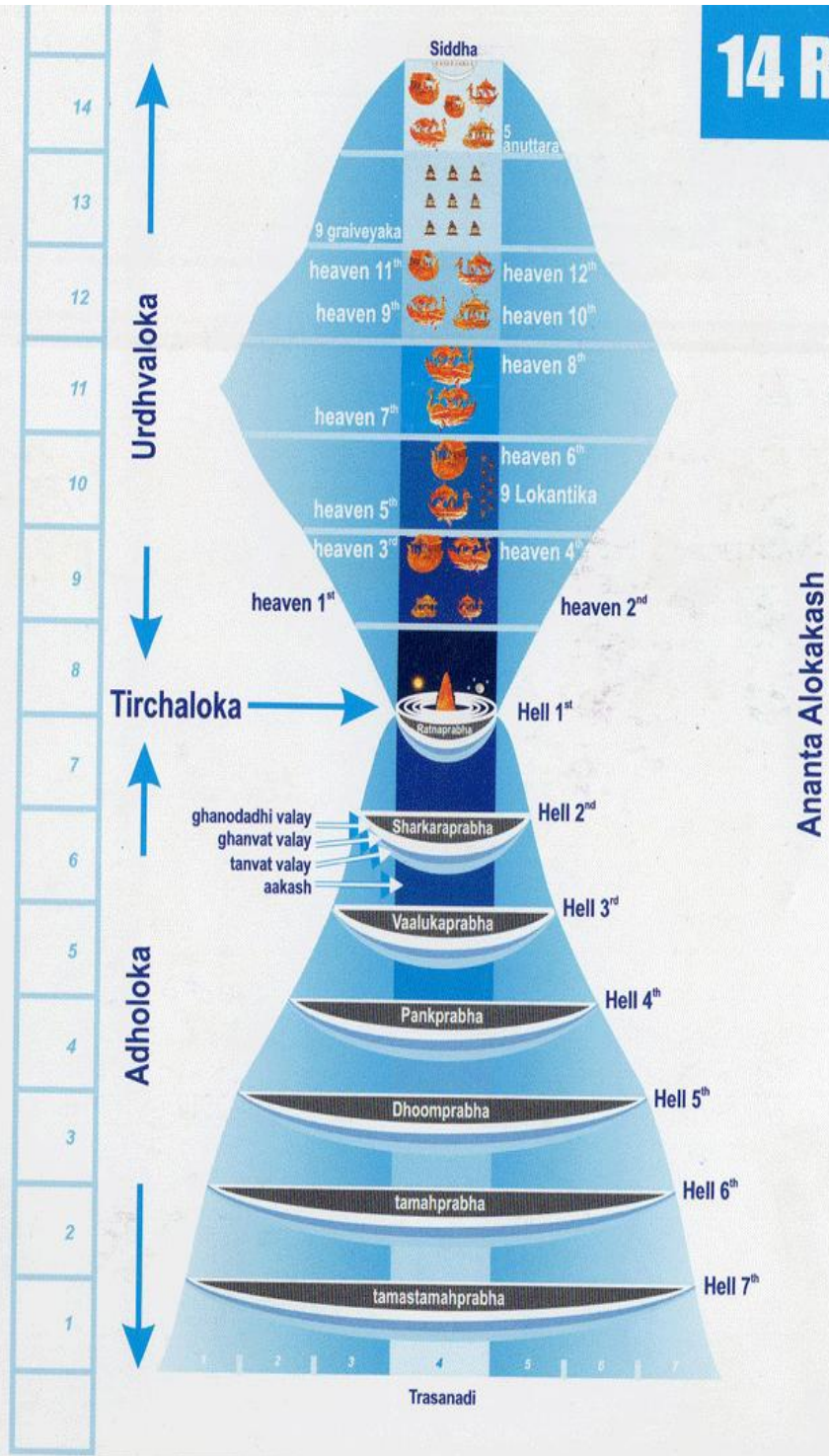
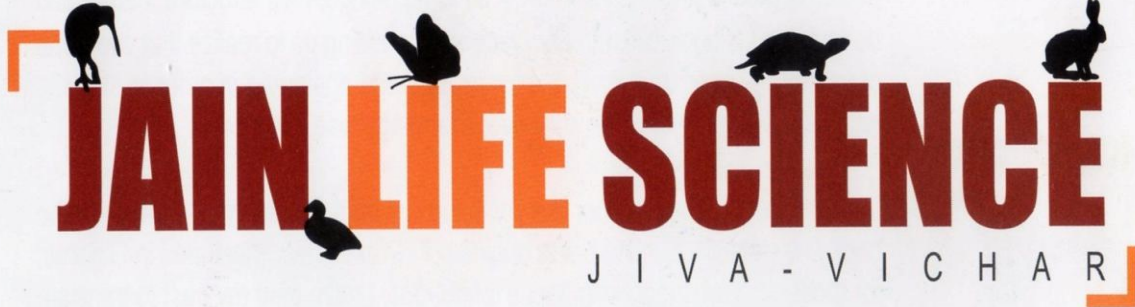


14 RAJLOK



Shree Adinathaya Namaha :
Shree Shankheshwar Chintamani Parshwanathaya Namaha
Namami Nityam Guru Ramachandram



JAIN LIFE SCIENCE

J I V A - V I C H A R

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One experiences happiness and sadness according to his actions. Violence leads to sadness whereas non violence leads to happiness. One would surely want happiness and the simplest way to it is not harming any of the innumerable forms of creatures living in the universe.

