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General Editor
Dr. Sagarmal Jain

JAINA KARMOLOGY

ENGLISH TRANSLATION WITH NOTES ON
CHAPTER EIGHT OF TATTVĀRTHA-RĀJA-VĀRTIKA
OF
AKALANKA

Dr. N. L. Jain

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Pārsvanātha Vidyāpīṭha, Varanasi

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ENGLISH TRANSLATION WITH NOTES ON
CHAPTER EIGHT
OF
TATTVĀRTHA-RĀJA-VĀRTIKA OF
AKALANKA
[ROYAL SEMI-APHORISMIC EXPLANATORY ON REALS]
ON
TATTVĀRTHA-SŪTRA
[TREATISE ON REALS]
OF ĀCĀRYA UMĀSVĀMI

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Jaina Karmology

**(English Translation of Eighth Chapter of Tattvārtha-Rāja-vārtika
Explanatory on Tattvārthasūtra with Supplementary Notes)**

© Dr. N. L. Jain

Translator and Supplementary Commentator

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STANDARD TRANSLITERATION

अ	a	ए	e	क्	k	च्	c		
आ	ā	ऐ	ai	ख्	kh	छ्	ch		
इ	i	ओ	o	ग्	g	ज्	j		
ई	ī	औ	au	घ्	gh	झ्	jh		
उ	u	अं	ana	ङ्	ṅ	ञ्	ñ		
ऊ	ū	क्ष	kṣ	त्र	tr	ज्ञ	jn		
ट	ṭ	त्	t	प्	p	य्	y	ऋ	ṛ
ठ	ṭh	थ्	th	फ्	ph	र	r	लृ	lṛ
ड	ḍ	द	d	ब्	b	ल्	l	स्	s
ढ	ḍh	ध्	dh	भ्	bh	व्	v	श्	ṣ
ण	ṇ	न्	n	म्	m	ह	h	ष्	ṣ

Publisher's Note

Jaina Karmology is the English Translation of the 8th Chapter of *Tattvārtha-Rāja-Vārtika*, an exhaustive commentary by Bhaṭṭa Akalaṅka on the first Sanskrit aphorismic sacred text *Tattvārtha-Sūtra* of Umāsvāti (-mi). This very chapter deals with the *karma* theory, one of the most important theories of Jaina philosophy. It gives an account of the soul or the amalgamation of the Karmic matter with the imperfect soul. Its English Translation was long awaited. Dr. N.L. Jain, the translator, has not only rendered the text into English but has presented its critical evaluation on the basis of other commentaries available on *Tattvārtha-sūtrā*.

We are very thankful to Shri Navin Bhai Shah, Managing Trustee of Navadarshan Society of Self Development, Ahmedabad, for entrusting this work to us for publication as a joint publisher.

We are very thankful to Dr. N.L. Jain who produced such a nice work. A couple of years back we had published his book *Scientific Contents in Prākṛta Canons* which has been well received by the serious scholars of science as well as Jainology. We hope this work too will be welcomed by the Jaina scholars and Researchers.

We are very thankful to Dr. Sagarmal Jain, Director Emeritus and Dr. Shriprakash Pandey, Lecturer in Jainology for their commendable decision to publish this work and seeing it through the press.

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B.N. Jain
Secretary
Parshvanath Vidyapeeth,
Varanasi-5

Acknowledgements

It has been my desire for long to place before the wider world of scholars and general readers some important Jaina texts through English which could give a little deeper understanding of Jainistic concepts through logically amenable methodology. Nothing could be a better text than the explanatory of "*Tattvārtha Rājavārtika*" forming an exhaustive commentary on the first Sanskrta aphorismic sacred text called '*Tattvārtha Sūtra*' (Aphorismic Treatise on Reals) of Ācārya Umāsvāti (-mi) of third century A.D. by the eighth century Akalanka, a shining star in the galaxy of Jaina scholars of not only his time but of all times. It was fortunate that the INSA approved my proposal to move in this direction in stages. I have worked sincerely on the first stage of this translation work of chapters 2 and 5 of the text dealing with physical and biological sciences in the field of Jainology by technique of question-answer-type with supposed to be very common terminology. I do not know how far I have been successful in my endeavour.

This volume forms the first part of the second stage of chapter 8 dealing with one of the most important theories of the Jainas- the "Karma theory". I have followed the same technique in its rendering into English as in the first stage. I have tried to be faithful to the text, still there might be slips of conceptual or linguistic nature due to my ignorance in the complexity of topics dealt with. I hope for suggestions for correcting or improving this stage from the wider readership.

I take this opportunity to acknowledge my grateful thanks for the following institutions and persons who have been helpful to me in different ways and at different stages of this uphill task. I hope they will render similar guidance and cooperation in my future academic adventures too :

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- 2
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N.L. JAIN

Prologue

Navdarshan Society of Self-development (NDSSD) has been established with the object of searching and researching methodology of continuous education for the welfare and well-being of mankind. It is the system where the adult continues to expand his vision and horizon through exposure and experience in real life. This will be in the area of management, self-development, philosophy, psychology, social sciences, economics and religion etc. Thus, it is aimed at all-round development of the individual.

The NDSSD wishes to undertake research work on the subjects of Tranquillity, Equanimity, Karmology and the like. The trust is opening "Institute for Equanimity Research" to establish science of equanimity. The term equanimity involves all the concepts and processes leading towards stressfree mind and ideal behaviour. The word "Science" used here indicates that Equanimity is not only a philosophy but it is also a science applicable to life. It is a psychological science propagating a specific life style or way of peaceful living for the mankind. The life style will create a state governing day-to-day life in a very peaceful, comfortable and tranquil way. The practice of equanimity makes man capable of coping with socio-economic problems, personnel egoistic problems and mental disorder (like stress, worries, tension etc.). The equanimity creates a state of mind which is above and beyond life crisis. It creates permanent pleasure for all times to come and for all conditions in this world.

All Indian philosophies have pondered over the three problems :

- (1) Why suffering and intransquility etc. come into individual life ?
- (2) Are there any partial or complete remedial measures to alleviate the above ? What are the related theories and practices ?
- (3) What is the meaning of human welfare or liberation ?

In fact, all the philosophies aim at the state of well-being which is a state of perfect tranquility and joy. The philosophers point out that the cause of suffering etc. is the psychological hunger of mankind for external and social pleasure or satisfaction. The unsatisfied needs create misery. The remedial measures for this psychologically unsatisfied state is detachment and undisturbed state of mind or tranquility. The method

which creates and maintains tranquility is termed equanimity. Thus, tranquility is the objective and equanimity is the means. To achieve equanimous state of mind, different religions have developed special methods where reality, truth and scientific foundations need to be the foundation of intent and motive. The methodology applicable towards the goal of equanimous or tranquil state of mind involves the following four approaches:

(1) **Rational Approach** aims at changing fundamental psychology of mankind, i.e. way of thinking, feeling, belief system and perception. The thesis of Karmavada and Intellectualism are fruitful in this direction.

