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Word:

English Word

## Zoology

**English Meaning:** the branch of biology that studies animals

jeev vidya	जीव विद्या	جیوونڊیا
ilme haiwanat	इल्मे हैवानात	علم حیوانات

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**Online Sindhi Dictionary** / آن لائن سنڌي ڊڪشنري

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### About Sindhi Language

Sindhi Language comes from the family of Indo-Aryan Languages. Sindhi language is used by natives of Sindh Province. Though Sindhi is today state of Pakistan, but Sindhis are spread across the world and still use Sindhi to speak, read & write. Sindhi is today official language of Pakistan and India. During independence and partition of India (1947) most of Hindu Sindhis choose to live in India or other countries because of uninhabitable conditions in native land.

### Sindhi Scripts Confusion

Sindhi was written in 4 different scripts during the British Rule.

1. Devanagari
2. Gurumukhi / Landa
3. Hatwanki / Khudabadi
4. Perso-Arabic

In Year 1853 British Government standardized the Sindhi script to Arabic as it was becoming difficult for them to keep track of accounts and taxes. Since it is 3rd or 4th generation of Sindhis who are disconnected from the nativeland, usage of written Sindhi has reduced. In recent years many have adopted Sindhi Roman script.

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# Jiva

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In Hinduism the *jiva* (Sanskrit: जीव, **IAST: *jīva***) is a living being, or any entity imbued with a life force.<sup>[1]</sup> The word itself originates from the Sanskrit verb-root *jīv* which translate to "to breathe or to live".<sup>[2]:211</sup><sup>[3]</sup> The jiva, as a metaphysical entity, has been described in various scriptures, such as the Bhagavad Gita, Upanishads and the Vachanamrut (the teachings of Swaminarayan). Each sub-school of Vedanta (darshans) describes the role of the jiva with the other metaphysical entities in varying capacities.

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## Described in the scriptures

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A common metaphysical entity discussed in the scriptures (such as the Bhagavad Gita, Upanishad and Vachanamrut) in the seven schools of Vedant is the *jiva* or *atman*: the soul, or self.<sup>[4]</sup>

### Bhagavad Gita

Chapter 2 of the Bhagavad Gita contains verses describing the jiva. For example, the jiva is described as eternal and indestructible in Chapter 2, verse 20:

न जायते म्रियते वा कदाचिन्

नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे

"The soul is unborn and eternal, everlasting and primeval. It is not slain by the slaying of the body."

— Bhagavad Gita 2.20, "[2]:225

## Upanishadas

बालाग्रशतभागस्य शतधा कल्पितस्य च । भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ ९ ॥[1] ([https://sa.wikisource.org/wiki/धैताश्वतरोपनिषत्/पञ्चमः\\_अध्यायः](https://sa.wikisource.org/wiki/धैताश्वतरोपनिषत्/पञ्चमः_अध्यायः))

"If the tip of the hair were to be divided in to one hundred parts and each part was divided into 100 more parts, that would be the dimension of the Jiva (soul)". Śvetāśvatara Upaniṣad (5.9)

The Shvetashvatara Upanishad compares the jiva and the Paramatma to two friendly birds sitting on the same tree.

समाने वृक्षे पुरुषो निमम्नोऽनीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ ७ ॥[2] ([https://sa.wikisource.org/wiki/धैताश्वतरोपनिषत्/चतुर्थः\\_अध्यायः](https://sa.wikisource.org/wiki/धैताश्वतरोपनिषत्/चतुर्थः_अध्यायः))

"Two birds sitting in the tree (the body). One bird, the jiva is enjoying the fruits of the tree and the other the Paramatma is watching the jiva." Śvetāśvatara Upaniṣad (4.7)<sup>[5]</sup>

## Vachanamrut

Swaminarayan has described the nature of the jiva in his discourse in Vachanamrut Jetalpur 2:

The jiva is uncuttable, unpiercable, immortal, formed of consciousness, and the size of an atom. You may also ask, 'Where does the jiva reside?' Well, it resides within the space of the heart, and while staying there, it performs different functions. From there, when it wants to see, it does so through the eyes; when it wants to hear sounds, it does so through the ears; it smells all types of smells through the nose; it tastes through the tongue; and through the skin, it experiences the pleasures of all sensations. In addition, it thinks through the mind, contemplates through the citta [one of the inner faculties] and forms convictions through the intelligence [buddhi]. In this manner, through the ten senses and the four inner faculties, it perceives all the of sense-objects [i.e objects of sensorial perception]. It pervades the entire body from head to toe, yet is distinct from it. Such is the nature of the jiva.

