


























The Indus Sign Lexicon





















































The Indus Sign Lexicon is a list of Indus theme signs and their conjugate symbols (as observed in the Indus seal texts) interpreted in the Jain way. They show similarity with the inscriptions seen on the Jina images and Jain themes presented/ seen in the catalogue sea- picture texts. The signs are also confirmed by the Jain scriptural texts. To understand the language of the interpretations one may require some effort for reading and understanding the logic of the Jain metaphysics, because it is very different from that belief of many followers of the other religions. The theses of this approach may at first not be acceptable to them because of a lack of education concerning the Jain background.

Sign	Interpretation
1	 House having four walls/ a Sangha/ Garbhagraha of a temple
2	 House having doors and windows, indicates it's owner, a house holder, a lay man or woman
3	 The house holder or a laity or shrawaka
4	 Environment in a house/ environment of a shrawaka
5	 One wall of the House is missing, denotes a semi renunciate, Tyagi
6	 Two rooms in a house/ twin Sangha of monks and Aryika under an Acharya
7	 House without two walls, indicative of renunciates, An Arambhi
8	 Levels of residents inside a house/ Pratimadhari shrawak, shrawikas in Sangha,
9	 Three levels of the residents in a Sangha
10	 Five levels of residents in a Sangha
11	 Shat Awashyakas performed by the Sangha residents
12	 Four levels of residents in a Sangha
13	 Shat Awashyakas
14	 Leader of the Sangha/ Sanghacharya/ shramanacharya
15	 Leader of the Triloka, Sarvagya, the omniscient Arhata/ Arihant/ Kewali

From the house sign with further divisions come up the expressions for practices performed by the House residents or the shrawakas.























































16	 Twelve Vratas of shrawakas/ twelve Tapas of the monks
17	 Six external/ internal Tapas (austerity) of monks
18	 Twelve austerities of monks
19	 Closed Swastika/ Chaturgati/ Four segments of a Sangha
20	 The twin Sanghas under one leading Acharya, keeping Atmasta in Dhyana
21	 Samayik/ Chaturdik Triawarti prior to Samayik/ site for Dhyana, made by monk
22	 Journey of Dhyana from external diversions to Internal attentiveness in levels till to the soul self/ The Samayik
23	 The Twelve reflections made while Samayik/ Dwadash Anupreksha Dhyana
24	 Dwadash Anupreksha Dhyana
25	 Nava Dewata, the revered 9 worshipables. Arhats, Siddha, Acharya, Upadhyaya, all Sadhus,




















































		Jina Dharm, Jinaagam, Jina Chaitya, Salvation hill peaks.
26		Garbha Grahan with dots showing the worshipped images or deities inside it
27		The spirituality ladder of monks from 7 th level to the 12 th level of Arhata
28		The soul rising up while the Pancham Gati/ salvation/ nirvana/ moksha
29		Pancham Urdhwa Gati of salvation through the center of the swastika.
30		Ratnatrayi Pancham Gati of a Sallekhi
31		Riju Gati/ Pancham Gati of salvation/ nirvana
32		The Pancham Urdhwa Gati
33		Prior to Pancham Gati
34		Pancham Gati
35		Towards Pancham Gati
36		Ratnatrayi soul of Kewali, ready for the Pancham Gati
37		Preparation for Pancham Gati
38		Preparation for Pancham Gati
39		Soul preparing for the Pancham Gati/ Tadbhavi
40		Soul preparing for Pancham Gati / Tadbhavi
41		Preparation of entering in to the Pancham Gati
42		TadBhavi Pancham Gati/ Salvation in that very life
43		Pancham Gati/ Urdhwa Gati/ salvation/ nirvana/ moksha
44		Pancham Gati of salvation
45		The five Gatis shown of swastika
46		Vigraha Gatis of transmigrating souls
47		Degrading transmigration of soul from higher life form to lower/ inferior one
48		Anupoorvis of the parting soul prior to death for transmigration
49		Degrading Anupoorvi of soul towards infernal or nonhuman life form ahead
50		The Anupoorvi Chaturgatis
51		The Anupoorvi Chaturgati
52		Mundane Chaturgati
53		Ratnatrayi Chaturgati
54		The eight karma caused Chaturgatis
55		souls resting trapped in the four mundane Gatis
56		Eight Bhav in sequence with seven transmigrations shown by straight lines
57		Ten sequential rebirths of the nine times transmigrating soul
58		Fourteen sequential rebirths with thirteen mundane transmigrations of a soul, shown as due before salvation.
59		The endless knot of soul transmigration in cycles of rebirths.
60		The endless knot of soul transmigration in cycles of rebirths.
61		The larger endless knot of transmigration of the deep mundane souls
62		Bhav Ghat/ The world of a mundane soul in one life
63		soul floating atop in the Bhav Ghat like Cream in the Milk/ butter on Whey
64		Most virtuous human being, soul floating atop in Ratnatrayi environment
65		Most virtuous human being, soul floating atop in Ratnatrayi environment
66		The most virtuous human being, Ratnatrayi soul towards salvation
67		The most virtuous human beings, three Ratnatrayi souls towards salvation
68		The soul slipping down from top. The eleventh level soul taking fall.
69		The falling 11 th level also off shedding the four Kashayas
70		The top floating soul rising above 12 th level with Ratnatraya to higher one.
71		Same as above
72		Same as above towards Pancham Gati
73		soul bound for Pancham Gati of salvation above the mundane Chatur Gati
74		Bhav Ghat freed from Ghatia Chatushka and also prepared to end the cycles of transmigration in rebirths.
75		Ratnatrayi Bhav Ghat having ended the Ghatia Chatushk/ 4 Ghatia karmas





















