For the same, *Shri Vādivetāl Pujya Āchārya Shri Shāntisurishwarji Māhārāj* gave a brief explanation of all living beings, their structure, nature and behavior in his book named '**Jiva vichar**', expecting us to realize that everyone of us have passed through these forms time and again and in order to stop the recurrence of this cycle, one must avoid harming these living forms.

Introduction

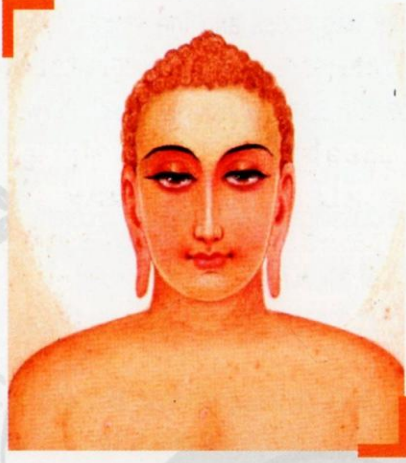
I, as a normal learner like you have just made an attempt to translate the book *jiva vichar* in English being originally in Prakrit, later translated in Gujarati, for those who are ignorant of these languages. I have tried my best to translate the original matter and made certain alterations for the common man to understand it better.

The greatness and holiness of *Jain Shāsan Shīrtāj Param Pujya Āchārya Shri Ramchandrasurishwarji Māhārāj*, his disciple *Pravachan Prabhāvak Param Pujya Āchārya Shri Kirtiyashsurishwarji Māhārāj* and his disciple *Param Pujya Munirāj Shri Samvegayashvijayji Māhārāj* helped me in deciphering the original matter and translating it. I thank all my colleagues for helping me in my cause and my parents without whom I could have achieved nothing.

I appeal to the reader that after reading this book he should atleast step back and think once that "I am harming someone and thus will only be harmed in return". Also we, the youth can contribute to our religion in a wonderful way by using our skills and talent, thus providing a path for the next generation to follow.

I regret for anything that has been written against what is meant by the author and would request you all to bring it to my notice.

- Smeet



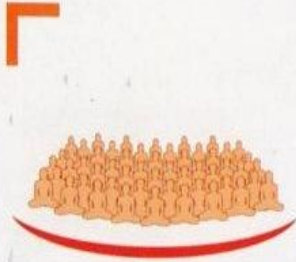
1. *bhuvan paivam vīraṃ, namiūṇa bhaṇāmi abuha-bōhatthaṃ;
jīva-sarūvaṃ kiñci vi, jaha bhaṇiyam puvvasūrīhim.*

.....

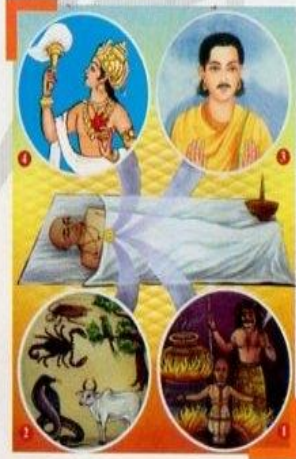
In the first stanza, the author pays obeisance to *Lord Mahavira* who through his omniscience enlightens the three *loka* which are deprived of the right knowledge. This book offers a brief explanation about the different life forms existing in the whole universe and classifications of all living beings (bodies) as stated in the Jain scriptures, in an easy and lucid manner, for those who are ignorant of this topic and which is otherwise abstruse.

It is to be noted that each and everything stated in this book by the author is simply according to what the Jain masters have propagated.

2. *jīvā muttā saṃsāriṇō ya, tassa thāvarā ya saṃsārī;
puḍhavi-jala-jalāṇa-vāu, vaṇassai thāvarā nēyā.*



mukta



sansari

The classification of living beings commences with the two major state of souls:

A. MUKTA (Liberated souls)

B. SANSARI (Non-liberated souls/Transient souls)

A. MUKTA : Refers to all living beings that are free from all karmic bondages, in other words souls that have attained liberation and are free from the cycle of birth and death. *Mukta jiva* are discussed ahead.

B. SANSARI : Refers to all living beings that are not free from the karmic bondages and are undergoing through the cycle of birth and death.

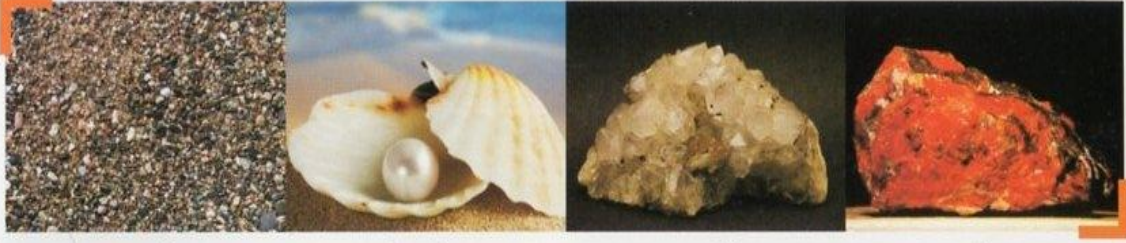
Sansari are further divided into two forms:

1. TRASA (MOBILE) : Living beings that can move or change their surroundings as per their own wish to experience bliss and overcome sorrows and miseries.

2. STHAVARA (IMMOBILE) : Living beings that can neither move nor change their surroundings as per their own wish to experience bliss and overcome sorrows and miseries, also called *ekindriya jiva* i.e. one sensed body - the sense of touch.

