substance. see also dravya kshetra kaal ane bhaav

Swachchhand - self-willed; uncontrolled, wanton. m. wantonness, wanton behavior; freedom; one's own will; licentiousness.

Swachchhandi - self-willed, willful, temperamental; licentious.

Swachchhatva shakti - due to this power, the alien substances illuminates within me. Aa shakti thi par gneya maaraamaa zalke chhe.

Swapad - one's own place, adobe,

Swapar prakashak – self and alien reveler.

Swapar samvedi - self and alien reveler.

Swaprabhuta - own or arbitrary power,

Swarth - spiritual upliftment of own soul.

Swarth praman - estimating self for valid knowledge. Shrut praman is swarth as well as paraarth. Swarth praman is gyan roop. shrut Praman is both gyan and vachan. authority (praman) of self knowledge

Swarthi - one engrossed in the self, selfish one,

Swarupaasiddh - unestablished in respect to self. e.g. sound is a quality because it is visible like a color. Here sound is only audible and can not be visible. So it is swarupaasiddh.

Swarup – form, nature, own form or shape, one's own form or shape; natural state or condition; appearance, complexion; beauty; character; original form.

Swarup asthirtaa - instability in the natural state

Swarup astitva - eternal existence of a given substance, every substance has its own eternal existence

Swarup drasti - this is also known as eternal non manifest form of faith in the pure soul substance, This drashti is also the reason for generation of right faith (samyak shraddhaan), this swarup drashti is also known as swarup shraddhaan, This swarup shraddhaan- swarup drashti is eternal non manifest and potential form in the soul (Ref: Niyamsaar stanza 13)

Swarup graahi - one who has accepted the nature of self.

Swarup maya - identical with the substance, dravya sathe tadrup,

Swarup pratyaksh gyaan - kaaran swabhaav gnaanopyog, potential non manifest form of knowledge, direct knowledge of the true nature of the self, The effect of swarup pratyaksha gnaan is generation of omniscient knowledge. Swarup pratyaksha gnaan becomes the cause and omniscient knowledge becomes its effect. This is also known as param paarinaamic bhaav. Omniscient knowledge is called sakal pratyaksha and param paarinaamic bhaav is called swarup pratyaksha. This is in the form of attentive consciousness - upyog, but is in eternal form and is not in the form of action in the manifest form - pragat kaaryarup nahi hai. It is in non manifest form as potential only. - apragat shakti rup hai. (ref: kaaran shuddh paryaay hindi page 49), perceptible natural non manifest potential form of knowledge.

Swarup Sthirtaa - stability in the natural state

Swarupi -स्वरूपवाणुः; आकारधारी., one with the shape, one with the form, one with its own nature, having essential properties.

Swarup rachana - construction of the true nature of the self.

Swarup samvedan - spiritual consciousness.

Swarup satta- see avaantar satta. (panchastikaay gathaa 8).

Swarup Shraddhaan - see swarup drashti, kaaran drashti. This is eternal non manifest potential form of faith in the eternal soul substance. From this swarup shraddhaan there will be origin of samyak shraddhaan. Swarup shraddhaan is also known as kaaran drashti. Swarup shraddhaan is the cause and samyak shraddhaan is its effect. when one directs his faith towards the innate nature of potential form of eternal soul substance then there is generation of the right faith mode. Swarup shraddhaan is potential form of innate nature of soul substance and samyak shraddhaan is the manifest form of faith in the eternal soul substance (Ref: Niyamsaar stanza 13),

Swarup siddhi - self-realization.

Swarup viparyas - a contrary view point regarding the form of matter, a contrary point regarding the nature of the self.

Swarupaacharan chaaritra – self absorption conduct., conduct of spiritual engrossment, it is known as samyak charan charitra, One who practices the eight virtues of the right faith along with not to have eight fears and not to have inclinations towards the false gods, teachers, and religion.

With right faith occurring in a soul, there is experience of the true nature of the soul. Here the soul experiences some amount of stability in the true nature of the soul due to absence of the infinite passion leading to endless mundane existence (anantaanubandhi karma). This is swarupaacharan chaaritra.

(jain siddhant prasnottarmaalaa page 90 Q. no. 279)

Swasthata - peace; quietude; composure.

Swasti – well being, fortune, success, prosperity, a term of salutation especially in the beginning of letters, may the everlasting prosperity be on you.

Swastik - an auspicious emblem, name of a summit of Ruchak mountain.

Swa swamitva guna - attribute of self governance.

Swaswamitva sambandh – ownership relationship

Swatah – by itself

Swatah siddh - proven by self only, ahetur, Every substance belongs to the self by nature.

Swatva - ownness; individuality; self-respect; one's speciality; feeling of belonging to oneself; ownership.

Swayam - of one's own accord, spontaneously; personally, by oneself.

Swayamev - by one self only, of one's own accord only.

Swayama Siddh - self-proved; self-evident.

Swayambhu - self-existent. m. Brahma, God.

Swechchha - one's own wish or will.

Swechchhachari - one free from any restraints, willful, wayward,

Swopkar - benevolence for self.

Syaad - assertion of possibility and non possibility, skeptical or agnostic doctrines of Jainas

Syaadvaada – dialectic relativism, relativism, the method of dialectic predications, doctrine of many fold standpoints in describing a substance.

Syaadvaada effects a division or analysis of reality and the naya enlightens the particularity of the divided elements. 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.

Syaat - from certain perspective, kathanchit,

1: Syaat asti - perhaps it is (under certain circumstances)

2: Syaat Naasti - perhaps it is not.

3: Syaat Asti Naasti - perhaps it is and it is not (under certain circumstances)

4: Syaat Avaktavya - perhaps it is not expressible in words.

5: Syaat Asti Avaktavya - perhaps it is and is not expressible in words

6: Syaat Naasti Avaktavya - Perhaps it is not and is not expressible in words.

7: Syaat Asti Naasti Avaktavya- perhaps it is and it is not and is not expressible in words

Syaatkaar - to speak from certain perspectives.

Syllogism - anumaaan pramaan, Instrument of inference

Synthesis - combination, union,blend, mixture, compound, fusion, composite, unification

T1

Taadaatmya Sambandh - Identical inherent relationship

Taadaatmya siddh sambandh - nitya taadaatmya sambandh, eternal inherent relationship e.g. attributes and soul substance.

Taaraa drasti - worshiper has intense liking for discourses on yog. He has great reverence for yogis and serves them with faith

Taatparya - meaning, significance; gist, substance; aim, object.

Taatvik mimaansaa - metaphysics, vaastvaviktaa, adhyaatmaa vidyaa,

Taatvik - true, real, essential, truthfulness, reality, Tad roop may panu – soul does not leave the inherent nature- swa pana ne chhode nahi, relating to the highest truth or spiritual knowledge; caring for truth; spiritual; real. paarmaarthic, satya.

Taavad - first thing first, First and foremost.

Tadaabhaas - fallacy of comprehensive knowledge, pramaanaabhaas.

Tad abhaav - atadbhaav, non identity e.g. absence of each one in substance, attributes and modes even though each one is existing forever.

Tadbhaava – intrinsic nature.

Tadako -sunshine, sun, heat of sun.

Tadko chhayo - sun and shade.

Tadruptaa - like, similar to, it; having the same form.

Taijas varganaa – electric body, molecules forming the electric body.
– same as before as if the statue, which is carved with chisel from a stone, eternal.

Taijas sharir - electric body

Taijas sharir kaa samay prabaddh - to accept the material particles suitable for electric body in one samay.

Talvaar -sword, sabre, scimitar

Talavu - go away; move away, die, disappear.

Tamas - darkness (sankhya), inertia, dullness, heavy, enveloping, indifferent, laziness,

Tankotkirn - something engraved, an adjective word for pure soul

Tanmaatraa - sukshma tatva, fine elements (sankhya philosophy)

Tanmaya -absorbed or engrossed in.

Tantra – mystical devices.

Tarang - ripple on water, wave; fancy; imagination.

Tark - conjecture, guess; inference; fancy, imagination; thought process; possible explanation, hypothesis; logic, hypothetical argument, vyaapti gnaan, Avinaabhaav no nirnay tark pramaan thi thaay chhe - determination of inherent relationship occurs with logic. avinaabhaav sambandh ne vyapti kahe chhe, jyaa - jyaa saadhan (means to achieve- smoke) hoy tyaa saadya (Achievable object - fire) nu hovu ane jyaa jyaa saadhya (fire) na hoy tyaa saadhan (smoke) nu pan na hovu tene avinaabhaavi sambandh kahe chhe. Where there is smoke, there is fire, and where there is no fire, there is no smoke. This is called tark. Uhaa, uhaapoh, chintaa etc are another names for tark. indirect proof.

Tark buddhi - logical intellect.

Tark praamaanyavaadi - rationalist.

Tark shaastra - logic, science of reasoning.

Tark vitark - reasoning and speculation; thinking at random, discussion.

Tarkik sambandh - coherence,

Tat - The same, that thing, real entity, it,

Tat atat - te chhe ane tenaathi te nathi, Soul is there with embodiment of knowledge -
tat, soul is not there in object of knowledge like money, family, body etc.

Tat swabhaav - real entity.

Tathaa bhavyataa - योग्यता, eligibility.

Tathaa vidh - that type, us prakaar kaa,

Tatswabhaav - soul's natural state, padbhut, ૫૬ ભૂત

Tatswarupi - અભિન્ન; એકરૂપ; તન્મય., unique, oneness, absorbed, engrossed in.

Tattvaanveshan - investigation of a reality, investigation of nature of thing.

Tattvaarth – tautology, things ascertain as they are, tatva means inclination, bhaav, modification, reality; original truth.. Arth means substance. The bhaav, mode of the substance, dravya is tatvaarth, જેનો જેવો કાંઈ નિજ ભાવ છે તેવો જ હોવો તેને તત્વ કહે છે. તે ભાવ થી સંયુક્ત તે વસ્તુ તેને તત્વાર્થ કહે છે, A substance with its inherent nature, Tatva means reality, element and arth means its bhaav. This arth means padaarth. Tattva refers to a thing from naya perspective, padaarth means thing from pramaan perspectives. Seven tattva are all modes. In right faith state tattva and padaarth both are taken. Tattvaarth shraadhhaanaam samyag darshan. Here tattva means reality and arth means padaarth.

Tattva – reality, element, tauto, essential, real, original, nature of a thing; essence, secret; any one of the five elements; any one of the twenty-five principles of the Sankhyas (viz. the five elements, five objects of sense, ten organs, mind, intellect, ego, prakriti and purusha), Jeno jevo kai nij bhaav chhe tevo j hovo tene tatva. kahe chhe -જેનો જેવો કાંઈ નિજ ભાવ છે તેવો જ હોવો તેને તત્વ કહે છે, inherent nature of a given substance; Tatva means reality, element and arth means its bhaav. This arth means padaarth. Tattva refers to a thing from naya perspective, padaarth means thing from pramaan perspectives. seven tattva are all modes. Punya paap, asrav, bandh, samvar nirjara moksha are all modes. The jiv is also having his mode in the form of 10 vitalities - praans.

Tattva – reality, nature of things, element, real., bhaav, parinaman, mode.

Tattva - तत्त्व - तत् +त्वम् . तत् = वह. त्व = वाला. जिसका जो अथवा स्वरूप सो तत्त्व जानना, “पदार्थ के भाव” को तत्त्व कहते हैं

तीनो लिंगो में धातु का रूप एक ही रहता है

तत्त्व शब्द कि व्याख्या मोक्ष मार्ग प्रकाशक 9 अध्याय:

तस्य भावस् तत्त्वम्

भावः में जो विसर्ग था उसका स् हो गया

तत् - सर्वनाम - वह

तस्य शब्द पुल्लिङ्ग का षष्ठी विभक्ति का एक वचन है

“उसके भाव” को तत्त्व कहते हैं

“पदार्थ के भाव” को तत्त्व कहते हैं

तस्य तो षष्ठी क एक वचन था. समास के लिये मूल शब्द तत् था, उसके पिछे त्वम् लगाया

तस्य + त्वम् = तस्य का मूल रूप तत् है इस लिये तत् + त्वम् = तत्त्वं हो जाता है

जिनस्य + आलयः = जिनालय - जिन मूल शब्द है तो समास में जिनालयः होगा. जिन शब्द में षष्ठी विभक्ति आयि तो जिनस्य रूप बना था

मूल शब्द के साथ समास होता है समास करने के समय पर विभक्ति को दुर कर के मूल शब्द का प्रयोग होता है आलय शब्द संज्ञा है

तस्य भावः का समास= तस्य षष्ठी का एक वचन रूप है मूल शब्द है तत्. तत् + भाव = तद्भाव . समास में संधि नियम से होती है. जब हम संधि करते है तो त् का स् होगा तो शब्द बन जाएगा तद्भाव
तद्भाव को तोड़ना है तो तत् + भाव होगा - किसका भाव - तत् का -यानि की तस्य - षष्ठी विभक्ति आएगी तस्य + भावः

समास करना जरूरी नहीं है आप जिनस्य आलयः लिखो तो भी सही ही है मगर समास किया तो समास के रूल से करना पडेगा। विभक्तियाँ हट जायेगी और मूल शब्दों का समास होगा

भाव के अर्थ में त्वम् शब्द का प्रयोग किया जाता है.

संस्कृत में कम शब्दों में कहने की एक शैली है भाव शब्द लंबा है -भ आ व् अ = चार हो गए तो उसका कम शब्द में कहना है तो त्वं प्रत्यय का उपयोग होता है

तस्य + भाव - तस्य का मूल शब्द है तत् और भाव का त्वम् तो तद्भाव कहो या तो तत् + त्वम् = तत्त्वम् कहो दोनों का अर्थ एक ही होता है

तत् शब्द पदार्थ को बताता है त्वम् शब्द उसके भाव को बताता है

अकेले पदार्थ के श्रद्धान को सम्यग दर्शन नहीं कहते है

अकेले पदार्थ के भाव को भी सम्यग दर्शन नहीं कहते है

पदार्थ और उनके भाव दोनो को मिलाकर श्रद्धान किया तो उसे सम्यग दर्शन कहते है

यह टोडरमलजी ने ९ अधिकार में बताया है

पदार्थ में तो द्रव्य आ गया भाव में पर्याय और द्रव्य का स्वरूप यानि की गुण भी आगये। भाव में गुण पर्याय दोनों आ गए

इस लिए यहाँ पर द्रव्य गुण और पर्याय तीनो आ गए. ये तीनो का श्रद्धान की सम्यग दर्शन कहा है.

इस तरह से तत्त्व शब्द का अर्थ होता है

जब समास को अलग करना है तो उसमे पहले वाली जो विभक्ति थी उसका ही प्रयोग करना पडेगा

त्वम् का अर्थ भाव के रूप में लेना है - अस्तित्व , वस्तुत्व, द्रव्यत्व, प्रमेयत्व, इत्यादि शब्दों में त्वं आया तो

उसका अर्थ भाव लेना है - अस्ति नाम का गुण , वस्तु नाम का गुण इस तरह से उस शब्द का अर्थ लेना है

प्रवचनसार ८० गाथा में आया है की:

जिसने अरिहंत के द्रव्यत्व, गुणत्व और पर्यायत्व को जाना उसका मोह का लय होता है

अरिहंत के द्रव्य, गुण पर्याय के भाव को जो जानता है तो उसके मोह का विलय होता है

द्रव्य और द्रव्य के भाव, गुण और गुण के भाव, पर्याय और पर्याय के भाव - इस तरह यहाँ लेना है

Tattva- is made up of two words: tat and tvam. Tat means “that” tvam means bhaav- modification of soul. Therefore “tattva” means the padaarth kaa bhaav- modification of a substance- soul.

Tattva chintan - act of deep thinking over 7 elements - 7 tatva.

Tattva gnaan – knowledge of truth, knowledge of truth or reality of any matter.
Tattva gnaan tarangini - name of a book written by acharya Gyanbhushan
Tattva gnaani – enlightened
Tattvagn - one possessing real and true knowledge
Tattva Kathaa - A sacred legend which inspires to move on the path of deliverence.
Tattva mimaanshaa - metaphysics, description regarding nature of soul, universe and god.
Tattva Nirnaya - determination for reality, determination for nature of the things.
Tattva nirninishu - one who want to determine the truth.
Tattva ruchi - Predilection for truth
Tattva samaas - nature of treatise written by Maharshi Kapil.
Tattva santati - tradition related to maters.
Tattva Shakti - Power of elemental transformation, power of a nature of an element
Tattva Shraddhan - faith in the nature of reality.
Tattva upadeshkrut - one who reveals the nature of things.
Tattva vati dhaarnaa - auspicious conceptual meditation with cotemplation.
Tattva vedi - knower of the truth.
Tattva Vichaar - analysis of doctrines
Tattvaarth bhaavnaa - thinking of ascertained reals.
Tattvaarth raajvaartik - a book written by acharya Akalank dev - year 620-680
Tattvaarth shraddhaan - faith on all real matters.
Tej - light; prowess, valor; majesty, glory; fire as one of the elements; lustre, brightness; vigor; heroic spirit; strength of character.
Tejaswi - luminous, bright; brilliant; heroic; powerful; dignified; spirited.
Tikaa – commentary, specific clarification vishesh spastata, it is in poetry form .It is in sanskrit.
Tikhu -pungent, having hot biting taste; vigorous; fiery, virulent; fierce; hot tempered. n. steel.
Tiraskaar - contempt, disdain; disregard; aversion, disgust; hatred.
Tirobhut - Disappearance, disappeared, vanished; invisible; covered.
Tirodhan - disappearance; covering; removal (from sight).
Tirodhayi - one who makes it to disappear.
Tirth - The true nature of the self is the absolute tirth and the places of Lords' five auspicious events are known as conventional tirth, due to which one is able to reach up to his absolute tirth. place where river may be crossed, ford; ghat, stairs leading down to river; holy place, place of pilgrimage; holy water; water, milk, etc. with which the deity is bathed.
Tirthswarup - holy, venerable; honorific used in letters to elders.
Tiryak - oblique; slanting, animals and birds, horizontal,
Tiryak bhitti - cross wall,
Tiryak kshetra - horizontal region,
Tiryak saamaanya - similar or common forms, saamaanya arthaat sadrash parinaam.
Tiryak vyatikram - horizontal transgression,
Titikshaa - enduring power, glad acceptance..
Traataa - protector, defender; savior.
Tridhaa - in three ways.

Trikaal – three tenses, past present and future, eternal.
Trikaali - nature of the pure soul which comes in to experience
Trikaali atma- the soul as substance
Tri koti - eternal, forever,
Triloka - the three worlds.
Triratna - three jewels.
Trivarg - group of three.
Triyog - vibratory activities in the soul's space points,
Trun - grass, blade of grass,
Trun vat - like a blade of grass; insignificant, worthless.
Trupt - satisfied, gratified; satiated.
Trupti -satisfaction, contentment
Trushnaa - thirst (for water); desires
Tulya kaale - together, similar, same, at a given time,
Tush - Fotaru, husk covering grain or rice, chaff of grain, bran, shells, pods,
Tyaag - cessation, abstinence, relinquishment, abdication, abandonment, renunciation,
giving up,
Tyaag dharma - doctrine of renunciation
Tyaagi - abdicator, Forsaker,
Tyaag upaadaan shunyatva shakti - power of absence of renunciation as well as of
affluence.

U1

Ubhayaachaar -Reading, writing, and speaking with full and proper understanding of the import of what is read, written and spoken - Ubhayaachaar

Ubhay - mutual

Ubhayaabhaasi - nischay or vyavahaar ko ek mane voh. fallacy of absolute and conventional point of view.

Ubhayaatmak - to be in both forms, banne nu banelu.

Uchcharangi - joyous, umangi, utsaahi.

Uchchhavrutti - begging of alms,

Uchit - proper

Udaar - liberal, generous, munificent; open-minded; straight forward, frank; great; large, spacious; beautiful; noble.

Udaasin – indifferent, passive, neutral, sadness,gloom.

Udaasin nimitt- indifferent instrumental cause, passive instrumental cause

Udambar -a variety of the fig tree; threshold; eunuch., fruits of banyan tree, ficus religiosa- pipal, .

Uday – operation, fruition, rise of karma, operation of karma

Uday bhaav - altered inclinations occurring due to alien belonging. The altered inclination of the soul keeping relationship with fruition of karma.

Uday sthaan - fruition of karma manifestation at the maturity is known as uday sthaan.

Udbhavan - announcement, communication, elevation, act of raising up,

Uddesh -intention, object; mention, calling by name; example; consideration of a question or problem; inquiry; searching; [philos.] the enunciation of a thing by its name (which is to be further discussed and explained). Vivechaniy vastu no keval namollkekhe ne uddesh kahe chhe, To give a name to the thing which needs explanation is called uddesh.

Uddeshya - worth consideration, to be intended or aimed at; that to which one refers. n. [gr.] that about which something is asserted, subject; object, purpose.

Uddhaar - act of raising, elevating, drawing out, extinction of debt, passage of extract from a book, to find a lost thing.

Uddhaarak - uplifting, finding out, elevating.

Uddhata -rude, impudent; unrestrained, disobedient; high, lofty; grand.

Uddisht - directed; addressed; aimed; intended; mentioned, referred to; desired. n. desired object.

Uddisht aahaar - the food specially made for monk.

Udhai - termite,

Udrek - abundance, profusion; superiority.

Udveg - agitation, excitement; dread, fright; agony; anxiety; sorrow, disregard

Udyam -effort; exertion, work; industry, occupation.

Udyami -industrious, diligent

Udyot - emitting cool luster, cool light, light; luster, fire fly,

Udyotkaar - light, luster., one emitting light and luster.

Udyot naam karma - that which causes the body of a being to emit cool brilliance or luster, is the name karma of cold light, it is found in moon, the glow worm etc

Ughadavu - open; become open, known; bloom, blow; become clear, evident; become clear, cloudless or free from rain; be fulfilled; open anew, start.

Ugra - severe,

ugra tapo vrudhhi - capacity to endure unimaginable hardships unflinchingly.

Uhaa - tark, logic,

Uhya - argumentation, ellipsis,

Ujjaaval - bright, shining, luster,

Ukt - said, mentioned.

Ukt avagrah - expressed apprehension

Ulkaapaat -falling of a meteor; great calamity.

Ullasit - transported with joy, highly delighted.

Umbar- fig-tree, ficus glomerata; threshold.

Unap -insufficiency; deficiency; imperfection, shortcoming.

Unmaad - delirium; insanity, madness; intense passion; intoxication; lunacy, mania; mischief.

Unmaadi - fanatic

Unmaarg - taking a wrong way,deviation from right way, wrong way

Unmagn - get to be known, comes to be known, knowledge,

Unmatt- intoxicated; drunk; crazy, mad; arrogant, haughty; impudent.

Unmesh - to manifest., sfuran.

Unmukhtaa - state of watching or expectancy, तत्परता; आतुरता; धृतेजरी, raising the face, sanmukhtaa.

Upadaan - motive, cause for existence of a substance, affluence, appropriating to one's own self, immediate cause, acceptance; adoption; cause, material cause; material from which sth. is done, produced or made.

Upadaan kaaran – affluent cause, proximate cause, principle cause, natural cause, power of the self, material cause.

Upadaan upadeya sambandh - cause and action relationship occurs in one substance only.

Upadeya – acceptable, wholesome, admirable, modification of the object, The action occurring in a substance to be seen from affluent cause -upaadaan kaaran perspective is known as upadeya. Upadaan upadeya occur in one substance only, to be taken or received, not to be refused, to be allowed, admissible, acceptable, to be chosen or selected, excellent,

Upaadhdhyaay – saintly preceptor of saints, scriptural teacher, one who is the knower of 11 principle scriptures- ang- and 14 most ancient writings- purva is known as upaadhyaay.

Upaadhdyaay – preceptor, preceptor of an order of saints,great religious teacher

Upaadhi – fallacy, antinomy, condition., alien belonging, attachment, possessions,paraphernalia, trouble, difficulty; worldly troubles; anxiety; sign, name; special characteristic or property; degree; title; surname, nickname.

Upaasanaa - devotion; worship; service; prayer; contemplation of the deity; practice of archery.

Upaashraya - jain monastery; asylum, shelter.

Upaay - remedy; device, contrivance; means, way; medical treatment; use, application; beginning, kaaran.

Upaay upey - kaaran kaarya - doer deed, cause and deed. upaay moksh marg and upey is moksha. (kalash 247 samaysaar)

Upaay upey bhaav - goal with means.

Upaay karvo - apply remedy,

Upabhog - use, enjoyment; experience; enjoyment of (esp. worldly) pleasures.

Upabhogya - fit to be enjoyed, enjoyable

Upabrunhana - With the help of inclinations of supreme forbearance etc, one increases his spirituality is known as upabruhana, one who does not deviate from his right faith, right knowledge and right conduct attributes is called to have upabruhana attribute.

Upachaar -conventional usage, Figurative expression, metaphorical expression, metaphor, figurative, symbolic

Upachar kathan - formal statement, e.g to say that karma do alter the nature of the soul.

Upachaar vinay - formal respect, reverential homage, e.g. to give respect to aachaarya etc. to stand up when he comes, to bow down to him etc.

Upacharit - figurative, unreal interpretation of matters.

Upacharit asadbhut vyavahaar naya - a type of figurative conception/perception, the partial point of view believing in unity with entirely two different forms e.g. this is my house.

Upacharit vyavahaar -

Upachaya - addition,

Upadesh - instruction, discourses, spiritual instruction.

Upadesh ruchi - right belief produced by sermon,

Upadhaa - last but one. "topad" shabd"- टोपद - ट है जिसके उपधा में ऐसे शब्द पुल्लिङ्ग में होते हैं -
घट पट (ट +अ = ट उपधा में होगया)

Upadhaanaachaar -Proprietary of behavior, one of the pillars of right knowledge.

Upadhaan Yukta - cushioned.

Upadravan - pain or trouble,

Upadhi - see upkaran, possessions,

Upaghaat - self annihilation, false accusation,

Upaghaat Naam Karma - that on the rise of which there is self annihilation by hanging, falling, from cliff etc is the name of the karma of self destruction.

Upagrah - nimitt kaaran, instrumental cause, help, benevolence, assistance, encouragement,

Upaguhan - right faith person who hides other's fault and does not illuminate his own achievements is said to have upaguhan attribute.

Upaguhya - having hidden, hiding, concealing,

Upakaran – monastic outfit, helping, assisting; apparatus in a laboratory; instrument, implement, tool,

Upey - deed, result, fruition.

Upkaar - assistance, function, benevolence, contributory part, act of favor, obligation; help, assistance

Upakaranaarjan - acquisition of ways and means.

Upakram - It brings the other things near is known as upakram. The work getting done with the help of another substance is known as upakram.

Upalabdhi - perception,

Upalabdhi hetu - cause of valid cognition, established hypothesis,

Upalabdhi samaa - parity per apprehension,

Upalambh - obtainment, perceiving, ascertaining, recognition,

Upamaan - analogy, for example cow and roze are similar animals, one gives analogy of cow to know the roze (gavay). Naiyaay, Mimaanshaa and Advaita philosophy admit comparison as independent means of valid knowledge.

It is beautiful way to know the unknown by knowing the known.

Upamiti - comparative knowledge,

Upanagar - suburb

Upanaya - application

Upanayaabhaas - subsupport fallacy,

Upanaya sopanaya - anecdote used as example.

Upapaad - instantaneous rise, as the birth of celestial or infernal beings, transmigration, upped is the seat to which the soul goes and in which it is born. It is the particular name of the seat of the birth of celestial and infernal beings.

Upapaat - instantaneous birth, birth of celestial and infernal beings.

Upapanna - uchit, proper

Uparaag - soul's altered state, malintaa, vikaar, altered state, dirtiness, altered state occurring in the soul as a result of alien belonging, aupaadhik bhaav,

Uparam - to stop, retirement, end, abhaav.

Uparakt - malin, dirty, altered state,

Upasarga - gr.] prefix; trouble; calamity, illness; evil omen; sign or symptom of death, state of affliction.

Upasti – to serve, worship.

Upatt – acquired material substances e.g. soul has acquired mind, senses etc.

Upchaar – analogy, figurative, usage, formality, transference of epithet, conventional usage, unreal interpretation of matter, conventional usage, treatment for cure (e.g. nursing, administration of medicine); application of sandal wood ointment to the body; service, attendance; usual or customary obeisance, homage; any religious performance or ceremony, worship; formal behavior, formality; articles, etc. used in worship; false statement made to please sb.; figurative expression or its explanation, figurative or metaphorical expressions, metaphor, usage, custom, manner of speech, fallacious inference.

With particular purpose, to establish one substance as other due to the close association of both substances. e.g. having close relations and therefore one calls physical body as living being. Also one accuses a substance acting as instrumental cause to be the principle cause- e.g. bottle of oil. Here bottle is of glass but having oil being present in it as instrumental cause and one calls it the oil bottle.

Similarly, one accuses one substance as other; one attribute as other, one mode with other; the substance, attribute mode of one to other's substance, attribute or mode; to accuse cause with effect; Therefore from absolute perspective one looks at this sentences and they are wrong. But if one looks from purpose or consideration purpose then these sentences are somewhat true from certain perspectives. (Jainendra Siddhant Kosh- part 1 page 418)

Upcharit- figurative, metaphorical, literal

Upcharit asadbhut vyavahaar naya – metaphorical impure synthetic practical point of view, a type of figurative conception/perception, sarvatha bhinn padartho ko

abhed rup se mane eg. this is my house etc., this corresponds to the separable accident of scholastic logic , for example- this is my house. House is identified with the self according to upcharitit asadbhut vyavahar naya.

Upcharit sadbhut vyavahaar naya - a figurative stand point (reg. different virtues like sensory knowledge etc., upadhi sahit gun guni ka bhed ke vishay ko karne vala naya) eg. jiv ke matigyan etc guna, the option that the soul has the chetana modification of matignan etc is true because of the upcharit sadbhut vyavahara naya. That the soul has matignana is relative and figurative though pertaining to a quality which is in the way real.

Upcharit - Figurative usage, Figurative expression or its explanation, metaphorical, symbolic, unreal interpretation of matter. Upchaar, symbolic, figurative, metaphorical: To show cause and effect between two different substances, their attributes or their modes. (with permutation combination i.e. $3 \times 3 = 9$ different ways) – For example: 1: house belongs to me. 2: I know raag etc. state. In above examples, house and raag even though they are separate from soul substance, but still considered together inseparably.

Updesa – instruction, advice, counsel; teaching; precept, admonition; adjoining country.

Updhaan - austerity.

Updisht - specified, particularized, taught, instructed, mentioned, prescribed, commanded.

Upexaa - indifference, inattention, neglect, disregard, contempt, carelessness, rejection, leaving, quitting

Upexaa - indifference, ignoring, two types one with equanimity and second with inclination of aversion. madhyasthataa ane dwesh sahit. Upkaari - forgiver.

Upexaa bhaavanaa - see madhyastha bhaavanaa.

Uplabdhi - acquisition, gain; knowledge; perception, apprehension, vidyamaantaa, living, existent; present.

Uplabdh hetu - cause of valid cognition, established hypothesis.

Uplabdhi hetu is of two types:

1: aviruddh uplabdhi - Vidhi arthaat sadbhaav rup vastu ko saadhne waalaa hai

2: Viruddh uplabdhi - Pratishedh arthaat abhaav ko saadhne waalaa hai.

Upnayaabhaas - subsequent fallacy, wrong statement,

Upnaya - to show similarity between two objects by illustration, subsumptive correlation, The application, one of the members of the five membered syllogism. It shows the reason (hetu), which is known to be concomitant with the major term (saadhya), is present in the subject (paksha). e.g. the hill has smoke, which is invariably concomitant with fire. According to Shrutbhavan dipak naya chakra book page 59: upnaya means the one which takes us nearer to soul and organ of knowledge etc - pramaanaadi - In this way, the conventional partial point of view - vyavahaar naya is upnaya.

Upghaat - self annihilation blaming true knowledge , false accusation.

Upguhan – developing spiritual qualities.

Upmard - disintegration, ending,

Upodghat – introduction, preface, foreword, Prastavanaa, uthaanikaa,

Upraag - malinta, vikar, altered state, dirtiness, soul's altered state due to alien belonging,

Uprakta - vikari, malin, kalushit, altered state, dirty. Upsanhaar - collection; abstract, summary; conclusion.

Upsarga – preposition(as in grammer), misfortune, trouble, natural phenomenon, disease superimposed on another, calamity, state of affliction, prefix, calamities

Upsham - subsidence, cessation, partial suppression, suppression of karma, quitter toxic emotions

Upsham karan - subsidence operation.

And after Antar-Karana, (see antar karan),

he performs Upashama Karana (subsiding operation). The Nishekas of Mithyatva Karma which are situated just above the Nishekas which have been suspended through the Antar-Karana operation, he makes them incapable of coming into rise. By this kind of process the Nishekas which were falling due for rise just after the last moment of Anivritti-Karana were suspended; at the time of rise of such Nishekas what Nishekas will come to rise in the absence of those suspended Nishekas? Therefore, in the absence of the rise of Mithyatva, first subsidential type of right belief (Prathamopashama Samyaktva) is attained. The eternal misbeliever does not have the existence of Samyaktva Mohaniya and Mishra Mohaniya Prakritis; therefore, by causing the subsidence of only one Mithyatva- Karma, he becomes Upashama Samyagdrishti (one possessing subsidential type of true belief). And if some Jiva, after attaining right belief, again gets defiled then his condition also becomes similar to that of an eternal misbeliever.

(Moksha Marg Prakashak 7th chapter- samyak sanmukh mithyadrasti)

Upsham samyaktva - right belief due to subsidence of karma.