76		Rising soul for purity in Bhav Ghat, gives off the 4 Kashayas and 4 Ghatias
77		Upgrading swastika showing soul transmigration from Nigoda to salvation.
78		The mundane Bhav-chakra of endless transmigrations of souls in four Gatis.
79		The mundane charka, Bhav-chakra/ Time cycle
80		Time cycle rolling as a rope on two supports of Utsarpini and Awasarpini
81		Time, covering the other five eternal components
82		Seven petal flower with central circle denoting the infinite virtues attained through countering the eight karmas. Tirthankarhood
83		The pure soul of Kewali/ omniscience/ Towards siddhahood
84		Bhav/ the world of living of each life/ Individual life for suffering and joy
85		The Naya/ view points/ Nishchaya Vyavahaar Dharma on the balancing keel
86		The Nishchaya Vyavahaar Dharma
87		The Nishchaya Vyavahaar Dharma
88		Bhed Vigyani Nishchaya Vyavahaar Dharma
89		Chaturvidh Sangh representing the Nishchaya Vyavahaar Dharma
90		Kewali the omniscient
91		Kewali towards siddhahood
92		Kewali the omniscient
93		Rosary/ Jaap of mantra
94		Rosary/ Jaap of mantra
95		Nikat Bhavya soul, close to salvation in few rebirths for freeing from karma
96		Bhav/ Jambu Dweep
97		Equanimity in Ratnatraya rich Jambu Dweep
98		Stability in soul in Bhav/ Peaceful Jambu Dweep/ soul going for Lokapuran
99		Atmastha Jambu Dweep/ restful or blissful soul in Jambu Dweep
100		Introvert/ Jambu Dweep with the central mount Meru/ Atmastha life
101		Floating atop soul in the Bhav Ghat/ Arihant/ Kewali/ Tirthankar
102		Bhav with Arhat/ Siddha Bhakti
103		Bhav with Arhat, Siddha, Acharya Bhakti
104		Bhed Vigyan in life/ realization of difference of soul and body in the self
105		Ratnatraya in life, located in Jambu Dweep
106		Ratnatraya in life - do-
107		Ratnatraya in life -do-
108		Jambu Dweep
109		Jambu Dweep
110		Life with Sapta Tattwa Chintan/ Reflection on the seven Tattwas
111		Ratnatraya in life/ Ratnatraya in Jambu Dweep/ the world of one's living
112		Ratnatrayi Atmasthata/ Ratnatraya in one's world of living.
113		Ghatiya Chatushka kshaya from one's life
114		Ratnatrayi Chaturadhan
115		Kewali with Panchachar
116		Ashtapad like introvert state un-disturbable by others
117		Ashtapadi, Nikat Bhavya
118		Tortoise, represents a careful monk/ shrawak withdrawing in from the odds
119		Introvert ruler of self (the soul)
120		Tapaswi drops out the 4 infinite type passions, anger, ego, deceit, greed
121		Atmasth/ introvert Tapaswi
122		Ratnatrayi, introvert Tapaswi
123		Partial self restrainer
124		Partial self restrainer
125		Tapaswi in equanimity
126		Tapaswi withdraws self from the outer worldly involvements
127		Atmastha Tapaswi having dropped out the four infinite passions
128		Purushartha Tapaswi with self limiting involvement