(2) **Realisation Approach** assumes that the tranquil state can be understood by self experience or realisation. Prayers or repetition of deity or incantations, meditation, equanimous practices and penitential retreat recitals etc. are the techniques to increase inner awareness. These realisation techniques generate knowledge and wisdom to remove ignorance and misconceptions. It makes one equanimous and, hence, earns tranquility.

(3) **Relaxation Approach** involves keeping the nervous system relaxed, calm and cool by subsiding mental disturbances. Yogic exercises, meditation, prayers and other methods as in (ii) above are of great help in this direction. These practices make the nervous system healthy to acquire tranquil state of mind and to increase inner energy. These practices also renew the physical self for moving towards spiritual development.

(4) **Readjustment Social System Approach** aims at maintaining the physical welfare and social well being. The psychologists and sociologists have advocated social and ethical code in this direction to be followed for better equanimous state.

Navdarshan Society intends to undertake research and publication (and propagation too) in these directions by (i) studying the ancient scriptures and defining and redefining the old terms and processes scientifically in modern terminology and (ii) developing the process to make change from disturbed state of mind into tranquil state of mind on scientific basis and to propagate it.

To acquire equanimous state, Jaina Karmology plays a dominant role. In fact, it precedes equanimity and leads to tranquility. It is a

psychological and spiritual science of self-introspection and self-intervention for making transformation towards tranquility. Karmology, in other words, should also be called the science of tranquility and perfection of lifestyle. This transformation is possible by preventive and curative measures involving equanimity practices. It studies the nature of polluting transactions and it functions in such a way that the destructive and dis-functional psychological processes of transactions get prevented and cured. In current terms, it has a physical way and a psychological way. It leads to improving physical life and spiritual life as well. It can have wider application in many areas of current life if it expressed in that way.

There are stated to be four main areas of worldly transaction related with physical needs or economics, ethics or religion or social needs, egostic needs and self-realisation needs. Karmology classifies these areas in eight forms like knowledge etc. These transactions lead to egostic trends and unsatisfaction in normal life. The deluding karma illustrates them very well and Mahaprajna has stated that this forms the basis of current development in psychology.

These transaction may be spread over all areas of personal, social and industrial nature. They may be good or bad. However, Karmology encourages moving towards good transactions involving satisfaction and tranquil state of mind. I have tried to develop equivalent terminology in current terms to illustrate Karmology to a modern man. I had strong intention that a comprehensive book of Karmology should be produced incorporating new terms and current explanations.

The society is making an endeavour to pursue the above objectives. In pursuance of this, we are organising seminars, lectures, conferences and publication of appropriate literature. One such conference was organised in 93-94 on the topic "Application of Anekāntavāda" at Ahmedabad where about 100 scholars from different parts of country participated. The proceedings of the conference are now under print. We have also published an excellent book of Dr. Pritam Singhavi "Praxis of Equanimity: A Synthetic View (Samatvayoga : Eka Samanvaya Drishti)" in Hindi which has been well received. Another workshop on "Applications of Karmavada" is also under active consideration.

I happened to meet Dr. N. L. Jain during the first conference and later on many occasions. Looking to his interest in Karmavada, I expressed my intention to bring out a comprehensive book on the subject. While agreeing, he suggested translation of the eighth chapter of Akalanka's commentary - Rājāvartika on Tattvārtha Sūtra which deals with Jaina Karmology. He also indicated that the translation will have supplementary notes too covering not only the salient points of other commentaries but the current views also on related topics of Karmology. I nodded his suggestion as I had also been working on applications of Karmavada for stress management and tranquillity process presenting it's principles in terms of current psychological and social concepts. Dr. Jain did appreciate them and he has included my views in his supplementary notes wherever desired.

The formulation of this book as a whole is unique bringing together the old and the new on comparatively realistic approach in lucid style. It has also a historical value with respect to the development of psychological and behavioral science. It is hoped that this book will have wider readership and popularity in east as well as in the west. I am confident that the readers will learn about this theory and its application and move towards equanimity practices and tranquil state of mind for better performance and increased inner energy in their life. The Navdarshan Society is pleased to publish this book in association with the noted Jainological research institute- Parshvanath Vidyapeeth, Varanasi, which has more than one hundred high level academic publications to its credit.

In the end, I would like to thank Dr. N. L. Jain and other persons who have helped and guided me in undertaking this second academic adventure of the society. I would like to continue this activity in future also to promote better spritual life.

Navin Shah
Managing Trustee
NDSSD, Ahmedabad

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INTRODUCTION

Historically, culturally, philosophico-literarily, archeologically and commercially, the Jainas form a very important community in India despite its non-significant percentage (1.0%) in her population. They belong to a complete system of life style. They have their (i) torch-bearers (ii) sacred literature and (iii) worship-centers, now spread over all parts of the world. They follow the proto-historic religion of the East under strivers or ascetic tradition. Their primary literature is in a form of Prākṛta language consisting of mixture of 18 major languages and 700 dialects spoken by the general public of the times. But when Sanskrit came into prominence, they had their sacred literature written in this language too. A tradition of composing sacred texts in aphorismic form (aphorisms are short and concise technical sentences with deeper meaning which, generally, are not clear without a good explanatory) had developed in Indian philosophical systems during the period between early pre-Christian to early post-Christian centuries. This is evidenced by the aphorismic texts of Sankhya, Yoga, Nyaya, Vedanta and Vaiśeṣika systems composed during the above period. The Jainas also did follow the pattern. Their 'Tattvārtha Sūtra' (Aphorismic Treatise on Reals) supposed to be composed in northern India by Umāsvāmi (-ti) is the first and most important sacred text in aphorismic Sanskrit respected not only by all the sections of the Jainas but also by the scholars of different systems for its authenticated and systematic presentation of Jaina tenets. It seems this Jainian text is the culmination of the period of aphorismic sacred texts.