Upastha - genital organs

Upyog – active consciousness, perception and knowledge, conscious

attentiveness, psychic attention, cognitive activity, consciousness., chaitanya saathe sambadh raaknaar jiv naa parinaam ne upyog kahe chhe. living being's mode keeping relationship with the consciousness nature of the soul is known as upyog, attentive consciousness.

Upyog – attentive consciousness, आत्मा का चैतन्य अनुवर्ती परिणाम वह उपयोग है. Anuvarti means anusharan karne waalaa. Soul's modification of consciousness attribute is known as upyog. Here Atmaa is substance, Chaitnaya is attribute which includes darshan and gnaan, and parinaam means mode. So the knowledge mode of soul substance having its attribute as consciousness is known as attentive consciousness. Upyog is dharma - nature of an element, and soul is dharmi- possessor of nature of an element. It is like lamp and its light. Sou is the consciousness lamp and upyog is its light. As there is no darkness in light similarly, there is no darkness of ignorance, raag and dwesh in the light of upyog. (niyamsar gatha 10, kaaran shuddh paryaay book page 43)

The activity of the soul to accept the meaning of a thing is known as upyog. Arth grahan ke prati jo vyaapaar hotaa hai uskaa naan upyog hai.

Upyukta - proper, becoming; fitting, appropriate; useful.

Urdhvataa - mainly, principally,

Urdhvataa saamaanya - the substance remaining as it is in the previous and next mode,

Ushnataa - heat; warmth.

Utkarsh - being drawn up; rise; prosperity; increase; development; abundance, plenty

Utkat - intense; strong; acute; producing immediate effect; intoxicated, mad;
uneven; difficult

Utkirna - excavated, replete, carved, engraved.

Utkrust – exquisite, magnificent

Utpaad - origination of mode, appearance, manifestation, origin.

Utpaatti - origination.

Utsarga –abandoning, sacrifice, excretion, any general rule or precept, without any
specific limitation,

Utsarga marg - it signifies supremely pure equanimous self- effacement

Utsarga samiti -To dispose of things that are of no use at a place free from living bodies
and after proper inspection - Utsarga Samiti

Utsarpini - ascending cycle of time

Utsav - upar uthavaano avsar, occasion to get uplifted, day of festivity; holiday; festival.

Utsukta - eagerness

Utthaan - distraction, getting up; rising; awakening, rising; enthusiasm; renewed effort;
support, help.

Uttam - superior,

Uttam kshamaa - supreme forbearance.

Uttamaarth - salvation,

Uttar - next, subsequent.

Uttar kshana - subsequent moment.

Utthaanikaa - beginning; introduction, preface

V1

Vaachak Vaachya sambandh- Relation between word and its meaning

Vaachak- word, speaker, one well versed in 12 angas.

Vaachaka - expressive

Vaachya - meaning, expressible in words,intended, fit, to be spoken; that should be spoken to.

Vaachya-vaachak –signifier and signified- expressive and expressed

Vaad -discussion; debate; interpretation of Scriptures; controversy; dispute; rivalry, competition; theory, argument, the discussion in which there is involvement of winning and loosing is involved is known as vaad.

Vaadvivaad -debate, discussion; disputation.

Vaadi- expert in spiritual argument, the plaintiff, a complainant, exponent, disputant, proponent,

Vaadi prativaadi nyaay nirnay - determination of right between disputant and opposition

Vaado -enclosure, compound, behind house; pen or fold for sheep and goats; street; latrine; party, faction.

Vaanchhaa - wish, desire.

Vaani- vocal speech, voice, language, speech; language; words; organ of speech, tongue; note; Saraswati, goddess of speech

Vaans - bamboo.

Vaansalo - adze, axe

Vaasanaa -wish, desire, inclination; impression on the mind of past actions which produces pleasure or pain; smell; odor, instinct, sentiments, wrong motive, wrong intention, wrong meaning ,wrong opinion; wrong purpose, wrong intention,wrong intended meaning

Vaastavik - real, true; proper, parmaarth,

Vaastvikataa -reality, true fact; propriety.

Vaastu - house, place to stay, shelter, refuge, support, swa dravya kshetra kaal bhaav

Vaastu shilp - architectural

Vaat - road, path; waiting; wick (of lamp); wick (inserted in wound to drain it); iron band or tyre of wheel.

Vaatsalya – Fraternity towards coreligionists, joy and affection towards the right path and those following the path and propagation of true path, attitude of love and devotion, affection, tenderness,

Vaavavu - planting, sowing.

Vachan – speech, voice

Vachan agochar- imperceptible by spoken words.

Vachanaatit - beyond spoken words, indescribable

Vad - dark half of lunar month, banyan tree,

Vadvaanal - fabulous sub-marine fire.

Vahni - fire,

Vaibhaavik bhaav - passionate feelings contrary to the real nature of soul.

Vaibhaavik kriyaa - passionate activities contrary to the real nature of soul

Vaibhaavik shakti - interactive capacity, power causing passionate feelings contrary to the real nature of soul.

Vaibhav - glory, grandeur; wealth.

Vaikriya sharir - fluid body.

Vaikriya sharir kaa samay prabaddh - to accept the material particle suitable for fluid body in one samay.

Vaimaanik dev - empyrean celestial living beings. How many types of empyrean celestial beings are there (Vaimanik Dev)?

There are two types – graded ones (Kalpopanna dev) and non-graded ones (Kalpatit dev).

What are the graded celestial beings (Kalpopanna dev)?

Here the celestial beings have various ranks such as chiefs or assistant chiefs.

What are the non-graded celestial beings (Kalpatit dev)?

Here the celestial beings have no ranks.

How many types of graded celestial beings are there (Kalpopanna Dev)?

There are sixteen as follow:

1. Righteous – Saudharma.
2. Great lord – Isana.
3. Perpetual youth – Sanatkumar.
4. Supreme lord – Mahendra.
5. Big lord – Brahma.
6. Super lord – Brahmottar.
7. Mysterious – Lantav.
8. Banyan – Kanistha.
9. Radiant – Sukra.
10. Supremely radiant – Mahasukra.
11. Hundred faceted – Satar.
12. Thousand faceted – Sahasratar.
13. Bent – Anata.
14. Prostrated – Pranat.
15. Beat – Arana.
16. Unswearing – Achyuta.

How many types of nongraded celestial beings are there (Kalpatit dev)?

There are twenty-three, as follow:

- Nine are neck dwellings (Nav Graiveyak).

-Three. Lower neck dwellings (Adho Graivayak)

- ♣ -Sudarshan
- ♣ -Amogh
- ♣ -Suprabudhdha

-Three. Middle neck dwellings (Madhya Graivayak)

- ♣ Yasodhar
- ♣ Subhadra
- ♣ Suvishal

-Three. Upper neck dwellings (Urdhva Graivayak)

- ♣ Suman
- ♣ Saumanashya
- ♣ Pritinkar

• Nine sub directional heavens (Anudis).

1. Aditya
2. Archi
3. Archimalini
4. Vajra
5. Vairochan
6. Soumya
7. Saumyarupak
8. Ank
9. Sphutik

• Five excellent (Anuttar) and those five are as follows:

1. Victory-Vijay.
2. Victorious – Vaijayant.
3. Conquering – Jayant.
4. Unvanquished – Aparajit.
5. Fully accomplished – Sarvarthsidhhi.

Vainayik mithyatva- wrong belief pertaining to pay equal respect to all deities and all religions

Vairaagya – indifference to the world, absence of worldly desires, asceticism, renunciation, aversion from worldly life, detachment from worldly life, non attachment.

Vairaagya bhaavana- emotions of aversion from worldly life

Vairaatrik - a particular time after midnight, A time of 48 minutes past midnight till 48 minutes prior to sun rise. This is the time for monk to do swaadhyaay. (see kaalaachaar for further details). It is also known as apar raatri.

Vaishadya - Purity, nirmaltaa, vishadataa, clearness, brightness, freshness, distinctness, intelligibleness, vividness,

Vaisrasik - natural activity of the matter, sahaj jad ki kriyaa.

Vaitrushnya - vitaraagataa is vaitrushnya., see also vitrushna.

Vaiyaavachch - Vaiyavrutya, pious respectful service to saints.

Vaiyaavruti - pious service to saints.

Vajrapaat -stroke of lighting; fall of thunder belt; sudden and terrific calamity.

Vacate - speaker; eloquent speaker, orator.

Valan - bent or inclination of mind; bent, winding, curve;

Van - forest, jungle,

Van bhojan - dining in wood or garden; picnic.

Van char - living in a forest, wild. m. animal, man, living in forest; monkey.

Van devataa - sylvan deity

Van devi - sylvan deity

Van maalaa - garland of wild flower; (ShriKrishna's) garland of flowers reaching up to knees.

Vanmaali - shri krishna.

Vanraaj - king of forest, lion,

Vanraaji -long line, grove, of trees; long tract of forest; forest-track.

Vandan – bowing, ceremonial and humble greeting of a spiritual teacher, obeisance, salutation, adoration, worship, reverence, praise, praise with the verbal words, vachan thi stuti karvi te. In namokar mantra pranaam as well as vandan are included.

Vandhyaa sri - barren woman, unproductive woman, infertile woman, sterile woman,

Vandya - the dark half of a lunar month, worthy of salutation.

Vandya vandank bhaav - to show the respect to the worthy one. It is present only up to six spiritual development stage only.

Varaakaa - poor, miserable, beggar,

Varga – category, group, square, bundle of potencies incorporated in a single indivisible atoms which forms the basis of karmic matter. potency of karmic dust particle is defined in terms of number of units of different attributes is known as avibhaag pratichcheda. A group with the same potency of these avibhaag pratichcheda is known as varga.

Varganaa - type of karmic molecules constituted by a number of vargas or karmic atoms, name of molecule of infinite atoms, aggregate of same molecules of some matter., collection of varga is known as varganaa.

Varjan - discard, to give up,

Varna -color; letter of the alphabet; form, appearance; sort. m., f. any one of the four classes or divisions (varnas) of Hindu society; caste.

Vartanaa - पोतपोताना पर्यायिनी उत्पत्तिमां स्वयंमेव प्रवर्तमानं श्रुवादि द्रव्योने निमित्तरूपे प्रेरणं करवी ते. instrumental cause. Vartanaa means minute transformation occurring in a

substance which are not perceivable. in contrast, parinaam means the transformation which are perceptible.

Vartan - behavior; manners.

Vartavu - behave, act; become; be; subsist. v. t. make out, guess; predict; [poet.] see; give according to usage.

Vash - subject to, under the control of; subdued, obedient; charmed, fascinated. m. control.

Vashat- purnataa, completeness, one has completed the action of aahvahan, sthaapanam and sannidhikarana. Ek kriyaa ke baad purnataa hote par vashat shabd kaa upyogo kiyaa jaata hai . This is "raudhik" shabd hai. Vashat is an avyay shabd.

Vastu – object, thing, substance, matter, infinite attributes and modes residing in a substance is known as vastu, the one in which the attributes and modes reside.

Vastu dharma – attribute of a thing

Vastutva – nature of reality of any substance, reality, objectivity attribute, causal efficiency attribute

Ved - gender,

Ved kashaya - passion of lust,

Vedak - sufferer of karmic results., one who experiences results of karma

Vedak bhaav - desire to experience certain inclinations, vedan karne vaalaa bhaav. (samaysaar stanza 216)

Vedak samyakdrasti - one with destructive right belief.

Vedak samyaktava - destructive substantial right belief.

Vedan - experience, knowledge, to know and to experience is vedan., knowing, knowledge; experiencing; feeling. vedan nirvikalpa avasthaa maa chhe, Hu vedu chhu te savikalpa dasha thai. Gnaan apexa e nirvikalpa ane savikalpa ek j samaye chhe,

Vedanaa - experiencing pain.

Vedanaa bhaya - one of the seven fears of bodily painful suffering.

Vedana samudghata - Extrication of soul- points due to intense pain

Vedniya - karma causing the experience of pain and pleasure.

Vedi - altar.

Vedi suddhi - ritual of purification of altar of the temple.

Vedika - altar.

Vedatraya - triplet of gender

Vedya bhaav - the inclination which gets to be experienced, jis bhaav kaa vedan kiyaa jaataa hai, The desire of certain inclinations from the past is now getting experienced at this moment. (samaysaar stanza 216)

vedya vedak bhaav - soul has desire for certain inclination (vedak bhaav) and that inclination comes in experiencing state in the future mode.(vedya bhaav)

Therefore they both are occurring at different samays. When desire is there, the experience is not there and vice versa. Both states are the deluding states of the soul. (samaysaar stanza 216)

Ver - wreak vengeance

Vibhaag - to differentiate, to separate.

Vibhaava - vishesh bhaav, apexit bhaav, inclination due to expectation or due to desire.

Vibhaav arth paryaay - alienated substantive modification, e.g. modes of inclination of attachment and aversion. Ref: Jain siddhant Praveshika English Q. no. 46

Vibhaava bhaava – passionate feelings, contrary manifestation

Vibhaav - vishesh, common difference, specific, particularity, special, peculiar, particular, distinctive

Vibhaav guna - extrinsic qualities, contrary to the real nature,

Vibhaav guna paryaay - vibhaav arth paryaay, Delusive feelings in one caused due to some other matters, With alien substance as instrumental cause there occurs altered mode in the soul e.g. soul's inclinations of attachment and aversion

Vibhaava paryaay - contrary manifestation mode.

Vibhaava kriyaa – contrary activity.

Vibhaav shakti - vishesh shakti, special power present in soul and matter only. With this power soul and matter can have utpat vyay- origination cessation in pure or impure form. Distinctive power of soul and matter.

Vibhaav vyanjan paryaay - alienated shape modification e.g. living being with shape of human, celestial, subhuman or infernal beings. Ref: Jain siddhant Praveshika English Q. no. 42

Vibhakta pradeshatva - having different space points., bhinn pradeshatva.

Vibhakta - separate, different,

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.

Vibhakti - there are eight.

- 1: prathamaa: Kartaa: Nominative
- 2: Dwitiyaa: karma: accusative
- 3: Trutiyaa: karan: instrumental
- 4: Chaturthi: Sampradan: dative
- 5: panchmai: apaadaan: ablative
- 6: shashti:Sambadh: Genitive
- 7: saptami: Adhikaran: locative
- 8: Sambodhan: vocative

Vibhram -amorous gestures; doubt; illusion; wandering; hurry; flurry.

Vibhu - omnipresent; eternal; motionless; powerful, mighty; great; best. m. God, boundless, all pervading, abundant, plentiful, powerful, excellent, bestowing, richly, possessing mighty treasure or wealth. .

Vibhushit - decorated, adorned.

Vibhutaa - powerful, manifestation of might, great power, arisen, produced, great, mighty, abounding in glory.

Vibhuti – splendor, dominion, prosperity, grandeur, 49 prominent luxuries of chakravarti, mighty, powerful, presiding over, plenty, abundance, manifestation of might

Vibhutva - all pervasiveness

Vichaar - thoughts, reflection, consideration, opinion, notion, meditation, yoga.

Vichalit - unstable, shaking. moved from a place, moves away.
Vicharavu - go, move about, travel.
Vichchhinn -broken, cut off, severed; interrupted.
Vichikitsaa - disgust, dislike, looking at monk who has not taken shower one gets
disgust, aversion, antipathy, hatred.
Vidhaan - prescribed rite; manner, method; scriptural injunction; act; service;
remedy; sweet ball made for elephant; rule, regulation; law.
Vidhaataa - Brahma, the Creator, one who shows the pathway to liberation.
Vidhaayak - constructive; affirmative. m. organizer; maker; ordainer.
Vidhey -fit to be done or stated; obedient, under one's control. n. predicate; person on
whom mesmerism is tried, establish, procurement, to be bestowed, To be
practiced, compliant, submissive, submission, object to be accomplished.
Vidhey puran - enlargement of predicate
Vidhey vardhak - enlargement of predicate
Vidhi - Brahma; goddess of fortune, Destiny; order; sacred precept; sacred,
purificatory, rite or ceremony. rite; procedure or method of performance.
Vidhi nishedh - prescription or prohibition; rules regarding what should be done
and what is forbidden, affirmation and negation perspectives,
Vidishaa - angle between two direction like angle between east and north etc.
northeast, northwest, southeast southwest.- ishan,agni vaayavya and
nairutya. sub directions, quarter parts of the four directions.
area occupied by one space point is known as vidishaa.
Vidyaa - learning; knowledge; science or art of attaining it; science.
Vidyamaan - bhaav swarupi, in the modes of some attributes there is always some
purity is known as anujivi gun. Pratijivi means either pure or impure.
Vidyamaan - living, existent; present.
Vidyut - Thunderbolt,
Vighatan - to dissipate
Vignaan - determinate cognition, consciousness, seed consciousness. cognition of
object, cognition , supreme knowledge,
Vignaan ghana - solid cognition, solid supreme knowledge, ghan means three
dimensional thing, vignaan ghan means one axis to be infinite time, second axis
is innumerable space points of the soul and third dimension is the infinite
attributes in a substance. Therefore vignaan ghan means solid state of the soul
structure in which nothing out side thing can penetrate.
Vigraha - hindered, bent, not straight, war, fight; body; dissolution of a compound
Vigraha gati – transmigratory motion of soul, transit from one body to other.
Vihaar – movements
Vihaayogati naam karma - karma associated with the movement of the living being.
They are of two types: graceful and awkward.
Vijaati - dissimilar, heterogeneous, belonging to another caste or tribe, different origin,
different caste, different tribe.
Vijaatiya - heterogeneous.
Vijigishu kathaa - the argument occurring between plaintiff and defendant to
establish their own theory is known as vijigishu kathaa.

Vikaar – maladies, when thing actually appears as other, emotions, agitation, passion, change of mental condition, deviation from any natural state, alteration from natural state, agitation of mind, distortion in nature, altered state,

Vikaar parinati – alien status

Vikaari – disturbing, distortion in nature, agitation of mind, change,

Vikaarya - vyay, cessation.

Vikaash - bloom open, develop, widen,

Vikalaadeshi -partial form of a given substance

Vikal – deficient, inadequate, deprived of a part, with faults, dosh yukt, defective, deficient,

Vikal pratyaksha –self revealed knowledge without the aid of sense organs e.g. clairvoyance and telepathy knowledge.

Vikalendriya – maimed senses, 2-4 sensed living beings, mutilated senses, crippled senses

Vikalpa – abstraction, mental construction, rambling of mind due to rise of passion, option, uncertainty, ambiguity, doubt, suspicion, indecision; alternative, option; contrary thought or idea, reflective thoughts, option, imagination of different things in the mind, alternative, pseudo concept, determinate differentiation found in the objects of knowledge is felt the same way with divisions in knowledge mode is known as vikalpa. જેયો નાં ભેદ થી જ્ઞાન માં ભેદ માલુમ થવો તે વિકલ્પ છે (samaysar kalash 10).

The self and non self substances' knowledge is known as vikalpa.- swa ane par ne jaanvu te vikalpa chhe, nature of knowledge is vikalpa, gnaan no swabhaav e vikalpa chhe. To have illumination of the shape of the self and alien things in the soul is known as vikalpa, swa par na aakaaro nu avabhaasan te vikalpa chhe, (Pravachansaar gatha 124 tika page 244 gujarati)

Different imagination occurring in the mind is vikalpa. મનમાં વિવિધ કલ્પના ઉઠવી તે વિકલ્પ છે vir shashan jayanti puja mangal archana 3rd stanza)

Vikalpa gnaan - Reflective thoughts, determinate,

Vikalpa grahit - adopted abstraction.

Vikalpa nirdesh - analytical judgement, pruthakkaranaatmak nirnay.

Vikalpa vyaapaar - process of abstraction

Vikathaa - gossip, non religious tale, they are mainly of four types: about women, food, state and theft: stri katha, bhojan katha, raj katha and chor katha. It is been expanded in 'Bhaav Dipika' with 25 types and they are:

1. woman gossip, 2. money gossip arth katha 3. food gossip 4. state gossip, 5. theft gossip, 6. enmity gossip vair katha 7. wrong belief gossip par pakhand katha 8. desh katha local gossip. 9. story gossip bhasha katha 10. defamatory gossip gunabhandh katha 11. goddess gossip devi katha 12. harsh language nisthur katha, 13. back biting, paisunya katha, 14. sexual gossip kandarp katha 15. inopportune talk desh kalanuchit katha 16. gest bhund katha 17. foolish talk murkh katha, 18. self praise atma prasansha 19. condemnatory talk par parivad katha, 20. contemptuous talk par juguptsha katha 21. talk painful to others par pida katha 22. quarrels talk kalah katha, 23. talk about worldly

objects possession parigraha katha, 24. talk about worldly activity arambh katha
 25. talk about singing and music sangeet vaditra katha.

Viklav bhaav- fear, unhappiness, agitation, excitement; dread, fright; agony; anxiety; sorrow, disregard

Vikrut - changed; diseased, spoiled; distorted, perverted.

Vikruti bhut - vikaar bhut, of altered nature,

Vikshipt - in and out state. some times in the subject and other time goes out of subject. Stays in present and also goes to past and future.

Vilaas - sport, pleasure; enjoyment of carnal pleasures; making merry; amorous or graceful gestures; amorous pastime or sport; coquetry, flirtatious behavior, bliss, aanand, having fun in the game.

Vilakshana – anomalous, varying in character, different, of different characteristics

Viloki - after seeing.

Vimaan -aircraft., airplane; celestial self-moving chariot; [Jain] God's place of residence.

Vimoha - intense delusion, ignorance,

Vimohit - engrossed in delusion, engrossed in ignorance.

Vimugdh - one with infatuation, one with delusion, Mohi, Bhraant, one with the wrong notion

Vinaashak - destroyer, destructive.

Vinayaachaar -reverent attitude - Vinayaachaar

Vinay - respect

Vinischyay - determination, strong determination, dradh nischya.

Vipaksha - counter proposition, of opposite; party; opposed. m. opponent; enemy.
 Saadhya ke vijaatiy dharm vaale dharmi ko vipakash kahate hai. - presence of things to be proved - saadhya-, to be absent in similar place is known as vipaksha. e.g. There is fire present on the hill. The fire present in the kitchen is the same as fire present on the hill. So the kitchen is sapaksha. But the pond becomes vipaksha as there is no presence of fire in the water. So kitchen is sapaksha and pond is vipaksha.
 One who says something against the truth.

Viparinaam - changed results, modification for raag, raag nu parinaman, vikaar parinaman, deluded state, mode which is opposite to the true nature of self.

Viparinaman- change or modification in state.

Viparit - altered, perverted conviction, contrary attitude, erroneous, perverse, hostile; reverse; unfavorable. .

Viparitataa - viparyay, contrariety, inversion; topsy-turvy; upheaval; false knowledge; disorder, confusion; destruction; distortion.

Viparit Abhinivesh - perverse intentions.

Viparit bhaav - altered form of modifications, altered form of inclinations.

Viparit mithyaatva- belief in wrong religious concepts

Viparyay – antithesis, reversion, illusion, wrong faith, erroneous cognition. e.g to think that shell is silver., contrariety, inversion; topsy-turvy; upheaval; false knowledge; disorder, confusion; destruction; distortion.

Vipatti - misfortune, adversity, calamity; affliction; difficulty.

Vipin – wood, forest

Viplav - chaos,
 Viprakuṣṭh - far away, staying far,
 Vipratipatti - wrong knowledge, wrong perception, wrong concept.
 Virakt - free from desire, passion or worldly attachment.
 Virakti - lack or absence of attachment; displeasure, disgust.
 Viral - determined person, rare,
 Virati -cessation; rest, pause; indifference to worldly attachments or pleasures,
 abstinence, refraining, desirelessness.
 Virodh - opposition; hostility, enmity; inconsistency; contrariety; disagreement;
 quarrel.
 Virodhi - opposing; hostile, inimical; opposite. m. enemy, opponent.
 Viruddh - opposite; adverse, unfavorable.
 Virya – Vitality, potency, spiritual power, creative power.
 Visadrashyataa - different, no resemblance to each other, non resemblance.
 Visam rasi- inclination of attachment
 Visamvaad – deceiving, attracting by false promises, falsified, spoiled, false assertion,
 breaking one's word, disappointing, contradiction,
 Vismay - surprise, astonishment; wonder.
 Vishaad - dejection, sadness; sorrow, grief; despair.
 Vishaal - large, extensive, vast.
 Vishaan - horn of an animal. ivory of an elephant, haathi dant,
 Vishad - pure, nirmal, transparent, clear, distinct; easy (to understand); manifest.
 Vishadataa - clarity.
 Vishaya – objects of five senses, object of sense-perception, object; object of
 enjoyment; sexual enjoyment; subject (of study); subject matter; point;
 region, province, country; aim, object.
 Vishaya bhog - enjoyment of sensual pleasures; sexual enjoyment.
 Vishaya ruchi – attachment with sensual enjoyments, lust
 Vishaya sukh - sensual, sexual, pleasure.
 Vishaya tyag – renunciation of sensual enjoyments.
 Vishaya vaashnaa - instinct of enjoyment of sensual objects.
 Vishaya viraag – renunciation of sensual enjoyments.
 Vishayaashakt - lustful, attached to sensual objects or pleasures, passionate.
 Vishayaashakti - attachment to sensual objects or pleasures; lust.
 Vishayaabhilash - intense lust for passion
 Vishayaadhin - Worldly sensual pleasures ultimately causing trouble
 Vishayaatit - supreme bliss.
 Vishayi - passionate; sensual. m. sensualist, voluptuary.
 Vishesha – common difference, specific, particularity, special, peculiar, particular,
 distinctive,
 Visheshana – distinguishing, discriminative, qualifying, distinctive, adjective,
 adverb, predicate.
 Vishisht - speciality, highlights, characteristics, distinguished, distinct, peculiar, excellent,
 Vishkambh - circle.
 Vishtaa -faeces, excrement(s); dung.
 Vishuddh - pure, genuine, unadulterated, true

Vishuddh parinam - passion free pure results, visuddh parinam makes one with bondage of auspicious karma.

Vishuddhi - perfect purity; holiness. state of lack of passions, auspicious inclinations of the soul, In Karan labdhi when vishuddhi word is used then it means that there is purity of tatva gnaan (knowledge of truth) and also of the faith and conduct (shraddhaa and conduct) and also there is fruition of the passions which are going to be disintegrated. In the absence of intense passions when milder passions occur then also is known as visuddhi. Vishuddhi word is used in having auspicious inclinations, as well as purity of the soul's mode. It is used in shubh bhaav and shuddh bhaav.

Vishudhi labdhi – virtue attainment. And due to feeble rise of Moha (deluding karma) the evolution of mild passion form of thoughts takes place wherein the reflection on Tattvas (Tattvavichara) be possible; attainment of such capacity is called Vishuddhi-Labdhi (feeble state of passions). - (Moksha Marg Prakashak 7th chapter- samyak sanmukh mithyadrasti)

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Vishuddi sthaan - milder form of toxic emotions making soul restless.

Vishuddhata - genuineness, purity, sacredness,

Vishva - universe

Vishwa brahm - omniscient lord.

Vishwa samay - omniscient lord.

Vistaar - breadth, non sequential e.g. attributes.

Vistaar saamaanya samudaay - indivisibility of infinite attributes in a given substance, substance.

Vistaar Vishesho - attributes

Vitaraag – non attachment, detachment,

Vitraag kathaa - the discussion between the student and his teacher about the nature of the spirituality is known as vitraag kathaa.

Vitaraagata – The attitude of dispassion

Vitaraagi – dispassionate, non attachment, anaasakti, detached,

Vitark - argument or conjecture following another argument; doubt, suspicion; deliberation, argumentation, imagination, doubt.

Vitrag vighnaan – right knowledge with no infatuation, passionless right knowledge, gnaan chetnaa, cognitive consciousness.

Vitrushna - One who is without any desires, Monk with without raag and dwesh and having complete conduct is known as vitrushna. Vitrushna ke bhaav ko vitrushnya kahate hai

Vivaad - debate, discussion; controversy; quarrel; difference of opinion.

Vivakshaa - desire to speak; import, speaker's intention, opinion, when one makes particular thing as principle thing and makes rest as secondary then it is known as vivakshaa. The secondary thing is known as avivakshit.

Vivakshit - implied, implication.

Vivakt - bhinn, rahit, different,
 Vivartan - evolution,
 Vivart rup - nature of changing, palataa rup.
 Vivasha - dependent, enslaved; helpless; agitated.
 Vivechan - explanation; exposition, criticism.
 Vivek – discriminative, discrimination; judgement; discretion; politeness; modesty;
 etiquette; thrift, awareness,
 Vividhataa - novelty
 Vividishu - desire to know, Jignaashaa,
 Vivikshaa - desire to enter,
 Vivikt - separated, lonely place, isolation,
 Viyog separated
 Viyog buddhi - perceivable separable state, not to have unity, not to have associative
 state.
 Vraj rushabh naaraaj sanhanan –strong body
 Vrash - sun of sankraanti, sun of summer time.
 Vrat – abstinence, vow, resolution, religious vow,
 Vрати - votary, devout,
 Vruddhi haani - increasing and decreasing.
 Vruksha - tree
 Vrukshatva - state of being tree.
 Vrutta - circle
 Vruttakar - circular.
 Vrutt khand -segment (of circle)
 Vrutti, - disposition, proclivity, thought arising in mind; working of mind; tendency,
 inclination, of mind; nature; conduct, parinati (kanjiswami samaysar 19th lect
 stanza 204), existence (pravachansar gatha 99)
 Vrutti parisankhyaan - special restriction for accepting alms. self special restriction
 consisting in limitation of number of houses etc for accepting alms. this is to
 overcome desires.
 Vruttimaan - substance.
 Vrutyansh - divisions of modes.
 Vyaadhi - physical sufferings.
 Vyaaghaat - obstacle, hindrance; resistance; opposition, pratibandh,
 Vyaapaka – pervading, diffusive, comprehensive, widely spreading or extending,
 spreading everywhere, invariably pervading or inherent or concomitant, .
 pervasive, pervader, all encompassing, enveloping, one which occupies in all the
 condition, occupy, pervade. v. i. extend over, determinant, pervader, pervading,
 extending over, the whole; comprehensive; extensive, one who extends over,
 occupier, one which occupies all the area is vyaapak, pervader, probandum.
 Vyaapti kriyaa jo kartaa hai use vyaapak kahate hai. wherever there is fire, there is
 smoke. Here in this example, the fire is vyaapak.
 One which remains in smaller area in self is known as vyaapya. One which
 remains in bigger area is known as vyaapak. Vrukshatva - state of being a tree is
 vyaapak and state of being tree of shisham tree is vyaapya.
 pervading, extending over, the whole; comprehensive; extensive

Vyaapak means kartaa means dravya substance.

Vyaapya means karm means paryaay mode

This is vyaapya vyaapak sambandh comes in kartaa karm adhikaar samaysaar.

Vyaapak dharma - property of determinant.

Vyaapaktaa - comprehensiveness.

Vyaapan - diffusion, vyaapti,

Vyaapanaa - spreading through, pervading, penetration, covering, filling,

Vyaapavu - felaai javu, prasari javu, to get diffused. to get spread over.

Vyaapta - concomitant, afflicted, sarvatva felaalu, vyaapelu, afflicted, spread through, pervaded, extended, thoroughly occupied, having invariably inherent property,

invariably pervaded, e.g. smoke is invariably attended by fire, pervaded; occupied

Vyaapti - acquisition, attainment, accomplishment, pervasion, inherence, inherent and inseparable presence of any thing in another as oil in sesame seed, heat in fire; universal, pervasion, invariable concomitance, universal distribution, diffusion. e.g. smoke is always pervaded by fire or fire is necessarily attended with smoke, necessary connection, contemporaneity, existing or occurring in the same period of time, inherent relationship is known as invariable concomitance-avinaabhaav sambandh ne vyapti kahe chhe.

Rule, invariable concomitance- niyam, avinaabhaavi sambandh.

Vyaapti is invariable, concomitance, universal pervasion between middle term (hetu -saadhan) and major term, (Saadhya), it is the correlation between two terms of which one is pervaded and the other is pervader. The hetu is pervaded and saadhya is pervader in vyaapti. It is the relation of co existence of the hetu and saadhya. This relation must also be free from adventitious circumstance.

Wherever there is smoke there is fire, wherever there is no fire, there is no smoke. In this example, wherever there is smoke there is fire is example from affirmative perspective - anvay drastaant. Wherever there is no fire there is no smoke, this is example from negative perspective - vyatirek drastaant. The one with anvay and vyatirek is known as vyaapti.

What is invariable concomitance - avinaabhaavi sambadh?

Wherever there is means to achieved (e.g. smoke - saadhan) present then there is achieving thing (fire- saadhya) is also present and wherever there is absence of achieving things (saadhya - fire) absent then the means (saadhan - smoke) is also absent. This is called invariable concomitance (vyaapti) - .jyaa - jyaa saadhan hoy tyaa saadya nu hovu ane jyaa jyaa saadhya na hoy tyaa saadhan nu pan na hovu tene avinaabhaavi sambandh kahe chhe.

What is called means to achieve (saadhan)? saadhan kone kahe chhe?

One which is not there without the things to achieve is known as means to achieve saadhan. For achieving liberation (saadhya) one has to have faith in its true nature of the soul (saadhan) - je saadhya vinaa na hoy tene saadhan kahe chhe. Dharma nu saadhan swaatma drasti.

What is called things to achieve (Saadhya)? Saadhya kone kahe chhe?

The things with beneficial, unestablished reason and non contradicted is known as things to achieve - isht abaadhit asiddh ne saadhya kahe chhe. (pl. see further for pramaan).