129	ॐ	Tapaswi prepared for Sallekhana
130	ॐ	Partial vowed Anuvrati with double self limiting worldly involvements
131	ॐ	Tapaswi with his own environments
132	ॐ	Tapaswi taking Mahavrata
133	ॐ	Ellak/ Aryika
134	ॐ	Aryika in equanimity/ Ellak in equanimity
135	ॐ	Aryika/ Ellak having dropped out their Anantanubandhi (infinite) passions
136	ॐ	Ratnatrayi Tapaswi
137	ॐ	Ratnatrayi Aryika/ the nun
138	ॐ	Kshullak/ Kshullika / a higher cadre of House holders
139	ॐ	Ellak as Nikat Bhavya
140	ॐ	Ellak as Chatra dhari/ a King becoming an Ellak to patronize Jina Dharma
141	ॐ	Bharat and Erawat Kshetra of Jambu Dweep
142	ॐ	Ashtapad, never to get defeated for his eight feet with four always on ground
143	ॐ	Lokapuran, a step of the Kewali Samudghat
144	ॐ	The Dhai Dweep of Jain Cosmo-Geography
145	ॐ	Atmashata in Dhai Dweep
146	ॐ	Dhai Dweep occupied by the introvert people
147	ॐ	An imbalanced Dhai Dweep
148	ॐ	Equanimity in Dhai Dweep
149	ॐ	The four infinite passions dropped out from Dhai dweep
150	ॐ	Ratnatrayi Dhai Dweep
151	ॐ	Human inhabited Dhai Dweep
152	ॐ	Lokapuran
153	ॐ	Samadhimaran (the lying posture of a shraman) as per the shramanic Code
154	ॐ	Samadhimaran with mental orientation on the omniscient Arihanta/ rich soul
155	ॐ	Samadhimaran of an ascetic showing his picchi in his lap and Bhed Vigyan
156	ॐ	Samadhimaran of an ascetic with Ratnatraya
157	ॐ	Samadhimaran in Ratnatrayi environment
158	ॐ	Samadhimaran with Ratnatraya and Chaturadhan
159	ॐ	Samadhimaran with Panchachar
160	ॐ	Samadhimaran with Shat Awashyakas
161	ॐ	Samadhimaran of a nun
162	ॐ	Samadhimaran with Ratnatraya of an Aryika
163	ॐ	Kayotsargi Sallekhi
164	ॐ	Kayotsargi Sallekhi
165	ॐ	Kayotsargi Sallekhi
166	ॐ	Samadhimaran of a Liberator
167	ॐ	Kayotsargi Jina
168	ॐ	Loka purani Jina as the Panch Parameshthi
169	ॐ	An ascetic while Kayotsargi penance
170	ॐ	A Jina shraman with picchi in one hand and water can in the other
171	ॐ	A shraman holding up/ receiving picchi
172	ॐ	A Devotee doing Bhakti
73	ॐ	An ascetic having dropped out his Anantanubandhi Kashayas
174	ॐ	A self restrainer Tapaswi having dropped out his infinite Kashayas
175	ॐ	An ascetic Sallekhi having dropped out his Anantanubandhi Kashayas
176	ॐ	An ascetic practicing self restraint (holds a spear to pierce own desires)
177	ॐ	A Bhed Vigyani ascetic
178	ॐ	A Panchachari ascetic
179	ॐ	A Panchachari ascetic
180	ॐ	An ascetic under the shelter of the Panch Parameshthis
181	ॐ	An ascetic as one of the Panch Parameshthis Tadbhavi Moksharthis
182	ॐ	A partial vower/ An Anuvrati
183	ॐ	A Mahavrati

184	𑖦	An ascetic doing Chaturadhan
185	𑖧	An ascetic observing Ratnatraya
186	𑖨	An ascetic with Ratnatraya fence
187	𑖩	An ascetic determined for Sallekhana
188	𑖪	Ardha Chakri/ an ascetic with partial Purusharth
189	𑖫	Chakri/ an ascetic having unlimited Purusharth
190	𑖬	The umbrella holder ascetic/ Arihanta
191	𑖭	A famous Purusharthi ascetic
192	𑖮	An Adamyia Purusharthi Aryika while penance at the river bank
193	𑖯	An ascetic with Om in hand as flag/ A Jina devotee
194	𑖰	An ascetic with two Shukla Dhyans
195	𑖱	An ascetic with Trigupti
196	𑖲	An ascetic with Lokapuran
197	𑖳	A Bhed Vigyani ascetic ready with Samadhimaran.
198	𑖴	An ascetic prepared for Sallekhana
199	𑖵	An Ardha Chakri with Ratnatrayi Purusharth
200	𑖶	An ascetic earning the merit of Tirthankar Prakrati Naam-Karma
01	𑖷	An ascetic entering in a Sangha / Taking shelter of a Sangha
202	𑖸	Bhavalingsi ascetic with Tirthankar Prakrati Naam Karma Pre-earned
203	𑖹	An ascetic earning the Tirthankar Prakrati as merit
204	𑖺	An ascetic having taboos yet determined for Sallekhana/ Vritti Parisankhyan
205	𑖻	An ascetic entering in to the Pancham Gati of salvation/ Tadbhavi
206	𑖼	An Ardha Chakri having ascetic Purusharth
207	𑖽	Vidyadhar with Panchachar,
208	𑖾	Vidyadhar
209	𑖿	A Riddhi-dhari ascetic
210	𑗀	A Riddhi-dhari ascetic pondering over self as one of the seven Tattwas
211	𑗁	An ascetic accepting Ratnatraya
212	𑗂	A Ratnatrayi ascetic with his six Awashyakas / Yathakhyat
213	𑗃	An ascetic solely believing in the Nishchaya Dharma/ Atma Dharma
214	𑗄	Aryika/ Ellak
215	𑗅	An ascetic, limiting self in regional limits for wandering/ Vihar
216	𑗆	An ascetic prepared to take responsibilities
217	𑗇	A Sanghacharya
218	𑗈	An ascetic trying to command self in the environment
219	𑗉	An ascetic with Panch Parameshthi Aradhana + Nishchaya Vyavahaar dharm
220	𑗊	A weak ascetic trying to perform traditional duties, controlling environment
221	𑗋	A Vyavahar dharmi ascetic ready for Vaiyavratya
222	𑗌	A Vaiyavraty ascetic
223	𑗍	An ascetic, ready for Vaiyavratya
224	𑗎	Tadbhavi Moksharthi
225	𑗏	A self-restrainer spearing his own desires
226	𑗐	A self restrainer/ swa samyami.
227	𑗑	A Nishchaya Dharmi ascetic is a self restrainer, piercing his own desires
228	𑗒	An ascetic Purusharthi self controls his regional movements in vowed limits
229	𑗓	A Pratima Purusharthi enhancing his Purusharth as a shraman.
230	𑗔	A Purusharthi ascetic
231	𑗕	Vaiyavraty ascetics giving humble services to another ailing/ old ascetic
232	𑗖	An Anuvraty having joined a Sangha as an ascetic
233	𑗗	A famous ascetic is a Nikat Bhavya
234	𑗘	A Chaturvidh Sanghacharya
235	𑗙	A Ratnatrayi Chaturvidh Sanghacharya
236	𑗚	An ascetic with Nishchaya Vyavahaar Dharma
237	𑗛	A Chaturvidh Sanghacharya