Sthavar jiva are classified as:

i) **PRUTHVIKAYA** ii) **APKAYA** iii) **TEUKAYA** iv) **VAUKAYA**
v) **VANASPATIKAYA**



sand

pearl

crystal

realgar

3. *phalihamaṇirayaṇa-vidduma, hiṅgula-hariyāla-maṇasilarasindā;
kaṇagāī-dhāū sēdhī, vanniya araṇēṭṭaya palēvā.*

4. *abbhaya tūrī ūsaṃ, maṭṭī-pāhāṇa-jāiō ṇēgā;
sōvīraṃjaṇa luṇāī, puḍhaviḥhēāi iccāī.*

PRUTHVIKAYA: *Pruthvikaya jiva* are living beings having earth, soil, minerals, etc as their own bodies, also known as earthly bodies.

The different kinds of earthly bodies are stated below:

Quartz, pearl, gem, cinnabar, orpiment, realgar, *mansheel*, mercury, metals like gold, silver and platinum, chalk, red clay, *aranetto*, coral, mica, alum, soda, sand.

All varieties of stones, rocks, antimony, salt, etc are also categorized as earthly bodies.



mercury

orpiment

gold

salt

cinnabar

mica

5. *bhōmañtarikkha-mudagaṃ, ōsā-hima-karaga-haritaṇū-mahiā;*
huñti ghaṇōdahimāī, bhēyāṇēgā ya āussa.



well-water

rain

ice

In this stanza, the second type of *sthavara jiva* i.e. **Apkaya jiva** are defined and explained.

APKAYA: *Apkaya jiva* are living beings that have water (in any form) as their own bodies, also known as water bodies.

The possible forms of water bodies are stated below:

1. Water of well, reservoirs, ponds, lakes, river, sea and other sources of water. 2. rainwater. 3. Other forms are dew, ice, hailstones, fog, mist, etc. 4. *Ghanodahi* i.e. a thick layer of water below every earth and some heavenly bodies. 5. Water oozing out of plants and leaves. 6. And all other forms of water are also categorized as water bodies.



fog

dew

hailstones

6. iṅgāla jāla mummura, ukkāsaṇi kaṇaga vijjumaīā;
agaṇi-jiyāṇaṃ bhēyā, nāyavvā niuṇabuddhiē.



coal

lightning

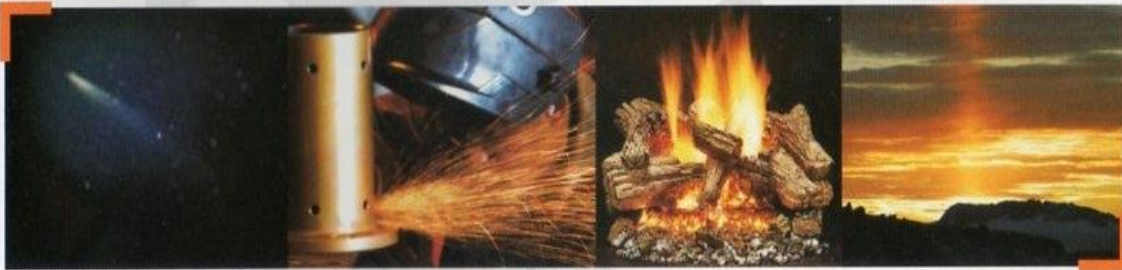
meteor

In this stanza, the third type of *sthavara jiva* i.e. **Teukaya jiva** are defined and explained.

TEUKAYA / AGNIKAYA: *Agnikaya jiva* are living beings that have fire as their own bodies, also known as fire bodies.

The possible forms of fire bodies are stated below:

1. Burning coal, flame, spark, meteor, moving comet.
2. Lightning, (electricity, batteries, etc) These forms of *Teukay jiva* are to be understood with sharp mind.



comet

spark

flame

lights



windstorm



whirlwind

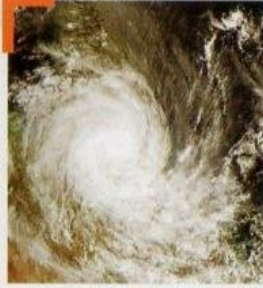
7. *ubbhāmaga ukkaliyā, maṇḍalī-maha-suddha-guṇjavāyā ya;
ghaṇa-taṇu-vāyāiā, bhēyā khalu vāu-kāyassa.*

In this stanza, the fourth type of *sthavara jiva* i.e. **Vaukaya jiva** are defined and explained.

VAUKAYA: *Vaukaya jiva* are living beings that have air as their own bodies, also known as air bodies.

The possible forms of air bodies are stated below:

1. Air existing beyond atmosphere i.e. stratosphere, troposphere.
2. Air essential for human existence i.e. Atmosphere.
3. Cyclone, windstorm, tornado, whirlwind.
4. Air that we inhale and exhale.
5. Fresh air as well as whooshing air.
6. Thick as well as thin layer of air below the earths and some heavenly bodies. i.e. *ghanvat* and *tanvat* respectively.
7. And all other elements that are in the form of air.



cyclone



inhalation & exhalation

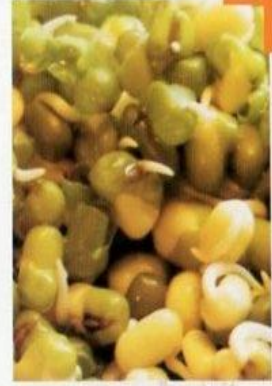
8. *sāhāraṇa pattēā, vaṇassaijīvā duhā suē bhaṇiyā;
jēsimaṇāntāṇaṃ taṇu, ēgā sāhāraṇā tē u.*

In this stanza, the fifth and final type of *sthavara jiva* i.e. **vanaspatikaya jiva** are defined and explained.