Vyaapti gnaan - tark, logic, from a specific experience one refers to the general thing, vyakti thi saamaanya no nirdesh thavo te tark kahevay chhe

Vyaapti dosh - During logic one may have fault in necessary connection, tark ma kareli vyaapti maa dekhaato dosh,

Vyaapya – permeable, penetrable, capable of being attended by any inherent characteristics, sign or middle term of an inference, proof, reason, cause, saadhan, hetu, the state of being pervaded, pervaded, determinate concomitant, one which occupies only part of the area is known as vyaapya, kaaran na pramaan ma kaarya no raheto naano pradesh, felaai jaay tevu, probans, Vyaapti ke vishay ko vyaapya kahate hai. The subject - vishay of vyaapti is known as vyaapya. Wherever there is fire, there is smoke. Here smoke is vyaapya. One which remains in smaller area in self is known as vyaapya. One which remains in bigger area is known as vyaapak;

Vyaapya dharma - property of the determinate concomitant.

Vyaapya vyaapaka sambandha – relationship of determinate concomitant and determinant concomitant, kartaa karm sambandh, doer deed relationship. Doer- kartaa- vyaapak - is substance and deed - karm- vyaapya - is its mode. (samaysaar kartaa karma adhikaar)

According to Samaysaar 181-183 Stanza, vyaapak is mode and vyaapya means substance. There is different view point expressed. As the knowledge of the substance occurs in mode only and therefore mode is kartaa, vyaapak and it knows the substance so it becomes karm- vyaapya.

Vyaavrut pratyay - modal knowledge. distinctness of knowledge. This is white cow and that is black cow. This type of specific knowledge is known as vyaavrut pratyay, distinctive knowledge

Vyaavruti - negation, absence of one in to other, distinctness, discrimination, turn away, free from, mode, parinaam, bhed.

Vyabhichaar - adulteration, going away or deviating from the right course; adultery, unchastity; lapse from duty; anomaly; [logic] absence of invariable concomitance.

Vyabhichaar dosh - reason is there but its cause is not there is known as vyabhichaar dosh. hetu rahane par saadhya ke naa rahane ko vyabhichaar dosh kahate hai. (Pariksha mukh chapter 2 sutra 11)

Vyabhichaarini - adulterous woman, adulteress.

Vyabhichaarit - violated, adultery, transgression, violation.

Vyaktitva - countenance, person's facial expression

Vyakta – manifest, perceptible, apparent, distinct, visible.

Vyakta – manifestation, expression, distinct, expressed; evident, open; manifest; revealed, external, baahya,

Vyakti - individual; person; expression, manifestation.

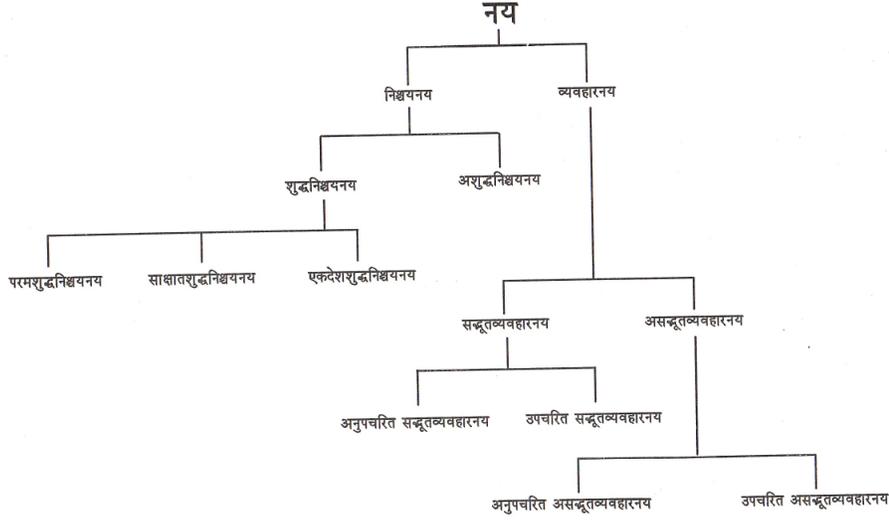
Vyaktigat - relating to individual; personal, individual.

Vyaktitva - personality; individuality.

Vyaktivaad - individualism.

Vyanjan - indistinct things, consonant; spot, mark; limb; private part; sauce, vegetable; fan; fanning.

सारणी २९ (क) : नय के भेद—प्रभेद



आधार - श्रीवृहद्द्रव्यसंग्रह, गाथा ३ की टीका, पृष्ठ १९; एवं
परमभावप्रकाराकनयचक्र, पृष्ठ ३३ से १२७।

Vyanjanaachaar - Reading, writing and pronouncing every letter and words correctly -
Vyanjanaachaar

Vyanjan paryaay - shape mode of a substance, e.g. mode of human, celestial etc, spatial modification, shape modification. Two types: natural shape modification - swabhaav vyanjan paryaay and alienated shape modification- vibhaav vyanjan paryaay. Ref: Jain siddhant Praveshika English Q. no. 39. Vyanjan paryaay is also known as dravya paryaay (Panchaadhyaayi purvardh gatha 63), द्रव्य ना प्रदेशत्व गुण ना विशेष कार्य ने व्यंजन पर्यायि, द्रव्य पर्यायि कहे छे (जैन सिद्धांत प्रश्नोत्तर भाग 1, प्रश्न 212)

Vyantar - peripatetic (traveling from place to place) devas, wandering celestial beings.

How many types of wandering celestial beings are there (Vyantar dev)?

There are eight types:

1. Deformed humans – Kinnara.
2. Deformed persons – Kinpuruss.
3. Great serpent – Mahorag.
4. Musician – Gandharva.
5. Treasure keeper – Yaksha.
6. Demon – Rakshasa.
7. Devil – Bhut.
8. Goblin – Pisacha.

Vyapadesh - name, sangnaa, nirdesh, kathan, sentence,

Vyaparop - vicchhed, causing death, to destroy.

Vyatikar - different. bhinn,

Vyatikar dosh – reciprocal fault, living mixing with matter and vice versa, blending together, combination.

Vyatikram - crossing the barrier of vows

Vyatirek - method of difference, distinction, reaching beyond, a type

separateness, different, one which does not become like something else.

Paryaya is called vyatirek because they all are different from each other in contrast to attributes which are called anvay, gross- sthul nature of modes are known as vyatirek. Gross modes are perceived by physical senses, division, one thing does not become like other, bhinn roopatva, vyatirek means also attributes and modes when one considers anvay as substance, positive and negative assertion; agreement and contrariety, Vyatirek do not cross the limit of anvay, origination and cessation combined are known as vyatirek, origination and cessation of different modes is known as vyatirek.

In the absence of reason the activity is also absent is known as vyatirek - kaaran ke abhaav mein kaarya kaa abhaav ko vyatirek kahate hai. e.g. if there is no fire, there is no smoke. (pariksha mukh adhyaay 2, sutra 7)

Two substances are different so it is dravya vyatirek or desh vyatirek

Two substances have different area so it is kshetra vyatirek.

modes are occurring one by one, therefore are different - kaal vyatirek

Each mode is unique in its own form and different from others - bhaav vyatirek. (panchaadhyaayi stanza 147- 150)

Vyatirek drastaant - example from negative perspective,

Vyatirek paddhati - method of difference (in logic).

Vyatirek vishesho - modes.

Vyatirek sahachaar - concomitance of negation

Vyatirek vishesh - compared to one substance the presence of different modification found in other substance, e.g. buffalo is different than cow.

Vyatirek Vyaktio - manifestation with differences, bhed rup pragattaao, modes, modifications occurring in a substance.

Vyatirek vyaapti, - negative pervasion, a type of inference in which only agreement in absence of middle and major terms has been observed e.g. where there is no fire, there is no smoke.

Vyatirikt - difference

Vyavadhaan - intervening, intervention, obstruction, hiding from view, covering, cessation, termination,

Vyavahaar - conventional, To establish relationship in different substances as well as to make division in undivided substance is known as vyavahaar, transaction, dealings; business; behavior; social custom or usage; social intercourse; intercourse, empirical,

Vyavahaaraabhaas - When one believes the conventional point of view as real fact rather than believing it as figurative, or unreal interpretation. e.g. instead of believing soul to be devoid of color, inclination of attachment etc, he erroneously believes the soul to be human, angel, man, woman, etc types of modes and then he becomes engrossed in it and becomes doer and enjoyer of those modes.

Vyavahaar drasti - practical outlook

Vyavahaar naya= empirical point of view, conventional stand point, analytical point of view

Vyavahar naya kaa grahan aur nishedh -From conventional point of view when one knows the absolute point of view then he has correctly accepted conventional point of view. When one knows that conventional point is as it is and is not the absolute point, then one has negation for conventional point of view. e.g. The butter pot. Here one ends up knowing that the particular pot has butter in it, then he accepted the conventional point of view. Further he also ends up knowing that intact the pot is made of clay and not of butter the he in turn negated the conventional point of view. The vow and virtuous conduct etc are the vehicle through which I obtain passionless state is known as acceptance of the conventional point of view. But at the same time I know that they are auspicious activities and not the pathway to liberation then it is known as negation of conventional point of view.

The acceptance and negation of conventional point of view occurs in knowledge only. The auspicious activity is not to be accepted- grahan- or to be made negation -tyaag- of it. Grahan tyag of conventional point of view occurs in the knowledge only and not in the activity.

(ref: Nay rahasya book by Abhaykumarji page 62-64)

Vyavahaaraabhaas – perceived conventional point of view, vyavhaar ko hi parmaarth samajataa he voh.

Vyavahaaraabhaas – fallacy of conventional point of view

vyavahaar shrut kevali- one who knows all twelve cannons of scriptures, ends up knowing the eternal innate indivisible true nature of self. this state is known as Vyavahaar shrut kevali. Even one is not well versed with all twelve cannons, but with whatever sacred knowledge- shrut gnaan- he has, and now, he ends up experiencing the eternal true nature of the innate soul substance then also he is known as conventional sacred knower.- vyavahaar shrut kevali, vyavahaar bhaav shrut gnaan.

Vyavahaar shuddhi -purity in dealings or behavior

Vyaya - destructibility, disappearance, loss of former mode is vyaya, loosing the precious form. change. Avyay mean not changing

Vyaavrutt - different, bhinn.

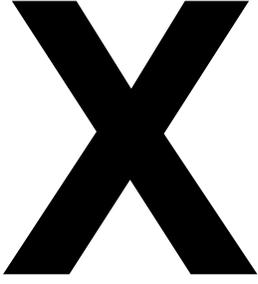
Vyavashaayaatmak - vishesh rup se sarva ko jaannaa, to know every thing in right way, yatharth gyaan, nishchaayaatmak, nirnayaatmak, judgeental, vikalpaatmak, determined, decisive,

Vyavasthaa -arrangement; order; management

Vyavasthit -well arranged; systematic; ordered.

Vyom pushp - flower in the sky.

Vyutpaadak - giving rise to, producing, productive, tracing back a word to its roots, explaining etymologically,
Vyutpaadya - capable of being traced to its roots, derivable, to be explained or discussed.
Vyutpann - arisen, originated, derived, to be explained etymologically, learned, accomplished, experienced, versed,
Vyutpatti – etymology, (etə'mäləjē) (the study of the origin of words and the way in which their meanings have changed throughout history), meaning of words, production, origin, derivation; development, perfection, growth especially in language
Vyutsarga - performance of austerity by standing in a place without any attachment for the body, renunciation, giving up the attitude of “I” and “mine” is renunciation.
Vyutsarga samiti - carefulness about disposal of excreta, To dispose of things that are of no use at a place free from living bodies and after proper inspection - Vyutsarga Samiti



Xamaa - Forgiveness

Xamaa dharma - forgiveness attribute of the soul.

Xamaa vaani vrat - a type of vow in which one observes fasting and ask for forgiveness.

Xay - Destruction annihilation.

Xayopsham - destruction cum annihilation

Xayopsham labdhi - attainment of right faith by destruction cum subsidence of karma.

One of the five labdhi in which one now has interest in spiritual teachings.

Xamaapanaa - begging pardon.

Y1

Yaachanaa – begging, soliciting, asking.

Yagna – sacrificial rite

Yam - renunciation of all consumables for whole life, restraint self-control; anyone of the five yamas viz. non-violence, trust, brahmacharya (continence), non possession and non-stealing; Yama, god of death, abstentions.

Yash - fame.

Yathaa - just as, according as; according to

Yathaa jaat - the naked body as the mother gave birth to.

Yathaartha – accordant with reality, confirmable to truth, true meaning, genuine, right, real, original.

Yathaartha drashti - genuine perception, true perception, right perception, real perception,

Yathokt - Just as mentioned,

Yathaakaal uday - fruition of karmic nature on maturity.

Yathaakhyaat chaaritra- perfect conduct.

Yathaakhyaat sanyam – revelation of absolute conduct

Yathaapravrut karan -When one ends up easily with involuntary dissociation of karma - akaam nirjaraa- then his wrong belief decreases a lot. As a result the duration of deluding karma reduces to less than one kroda krodi sagaropam.

Yatnaa - effort, attempt,

Yatnaachaar - attempt at good and careful conduct.

Yaugik shabd - To use the word with its intended meaning. e.g. Word “vardhmaan”

Vrudh dhaatu hai aur uska shaanach pratyay shabd hua - vardhmaan.(see shaanach pratyay in Sanskrit folder). dhaatu hai pratyay hai aur uske intenede meaning hai use hum yaugik shabd kahate hai.

शब्द है: 'वर्धमान' उसमे वृद्ध धातु है और शानच प्रत्यय से वर्धमान शब्द हुआ. तो जो शब्द का जो अर्थ निकलता है वोही निकलेगा तो उसे यौगिक शब्द कहते है.

दर्शन शब्द सामान्य अवलोकन के रूप में उपयोग होता है तो यह यौगिक शब्द है.

दर्शन शब्द को श्रद्धा के रूप में उपयोग करना वह रूढ़ है, तो उसे रौढ़ीक शब्द कहेंगे.

क्योकि दर्शन शब्द श्रद्धा के रूप में हो गया है इस लिए रौढ़ीक कहा जाएगा। सच्चा यौगिक अर्थ से तो सामान्य अवलोकन के रूप में ही उपयोग होता है.

Yog - activity of mind, speech and body, vibration of space points of soul, spiritual evolution, union, a process or path or discipline leading to oneness with the divine or with oneself, meditator who is deeply engrossed in the real nature of soul, integration of mind and personality, vibratory activity of the soul.

Yog bal - blessings

Yog drasti - yog view point, yog by intention by scriptures and by exertion and insight.

Yog rudh shabd - The word used as yaugik as well as raudhik meaning.

योग रूढ़ शब्द : व्याकरण के रूप से भी वही अर्थ निकलेगा तो उसे यौगिक कहा जाएगा और रूढ़ि से भी उसका उपयोग वोही तरह से होता है तो उसे रूढ़ भी कहा जा सकते है तो उसे योग रूढ़ कहेंगे। जैसे अभूतार्थ या भूतार्थ। उसे हम योग रूढ़ शब्द कहेंगे। दोनों ओर से एक ही अर्थ निकलता है तो उसे योग रूढ़ कहेंगे।

Yog sthaan - in karma particles there is “types of karma and quantity of karma particles bondage”- prakruti and pradesh- occurs. The soul’s vibratory activity of the space points are the instrumental cause in this phenomenon. These vibratory activity of the soul’s space points are known as yog sthaan, grade of physical vocal and mental actions are known as yogsthaan.
Yogaang - yog factors, yog components.
Yogi - one who practices yoga, yogi, ascetic.
Yogishwar - the best or the greatest of the yogis, muni, monk, swarup naa jodaan maa iswar jchhe te.
Yogya - proper, becoming, fit; qualified.
Yogyataa – ability, fitness, qualification, merit, propriety, power to express intended meaning, eligibility, dharma.
Yoni -female organ of generation; vulva; uterus, womb; source; origin; first cause; form of being or existence, birth place,
Yugal - pair, couple
Yugpat - unitedly, together, simultaneously,
Yukti - knack, tact; skill; device, contrivance; trick; logic; argument.
Yut siddh panu - associative relationship, sanyog sambandh.

Z1

Zaalar - kind of a pulse, a kind of bean, fringe; ornamental border attached to cloth; gong; breathing organ of fishes.

Zaari - water pot with spout, sort of kettle-like vessel; kind of flat ladle having many holes used in frying.

Zalakavu -shine brightly, glitter, sparkle; reveal one's real self; show oneself in one's true color, illumination,

Zank- rusting.

Zankhanaa -constant longing, ardent desire; frequent remembrance; worry.

Zaravu - ooze; trickle; drip.

Zukavu - bend; bend down with weight of fruit etc.; hang down.

Soul's five
extraordinary
dispositions:

A t m a n a
p a a n c h
asaadhaaran
bhaav:

Niyamsar 41:

Panchaastikaay Gatha 56

Moksha Shasta adyay 2sutra 1

Soul's five extraordinary dispositions: Atma na
paanch asaadhaaran bhaav:

Niyamsar gatha 41:

1: Aupshamic Bhaav: soul's spiritual purification that comes about as a result of complete cessation of manifestation of some karma which is yet in existence:

The disposition of the soul keeping in relation to the suppression of the karma fruition is known as Aupshamic bhaav.

With soul's self efforts - purusharth as instrumental cause, the non living material karma do not come in fruition is known as Karma upsham.

2: Kshaayik Bhaav: Kshaayik bhaava – destructional disposition, disposition produced due to annihilation-destruction of karma, supreme sort of spiritual purification that comes about as a result of complete dissociation from karma:

The soul's pure nature associated with total annihilation of material karma is known as kshaayik bhaav.

With soul's personal efforts - purusharth as instrumental cause, the obstruction producing material karma getting annihilated is known as karma kshay.

3: Kshaayopshaamic Bhaav:Disposition of destruction cum subsidence, disposition due to destruction cum subsidence of karma.:

Vartaman kaalin sarva ghaati spardhako kaa udhayabhaavi kshay. Bhavishya kaalin in hi sarva ghaati karmo ka sad avastha rup upsham aur desh ghati spardhako ka uday hote samay karma ki dasha ko kshayopsham kahate hai, short of spiritual purification comes about as a result of destruction through nominal manifestation of part of some karma, disintegration of fruition of intense destructive karma is kshay, the karma which are to be coming in fruition in future are at present in dormancy and this is upsham and the less intense destructive karma coming in fruition-uday: all these state of karma is known as kshayopsham. And disposition of the soul at that time is known as kshayopshamic bhaav

ઉદિત કર્મ ના રસ ને તીવ્ર માંથી મંદ કરી ભોગવી ક્ષય કરવો તે

ક્ષય, અનુદિત કર્મ ઉદિરણા આદિ ના બળે ઉદયમા આવી શકે તેમ છે

તેને ત્યાજ દબાવવું અર્થાત ઉદય માં ન આવે એવી સ્થિતિ માં મુકવું

તે ઉપશમ

The soul's disposition related to kshayopsham of karma is known as kshaayopshaamic bhaav of the soul.

The soul's personal efforts - purusharth as instrumental cause and karma getting partially annihilated and partially getting suppressed is known as karma kshayopsham.

4: Adayik Bhaav: The soul's inclinations born as a result of manifestation of karma, short of spiritual blemish or pollution that comes about at the time of an effective manifestation of karma:

Soul has altered dispositions - vikaari bhaav. This altered disposition occurs due to relationship with fruition of material karma.

5: Paarinaamic Bhaav: Soul's inherent nature, Natural activity of soul:

For every substance has its own eternal state which is without any alien attachment and that is its paarinaamic bhaav, Pratyek padaarth ke nirupaadhik tathaa trikaalik swabhaav ko uskaa paarinaamic bhaav kahaa jaataa hai, transformation of a substance which is automatically called forth by a mere existence of this substance, natural self transformation undergone by a substance.

The soul's disposition which does not keep any expectation from material karma's suppression, annihilation or annihilation cum subsidence or fruition state is known as soul's paarinaamic bhaav.

One which has eternal existence is known as paarinaamic bhaav.

The conscious nature of the soul has all its divisions hidden within is known as soul's paarinaamic bhaav. Cognitive or omniscient knowledges etc are the modes and are not paarinaamic bhaav.

a. Cognitive, scriptural, clairvoyance and telepathy knowledges are kshaayopshaamic bhaav.

b. Omniscient knowledge is kshaayik bhaav.

c. Knowledge, perception and vitality attributes have modes but those modes can never be in aupshaamic bhaav.

d. Only deluding karma have upsham bhaav. In the faith attribute first there is upsham of right belief deluding karma, as a result there is right faith produce, which is the upshamic bhaav of faith attribute.

What do these five extra ordinary inclinations show?

- 1: The paarinaamic bhaav -Soul's inherent nature shows that the soul is with eternal pure consciousness nature.
- 2: The audaayik bhaav -The soul's inclinations born as a result of manifestation of karma shows that even though soul is with eternal consciousness nature, there is presence of altered state in the mode.
- 3: The audaayik bhaav-The soul's inclinations born as a result of manifestation of karma also shows that the soul has relationship with material karma since time infinite. Soul gets attached to these karma and as a result has altered state. Karma do not have capacity for soul to go in to altered state.
- 4: Kshaayopshamic bhaav shows that soul is performing altered state since time infinite, but does not become non living matter. The knowledge, the perception and the vitality attributes are always partially manifested.
- 5: Kshaayopshaamic bhaav - soul's disposition due to destruction cum subsidence of karma, also shows that with right understanding, soul ends up performing his own personal efforts and proportionally the infatuation gets destroyed.
- 6: Aupshaamic bhaav -soul's spiritual purification that comes about as a result of complete cessation of manifestation of some karma which is yet in existence: shows that when soul understands the true nature of the self and then takes refuge in his paarinaamic bhaav, then the audaayik bhaav starts disappearing and first the faith attribute's audaayik bhaav gets suppression from giving fruition.
- 7: Aupshaamic bhaav -soul's spiritual purification that comes about as a result of complete cessation of manifestation of some karma which is yet in existence: also shows that the soul keeps on progressing with uninterrupted personal self efforts then even the right conduct deluding karma get suppressed.
- 8: Kshaayi bhaav-disposition produced due to annihilation-destruction of karma, shows that the soul keeps on performing his personal efforts uninterrupted and keep on increasing his refuge in paarinaamic bhaav then the altered state gets destroyed.
- 9: Kshaayik bhaav -disposition produced due to annihilation-destruction of karma, also shows that soul has relationship with material karma since time infinite. At every moment the old karma get fruition and get

removed, the bondage with new karma keep on occurring. From this perspectives there is beginning of karma bondage and with kshaayik bhaav this bondage gets dissociated forever.

10: Aupshamic bhaav- soul's spiritual purification that comes about as a result of complete cessation of manifestation of some karma which is yet in existence, kshaayopshamic bhaav -soul's **disposition due to destruction cum subsidence of karma** of spiritual person - saadhak jiv-, and kshaayik bhaav -disposition produced due to annihilation-destruction of karma shows that the instrumental cause in any shape can not make soul to be in altered state - vikaari bhaav. The soul when bringing his attention towards paarinaamic bhaav, then self dependency is manifested -swaadhin panu pragate chhe.

Divisions in each disposition:

1: Aupshamic bhaav- soul's spiritual purification that comes about as a result of complete cessation of manifestation of some karma which is yet in existence.

There are two types:

- 1:right faith and
- 2:right conduct.

2: Kshaayi bhaav-disposition produced due to annihilation or destruction of karma:

There are nine types:

- 1: Kshaayik samyaktva - kshaayik right faith,
- 2: Kshaayik charitra - kshaayik right conduct
- 3: Kshaayik gnaan - kshaayik knowledge
- 4: Kshaayik darshan - kshaayik perception
- 5: Kshaayik daan - kshaayik charity

- 6: Kshaayik laabh -kshaayik benefits
- 7: kshaayik Bhog -kshaayik enjoyment
- 8: kshaayik upbhog -kshaayik re enjoyment
- 9: kshaayik virya - kshaayik vitality.

3: Kshaayopshaamic bhaav - soul's disposition due to destruction cum subsidence of karma:

There are 18 types:

- 1: Samyaktva - Right faith
- 2: Charitra - Right conduct
- 3: Chakshu darshan - Perception with vision.
- 4: Achakshu darshan - Perception except for vision
- 5: Avadhi darshan - Clairvoyance perception
- 6: Desh sanyam - Partial self restraint
- 7: Mati gnaan - Cognitive knowledge
- 8: Shrut gnaan - Scriptural knowledge
- 9: Avadhi gnaan - Clairvoyance knowledge
- 10: Manah paryah gnaan - Telepathy
- 11: Kumati gnaan - Wrong cognitive knowledge
- 12: Kushrut gnaan - Wrong scriptural knowledge
- 13: Kuavadhi gnaan - Wrong clairvoyance knowledge
- 14: Daan - Charity
- 15: Laabh - benefits
- 16: Bhog - enjoyment
- 17: Upbhog - re enjoyment
- 18: Virya - Vitality.

4: Audaayik bhaav-The soul's inclinations born as a result of manifestation of karma

There are 21 types:

- 4: Realms of existence- gathi
- 4: toxic emotions - kashaays
- 3: genders-male female hermaphrodite
- 1: Wrong faith - mithyaadarshan
- 1: wrong knowledge - agnaan
- 1: Non restraint - asanyam
- 1: Non liberation - asiddhatva

6: coloration of the toxic emotions- soul shining tints- leshyaa

5: Soul's inherent nature:

Three types:

1: consciousness- jivatva

2: capability of liberation- bhavyatva

3: inability for liberation - abhavyatva

Vibhakti

table:

|| UNDERSTANDING THE VIBHAKTIS (विभक्ति)

NAME	FUNCTION (कारक)	SIGNIFICANCE	ENGLISH	HINDI
प्रथमा (The Nominative)	कर्ता	The naming case. Denotes the subject.	-	ने ले
द्वितीया (The Accusative)	कर्म	Denotes the object.	-	को
तृतीया (The Instrumental)	करण	Denotes the agent. Denotes the instrument. Denotes the means.	with by by means of	से के द्वारा
चतुर्थी (The Dative)	सम्प्रदान	Indicates the direction in which the action denoted by verb takes place.	to for	को के लिए
पञ्चमी (The Ablative)	अपादान	Denotes Separation. Denotes Source. Denotes Motive.	from out of	से में से पर से
षष्ठी (The Genitive)	सम्बन्ध	Denotes possession.	of belonging to	का के की
सप्तमी (The Locative)	अधिकरण	Denotes the place or the situation of a thing.	in on among between in the midst of	में पे पर
सम्बोधन (The Vocative)	सम्बोधन	The Nominative of address.	-	हे , अरे हे

Krambaddh Paryayaay and Purusharth:

Modes occurring in sequential orders and Living being's self efforts.

Modes occurring in sequential orders Krambaddh paryaay	Living being's self efforts Purushaarth
This is from negative affirmation- Naasti thi chhe.	This is from positive affirmation - asti thi chhe
shows non doership - akartaa panu bataave chhe	Shows the all knower state - Gnaayaak Panu bataave chhe
It removes the negligence - pramaad ne udaave chhe	It removes doership of alien things - kartaapanu udaave chhe.

Ref:Jinaagamsaar. page 479.

Five
attainments:
Panch
Labdhi:

- 1: **Kshayopshamic Labdhi** - Sentient five sense living being has this attainment.
With this, he has capacity to think about the nature of reality - tatva vichar. With his intellect, he is capable of understanding and accepting the discourses given by learned saints and also the scriptural message.
- 2: **Visuddhi Labdhi** - Diminishing passionate thought activity and increase in the auspicious thought activity is known as visuddhi labdhi. There is decrease in intensity of the deluded state and the passionate form. Now he has liking for thoughts for nature of reality. When he witnesses his own faults then to improve his soul's purity, he is looking for repentance - paschaattap and atonement - praayashchit from learned saints. This way he keeps on increasing his purity.
- 3: **Deshnaa labdhi** - Deshnaa means discourses. He has now intense liking for the discourses given by trustworthy souls. He now accepts and then contemplates on those discourses. Now he accepts, and deeply contemplates on the nature of reality. The living being has respect for these discourses and also for one who delivers those discourses. He has love, joy and conviction for both. This deshanaa labdhi is very important step in the life of self achiever. His self willed state - swachchhand- gets under control. His spirituality increases a lot. He becomes determined to follow the orders of his spiritual idol. He now gives up his own logic - tark and follows the order of revered saints. The intense adoration for the revered saint only comes when he gives up his logical intellect - tark buddhi.
- 4: **Praayogik labdhi** - All material karma (except for age determining karma) in the dormancy, diminish in their limit and become less than one kroda krodi sagaropam in their time of staying with the soul. At the same time, their fruition intensity also decreases a lot. The purity of the soul increases a lot. His bondage of inauspicious karma also decreases a lot.

All of these above mentioned attainments are ordinary in nature. Any living being, whether he is able or unable to achieve liberation - bhavya or abhavya-

can achieve these stages. The fifth attainment is the one can be achieved only by souls capable of liberation. Once they enter fifth attainment then he ends up with right faith.

With deshnaa labdhi, the living being studies and contemplates the discourses repeatedly. Now he has conviction for real nature of the self. With this type of conviction now he enters in to the stage of practical application. He is now eager for experiencing the true nature of self. Out of nine elements, his aim, intense liking and adoration is for the real nature of soul only. His passions and wrong belief have become very much milder. He keeps thinking about the true nature of the self. Of course he has not experienced the true nature of the self yet.

5: **Karan labdhi**: Karan means the transformation - parinaam. In this attainment, the living being has disappearance of darkness of wrong belief and rise of the sun of right belief. There is exponential increase in the purity of the soul in this stage. At the end of this attainment, one obtains right faith. His liking for nature of reality has intensified. His internal self efforts - antarang purushaarth are towards nature of reality only. This attainment is the real reason for obtaining right faith. The remaining four attainments are also the reason for right faith but not the real reason. They are customary reason - paramparaa hetu. In kshayopsham labdhi there was decision made for nature of reality only at intellect level. In visuddhi labdhi there was observation made for self faults and attributes appreciations for others. In deshnaa labdhi he comes to know the importance of soul's attributes. His mind, intellect etc gets transformation. In Karan labdhi now he withdraws his mind from all alien things and concentrates only on the nature of reality. He now gives up attention from all the activity of the worldly life and concentrates only on experiencing the nature of self. The scriptural knowledge thus far gained now is in the experimental stage and he puts all his energy in how to obtain self realization.

This attainment is divided in to three forms. Adhah karan, Apurva karan and Anivrutti karan. In Adhah karan the progress is some what slow. In Apurva karan it takes up speed and in Anivrutti karan the speed of spiritual progress is extremely fast and at the end of it, the soul ends up with right faith. karan labdhi - efficiency attainment, transformation attainment

Adhah-Karana: Here this karan lasts for antar muhurt only and wherein four essentials take place:

- (ii) Moments after moment infinite times the purity of the soul keeps on increasing.
- (iii) The duration of fresh karmic bondage goes on decreasing by one Antar-Muhurta at every moment. This is Sthiti Bandhaapasarana (reduction in duration of karmic bondage to the soul),
- (iv) The fruition of auspicious Prakritis (karma) goes on increasing by infinite times more at every moment and
- (v) the fruition-bondage of inauspicious Prakritis goes on decreasing by infinite part at every moment;

Apurva karan: Thereafter, Apoorva-Karana starts. Here every moment there is new thought activity keeps on going and therefore it is known as apurva karan. Its duration is a fractional numerical part of the period of Adhah-

Karana. Along with above mentioned four things there are additional three essentials take place:

- (i) whatever was the duration of the existing past karma, there is decrease of them by every moment. This is Sthiti Kandak- Ghata (destruction of duration bondage);
- (ii) further he decreases the fruition of the existing past karma by lesser time of antar muhurt than the earlier one; this is Anubhaga Kandak-Ghata (destruction of fruition bondage)
- (iii) In the period of Guna-Shreni (dissociation of old karma in increasing geometrical progression) he causes innumerable fold times of karmas' stock to become suitable for dissociation (Nirjara); this is Guna Shreni Nirjara.

Anivrutti karan: Now living being enters in to anivrutti karan. Its period is equal to a numerable fractional part of Apoorva-Karana. With above mentioned actions of adhah and apurva karan still going on in this stage, some times passes and now living being enters in to antar karan state. At the end of Anivrutti karan there were some of the karma of wrong belief were to come in fruition. But during antar karan, those karma fruition is suspended and are transformed in to another duration form. After suspension and transformation of karma duration form, now he performs upsham karan - subsidence operation. Here he makes suppression of fruition of further karma for the time being. As there is no fruition of wrong belief karma during this antar muhurt time, there is rise of first right belief due to subsidence of karma. - pratham upsham samyaktva.

Definition:

Kshayopasham Labdhi - Attainment of knowledge or purity in destruction cum subsidence of certain karma.

Visuddhi labdhi -Diminishing passionate thought activity and increase in the auspicious thought activity

Deshnaa labdhi - Attainment of omniscient's preachings

Praayogik labdhi - competency in thought activity.

Karan labdhi - efficiency attainment to engross in self.

Adhah karan - beginning of process of self meditation through which the soul attains to some degree of purity leading to self realization.

Apurva karan - process of self meditation through which the soul attains unprecedented degree of purity.

Anivrutti karan - process of self meditation through which the soul attains right belief or self realization by suppressing certain form of deluding karma.

Antar karan - making intervals in the karmic fruition with the help of spirality.

Upsham karan - subsidence operation.