238		Nishchaya Vyavahari Chaturvidh Sanghacharya
239		Pancham Gati aspiring Nishchaya Vyavahaari Chaturvidh Sanghacharya
240		Four Anuyogi, Nishchaya Vyavahari Chaturvidh Sanghacharya
241		The same as above
242		Bhed Vigyani, Nishchaya Vyavahaari Chaturvidh Sanghacharya
243		An ascetic earning merits for the Pancham Gati
244		An ascetic becoming one of the Panch Parameshthis
245		Arihanta/ Adinath Rishabhdeo under penance
246		Ratnatrayi Kayotsargi Jina while penance in the forest for long in continuity
247		An ascetic keeping Atmastha while penance under renunciation in forest
248		Penance with renunciation/ the Cup/ Jar of plants around the ascetic. In stead of showing the branches of plants this simple sketch is drawn by artists
249		Ratnatrayi Veetaraag Tapa with Pancham Gati for a three Shukla Dhyani
250		Penance with renunciation becoming Atmastha/ Veetaraag tapa
251		Veetaraag Tapa with realization of Swa-Para Bhed Vigyan
252		Same with Ratnatraya in self
253		Same as above
254		Veetaraag Tapa or penance with renunciation with Chaturadhana
255		Environment of enhanced Veetaraag Tapa with Ratnatraya
256		Environment of Veetaraag Tapa with Ratnatraya and Chaturadhana
257		Ratnatrayi Veetaraag Tapa
258		Environment of Veetaraag Tapa
259		Ratnatrayi environment of Vaiyavratya
260		Repeatedly improved environment
261		Environment of Chaturadhana with propagation of 'Shat Dravya' belief
262		Environment of Ratnatrayi Chaturadhana
263		The same as above
264		Aupshamic environment of Ratnatraya/ Tri-ratna serenity till undisturbed.
265		Ratnatrayi environment (of right vision, right knowledge and right conduct)
266		Ratnatrayi environment of the celebrates
267		Environment of the celebrates
268		The Sky-clad ascetics/ Digambari Tapa
269		Digambara ascetics/ Sky-clad with no possession, unattached as a new born
270		Environment is of Digambara celibates
271		Environment of the celibates/ celibacy
272		Veetaraag Tapa in the residing Sangha
273		Bhed Vigyani environment for the Pancham Gati
274		Environment of the pichhi holders/ Digambara ascetics
275		Atmastha ascetic with higher spirituality level
276		A Ratnatrayi Gana/ Sangha of pichhi holder sky clad ascetics
277		A Ratnatrayi group of Kewalis
278		A Ratnatrayi Sangh of the Lokapurani Kewalis
279		A Ratnatrayi (Kewali merit holder) Sallekhi
280		A Ratnatrayi Trigupti Dhari self restrainer
281		A Trigupti Dhari Ratnatrayi Sallekhi
282		Environment of Ratnatrayi Dash Dharma
283		Environment of the Ratnatrayi Dash Dharma
284		Environment of the Ratnatrayi Ashtanvhika
285		Pestle and mortar denoting a laity preparing food/ Arambhi house holder
286		An Arambhi house holder
287		An Arambhi house worker
288		An Arambhi House holder
289		An attentive Arambhi house worker/ house holder
290		As above, a careful and compassionate shrawaka while handling materials
291		As above

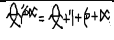
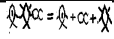
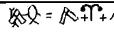
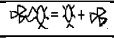
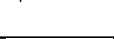
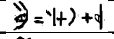
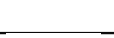
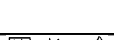
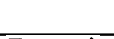
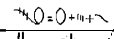
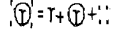
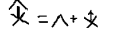
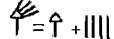
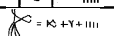
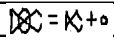
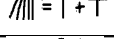

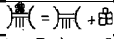
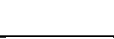
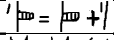
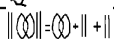
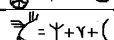
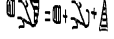
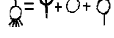
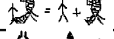
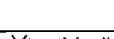