VANASPATIKAYA: living beings that have vegetable or flora as their own bodies, also known as vegetal bodies. Now *vanaspatikaya* are classified into two groups as stated in the Jain scriptures:

- i. **Sadharana vanaspatikaya**
- ii. **Pratyeka vanaspatikaya**

Sadharana vanaspatikaya means infinite souls sharing a common single body, wherein infinite living beings are integrated in one single body, also known as *anantakaya*.



sprouts



mushroom



spinach



garlic

9. *kandā aṅkura kisalaya paṇagā-sēvāla-bhūmiphōḍā ya;
allayatiya gajjara mōttha, vatthulā thēga pallaṅkā.*



onions

moss

carrots

yellow fungi

The different forms of *sadharana vanaspatikaya jiva* as defined previously are stated below:

1. All kind of root-vegetable such as potato, onion, garlic, etc except groundnuts.
2. Tender shoots of plants.
3. The particular span during which seeds undergo sprouting.
4. Fungi is also one of the forms and is normally in five colours: red, yellow, green, black & white.
5. Moss i.e. green vegetation grown on stagnant water.
6. All kind of mushrooms.
7. Turmeric, ginger, Long zedoary, curcuma zerumbet (medicinal drug) - until they are dehydrated.
8. A sweet smelling grass : *Cyperus rotundus* (nutgrass, or purple nut-sedge) used in medicines in India, China, etc
9. Even carrot and spinach are included in the same category.

10. *kōmala-phalaṃ ca savvaṃ gūḍhasirāiṃ siṇāi-pattāiṃ;
thōhari kuṃāri gugguli, galōya pamuhāi chinnarūhā.*



cacti

aleo vera

tender fruit

Now in this stanza the nature and characteristics of *sadharana vanaspatikaya jiva* are stated below:

1. All tender fruits.
2. Flora having concealed fibers, not visible.
3. Flora without nerves e.g. leaves of 'sheen' etc.
4. Flora that can grow even after being segmented: Cacti Milks Hedge, Aloe plant, medicinal creeper *tinospora cordifolia*, *gugada* (unknown flora).
5. And any other flora having the same characteristics are also categorized as *sadharan vanaspatikaya*.

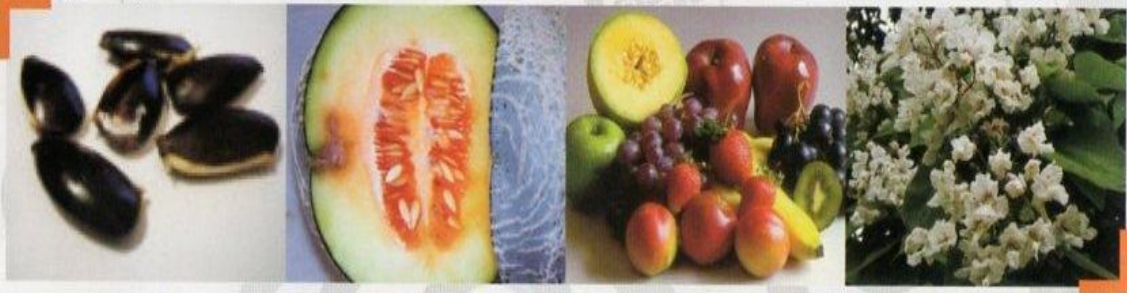
11. *iccāiṇō aṇēgē, havaṇti bhēyā aṇāntakāyāṇaṃ;
tēsīm parijāṇaṇatthaṃ, lakkhaṇa-mēaṃ suē bhaṇiyaṃ,*

The complex types and classifications of *anantakaya* mentioned above are few whereas there are various other *sadharana vanaspatikaya* and hence, to recognize these living beings as per the Jain scriptures their characteristics are stated below.

12. *gūḍhasira-saṇḍhi-pavvaṃ, samabhaṅga-mahirugaṃ ca chinnaruhaṃ;
sāhāraṇaṃ sarīraṃ, tadvivariaṃ ca pattēyaṃ.*

The characteristics are as follow:

1. The nodes, veins and joints of the flora are concealed. 2. It splits into two equal parts. 3. It has hidden fibers. 4. It has the ability to grow even after being cut, provided it is supplied with adequate conditions. Whereas the characteristics of *pratyeka vanaspatikaya* exactly contradicts those of *sadharana vanaspatikaya*.



seeds

rinds

fruits

flowers

13. *ēgasarīrē ēgō, jīvō jēsīm tu tē ya pattēyā;
phala-phūla-challi-kaṭṭhā, mūlaga-pattāṇi bīyāṇi*

In this stanza, the second type of flora bodies i.e. *Pratyeka vanaspatikaya* are defined and explained. *Pratyeka vanaspatikaya jiva* means only one soul living in one flora body. One body consisting one soul in contrast to *sadharana vanaspatikaya*.

The different forms of *pratyeka vanaspatikaya jiva* are mentioned below:

1. Fruits: apple, orange, grape, etc 2. Flowers: rose, lily, lotus 3. Rind: peel or skin 4. Trunk 5. Roots 6. Leaves and 7. Seeds

Every form has an independent body and represents a sole living being and all the forms together constitute a tree which has a different soul altogether.