Ref: 1:Rakeshbhai lecture on Patrank 932. dated Dec. 12, 1997.

2:Karma rahashya of Jinendravarni by gujarati translation of Sunandaben vohra.

3:Muktibij page27 by Sunandaben vohra.
4: Moksha marg prakashak 7th chapter.

Mode - Paryyaay:

* samaan jaati dravya paryaay: in one matter substance there can be many different particles. To have knowledge of many different particles as one is samaan jaati dravya paryaay. e.g. two, three atomic particles of aggregate molecules. (pravachansaar gaathaa 93).

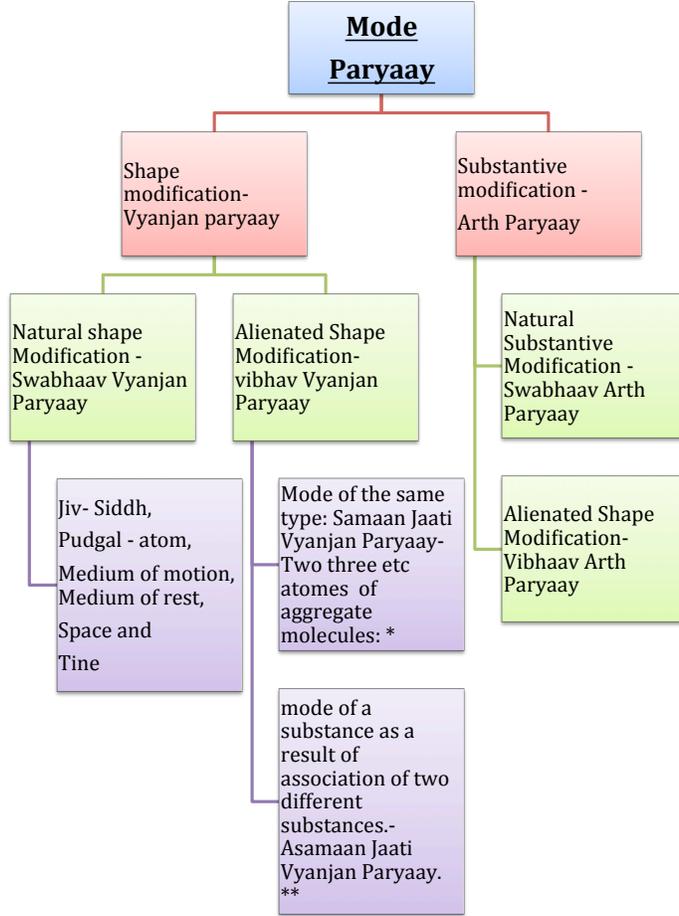
samaan jaati dravya paryaay - vibhaav vyanjan paryaay of pudgal- alienated shape modification of matter:

words, bondage, subtle- sukshma, gross- sthul, shadow, light, darkness, coolness etc are the example of samaan jaati dravya paryaay.

Ref:1:(tatvarth sutra adhyaay 5, sutra 24

2:(jinaagamsaar dravya paryaay chapter page 480 onwards)

** Asamaan jaati dravya paryaay: to know many different substances as one is known as asamaan jaati dravya paryaay. Alienated shape modification due to association of two different substances is known as asmaan jaati dravya paryaay. e.g. human, celestial, infernal, subhuman modes are due to association of two different substances - i.e. soul and matter. (ref: Niyamsaar stanza 15.) Ignorant soul makes unity in the asamaan jaati dravya paryaay. He does not differentiate different substances. He considers them as one. (Ref: Bhaav dipikaa 4th chapter)



પર નિમિત્તના સંબંધવાળા દ્રવ્ય ને જે આકાર હોય તેને વિભાવ વ્યંજન પર્યાય - અસમાન જાતી દ્રવ્ય પર્યાય કહે છે

Asamaan jaati dravya paryaay - Alienated shape modification of a substance as a result of association of two different substances: Human type of asamaan jaati dravya paryaay gets destroyed and celestial type of asamaan jaati dravya paryaay is generated, but the soul and matter as substances remain constant. All the asamaan jaati dravya paryaays get generated and disintegrate but asamaan jaati dravya i.e. soul and matter as substances remain constant and do not get destroyed. (Ref: pravachansaar gaathaa 103)
(ref: Jinaagamsaar page 499).

Reference:

- 1: Jinaagamsaar page 479, (page 183 part 2.)
- 2: Panchaadhyaayi First chapter Stanza 61-70,
- 3: Parmaatma Prakaash first chapter dohaa no. 57,
- 4: Tatvaarth sutra Chapter 5, sutra 24,
- 5: Brahad Dravya Sangrah Gaathaa 16,
- 6: Pravachansaar Gaathaa 93
- 7: Jain Siddhant Praveshikaa by Shri Baraiyaaji,Q. no 38-47
- 8: Jain Siddhant Prashnottarmaalaa First part, Q. no. 211-233.

Vichhar and

Buddhi:

Gross and

fine in nature:

Buddhi means the understanding coming from reading or listening of the scriptures.
Vichaar means the reflection of thought process.

They both can be divided in to two: Sthul - gross and sukshma- fine, subtle, minute.

Sthul and sukshma both are relative in understanding.

- scriptural reading - shastra swadhyay
- Non bound quasi karma - family, money, house etc. - abaddh nokarma.
- Bounded quasi karma - body, senses etc.- baddh nokarma.
- Material karma - dravya karma
- Psychic disposition, thought activities, inclination, auspicious and inauspicious dispositions - bhaav karma
- Partial purity of mode - ek desh suddhataa
- complete purity of mode - sakal suddhataa
- mode to be separate from substance - paryay bhed.
- not to consider the different nature of the attributes - gun guni bhed

- Soul substance to be considered in its unity nature. - dravya drasti
- Pure undetermined sensation - nirvikaptaa.
- Experiencing of the soul.- anubhuti.

For each condition to be considered as subtle, or minute in nature, the preceding condition becomes gross thoughts or reflections.
So till one gets to the level of experience, one should not stop at any of the above mentioned steps.

Aagam and Adhyaatma Padhdhati



47 Powers- 47 Shakti



1: Living - Jivatva	5: Infinite Happiness - Sukh
2: Consciousness - Chiti	6: Creative Power - Virya
3: Vision- Perception - Drashi	7: Supreme Sovereignty - Prabhutva
4: Knowledge - Gnaan	8: All Pervasiveness - Vibhutva

kirit



47 Powers- 47 Shakti



9: Omni Vision – Sarva Darshitva	13: Unlimited Development of Potential – Ashankuchit Vikaas
10: Omniscience - Sarvagnatva	14: Non Causative Nature – Akaarya Kaaranatva
11: Transparent Reflection - Swachchhatva	15: Knower and Knowable – Parinaamya Parinaam
12: Self Illuminating Power - Prakaashatva	16: Non Acquisition Non Desertion – Tyaag Upadaan Sunyatva

kirit



47 Powers- 47 Shakti



17: Self Perpetuation - Agurulaghutva	21: Inactivity - Akartutva
18: Appearance Disappearance Eternality – Utpaad Vyay Dhruv	22: Power Of Non Indulgence - Abhokrutva
19: Changeability - Parinaam.	23: Inertia – Vibrationless And Tremor Proof - Nishkriyatva
20: Abstract - Amurta	24: Invariable Territory – Niyat Pradeshatva

kirit



47 Powers- 47 Shakti



25: Self Pervading – Swa Dharma Vyaapak	28: Conflicting Characteristics – Viruddha Dharma
26: Common, Uncommon And The Common Uncommon - Saadhaaran, Asaadhaaran And Saadhaaran asaadhaaran.	29-30 Power Of Elemental Transformation And Absence Of Transmutability – Tatva Atatva
27: Unity In Infinity – Anant Dharma	31-32. Oneness And Manifoldness- Ek And Anek

kirit



47 Powers- 47 Shakti



33: Existence Of Present State And 34: Non Existence Of Other States.- 33: Bhaav And 34: Abhaav Shakti	37: Existence Of Pure – Pure Nature 38: Absence Of Impure- Impure Nature 37: Bhaav Bhaav Shakti And 38: Abhaav Abhaav Shakti
35: Emergence Of New State And Disappearance Of Previous State/ 36: Disappearance Of Present State And Emergence Of New State 35: Bhaavaabhaav And 36: Abhaav Bhaav	39: Self Induced Causation- Bhaav Shakti (आत्मा रज्जुए. विद्यारी आत्मा -ए प२ इन्द्रो यी रजित ३) 39: Bhaav Shakti: The Soul Is Independent Of Six Causes Of The Altered Mode (Vikaari Paryaay),

kirit



47 Powers- 47 Shakti



40: Infinite Power Of Re- engineering – Kriyaa Shakti ((अनिष्ट इन्द्रो यी संपिष्ट इन्द्रो यी संपिष्ट))	44: Obligation to Self – Sampradaan Shakti
41: Infinite Power Of Performance – Karma Shakti.	45: Inexhaustible Treasure – Apaadaan Shakti
42: Infinite Power Of The Performer – Kartaa Shakti	46: Self Refuge – Adhikaran Shakti
43: Instrumentality – Karan Shakti	47: Self Owned Relationship – Swa Swami Sambandh Shakti

(according to Parmarth Vachanikaa)

Aagam and Adhyaatma Paddhati (according to Parmarth Vachanikaa)
(Ref: kaaran suddh paryaay book page 125 Gujarati)

Adhyaatma Paddhati	Aagam Paddhati
Since time infinite in the traditional custom of flow of purity of consciousness - paramparaagat suddhataa ni dhaaraa- is adhyaatma paddhati	Since time infinite in the traditional custom of flow of altered state and karma- paramparaagat vikaar ane karma ni dhaaraa- is known as aagam paddhati.
Description of soul.- Aatmaa no adhikaar. Here there is no ownership of altered state.- vikaar nu swamitva nathi.	Nature of substance- vastu no swabhaav

Adhyaatma Paddhati	Aagam Paddhati
Suddh Chetnaa paddhati- traditional custom of pure nature of the consciousness. Its the soul's natural mode.	Karma paddhati- traditional custom of karma association with the soul. Altered state of the soul's mode and associative karma is aagam paddhati
In the traditional custom of pure nature of consciousness, there is no presence of altered state of the soul. when facing to it, one obtains pure nature of consciousness.	In the traditional custom of altered state of soul, there is no presence of the pure nature of consciousness. One cannot obtain pure nature of consciousness when facing altered state of the soul.
inclination of mind- valan- towards the pure nature of soul is the pathway to liberation	Inclination of mind- valan- towards the altered state and to karma is the pathway for transmigration.
Dravya roop - Jivatva parinaam. Here the condition of complete soul substance is taken in to consideration- purna jiv dravya na parinaam.	Dravya roop- pudgal parinaam.
Bhaav roop - infinite pure attributes of soul like knowledge, faith, conduct etc. Here every attribute's condition is taken in to consideration.	Bhaav roop - soul's impure modification.
Adhyaatma Paddhati is infinite in nature as there are infinite attributes like knowledge, perception etc present and they have infinite modes occurring in one moment's time.	Aagam Paddhati is infinite in nature as there are presence of altered states in infinite in numbers and their instrumental cause of karma are also infinite in numbers.
present since time infinite in mundane existence as well as in liberated state.	present since time infinite only in mundane existence.
It is present in enlightened soul as well as ignorant soul in mundane existence since time infinite in the past.	It is present in enlightened soul as well as ignorant soul in mundane existence since time infinite in the past

Adhyaatma Paddhati	Aagam Paddhati
<p>This disposition belongs to soul. They are eternal and constant - trikaal varti dhruv roop -pure inclinations. They are always of the same kind - sadrashya parinaam.</p>	<p>These dispositions belong to soul. they are transient altered disposition and karma are instrumental cause so karma are also included in soul's belonging</p>
<p>In the soul substance as well as in its infinite attributes, pure modifications of same kind - suddh sadrashya parinaam- is present in the form of inherent nature - paarinaamic bhaav. They are present in all soul's eternally as well as in present state - trikal and vartmaan. It is known as kaaran suddh paryaay- non relativistic knowledge, which is the cause of omniscient knowledge.</p>	<p>The altered nature does not come from soul substance or its attributes. Sou does not have any eternal inherent power to have modification in the form of altered state. Similarly, material particles- pudgal parmaanu have no inherent nature to get converted to karma. Altered state in the mode occurs due to the eligibility of that particular mode. "without cause or motive- ahetak" is the nature of the mode. Altered state is uninvited inclination- aagantuk bhaav.</p>
<p>This adhyaatma paddhati is present in all living being eternally. In the present time, when soul focuses his attention to the present state of purity of the soul, then he obtains omniscient knowledge.</p>	<p>This karma padddahati parinaam- this modification is present In the soul who is on the pathway to salvation - mokshagaami jiv- from beginning less time but has definite end time to it - anaadi saant. In the souls who are not fit to go to salvation-Abhavi jiv- then these modifications are present eternally- anaadi anant.</p>
<p>disposition of eternal pure soul- trikaali suddh chetnaa parinaam</p>	<p>vastu no swabhaav means paryaay swabhaav - it is the inherent nature of the mode.</p>
<p>soul's inherent inclinations - atmaa naa swabhaavik parinaam.</p>	<p>Inclinations due to association with soul - aatmaa sathe sambadh raakhnaaraa parinaam.</p>

Adhyaatma Paddhati	Aagam Paddhati
By knowing adhyaatma and aagam padhdhati, one gets to know the differential knowledge between soul's pure inherent nature and the transient altered nature - bhed gnaan. With this, there is beginning of the path to salvation	By knowing adhyaatma and aagam padhdhati, one gets to know the differential knowledge between soul's pure inherent nature and the transient altered nature - bhed gnaan. With this, there is beginning of the path to salvation
The partial point of views are mainly of two types: Nischay naya and Vyavahar naya- absolute point of view and conventional point of view	Partial point of view are of two types: Dravyarthic naya and paryarthic naya- substantial point of view and modal point of view.
kshaayik, kshaayopshamik and upsham bhaav	Uday bhaav rup
Includes stoppage, shedding, liberation and pure nature of the soul	includes Punya, paap, aasrav, bandh, ajiv karma
With progress of spiritual stages, it starts at 4th and ends at 14th.	Depending on the spiritual stage, whatever impurities and karma relation are aagam paddhati
From individual perspectives, adhyaatma paddhati of the aspirant soul stays for innumerable samays only.	from individual perspectives aagam paddhati is from time infinite in past
Description of the path to salvation	Description of the path to transmigration
Inclinations of pure consciousness form is adhyaatma paddhati- shuddh chetna rup bhaav	Auspicious inclination nature of the conventional triple gem is aagam paddhati
Aspirant soul- saadhak jiv has aimed at innate eternal form so he has adhyatma paddhati.	One who is not capable of liberation- abhavi jiv and wrong faith jiv are in aagam paddhati

Adhyaatma Paddhati	Aagam Paddhati
Pure modification is the conventional form and indivisible soul substance is absolute form of adhyaatma paddhati	ignorant soul performs the auspicious inclinations which are impure modification from conventional perspectives. External rituals and auspicious inclinations are not the path to liberation.
Samaysar etc scriptures are adhyaatma	Gommatsaar etc scriptures are from aagam.
From substance perspectives, the innate nature of the eternal soul substance- saamaanya- and from Bhaav rup, it is knowledge, perception - etc attributes- visesh parinaam.	From substance perspectives the material karma and from Bhaav rup is soul's impure modification

Ref: parmaarth vachanikaa: Banaarasidaas, Moksha marg prakaashak book.

Kaaran suddh paryaay -non relativistic knowledge which is the cause for omniscient knowledge	Kaarya suddh paryaay - mode of the omniscient knowledge

Kaaran suddh paryaay -non relativistic knowledge which is the cause for omniscient knowledge	Kaarya suddh paryaay - mode of the omniscient knowledge
For every substance having its own eternal state which is without any alien attachment is known as kaaran niyam	From absolute point of view, the right faith, right knowledge and right conduct has to be one's aim and wants to acquire, is known as kaarya niyam.

Yog drasthi:

Yog drasti:

Mitraa Drasti - in Mitraa drasti saadak- worshiper accumulates seeds for yog. He has high regards for Tirthankaras and offers prayer to them.

Taaraa Drasti - worshiper has intense liking for discourses on yog. He has great reverence for yogis and serves them with faith

Balaa Drasti - The achiever is “getting sited in his true nature”. His attachment to worldly things diminishes.

Dipraa Drasti - The achiever begins to consider religion dearer than his very life. He gets pleasure in devotion and begins to have vision for his goal.

Sthiraa Drasti - In this stage there is experience of first glimpse of permanence. The achiever has light of discriminative knowledge.

Kaantaa Drasti - the spiritual process which began now continues further. The achiever has real concentration and does not have interest in anything else. Achiever's conduct becomes completely pure. He has inner stability and free from any delusion.

Prabhaa Drasti - In this stage there is process of speedy evolution of achiever's personality. There is inner feeling of complete calm, correct inner position, intense liking for concentration, conquest of sex, detachment in action, calm, steady inner flow of psychic energy and bliss. This is also known as dhyaan.

Paraa Drasti - This the goal of the achiever. He is free from all the likes and dislikes. He is fully stabilized and surpasses all codes of conduct. He has achieved omniscience. He is in the transcendental supreme stage of complete bliss and freedom. This is the stage of samaadhi.

Yogaang- Yog Factors:

- 1: Yama (abstentions): Ahimsa (non-injury), Satya (truth), Asteya (non-stealing), Brahmacharya (celibacy) and Aparagriha (Non possessiveness).
- 2: Niyama (observances): Saucha (purity), Santosha (contentment), Tapas (austerities), Svadhyaya (study) and Ishvara pranidhana (surrender to God).
- 3: Aasana (posture): Asana literally means 'seat' but in broader sense they refer to various body postures. Patanjali dwells only on seating postures in Yog Sutra.

4:Pranaayama: Control of prāna or vital breath

5:Pratyahaara: (Abstraction): Control of the senses by the withdrawal of prana from them so that they do not follow nature of mind.

6:Dhaaranaa: (Concentration): Fixing the attention on a single object.

7:Dhyana: (Meditation): A state of quiescence, wherein mind dissolves and become free of all thoughts.

8:Samaadhi: Super-conscious state or state of liberation.

આઠ દૃષ્ટિઓનું ચિત્ર

ક્રમ	યોગદૃષ્ટિ	યોગાંગ	દોષત્યાગ	ગુણપ્રાપ્તિ	બોધ-ઉપમા	વિશેષતા
૧.	મિત્રા	યમ	ખેદ	અદ્વેષ	તૃણાગ્નિકણ	મિથ્યાત્વ
૨.	તારા	નિયમ	ઉદ્વેગ	જિજ્ઞાસા	ગોમય અગ્નિકણ	મિથ્યાત્વ
૩.	બલા	આસન	ક્ષેપ	શુશ્રૂષા	કાષ્ઠ અગ્નિકણ	મિથ્યાત્વ
૪.	દીપ્રા	પ્રાણાયામ	ઉત્થાન	શ્રવણ	દીપપ્રભા	મિથ્યાત્વ
૫.	સ્થિરા	પ્રત્યાહાર	ભ્રાંતિ	બોધ	રત્નપ્રભા	સમ્યક્ત્વ
૬.	કાંતા	ધારણા	અન્યમુદ્ધ	મીમાંસા	તારાપ્રભા	સમ્યક્ત્વ
૭.	પ્રભા	ધ્યાન	રુગૂ(રોગ)	પ્રતિપત્તિ	સૂર્યપ્રભા	સમ્યક્ત્વ
૮.	પરા	સમાધિ	આસંગ	પ્રવૃત્તિ	ચંદ્રપ્રભા	સમ્યક્ત્વ

Kshayopsham and Kshayopsham Labdhi:

Kshayopsham	Kshayopsham Labdhi
<p>knowledge associated with annihilation cum subsidence of karma, Illuminated knowledge, gnaan no ughad. Knowledge obscuring karma, perception obscuring karma, and obstructive karma have annihilation cum subsidence since time infinite. This is known as kshayopsham of karma.</p>	<p><u>Specific state of destruction cum subsidence of knowledge obscuring karma, i.e. attainment of rational knowledge.</u> <u>Intensity of knowledge obscuring etc all inferior quality of karma coming in fruition in very feeble way is kshayopsham labdhi.</u></p>
<p>From one sense to sentient five sense living beings have karmic annihilation cum subsidence seen.</p>	<p>Only sentient five sense living beings have this labdhi.</p>
<p>kshayopsham is seen only in the nature of karma in their partially obscuring state- desh ghati prakruti e.g. matignaanavariya, shrut gnaanavarniay,, avadhi gnaanavarniya, manah paryah gnaanavarniya, chakshudarshanavarniya, achakshudarshanavarniya, avadhi darshanavarniya, danantray etc five antaray karma, samyak mohniya, sanjvalan type of four passions of anger etc, and nine quasi passions (total 26 karma prakruti)</p>	<p>Kshayopsham Labdhi is seen in all inferior quality of karma- aprashast karma- of obstructive as well as non obstructive karma. - ghati and aghati karma. Here the fruition occurs in feeble intensity of these karma.</p>
<p>Here the fruition occurs in the prescribed intensity pattern- anubhag- (the way it is suppose to come in fruition).</p>	<p>Here the fruition occurs in each moment in decreasing intensity of infinite times</p>

Kshayopsham	Kshayopsham Labdhi
It is present at all the times whether one is sleeping or in awake state.	Only present for antar muhurt - very short time and also in awakened state.

Bhed Gnaan from 29 types:

Following 29 types are the ones from which soul must do the differentiation using the discriminative science: (Samaysar Gatha 50-56)

1. Color - *Varna*
2. Smell - *Gandha*
3. Taste – *Rasha*
4. Touch - *Sparsh*
5. Visible form - *Roop*
6. Body - *Sharir*
7. Bodily shape - *Sansthan*
8. Skeletal structure -*Sanhanan*
9. *Inclination of Attachment - Raga*
10. *Inclination of Aversion - Dwesh*
11. Delusion - *Moha*
12. Karmic condition - *Pratyayo*
13. Karmic matter - *Karma*
14. Quasi karma particles - *Nokarma*
15. Atomic potency - *Varga*
16. Molecule or group of atoms - *Vargana*
17. Aggregate of molecules - *Spardhk*
18. Ego consciousness of different types - *Adhyatma*
19. Karmic manifestation - *Anubhag*
20. Activity of Mind, body and speech - *yog*
21. Karmic bondage - *Bandha*

22. Effective manifestation of karma - *Uday*
23. Variation according to method of inquiry in to nature of soul - *Margana*
24. Stage of duration of bondage of karma - *Sthiti*
25. Emotional excitement - *Sanklestha*
26. Self purification - *Vishudhdi*
27. Acquisition of self control - *Sanyam*
28. Classification of organic being – *Jiv sthan*
29. Spiritual development stages - *Gunstham*

Above-mentioned 29 things can be grossly divided in to two main categories:
 Desires etc.-raagaadi, and color etc.-varnaadi.
 Desires etc. means emotions arising in the soul and
 Color etc. means the material particles.

In these six verses, 29 characteristics, which are are not of *Jīva*, are described. These 29 are: color, smell, taste, touch, visible form, body, bodily configuration (*Samsthāna*), skeletal structure (*Samhanana*), feelings and thoughts of likings (*Rāga*), feelings and thoughts of dislikings (*Dvesa*), *Moha*, *Pratyaya*, Karmic matter, *Nokarma* (physical body and other material possessions), *Varga*, *Varganā*, *Spardhaka*, *AdhyātmaSthāna*, *AnubhāgaSthāna*, *Yoga-Sthāna*, *Bandha-Sthāna*, *Udaya-Sthāna*, *MārganāSthāna*, *Stithi-Bandha-Sthāna*, *Samkleśa-Sthāna*, *Viśuddhi-Sthāna*, *Sayama-Labधि-Sthāna*, *JīvaSthāna*, and *GunaSthāna*.

The meanings of color, smell, taste, touch, visible form, and body are known to everyone. Bodily configuration (*Samsthāna*) refers to the shape of the physical body. There are six kinds of bodily configurations (*Samsthāna*): (a) *Samacaturasra*, (b) *Nyagrodhaparimamdala*, (c) *Svāti*, (d) *Kubjaka*, (e) *Vāmana*, and (f) *Hundaka*. A perfectly symmetrical body is known as *Samacaturasra*. *Nyagrodhaparimamdala* refers to a body that is top-heavy like the banyan-tree. *Svāti* refers to a body that is long and thin like a sword. *Kubjaka* is used to signify a body that is hunch-backed, a dwarfish body is called *Vāmana*, and *Hundaka* means an ugly body.

Skeletal structure (*Samhanana*) specifies the nature of joints of the bones. There are six types of joints: (a) *VajraVrsabhaNārāca*, (b) *VajraNārāca*, (c) *Nārāca*, (d) *ArdhaNārāca*, (e) *Kīlika*, and (f) *Asamprāptāsrāpātikā*.

A thought or feeling of liking or desiring (*Rāga*), a thought or feeling of disliking or hatred or aversion (*Dvesa*), and the delusion (*Moha*) due to which a being cannot recognize the real Self are the consequences of the Karmic matter.

Pratyaya leads to the bonding of the Karmic dust. There are four kinds of *Pratyaya*: (a) *Mithyātva*, (b) *Avirati*, (c) *Kasāya*, and (d) *Yoga*. *Mithyātva* means a false belief or a false view of the Self and others. *Avirati* means a lack of the abstinence. *Kasāya* means soul-soiling emotions and thoughts, and *Yoga* refers to the physical, vocal, and mental activities.

Karma are of eight types (see Appendix-6). The Karmic dust known as *Dravya Karma* is clearly matter. The thoughts and feelings of a living being are the products of such Karmic matter and are known as *Bhāva Karma*. *Nokarma* (pseudo-Karma) refers to the physical body and other material possessions of a living being.

The terms *Varga*, *Varganā*, *Spardhaka*, and *Anubhāga* are also related to the Karmic matter. The potency of a Karmic dust particle is defined in terms of the number of units (*Avibhāga Praticcheda*) of different attributes. A group with same potency is a *Varga*. A collection of many *Vargas* is known as a *Varganā*, and a collection of many *Varganā* is known as *Spardhaka*.

All thoughts and feelings with a sense of oneness with external things (body, etc.) are known as *AdhyātmaSthāna*. The degree of potency of fruits of Karma bonded with soul is indicated by *AnubhāgaSthāna*.

The grades of physical, vocal, and mental actions are known as *Yoga-Sthāna*. The kinds of Karmic bondage are known as *BandhaSthāna*. The fruit-yielding manifestations of Karma, on its maturity, are known as *Udaya-Sthāna*.

The living beings are classified on the basis of 14 *MārganāSthāna*: (a) *Gati*, (b) *Indriya* (physical senses), (c) *Kāya* (physical body), (d) *Yoga*, (e) *Veda* (sex), (f) *Kasāya*, (g) (knowledge), (h) *Samyama* (abstinence), (i) *Darśana*, (j) *Leśya*, (k) *Bhavyatva*, (l) *Samyaktva*, (m) , and (n) *Āhāra* (food).

Each of the bonded Karma stays with the soul till it matures. On maturity it gives its fruit and then it gets detached. The duration of bondage of each Karma is known as *Stithi-Bandha-Sthāna*.

Intense *Kasāya* (soul-soiling emotions and thoughts) leads to heavy soiling of the soul. It makes the soul highly restless. This characteristic is known as *Samkleśa-Sthāna*. As against this, the *Viśuddhi-Sthāna* refers to mild *Kasāya*.

In the path of liberation, the level of self-restraint goes on increasing. This characteristic is known as *Samyama-Labdhi-Sthāna*.

In the scriptures, *Jīvās* are also classified on the basis of senses (one sense, two senses, three senses, four senses, five senses) mind, size etc. *JīvaSthāna* refers to such specifications of *Jīva*.

The spiritual development of a *Jīva* is characterized by *GunaSthāna*. There are 14 *GunaSthāna*. For example: an omniscient soul with the physical body is known as *Arahanta* and is considered in 13th *GunaSthāna*; just before liberation and becoming *Siddha* (the liberated soul) the soul attains 14th *GunaSthāna* for a short time; a living being ignorant about the Self is in first *GunaSthāna*; a *SamyagDrsti* house holder having a clear understanding of the Self but still not practicing any abstinence is considered in fourth *GunaSthāna*.

In these verses, *Ācārya* Kundakunda explains that all these 29 characteristics are not of *Jīva*. All these are the outcomes of *Pudgala* (Karmic dust, physical body, and associated things are nothing but the physical matter).

47 Atma ni

Shakti:

47 Powers of the pure soul:- 47 Atma ni Shakti:

1. Living - jivatva
2. Consciousness - chitti
3. Vision- perception - drasti
4. Knowledge - gnaan
5. Infinite happiness - sukh
6. Creative power - virya
7. Supreme sovereignty - prabhutva
8. All pervasiveness - vibhutva
9. Omni vision - sarva darshi
10. Omniscience - sarvagnatva
11. Transparent reflection - swachchhatva
12. Self illuminating - prakaashatva
13. Unlimited development of potential - Ashankuchit vikaas
14. Non causative nature - Akaarya kaaran
15. Knower and knowable - parinaamya parinaam
16. Non acquisition non desertion - tyaag upaadaan sunyatva
17. Self perpetuation - agurulaghutva
18. Appearance disappearance eternity - utpaad vyay dhruv
19. Changeability - parinaam.
20. Abstract - amurta
21. Inactivity - akartutva
22. Power of non indulgence - abhokrutva
23. Inertia - vibration less and tremor proof - nishkriyatva
24. Invariable territory - Niyat pradeshatva
25. Self pervading - swa dharma vyaapak
26. Common, uncommon and the common uncommon - saadhaaran, asaadhaaran and saadhaaran asaadhaaran.
27. Unity in infinity - anant dharma
28. Conflicting characteristics - viruddha dharma
- 29-30 Power of elemental transformation and absence of transmutability - tatva atatva
- 31-32. Oneness and manifoldness.
- 33-34. Existence of present state and non existence of other states.- bhaav and abhaav shakti
- 35-36. Emergence of new state and disappearance of previous state/Disappearance of present state and emergence of new state
Bhaavaabhaav and abhaav bhaav
- 37-38. Existence of pure - pure nature and absence of impure- impure nature- Bhaav bhaav shakti and abhaavaabhaav shakti

39. Self induced causation- bhaav shakti (आत्मा रागादि विकारी भावो ना षट कारको थी रहित छे)
The soul is independent of six causes of the altered mode (vikaari paryaay),
40. Infinite power of re- engineering - kriyaa shakti ((अभिन्न कारको थी सापेक्ष स्वभाव पर्याय)
41. Infinite power of performance - karma shakti.
42. Infinite power of the performer - kartaa shakti
43. Instrumentality - karan shakti
44. Obligation to self - sampradaan shakti
45. Inexhaustible treasure - apaadaan shakti
46. Self refuge - adhikaran shakti
47. Self owned relationship - swa swaami sambandh

33-38 shakti:

- 33: Bhaav shakti: Every substance has this power due to which the substance is always with present mode.
- 34: Abhaav shakti: Due to this power the substance has its own present mode and any other modes are absent at this time.
- 35: Bhaavaabhaav shakti: Due to this power, in a given substance the present mode will become absent in the future modes.
- 36: Abhavbhaav shakti: The future mode will definitely occur at its prescribed time. It is however absent at the given present time.
- 37: Bhaav bhaav shakti: The mode which is suppose to take birth at a given time, will definitely be present.
- 38: Abhaav abhaav shakti: The mode which is not suppose to take birth at a given time, definitely will not be generated.

39th Bhaav and 40th Kriyaa shakti:

Bhaav shakti:39th shakti - Self induced causation: This 39th power of the substance says that: the soul substance is independent of six causes of the deluding mode. भाव शक्ति, कारकों के अनुसार होनेवाली क्रिया से रहित मात्र होने रूप है और क्रिया शक्ति कारकों के अनुसार परिणमित होने रूप है .भाव शक्ति यह बताती है की आत्मा रागादि विकारी भावों के षटकारक से रहित है और क्रिया शक्ति यह बतलाती है की सम्यक्दर्शन आदि निर्मल पर्यायों के षटकारको से सहित है

भगवान आत्मा कारकों की क्रिया से निरपेक्ष है भावादि छह शक्तियों के विवेचन से यह स्पष्ट हुआ था की प्रत्येक द्रव्य की प्रत्येक पर्याय पर की अपेक्षा बिना स्वयं की योग्यता से स्व समय में प्रगट होती है. इस

प्रकार वह पर कारकों से निरपेक्ष है.इस ३९ शक्ति - भाव शक्ति में प्रत्येक समय की प्रत्येक पर्याय को अभिन्न षट्कारको से भी निरपेक्ष बताया जा रहा है. ध्यान रहे की यह अभिन्न षट्कारको से निरपेक्षता विकारी पर्याय सम्बन्धी ही ग्रहण करना. क्योंकि सम्यग्दर्शनादि निर्मल पर्याय से सापेक्षता अगली क्रिया शक्ति में स्पष्ट की जायेगी

यद्यपि ३९ शक्ति में विकारी- अविकारी पर्याय सम्बन्धी कोई उल्लेख नहीं है, सामान्य रूप से अभिन्न षट्कारको से निरपेक्षता का कथन है.तथापि ४०वीं शक्ति में निर्मय पर्याय संबधी अभिन्न षट्कारको की सापेक्षता का कथन होने से यह सहाय फलित हो जाता है के ३९वीं शक्ति में विकारी पर्यायों की निरपेक्षता ही समजना चाहिए (samaysaar anushilan part 5 page436)

It says that in this 39th bhaav shakti,- self induced causation power: the six causes producing deluding modes are absent in the soul. In kriyaa shakti, it says that the soul is with six causes of the pure mode of right faith.

bhaav shakti shows that soul is without the the six causes which generate deluding mode. While kriyaa shakti says that soul is with six causes which generates right faith mode.