The text contains the essence of Jaina religion and philosophy in a systematic way through all of its important aspects- physical as well as spiritual- not so compositely detailed earlier. However, it aims primarily at dealing with seven spiritual reals leading the worldly living to attainment of ultimate happiness or salvation. That is why, it is also called as 'Mokṣa Śāstra' (Treatise on Salvation). The 'Tattvārtha-adhigama' (Treatise on Reals) is another name for this text. Many English translators have expressed these titles in different way but the title of 'Aphorismic Treatise on Reals' is preferred here as it gives an idea about the literary nature and contents of the whole text. It

has the same place among the Jainas as the Gita for Hindus, Qoran for Muslims, Bible for Christians, Guru Grantha Sahib for Sikhs and Avesta for Parsees. It is more popular among the D-section of the Jainas as indicated by the comparatively large number of Digambara commentaries in the ratio of roughly 3:1. Its reading and recital has been prescribed to be spiritually upgrading and physically purifying.

Currently, this text is found in two versions : the D-version (Digambara, Skyclad) and the S-version (Svetambara, White-clad). Basically, it seems to be a pre-schismic text. That is why, many scholars have tried to trace the origins of these versions with specific perspective, but lack of historical records and plurality of contradictory contents and evidences have not clarified the point. However, it is surmised that these versions would have originated within about 100-200 years of its composition when the Jainas are said to have clearly developed into two sections (S and D). Dr. Sagarmal seems to be reasonable to suggest that the Digambara Pujyapada did not modify the original version to suit sky-cladist concepts. It must be Yapaniyas who might have done it and he had adopted it. This view contradicts an earlier view. Nevertheless, each version has been very popular among the saints, scholars and votaries. This can be judged by the fact that many short and long commentaries and explanatories on (and translations of) each version have been appearing from time to time - first in Sanskr̥ta and then in regional languages and now in German and English too. It is also pleasing to note that while the noted Svetambara saint Yasovijay Gan̥i wrote a commentary on D-version, the Digambara Pt. Khubchand Shastri translated the S-version with autocommentary in Hindi. This is another proof for its popularity in both the sections. It is also a high credit for the text that International Sacred Literature Trust (ISLT), London, has published its international English translation (entitled 'That Which Is', Tr. N. M. Tatia et al.) in 1994 implying its worldwide importance among the basic religious literatures of the world.

Period of Composition

Despite varied opinions, it is safe to presume that the text has been composed sometimes after 683 years of Mahāvira's salvation. Due to some discrepancies found in many historic traditions of the Jainas, the concensus is now being built up for modifying the earlier

accepted date of his salvation from 527 B.C. to 468 B.C. (i.e. 60 years later than assumed). Accordingly, the earliest date of the composition of this text will be sometimes after (683-468) 215 A.D. (i.e. in the third century A.D. in contrast to previously accepted 156 A.D.). Recently, Dhaky and Jain have suggested that the most probable date of the author of this text should be lying between early to late third century A.D. This date is in contrast with many earlier scholars advocating for the second century A.D. But it seems reasonably acceptable on many scores. The variable textual or tabletal lineages create an impression of their being hearsays and not of very reliable character catalysing for their critical examination to serve as reliable evidence.

This has been the period when most of the aphoristic texts of other systems had already been composed. This fact must have encouraged the scholarly Jaina seers like Umāsvāti to compose a Jaina text on similar lines. Secondly, this has been also the period when the ethical and philosophical concepts of the Jainas were under experimental and scrutinisation stage. There were differing and varied alternative opinions and most of the concepts were in colloidal state requiring logical crystallisation. The scholars point out that every thought and concept passes through a historical process of its development. Besides, this was also a period when the Nirgrantha (knot-less) church (this was the earlier name of Jaina Church) was undivided though schismic nucleation might have taken place much earlier. The author Umāsvāti must be given credit to have been born during such a critical period of Jaina Church to crystallise and systematise the Jaina pathways and establish scholarly excellence in tune with the times of the middle of the third century A.D.

The Aphorist Author

The spiritualist Jainas of pre- and early post-Christian era were mostly anonymous about their compositions. They adopted this tradition on many counts such as (i) extreme faith in the Jinās and their omniscience (ii) virtually tri-timal validity of their sermons of Jaina faith and (iii) compiler or faithful follower concept about their compositions for their credibility. That is why, there have always been discussions about their authorship and composition period. This has been a general trend even upto tenth century. Of course, some

authors have a short mention of their parentage and/or teacher-taught lineage without any details. This historical disregard has been responsible to contribute to many debatable and as yet unresolved issues to evaluate Jinistic contribution in the literary and philosophical fields properly. The Tattvārtha Sūtra is no exception to this trend, specially its D-version. Moreover, the prominence of the above trend in the early compositions casts doubt about the period of Vācaka Umāsvāti. One has to convince how could his details be taken as exception in the matter ?

Despite this, many scholars have academically attempted about the issue of the authorship of this first Jaina Sanskṛta text. It is agreed that Ācārya Umāsvāti is the author of the text (of course, with different titles of identification). However, his personal identity is still under discussion by the scholars. The author is described with two titles- (i) Ḡṛddhacchā and (ii) Vācaka. The scholarly discussion on this point is based on the following grounds:

- (a) Different pontifical and elders' lineage records of varying periods.
- (b) Many inscriptional records of Śṛavanvelgola, Hansi, Humcha etc.
- (c) The mention of author in literary commentaries by the commentators like Vidyananda, Siddhasena, Haribhadra, Vadiraja and in other texts of different authors like Virasena.
- (d) Contents and conceptual development.

The pontifical and teacher-taught lineages are different in the two Jaina traditions. There is not only difference in lineage of 683-year period of Mahavira's post-salvation but the lineages of post-683 year are still more complex. Though some of these lineages contain the name of Umāsvāti, but they can not form the sole basis for any definite conclusion either about the author or his period. A range of period, however, could be guessed about him. The early lineages of S-version do not have the name of Umāsvāti. However, their lineages of 12th century onwards do have his name approximating Vācaka's period as 660 A.D.

All the inscriptions quoted by the Digambaras, generally, belong to a very late period (11-13th century A.D.). They indicate that Ḡṛddhacchā Umāsvāmi (-ti) was the author of the text but nothing about his biography or period. The period of inscriptions is the period when things got settled with respect to versional traditions and perspective. They cannot be very much relied upon the authorship

issue. However, they may add a supporting factor alongwith other points.

There is mention of the aphoristic author neither in the D-version of the text nor in its first two important commentaries composed approximately between 450-780 A.D. However, some later scholars mention the author as Ḡṛaddhāpiccha modified afterwards as Umāsvāmi in inscriptions and Kannada commentary as above in 12-13th century. Since then, the D-version has G. Umāsvāti as the aphorist. The earliest commentary of Puḡyapada on this text fixes his latest date also to be somewhat 100-200 years prior to him (i.e. 250-350 A.D.).