292		As above, very careful and compassionate shrawaka while handling things
293		As above of the fourth level of spirituality
294		Ratnatrayi Arambhi shrawkas of the fifth level of spirituality, Anuvrati
295		Panch Suna Arambhi shrawaka/ shrawika
296		Panch Suna Anuvrati shrawaka/ shrawika
297		Chatur suna Arambhi shrawaka
298		Swing of service, Ancient Indus stretcher to help spiritual people/ Vaiyavrat
299		As Above, Vaiyavratya
300		Dravya ling denotes a male ascetic only with a Tirthankara prakrati merit, no Dravyalingi female
301		A Ratnatrayi time swing/ presence of Jina shraman in all times/ Vaiyavratya
302		Time , covering the rest other five eternal Dravyas under it's cover
303		Samadhi maran of an Aryika with Ratnatraya even in the next birth
304		Scorpion/ pungent, stinging nature/ does not sting without provocation
305		Nonviolence with self protecting violence
306		Mahamatsya / a huge fish of the Swayambhuraman ocean/ strongest stamina
307		Leaf/ Vegetarianism
308		Pichhi/ Mahavrata/ an instrument of compassion, of fallen peacock wings
309		Pichhi as reverence to the Panch Parameshthis
310		A Pichhi of Mahavrata/ symbol of saint hood, mercy, kindness, compassion
311		The mind like a butterfly/ dancing and influencing the 5 perceptive senses
312		Butterfly/ the restless mind
313		A bee, symbol of tireless effort
314		Taming of the hoofed animals, inside the fenced boundaries under protection
315		Repeated Purusharth of Sallekhana
316		A tri headed/ multi headed animal/ 3Kshetrapal/ a Yaksha/ lower celestial
317		Asuras (lower celestials) gripping a3 new born baby/ worldly passions
318		An introvert in Samayik 3
319		Part of the crocodile sym3bol of the ninth Tirthankar Pushpadant Nath
320		Same as above showing 3path of rise on the spirituality ladder
321		An ordinary laity from b3ottom of the ladder of spirituality has climbing order 1-4-5/ 7,8,9,10,12 13,14 finally3, with fall from 11 to 3,2 even level 1.
322		An Ellak/ shrawak of 5 th level rises to 7, 8, 9,10, 12,13. In all 6 levels up
323		A monk of 7 th level rises3 to 8 th ,9 th ,10 th ,12 th ,13 th levels to reach 14 th level
324		Monk of 7 th level rises in3 short to 8,9,10 and 12th for omniscience-Moksha
325		A seventh level Kshayik3 monk rises to 12 th ,13 th and achieves salvation
326		An Upashamic monk ris3es and falls and again rises between 11-7 till to 12
327		Snake ladder game works for the Kshayopashamic ascetic from 7-12 step
328		An Upashamic monk falls and rises between 11- 6 till to 12 th level on the spirituality ladder
329		The 12 th level Arihanta as Sayoga Kewali has to rise as Ayoga Kewali
330		Tadbhavi salvation of the Arhata
331		Kshayopashamic/ The sedimented karman dirt cannot appear back
332		Kshayopashamic
333		Upashamic/ The sedimented karman dirt comes back on disturbancing cause
334		Upashamic
335		Spirituality rise of an Aryika from one to four to five- ---
336		Spirituality rise of monks versus Aryika (nun, going up to 5 th level only)
337		Arhata, Arihanta having achieved two Shukla Dhyani, by 12th spiritual level
338		Siddha/ The pure soul
339		The two Shukla Dhyans/ Two Dharma Dhyans
340		The three Shukla Dhyans/ three Dharma Dhyans of a fifth Gunasthani
341		The four Dharma Dhyani/ a 7 th level monk
342		The four Shukla Dhyani/ Tadbhavi Mpksharathi/ facing Pancham Gati

343		Pancham Gati of a liberated soul alike the splitting off of the Castor seeds
344		Panch Parameshthis
345		Om/ Panch Parameshthis/ Divya Dhvani/ Jinavani/ Indus phonogram
346		Panch Parameshthis on the Jina Throne
347		Ratnatrayi Jina Throne with Shardul head
348		Jina Throne supported by the Jina lingis as legs
349		The same as above
350		The same as above with ladder of spirituality attached to it
351		The holy Tripple peaks of salvation with spirituality ladder there by
352		The holy Shikhar ji Tripple peaks of salvation
353		The same as above
354		Pichhi on the Tripple Peaks/ The Indus shramanas on the Shikhar ji Triple Peaks
355		The Holy Tripple Peaks of the Shikhar Tirth
356		The Maangi-Tungi / Shravan Belagola/ Kumari hill Twin Peaks of salvation
357		The Twin Peaks of salvation with the Jina lingis.
358		The Twin Peaks of salvation with the Jina lingis living there in
359		Nikat Bhavya with salvation in the future ten lives/ in the tenth life
360		Nikat Bhavya trying to cut short that number of rebirths
361		Nikat Bhavya involved in Chaturmas
362		Ratnatrayi Nikat Bhavya
363		As above
364		Nikat Bhavya
365		Same as above
366		-do-
367		-do-
368		-do-
369		Ratnatrayi Nikat Bhavyatwa with salvation in the fourth rebirth
370		Nikat Bhavya
371		Nikat Bhavya
372		Environment of Nikat Bhavyatwa
373		The eight karma caused soul transmigration in the Chatur Gati, after death
374		The eight karmas are fought off on the holy triple Shikhar peaks
375		The Ashta karma symbol with Ghatia and AGhatia Chatushka shown
376		Ashta karma symbol as above
377		Ashta karma symbol as above
378		The same as above
379		Ghatia Chatushka
380		The Ashta karma
381		The eternal time snake of repeated Utsarpini and Awasarpini
382		The eternal time Snake with Utsarpini and Awasarpini time curves
383		Utsarpini, Awasarpini time curves
384		Utsarpini, Awasarpini time curves
385		Chaturadhana
386		Ratnatrayi Chaturadhana
387		Panchachar with Ratnatraya
388		Chaturadhan with Ratnatraya
389		Chaturadhan with Ratnatraya
390		Chaturadhan with Ratnatraya
391		Chaturadhan with Ratnatraya
392		The bunch of Ratnatrayi Kewali
393		Chaturadhan with two Shukla Dhyans bringing umbrella of god hood
394		Ratnatraya