As such in 39th shakti it does not say that soul is without six causes of the deluding modes. It simply says that soul is without six causes of the mode. soul is independent of six causes. But in 40th power it says that soul is with six causes responsible for pure mode of right faith. From this sentence, one is able to come to conclusion that in 39th power, the soul is without the six causes of the deluding mode.

In the powers of 33 to 38 the point which is well stressed says that the soul is devoid of any six causes of the alien objects. Soul has its own six causes. In 39th power it says that the soul is also devoid of six causes which generates deluding mode. In 40th power it says that soul is with six causes generating pure modes like right faith etc.

Difference between 33rd shakti and 39th shakti: they both have name as bhaav shakti. In 33rd it says that every substance has its own predetermined mode in present time. In 39th power it says that the eternal true nature of the soul is independent - nirpex- of the six generating causes.(one must understand here that independent means soul is devoid of six causes which generate deluding mode). In 40th power it says that soul is with six causes which produce the pure mode of right faith etc.

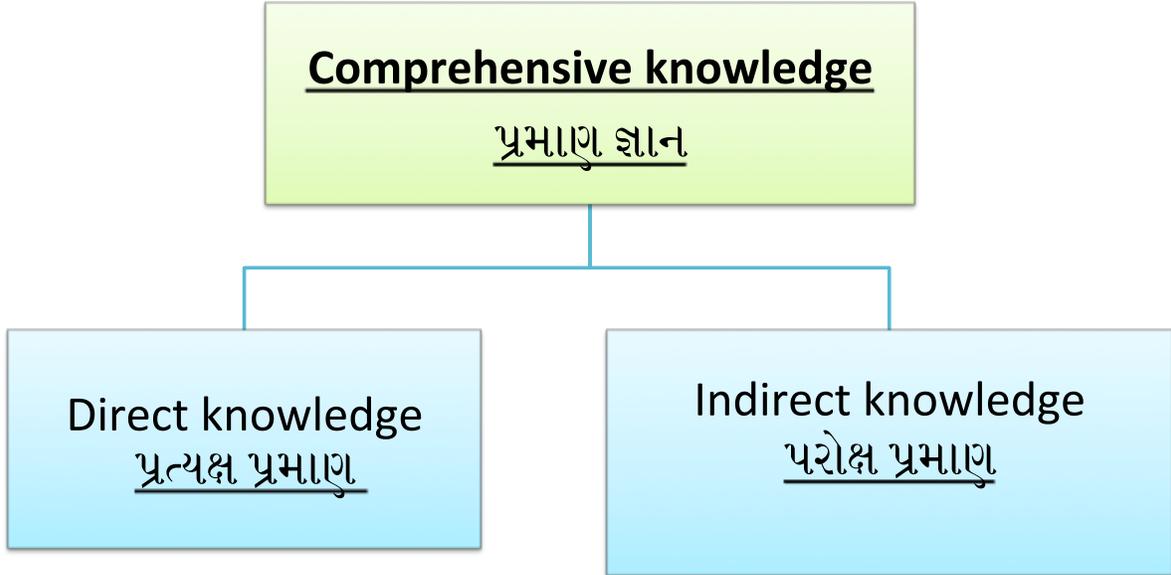
भगवान आत्मा कारकों की क्रिया से निरपेक्ष है -यह अभिन्न षट्कारको से निरपेक्षता विकारी पर्याय सम्बन्धी ही ग्रहण करना. क्योंकि सम्यग्दर्शनादि निर्मल पर्याय से सापेक्षता अगली क्रिया शक्ति में स्पष्ट की जायेगी

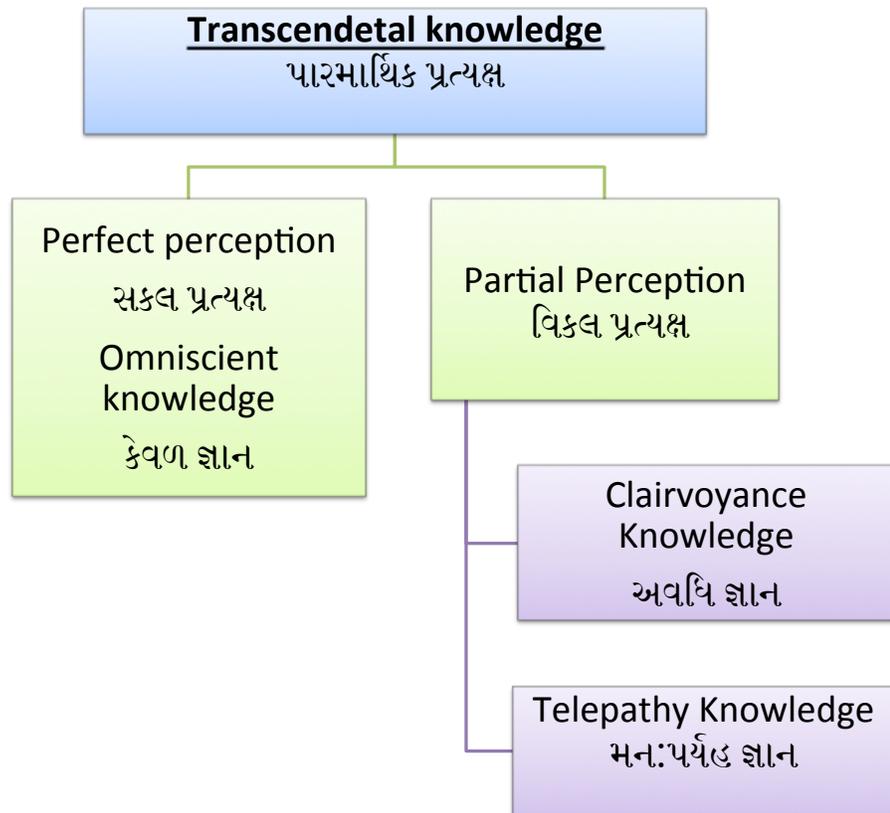
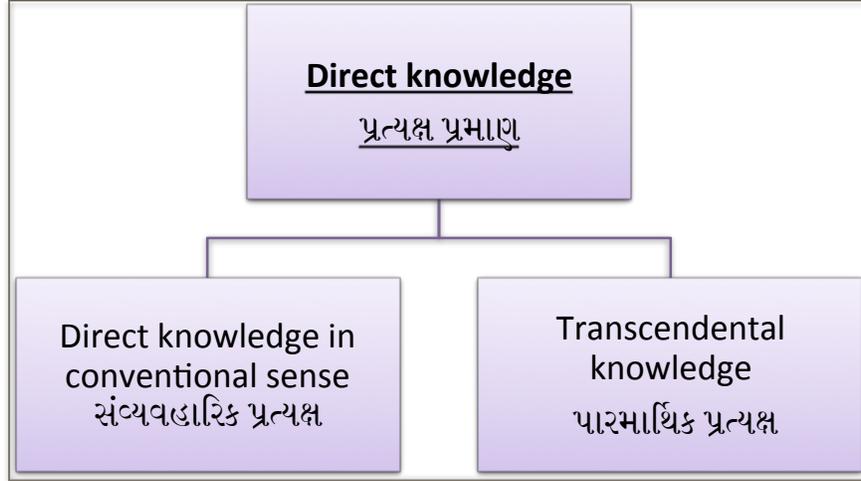
१. जीवत्वशक्ति २. चितिशक्ति ३. दृशिशक्ति ४. ज्ञानशक्ति ५. सुखशक्ति ६. वीर्यशक्ति ७. प्रभुत्वशक्ति
८. विभुत्वशक्ति ९. सर्वदर्शित्वशक्ति १०. सर्वज्ञत्वशक्ति ११. स्वच्छत्वशक्ति १२. प्रकाशशक्ति
१३. असंकुचित-विकासत्वशक्ति १४. अकार्यकारणत्वशक्ति १५. परिणाम्य-परिणामकत्वशक्ति
१६. त्यागोपादानशून्यत्वशक्ति १७. अगुरुलघुत्वशक्ति १८. उत्पाद-व्यय-ध्रुवत्वशक्ति
१९. परिणामशक्ति २०. अमूर्तत्वशक्ति २१. अकर्तृत्वशक्ति २२. अभोक्तृत्वशक्ति २३. निष्क्रियत्वशक्ति
२४. नियतप्रदेशत्वशक्ति २५. स्वधर्मव्यापकत्वशक्ति २६. साधारण-असाधारणसाधारणसाधारण-
धर्मत्वशक्ति २७. अनन्तधर्मत्वशक्ति २८. विरुद्धधर्मत्वशक्ति २९. तत्त्वशक्ति ३०. अतत्त्वशक्ति
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३६. अभाव-भावशक्ति ३७. भाव-भावशक्ति ३८. अभाव-अभावशक्ति ३९. भावशक्ति
४०. क्रियाशक्ति ४१. कर्मशक्ति ४२. कर्तृत्वशक्ति ४३. करणशक्ति ४४. सम्प्रदानशक्ति ४५. अपादानशक्ति
४६. अधिकरणशक्ति ४७. संबंधशक्ति ।

Pramaan Gnaan Chart:

Praman definition: According to Pariksha Mukh Shastra:

अस्वापूर्वार्थं व्यवशायात्मकम् ज्ञानं प्रमाणं
अपना और अपूर्वार्थ का निश्चयात्मक ज्ञान प्रमाण कहलाता है





Samvyavahaarik pratyaksha - Direct knowledge in conventional sense, right sensual perception. Partial proper knowledge of a given substance acquired with the help of senses and mind is called direct knowledge in the conventional sense (Samvyavaharik pratyaksha). empirical direct knowledge. With the help of senses and mind one has clear knowledge of a thing is known as saamvyavahaarik pratyaksha. This is a division of mati gnaan- perceptual knowledge. With this one, the activity or quietude (pravrutti ane nivrutti) type of conventional things keeps going and that is why is given adjective of Samvyavahaarik. There is also some clarity and that is why name pratyaksha is given. In fact as it is part of mati gnaan, it is indirect- paroxa only. (pariksha mukh page 35).

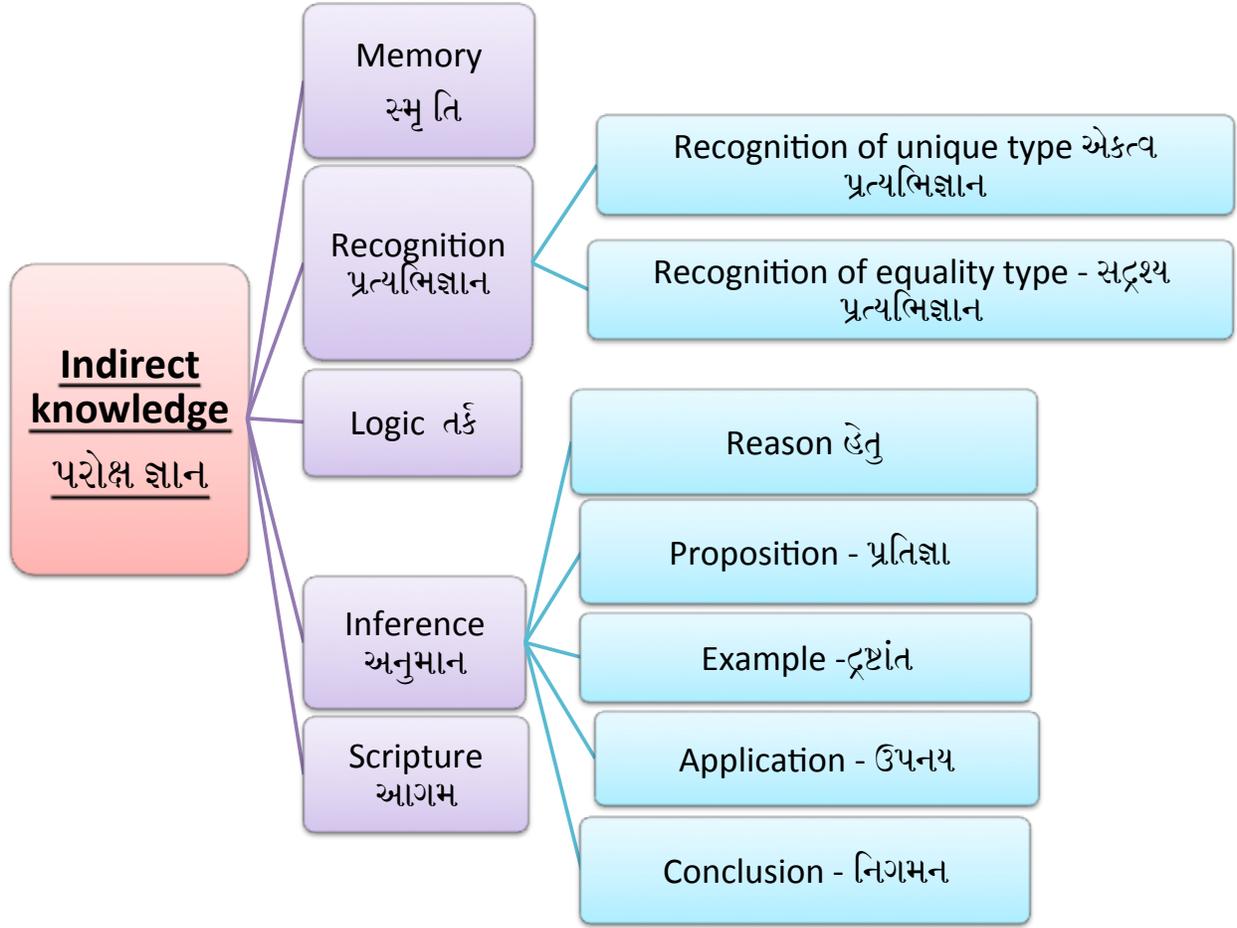
Pramaan and Naya:

Comprehensive knowledge and partial point of view:

The basis for Pramaan and Naya's description - pramaan aur naya ke vivechan ki bhumikaa:

Pramaan and naya's description is given with three things:

1: Uddeshh -Vivechaniy vastu no keval namollkekh ne uddeshh kahe chhe, To give a name to the thing which needs explanation is called uddeshh. The pramaan and



naya is given name in Tatvarth sutra as प्रमाणनयैरधिगमः Pramaannaiyer dhigamah-tatvarthsutra adhyay 1, sutra 6.

2:Lakshan Kathan: Without name one can not describe the characteristics of a substance.

Lakshana – intrinsic property, features, definition, Among many things there is a sign to separate it from other thing is called lakshan.

They are of two types:

- 1: Atmabhut : integral part of the substance e.g. warmth and fire. self associated.
- 2: Anaatmabhut: One which is not an integral part of a thing e.g. the cane of a person. Non self associated.

Lakshan is without following three faults:

- 1:Noncomprehensive fault– Avyapti. A particular characteristics remaining present only in a part of the object. e.g. a cow has white color.
- 2:The fault of including what is not intended to be included within a proposition – Ativyapti. The characteristics seen in a given object as well as other objects too. e.g. Characteristics of a

cow is to have horns. the horn of a cow. It can also be found in other animals too.

3: An improbable fault– Ashambhav. The characteristics can not be found in a particular object. e.g. soul has color.

Pramaan nayaa's lakshan is now mentioned. सम्यग् ज्ञानं प्रमाणं

Samyag gnaanam pramaanam. The knowledge which is genuine is true knowledge. Here, word Pramaan - genuine knowledge - is the object. Because its characteristics are now shown. And the right knowledge - samyag gnaan is its characteristics. The right knowledge is genuine knowledge because it has inherent relationship just like fire and heat. This right knowledge is without 1: Indecision (Sanshaya), 2: Erroneous cognition (Viparaya) and 3: Inconclusiveness (Anadhyavasaya).

3: Examination: Pariksha:

To get ready for examination of opposing different argument's strength and weaknesses is known as pariksha.

Pramaan pariksha - examination of true knowledge:

- Buddhist believe that Right knowledge - samyag gnaan has two parts: Direct and inferential.- pratyaksha and anumaan. This has faults of improbable faults - Asambhav dosh. So it is not true.
- Mimanshak and Bhatt believe that the knowledge which was not known before and now one knows it the right form is the true knowledge - pramaan gnaan. This sentence has non comprehensive faults- avyapti dosh. So it is not true.
- Praabhaarak -believe that the self experience - anubhuti - is the characteristics of pramaan - true knowledge. In this belief there is the fault of including what is not intended to be included within a proposition – Ativyapti dosh.
- Saankhya believe that the knowledge with senses is pramaan gnaan. This is also not true.

So in short the knowledge of the self and others in determinate form - savikalpa of right knowledge itself is the pramaan gnaan which Jains believe.

Pramaan – valid knowledge, organ of knowledge, comprehensive knowledge, means of valid knowledge, right knowledge (Samyak gnaan), thing is ascertained on the basis of multiple properties then that knowledge is known as pramaan gnaan, valid knowledge is the knowledge which illuminates itself and other things without any obstruction, Pramaan gnaan - right knowledge- means determination of nature of a substance. A pramaan takes the whole of real as its subject matter, the knowledge of reality which enlightens the whole of it simultaneously is the pramaan. nayas are the part of pramaan, total comprehension of reality is the knowledge of pramaan type. A pramaan has different taste (essence) from aggregate of nayas, (panchastikaya verse 675). The negation is preceded by affirmation and vice versa. The knowledge which comprehends the union of these two is the pramaan (panchastikaya verse 665). Acharya Akalanka defines pramaan as follow: its the nature to reveal itself as well as its object. and there is harmony as the true mark of cognition.

Praman definition: According to Pariksha Mukh Shastra:

स्वापूर्वार्थं व्यवशयात्मकम् ज्ञानं प्रमाणं
अपना और अपूर्वार्थ का निश्चयात्मक ज्ञान प्रमाण कहलाता है

श्री माणिक्यनन्दि स्वामी विचरित परीक्षा मुख शास्त्र
Chapter 1, sutra 1. Pariksha Mukh.

According to Pariksha Mukh, The comprehensive knowledge consists of five things:

1: It should know the self in detail, then only he can know the alien things - SWA. If one does not know the self then he does not know the alien things. So to know the other universal substances it is prerogative that he knows the self first. Then only he can know the alien substances of the universe in their real form. Knowledge has swa par prakaashak

swabhaav. Knowledge has nature of knowing the self and alien things. Therefore to start knowing, one has to know the self. The knowledge of self is right knowledge- samyag gnaan.

- 2: It should always be unprecedented.- It should be always new in nature. - APURVA. It should always know new things all the time. Here the question comes that Arihant and Siddha have Omniscient knowledge and knows every thing of the universe in one moment then where is the new thing in next mode? From time perspective - kaal apexa- He knows that the present mode become past and the future mode becomes present in next moment. This is His newness of knowledge.
- 3: It should be unprecedented but it should be present in the universe. It has to be a real substances in the universe- ARTH.
Arth means the substance which is present in the universe. One can not have knowledge which does not exist in universe e.g the flowers blooming in the sky or the horn of donkey etc. They are apruva - unprecedented but it has to be a thing in universe too. If it is not present in universe then it is not a pramaan gnaan.
- 4: The knowledge has to be judgmental. The knowledge has to have capacity for judgement -VYAVASHAAYAATMAK.
Wrong believer also has knowledge and he also knows the universal substances but his judgement is wrong. He believes the rope to be the snake. This is wrong judgement on his part. That is why it is not pramaan gnaan. He believes the body to be the soul. Even the Omniscient lords told him that the body and soul are two different things but his judgement regarding body and soul to be the same is very strong judgement even though it is wrong. So the knowledge which is apurva and has arth to it has to be judgmental too. Is it rope or snake, is body and soul are different or same? One has to have judgment regarding these facts. Wrong believer has apurva knowledge of the substance of the universe but has wrong knowledge. His knowledge is not judgmental in nature. He does have judgment but is wrong one. He believes the rope to be snake and body to be soul.
- 5: The capacity for judgement occurs only in the knowledge. That is why knowledge - GNAAN is in itself the basis for integrity - honesty - Gnaan hi praamaaniktaa kaa aadhaar honaa chaahiye.

The knowledge which knows the object without sanshay (doubt-e.g. doubt about silver and shell.), viparyay (illusion -e.g to think that shell is silver.) and anandhyavashay (uncertainty, inconclusiveness e.g. to know in indecision about touching the grass while walking.)- (ref: parisksha mukh sutra 2) is known as pramaan gnaan (pariksha mukh sutra 2)

Pramaan means with which there occurs authentic knowledge (pramiti).

Pramaan gnaan is of two types:

1:Pratyaksha - direct

2:parox - indirect.

Pratyaksha pramaan - direct cognition has two divisions:

1: Saamvyavahaarik Pratyaksha Pramaan – direct knowledge in conventional sense:

One which knows a thing clearly but partially with the help of senses and mind is known as saamvyavahaarik pratyaksha gnaan. For example, I did see clearly that person with my own eyes.

2:Paarmarthic pratyaksha – transcendental knowledge:

One, which knows the thing, clearly, without any help from instrumental cause is known as paarmaarthic pratyaksha. For example, clairvoyance, telepathy and omniscient knowledge.

The clairvoyance and telepathy knowledge are known as partial transcendental knowledge - vikal pratyaksha and omniscient knowledge is known as perfect transcendental knowledge. - sakal pratyaksha.

Parox gnaan - indirect knowledge:

For benefiting the self, the knowledge takes help from other knowledges then it is known as parox gnaan - indirect knowledge.

Indirect Knowledge – paroksha pramaan:

Knowledge obtained with the help of senses and mind is known as indirect knowledge.

There are five divisions of this paroksha gnaan. Memory, - smaran, recognition - pratyabhignaan, logic - tark, inference - anumaan and scripture - aagam.

1: Memory- smaran: Smruti:

Thing which was known in the past and now one remembers it, is known as memory. The direct knowledge is the instrumental cause for memory, as there is need for retention of known object - dhaaranaa gnaan is prerequisite for memory. Therefore the direct knowledge is the instrumental cause for memory. For example, I knew Devdatt from before and now I am seeing the same person. This is memory. Memory illuminates the past experience as its subject.

2: Recognition- pratyabhi gnaan:

With the illustration one makes decision about a thing. For example, by seeing a thing in present time, he says that this is the same thing that I had seen in the past. To connect memory with the present thing is known as recognition- pratyabhi gnaan. For recognition, one has to have need for memory and direct knowledge. There are four parts to it.

- 1: ekatva - oneness: This is same as before. This has to be Devdatt only
- 2: Saadrashya - similar: this is similar to one I knew before. The roz is same as cow.
- 3: Vilakshan: different: this is different than what I knew from before. This buffalo is different than cow.
- 4: Prati yogi - counterpart: by looking at a tree, one remembers the general nature of the tree and now he ends up knowing that this is the tree.

In the recognition - pratyabhignaan - there is experience and this experience makes the present mode as its subject.

3: Logic – tark - Vyaapti gnaan:

It means deliberation on an unknown thing to discern its real nature. It consists of seeking reasons in support of some supposition to the exclusion of other suppositions. It is employed whenever a doubt is present about the specific nature of anything.

By looking at a sign one says that “over here the thing with the same sign has to present”. To achieve a thing - saadhya -and remedy for achieving - saadhan - is required. The remedy is not there if there is nothing to achieve - Saadhan rup vastu saadhy rup vastu hovaa thi j hoy chhe. Saadhya rup vastu nahi hova thi saadhan rup vastu pan nathi hoti. For example presence of fire is essential for smoke to be present and if there is no fire then there is no smoke. by seeing smoke one knows that fire has to be here. Where there is no fire, there is no smoke. For logic, one needs help of direct knowledge, memory and recognition. Tark is also known as vyaapti gnaan -from a specific experience one refers to the general thing.

For example: a student and teacher are walking and saw smoke coming from mountain. Teacher tells student, that “do you remember, that in your kitchen when there is smoke there is always fire present?” The student remembers that event. And then he says, “yes, sir, this smoke in the mountain is the same type.” In this example, first there was smoke seen directly in his kitchen. Then he remembers it and then

he recognizes it to be the same kind - saadrashya pratyabhi gnaan. Thereafter he makes determination that wherever is the smoke, there is fire, because without fire there is no smoke. This is known as vyaapti gnaan or tark or logic. (vyaapti gnaan means from a specific experience one refers to the general thing). Vyaapti ke gnaan ko tark kahate hai. Vyaapti means inherent relationship. e.g. Fire and smoke have inherent relationship. While fire and pot do not have one.

The exquisite efficiency - saadhaktam- for removing the wrong knowledge regarding the means - saadhan and the object to be achieved - saadhya- is known as tark. Saadhya ane saadhan sambandh vishayak agnaan ne dur karvaa rup phal maa je saadhaktam chhe tene tark kahe chhe. (Nyay dipika pagee 180)

The knowledge which shows the inherent relationship with two things for all the time and in all area - sarva kaal ane sarva desh - is known as tark.

Avinaabhaav sambandh ko vyaapti bolte hai. Wherever there is inherent relationship, is known as vyaapti-contemporaneity. What is avinaabhaavi sambandh? It is present when some thing else is present and some thing else is not present then it is not present. This is inherent relation. For example, wherever there is smoke there is fire and when fire is absent then smoke is absent. Therefore the smoke and fire have avinaabhaavi sambandh -inherent relationship. The knowledge of the inherent relationship - vyaapti ka gnaan - is tark - logic. Saadhya kaa saadhan ke saath jo avinaabhaavi ho, vah gnaan ko vyaapti gnaan kahete hai aur usko tark kahate hai. Fire is the saadhya and smoke is the saadhan.

Wherever there is raag there is atma. Wherever there is no raag then there is no atma present. Over here raag has vyaapti with aatmaa. Aatmaa does not have vyaapti with raag. Smoke has vyaapti - inherent relationship with the fire. Fire does not have vyaapti with smoke. Fire can be there without smoke too. Soul can be there without raag too. Raag has anvya vyaapti- positive concomitance - with soul. Soul has vyatirek vyaapti - negative concomitance with raag. Where there is no soul, there is no raag.

The knowledge of positive and negative concomitance is known as vyaapti gnaan - tark - logic.- Anvay aur vyatirek vyaapti ke gnaan ko tark kahte hai.

4: Inference – Anumaan:

Seeing the attributes, one makes the decision about the substance. For example, wherever is knowledge, there is soul. Here is fire because there is smoke present.

On seeing the smoke in the mountain, now the student makes inference that there should be fire. Therefore in inference - anumana- one needs direct knowledge, memory, recognition and logic.

Saadhan thi thavaa vaalaa saadhya naa gnaan ne anuman kahe chhe. By knowing the spiritual discipline, one knows the things to be achieved is known as inference. Smoke is the saadhan and with that one knows the saadhya - fire. This is inference knowledge - anumana gnaan.

Spiritual discipline - saadhan has inherent relationship with the ultimate goal to achieve. This ultimate goal is with three characteristics of isht- beneficial, asiddh - unestablished reason and abaadhith - non contradictoriness. The knowledge of this inherent relationship is known as anumana - inferential knowledge.

From a sign - ling- one ends up knowing the one who is having a sign - lingi. From knowing smoke(ling) one knows the fire (lingi). This is inference - anumana.

For all practical purpose the pratignaa- provable proposition and hetu- reason and drastaant - example makes the inference known. For the person who is having less intellect, the application- upnaya and conclusion- nigaman are included. For example, over here is fire. Why is there fire, because there is smoke. With this knowledge our intention for inference is complete. If one is not clear of these facts, then he is given example - udaaharan. He is been said that as there is fire in the kitchen, because there is smoke, similar way there is fire on the mountain as there is smoke.

This is udaaharan - example. Therefore the main thing in inference is pratignaa and hetu only and one can add udaaharan if one is not able to understand it. Therefore with these two the inference part is done. Smart person understand with these two only and to some there is need for udaaharan. This mountain is with fire. This is pratignaa- provable proposition. Why it is with fire? Then the hetu- reason comes in picture. It has fire because there is presence of smoke. If some one still does not understand then the udaaharan is given for kitchen having fire as there is smoke present. To repeat the pratignaa is upnaya. To repeat the hetu is known as nigaman. Therefore in Jain Nyay there are two divisions or five divisions considered for inference.

inference - anumaaan is divided in to:

1: **Provable Proposition - pratignaa:** Application of proposition is known as pratignaa. Dharm ane dharmi na samudaay rup paksh ne kahevaane pratignaa kahe chhe. One who tells about the dharm (fire) and dharmi (mountain) is known as pratignaa. Thesis to be proved. It is the first member of the five membered syllogism.(five members are pratignaa, hetu, drastaant, upnay and nigaman). The premise, what is to be proved, in an inferential argument. Its purpose is to inform the other party of what is sought to be established and where: e.g. This hill has fire. The hill over here is considered as paksha. Hill has fire is our determination - pratignaa-provable proposition. So we are going to discuss only on this matter of having fire on the hill. this is our pratignaa. Paksh naa prayog ne pratignaa kahe chhe. Information provided for Paksha (Saadhya dharmayukt dharmi ne paksh kahe chhe)

2: **Reason - hetu.** To show the prosperity is known as hetu. saadhantaa batalaane ke liye panchami vibhakti rup se ling ke kahane ko hetu kahate hai. e.g. kyoki dhum vaalaa hai. Because it is with smoke. Hetu is also known as saadhan. Please also refer to "Hetu" and "Hetvaabhaas" in dictionary in H section. Our pratignaa is "there is fire on hill". Why is there fire on the hill? Because there is smoke. This is our hetu - reason. This is the soul. This is our pratignaa. Why is he soul? Because there is consciousness found in him. This is our hetu - reason. Therefore one who does not have consciousness is not a soul. Every one can know the fire on the hill example. But giving this example, one wants to prove the his ultimate motive to know the soul.

If one is seeing fire on the mountain then there is no further discussion needed. There is discussion because the fire is not seen. I am saying that there is fire on the hill and you say that the fire is not seen. How can one say that there is fire. Over here the inferential knowledge comes in picture. One has seen smoke in the kitchen and has seen fire to be associated with that. On the same way, here is smoke seen on the hill and therefore one can make inference that there is fire on the hill. The presence of fire and smoke in kitchen becomes the udaaharan - example.

Similar way, one is unable to show soul's presence. But there is knowledge present and there is happiness and misery feelings present. Now wherever there is knowledge or the presence of happiness or misery then there is presence of soul. The non living table does not have knowledge or feelings of happiness or misery.

Therefore wherever there is knowledge or presence of happiness and misery, there is presence of soul. Soul is not perceived but the presence of knowledge and feelings of happiness and misery are reason - hetu. Hetu has to be such that there should not have any confusion to the person who is asking and person who is explaining. The discussion is not on knowledge, happiness or misery, the discussion is who is the bearer of these three things. This way one can explain presence of soul. Our pratignaa is atma. The gnaan, sukh dukh are hetu. Pratignaa is the one in which the one who is explaining has no doubt about it but the one who is questioning has doubt about it.

3: Example -drastaant. Vyaapti ko dikhalate hue drastaant ke kahane ko udaaharan kahate hai. One which tells about an inherent relationship is known as an example. e.g. jo jo dhum vaalaa hai vah vah agni vaalaa hai. Wherever there is smoke there is fire. This is anvay drastaant. Jo Jo agni vaalaa nahi hotaa vah vah vah dhumvaalaa nahi hota e.g. a pond. This is vyatirek drastaant. There is smoke in the kitchen and there is associated fire. Same way one is seeing smoke on the hill. So there has to have fire present. This smoke and fire in the kitchen becomes udaaharan.

4: **application, subsumptive correlation** - upnaya. With the help of example, one repeats the paksha with hetu is known as application- upnaya.

It shows similarity between two objects by illustration, subsumptive correlation; The application;

One of the members of the five membered syllogism. It shows the reason (hetu), which is known to be concomitant with the major term (saadhya), is present in the subject (paksha). e.g. the hill has smoke, which is invariably concomitant with fire.

5: conclusion - nigaman. a logical conclusion; The last member of the five membered syllogism. It states the original thesis as having been proved; e.g. therefore the hill has fire. Hetu purvak paksh ko kahane ko nigaman kahate hai. To tell about the paksha (saadhya dharm yukt dharmi ko paksha kahate hai) along with hetu (reason, middle term, saadhan) is called conclusion(nigaman), e.g. because it has smoke, it is with fire.

All of the above five things are part of paraarthaanumaan - inference through the help of articulated propositions for convincing other in a debate. With the help of direction given by someone, one

gets the knowledge of the saadhya through saadhan is known as paraarthaanumaan.

For Swaarthaanumaan - subjective inference (caused by perception of some means). Here one makes inference without any one's advise. He looks at the smoke and makes inference of fire by himself is known as swaarthaanumaan. Paropadesh ke abhaav mein bhi keval saadhan se saadhya ko jaankar jo gnaan dekhne wale ko utpann ho jaata hai use swaarthaanumaan kahate hei. inference for one's own sake.

In swaarthaanumaan there are only two parts: Paksha and hetu.

5: Aagam – scriptures:

With Trustworthy person's spoken words, I have scriptural understanding and that is called aagam- scriptures. Aapt ke vachano se hone vaale arth (tatparya) gnaan ko aagam kahate hai. When one knows the things with the help of scriptures then it is called aagam. This is one of the part of scriptural knowledge – shrut gnaan. Jai scriptures have given the knowledge of the pure nature of the soul. One now knows it as it is by studying the scripture and then gets engrossed in the true nature of the self. Therefore it is known as scriptural indirect knowledge.- aagam paroksha gnaan.