The Digambaras do not accept Umāsvāti with the title of 'Vācaka' as the aphorist as the Svetambaras postulate on grounds of the panegyric in the autocommentary and other later commentaries of seventh and eighth centuries of their version. They feel the versional identity in these titles. They also express surprise about non-mention of the aphorist in early commentaries of the D-version. This leads to surmise that Digambara scholars might not have accepted him as a member of purely their lineage because of many of his aphorismic contents not tallying with the concepts of the current D-version. Dr.S.M.Jain has indicated that this type of non-difference about the lineages has been in many cases. However, he points out many contents not tallying even with the concepts of S-version in the text.

The scholars have mentioned that the following aphorismic concepts do not tally with the D-contentions:

- (i) Preferential three-fold path of salvation in place of traditional five-fold one in 1.1.
- (ii) The possibility of eleven afflictions in the omniscients (9.11).
- (iii) There is mention of twelve classes of heavenly celestials in 4.3 in place of the traditional 16 in 4.19.
- (iv) The separate mention of time as a reality in 5.39 (and 5.22) indicating its disputed character despite the postulate of six realities. (of course, this indicates the boldness of the author to move on to definiteness).
- (v) The definition of 'spotted saints' (Vakuaḡ) in 9.46 (TRV, P.636). connotes 'few clothism' also as one of the forms of 'sky-cladism' or 'knot-lessism'.
- (vi) The definition of 'possession' (Parigraha) in terms of attachmental volition rather than physical possessions in 7.17

indicates virtual non-acceptance of non-possession as the essential restraint-promoting means.

(vii) The mention of five causes of karmic influx and bondage as against two to six mentioned in many Digambara texts.

(viii) The scholars point out many more cases with reference to the statements in the autocomentary.

Some other scholars have indicated the following concepts not tallying with the S-contentions :

(i) The same point as in (i) above.

(ii) The concept of seven-fold spirituality-based reals in 1.4 in place of nine or eleven indicated in many canons.

(iii-v). The difference in the number of disquisition doors (8 in place of 9, 1.8), Laukantika celestials (8 in place of 9, 4.24) and causes of influx of physique-making karma of ford-builder-ness (16 in place of 20, 6.24).

(vi) The life-span of Laukantika celestials is not in tune with Bhagavati (6.5).

(vii) Discrepant descriptions about minor vows of householders in chapter VII and the number of ascetic model stages (Pratimas).

(viii) Mention of five completions in 8.12 in place of six by tradition.

(ix). The inclusion of 'nakedness' (Nagnya) in afflictions in 9.9 and 9.15.

(x). There is also difference between the statements about the maximum acquirement of vocable knowledge by the first two types of knotless ascetics in the canons and the autocomentary (9.48).

(xi). The description in autocomentaries of 2.17, 3.3, 3.9, 3.15, 4.26, 4.42 and 9.6 have also been shown to be canonically contradictory even by Siddhasena like 6.24, 9.17 and others.

In addition, many authors have referred to many more perceptual differences, shortening, lengthening or elimination of many aphorisms and their different meanings in S and D-version texts. This is a decisive factor for the better assessment of the authorship issue.

Thus, this aphorismic text seems to contain many concepts contradictory to the tenets of both the versions. On versional analysis, the comparatively lesser number of contradictions with D-version (8 against 12) leads to favour it more in this tradition. The clarification of Jain on many points going contrary to S-version are not very

reassuring as they prove the preferential opinion of the aphorist rather than the colloidal canonical descriptions. These canonical statements indicate the developing trend of concepts in different periods crystallised by the bold Umāsvāti. Academically, this developmental process may be analysable, but this trend has a point towards the total validity of canonical contents on the basis of Jinas' meanings and scripture-proficient wordings for the common man.

However, the above bothway conceptual contradictions lead to conclude that the aphorist was not adapted to either of the major sects prevailing today as has been contended by many scholars of mid-twentieth century. He could also not be 'Vācaka' - titled. The lineages of S-version hold to have him round about 660 A.D. One, therefore, can safely presume that only Umāsvāti or Umāsvāmi was the author of Tattvārtha Sūtra without any title. It is the titles which have created the problem of authorship to be discussed later. How could he, otherwise, make the above type of statements ? However, if he was neither of these two lineages, which lineage he belonged to ?

There are three possible contentions on the issue. Some Digambara scholars hold the view that he belonged to the Yāpaniya sect (a compromise sect in early Christian centuries) because the tabletted lineages of current sects do not contain his name upto quite a later date and also these are of questionable nature on many counts, However, this view does not seem to be correct as Dr. Jain suggests because of his different lineages involving different opinions regarding certain postulates. The aphorist, thus, seems to be a pre-Yapaniyan and pre-Digambara-Śvetambara lineage.

There has been an opinion based on variable later lineages among the Digambaras that the aphorist was not only a prominent member of Mūla-Saṅgha of Kundakunda lineage but he was his direct or indirect successor also. However, this also does not seem to be correct as he has not advocated idealism over realism so ferrociously when one looks deeper into the literature composed by both of them. There are many points of contrast which indicate independent intellectualism of this aphorist. He has given his own version on the major issues. This is the main reason for the popularity and the following he received by later seers. How a direct or indirrect disciple could improve concepts over his traditional colloidal teacher

sermonising for unquestionable right faith ? Some contrasting points may be noted here:

- (i) A clearcut upholding of 3-fold 3-gemal path for religiosity and salvation out of 3-5-fold paths mentioned by Kundakunda in his texts.
- (ii) Initiation of the concept of organs of valid cognition (pramāṇās) by equating knowledge with its organs.
- (iii) A clearcut upholding of seven reals on spiritual basis instead of nine (or more).
- (iv) He defines right faith as belief in the seven reals or six realities (of physical world) in contrast with Kundakunda's definition involving belief in (a) scriptures (b) the Attained alongwith (c) reals and realities which seems to be a development over the aphorist.
- (v) His order of seven spiritual reals stands better reasoning.
- (vi) The name and order of twelve reflections is different from Kundakunda.
- (vii) The aphorist showed indifference over the monistic concept of idealism versus realism.
- (viii). The aphorist kept mum over the concept of eleven model stages of the householders.
- (ix). He excluded holy death from the list of the twelve minor vows for the householders. His order and classification is also more logical.
- (x-xi). He does neither have any discussion on the concept of 14 spiritual stages (though he mentions some of them with reference to meditation) nor 14 investigational disquistitons.
- (xii). In contrast to many disquisition doors for aspectwise studies,he mentions only 6 or 8 (or 12 if four positings are also included) of them.

A third and presumably more reasonable opinion, thus, seems to emerge that the aphorist was a prominent figure living in a period prior to clearcut schismisation as pointed out earlier. He started an era of logical thinking which has been the basis for Jinistic conceptualisation. This translator concurs with this view and hopes the coming generation of the scholars will approve it.