— Vachanamrut Jetalpur 2, [2]:211.

## Vedanta

Vedanta is one of the six schools of Hindu philosophy which contains sub-schools (darshans) that have derived their beliefs from the Upanishads, the Brahma Sutras and the Bhagavad Gita. The aforementioned three scriptures are commonly referred to as the Prasthantrayi.

## Advaita Darshan

The Advaita (non-dualist) Darshan posits the existence of only one entity, Brahman. It considers all distinctions ultimately false since differentiation requires more than one entity. Those distinctions empirically perceived, along with those expounded in the Prasthanatrayi, are accounted for within this school by the recognition of a relative reality (*vyavaharik satta*).<sup>[6]:188</sup> One such distinction is that between *jivas*, or souls, and Brahman. Understood through the paradigm of relative reality, *jivas* are cloaked by *maya—avidya*, or ignorance—a state in which they are not able to realize their oneness with Brahman.<sup>[6]:189</sup>

### **Akshar-Purushottam Darshan**

The Akshar-Purushottam Darshan, the classical name given to the set of spiritual beliefs based on the teachings of Swaminarayan,<sup>[7]</sup> centers around the existence of five eternal realities, as stated in two of Swaminarayan's sermons documented in the Vachanamrut, Gadhada 1.7 and Gadhada 3.10:

*Puruṣottama Bhagavān, Akṣarabrahman, māyā, īśvara and jīva* – these five entities are eternal.<sup>[8]</sup>

From all the Vedas, Purāṇas, Itihāsa and Smṛti scriptures, I have gleaned the principle that *jīva, māyā, īśvara, Brahman and Parameśvara* are all eternal.<sup>[8]</sup>

The *jiva* is defined as a distinct, individual soul, i.e. a finite sentient being. *Jivas* are bound by *maya*, which hides their true self, which is characterized by eternal existence, consciousness, and bliss. There are an infinite number of *jivas*. They are extremely subtle, indivisible, unpierceable, ageless, and immortal. While residing within the heart, a *jiva* pervades the entire body by its capacity to know (*gnānshakti*), making it animate. It is the form of knowledge (*gnānswarūp*) as well as the knower (*gnātā*). The *jiva* is the performer of virtuous and immoral actions (*karmas*) and experiences the fruits of these actions. It has been eternally bound by *maya*; as a result, it roams within the cycle of birth and death. Birth is when a *jiva* acquires a new body, and death is when it departs from its body. Just as one abandons one's old clothes and wears new ones, the *jiva* renounces its old body and acquires a new one.<sup>[2]</sup>

### **Bhedhabheda (Dvaitadvait) Darshan**

The Bhedhabheda Darshan, founded by Nimbark, maintains that *jivas* are at once distinct and part of Brahman, a middle ground of sorts between the extremes of Advaita, utter oneness, and Dvaita, utter distinctness.<sup>[9]</sup> This notion of difference yet non-difference is commonly depicted through an analogy: just as rays originate from the sun but are spatio-temporally distinct from it, so too *jivas* are parts of the whole that is Brahman.

### **Dvaita Darshan**

Founded by Madhva, the Dvaita (dualist) rejects the Advaita (non-dualist) notion of one ultimate reality. It propounds a duality of five kinds, the most fundamental of which is that between *jivas* and Isvara. A soul, or *jiva*, is differentiated from God, Isvara, due to the *jiva*'s dependence on Isvara; this state is an indication of eternal, ontological distinction.<sup>[10]</sup> Unique to this school is the idea of a hierarchy of souls, evocative of predestination. Within the system, some souls are inherently and eternally destined for liberation, others for hell, and still others for migration through the cycle of birth and death.<sup>[11]:267</sup>

## Vishishtadvaita Darshan

The Vishishtadvaita Darshan, proposed by Ramanuja, maintains an ontological distinction between jivas and God. However, unlike in the Dvaita Darshan, the distinction is qualified. The jiva still remains dependent on God for its qualities and volition<sup>[12]:234</sup>. Vishishtadvaita holds, like other darshanas, that the self is *chetan*, a conscious being that is made up of consciousness.<sup>[12]:235</sup> The school offers many rebuttals against the Advaita conception, one of which addresses the way in which Advaita's jiva, Brahman, may be in a state of ignorance. The Vishishtadvaita Darshan argues, if ignorance is not a quality of Brahman, then the notion of non-duality is contradicted.<sup>[13]</sup>