In aagam pramaan one needs to know what is the meaning of some words. For that he has to have memory. Therefore in aagam pramaan one needs help of all the previous things like direct knowledge, memory, recognition, logic and inference.

Aapt kise kahate hai? Who is called the trustworthy soul? Jo pratyaksha gnaan se samast padartha ka gnaataa (sarvagna) hai aur param hitopadeshi hei, vah aapt hai. One who has knowledge of all the objects with his direct knowledge (experienced knowledge) and one who gives discourses for helping others is known as trustworthy soul - aapt. Arihants are aapt.

Therefore in above five pramaan one needs help of previous one and therefore they all are called indirect knowledge.

Saadhya - attainable, capable of being done or accomplished; (of disease) curable. n. object to be attained; thing to be proved. isht abaadhith ane asiddh ne saadhya kahe chhe, siddh karvaano vishay ke vastu te saadhya chhe.

इष्टम बाधितम सिद्धं साध्यम् sutra 16 chapter 3, Pariksha mukh.

Isht - beneficial - means beneficial to self. This is from proponent perspective - vaadi ni apexaa e. Jis vastu ko vaadi siddh nahi karnaa chaahata hai use anisht kahaa jaata hai. If proponent does

not want to fulfill the thing then it is known as anisht. If one believes anisht as saadhya then there is the fault of taking too much liberty beyond intimacy. anisht ne saadhya maane to atiprasang no dosh aave chhe.

It should be beneficial to both the proponent and opponent - vaadi and prativaadi. Both parties are ready to prove. This is isht.

In Nyaay dipikaa it is also called abhipret. Abhipret means meant, intended; desired, wished; accepted, approved. It means that it is desirable for proponent to prove. Abhipret vah hai jo vaadi ko siddh karane ke liye abhimat hai.

One has to know that the saadhya is isht means beneficial to him. For example, questioner says that he wants to know rose flower. The teacher also knows rose flower. so rose flower is isht for both, vaadi and prativaadi, proponent and opponent. Soul's inherent nature is super sensuous bliss. This is the fact accepted by proponent and opponent both. Therefore it is isht to both.

Asiddh - unestablished reason - The thing does not need to be proven if there is no doubt, illusion and indecisiveness - sanshay, viparyay or anavadhyas. Only if there is some doubt, illusion and indecisiveness then only the thing needs to be proven. This is the nature of word asiddh. Sansay, viparyay aur anadhyavashay padartho ki saadhyataa saabit karne ke liye saadhya ke lakshan mein asiddh pad diyaa gayaa hai.- to prove a substance in which there is suspicion, indecision and inconclusiveness present then to prove the substance there is asiddh characteristics inserted in saadhya. If one believes accomplished thing - prasiddh-, to be saadhya then inference will be useless. Because for accomplishing the achievable thing, one does inference. So prasiddh is the fault.- kaaran ke saadhya ni siddhi maate anumaan karvaamaa aave chhe. So for saadhya, the asiddh - unestablished reasoning is the characteristic.

The thing is asiddh- unproved- for questioner but it is siddh- accomplished, fully understood- for the person who is answering. One is confused and wants to remove his confusion. The teacher has already removed his own confusion. So this is characteristics of asiddh.- unestablished reason.

The thing which is asiddh to one, can be explained with the help of tark and anumaan- logic and inference. Because it is siddh to teacher, but is not siddh to the student. So he can be explained with tark and anumaan. He needs to have inference that there is fire on the hill. The fire is asiddh to the student. The teacher explains to him about the inherent relationship of fire and smoke. Now as there is smoke on the hill that means the fire has to be present. Student ends up using this logic and makes his own inference of presence of fire on the hill.

In Nyaay Dipikaa it is also known as aprasiddh - unknown. Aprasiddh voh hai jo sandehaadik se yukt hone se anischit hai- The thing is unknown when there is uncertainty due to suspicious etc types of faults. (sansay, viparyay and anandhyavashaay types of faults.)

If the saadhya is considered siddh, proven, then there is nothing to prove. So the saadhya has to be asiddh, not proven, not obtained.

Jo prasiddh ko saadhya maanaa jaay to anumaan vyarth ho jaayegaa, kyoki saadhya ki siddhi ke liye anumaan kiyaa jaataa hai. If one thinks that the thing which is published is to be achieved then there will be no need for inference, as the inference is used only for fulfillment of the things to be achieved.

Abaadhit - non contradicted- The thing can be proven as it is unimpeded from direct etc valid knowledges. This is the non contradicted property of saadhya - things to be proven. pratyakshaadik pramaan thi abadhit hovaathi siddh thai shake chhe (baadhit padartho no saadhya panaa ma nishedh karva maate) te abaadhit lakshan chhe.

For example, one can not prove the flowers blooming in the space or the horn of donkey. These facts can not be proven. These facts can be impeded by valid type of knowledge. If one says that soul's inherent nature is with misery and prove it. Then the teacher will say that it is not possible. Because there is no misery in the inherent nature of the soul. This fact of soul having misery as its inherent nature is contradicted from conventional wisdom. Soul is having eternal inherent nature of super sensuous bliss. So soul having inherent nature of misery fact is inappropriate, inconsistent - baadhit. Therefore it can not be proven. The fact which needs to be proven has to be non contradicted from conventional wisdom. If soul has misery as its own true nature then why will he be trying to be misery free? Therefore soul's inherent nature is never been misery. It is always with super sensuous bliss. They are not baadhit - contradicted from pratyaksha etc pramaans- any valid knowledge.. One which can be proven by having it to be impeded from direct etc pramaan gnaan is called abaadhit. If one believes that obstructiveness is also the nature of saadhya then one has to believe the non warmth also to be the characteristics of fire. But it is not true. So abaadhit is the nature of the saadhya.

The rose flower is also pratyaksha pramaanaadi se abaadhit hai. The rose flower is the fact which is without any contradiction from valid knowledge. So it is abaadhit and this is one of the three characteristics of the saadhya. Rose flower is not lok viruddh.- it is not against the conventional wisdom. It is generally known thing in the population.

Ref: Nyay dipika third section page 185 hindi, Pariksha mukh page 49 gatha 17-18.

According to Nyaay dipikaa, Abaadhit is also called shakya. One which can be proven without any inconsistency with valid type of knowledges - pramaanaadik gnaan- is called shakya. - possible.

Yaadi ashakya (baadhith) ko saadhya maanaa jaay to agni mein anushnataa aadi bhi saadhya ho jaayegi. If one takes inconsistency (baadhi) as the things to be achieved then one will end up accepting coolness (anushnataa) as the characteristics of fire.

Saadhya has to be non bonded with anything else. It does not have to have any dependency on any thing else.

Saadhya :- to be cultivated, to be perfected, conquerable, to be accomplished, to be fulfilled, goal, to be achieved, something attainable, for a proponent, the desired thing -isht- is from proponent perspectives. The subject, The probandum, that which is to be proved, The major term, There are three characteristics of Saadhya:

- 1: Isht - Abhipret - beneficial
- 2: Asiddh - Aprasiddh - unestablished reason
- 3: Abaadhit - Shakya - non contradicted.

If above three things are not understood then there are three faults as follow:

- 1: Anisht - it will give atiprasang dosh. fault of taking too much liberty beyond intimacy.
- 2: Prasiddh - anumaan vyarth ho jaayegaa. Inference will be useless.
- 3: Baadhith - Agni mein anushnataa aadi kaa dosh aayegaa - in the fire non warmth etc faults will occur.

Above three are saadhyaabhaas. - fallacy for things to be achieved.

Because with these three can not become the subject for becoming instrument for achieving ultimate goal.

Ref: Nyaay dipika and Pariksha mukh.

Saadhan - means, resources, accomplishing, achieving; instrument, implement, tool; materials; resources; remedy; contrivance; discipline necessary for attainment of God; [logic] the middle term in a syllogism; processing of metals for medicinal or alchemical purposes, upkaran, helping, assisting; apparatus in a laboratory; instrument, implement, tool, isht siddhi maate jaruri tap sanyam bhakti vagere te te upaay, remedy performed to achieve desirable things, jene saadhya saathe avinaabhaav sambandh chhe te saadhan kahevaay chhe. one which has inherent relationship with the saadhya is known as saadhan. Smoke is saadhan- means, cause - for fire which is saadhya - object to be achieved.

Self effort, spiritual discipline.

Kaarya aadi naa sampaadana maa nimitbhut kriyaa, hetu, upaay, aadi saadhan kahevaay chhe, For example: mrutyu samaye aahaar ke man vachan kaayaa naa vyaapaar no tyaag karine aatma suddhi karvi te saadhan chhe. self effort, spiritual discipline, means, In jainism it is the triple gem of right faith, knowledge and conduct.

Generally means to release

The one which is directly observable thing is known as saadhan. Through which one can explain saadhya which is not felt directly. Through triple gem one can

understand the true nature of the soul and can felt it. Therefore tripple gem is saadhan - the means.

Hetu - cause, reason, probans, purpose, intention, one which has inherent relationship with the achievable object is known as hetu. Je saadhya saathe avinaabhaav pane nisshit hoy tene hetu kahe chhe. saadhya vinaa na rahe te hetu kahevaay chhe. for example, because of fire there is smoke., saadhan (remedy performed to achieve desirable things,), one which has inherent relationship (avinaabhaavi sambandh) with saadhya (something attainable) is known as hetu. Hetu cannot be there without saadhya- some thing attainable. Hetu(middle term - smoke) has inherent relationship with saadhya (major term - fire).

Saadhya ko jo samarthan kartaa hai use hetu kahate hai. The one which justifies the saadhya - things to be accomplished- is known as hetu. For example this hill has fire. The smoke justifies the fire. So smoke is the reason - hetu. With seeing the smoke one makes inference about the fire. Samarthan hi hetu kaa vaastavik rup hai. Justification is the real nature of the purpose. There is presence of knowledge and therefore there is presence of soul. The knowledge is the hetu - reason for knowing the soul- the things to be established. - the major term.

Hetu - middle term is considered as backbone of the inference - Hetu e anumaan ni karod rajju chhe. The mountain is paksha (minor term) - some thing needs to be established on this mountain. The smoke is hetu - middle term - which has inherent relationship with fire - saadhya - major term. So to establish the fire-major term, one needs middle term - smoke to establish paksha of mountain - the minor term.

Hetu is also known as middle term.

It is the reason or mark on the strength of which something is inferred. It must fulfill five conditions in a valid inferential process:

- 1: There must exist the knowledge of the universal and invariable concomitance between the smoke - middle term (hetu) and the fire - major term (saadhya).
- 2: It - hetu - smoke- middle term- must be observed as being necessarily and unconditionally present in the mountain - minor term (paksha).
- 3: It - hetu - smoke - middle term - must not be found where the major term - fire - (saadhya) is not present
- 4: It - hetu - smoke - middle term - must not be related to something absurd.
- 5: It -hetu- smoke - middle term- must not be contradicted by an equally Bstrong middle term (hetu)

Paksha - subject, wind, side, aspect, side of an argument, jo saadhya se yukt hokar hetu aadi ke dwaaraa vyakt kiyaa jaaye use paksh kahte hai, Saadhya dharma se yukt dharmi ko paksha kahate hai. Mountain is the paksha - (in which fire - saadhya is present) that is why mountain is called

saadhya yukt dharmi-, where there is presence of saadhya - fire- dharm.
It is known as minor term (in syllogism), subject, probandum,
Jisko hum prasiddh karnaa chaahte hai usko paksh kahate hai. - one which we
are trying to show is known as paksh. Fire is there on the hill, because there is
smoke. Where is the smoke.? It is on the hill. Therefore hill's fire is subject that
we want to prove. Fire is also present in the kitchen and on the hill but at
present our subject - paksha is hill's fire. So we are not talking about fire present
in the kitchen. We are talking the fire present on the hill. Therefore hill's fire is
the paksha. Fire itself is not paksha but the hill' fire is our paksha. Kitchen's fire
is not our paksha in this discussion.

There is presence of raag and therefore there is soul. One says that the siddh
soul has no raag. For that person we can say that we are not talking about the
siddh soul. We are talking about the transmigratory soul with the raag. So the
transmigratory soul's raag becomes paksha. My paksh is transmigratory soul. By
saying presence of raag I am not talking about siddh soul. My paksha is
transmigratory soul. jahaan dharm paayaa jaataa hai use dharmi kahate hai.
Wherever attributes - dharm - are perceived is known as dharmi - that which
supports. Dharmi is known as paksha. e.g raag waalaa atma. Here the dharmi is
atma and raag is dharm. One is talking about the fire on the hill and ignorant
soul now starts talking about the fire in the kitchen. One is talking about the soul
with bonded karma and ignorant soul ends up talking about the soul with no
karma bondage at all. The nischyayaabhaasi is born in this situation. The fallacy
of absolute point occurs in this situation. One must know which soul is been
discussed and concentration has to be there. If the discussion is for the
bonded soul then one has to understand that perspective and not to confuse with
mixing up the discussion of the pure eternal soul.

Its that in which the presence of probandum is not known for certain and is
yet to be proved; e.g. the mountain is probandum when smoke is probans. It is
the subject where character is inferred e.g. fire (the character) is inferred on
the hill (the subject).

It is one of the two things needed for inferential process.- anumaaan. Not only
must there be the knowledge of the universal concomitance between the mark -
smoke- and the predicted character- fire, but also the observation of the mark as
being present in the subject - mountain. The former is known as vyaapti gnaan
- tark logic- and later as paksha. Wherever there is fire, there is smoke and
when there is no fire there is no smoke. This is logic, tark, vyaapti gnaan. So
with logic one ends up knowing presence of fire. But this is not the motive of
inference. This is not the prayoan of anumaaan. But the mountain is with fire and
there is presence of fire in kitchen. This type of knowledge of the fire occurs with
inference - anumaaan gnaan. Therefore to prove the place of location (i.e.
mountain, kitchen) of saadhya (fire etc), there is need for inference (anumaaan
gnaan). Presence of fire either in kitchen or on the hill becomes the paksha -
subject.

Vyaapti - necessary connection, contemporaneity, existing or occurring in the same period of time, inherent relationship is known as invariable concomitance- avinaabhaav sambandh ne vyapti kahe chhe.

Vyaapti is invariable, concomitance, universal pervasion between middle term (hetu -saadhan) and major term, (Saadhya), it is the correlation between two terms of which one is pervaded and the other is pervader. The hetu is pervaded and saadhya is pervader in vyaapti. It is the relation of co existence of the hetu and saadhya. This relation must also be free from adventitious circumstance. Wherever there is smoke there is fire, wherever there is no fire, there is no smoke. In this example, wherever there is smoke there is fire is example from affirmative perspective - anvay drastaant. Wherever there is no fire there is no smoke, this is example from negative perspective - vyatirek drastaant. The one with anvay and vyatirek is known as vyaapti.

What is invariable concomitance - avinaabhaavi sambadh?

Wherever there is means to achieved (e.g. smoke - saadhan) present then there is achieving thing (fire- saadhya) is also present and wherever there is absence of achieving things (saadhya - fire) absent then the means (saadhan - smoke) is also absent. This is called invariable concomitance (vyaapti) - .jyaa - jyaa saadhan hoy tyaa saadya nu hovu ane jyaa jyaa saadhya na hoy tyaa saadhan nu pan na hovu tene avinaabhaavi sambandh kahe chhe.

What is called means to achieve (saadhan)? saadhan kone kahe chhe?

One which is not there without the things to achieve is known as means to achieve saadhan. For achieving liberation (saadhya) one has to have faith in its true nature of the soul (saadhan) - je saadhya vinaa na hoy tene saadhan kahe chhe. Dharma nu saadhan swaatma drasti.

What is called things to achieve (Saadhya)? Saadhya kone kahe chhe?

The things with beneficial, unestablished reason and non contradicted is known as things to achieve - isht abaadhit asiddh ne saadhya kahe chhe. (pl. see further for pramaan).

Subject of comprehensive knowledge: Pramaan kaa vishay:

Subject of comprehensive knowledge is the common and specific nature of the soul or any object. Padarth kaa saamaanya aur vishesh swarup pramaan kaa vishay hai.

Most of the philosophies consider the object's common and specific nature.

Advaitvaadi and Sankhya philosophies considers only the common nature of the object. While Buddish philosophy considers only the specific nature of the subspace. Naiyaayik and Vaisheshik philosophies consider the common nature as well as specific nature as free standing things and believe that both have inseparable concomitance with the substance.

In actuality when one says common, that means it is related to substance and when it says specific, that means it is the modal aspect. Common and specific nature, both are coexisting in a given substance.

Common nature has two parts: Saamaaya ke do bhe hai:

Tiryak saamaanya- similar or common forms: e.g. white and black colored cows. In both these cows the cow form is same.

Urdhvataa saamaanya -the substance remaining as it is in the previous and next mode. In the heap of clay and in pot, both states the clay remains constant.

Specific nature has also two parts - vishesh ke do bhe:

Paryay vishesh - specific form from modal perspectives: In one substance there is sequential order of modes. e.g. in the soul one sees happiness and then sorrowful state. These modifications occur in sequential order.

Vyatirek vishesh - compared to one substance the presence of different modification found in other substance, e.g. buffalo is different than cow.

Benefits of knowing comprehensive knowledge- Pramaan kaa phal:

The benefits are of two types:

Immediate: saakshaat: When one knows the thing and gets benefit right away. By knowing a thing, my ignorance regarding that substance goes right away.

In lineage - paramparaa: The benefits occur after some time.

Three parts:

- 1: Haan - discard: After knowing the thing which is not useful to the self then it is discarded.
- 2: upadaan - beneficial thing is accepted.
- 3: Upeksha - to be indifferent: The thing is neither beneficial or detrimental then one has state of indifference towards that thing.

Fallacies of comprehensive knowledge: Pramaanabhaas:

Pramaanaabhaas - fallacy of comprehensive knowledge: with wrong knowledge one can not make determination of a nature of a substance is known as pramaanaabhaas, pseudo organ of knowledge.

Definition of pramaan is as follow and the thing which is against this definition is fallacy of comprehensive knowledge:

स्वापूर्वार्थं व्यवशयात्मकम् ज्ञानं प्रमाणं

अपना और अपूर्वार्थ का निश्चयात्मक ज्ञान प्रमाण कहलाता है

श्री माणिक्यनन्दि स्वामी विचरित परीक्षा मुख शास्त्र

Chapter 1, sutra 1. Pariksha Mukh.

This definition of comprehensive knowledge has five parts to it:

1. Swa - knowledge of the self.
2. Apurvaarth - unprecedented knowledge of the substances present in the universe.
3. Vyavashaayatmak - knowledge has to be judgmental.

4. Gnaan - knowledge GNAAN is in itself the basis for integrity - honesty - Gnaan hi praamaaniktaa kaa aadhaar honaa chaahiye.

Anything against this definition is **fallacy** of comprehensive knowledge.

So the fallacy of comprehensive knowledge is:

1. The knowledge which does not know the self is non self experienced knowledge - aswasamvidit. This knowledge does not make determination of the self.
2. The knowledge which was known in genuine form - yatharth gnaan - in the past and now to know the same knowledge again is known as perceived knowledge - gruhit gnaan. In this knowledge, there is no removal of ignorance and therefore it is fallacy of the comprehensive knowledge. Therefore continuous contemplation of knowledge - dhaaraavaahik gnaan is fallacy of comprehensive knowledge.
3. The knowledge with abstraction - vikalpaatmak gnaan is part of the comprehensive knowledge. When one believes - like Buddhist - that in liberated state there is absence of knowledge and that is why there is absence of abstraction - vikalpa, then it is the fallacy of comprehensive knowledge. Absence of abstraction - nirvikalpataa - is the fallacy of comprehensive knowledge. Nature of the knowledge is always with abstraction.
4. From certain perspectives even the knowledge with doubt, illusion and indecision is known as unprecedented knowledge - apurvaarth, but is not the judgmental knowledge - avyayashaayatmak gnaan. In judgmental knowledge - vyavashaayatmak gnaan - there is no doubt, illusion or indecision. Therefore knowledge with doubt, illusion and indecision is the fallacy of the comprehensive knowledge.

Pratyakshaabhaas - fallacy of direct knowledge:

The knowledge which occurs with association of physical senses and object is known as sannikarsh - sense object contact. If one believes this to be the direct knowledge then it is fallacy. Because physical senses as well as object both are non living matter and no capacity to know. So to believe sense object contact as direct knowledge is pratyakshaabhaas - fallacy of direct knowledge.

Parokshaabhaas - fallacy of indirect knowledge:

To believe the pure knowledge - vishad gnaan - as indirect is fallacy of indirect knowledge.

Smaranaabhaas - Fallacy of memory knowledge:

The thing which was never been experienced in the past and now to say that this present thing is same as past, is fallacy of memory knowledge. e.g. to consider the memory of past's Devdatt as the present Jindatt.

Pratyabhignaanaabhaas - fallacy of recognition knowledge:

When two things are similar, and then to consider that they are the same is the fallacy of recognition knowledge.

Tarkaabhaas - fallacy of logical knowledge:

When two things do not have inherent relationship and to believe to have it is known as fallacy of logical knowledge. e.g. to see a son having dark skin then one makes logic that all the children of that couple will be dark skinned. Here there is no inherent relationship of dark skin. This is fallacy of logical knowledge.

Pakshaabhaas - Fallacy of minor term or subject:

To make following three things as subject - minor term is known as fallacy of minor term- subject.

1: Anisht - Non beneficial- it will give atiprasang dosh. fault of taking too much liberty beyond intimacy.

2: Siddh - Established reason - anumaan vyarth ho jaayegaa. Inference will be useless.

3: Baadhit - contradicted - Agni mein anushnataa aadi kaa dosh aayegaa - in the fire non warmth etc faults will occur.

Anisht Pakshaabhaas - Non beneficial fallacy of subject:

Mimansaks believe that the word is transitory in nature. This non beneficial fallacy of subject as in their belief the word is permanent in nature.

Siddh Pakshaabhaas - Established reason fallacy of subject:

Words can be heard by ears. This is established reason fallacy of minor term. Because the thing which is established by itself, is useless to make them minor term.

Baadhit pakshaabhaas - fallacy of contradicted subject:

This type of fallacy is of five types: Direct, inferential, scriptural, popular belief, and self spoken words. - pratyaksh, anumaan, aagma, lok and swa vachan.

Pratyaksha baadhit pakshaabhaas - fallacy of directly contradicted subject:

e.g the fire is without any heat, because it is a substance. A substance is always cool, like water.

Anumaan baadhit pakshaabhaas - fallacy of inferential contradiction of subject:

The word is eternal because it is produced by others. The thing which can be produced by others is always permanent, e.g. the pot.

Aagam baadhit pakshaabhaas - fallacy of scriptural contradiction of subject:

Religious activity gives misery in future life, because it is dependent on the person. Whatever is dependent on the person always produces misery e.g. the non religious activities.

Over here even the dependency on the person is same, still scriptures say that the religious activity always produce happiness in future life.

Lok baadhit pakshaabhaas - fallacy of popular belief contradiction of subject:

A person's skull is considered as sacred as it is the organ of an animal. Because the organ of the animal is considered as pure e.g. oyster cell and conch cell - sip and shankh.

In popular belief some organ of an animal is considered pure and some as impure. In popular belief the skull is considered as unholy but over here in this fallacy it is considered holy.

swa vachan baadhit pakshaabhaas - fallacy of self spoken word's contradiction of the subject:

My mother is childless. Because even after conceiving she can not give birth. e.g. some woman who is childless. This is fallacy as he is saying mother as well as childless.

Hetvaabhaas - fallacy, a false cause, pseudo probans, fallacious reasoning, misleading argument,

One which is without the characteristics of hetu- reason,-smoke- middle term, but looks like hetu is known as hetvaabhaas. Jo Hetu ke lakshan se rahit hai kintu hetu jaise pratit hote hai unhe hetvaabhaas kahate hai.

Hetvaabhaas is of four types:

1: Asiddh - The reason is unproved or an unestablished reason.

One which has doubtful inherent relation with subject - major term- that which is to be proved- saadhya- is known as asiddh hetvaabhaas. Jiski saadhya ke saath vyaapti anisshit hai vah asiddh hetvaabhaas hai.

This type of reason- hetu- middle term uncertainty happens due to:

A: swarupaasiddh: unestablished in respect to self. e.g. sound is a quality because it is visible like a color. Here sound is only audible and can not be visible. So it is swarupaasiddh.

B: Sandigdhaasiddh - doubted cum non existent, unproved because doubtful respect to location: For example, if some one does not know the nature of the smoke and says that this area has fire because it has smoke present. Over here, smoke reason - smoke hetu- is sandigdhaasiddh, because one has doubt about the nature of the smoke.

2: Viruddh: The reason is contradicted by counter inference or

opposite reason. The reason is not having inherent relation with the aim to

be achieved - hetu ki saadhya se viruddh ke saath vyaapti is viruddh hetvaabhaas. For example, The word is having unchanging characteristics as it can be formed. Over here "can be formed" is reason-hetu and its inherent relation is shown in the "unchanging" form. This is contradictory.

3: Anekaantik - The reason is inconsistent or strays away. Jo paksh, sapaksh aur vipaksha mein raheta hai use anekaantik hetvaabhaas kahte hai. The subject - minor term- is with same side - sapaksha or with opposite side- vipaksha.

4: Akinchitkar - inert, indirectly active. Jo saadhya ki siddhi mein aprayojak asamarth hai. One which is useless in establishing the nature of the things to be obtained - saadhya. For example, the fire is not hot.

Anvay drasthaantaabhaas- fallacy of example from affirmative perspective:

The words are non manly in nature, because words are non corporeal - amurt - in nature, e.g. just like sensual happiness, an atom and a pot. Here, sensual happiness is manly in nature. It is produced by man. The atom and pot are corporeal in nature.

Vyatirek drastaantaabhaas - fallacy of example from negative perspective:

The thing which is corporeal, can be made by man.

Aagamaabhaas - fallacy due to scriptures:

With inclination of attachment and aversion and with infatuation when one is making discourses is known as fallacy of scriptures. e.g. kids, please run to the river bank as there is heaps of sweets. He wants to get rid of kids. This sentence thus is with infatuation. There are hundreds of elephants sitting at the tip of a finger.

(Ref: Pariksha mukh chapter 6)

Aagams:

Bhagavan Mahavira's divya dhvani was interpreted and aphorized by Gautama Ganadhara. He categorised it into the twelve angas.

Twelve Anga: (Original scriptures as propagated by Omniscient Lord)

1. **Aacaraanga Sutra** {Manual on Ideal Ascetic Conduct}

This describes the conduct prescribed for Jain ascetics.

2. **Suutrakritaanga Sutra** {Manual on Heretical Views}

This describes the methods of revering knowledge, discriminating between true knowledge and heretical views, and regular religious activities.

3. **Sthaanaanga Sutra** {Manual on Possibilities}

This describes the six Dravyas in detail.

4. **Samavaayaanga Sutra** {Manual on Combinations}

This describes the six Dravyas in relation to one another from the perspective of Karananuyoga.

5. **Vyaakhya Prajnapti Sutra** {Manual of Detailed Explanations}

This answers sixty thousand questions raised by the Ganadharas.

6. **Jnaataa Dharmakatha Sutra** {Manual of Stories on Virtue and Valour}

This has life sketches of the Tirthankaras and the Ganadharas.

7. **Upasakaadhyayana Sutra** {Manual on Ideal Lay Conduct}

This describes the ideal conduct of a lay Jain.

8. **Antakrddasha Sutra** {Manual on Ten End makers}

This describes the life stories of ten monks who braved terrible adversities or Upasargas, and remain unflinchingly engrossed in their meditation and attained Moksa.

9. **Anuttaraupapaatikadasha Sutra** {Manual on Ten Arisers in the Highest Heavens}

This describes the life stories of ten monks who braved terrible adversities or Upasargas, and remain unflinchingly engrossed in their meditation and attained rebirth in the heavens known as the five Anuttara Vimanas.

10. **Prashna Vyakarana Sutra** {Manual on Questions and Explanations}

This describes various phenomena and their auspiciousness; answers various questions based on multiple viewpoints through inductive and deductive reasoning.

11. **Vipaaka Sutra** {Manual on Fruition of Deeds}

This describes the result of merits and demerits.

12. **Drishtivaada** {Manual on Disputation of Views}

This decries the 363 false philosophies in existence at the time of Bhagavan Mahavira, and establishes Jainism as the ultimate, complete and totally credible philosophy. It answers all the questions that may arise in a very lucid manner.

Drishtivaada has five sections:

A) Parikarma {Computation}: This has the aphorisms related to mathematics, physics and geography.

i) Candra Prajnapti {Description of the Moon}: describes the Moon comprehensively, taking into account all its properties, its age, speed of revolution, size, etc.

ii) Suurya Prajnapti {Description of the Sun}: describes the Sun comprehensively, taking into account all its properties, its age, speed of revolution, size, etc.

iii) Jambudviipa Prajnapti {Description of the Rose Apple Tree Island} : describes the Jambudviipa comprehensively.

iv) Dviipa Saagara Prajnapti {Description of Islands and Oceans} : comprehensively describes all the islands and all the oceans present in the Jambudvipa.

v) Vyaakhyaa Prajnapti {Description of Explanations} : comprehensively describes all the six dravyas {entities}.

B) Sutra {Aphorisms}: the 363 false philosophies (mithya mata) are critically examined by the omniscient Bhagavan Mahavir.

C) Prathamanyoga {First Exposition}: This describes in detail the lives of the sixty-three Shalaka Purusha**, or exemplary men.

D) Chulikaa {Appendix}: These appendices carry five different types of information.

i) Jalagata Chulikaa {Appendix on Sea Travel}: This describes the occult practices required to control rainfall.

ii) Sthalagata Chulikaa {Appendix on Terrestrial Travel}: This describes the occult practices required to travel long distances in a short period of time.

iii) Maayaagata Chulikaa {Appendix on Spells}: Wizardry is explained in this appendix of occult practices.

iv) Aakaashagata Chulikaa {Appendix on Aerial Travel}: This describes the occult practices required for flying in air.

v) Ruupagata Chulikaa {Appendix on Disguise}: This describes the occult practices required to take various forms, and guises.

E) Purva {Ancient Texts}: These are fourteen ancient texts, now believed to be lost completely.

i) Utpaada Puurva {Ancient Text on Creation} : This has detailed information on the creation, destruction, and continuity (utpaada, vyaya and dhrauvya) of substances.

ii) Agraayanii Puurva {Ancient Text on Scriptural Overview} : This has an overview of the twelve Angas or main-divisions of Agamic literature.

iii) Viiryaanupraavaada Puurva {Ancient Text which is a Lecture on the Great Men} : This describes the qualities of the Tirthankaras, Cakravartis, the demi-god Indras, and other legendary personages.

iv) Asti - Naasti Pravaada Puurva {Ancient Text which is a Lecture on the Seven Predicates} : This explains the six entities from the point of view of the seven predicates.

v) Jnaana Pravaada Puurva {Ancient Text which is a Lecture on Knowledge} : This describes in detail the five types of knowledge, and three types of wrong knowledge, their rise and their properties, as well as the qualities of the possessors of such knowledge.

vi) Satya Pravaada Puurva {Ancient Text which is a Lecture on the Truths} : This describes in detail correct pronunciation, the various categories of living beings segregated on the basis of their senses, the three Guptis or controls and the ten types of truths and untruths.

vii) Aatma Pravaada Puurva {Ancient Text which is a Lecture on the Soul} : This describes the true nature of the soul exhaustively.

viii) Karma Pravaada Puurva {Ancient Text which is a Lecture on Karmas} : This describes the law of Karmas exhaustively.

ix) Pratyakhyana Puurva {Ancient Text on Penance and Self-Control} : This describes the vows in the context of individual ability.

x) Vidyaanuvaada Puurva {Ancient Text which is an Explanation of the Sciences} : This describes the five hundred major sciences (mahaavidyaa), the seven hundred minor sciences, (shuudra vidyaas) and the ashtaanga mahaanimittas {Eight-limbed science of prediction based on natural phenomena}.

xi) Kalyaana Puurva {Ancient Text which describes the Major Events in the Lives of the Tirthankaras and Other Great Men} : This describes the five major events of the Tirthankaras' lives; (the panca kalyaanakas). as well as the merits of the cakravartis, and other legendary figures.

xii) Praanavaaya Puurva {Ancient Text on Saving Lives} : This describes the art and science of medicine, and related occult practices.

xiii) Kriyaa Vishaala Puurva {Ancient Text on Human Skills} : This exhaustively describes the intricacies of language, the seventy two arts of men and the sixty four qualities of women.

xiv) Loka Bindusaara Puurva {Ancient Text on the Essence of Liberated Beings} : This describes in detail the immense, unceasing, boundless and permanent bliss enjoyed by the Siddhas.

This was standard description of the Agamas, common to both Jain traditions, Digambara and Shvetambara.

The process of
understanding
Jain
scriptures:

There are five ways Jain scriptures are to be understood:

- 1: Shabdaarth: Meaning of the words: One need to understand the appropriate meaning of the sentence or the word.
- 2: Nayaarth: Sentence from particular point of view: Is the sentence showing the conventional point of view or the absolute point of view? One needs to know this fact very well, to understand the scriptures.
- 3: Mataarth: refuting the contradictory principles from particular philosophy: The scripture is refuting the contradictory principles from other philosophy.
- 4: Aagmaarth: meaning according to scriptures: the established meaning according to the established proposition.- Siddhant anusaar je arth prasiddh hoy te pramaane karvo.
- 5: Bhaavaarth: explanation, meaning: The thing which shows the meaning of the scriptural words. For example: what is to be discarded - heya and what is to be accepted - upaadeya.