Biography of the Aphorist - Umāsvāti/ Umāsvāmi

There is not much details available about the biography of this noted aphorist who followed the anonymistic trend of his own time. That is why, even a recent scholar raised a point whether the aphorist was a female. However, most scholars take him as a male and a scholarly saint. Two versions about his life-sketch are available and, therefore, there are two names of the aphorist as pointed out earlier. On this basis, some contended them as representing two persons. However, it is reasonable to presume that as Umāsvāti is a common factor in the two names, the aphorist must be a single person by this name attached with different titles after schismic mentality developed. It is due to this that his biography is also marked with confusing details.

• The D-version gives some inkling about his whole life without any details of his area of birth, parentage, lineage and literary compositions. In contrast, the S-version gives the later details without indication of his whole life sketch. If one assumes that the aphorist was a single person and a pre-schismic identity, his life-sketch could be reasonably compiled by inclusion of all the available details in both the versions. This will lead us to the following biography of the aphorist, though it may not be to the liking of many earlier or modern scholars advocating either the separate identity or lineage of the aphorist.

The aphorist was born in a noted Brahmin family during a period sometimes 683 years after the salvation of Mahavira (It is now 468 B.C. hence 683-468=215 A.D.). His parents were vātsi 'Umā' (mother) and 'Svāti' (father) leading to his name as Umāsvāti. (This may be a southern tradition which indicates his Digambara origin ?) However, the autocommentary panegyric mentions him to be born in the city of 'Nyagrodhika' (whose identification seems to be difficult). However, recently, Dr. Jain has identified this place with Nagod in Satna district of Madhya Pradesh in the vicinity of which origination of shortlived 'Uccanāgara' (Ucehara city) lineage could be traced at least scholarly. The Digambaras take him to belong to the Nandi order. He received education under a Brahmin teacher named 'Mūla'. What led to his Jinistic initiation, is not known but it is said that he got initiated at the age of 19 by the striver tradition saint Ghosānandi. He became proficient in (i) pre-canonical tradition and scriptures (ii) Sanskr̥ta language and grammar and (iii) the prevalent major non-Jaina philosophical systems. His scholarship is qualified with the terms 'pre-canon proficient' and 'scripture-proficient' These titles indicate only his deep scholarship rather than their literal meanings as the pre-

canons were lost to memory and canonical scriptures were traditionally oral by his time. He became pontif of his lineage at the age of 44 and continued this position creditably until his death at the age of 84 as per J.L. Jaini. Thus, the reasonable period of the aphorist is 215-299 A.D. reasonably a third century aphorist. He had an able disciple named Balāka-piccha and grand - disciple named as Guṛanandi.

He composed the 'Tattvārtha-Sūtra' at Kusumpur (current Patna, Bihar) or Ūrjayanta (Girnar, Gujrat - in those times in southern side) at the request of a righteous votary for the benefit of human kind. This he might have done at a mature age of roughly 50 Years, i.e. in later half of the third century A.D. (The composition of autocommentary and at least 'Praśama-rati-prakaraṇa' is also ascribed to him under debate from one side). It is pleasing to learn that there is at least one author from the north (?) on whom Digambaras stake their claim as most of the early Digambara seers and authors belong to the south. He also seems to belong to the South rather than north. Ācārya Virasena mentions southern and northern postulates on many occasions indicating differences of opinion on many issues between the two. However, Tattvārtha Sūtra is a highly systematic text as above and prior to these contentions.

Looking from the current trends of biography, the above sketch seems to be quite incomplete as there are no details about his work and activities during such a long life-span. Nevertheless, we can have a respectful idea about the aphorist from what we have in different sources.

The Tattvārtha Sūtra (Aphorismic Treatise on Reals) : Text and Contents

The scholars have pointed out that the Tattvārtha Sūtra is the crowning achievement for systematically summarising the concepts and issues related to the Jaina philosophy, ethics, logic and mythology. It is a monumental work of Umāsvāti. It has developed and described the contents in a coordinated way and created a landmark in the history of Jaina Church by initiating many new and better-presented issues of contemporary importance like (i) the precise formulation of three-fold path of salvation (ii) seven-fold spiritual reals involving the five noble truths (iii) definition of living in volitional terms and consciousness (iv) Karma theory (v) six-fold realities of physical world (vi) concepts of standpoints and organs of valid cognitions (vii) disquisitional

methodology of objective studies (viii) primary and secondary aspectology of objective description (ix) canonical ethical codes for the laity and ascetics (x) cosmology and (xi) mythology. Not only this, he has reversed the canonical order of many triads like (i) Gem-triad, (ii) Activity-triad, (iii) Passional process-triad, (iv) Tetrad of bondage and (v) Pentad of senses. This reversal has not been discussed by the commentators. It could be presumed that the canonical period was the period of intellectualism and the period of devotionism was coming up in Umāsvāti period. Hence, he reversed their order, in most cases, to promote devotional path. This reversal may represent the historical development of thought process, scientificity or different (north and south) traditions. This point also support the boldness and independent thinking of Umāsvāti.

If we overlook the versional approaches, we can easily point out that the contents of this aphorismic text have not only been drawn from the existing sacred Jaina literature but they are also indicative of an intelligent attempt creditably followed by the majority of the latter Jaina seers. Umāsvāti has drawn his contental treatment not only from the Digambara texts like *Ṣaṭ-khandāgama*, *Kaṣāyapāhuda*, *Mūlācāra* and *Bhagavati-Ārādhana* etc. (Some scholars have doubted about the existence of these texts in the period of Umāsvāti, but it seems they need reconsideration of their views), but he has also drawn from the traditional primary and secondary canons under oral transmission before the second or third councils at Mathura and Balabhi. He has also drawn many of his aphorisms on the basis of the existent texts of other philosophical systems as pointed out by Panditji. However, on serious reading, it does not look sound that the contents are drawn heavily on the basis of Kundakunda compositions as there are many basic points where both differ heavily as shown under the section 'the Aphorist Author' earlier.

This text contains 357 aphorisms in D-version and 344 in the S-version spread over ten chapters as shown below with summarised contents :

Chapter	NO. Of Aphorism		Major contents
	D-version	S-version	
1.	33	35	Right faith and knowledge, methods of objective studies and acquiring knowledge,

			standpoints, organs of valid cognitions.
2.	53	52	Living in general, Biology, classification, transmigration, anatomy, birth, bodies, physiology, physics, sexes, death.
3.	39	18	Hellish, human and animal world, geography, geology, mythology.
4.	42	53	Celestial world, astrology, mythology.
5.	42	44	World of non-living, physics, chemistry, biology.
6.	27	26	Ethics, influx of karmas, psychology, mind-matter effect.
7.	39	34	Auspicious karmic influx, conduct of laity, right conduct.
8.	26	26	Theory of Karma and karmic bondage (psychology and ethics).
9.	47	49	Karmic stoppage and shredding, asceticism, meditation, ethics.
10.	9	7	Liberation.