14. *pattēyataruṃ muttuṃ, pañca vi puḍhavāiṇō sayalalōē;
suhumā havañti niyamā, aṇtamuhuttāu addissā.*

Here it is stated that *pratyek vanaspatikay* are only gross (*baadar*) i.e. seen individually or collectively through naked eyes whereas the remaining *sthaavar jiva* including earth cells, water cells, air cells, fire cells and *sadharan vanaspatikay jiva* are gross as well as fine. Fine (*sukshma*) are very minute cells which are not visible individually or collectively and are present in every space of the universe (*loka*). They have longevity of an *antarmuhurta* (having a max. lifespan of less than 48 minutes.)



15. *saṅkha-kavaḍḍaya-gaṇḍula, jalō-ya candanaga-alasa-lahagāi;
mēhari-kimi-pūaragā, bēiṇḍiya māivāhāi.*

In this stanza, **Beindriya jiva** are defined and described. They are defined as living beings having two senses i.e. touch and taste. The following examples fall into this category:

1. Conch shell, oyster and cowrie found in seas, worm, maggot growing in stomach
2. Leech (sucks blood from the body).
3. Aaraiya, earthworm, wood worm, water louse.
4. Flatworm thriving on stale food.
5. Roundworm and hookworm (found in intestines).
6. *Chudel* (found in stagnant water).

16. *gōmī maṅkaṇa jūā, pipīli uddēhiyā ya makkōdā;
illiya ghayamillīō, sāvaya gōkīda jāīō.*

17. *gaddahaya cōrakīdā, gōmayakīdā, ya dhannakīdā ya;
kuṇthu gōvāliya iliyā, tēiṇdiya iṇdagōvāī.*



snails



ants



bedbugs



centipede



lice



maggot

In these stanza **Teindriya jiva** are defined and discussed. They are living beings that have three senses i.e. touch, taste & smell. The following examples fall into this category:

1.Centipede, 2.bedbug, 3.lice, 4.ant, 5.termite, 6.vertebrae, 7.maggot (found in wheat), 8.dheemel (found in spoilt ghee), 9.saava, 10.gingodani Jaat, 11.gadheya, 12.excreta worm, 13.dung worm, 14.worm (found in grains), 15.kanthva, 16.snail, 17.maggot, worm (found in sugarcane).



wasp

18. *caurindiyā ya vicchū, dhiñkuṇa bhamarā ya bhamariyā tiḍḍā;
macchiya ḍaṇsā masagā, kaṇsārī kavilaḍōlāī.*



scorpio



spider



housefly



mosquito

In this stanza, **Chaurindriya jiva** are defined and discussed. They are living beings that have four senses i.e. touch, taste, smell & sight. The following examples fall into this category:

1. Scorpion, 2. *bagaai*, 3. wasp and honeybee, 4. grasshopper, locust, 5. all kind of flies, 6. mosquito, gnat, gadfly, 7. insect, 8. cricket, 9. spider, 10. *khadmakandi*.



grasshopper



touch

taste

smell

sight

hear

19. *pañciñdiyā ya cauḥā, nārāya tīriyā maṇussa dēvā ya;
nēraiya sattaviḥā, nāyavvā puḍhavi bhēēṇaṃ.*

In this stanza, **Panchindriya jiva** are defined and classified. They are living beings with five senses i.e. touch, taste, smell, sight & hear. They are classified into four types:

i. **Naraka** ii. **Tiryancha** iii. **Manushya** iv. **Deva**.

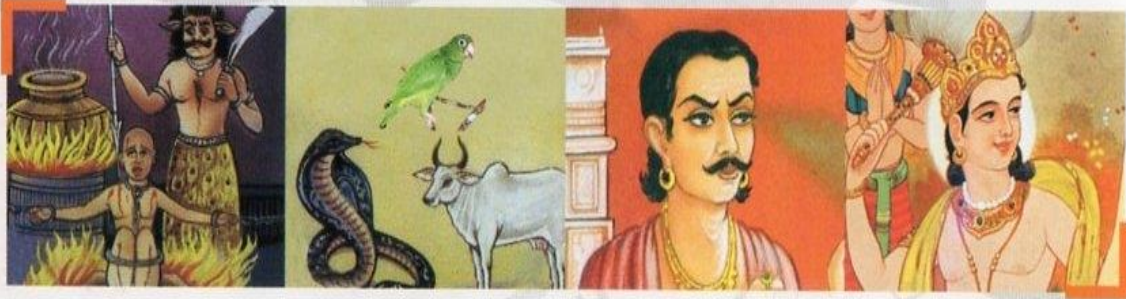
Naraka: Living beings living in hell, known as infernal beings.

Tiryancha: All birds and animals i.e. terrestrial, aerial, aquatic.

Manushya: Human beings.

Deva: Living beings living in heavenly-abodes, known as celestial beings.

Infernal Beings are categorized as seven types with respect to the seven earths.



naraka

tiryancha

manushya

deva



octopus-jalchara



elephant-sthalchara



peacock-khechara

20. *jalayara thalayara khayarā, tivihā pañciñdiyā tirikkhā ya;*
susumāra maccha kacchava, gāhā magarā ya jalacārī.

Tiryancha Panchindriya: This refers to all birds, fishes and animals existing in the universe. They can be stated as 5 sensed sub-human forms of living beings. They are described and classified into three types:

i. **JALCHARA**, ii. **STHALCHARA**, iii. **KHECHARA**.