## See also

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- Indian religions
- Jīva (Jainism)
- Tirthankara

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## External links

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- *The Science of the Emotions* by Bhagavan Das ([http://www.philaletheians.co.uk/Study%20notes/Constitution%20of%20Man/Das'%20Science%20of%20the%20Emotions%20\(1908\).pdf](http://www.philaletheians.co.uk/Study%20notes/Constitution%20of%20Man/Das'%20Science%20of%20the%20Emotions%20(1908).pdf))
  - 'Jiva' - usage in Bhagavata Purana (<https://web.archive.org/web/20070101214333/http://vedabase.net/j/jiva>)
  - Terms 'jiva' and 'soul' in Western and Eastern philosophy and religion (<http://www.veda.harekrsna.cz/library/JivaSoul.zip>) (in English and Czech)
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# Vidya (philosophy)

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The Sanskrit word *vidya* figures prominently in all texts pertaining to Indian philosophy – to mean science, learning, knowledge and scholarship; most importantly, it refers to valid knowledge which cannot be contradicted and true knowledge which is the knowledge of the self intuitively gained. *Vidya* is not mere intellectual knowledge, for the Vedas demand understanding.<sup>[1]</sup>

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## Meaning

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*Vidya* or *vidyā* (Sanskrit: विद्या) primarily means science, learning, philosophy, knowledge, and scholarship, any knowledge whether true or false.<sup>[2]</sup> Its root is *vid* (Sanskrit: विद्), which means "to reason upon", knower, finding, knowing, acquiring or understanding.<sup>[3][4]</sup>

## Relevance

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In Hindu philosophy, *vidyā* refers to the knowledge of the soul or spiritual knowledge;<sup>[5]</sup> it refers to the study of the six schools of Hindu philosophy: Nyaya, Yoga, Vaisheshika, Samkhya, Purvamimamsa and Uttaramimamsa.<sup>[6]</sup> The process of gaining the knowledge of the Atman cannot commence unless one has explored the *Prānavidya* or *Agnividya* to the full in all its numerous phase; through *vidyā* or *upasana* to *jnana* was always the eternal order indicated by the Upanishads. *Jnāna* dawns after the completion and perfection of the being through the *vidyās*; then, one crosses over beyond birth and death having already destroyed the bonds of death.<sup>[7]</sup>

## Concept

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During the Vedic period, *vidyādāna* or the gift for the sake of education was considered to be the best of gifts, possessing a higher religious efficacy than even the gift of land. *Vidyā* comes from the root *vid* ("to know"); it therefore means knowledge, science, learning, lore, scholarship and philosophy. There are basically four *Vidyas*:

1. *Trayi* (triple) which is the study of the Vedas and their auxiliary texts, 2) *Anviksiki* which is logic and metaphysics, 3) *Dandaniti* which is the science of government, and 4) *Varum*, the practical arts such as agriculture, commerce, medicine etc. *Vidyā* gives insight, in the spiritual sphere it leads to salvation, in the mundane sphere it leads to progress and prosperity. *Vidyā* illuminates the mind and shatters illusions, increases intelligence, power and efficiency; develops the intellect and makes it more re-fined; it effects a complete transformation as the root of all happiness and as the source of illumination and power.<sup>[8]</sup> The word, *Vidyā*, does not occur in the Rig Veda, it occurs in the Atharvaveda and in the Brahmana portions of the Yajurveda and in the Upanishads.<sup>[9]</sup>