395		Ratnatraya
396		Chaturadhan (Ratnatraya with austerity)
397		Chaturadhan
398		Panchachar
399		Panch Parameshthis
400		The six eternal components
401		Six Awashyakas
402		Seven Tattwas
403		Eight materials of worship
404		Eight degrading egos
405		Nine Padarthas
406		Enhancing Ratnatraya
407		Repetitive self control
408		Atmasta Yoga with Purusharth of earning merit of The Tirthankar Prakrati
409		A bow of Purusharth, Enhanced Purusharth
410		Adanya Purusharth/ extreme endeavor
411		Umbrella of the Kshatri/ the ruler
412		Umbrella of the Jina One to seven seen on images.
413		Umbrella of Jina
414		The Siddha Shila/ Seat of the salvated souls at the periphery of the universe
415		Jain Triloka Sansathan/ and the Indus Universe with Siddha Shila atop
416		Dash Dharma
417		The Twelve reflections
418		The sixteen cause reflections
419		The twenty four Indus Tirthankaras of each time curve
420		The Indus Maan Stambhas
421		Pancham Gati Sallekhi Kewali
422		Pancham Gati Sallekhi Kewali
423		Kewalgnyani Sallekhi celebrate has only one eye upon the head to view right
424		Right vision of Kewal darshan/ Kewal Gnyan (right eye for the right vision?)
425		Ganadharia, who received the Diwya Dhvani and held it up
426		Vernacular Om
427		Nayas or eyes to view a point from different angles
428		Pancham Gati possible in all time-curves Utsarpini Awasarpini Utsarpini
429		The Drum sound as phonation of Jinavani, the Om
430		The roar of the Shardul as Ummmha.... For phonatin of Om as Jinavani

The Indus signs have very rich expression, though limited for being the scriptural language of spirituality and not meant for the worldly affairs, as so far has been mistaken by the Decipherers. That does not mean that for their general needs and communication the Indus people had this sign language only. No! They seem to have had the phonetic languages as well then, different from the available sign script because Om of the Devanagari has appeared in its four forms on the seals. It is the base phonogram as per Jain scriptures from which all the known vowels have derived. Through lapse of time and change of regions its shape also changed. Even now its shape in the various Indian scripts has slight variations, but no resemblance with Dravid or Tamil script. The conjugate signs appear to follow simple rules like those of Sanskrit and can be easily split in to the component signs as displayed below in the table,:

1	$\text{Om} = \text{A} + \text{M}$	Om, held up by a monk as a Jain flag/ Jina Dhwaja .to be held above all. Ganadhari who received the Divya Dhvani
2	$\text{U} = \text{U} + \text{A}$	Environment of salvation through the Pancha Gati of soul transmigration.
3	$\text{U} = \text{U} + \text{U}$	Enhanced favorable environments for the elevated spirituality.
4	$\text{U} = \text{U} + \text{U} + \text{U}$	Environment of penance with renunciation of that of a Mahavratni ascetic
5	$\text{U} = \text{U} + \text{U} + \text{U}$	Bhed Vigyani environment for penance with renunciation.
6	$\text{U} = \text{U} + \text{U} + \text{U}$	Rosary using traditional environment of penance with renunciation
7	$\text{U} = \text{U} + \text{U} + \text{U}$	Rosary using traditional environment of self restriction
8	$\text{U} = \text{U} + \text{U}$	Penance with enunciation in devotion of the Panch Parameshthi
9	$\text{U} = \text{U} + \text{U}$	Penance with renunciation performing Panchachar
10	$\text{U} = \text{U} + \text{U} + \text{U}$	Ratnatrayi Dash Dharm or ten attributes of religion make environment of Jina Dharm
11	$\text{U} = \text{U} + \text{U} + \text{U} + \text{U}$	Mahavratni's environment are of spiritual elevation through reflection on The six eternal components of Universe leading on the way to Pancham Gati of salvation
12	$\text{U} = \text{U} + \text{U} + \text{U}$	Ratnatrayi environment of the pichhi holder Mahavratni of a Gana/ Sangha
13	$\text{U} = \text{U} + \text{U} + \text{U} + \text{U}$	A three Dharmadhyani (5 th level) ascetic under penance tries for Atmasthan environment and maintains Bhed-vigyan in his Dhyani.
14	$\text{U} = \text{U} + \text{U} + \text{U}$	Ratnatraya holders (ascetics) have environment of Panchaachar.
15	$\text{U} = \text{U} + \text{U} + \text{U} + \text{U}$	The Pancham Gati aspirers get Vaiyavratya (services) with their sky clad renunciation under penance in Ratnatrayi environment.
16	$\text{U} = \text{U} + \text{U} + \text{U} + \text{U}$	The ascetic with his extreme Purusharth makes environment of Sallekhana earning merit of the Tirthankar Prakrati Naam Karma.
17	$\text{U} = \text{U} + \text{U} + \text{U}$	(Prior to entering in to Santhara) the Mahavratni with Penance under renunciation cares for environment.
18	$\text{U} = \text{U} + \text{U} + \text{U} + \text{U}$	In all time-curves two Shukla Dhyans of Arhata as environment prevailed on the Shikhar Tripple Peaks.
19	$\text{U} = \text{U} + \text{U} + \text{U}$	A Sallekhi entering into Santhara has penance under renunciation (with Atmasthan) becoming introvert.
20	$\text{U} = \text{U} + \text{U} + \text{U}$	A two Dharmadhyani shrawaka makes Purusharth for the suitable advancing environment.
21	$\text{U} = \text{U} + \text{U} + \text{U}$	The ascetic Sallekhi prior to entering in to Santhara makes/ chooses environment.
22	$\text{U} = \text{U} + \text{U} + \text{U}$	A Samadhi marani holds the omniscience in his/ her aim making the environment of Ratnatraya.
23	$\text{U} = \text{U} + \text{U} + \text{U}$	Adanya Purusharth is a repeatedly enhanced Purusharth.
24	$\text{U} = \text{U} + \text{U} + \text{U}$	An ascetic always maintains Ratnatraya; the right vision, right knowledge and right conduct.
25	$\text{U} = \text{U} + \text{U} + \text{U}$	An ascetic always maintains Arhata as his guide.
26	$\text{U} = \text{U} + \text{U} + \text{U}$	An ascetic always tries to rise higher on the spirituality ladder.
27	$\text{U} = \text{U} + \text{U} + \text{U}$	An ascetic always holds self restraint or control on his own desires.
28	$\text{U} = \text{U} + \text{U} + \text{U}$	From his two Dharma dhyans he rises to the heights of omniscience, of the second Shukla Dhyani
29	$\text{U} = \text{U} + \text{U} + \text{U}$	From the stage of an ordinary householder acquiring Ratnatraya one becomes an ascetic and Arihanta.
30	$\text{U} = \text{U} + \text{U} + \text{U}$	Two Dharma Dhyans are the basis of a yogi to become an ascetic,(Agnya Vichaya and Vipak Vichaya).
31	$\text{U} = \text{U} + \text{U} + \text{U}$	An ascetic is always prepared for Santhara (not fearing death) for Sallekhana.
32	$\text{U} = \text{U} + \text{U} + \text{U}$	An ascetic with self restrain becomes a Kshatradhari/ umbrella possessor, the god ! the Arhata!
33	$\text{U} = \text{U} + \text{U} + \text{U}$	The introvert ascetic through Purusharth efforts to earn the merits of Tirthankar Prakrati Naam Karma.
34	$\text{U} = \text{U} + \text{U} + \text{U}$	Every ascetic efforts to be attain the second Shukla Dhyani and to achieve omniscience as Kewali.
35	$\text{U} = \text{U} + \text{U} + \text{U}$	An ascetic achieves elegance of godhood denoting umbrella only after complete depletion of passions.