Jalchara : All creatures in the universe dwelling in water i.e. aquatic animals

Example: fish, crab, crocodile (lobster, frog, etc).

Sthalchara : All creatures in the universe dwelling on land i.e. terrestrial animals.

Example: cow, (horse, elephant, camel, etc).

Khechara : All creatures in the universe having the ability to fly i.e. aerial beings.

Example: (crow, parrot, peacock, etc).



fish-jalchara



horse-sthalchara



parrot-khechara

21. *caupaya uraparisappā, bhuyaparisappā ya thalayārā tivihā;
gō-sappa-naula-pamuhā, bōdhavvā tē samāsēṇam.*

Now **Sthalchar jiva** are briefly sub-classified into three types:

1. **Chatushpada :** Animals with four limbs.
i.e. cow, (buffalo, horse, etc).
2. **Urparisarpa :** Animals that slither.
i.e. reptile, snake, (cobra)
3. **Bhujaparisarpa :** Animals walking on forelimbs.
i.e. mongoose, (rat, chameleon, squirrel), rodent



snake



mongoose



pigeon



bats

22. *khayarā rōmayapakkhī, cāmmayapakkhī ya pāyaḍā cēva;
naralōgāō bāhiṃ, samuggapakkhī viyayapakkhī.*

Khechara jiva are classified into two types:

1. **Romaja Pakshi :** Birds whose wings are made up of feathers. Example: Parrot, pigeon, etc. i.e. plumage birds
2. **Charmaja Pakshi :** Birds whose wings are made up of the same skin as that of the body. Example: Bat, flying squirrel.

It is to be noted that birds in *Manushyaloka* expand their wings while flying and contract while resting, however beyond *Manushyaloka*, birds having expanded wings sit as well as fly with expanded wings and similarly birds having contracted wings sit as well as fly with contracted wings.

23. *savvē jala-thala-khayarā, samucchimā gabbhayā duha-huñti;
kammā-kammagabhūmi, aṇṭaradīvā maṇussā ya.*



Adhidwip

Jalchara, Sthatchara and **Khechara jiva** reproduces in two ways:

1. **Samurchim (spontaneous origin)**: It is a complex concept stating that these are living beings that are naturally reproduced as a result of various climatic and environmental changes and take birth in their respective dwelling places.

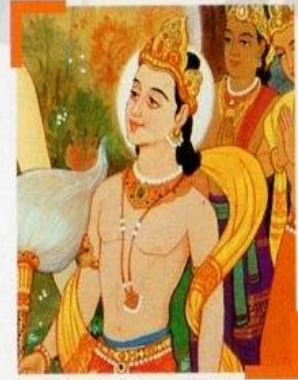
2. **Gharbhaj (uterine birth)**: It is a concept stating that they are living beings reproduced through sexual interaction of male and female and which takes birth in the mother's womb, they are said to be *gharbhaj* even during her pregnancy stage before coming out of the womb. Hence

abortion is no less than killing of a *Panchindrya*. Human Beings are classified into 3 groups on the basis of their dwelling places: i. **Akarmabhumi** ii. **Karmabhumi** iii. **Antardweep**.

24. *dasahā bhavanāhivaī, aṭṭhavihā vāṇamaṇṭarā huñti;
jōisiyā pañcavihā, duvihā vēmāṇiyā-dēvā.*

In this stanza, the different types of celestial beings are stated. Celestials are broadly described to be of four types:

1. Ten **Bhavanapati** such as Amarkumar, etc
2. Eight **Vyantar** such as devils, evils, etc
3. Five **Jyotish** such as sun, moon, stars, planets, constellation.
4. Two **Vaimaanik** such as kalpoppanna and kalpaateet.



deva



25. *siddhā panarasa-bhēyā, titthā-titthāi- siddha-bhēēṇaṃ;
ēē saṅkhēvēṇaṃ, jīva-vigappā samakkhāyā.*

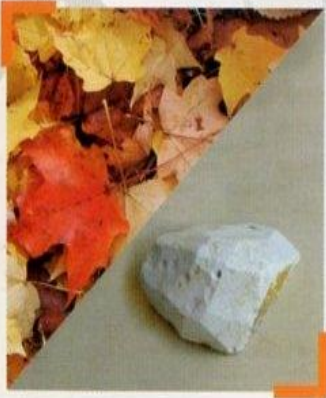
Finally the second type of living beings known as **siddha jiva** are described in this stanza. They are living beings free from the cycle of birth and death or having attained *moksha*. There are fifteen-types i.e. *Tirtha siddha, atirtha siddha*, etc.

In this manner the classification of living beings is clearly explained in brief.

26. *ēēsīm jīvāṇaṃ, sarīramāu thiī sakāyammi;
pāñājōṇipamāṇaṃ, jēsīm jaṃ atthi taṃ bhaṇimō.*

From this stanza onwards the author describes i. The height, ii. Lifespan, iii.No. of reincarnations in the same form, iv. Vitality, v. 'yonis' i.e. birth nuclei, of all the above mentioned living beings.

Note: Measurements given on pg. 42



27. *aṅgulaasaṅkhabhāgō, sarīramēgindiyāṇa savvēsīm;
jōyana saḥassamahiyaṃ, navaraṃ pattēyarukkhāṇaṃ*

The maximum height of the body of **ekindriya** is innumerable part of an *angul* except **pratyeka vanaspatikaya** whose height is slightly more than 1000 yojana.