The numerical difference in the aphorisms of the two versions is due to the fact that there are many additions, deletions and conjunctions in different places. Besides, there are many aphorisms which have different forms of renderings in part. P. C. Shastri has referred 59 such noticeable variations in the two versions representing about 17 % of the total aphorisms.

The question of original version of the text has been discussed by many scholars opining in their schismic favour. If it is agreed that the text was composed sufficiently prior to schismic origin, none of the two current versions should be taken as original as they seem to be heavily tinged with versional preferences. That is why, there is difference upto 17% as above in the two versions. It seems the original

text must have been different from the currently available two versions. Each schism adapted to its own advantage to the maximum in their commentaries. The many anomalies found in the commentaries with respect to specific schismic points also support this point.

The Digambaras are said to be more conservative and traditional and, therefore, older in comparison to the progressive and liberal schisms. It is said that mythology and rituals precede religious systems. The inclusion of large amount of mythology in D-version indicates this to be more in tune with the original text.

Ācārya Umāsvāti seems to be the original author without any cognomen or title. Looking to the importance of the text, each schism later wanted to adapt him. Each adapted him with his own specific title, he became Gṛddhapiccha for Digambaras and Vācaka for Svetambaras in due course.

It is seen that the major contents involving the spiritual and physical sciences in this text cover the early stage of many branches of learning of current age. The contents have been summarised by many scholars in short and long form. They could be summarised in a condensed form representing the basic themes, such as:

- (i) Philosophy, physical sciences and metaphysics: chapters 1, 2, 5, 8
- (ii) Mythology and cosmology : chapters 3, 4
- (iii) Ethics for laity and monks : chapters 6, 7, 9, 10

J.L. Jaini has analysed the chapterwise contents in terms of groups of aphorism indicating the scopes of the subjects in modern terminology in his english translation of this text. This is the most elaborate summarisation and the reader is referred to his book.

Commentaries on Tattvārtha-Sūtra

As pointed out earlier, the popularity of this text could be judged from the large number of commentaries covering a period beginning from fifth century A.D. to to-date. They are in different languages including even German and English. The JSK mentions 14 D + 3 S commentaries (Tīkās) and explanatories (Vārtikas) upto 16th century A.D. A large number has appeared since then in different languages like Hindi, Gujrati etc. along with many translations of the original text. The commentaries in Sanskr̥ta are the most important of them. They give us an idea of logical, philosophical or conceptual development in their respective periods. They, thus,

have literary as well as historical value. However, it is most surprising that almost all the early D-commentaries originate from the south and S-commentaries from the north (This point seems to favour the two versions by two different authors. However, 83% similarity overrules this point). The main available commentaries (and translations) are mentioned below with their approximate period-range collected from various sources along with infomations about the recent research trends and revival of the composition of aphorismic texts.

S.N	Commentaries	Author	Area	Period-range, A.D.
(a) Digambara				
1.	Basic Text	Umāsvāti	North/South	215-299/ 156-240
2.	Sarvārtha-siddhi	Pūjyapāda	Karnataka	450-530
3.	Tattvārtha Rājvārtika	✓ Akalanka	South	720-780
4.	Tattvārtha Ślokavārtika	Vidyānanda	Karnataka	775-840
5.	Tattvārtha Vṛtti	Abhayanandi		11th Cen.
6.	Tattvārtha Sūtra-Vṛtti (Kannada)	Balchand Muni	Karnataka	13th Cen.
7.	Tattvārtha-sukh- abodhini	Bhaskarnandi	Karnataka	1300-1400
8.	Tattvārtha Vṛtti	Śrutasagar Suri	Gujrat	1442-1528
9.	Commentary (D-version)	Yaśovijaya Gaṇi	Gujrat	1638-1688
(b) Svetambara				
10.	Tattvārtha -adhigama Bhāṣya	Vācaka Umā svāti	North	As in 1 above (assumed to be later)
11.	Tattvārtha Bhāṣya Vṛtti	Siddhasena	Gujrat/Rajasthan	675-750
12.	Tattvārtha Bhāṣya Vṛtti	Haribhadra	Rajasthan/Gujrat	700-770
(c) English Commentaries and Translations				
13.	English Translation,	J.L. Jaini	North	1920

	Main Text (D)			
14.	English Translation, Main Text (D)	C.R. Jain	North	1930
15.	Reality (Eng.Tr.of a-2 above)	S.A. Jain	south	1960
16.	English Translation, S- version	K.K. Dixit	Gujrat	1970-74
17.	That Which is	N.M. Tatia et al.	Rajasthan	1994
18.	German Translation,basic text	H. Jacobi	Germany	Later half of 19th century

(d) Translations/Commentaries in other languages.

19. Hindi translations by P.C. Shastri, K.C. Shastri, Acarya Jnansagarji, Kanaknandiji etc.
20. Gujrati translation by Pt. Sukhlalji (Hindi translation also).
21. Many other translations in different Indian languages. (It is not possible to list all of them).

(e) Researches on the Basic Text.

22. The text has also attracted the attention of current research scholars and as many as ten theses have been submitted on various aspects of the text along with comparative studies on its commentaries.

(f) Revival of Aphorismic Texts.

23. The aphorismic tradition of sacred texts has now been revived by Ganadhipati Tulsiji through his twentieth century composition of a ten chaptered aphorismic book 'Jaina Siddhant Dipika' translated into English entitled as 'Illustrator of Jaina Tenets' containing basic Jaina concepts with modernising trend and eliminating much of the ancient mythology.