Ref: Jain Siddhant Prasnottarmaalaa gujarati page 284-285.

Nischay
Vyavahar and
Dravyaarthik
paryayaarthik
naya.

Nischay and Vyavahar Naya - Absolute and conventional point of view	Dravyarthik and paryaayaarthic Naya - substantial (general stand point of view) and modal point of view - real aspect and relative aspect.
Shows the motive - prayojan	shows the nature of a substance - shows vastu
In absolute and conventional point of view there is established establishing relationship - pratipaadya pratipaadak sambandh. In conventional and absolute point of view there is prohibited prohibiting relationship prevented preventing relationship - Nishedhya nishedhak sambandh.	No such relationship exist in these partial points of views.
Absolute point is known to be true - bhutaarth and conventional point is said to be false - abhutaarth.	From the perspectives of differentiation - bhed apexaa they are known to be true- bhutaarth, but from experiencing of the indivisibility - abhed anubhuti they are known to be false - abhutaarth
Absolute point is known to be wholesome - upaadeya and conventional point is to be discarded - heya.	In scriptural fashion - aagam shailli- mainly there is illumination - pratipaadan- of knowable objects - gneya tatva. Therefore in these two partial points of view's subject is known as object of knowledge.
Here there are divisions of pure and impure, figurative and literal - upcharit and anupcharit, and pure synthetic and impure synthetic - sadbhut and asadbhut.	Substantial point of view has 10 divisions and modal point of view has 6 divisions given.
They are used mainly in the method of scriptures related with the pure eternal nature of the soul - adhyaatma padhdhati.	They are used mainly in the method of scriptures related to the transient altered state of the soul's mode.- aagam padhdhaati.
The main relationship of the absolute and conventional points of view is related to the description of the substance.- mukhyatayaa sambandh vastu ke nirupan padhdhati se hai.	substantive and modal point of view are related to substance's two main parts: substance and its modes. - ye do naya kaa sambandh vastu ke do mul ansh dravya aur parlay se hai.
In absolute and conventional point of view method there is description of associative relationship - sanyog sambandh ki charchaa hoti hai.	In substantial and modal point of view there is description of only one thing - ek hi vasu ki charchaa hoti hai.
In description of substantial point of view, absolute and conventional both are included and similarly in modal point also both are included.	Therefor substantial as well as in modal point of view, both are known as the support - aadhaar - hetu- for absolute and conventional point of views.

In the subject of substantial point of view, the use of absolute point of view:

1:

reference: Naya Rahashya book by Pandit Abhaykumarji page 31-32.

Absolute point
of view -

Nischaya Naya
and

Conventional
point of view -

Vyavahar Naya

<u>Pratipaadak - establishing- vyavahaar naya - Conventional point of view</u>	<u>Pratipaadya - Established - Nischaya Naya - Absolute point of view.</u>
Soul is the doer of pot, curtain etc.	Soul with the aim of pot and curtain etc. becomes the doer of his own inclinations of attachment etc.
Every living being has to endure fruition of his own bonded karma.	With the karma fruition as instrumental cause - nimitt kaaran, soul has inclinations of attachment etc and accordingly he becomes happy or unhappy.
Living being is the doer of his own deluded state of inclinations of attachment etc. .	From the perspective of eternal pure nature of the soul, he is not the doer of deluded state. He simply is the doer of his own knowledge, which in turn knows deluded state of inclinations of attachment etc
Soul is the doer of his own pure modes.	In the soul, doer deed etc divisions are from conventional point of view. Soul is indivisible- akhand, identical - abhed, and conscious - chaitanya maatra- in nature. When one puts his faith on this nature, then there is reflexly - sahajataa thi- pure mode arises.

<u>Nishedya- Prevented- Vyavahaar Naya - conventional point of view</u>	<u>Nishedhak - preventer- Nischaya maya - absolute point of view</u>
One's reflective thoughts - vikalpa or with present self efforts, are not the reason for changes occurring in the alien things	Every living being's happiness or misery, life or death occurs due to his own fruition of karma.
Soul is the doer and enjoyer of non living karma.	soul is the doer and enjoyer of his own inclinations.
Soul is the doer and enjoyer of his own inclinations of attachment etc.	soul is the doer and enjoyer of his own pure modes.
The doer deed relationship says that soul is the doer and his modes are the deed.	Soul is indivisible in nature and is devoid of any doer deed relationship.

Nishchaya

Naya:

Absolute

Partial Point

of view:

#1: Param shuddha nischaya naya – a view point believing in Supreme pure soul:

The partial point of view which makes the object of faith and vision- drasti no vishay- of the soul which is devoid of color etc, inclination of attachment etc and divisions of attributes and involves only the eternal, undivided, indivisible, oneness, nature of the all knower virtue only.

परम शुद्ध निश्चय नय , रंग- राग और भेद से रहित त्रिकाली अखंड अभेद एक ज्ञायक भाव अर्थात् शुद्ध पारिणामिक भाव रूप, दृष्टि के विषय को अपना विषय बनाता है

The partial point of view which makes the object of knowledge to the pure inherent nature of the soul in its universal nature - saamaanya ansh se - is known as param shuddh nishchaya naya. This itself is the pure eternal true nature of the self. It is the object of the knowledge mode which is directed to the self, is veneration for venerable and contemplation for worth contemplating.

शुद्ध पारिणामिक भाव रूप सामान्य अंश की मुख्यता से आत्मा को जानने वाले ज्ञान को परम शुद्ध निश्चय नय कहते हैं. यही शुद्धात्मा, स्व सन्मुख ज्ञान का ज्ञेय, श्रद्धा का श्रद्धेय तथा ध्यान का ध्येय है

Some times the “view point believing Supreme pure soul” param shuddh nishchay naya is also mentioned as shuddh nischaya naya - absolute pure point of view and also as nishchaya naya - absolute point of view, or shuddh maya - pure point of view. They all having same meanings.

The presentation of Param Shuddh Nishchay Naya in scriptures is as follow:

- 1: From perspective of Shuddh Nishchaya Naya, it is the support for the inherent nature of pure attributes like knowledge etc. Therefore it is also known as kaaran suddh jiv - soul with causes of purity.
- 2: From absolute point of view the living being is living with its eternal existence,- satta, consciousness - chaitanyatva, and knowledge etc attributes. These are his vitalities - praans.
- 3: One who meditates - dhyataa - has contemplations - bhaavnaa - that he is completely unobstructed - sakal niraavaran, indivisible - akhand, having oneness - ek, direct experiencing - pratyaksha pratibhaasmay, non destroyable - avinashvar, of pure inherent nature - shuddh paarinaamic,

having supreme virtues - param bhaav lakshanwaalaa, and I my self is god. I am not having any fragmentation of knowledge.
(samaysar gatha 320, Jaysen acharya tikaa)

- 4: From perspectives of the absolute pure point of view - shuddh nishchay naya- all the transmigratory souls are pure in nature - Brahad dravya sangrah gatha 13.
- 5: Maglacharan of Param Bhaav Prakaashak Naya chakra also mentions nature of “view point believing Supreme pure soul” - param shuddh nishchaya naya.

#2: Shuddh nishchaya naya - A view point believing in pure soul:

absolute pure partial point of view, saakshaat shuddh nishchay naya -A view point believing in complete pure soul. The partial point of view which makes it subject as the indivisibility of attributes with soul in pure form -जो निरुपाधिक गुण गुणी को अभेद रूप से विषय करता है वह शुद्ध निश्चय नय अर्थात साक्षात शुद्ध निश्चय नय कहा जाता है

Shuddh Nishchay naya: uses in the scriptures is as follow:

- 1: From absolute pure point of view, the soul is like the pure rock crystal - nirupaadhik sphatic- in which there is absence of anxieties of all of the inclination of attachment and aversion. (ref: pravachansaar tatparya vrutti tikaa parishisht)
- 2: From absolute pure point of view, the omniscient knowledge etc pure inclinations are known to be nature of the soul. (ref: panchaastikaay gaathaa 61, Jaysen Acharya krut tikaa)
- 3: From absolute pure point of view, the pure and indivisible nature of the omniscient knowledge and omni perception both are the characteristics of a living being. (ref: Brahad dravya sangrah gaathaa 6 tikaa)
- 4: Now the eternal pure state of the soul has been manifested in its full form. Now soul will be residing in the adobe of siddha and will be enjoying super sensuous bliss will be there eternally. (Babu Jugal Kishorji “Yugal” Siddha puja Jaymaalaa)
- 5: Now incomparable bliss is going to be manifested. There is associated omniscient knowledge and perception, as well as pure vitality will also be present. This it self is the omniscience stage - Arhant avasthaa. (Babu Jugal Kishor “Yugal” Dev Shastra Guru Pujan)

#3: Ek Desh Shuddha Nishchaya Naya - A view point believing in soul with partial purity:

The partial point of view which perceives the partial purity in the soul and considers it to be compete purity, आंशिक शुद्ध पर्याय रूप परिणमित द्रव्य को पूर्ण शुद्ध रूप देखनेवाला नय एक देश शुद्ध निश्चय नय है

soul having partial pure modification becomes the subject for this naya. When one is considering from the innate nature of the soul's point of view, soul is the indivisible substance. It has infinite knowledge and happiness etc powers. Therefor it is considered to be enlightened, householder, monk etc depending up on the position it occupies.

A view point believing in soul with partial purity - Ek Desh Shuddh Nishchaya Naya- uses in the scriptures is as follow:

- 1: It makes the partial impurity in the mode as secondary and makes the partial purity as primary event. e.g if there is fire in a house, it is been said that there is fire in that city. In some society certain person is smart or learned then whole society is been said to be same.
- 2: The soul which is been engrossed in pathway to absolute form of liberation is been said to be having nature of the omniscient lord. (Brahad Dravya Sangrah Tikaa Gaathaa 56)
- 3: Samaysaar Gaathaa 75: A soul who does not become a doer of operations of karma and quasi karma (physical body and material possessions) but is only aware of them is enlightened (gnaani)
- 4: The one who has obtained discriminative science of the difference between self and alien things, has experienced the purity within. He is now not suffering from toxic emotion's fire. He is engrossed in his true state of self. He is called the younger son of the Omniscient lord. I, Banarasidas, I bowdown to those who have destroyed his wrong belief and has obtained the pure nature of right faith. (Samaysaar Naatak Banaarasidaa stanza 6)
- 5: One who has realized his true nature of the self and destroyed his wrong belief, even for a moment, has destroyed his toxic emotions - kashay-, and his drinking the nectar of super sensuous bliss. (Babu Jugal Kishor "Yugal" Dev Shastra Guru Pujan)

#4: Ashuddha nishchaya naya –an absolute view point of impure aspects of soul:

In the mode of the soul there occurs cognitive knowledge etc types of inclinations due to annihilation cum subsidence of karma - kshyaayopshamic bhaav - or the inclinations of wrong belief and and of attachment and aversion, to belong to soul is known as ashuddh nishchaya naya.

Ashuddh Nishchay naya: uses in the scriptures is as follow:

- 1: With association of soul with alien attachments - sopaadhik - ,the attributes and substance - gun gunk - is shown as indivisible. This

is ashuddh nishchay naya e.g. cognitive knowledge etc are to be said to belong to soul. (Acharya Devsen, Aalaap Paddhatti)

- 2: Meaning of “absolute view point of impure aspects of soul” is ben said here: It is been originated as a result of the fruition of material karma and therefore is known as “impure”. The soul at that time is engrossed like the red hot iron and therefore is known in that state from “absolute point of view”. Therefore soul having “impurity” as well as “absolute” is known as an impure from absolute point of view. The soul is been engrossed in this “impurity” state. (Brahad Dravya Sangraha tikaa of Bramdev suri)
- 3: The soul’s inclinations occurring as a result of material karma annihilation cum subsidence - karma kaa kshayopsham- are known as soul’s psychical vitality - bhaav praan. This is known from “absolute point of view of impure aspect of soul” - ashuddh nishchay naya.(Niyamsaar Gaathaa 8 Tikaa).
- 4: Samaysaar gaathaa 19: “ so long as such an understanding persists regarding oneself that I am karma, I am quasi karma (physical body and other material belongings) and karmic and quasi karmic matter constitutes me, till then the living being is ignorant (apratibuddha)” (ref: Soul science by Paras Mal Agarwal)
- 5: I become possessor of inclination of attachment and aversion when my modes are directed towards alien things - “Mein raagi dweshi ho letaa jab parinati hoti hai jad ki” (ref: Babu Jugal Kishorji “Yugal” Dev Shastra Guru pujaan)

<u>Types of Absolute point of view - Nishchay Naya Ke Bhed.</u>	<u>Five inclinations - Panch Bhaav</u>	<u>Seven Elements - Saat Tattva</u>	<u>14 Spiritual Stage of Developments.- 14 Gunsthaanak.</u>
A view point believing in Supreme pure soul - Param shuddha nischaya naya	Inherent nature of the soul - Param Paarinaamic Bhaav	Pure Soul - Shuddh Jiv Tattva	No stage. It is been found in all living beings.- Gunasthaanaatit.
A view point believing in complete pure soul - Saakshaat suddha nischaya naya -	Destructional disposition - Kshyaayik Bhaav	Liberation Element - Moksha Tattva	4th till Liberated stage of Spiritual stages with destruction dispositions - Chaturth Gunsthaan se Siddh Dashaa Paryant Rahne Waalaa Kshaayik Bhaav.
A view point believing in soul with partial purity - Ek Desh Shuddha Nishchaya Naya	1: Disposition of Destruction cum Subsidence - Kshaayopshamic Bhaav 2: soul's spiritual purification that comes about as a result of complete cessation of manifestation of some karma which is yet in existence - Aupshamic Bhaav.	The Stoppage and Shedding Elements - Samvar and Nirjaraa Tattva.	4th till 12th Spiritual stages, having partial purity of modes. - Chaturth se 12 Gunasthaanak tak Hone waali Aanshik Shuddh Paryaay.

<p>Absolute view point of impure aspects of soul - Ashuddh nishchaya naya</p>	<p>1: Feeling produced due to fruition of karma - Audayik bhaava 2: Disposition of destruction cum subsidence - Kshayopshamik Bhaav</p>	<p>Inflow and Bondage Elements - Aasrav and Bandh Tattva.</p>	<p>1st to 12th or 14th Spiritual stages having feeling produced due to fruition of karma. - Having Audaayik Bhaav from 1st to 12th or 14th Gunasthaanak</p>
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Vyavahaar

Naya:

Conventional

partial point of

view:

Ekatva, Mamatva, Kartutva, Bhoktrutva: (ref: samaysar)

I am the body:

If you ask some one how much do you weigh? He will say 135 lbs. Now one knows very well that the soul has no weight, and the body has the weight. But he believes that he is the body. This is called the uniqueness - **ekatva. Samaysar Gatha 19, 43**

कम्मे णोकम्मम्हि य अहमिदि अहकं च कम्म णोकम्मं ।
जा एसा खलु बुद्धी अप्पडिबुद्धो हवदि ताव ॥ १९ ॥

નોકર્મ-કર્મ ' હું ', હુંમાં વળી ' કર્મ ને નોકર્મ છે ',
-એ બુદ્ધિ જ્યાં લગી જીવની, અજ્ઞાની ત્યાં લગી તે રહે. ૧૯.

एवंविहा बहुविहा परमप्पाणं वदन्ति दुम्मेहा ।
ते ण परमद्ववादी णिच्छयवादीहिं णिदिट्ठा ॥ ४३ ॥

દુર્બુદ્ધિઓ બહુવિધ આવા, આતમા પરને કહે,
તે સર્વને પરમાર્થવાદી કહ્યા ન નિશ્ચયવાદીએ. ૪૩.

Body is mine:

Here one shows the ownership of the other substance-alien substance. This is known as sense of ownership- **mamatva.Samaysar Gatha 20-22, and gatha 56**. He believes that the body belongs to him even though the fact is contrary to that belief. For example: my eyesight is very good or I am very intelligent man.

અહમેદં એદમહં એદમેદસ્સ મ્હિ અત્થિ મમ એદં ।
અણ્ણં જં પરદવ્વં સચ્ચિત્તાચિત્તમિસ્સં વા ॥ ૨૦ ॥
આસિ મમ પુવ્વમેદં એદસ્સ અહં પિ આસિ પુવ્વં હિ ।
હોહિદિ પુણો મમેદં એદસ્સ અહં પિ હોસ્સામિ ॥ ૨૧ ॥
એયં તુ અસબ્બૂદં આદવિયપ્પં કરેદિ સંમૂઢો ।
ભૂદત્થં જાણંતો ણ કરેદિ દુ તં અસંમૂઢો ॥ ૨૨ ॥

હું આ અને આ હું, હું છું આનો અને છે મારું આ,
જે અન્ય કો પરદ્રવ્ય મિશ્ર, સચિત્ત અગર અચિત્ત વા; ૨૦.
હતું મારું આ પૂર્વે, હું પણ આનો હતો ગતકાળમાં,
વળી આ થશે મારું અને આનો હું થઈશ ભવિષ્યામાં; ૨૧.
અયથાર્થ આત્મવિકલ્પ આવો, જીવ સંમૂઢ આચરે;
ભૂતાર્થને જાણેલ જ્ઞાની એ વિકલ્પ નહીં કરે. ૨૨.

ववहारेण दु एदे जीवस्स हवंति वण्णमादीया ।
गुणठाणंता भावा ण दु केई णिच्छयणयस्स ॥ ५६ ॥

વણાદિ ગુણસ્થાનાંત ભાવો જીવના વ્યવહારથી,
પણ કોઈ એ ભાવો નથી આત્મા તણા નિશ્ચય થકી. ૫૬.

I am the doer for the body:

I take care of my body. I can do the functions of the body. I am doing exercise and that is why I am very healthy. This is known as I am the doer of the alien substances -
kartutva.Samaysar Gatha 82,83

एतेन कारणेन तु कर्ता आत्मा स्वकेन भावेन ।
पुद्गलकर्मकृतानां न तु कर्ता सर्वभावानाम् ॥ ८२ ॥

णिच्छयणयस्स एवं आदा अप्पाणमेव हि करेदि ।
वेदयदि पुणो तं चेव जाण अत्ता दु अत्ताणं ॥ ८३ ॥

એ કારણે આત્મા ઠરે કર્તા ખરે નિજ ભાવથી;
પુદ્ગલકરમકૃત સર્વ ભાવોનો કદી કર્તા નથી. ૮૨.

આત્મા કરે નિજને જ એ મંતવ્ય નિશ્ચયનય તણું,
વળી ભોગવે નિજને જ આત્મા એમ નિશ્ચય જાણવું. ૮૩.

I am the endurer for the body:

I am enjoying the good health of myself or I am suffering the consequences of my bad health. Here I am the endurer for the alien substances - **bhoktrutva.Samaysar Gatha**

83

णिच्छयणयस्स एवं आदा अप्पाणमेव हि करेदि ।
वेदयदि पुणो तं चेव जाण अत्ता दु अत्ताणं ॥ ८३ ॥

એ કારણે આત્મા ઠરે કર્તા ખરે નિજ ભાવથી;
પુદ્ગલકરમકૃત સર્વ ભાવોનો કદી કર્તા નથી. ૮૨.

Any organization can be divided in to four parts:

- 1: Senior officer
- 2: Junior officer
- 3: Clerk
- 4: Peon.

They all have their powers and limitations. Peon can act on his powers but can not go above clerk. Same ways clerk has powers but supersedes by junior officer. Likewise junior officer can not go above senior officer's powers. Senior officer is the final word in the organization. He can supersede any of the junior's powers.

Similarly all four conventional points of views have their powers and limitations.

Four conventional points of views are:

1: Upcharit Asadbhut Vyavahaar Naya:

*Figurative empirical point of view expressing unity of distinct entities:

*Conventional point of view with figurative empirical point of view expressing unity of distinct entity, having different space points than soul.

*Symbolic impure synthetic conventional point of view:

A: This partial point of view shows relations between two different entities having no close embrace.- भिन्न वस्तुओं के संश्लेषरहित (no close resemblance) सम्बन्ध को विषय करने वाले नय को उपचरित असद्भूत व्यवहार नय कहते हैं। e.g. wealth of Devdatt. (alap paddhati page 214)

B: The thing which is not present in the same space points as soul and has no close embrace- संश्लेष रहित- with the soul is known as upcharit asadbhut vyavahaar naya. Here, soul is having ownership, doership and gratification with family, wealth etc. things.

C: impure synthetic conventional point of view by itself is an analogy/ unreal (upchaar). And in this analogy, to give further analogy is known as upcharit asadbhut vyavahaar naya. (Alap paddhati page 227).

D: With this naya, living being is the endurer of happiness or misery arising from favorable or unfavorable objects of five senses. उपचरित असद्भूत व्यवहार नय से यह जीव पंचेन्द्रियों के इष्ट अनिष्ट विषयो से उत्पन्न सुख दुःख को भोगता है . (Brahad dravya sangrah gatha 9)

E: From symbolic impure synthetic conventional point of view- upcharit asadbhut vyavahaar naya, soul is the doer of pot, drape, chariot etc. alien objects. (Pravachansaar Jaysen Achaaryaa krut tatparya vrutti tikaa)

2: Anupcharit Asadbhut Vyavahaar Naya:

*Literal empirical stand point expressing the unity of different substances:

*Conventional point of view with literal empirical point of view expressing unity of different things, occupying same space points as soul.

*Literal impure synthetic conventional point of view:

A: This partial point of view shows relations with two different entities having close embrace. भिन्न वस्तुओं के संश्लेषसहित सम्बन्ध को विषय करने वाले नय को अनुपचरित असद्भूत व्यवहार नय कहते हैं।

B: The thing which occupies the same space point of as soul, and is having close embrace- संश्लेषसहित- with the soul is known as anupcharit asadbhut vyavahaar naya. Material karma and physical body are having close embrace with soul and occupy the same space units as soul. Soul is the doer and endurer of karma and physical body. (niyamsaar stanza 18)

C: From Literal impure synthetic conventional point of view- anupcharit asadbhut vyavahaar naya perspective, this living being is having form- jiv murt chhe. (Brahad dravya sangrah gatha 7)

D: From Literal impure synthetic conventional point of view- anupcharit asadbhut vyavahaar naya perspective, this living being was ,is and will be living, with its material vitalities (dravya praan). (panchaastikaay stanza 27)

E: From Literal impure synthetic conventional point of view- anupcharit asadbhut vyavahaar naya perspective, living being performs fruition etc. types of four inclinations (audaayik aadi chaar bhaav) due to material karma. (panchaastikaay stanza 58)

3: Upcharit Sadbhut Vyavahaar Naya:

- *A figurative empirical point of view expressing difference between alien belonging virtues (upadhi sahit na gun) and virtuous one:
- *Conventional point of view with figurative, pure synthetic, empirical point of view:
- *Symbolic pure synthetic conventional point of view:
 - A: In the soul there is presence of deluding modes and also perception etc. imperfect knowledge modes. These modes belong to soul. This is known as symbolic pure synthetic conventional point of view.
 - B: Impurity associated differences, between soul's modes and substance is expressed in this naya. e.g. Soul's perception etc knowledge attribute's modes.
 - C: This Naya is also known as impure/ Ashuddh Sadbhut Vyavahaar naya - impure point of view showing difference between impure modes of the attribute and the substance.
 - D: Because of impure sadbhut vyavahaar naya, the soul becomes the shelter for perception etc. impure modes of the knowledge mode. Therefore soul is also known as impure soul. अशुद्ध सद्भुत व्यवहार नय से मतिज्ञानानादि विभावभाव गुणों का आधार होने के कारण अशुद्ध जीव है। (नियमसार गाथा ९ की तात्पर्य वृत्ति टिका)
 - E: Common man has imperfect knowledge and perception. Therefore he is known to have impure sadbhut vyaayvahaar Naya or upcharit sadbhut vyavahaar naya. छद्मस्थ जीव के अपरिपूर्ण ज्ञान दर्शन की अपेक्षा से "अशुद्ध सद्भुत" शब्द से वाच्य (कहने योग्य) उपचारित सद्भुत व्यवहार नय है (बृहद द्रव्य संग्रह गाथा ६ की टिका)

4: Anupcharit Sadbhut Vyavahaar Naya -

- *Literal empirical stand point expressing the differentiation between pure virtues and virtuous one in an indivisible (Abhed- modal perspective), identical (akhand- attributes perspective) soul substance.
- *conventional point of view with literal pure synthetic empirical point of view:
- *Literal pure synthetic conventional point of view:
 - A: To make a statement with divisions in an undivided soul, with its attribute. (Ref: Alap paddhati book page 228)
 - B: To know Pure attribute v/s pure soul, pure mode v/s pure soul in division form is known as pure sadbhut vyavahaar naya./ anupcharit sadbhut vyavahaar naya. (alap paddhati page 217).
 - C: This Naya is also known as pure/shuddh sadbhut vyaayvahaar Naya- because it makes distinction in the indivisible soul substance. It makes distinction with pure attributes and pure modes with eternal soul substance. Therefore it is also known as pure/shuddh sadbhut vyavahaar naya.
 - D: From pure sadbhut vyavahaar perspectives, the eternal soul is the shelter for Omniscient etc. modes and therefore soul is known as pure soul- शुद्ध सद्भुत व्यवहार नय से केवलज्ञानादि शुद्ध गुणों का आधार होने के कारण कार्य शुद्ध

जीव है। (नियमसार गाथा ९)

E: Omniscient knowledge and perception is the characteristics of the pure soul substance. Therefore it is known as pure sadbhut vyavahaar naya or anupcharit sadbhut vyavahaar naya. यहाँ जीव का लक्षण कहते समय केवल ज्ञान व केवल दर्शन के प्रति शुद्ध सद्भुत शब्द से वाच्य (कहने योग्य) अनुपचारति सद्भुत व्यवहार नय है. (बृहद द्रव्य संग्रह गाथा ६ की टिका)

Each succeeding one has more power than previous one and also has limitations compared to senior one. Final authority is with anupcharit sadbhut vyavahaar naya. In conventional points of views, one goes from coarseness to fineness. It brings the reality closer with each succeeding step.

Impure synthetic empirical point of view, Empirical point of view expressing unity of distinct entities-Asad bhut vyavahar naya:

Samaysar stanza 27:

From empirical point of view the soul and the body are one and the same, but from absolute point of view they can never be one.

ववहारणओ भासदि जीवो देहो य हवदि खलु एक्को ।
ण दु णिच्छयस्स जीवो देहो य कदा वि एक्कट्ठो ॥ २७ ॥

જીવ-દેહ બન્ને એક છે-વ્યવહારનયનું વચન આ;
પણ નિશ્ચયે તો જીવ-દેહ કદાપિ એક પદાર્થના. ૨૭.

Pure synthetic empirical point of view- Empirical point of view expressing some thing with differentiation between virtues and virtuous one - sad bhut vyavarhar naya:

Samaysar stanza 7:

From empirical point of view the soul has knowledge, faith and conduct attributes but thinking from absolute point of view the soul is not knowledge, faith or conduct attributes. It is a pure substance by itself.

ववहारेणुवदिस्सदि णाणिस्स चरित्त दंसणं णाणं ।
ण वि णाणं ण चरित्तं ण दंसणं जाणगो सुद्धो ॥ ७ ॥
ચારિત્ર, દર્શન, જ્ઞાન પણ વ્યવહાર-કથને જ્ઞાનીને;
ચારિત્ર નહિ, દર્શન નહીં, નહિ જ્ઞાન, જ્ઞાયક શુદ્ધ છે. ૭.

One is looking for a pure diamond. How can one get that diamond?

- 1: One is looking for the diamond on the earth. This analogy is for soul to be found in the universe. This is metaphorical (figurative) impure synthetic empirical point of view, Figurative empirical point of view expressing unity of distinct entities.- **upcharit Asadbhut vyavahar naya.**
- 2: One is looking for the diamond in the diamond mines. This analogy is for soul to be found in the body. This is the literal impure synthetic empirical point of view, literal stand point expressing unity of distinct entities.- **anupcharit asad bhut vyavahar naya.**
- 3. One is looking for the diamond in black stone ore coming out of the mine. It contains the real diamond. This analogy is for soul to be found in its deluded impure state. This is the metaphorical pure synthetic empirical point of view, figurative pure synthetic empirical point of view - **upcharit sad bhut vyavarhar naya.**
- 4. One is looking for the diamond in the jewelry shop where it is seen with carat, color, clarity and cut. This analogy is for the soul who has knowledge, faith, conduct, and vitality etc infinite attributes. This is literal pure synthetic empirical point of view- **anupcharit sad bhut vyavahar naya.**
- Now one buys this diamond and now he is wearing it and enjoys it. This is the analogy in which one finally realizes the pure nature of his soul and now experiences its pure nature. He has now true faith and that is called samyag darshan.

Samaysar shows the true path of obtaining the right faith by above-mentioned empirical point of view and then takes one to the center of the true nature of the soul.

Vyavahar Naya:

- Vyavahaar naya= empirical point of view, conventional stand point, analytical point of view, practical point of view.
- Asad bhut= Impure synthetic, Expressing unity of distinct entities,
- Sad bhut=Pure synthetic, Showing difference between virtues and virtuous.
- Upcharit=Figurative usage, Figurative expression or its explanation,
 - metaphorical, symbolic,unreal interpretation of matter. Upchaar, symbolic, figurative, metaphorical: To show cause and effect between two different substances, their attributes or their modes. – house belongs to me. I know raag etc. state.

With particular purpose, to establish one substance as other due to the close association of both substances. e.g. having close relations and therefore one calls physical body as living being. Also one accuses a substance acting as instrumental cause to be the principle cause- e.g. bottle of oil. Here bottle is of glass but having oil being present in it as instrumental cause and one calls it the oil bottle.

Similarly, one accuses one substance as other; one attribute as other, one mode with other; the substance, attribute mode of one to other's substance, attribute or mode; to accuse cause with effect; Therefore from absolute perspective one looks at this sentences and they are wrong. But if one looks from purpose or consideration purpose then these sentences are somewhat true from certain perspectives. (Jainendra Siddhant Kosh- part 1 page 418)

- Anupcharit - un fictitious stand point, literal stand point, real, upadhi ya upcharit ka abhav. Anupchaar, Literal, non factitious: corresponds to inseparable accident of the scholastic logic- I am the body. Body is identified with self in this particular PPOV. To make divisions in pure attribute and the substance is literal stand point of view- anupcharit. To have close relationship with two elements is expressed as literal point of view.- e.g. body and soul occupies same space points so it is literal impure synthetic point of view- anupacharit asadbhut. To have knowledge mode and soul having identical inherent relationship and therefore is literal pure synthetic point of view. - anupcharit sadbhut vyavahaar naya.

- Asadbhut vyavahar naya- empirical point of view expressing unity of distinct entities, impure synthetic practical point of view, To establish relationship in two different substances is known as asadbhut vyavahaar naya.
- Sadbhut vyavahar naya – Empirical point of view differentiating between virtues and virtuous one, pure synthetic practical point of view, to make division in one undivided thing is known as sadbhut vyavahaar naya.
- Upcharit asadbhut vyavahar naya – conventional point of view, with Figurative empirical point of view with impure synthetic, expressing unity of distinct entities, a type of figurative conception/perception, sarvatha bhinn padartho ko abhed rup se mane eg. this is my house etc., this corresponds to the separable accident of scholastic logic , for example- this is my house. House is identified with the self according to upchartit asadbhut vyavahar naya. Here soul and the alien objects are having different space points.
- Anupcharit asad bhut Vyavahar naya=Conventional point of view with impure synthetic literal empirical stand point expressing the unity of different substances occupying same space points as soul eg. unity of body and soul. Karma and soul.
- Upcharit sadbhut vyavahar naya - a figurative empirical point of view expressing difference between alien belonging virtues (upadhi sahit na gun) and virtuous one, (reg. different virtues like sensory knowledge etc., upadhi sahit gun guni ka bhed ke vishay ko karne vala naya eg. jiv ke matigyan etc guna, the option that the soul has the chetana modification of matignan etc is true because of the upcharit sadbhut vyavahara naya. That the soul has matignana is relative and figurative though pertaining to a quality which is in the way real.
- Anupcharit sadbhut Vyavahar naya=Conventional point of view with Literal empirical stand point with pure synthetic, expressing the differentiation between virtues and virtuous one, suddha guna and guni me bhed ka kathan karna. e.g.Soul with its knowledge, perception etc pure attributes.

Upcharit Asadbhut Vyavahaar Naya:
Figurative empirical point of view expressing unity of distinct entities,
a type of figurative conception/perception:

In this partial point of view, one does not have any close relationship with other substance. Both things do not have even association through same space points. For example living being having relationship with woman, children, money etc. One believes to have doership - kartaa- and also having power of experiencing of joy and sorrow - bhoktaa- with this self ownership relationship - saw swami sambandh.