36		Equanimity in an ascetic while Sallekhana with Tirthankar prakrati Purusharth makes him a Nikat Bhavya
37		An Ellak also becomes a Nikat Bhavya when he turns in to a sky clad, renunciate Atmastha Mahavrati
38		An Upashami ascetic also with Bhed Vigyan of Nishchaya Vyavahaar Dharm does achieve Pancham Gati
39		The Ellak also enters in to Trigupti; that means silencing of Mind, Speech and Body
40		An ascetic through spiritual elevation on the Gunasthan ladder end-fixes the Chaturgati transmigration.
41		An Atmastha ascetic becomes a Nikat Bhavya.
42		A Sallekhi with his Purusharth achieves the merit of the Tirthankar Prakrati Naam Karma.
43		One through rise on the spirituality ladder can stop transmigration in to the four mundane Gatis.
44		One can stop/ end the transmigration in four mundane Gatis by staying penancing on the twin mountains.
45		Transmigration in to mundane four Gatis and converting that in to Pancham Gati is from this Bhav only.
46		Making this Bhav Ratnatrayi leads to the Pancham Gati of salvation.
47		This Bhav should be made easy triply, mentally, speech wise and body wise.
48		Sallekhana needs to be supported by the balance of the Nishchaya Vyavahaar Dharma.
49		Observation with Bhed Vigyan of Nishchaya Vyavahaar Dharma must be without the four Kashayas.
50		The Pancham Gati of salvation occurs from the center of the Chatur Gati cross section straight up.
51		The self restrain is accompanied with the Chaturadhana, (Ratnatraya + the austerity/ Tapa)
52		The omniscient Jina represent all the five; (the present, past and future) Parameshthis:
53		A Nikat Bhavya does Chaturadhan with the Nishchaya Vyavahaar Dharma.
54		The time touches/ encompasses all the rest five eternal components of the Universe.
55		Nikat Bhavyatwa reduces self by progress towards the centre.
56		Ratnatraya supports Panchachar (Darshanachar, Gnyanachar, Charitrachar, Tapachar, Viryachar).
57		The Samadhimarani orients himself as a third Shukla Dhyani Arihanta.(as if straight way going to moksha), Sayoga Kewali
58		The Arihantas have Mahamatsya like Samhanan (stamina for tolerance).
59		The throne of the Panch Parameshthi Jina have the three Jinalingi picchhi bearers.
60		All the eight categories of followers of the Jina throne try to rise high on the ladder of spirituality.
61		Chaturadhak in due course of time achieve the Pancham Gati of salvation.
62		The Tirthankar Prakrati Naam Karma is achieved through Sallekhana.
63		On the Twin holy peaks do the Purusharthi take Sallekhana.
64		Dhai Dweep binds every human life with the double limits.
65		Ratnatraya controls the Vaiyavratya in Bhav Chakra.
66		For Ratnatraya one needs Purusharth of Bhed Vigyani Nishchaya Vyavahaar Dharma
67		Facing the effects (karma phala Chetana) of the self made causes with patience, elevates spiritually.
68		Kewalis the omniscients have the crown of Ratnatraya and the feet progressing with Panchachar.
69		The ascetic builds a Mahamatsya like stamina and tolerance.
70		Pancham Gati sets the four mundane Gati transmigration away to lead the soul straight up from center
71		The eight karma caused transmigration in Chatur Gati gets countered by the observation of