## Tantra

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In Hinduism, goddesses are personifications of the deepest level of power and energy. The concept of Shakti, in its most abstract terms, relates to the energetic principle of ultimate reality, the dynamic aspect of the divine. This concept surfaces in the Kena Upanishad as Goddess Umā bestowing *Brahma-vidya* on Indra; when linked with *shakti* and *maya*, she embodies the power of illusion (*maya*), encompassing ignorance (*avidya*) and knowledge (*vidyā*) and thereby presented with a dual personality. According to the Saktas, Māyā is basically a positive, creative, magical energy of the Goddess that brings forth the universe. The ten *Mahāvidyās* are bestowers or personifications of transcendent and liberating religious knowledge; the term *Vidyā* in this context refers to power, essence of reality and the *mantras*. The gentle and motherly forms of Goddess Sri Vidyā are 'right-handed'.<sup>[10]</sup> When the awareness of the 'exterior' (Shiva) combined with the "I" encompasses the entire space as "I" it is called *sada-siva-tattva*. When later, discarding the abstraction of the Self and the exterior, clear identification with the insentient space takes place, it is called *isvara-tattva*; the investigation of these two last steps is pure *vidyā* (knowledge).<sup>[11]</sup> Māyā, which has been identified with Prakṛti in the Shvetashvatara Upanishad represents its three *gunas*; also identified with *avidyā*, which term primarily means the dark abyss of non-being and secondarily the mysterious darkness of the unmanifest state, Māyā binds through *avidyā* and releases through *vidyā*.<sup>[12]</sup>

## Buddhist belief

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In Mahayana texts, the female divinities are designated grammatically feminine terms *Dhārāni* and *Vidyā*. *Dharani* refers to mantras, the sounds that carry the essence or energy of a deity, which enable contact with the goddess on her plane of reality because the mantras invoke all deities. *Vidyā* is also synonymous with mantra and refers to the mantric invocation of female deities.<sup>[13]</sup> In Tibet, the word, *rigpa*, meaning *vidyā*, refers to the non-dualistic awareness or intrinsic awareness. In Theravada Buddhism, *vidyā* means 'non-dual awareness' of three marks of existence.<sup>[14][15]</sup>

## Agni Vidyā

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*Agni Vidyā* or the science of fire is said to be the greatest discovery of the ancient Indians who gained direct experience of divine fire through continuous research, contemplation, observation and experimentation; their experience led them to discover ways of using this knowledge to heal and nurture the outer and the inner worlds. To them fire is sacred, and because of the pervasive nature of fire all



things are sacred. Body and mind which are extensions of the fire that the soul spontaneously emits are also sacred. Within the body the most significant centres of fire are more subtle than those of the sense organs. They are called the *chakras* which are seven fields of sacred fire. The understanding of the role of fire without and within gives proper self-understanding which understanding is gained through yogic practices. The performance of *yajnas* is the *karma-kānda* aspect of *agni vidyā*. All rituals follow set rules and conditions. The main function of the fire ritual is to make an offering to nature's finest forces and divinities that fill the space of inner consciousness; fire carries oblations to these forces and divinities. The fire has seven tongues all having unique qualities. The gods, goddesses, divinities and nature's forces are grouped in seven main categories which match with the qualities of the seven tongues of fire.<sup>[16]</sup>

## Atmaikatva

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*Atmaikatva* or the absolute oneness of the self is the theme of entire Advaita Vedanta which distinguishes six *pramanas* or means of valid knowledge, but this *vidyā* or knowledge of Brahman is *guhahita*, *gahavareshtha* i.e. set in the secret place and hidden in its depth, unattainable except through *adhyātma-yoga*, the meditation centering upon the nature of the self. Vedanta literature is only preparatory to it, it dispels ignorance and makes the mind receptive but does not reveal the truth therefore it is an indirect means of knowledge. The oneness of the self, which is self-established and self-shining, is called *vidyā* in cosmic reference which reveals the true nature of Brahman, the self-shining pure consciousness which is not a *visaya* ('object matter or content') but the one subject, transcendent of all conventional subjects and objects.<sup>[17]</sup> The Self or the Atman is to be sought, the Self is to be enquired into, known and understood.<sup>[18]</sup>

## Hierarchy of knowledge

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The sage of the Mundaka Upanishad (Verse I.1.4), more in the context of the ritualistic than of epistemological concerns, states that there are two kinds of knowledge (*vidyā*) to be attained, the higher (*para*) and the lower (*apara*). *Para vidyā*, the higher knowledge, is knowledge of the Absolute (Brahman, Atman); *Apara*, the lower knowledge, is knowledge of the world – of objects, events, means, ends, virtues and vices. *Para vidyā* has Reality as its content; *Apara vidyā*, the phenomenal world. According to Advaita Vedanta, *Para vidyā*, by the nature of its content, possesses a unique quality of ultimacy that annuls any supposed ultimacy that might be attached to any other or form of knowledge, and is intuitively gained as self-certifying. Once Brahman is realized all other modes of knowledge are seen to be touched by *avidyā*, the root of ignorance. In this context, *Vidyā* means true knowledge.<sup>[19]</sup> However, it is argued that the Advaita Vedanta interpretation does not answer the final question: what is the reality or truth-value of *avidyā* or what is the substratum that is the basis or cause of *avidyā*?<sup>[20]</sup>