28. *bārasajōyaṇa tinnēva, gāuā jōyaṇaṃ ca anukkamasō;
bēiṇḍiya tēiṇḍiya, cauriṇḍiya dēhamuccattaṃ.*

The maximum height of **berindriya**, **teindriya** and **chaureindriya** is 12 yojana, 3 gaon and 1 yojana respectively.

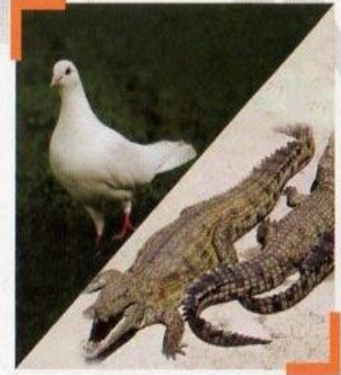


29. *dhanusayapañcapamāṇā, nēraiya sattamāi puḍhavīē;
tattō addhaddhunā, nēyā rayanappahā jāva.*

The maximum height of **naraka** of the 7th hell is 500 dhanushya. The height of **naraka** of the preceding hell is half of that of its succeeding hell, till the 1st hell i.e. 'Ratnaprabha'.

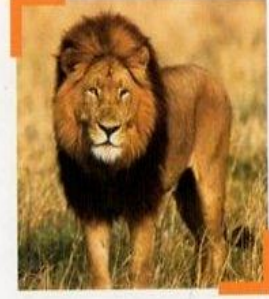
30. *jōyaṇa sahasamāṇā, macchā uragā ya gabbhayā hunti;
dhanuhapuhuttaṃ pakkhīsu, bhucārī gāuapuhuttaṃ.*

The maximum height of **jalchara** and **urparisharpa** is 1000 yojana each and that of **gharbhaja khechara** and **bhujaparisharpa** is 2 to 9 dhanushya and 2 to 9 gaon respectively.



31. *khayarā dhaṇuḥapuhuttaṃ, bhuyagā uragā ya jōyaṇapuhuttaṃ;
gāuapuhuttamittā, samucchimā cauppayā bhaṇiyā.*

The maximum height of **samurchim khechara** and **bhujparisharpa** is 2 to 9 *dhanushya* each and **samurchim urparisharpa** and **chatuspada** is 2 to 9 *yojana* and 2 to 9 *gaon* respectively.



32. *chaccēva gāuāiṃ, cauppayā gabbhayā muṇēyavvā;
kōsatigaṃ ca maṇussā, ukkōsasarīramāṇēṇaṃ.*

The maximum height of **garbhaja chatuspada** is 6 *gaon* and that of **human beings** is 3 *gaon*.



33. *īsāṇantasurāṇaṃ, rayañīō satta hunti uccattaṃ;
duga-dugaduga caugēvijja, ṇuttarē ikkikkaparihaṇī.*

The maximum height of **deva** till the second heaven is 7 hand. Thereafter one hand should be decreased at fourth, sixth, eighth, twelfth, *grayveyaka* and *anuttara* respectively.



34. *bāvīsā puḍhaviē, sattayaāussa tinni vāussa;
vāsasahassā dasa tarugaṇāṇa tēu tirattāu.*

The maximum lifespan of **pruthvikaya**, **apkaya**, **vaukaya**, **pratyeka vanaspatikaya** and **teukaya** is 22000, 7000, 3000, 10000 years and 3 days respectively.



35. *vāsāṇi bārasāu, bēiṃdiyaṇaṃ tēiṃdiyaṇaṃ tu;
auṇāpannadiṇāiṃ, caurindīṇaṃ tu chammāsā.*

The maximum lifespan of **beindriya**, **teindriya** and **chaurendriya** is 12 years, 49 days and 6 months respectively.

36. *suranēraiyaṇa ṭhiī, ukkōsā sāgarāṇi tittīsaṃ;
caupayatiriyamaṇussā, tinni ya paliōvamā hunti.*

The maximum lifespan of **deva** and **naraka** is 33 saagaropam each and that of **tiryancha chatuspada** and **human beings** is 3 palyopam each.



37. *jalayara-urabhuyagāṇaṃ, paramāu hōi puvva kōḍīō; pakkhīṇaṃ puṇa bhaṇīō, asaṅkhabhāgō ya paliyassa.*

The maximum lifespan of **jalchara**, **urparisharpa** and **bhujparisharpa** is 1 crore *purva* and that of **khechara** is innumerable part of a *palyopam*.

38. *savvē suhumā sāhāraṇā ya, samucchimā maṇussā ya; ukkōsa jahannēṇaṃ, aṇṭamuhuttaṃ ciya jiyanti.*

The maximum and minimum lifespan of all **sukshma ekindriya**, **sadharana vanaspatikaya** and **samurchim** human beings is *antarmahurata* (less than 48 min).

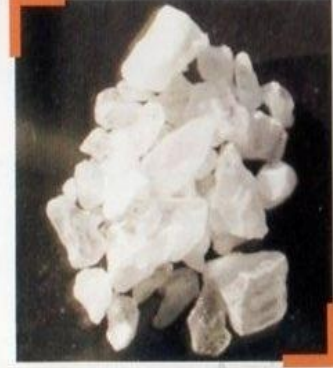


39. *ōgāhaṇāu-māṇaṃ, ēvaṃ saṅkhēvaō samakkhāyam; jē puṇaittha visēsā, visēsasuttāu tē nēyā.*

Here, lifespan and height are briefly explained whereas other relevant scriptures should be referred for further details.