Upcharit Asadbhut Vyavahaar Naya Uses in the scriptures as follow:

- 1: To establish relationship with two different substances - asadbhut vyavahaar - is analogy - upchaar- and in this analogy, when one still shows figurative expression - upchaar- then it is known as figurative empirical point of view expressing unity of distinct entities - upcharit asadbhut vyavahaar naya. असद्भुत व्यवहार नय ही उपचार है और उपचार में भी जो उपचार करता है वह उपचरित असद्भुत व्यवहार नय है. (Ref:Aalaap Paddhatti page 224)
- 2: With figurative empirical point of view expressing unity of distinct entities - upcharit asadbhut vyavahaar naya- soul is the doer of pot, curtain etc.उपचरित असद्भुत व्यवहार नय से आत्मा घट पट रथ आदि का करता है (Ref: Niyamsaar Gaathaa 18 Tikaa)
- 3: In figurative empirical point of view expressing unity of distinct entities - upcharit asadbhut vyavahaar naya, - it implies as follow: Devdatt is sitting on the wooden bench or Omniscient lord is sitting in preaching hall of Jina - samavasaran - and it implies as if soul is sitting in a house or a town. उपचरित असद्भुत व्यवहार नय से यह आत्मा काष्ठासन पर बैठे हुए देवदत्त की भाँती अथवा समवसरण में स्थित वीतराग सर्वज्ञ की

भाँति विवक्षित किसी एक ग्राम या घर में स्थित है

(Ref:Pravachansaar, Jaysen Acharya krut tikaa kaa parishisht)

- 4: With figurative empirical point of view expressing unity of distinct entities - upcharit asadbhut vyavahaar naya,- soul is the endurer of happiness and misery with favorable or unfavorable objects of five senses. उपचरित असद्भुत व्यवहार नय से यह आत्मा पंचेन्द्रिय के इष्ट अनिष्ट विषयो से उत्पन्न सुख दुःख को भोगता है (Brahad Dravya Sangrah, gaathaa 9 Sanskrit vyaakhyaa)
- 5: In alien objects, one gives up the likings of five senses is known as figurative empirical point of view expressing unity of distinct entities -upcharit asadbhut vyavahaar naya, बाह्य विषयो में पंचेन्द्रिय के विषयो का परित्याग भीउपचरित असद्भुत व्यवहार नय है (Ref: Brahad Dravya Sangrah Gaathaa 45 ki sanskrit vyaakhyaa)

Anupcharit Asadbhut Vyavahaar Naya- Literal empirical stand point expressing the unity of different substances:

In this partial point of view soul has association with the substances which occupy the same space units. Here it includes material karma and physical body. From this partial point of view perspectives, the soul is been said to be human, woman, man, etc and also is been said to be the doer and endurer - kartaa bhoktaa- of material karma.

Anupcharit Asadbhut Vyavahaar Naya Uses in the scriptures as follow:

- 1: As soul is having very close association with material karma, from literal empirical partial point of view perspectives, it is been said that soul is the doer of material karma and also is the endurer of happiness and misery due to fruition of those material karma. Soul is also the doer of the non living physical body.
आत्मा निकटवर्ती अनुपचरित असद्भुत व्यवहार नय से द्रव्य कर्मों का कर्ता और उसके फल स्वरूप सुख दुःख का भोक्ता है. अनुपचरित असद्भुत व्यवहार नय से नोकर्म अर्थात् शरीर का भी कर्ता है (Ref: Niyamsaar Gaathaa 18 Ki Tatparya vrutti)
- 2: From literal empirical stand point of view perspective, soul is corporeal.
अनुपचरित असद्भुत व्यवहार नय से यह जीव मूर्त है. (Brahad Dravya Sangrah Gaathaa 7, Sanskrit Vyaakhyaa)
- 3: From literal empirical stand point of view perspective, Soul lived, lives and will be living with its physical vitalities - dravya praan-
अनुपचरित असद्भुत व्यवहार नय से जीव यथा संभव द्रव्य प्राणों से जीता है, जीवेगा और पहले जीता था. (Ref: Panchaastikaay Gaathaa 27 Ki Taatparyavrutti)
- 4: From literal empirical stand point of view perspective, soul's inclinations, born as a result of manifestation of karma- audayik bhaav - etc four inclinations are getting produced as a result of material karma.
जीव के औदयिक आदि चार भाव अनुपचरित असद्भुत व्यवहार नय से द्रव्य कर्मों द्वारा किये गए हैं. (Ref: Panchaastikaay Gaathaa 58 Taatparyavrutti)

Upcharit Sadbhut Vyavahaar Naya - a figurative empirical point of view expressing difference between alien belonging virtues:

From Figurative empirical point of view expressing difference between alien belonging virtues perspectives, rise in the soul of inclination of attachment and aversion as well as cognitive knowledge etc - mati gnaanaadi- types of disposition due to destruction cum subsidence of karma - kshyaayopshamic bhaav- are occurring due to soul. This naya is also known as impure synthetic empirical point of view.

Upcharit Sadbhut Vyavahaar Naya Uses in the scriptures as follow:

- 1: when one makes differences in impure attribute and impure substance, as well as impure mode and impure substance, then it is known as impure synthetic empirical point of view.
अशुद्ध गुण और गुणी में तथा अशुद्ध पर्याय और पर्यायी में भेद का कथन करना, अशुद्ध सद्भुत व्यवहार नय है (Aalaap paddhati page 217)
- 2: Cognitive etc knowledges are having support from impure and contrary to the real nature of attributes from ashuddh sadbhut vyavahaar naya perspectives - from “impure empirical point of view differentiating between virtues and virtuous one” perspectives.
Therefore the soul is known to be impure.
अशुद्ध सद्भुत व्यवहार नय से मति ज्ञानादि विभाव गुणों का आधार होने के कारण अशुद्ध जीव है. (niyamsaar gaathaa 9 ki taatparyavrutti)
- 3: From “impure empirical point of view differentiating between virtues and virtuous one” perspectives, impurities seen in attributes like touch, taste, smell, color, of matter are having support of the aggregate molecules of matter. Similarly, impurities seen in contrary manifestations - vibhaav- of cognitive etc knowledges are having soul as their support. अशुद्ध सद्भुत व्यवहार नय से अशुद्ध स्पर्श रस गंध वर्णों के आधारभूत द्वि - अणुकादि स्कंध के समान मतिज्ञानादि विभाव गुणों का आधार आत्मा है. (Ref: Pravachansaar Jaysen Acharya Tikaa kaa parishisht)

Anupcharit Sadbhut Vyavahaar Naya: Literal empirical stand point expressing the differentiation between virtues and virtuous one:

The substance as well as its attributes and modes are in indivisible form. When one creates differentiation in them then it is known as Anupcharit Sadbhut Vyavahaar Naya: Literal empirical stand point expressing the differentiation between virtues and virtuous one: It is also known as pure synthetic empirical point of view differentiating between virtue and virtuous one.

Anupcharit Sadbhut Vyavahaar Naya Uses in the scriptures as follow:

- 1: To create differentiation between indivisible substance and its pure attributes or its pure modes is known as pure synthetic empirical point of view differentiating between virtue and virtuous one- Shuddh sadbhut vyavahaar naya -
शुद्ध गुण व शुद्ध गुणी में अथवा शुद्ध पर्याय व पर्यायी में भेद का कथन करना, शुद्ध सद्भुत व्यवहार नय है. (Ref: Aalaap Paddhatti page 217)
- 2: From pure synthetic empirical point of view differentiating between virtue and virtuous one - shuddh sadbhut vyavahaar naya perspectives- the soul is known as salvaged soul- kaarya shuddh jiv- because of having support from its omniscient modes.

शुद्ध सद्भुत व्यवहार नय से केवलज्ञानादि शुद्ध गुणों का आधार होने के कारण कार्य शुद्ध जीव है. (Ref: Niyamsaar tikaa Gaathaa 9).

- 3: From pure synthetic empirical point of view differentiating between virtue and virtuous one - shuddh sadbhut vyavahaar naya perspectives - pure touch, taste, smell, color have support of their own atom. Similarly, the pure eternal soul is the support of its omniscient modes.

शुद्ध सद्भुत व्यवहार नय से शुद्ध स्पर्श, रस , गंध, वर्णों के आधारभूत पुद्गल परमाणु के समान केवल ज्ञानादि शुद्ध गुणों का आधारभूत आत्मा है. (Ref: Pravachansaar Jaysen Acharya krut Tikaa kaa parishisht)

Comparison of Empirical point of view with the worldly affairs:

This shows the importance of conventional points of view:

Worldly affairs: Laukik Vishwa Vyavasthaa	supernatural affairs: Alaukik Vishwa Vyavashta:
The physical world is made up of many independent and sovereign nations. Each one is independent in its own form and is complete and remains in indivisibility.	Supreme nature of things show that it is made up of six universal substances like living etc. Each substance is independent and indivisible and complete in its own form
Even having many states within, the country remains in indivisible form.	Substance having many space points, but still remains in indivisible form.
Even having different types of powers, and managements, the country remains in indivisible form.	Each substance has infinite attributes and modes but still there is indivisibility
When one country enters the territory of the other country then it can give its effect to that country	If one substance enters the territory of the other one then it can influence the other substance. But that entry never happens in supernatural affairs.
Keeping in mind about the indivisibility of a country, for governing purpose, it can be divided in to different state and city governments.	Keeping in mind about the indivisibility of a substance, for explanation purpose there are attributes, modes, area etc divisions present.
Above divisions in a country are not entirely imaginary. They are real one. But are not separate from mother country.	Above divisions in a substance are not entirely imaginary. they are real one. But are not separate from substance.

Worldly affairs: Laukik Vishwa Vyavasthaa	supernatural affairs: Alaukik Vishwa Vyavashta:
Separation between two countries are real one. Every one maintains their own happiness, misery, prosperity, security and problems etc. But within the country each state's problems etc are collectively belongs to that country.	There is entirely non existence of one substance in to another one. Each one is having their own attributes and modes independent. However the divisions created by attributes and modes in a given substance are arbitrary in nature. Even though attributes and modes are part of a given substance, still they have their own independence and somewhat separate from substance from certain perspectives.
Each and every country of the world are independent but still have some short of relationship with each other for business, treaty, transportation etc.	Every substance is independent. One does not interfere in the matter of other substance. But one does not see them entirely separate. They do have principle cause auxiliary cause relationship with each others.
From the perspectives of the unity and indivisibility of a country, one makes the separation from its states, languages etc as secondary in nature.	The eternal true nature of the substance is made principle in nature and the divisions of attributes and modes are made secondary in nature.
Even though keeping relationship with other countries, it maintains its sovereignty and indivisibility.	Even though having conventional form of relationship with other substances, it maintains its own independence. This is the nature of the pure eternal substance. This is the subject of "a view point believing in supreme pure soul - param suddh nishchay naya".
Keeping in mind the indivisibility of a country, there are different departments to run security, internal business, foreign affairs, education etc.	A substance is independent and indivisible in nature. But there are attributes and modes within to maintain its affairs. The substance also maintains relations with other substances. To make one aware of these types of knowledge, there are different partial points are explained.
Home minister maintains the internal affairs of the country and foreign minister takes care of realities with other countries.	Pure synthetic practical point of view - sadbhut vyavahaar naya - maintains substance's internal matters, while impure synthetic practical point of view - asadbhut Vyavahaar naya maintains relations with alien substances.
For maintaining above relations, there are deputies and subordinates helping out.	Pure and impure synthetic practical points of views are divided in to literal - anupcharit and figurative - upcharit.
For governing purpose the country is divided in to states and cities etc but it does not affect the indivisibility of the country.	The indivisible nature of the substance is divided into attributes and modes and space points etc. But that does not affect the unity of a substance.
Different states even though working independently are supportive of each other. They do not antagonize.	Infinite attributes of a substance perform their own duties forever. However they do not interfere in working of the other attributes. Support of each attribute is seen in others.

Worldly affairs: Laukik Vishwa Vyavasthaa	supernatural affairs: Alaukik Vishwa Vyavashta:
If one state asks for independence then the head of the country takes stern action and stops the separation attitude.	Ignorant living being forgets his indivisibility nature and acts as if he is separate from eternal soul substance. Over here, “ view point believing in supreme pure soul - param shuddh nishchaya naya” with its own cruelty, negates that attitude and gives strength for making him realize the experience of indivisibility.

Soul is having doer deed relationship. This is explained through all 8 naya:

- 1: **Upcharit Asadbhut Vyavahaar Naya: Figurative empirical point of view expressing unity of distinct entities:**
Soul is the doer of business, house etc alien substances.
- 2: **Anupcharit Asadbhut Vyavahaar Naya: Literal empirical stand point expressing the unity of different substances:**
Soul is the doer of the matter related inflow, bondage, auspicious and inauspicious inclinations, stoppage, shedding and liberation elements.
- 3: **Upcharit Sadbhut Vyavahaar Naya: A figurative empirical point of view expressing difference between alien belonging virtues (upadhi sahit na gun) and virtuous one:**
Soul is the doer of his own inclination of attachment and aversion.
- 4: **Anupcharit Sadbhut Vyavahaar Naya: Literal empirical stand point expressing the differentiation between virtues and virtuous one:**
Soul is the doer of his own pure modes.
- 5: **Ashuddh Nishchaya Naya: Impure Absolute point of view:**

From impure absolute point of view, soul is the doer of his own inflow, bondage, and auspicious and inauspicious inclinations

6: Ek Desh Shuddh Nishchay Naya: Partial purity point of view:

Soul is the doer of his own stoppage and shedding type of pure modes.

7: Sakshat Shuddh Nishchaya Naya: A view point believing in complete pure soul:

Soul is the doer of his own complete pure modes.

8: Param Shuddh Nishchaya Naya: A view point believing in Supreme pure soul:

From this naya, soul is non doer, inert, eternal in nature.

Absolute point of view makes negation - nishedhaatmak - of previous partial points.

निश्चय नय निषेधात्मक है

Empirical point of view illuminates - pratipaadak- next partial points of view.

व्यवहार नय प्रतिपादक है

(ref: Naya Rahashya book, Abhaykumarji, page 139,)

Vikalpa:
Reflective
thoughts:

Vikalpa - Reflective thoughts:-

are two types:

- 1: Knowledge associated with inclinations of attachment - Raagaatmak vikalpa
- 2: Knowledge without any association of inclination of attachment - Gnaanaatmak Vikalpa

Raagaatmak Vikalpa:

when there is knowledge associated inclination of attachment present - raag present- then it is known as Raagaatmak Vikalpa.

In first spiritual development stage the living being is with infatuation and inclinations of attachment and aversion. - moh, raag and dwesh.

In the fourth spiritual development stage, now the living being has absence of infatuation - moh and also has absence of the passions of infinite binding karma. - anantaanubandhi kashaay.

Therefore in the 4th spiritual development stage, the soul has knowledge without moh and infinite binding karma. Therefore the soul has that much serenity - nirvikalpataa present - absence of the reflective thoughts of infatuation and inclination of attachment of infinite binding karma.

As the spiritual development stage progresses then proportionately there is that much serenity present.

At 12th Spiritual development stage the complete serenity is present and all the reflective thoughts due to inclinations of attachment are absent. This condition is also known as having primary abstract comprehension. Here onwards all reflective thoughts cease to exist. There is super sensuous bliss present.

(ref: Moksh Marg Prakashak seventh chapter, section of nischayaabhaashi)

Gnaanaatmak Vikalpa:

The nature of the knowledge is associated with reflective thoughts. The knowledge knows with unity and diversity - bhedaabhed. The knowledge knows with specificity - vishesh. The perception feels with generality -saamaanya.

Specificity of knowledge is its characteristics. Even when the soul is in omniscience, the perception is present in the indivisible nature. But knowledge still keeps on knowing with its specificity. Knowledge will know the self as well as all the rest of the attributes of the

soul and also knowledge will know every thing about the universal substances in their specific form of past present and future.

This is known as the gnaanaatmak vikalpa. The knowing with divisions is the nature of the knowledge attribute and it is always present. Perception is with generality nature.

So even though the knowledge here is known to have capacity to know with divisions and with specificity - vikalpa, it is also known to be in the form of serenity - nirvikalpataa - when soul is in the experiencing phase in 4th 5th and 7th spiritual development stages as well as in omniscience. This serenity is from absence of the inclinations of attachment perspectives.

Ratna Traya:

There are eight pillars of right faith, eight for right knowledge and 13 for right conduct:

Samyag Darshan: – true faith, right faith, enlightened faith. there are eight pillars of it. They are:

- 1: Free from doubts about nature of elements - Nihshankit,
- 2: No desire for worldly comforts - Nihkaanshit
- 3: Non-repugnance at the afflicted ones - Nirvichikitshaa
- 4: Non-perplexed in the omniscient lords, scriptures and enlightened teachers.- Amudh drashti
- 5: Right faith person who hides other's fault and does not illuminate his own achievements - Upaguhan
- 6: Ensuring steadiness of right faith and conduct for others who are prone to swerve from the path - Sjhikaran
- 7: Fraternity towards coreligionists - Vatsalya
- 8: Propagation of teaching of jina - Prabhaavnaa.

Samyak Gnaan - right knowledge with right perception, right knowledge with right faith, swa par ka yatharth gnaan yatharth nirnay, along with the knowledge of the object there is also right manifestation of the self then it is known as right knowledge, જો જ્ઞાન માં વિષય પ્રતિબોધ સાથે સાથે પોતાનું સ્વરૂપ પ્રતીભાષિત થાય અને તે પણ જો યથાર્થ હોય તો તે જ્ઞાન સમ્યક જ્ઞાન છે (moksh shastra adhyay 1 sutra 9)

There are eight pillars of right knowledge and they are:

- 1: Reading, writing and pronouncing every letter and words correctly - Vyanjanaachaar
- 2: Understanding the meaning and full significance of words, phrases and texts - Arhthaachaar
- 3: Reading, writing, and speaking with full and proper understanding of the import of what is read, written and spoken - Ubhayaachaar
- 4: Observance of regularity, punctuality, and propriety of time. Improper and unsuitable occasions should be avoided - Kaalaachaar
- 5: Reverent attitude - Vinayaachaar.
- 6: Proprietary of behavior - Upadhaanaachaar
- 7: Zeal, - Bahumaanaachaar.
- 8: No concealment of knowledge, or of its sources. - Aninhavaachaar

Samyak Charitra - Right conduct. Thirteen pillars of right conduct. They are:

- 1-5: Five vows of non violence, non stealing, non lying, celibacy, non possessiveness.

6-10 Five carefulnesses: They are:

To move about cautiously so as to cause trouble to no living beings - Iryaa Samiti,

To speak what is true, beneficial measured and free from doubt - Bhaashaa Samiti

To act cautiously while seeking to procure such means necessary for the conduct of the life journey as are free from defects - Esanaa Samiti

To receive and place any thing whatsoever after a proper inspection and proper cleansing of dust etc - Adaan Nikshepan Samiti

To dispose of things that are of no use at a place free from living bodies and after proper inspection - Utsarga Samiti

11-13: Three restrains - Gupti. They are:

While receiving or placing any thing whatsoever, while sitting, getting up or walking, in all such acts so to restrict bodily operations that discrimination is maintained between what is to be done and what is not to be done is known as restrain pertaining to body- Kaay Gupti.

Whenever there arises an occasion to speak then to restrict speech - if needs to be silent altogether- that is called restraints of speech - Vachan Gupti

To give up volitions that are evil or are a mixture of good and evil, as also to cultivate volitions that are good - that is called restraints pertaining to mind - Man Gupti

ધ્રુવ ધામ નાં ધ્યેય
ના ધ્યાન ની ધખતી
ધૂણી ધખશ અને
ધીરજ થી ધખાવવી
તે ધર્મ નો ધારક
ધર્મી ધન્ય છે

(Ref: Dravya Drashti Jineswar, bol no. 807)

Dhruv Dhaam: ધ્રુવ ધામ

My own eternal true nature of the self with eternal bliss, which is entirely separate from the mode of the auspicious and inauspicious inclinations.

Dhey: ધ્યેય

To make eternal true nature of the self as the aim

Dhyaan: ધ્યાન

To get engrossed in it.

Dhakhati Dhuni: ધખતી ધૂણી

To have engrossment in the mode

Dhakhash: ધખશ

Intense personal efforts

Dhiraj thi Dhakhaavavi: ધીરજ થી ધખાવવી

Swarup maa ekaakaar- to get engrossed in the eternal true nature of the self.

Dharm no Dhaarak: ધર્મ નો ધારક

One who has these attributes

Dharmi: ધર્મી

Attributor.

Dhanya chhe: ધન્ય છે

One is fortunate

(Ref: Samaysaar siddhi part 1 page no. 251)

Gatha 38 and 73

Samaysaar:

Both stanzas appears to be similar but the intended meaning is much deeper and different.

In gatha 38, the purity of the soul is described as different from conventional nine elements. Here it shows the separation of the soul substance from alien object. The oneness and ownership - ekatva and mamatva- of the alien substances is refuted.

To tell one substance to be another is conventional point of view.

अहमेको खलु सुद्धो दंसणणाणमइओ सदारूवी ।
ण वि अत्थि मज्झ किंचि वि अण्णं परमाणुमेत्तं पि ॥ ३८ ॥

હું એક, શુદ્ધ, સદા અરૂપી, જ્ઞાનદર્શનમય ખરે;
કંઈ અન્ય તે મારું જરી પરમાણુમાત્ર નથી અરે ! ૩૮.

In gatha 73, the purity of the soul is considered different from all six causes - shat kaaraks. Here the doership and enjoyment - kartutva and bhoktrutva- of the alien objects is refuted. Eternal pure nature of the soul is shown to be separate from six fold causations. They are: 1.doer- performer,- kartaa 2.deed- performance, - karma 3.means,- karan, 4.purpose- receiver of performance,- sampradaan. 5.source-donor- apaadaan and 6.supporting stage - adhikaran. To tell one substance to be the doer of the other substance is conventional point of view.

अहमेक्यो खलु सुद्धो णिम्ममओ णाणदंसणसमग्गो ।
तम्हि ठिदो तच्चित्तो सव्वे एदे खयं णेमि ॥ ७३ ॥

छुं अेक, शुद्ध, भमत्वडीन हुं, ज्ञानदर्शनपूर्णा छुं;
अेमां रडी स्थित, लीन अेमां, शीघ्र आ सौ क्षय करुं. ७३.

Adhyaas,

Adhyavasaay,

Adhyavasaan:

अध्यास, अध्यवसाय, अध्यवसान

अध्यवसाय और अध्यवसान। समयसार और मोक्ष मार्ग प्रकाशक में दोनों का अर्थ एक ही रूप में किया गया है मगर,

अध्यवसाय श्रद्धा की भूल में उपयोग किया जाता है।

अध्यवसान चारित्र की भूल के लिए उपयोग किया जाता है।

परिणामो में कपट नहीं है मगर अभिप्राय में राग द्वेष है

द्रव्य लिंगी मुनि - शुभ का आचरण है। छल कपट नहीं है और धर्म भावना से वह क्रिया करता है मगर अभिप्राय में यह मेरे लिए अच्छा है ऐसा अभिप्राय होने से वह नवमी ग्रीवक तक जाता है। परिणाम में छल कपट होता तो नवमी ग्रैवियक तक नहीं जाता। उसके चारित्र में राग द्वेष है और ये अच्छे है ऐसी श्रद्धा संबंधी भूल पड़ी है। यह आस्रव तत्त्व संबंधित भूल पड़ी हुई है

चारित्र की भूल - फल तो अभिप्राय में पड़ी हुई वासना से लगता है।

चार वस्तु हो गयी - क्रिया, परिणाम, अभिप्राय, और अभिप्राय में पड़ी हुई वासना। पहले तीन से फल नहीं लगता सिर्फ अभिप्राय में पड़ी हुई वासना से फल मिलता है। प्रथम तीन पर आरोप है मगर फल तो अभिप्राय में पड़ी हुई वासना से लगता है। अभिप्राय में पड़ी हुई वासना चारित्र का दोष है। (मोक्ष मार्ग प्रकाशक पेज नंबर २३८ हिंदी) श्रद्धा सही हो जाय तो वासना का - चारित्र का दोष भी निकल जाएगा। अभिप्राय यानी की श्रद्धा में विपरीतता है। अभिप्राय में मिथ्या मान्यता है। श्रद्धा ने पर द्रव्य में अहम् स्थापित किया है। वासना, श्रद्धा का कार्य नहीं रहा। श्रद्धा का कार्य सिर्फ अहम् स्थापित करना है। पर, पर दृष्टि होने से कर्म बंधन नहीं होता है। टोडरमलजी ने उसका इस तरह से विवेचन किया है की: ४ थे गुणस्थान में अनुभूति हुई हो रही है मगर गुण श्रेणी निर्जरा नहीं है। ५मे गुणस्थान वाला जीव विषय सेवन कर रहा है तो भी उसे ज्यादा गुण श्रेणी निर्जरा होती है। पंचम गुणस्थान में श्रद्धा स्व में स्थापित है, मगर उपयोग पर में होते हुए भी उस जीव की गुणश्रेणी निर्जरा ४थे से ज्यादा है। ४थे गुणस्थानक जीव का एक चोकड़ी कषाय का अभाव और ५मे गुणस्थान में दो चोकड़ी कषाय का अभाव है। इस लिए ४थे की वीतरागता ५ से कम है। निर्जरा वीतरागता के अनुसार होती है। ६था गुणस्थान वाला जीव विहार कर रहा है और ५मे गुणस्थान वाला जीव सामायिक कर रहा है तो भी ६थे गुणस्थानक वाले जीव को ज्यादा गुणश्रेणी निर्जरा है। शुक्ल ध्यान में पर पदार्थों का विचार होता है फिर भी उनकी निर्जरा तो और ज्यादा है। इन सब का निष्कर्ष यह है की उपयोग कहा है उससे निर्जरा का कोई सम्बन्ध नहीं है। वीतरागता निर्जरा का सम्बन्ध है। स्वभाव में है की नहीं है उससे निर्जरा का कोई सम्बन्ध नहीं है।

द्रव्य लिंगी मुनि की चारो कषाय की चोकड़ी मौजूद है। शुभाचरण बहुत ज्यादा है। तो भी वह संसारी है। उसको निर्जरा नहीं है। उसके अभिप्राय में भूल पड़ी है। अभिप्राय में जो वासना पड़ी है उसमे भूल पड़ी हुई है। ४थे गुणस्थान वाले को एक भी व्रत नहीं है, तो भी उसको निर्जरा है। इस लिए वासना है वह चरित्र का दोष है। यहाँ अभिप्राय का अर्थ लेना आशय- intension. जैसे कोई जीव पूजन कर रहा है। क्रिया पूजन की हो रही है। उपयोग भी वही लगा है। परिणाम भी शुभ है। मगर अभिप्राय में है की इस क्रिया से मुझे स्वर्ग मिलेगा। और वासना में यह पड़ा है की स्वर्ग में सुख है। यह वासना चारित्र का दोष है। पूरा निर्जरा अधिकार में यही आया है। ज्ञानी के अभिप्राय में भूल नहीं है।

उसमे समयसार में उदाहरण दिए गए है।

१: काली मिट्टी खाते हुए भी शंख काला नहीं होता है - गृहस्थ की अपेक्षा से उदहारण है। काली मिट्टी यानि की पंचेन्द्रिय के विषय भोग. उसमे डूबा हुआ दिखने पर भी शंख के अभिप्राय में नहीं है की काली मिट्टी से में काला हो जाऊंगा। इस तरह सम्यग दृष्टि गृहस्थी श्रावक भी विषय भोग भोगता हुआ, मगर अभिप्राय में विषय भोग नहीं है। उसके लिए हेय है, वह त्याज्य है, उपादेय नहीं है।

२: जहर खाता हुआ भी वैद्य मरता नहीं है। मुनिराज हेय जानते हुए भी शुभाचरण करते है। जहर की तरह मानते है। क्रिया को जहर माना है तो उस क्रिया से प्रभावित नहीं होते है। अभिप्राय में ४थे या तो ६वे गुणस्थान वाले जीव की भूल नहीं है। अभिप्राय में परिवर्तन हुए बिना गुणस्थानक बदलता नहीं है। द्रव्यलिंगी का अभिप्राय नहीं बदला इस लिए गुणस्थानक नहीं बदला है। ४थे और ५ में वाले जीव का अभिप्राय बदला है तो गुणस्थानक बदलता है। अभिप्राय में जब तक भूल पड़ी है - निमित्त नैमिति सम्बन्ध की बात है - जब तक स्व में अहम् स्थापित नहीं होता तब तक चारित्र के अभिप्राय की भूल नहीं निकलती। इस लिए चारित्र प्रधान कथन में तो अभिप्राय चारित्र का ही है। यहाँ दोष की बात है। श्रद्धा प्रधान कथन से कहो तो श्रद्धान का तो कोई भूल नहीं है।

अध्यवसाय को मिथ्या अभिप्राय कहते है। इसलिए मिथ्या अभिप्राय को भी श्रद्धा कहते है। अध्यवसान को चारित्र का दोष कहते है। (ref: Pandit Arunji on August 4th , 2016 Sanskrit class- last half hour or so.)

एकत्व बुद्धि का श्रद्धान ,यह अध्यवसाय भाव है

एकत्व बुद्धि का अंत कहाँ होता है- राग द्वेष भावों में - अध्यवसान भाव में.

अध्यास ही अध्यवसाय है.

अध्यास का अर्थ है एकत्व बुद्धि.

अध्यवसाय का अर्थ है मिथ्यात्व बुद्धि मिथ्यात्व श्रद्धान, मिथ्या दृष्टि

अध्यवसान का अर्थ है राग द्वेष भाव.

अध्यास -> अध्यवसाय -> अध्यवसान (राग द्वेष भावो का जन्म)

बंध अधिकार में आचार्य अमृतचंद्रदेव ने अध्यवसाय और अध्यवसान का एक ही अर्थ किया है, मगर शुद्ध संस्कृत के मुताबिक ऊपर कहे हुए अर्थ होते है।

अध्यास ज्ञान, बुद्धि का दोष है

अध्यवसाय श्रद्धान का दोष है

अध्यवसान चारित्र का दोष है।

जो भ्रम है वह ज्ञान का दोष है वह अध्यास है. यह भ्रम विकल्पों में देशना से दूर होता है

अध्यास दूर हुआ और उसके साथ यदि श्रद्धान सच्चा हो तो श्रद्धान का दोष दूर होता है - अध्यवसाय मिट जाता है.

श्रद्धा का दोष दूर होने पर, अध्यवसाय दूर होने पर, क्रम से चारित्र का दोष दूर होता है, क्रम से अध्यवसान दूर होते है.

ऊपर कही हुई बात शुद्ध संस्कृत के अर्थ में है.

कही कही आचार्य देव ने अध्यवसाय और अध्यवसान दोनों को एक ही अर्थ में प्रयोग किया है.

ज्ञान के तीन दोष होते है - संशय विपर्यय और अनध्यवसाय। इन तीनों को साथ में लो तो उसको अध्यास कहते है।

संशय भी अध्यास है, विपर्यय भी अध्यास है और अनध्यवसाय भी अध्यास भाव है।

अनध्यवसाय - अन यानि की नहीं अध्यवसाय यानी की निर्णय. सही निर्णय नहीं होना ही अनध्यवसाय भाव है विपरीत निर्णय होना वह विपर्यय है यह भी होता है और वह भी हो सकता है ऐसा भाव होना वह संशय है संशय विपर्यय और अनध्यवसाय ज्ञान के दोष है। तीनों को एक ही शब्द में कहो तो उसे अध्यास भाव कहते हैं विपरीत अभिनिवेश: आग्रह अभिप्राय। अभिप्राय कहो तो श्रद्धा का दोष हो जाएगा. अध्याय के अर्थ में लो तो ज्ञान का दोष है।

अभिनिवेश: अभि - आगे हो कर, नि - निश्चित रूप से , प्रवेश किया है वह। विपरीत अभिनिवेश- जीव ने विपरीत निर्णय करके वहाँ प्रवेश किया है.

शरीर और आत्मा अलग अलग होने पर भी, जीव ने आगे हो कर निर्णय कर दिया की शरीर और आत्मा एक ही है तो इसे विपरीत अभिनिवेश कहते हैं - उसे विपरीत अभिप्राय कहते हैं.

विपरीत अभिप्राय होने पर- ज्ञान का दोष हो गया तो, बाद में सभी मान्यता उलटी ही होती जायेगी।

अभिप्राय की विपरीतता ही जरूरी से जानना चाहिए।

द्रव्य लिंगीं मुनि पुण्य की प्रक्रिया करता है मगर अभिप्राय में उलटी मान्यता है तो उसके व्रत तप उपचार से भी मोक्ष मार्ग नहीं कहलायेगा।

भाव लिंगी मुनिराज भी पूण्य क्रिया करते हैं मगर अभिप्राय सच्चा होने से उनके व्रत तप को उपचार से मोक्षमार्ग कहा है। क्योंकि जहां निश्चय होता है वही पर ही उपचार से मोक्षमार्ग का आरोप होता है. द्रव्य लिंगी को निश्चय नहीं है तो उपचार भी नहीं है। क्योंकि द्रव्य लिंगी का विपरीत अभिप्राय है, विपरीत अभिनिवेश है।

विपरीत अभिप्राय, विपरीत अभिनिवेश, अध्यास, विपरीत अध्यवसाय होने से उपचार से भी पूण्य को मोक्ष मार्ग नहीं कहा जाता है. अध्याय ज्ञान का दोष, अध्यवसाय श्रद्धाका दोष, और अधयवसान चारित्र का दोष है. अलग अलग आचार्योंने इन शब्दों का अलग अलग अर्थ किया है. हम को ध्यान में चाहिए की उन शब्दों का मूल अर्थ क्या है.

विकल्प आता है मगर उसमे अटकना नहीं है.

(Tatva Charchaa with Pandit Shri Arunji.)

ज्ञान अने अग्निः

અગ્નિ દાહક પાચક અને પ્રકાશક છે
જ્ઞાન દાહક પાચક અને પ્રકાશક છે
જ્ઞાન કર્મ ને બાળનાર છે
જ્ઞાન વૈરાગ્ય નું પાચક છે
જ્ઞાન સ્વ પાર પ્રકાશક છે.

Fire and knowledge:
Fire burns, digests and shows the light
knowledge is same.
Knowledge burns material karma.
knowledge digests the passionless state
knowledge is self and alien illuminator.