## Valid knowledge

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The Upanishads teach that the knowledge of difference is *avidyā* or ignorance, and the knowledge of identity is true knowledge or *vidyā* or valid knowledge, which leads to life eternal. For the Cārvākas, perception is the only means of valid knowledge (*pramana*). Vadi Deva Suri of the Jaina school defines valid knowledge as determinate cognition which apprehends itself and an object and which is capable of prompting activity which attains a desirable object or rejects an undesirable object; the result of valid knowledge is cessation of ignorance. Vaisheshikas recognized four kinds of valid knowledge – Perception, Inference, Recollection and Intuition. The Mimamsa schools introduced the concept of intrinsic validity of knowledge (*svatahpramanya*) and extrinsic validity of knowledge (*parastah-pramana*) but agreed that the validity of knowledge cannot be determined by the knowledge of any

special excellence in its cause or the knowledge of its harmony with the real nature of its object or the knowledge of a fruitful action. Sankara accepted perception, inference, scriptural testimony, comparison, presumption and non-apprehension as the six sources of knowledge and concluded that the knowledge which corresponds with the real nature of its object is valid. The Atman is the reality in the empirical self as the ever-present foundational subject-objectless universal consciousness which sustains the empirical self.<sup>[21]</sup>

## Significance

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In *upāsanā* the movement starts from the outer extremities and gradually penetrates into the inmost recesses of the soul, and the whole investigation is conducted in two spheres, in the subject as well as in the object, in the individual as well as in the world, in the *aham* as also in the *idam*, in the *adhyātma* and also in *adhidaiva* spheres and conducted synthetically as well as analytically, through *apti* as well as *samrddhi*, which the Bhagavad Gita calls *yoga* and *vibhooti*. The *vidyās* do not rest content in knowing the reality simply as a whole but proceed further to comprehend it in all its infinite details too. The higher includes the lower grades and adds something more to it and never rejects it; the lower has its fulfilment in the higher and finds its consummation there but never faces extinction. All forms of contemplation have only one aim: to lead to the Supreme Knowledge and hence they are termed as *vidyās*; through *vidyā*, which is *amṛta*, one attains immortality (Shvetashvatara Upanishad Verse V.1). *Dahara Vidyā*, *Udgitha Vidyā* and *Madhu Vidyā* are the synthetic way whereas the analytic way is signified by the Sleeping man of the *Garga-Ajātsatru* episode and by the Five Sheaths, which ways show that the world and the individual spring from the same eternal source.<sup>[22]</sup>

## See also

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- Mahavidya

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Word:

English Word		
<h1>Hidden</h1>		
<b>English Meaning:</b> covered from view; "her face buried (or hidden) in her hands"; "a secret buried deep within herself"		
Likal	ٺيڪيل	لڪل
Magfi	مڱڻي	مغني
Gujho	گوجھو	گچھو

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## • Food

Haggis (Haggis) :: an enormous haggis was paraded through the hall

Meatball (Meatball) :: Christina followed her to a room with a table piled high with cold cuts meatballs and cheese

Roll (رول) :: The booming roll of thunder shattered the tranquility of the forest

Skewer (سكوير) :: Ironic and sharp Robinson is at her best when skewering with actual Calvinist

history and ideas those most apt to dismiss and embody caricatured Calvinism

**Teaspoon (Teaspoon)** :: I couldnt eat and was drinking tea with three teaspoons of sugar to give me energy

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**Final (آخري)** :: But it must throw into doubt the ability of the tribunal to be a final arbitrator of disputes

**Finance (باني)** :: The firings will affect all areas including the companys corporate finance and stockbroking arms

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**Noun** :: كولين لاء، سياسي رشوت، كتر، فلم، بال پوانت فلم، ويكسيشن

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Taai	تاء	تاء
Laai	لاء	لاء
Wastey	واستے	واستے
Chhakaan tah	چاڪاڻ تھ	چاڪاڻ تھ

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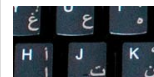


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