It is observed that the D-explanatories/commentaries are mostly based on S.S. of Pujyapada while S-commentaries are based on the so-called autocommentary. The D-commentaries have three forms - (i) prose (ii) semi-aphorismic prose and (iii) verse which are represented by Nos. (i) 2, 5-9 (ii) 3 and 4 respectively. In fact, No. 3 and 4 have also autocommentaries on the semi-aphorisms and verses. In contrast, the S-commentaries are in prose form only. This translator concurs with Panditji that the D-commentaries no. 3 and 4 are highly philosophical

and advanced in comparison to the S-commentaries. In contrast to the opinions of some scholars, it can be easily pointed out that if there appears simplicity in elaboration and style in the S-autocommentary, it is also there in SS in many cases. Of course, it must be admitted that while the Vācaka was a cononist, Pūjyapāda was grammarian and logician also as is reflected in his SS. This point cannot, therefore, be a sufficient ground to prove the earlier or later period of the two, Secondly, if non-composition of commentaries for longer periods (i.e. about 700 years in case of Kundakunda texts) could be a logic for dating an author, the Vācaka will also appear to be in the same category (Siddhasena commentary being about 400 years later) and his date could also be about 6th century i.e. about 100 years earlier than Siddhasena. This leads to an approximate contemporariness of Pūjyapāda and Vācaka - one in south and other in north, per chance without normal chances of mutual personal communication. This seems to be an anomalous point for the debating scholars. Pt. P.C. Shastri and recently S.M. Jain (and many others) have dealt with this issue which requires more exhaustive studies to yield plausible conclusion.

One of the vexed problems associated with the so-called autocommentary of Vācaka Umāsvāti is whether he is only a commentator or author-cum-commentator of the text. The following points indicate that he could be only commentator-cum-remodeller of the original text under the title 'Vācaka':

1. Generally, no panegerics are found in ancient texts upto the period of roughly seventh-eighth century (These seem to have started from the days of scholastic schismisation).
2. Vācaka has mentioned that he is composing "Tattvārthādhigama" as an explanatory of "Tattvārtha" rather than "Tattvārtha Sūtra" as is indicated by the last words of the chapters. Similar practice is also followed by Devanandi Pūjyapāda. The terms "Tattvārtha" and "Tattvārthādhigama" should not be equated to connote the same meaning as has been done by many scholars to support their contentions.
3. Some scholars opine that important texts have first commentaries 100-200 years after their compositions. That is why, Kundakunda's, period is slated for sixth to eighth century. On the basis of this criteria, the first commentary on Vācaka's commentary appears by about 750 A.D.. He should have, therefore, composed his

commentary not earlier than 600 A.D. as is clear from the Vācaka's lineages stated above.

4. It is observed in Digambara tradition of Jain Church that most of the later commentators have added or modified the basic texts (of Kundakunda, Battakera etc.) in their own times with respect to the number of verses and their referential meanings. Why this can not be assumed that Vācaka Umāsvāti could have followed this point in modifying the original text and commenting on it ?

5. The S-lineages indicate his approximate period as 660 A.D. or So - the period of practising schismisation. It is, thus, quite natural to explain the basic aphorisms according to the tradition and sometimes modify it. This is what has been done by Vācaka and also by many later Digambara Commentators on Kundkundā and Battakera literature etc.

6. Some scholars have presented similar logic or counter-logic applicable in both the versions of the text. This indicates that polarisation of schisms has led to many anomalous points in both the versions. These are logically unable to prove any proposition.

7. Traditionally, the Digambaras have very high place for this text and it is not only read in Paryūṣaṇ but it is also a part of regular recital like an incantation for improving religiosity. In contrast, the Svetambaras do not hold such a value for this text. It indicates that it has not been a text of ancient tradition there and, thus, has a later adaptation.

8. Dixit has pointed out that one of the criteria for assessing the composition is the fact of tracing the development of thoughts and concepts. Whatever the earlier scholars have said, the S-version has many more advanced points in this regard, i.e. numerical simultaneity of afflictions (20 in place of 19), bonding factors of the Karmic species of ford - builder (20 in place of 16), separate cognition status of memory etc. (in the place of synonymism of sensory knowledge), use of the term 'a-clothed' in place of nakedness in the list of 22 afflictions, elimination of much of mythology and the like. Of course, one can point some exceptions in both cases, but one should look into the basic issues. This point also places Tattvārthādhigama or Vācaka at a later date.

The commentaries of Akalanka and Vidyananda are at the crest of the D-commentaries on this aphorismic text peeping deeply into the

essence of the aphorisms and elaborating scholastically for the world of philosophers who have high appreciation for them. They were composed during their periods between 720-840 A.D. They are entitled as Vārtikas (semi-aphorismic or versified explanatories) in contrast to the other short or long prose-based commentaries. The term 'Vārtika' is defined by lexicographers as a type of Explanatory which elaborates (i) what is said (ii) what is left unsaid (iii) what is imperfectly, difficultly or dormantly said and (iv) supplies the omissions. Both these commentaries satisfy these criteria excellently to be called by this name. Of course, the Akalanka explanatory is in a semi-aphorismic (most of its semi-aphorisms are the important sentences of SS) prose form while Vidyānand's semi-aphorisms are in the versified form. Both have elucidatory autocommentary on them.

Royal Semi-aphorismic Explanatory of Akalanka : Rājvārtika

Out of the commentaries Nos. 2, 3 and 4, the Akalanka's commentary named 'Tattvārtha Vārtika' or popularly called as 'Tattvārtha Rāj-Vārtika' or simply 'Rajvārtika' (Royal Semi-aphorismic Explanatory on Reals) has an intermediate position. It is also called 'Tattvārtha-Vārtika-Vyākhyānāṅkāra' because of its elucidative autocommentary. It draws its base from No. 2 and gives base to No. 4. Just as the basic text 'Tattvārtha-Sūtra' was composed during the period of aphorismic sacred texts, 'Rājvārtika' was also composed during the period of Vārtika-type texts illustrated by (i) Nyāya-Vārtika (Udyotakara, 550-650), (ii) Pramāṇa Vārtika (Dharmakīrti, 7th century and (iii) Mīmāṃsā-Śloka -Vārtika (Kumarila, 750-800). Akalanka followed the Udyotkara tradition for his Vartikas (prose-form) which are simple as well as exhaustive. This commentary is a highly advanced text involving the complexity of language due to logical base, refutation of related concepts of alien philosophical systems, grammatical maturity and excellent show of keen observation power of natural phenomena in comparison to much simpler SS and TSB. This single text alone is sufficient to learn the Jaina concepts and thoughts. In fact, this royal commentary seems to be an original work for its treatment and methodology.