		Ratnatraya.
72	☸=△△△+☸	To end the eight karma caused transmigration in Chatur Gati the triple holy Shikhar peaks are the shelter.
73	☸=♠+♠+♠+♠	Samadhimaran with Ratnatraya crown and Chaturadhana bring Purusharth for the Pancham Gati.
74	☸=☸+☸+☸+☸	To be a Kewali one begins with four Dharma Dhyans and ends at the second Shukla Dhyan.
75	☸=☸+☸+☸+☸	A Ratnatraya observing ascetic as one of the Panch Parameshtis preserves his Ratnatraya best in a Sangha maintaining Panchachar.
76	☸=☸+☸+☸+☸	For Pancham Gati the fourth Shukla Dhyan is the final need while Arihant has the third one.
77	☸=☸+☸+☸+☸	To end transmigration in the eight karma caused mundane Chatur Gati, the Pancham Gati is the way gained by Purusharth, three dharma Dhyanas and determination for sallekhana open for any desiring human being.
78	☸=☸+☸+☸	A Chaturadhak determined for the Pancham Gati of salvation is unmoved by the worldly taboos.
79	☸=☸+☸+☸	Ratnatraya is obtained only after dropping out all the four Anantanubandhi Kashayas/ the passions.
80	☸=☸+☸+☸	Environment of Chaturadhan by some souls always exists in all and every time curve.
81	☸=☸+☸+☸	Bhed Vigyani ascetics effort for earning merit of the Tirthankar Prakrati in Nishchay Vyavahar. Dharm.
82	☸=☸+☸+☸	ascetics in Nishchaya Vyahaar Dharm desire and prepare for the Samadhimaran only.
83	☸=☸+☸+☸	People misunderstanding the ascetic's Sallekhana may obstruct it (by medication, forced food) in vain.
84	☸=☸+☸+☸	A beginner ascetic also with his three Dharm Dhyans even makes Purusharth for sallekhana.
85	☸=☸+☸+☸	An ascetic may earn the merit of Tirthankar Prakrati in his that very Bhav, the Iha Bhav.
86	☸=☸+☸+☸	A Ratnatrayi Mahavrati prepares for Tadbhavi moksha under Nishchaya Vyavahaar Dharm caring pichhi.
87	☸=☸+☸+☸	An ascetic always and ever efforts are taken when in a Sangha (for spiritual upgrading of self)
88	☸=☸+☸+☸	An ascetic joins a Sangha and accordingly prepares for the unblemished sallekhana.
89	☸=☸+☸+☸	An ascetic is Ashtapad like firm Purusharthi never to fail in vows.
90	☸=☸+☸+☸	The ascetic is a four Dharmadhyani Ratnatrayi Purusharthi like an Ardha Chakri.
91	☸=☸+☸+☸	The ascetic with Trigupti is a Purusharthi like an Ardchhakri .
92	☸=☸+☸+☸	The eleven Pratima Purusharthi began with his two Dharm Dhyans.
93	☸=☸+☸+☸	The eleven Pratima Purusharthi ascetic is always a Purusharthi.
94	☸=☸+☸+☸	The Pancham Gati aspiring ascetic is a Nishchaya Vyavahar dharmi Chaturvidh Sanghacharya.
95	☸=☸+☸+☸	The beginner ascetic with his two Dharma Dhyans is a devotee of Arhata.
96	☸=☸+☸+☸	On the twin Kumari mountains the four Shukla Dhyani famous ascetic planted the Jina Dhawaja .
97	☸=☸+☸+☸	The Vaiyavrati ascetics give their services to the austerity and age senior spiritual ascetics.
98	☸=☸+☸+☸	The ascetic realizing him self (the soul) as one of the seven Tattwas cares and does Bhakti.
99	☸=☸+☸+☸	The equanimity holder ascetic in the unbalanced Dhai Dweep also maintains his vows.
100	☸=☸+☸+☸	The environments are of penance with renunciation
101	☸=☸+☸+☸	Ratnatrayi environment of Sallekhi Kewali for salvation
102	☸=☸+☸+☸	Ratnatrayi environment of Sallekhi with Trigupti
103	☸=☸+☸+☸	Shat Naya/ viewing from various six aspects.
104	☸=☸+☸+☸	Four main Naya
105	☸=☸+☸+☸	The omniscient Kewali with celibacy is ready for Sallekhana
106	☸=☸+☸+☸	Arihant and siddhahood achieved by Nishchaya Vyavahaar Dharm.
107	☸=☸+☸+☸	Pancham Gati Sallekhi Kewali
108	☸=☸+☸+☸	Pancham Gati of salvation is possible in all time curves