40. ēgindiyā ya savvē, asaṅkha-ussappiṇī sakāyammi;
uvavajjanti cayanti ya aṇantakāyā aṇantāō.

Ekindriya can have consecutive births and deaths in the same form for countless *utsarpini* except **anantakaya** who can have births and deaths in the same form for infinite *utsarpini*.



41. saṅkhiḥja samā vigalā, sattaṭṭhabhavāpaṇinditirimaṇuā;
uvavajjanti sakāē, nārāya dēvā ya nō cēva.

Vikalendriya can have consecutive births and deaths in the same form for countable years whereas **panchindriya tiriyancha** and **human beings** can have births and deaths in the same form for 7-8 times however **naraka** and **deva** can never have consecutive births and deaths in the same form.

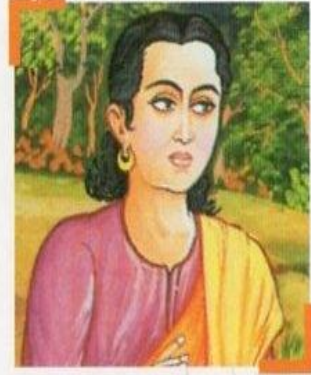
Note :- Vikalendriya jiva : Beindriya jiva to Chaurendriya jiva.

42. dasahā jiyāṇa pāṇā, iṇḍiya ūsāsa āu balarūā;
ēgindiēsu, caurō, vigalēsu cha satta aṭṭhēva.

The **prana** i.e. vitality of living beings are of 10 types: 5 senses, respiration, lifespan and 3 abilities (mind, speech & body). **Ekindriya** have 4 *prana* whereas **vikalendriya** have 6, 7 and 8 *prana* in their respective order.

43. *asanni sanni pañcindiēsu, nava dasa kamēṇa bōdhavvā;
tēhiṃ saha vippaōgō, jīvāṇaṃ bhannaē maraṇaṃ.*

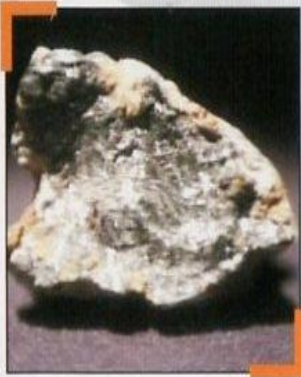
Asangni (without mind) and **sangni** (with mind) **panchindriya** have nine and ten *prana* respectively. Death of a living being is nothing but separation of these *prana* from the soul (with body).



sangni panchindriya jīva

44. *ēvaṃ aṇorapārē, saṅsārē sāyarammi bhīmammi;
pattō aṇantakhutto, jīvēhiṃ apatta dhammēhiṃ.*

All the living beings devoid of religion have had infinite deaths since beginningless time and are thus drowned in this horrific ocean of mundane world.



45. *taha caurāsīlakkhā, saṅkhā jōṇīṇa hōi jīvāṇaṃ;
puḍdhavāiṇaṃ caṇḥaṃ, patteyaṃ satta sattēva.*

The types of yonis i.e. birth-nuclei of all the living beings together is 84 lacs. **Pruthvikaya**, **apkaya**, **teukaya** and **vaukaya** each have 7 lac types of birth nuclei.



46. *dasa pattēyataruṇaṃ, caudasalakkhā havanti iyarēsu;
vigalindiēsu dō dō, caurō pañcinditiriyāṇaṃ.*

Pratyeka vanaspatikaya and **sadharana vanaspatikaya jiva** have 10 lacs and 14 lac birth-nuclei respectively. Each **vikalendriya jiva** has two lac types of birth nuclei whereas **tiryancha panchindriya** have four lac types of birth-nuclei.

47. *cauro caurō nārāya, surēsu maṇuāṇa caudasa havanti;
sampiṇḍiyā ya savvē, culasīlakkhā u jōṇīṇaṃ.*

Naraka and **Deva** each have 4 lac types of birth-nuclei and **human beings** have 14 lac types of birth-nuclei. Thus in all there are 84 lac types of birth-nuclei as mentioned before.

48. *siddhāṇaṃ natthi dēhō, na āukammaṃ na pāṇa jōṇīō;
sāiaṇantā tēsīṃ, thiī jīṇindāgamē bhaṇiā.*

According to the Jain scriptures, **siddhas** possess no body. They have no lifespan, *karma*, *prana* or birth-nuclei and retain a state which lasts for **sadi-ananta kaal** i.e. a state which has a beginning but no end.



49. *kālē aṇāinihaṇē, jōṇigahaṇammi bhīsaṇē ittha;
bhamiyā bhamihinti ciraṇ, jīvā jīnavayaṇamalahantā.*

He who has not gained the preaching of God has passed through the perilous cycle of life and death in such a mundane world, dense with birth-nuclei, since beginningless time and will have to pass through the same till endless time.

50. *tā sampai sampattē, maṇuattē dullahē vi sammattē;
sirisantisūri siṭṭhē, karēha bhō ujjamaṇdhammē.*

We have acquired the life of a human being and the right faith which is highly difficult to attain. Hence we should make enormous effort to practice religion as explained by **Shri Shantisuriji Maharaj** and the past **acharayas**.

51. *ēsō jīvaviyārō, saṅkhēvaruiṇa jāṇaṇā hēū;
saṅkhittō uddhariō, ruddāō suyasaṃuddāō.*

This *jivavichar* is extracted from the ocean-like Jain scriptures for those who want to learn about it in brief.