This Explanatory has some special points which occur quite repetitively under elaborations of many aphorisms. Of course, they are always at points wherever needed. These points may be mentioned here for the benefit of the general readers :

- (i) The explanatory contains an elucidative question-answer type treatment of the topics to make them easily graspable.
- (ii) The use of possessive or genitive case, possessive suffix or word conveying the possessiveness in the aphorismic structures has been elaborated by illustrating the relation to be observed under the states of difference and non-difference between the qualities and the qualified objects as in the case of staffed Devadatta and pithed tree etc.
- (iii) The usefulness or futility of addition compounds in the aphorisms supporting the canonical or original concepts.
- (iv) Mostly, it has been opined that the etymological or conventional meanings of any word usually do not carry the conceptual meanings properly. The example of 'gau' (cow, to go) is very common in this connection.
- (v) The use of polyviewistic approach in almost every case wherever different systems opine for absolutistic views. The substantive and modal approach is the specificity of this commentary. In fact, it was a period of establishment of Jaina logic through this multi-predicatal principle. This commentary, therefore, abounds in dealing with the various concepts of Cārvāka, Sāṅkhya, Nyāya, Vaiśeṣhika, Mimāṃsaka and Buddhist systems. This indicates not only the prominence of these systems in his period but also his authentic proficiency in all of them.
- (vi) The reader of this commentary will find that many complex concepts and discussions have been treated with illustrations from common physical world. The examples of earthen-pot, fibre-fabric, milk-curd, Devadatta and his staff, horns of ass and hare, hair-crest of the frog, sky-lotus, son of a barren lady, physician-medicine and the like are everywhere which make discussions very interesting and easily understandable. This practice indicates him not only to be a keen observer of nature (as stated) but also an excellent psychologist to bring his point to the readers beautifully.

Author of Rāj-vārtika (The Royal Semi-aphorismic Explanatory): Bhatta Akalanka (720-780 A.D)

It is proper here to learn about the biography of such an eminent explanator and author - Akalanka also entitled with Bhatta - a brave and bold scholar and debater. The literature reveals about twelve seers with this name during the period between eighth and sixteenth centuries. We are concerned here only with the first one. His biography is found in "Akalanka-Carita"(Biography of Akalanka), 'Rājāvali-Kathe' (Biographies of Royalties) and many other sources. Nyāyācārya has deeply worked on him. However, it is shrouded with contradictory references in them regarding his (i) birth and birthplace (ii) parentage (iii) teacher-taught lineage (iv) area of his activities and (v) his period. Despite this, his compositions have earned him a high prestige recorded by many later scholars in their compositions. He has been ascribed with about twelve titles suggesting his profound scholarship, debating capacity, winning over philosophical disputants and logic-based scientificity. However, two of his facets are important - (i) debater and (ii) commentator-cum-author. In addition, he has proved to be the founder and systematiser of Jaina logic and theory of polyviewism. He was so influential that the Jaina logic was designated as 'Akalankan Logic, Akalankan genesis of theory of organs of valid 'cognitions', and so on. He was not only a logician and polyviewist but he was also an intellectual with the mentality of examination-based acceptance of traditional spiritual and physical concepts. He faced many anomalies in Jaina terminology and ambiguous points in his times with reference to different philosophical systems which he resolved without appreciable canonical transgression. He followed Umāsvāti's tradition of independent thinking.

Despite ambiguity about his biography, one can make out some general statements in this regard as per the logistics of Nyāyācārya. There is a controversy over his period due to the meaning of the term 'the 700th year of Vikramarka-Śhaka' in the verse of Akalanka-Carita. If this means Vikrama era, it will mean his presence in 643 A.D. If this means the Śhaka era, it will mean his presence in 778 A.D. It is unfortunate that both the meanings of this term are found in different sources. Shastri (N.C.) opines that the discussion and evidence put forth by Nyāyācārya is strong enough to support the thesis of his period as 720-780 A.D. assuming the meaning of the above term with reference to the Śhaka era (i.e. A.D. +78 years).

He was born in a royal kṣatriya clan in the religeously dominated city of Kanci (Southern Kashi) area of current Tamilnadu in

about 720 A.D. He was locally educated in the first instance. He got associated with a Jaina saint whom he met with his parents. They asked him for a temporary 8-day oath of celibacy (which he took as a life-long one). It seems he must have been taught by this monk during his wanderings in the country. Akalanka must have realized the disappointing religious and philosophical state of the time and the anti-Jaina tirade must have pinched him to work for promotion and glory of the Jaina faith. In order, per chance, to fulfil this object, he did not marry reminding his father about the life-long vow of celibacy. He attended Buddhist monastery in Kanci in disguise to learn the Buddha philosophy which was prominent in refuting other philosophical systems on logical basis. His sharp intelligence made him a ferocious debater, commentator and author. There is a story about his flight from the monastery due to a correction in a text which his teacher could not explain properly. He wandered throughout the country after this episode and established himself in the world of philosophers.

It seems it is after these eventful Buddhist studies that he was Jinishically initiated and became the pontif of the regional group of monks of Sudhapur. During this period, he participated in many famous debates in Kanci (Tamilnadu), Kalinga (Orissa, in the court of the king Himshitala) and Andhra (in the court of the king Sahastunga) countries and defeated the Buddhists at every place and glorified the Jaina faith.

Besides debates, his memorable task has been his authentic compositions- his authorship of logical texts. He has two types of compositions- (i) original (4) and (ii) commentaries (2). There are two commentaries - one on Tattvārtha Su-tra named as Rāj-Vārtika (which is the subject of this work) and the other on Āpta-mimānsa (Critique of the Attained) of Samantabhadra known as Aṣṭa-Śati (Eight-Centad). He has four original treatises - (i) Nyaya Viniścaya (Ascertainment of Logic, 480 verses in 3 chapters) (ii) Siddhi-Viniścaya (Ascertainment of Validity, 12 chapters) (iii) Pramāna Sangraha (Anthology of Cognitions and (iv) Laghiyas-traya (A Short Triplet, 3 chapters, 78 verses) containing logistic treatment about organs of cognition, standpoints and positings. They have autocommentaries also, His contribution to the field of Jaina logic may be cited in terms of (1) improved and better definition of the organ of valid cognition over Umāsvāti and Siddhasena (2) strengthening the concept of two-fold knowability of objects- (a) logically-amenable and (b) logically-non-amenable postulated by earlier scholars (3) re-affirming the two-fold (sense-

based, deficient and efficient or non-sense-based) concept of perceptual cognition and modifying its definition in terms of 'immediate-cum-lucid' (viśada) (4) establishment of six -fold organs of valid cognition (Pramanas) by refuting other systems in this regard (5) applications of polyviewism to explain the resultant of organs of valid cognitions (6) the scientific concept of relative validity of organs of cognitions and (7) non-acceptance of the practice of casuistry, censure, wrangling and cavil etc. for a good scripture-based debates and many others.

The scholastic achievement of Akalanka springs forth from the texts of noted scholars like Dharmkirti (Buddhist) and his predecessors, Kumarilā (Mīmāṃsaka) and Udyotkara (Nyāya) who either preceded him or were his contemporary. He has depth in his descriptions and meanings along with satirical remarks for the opponents.

We do not find other details about his activities during his life time. Of course, his scholastic works and debates must have consumed most of his time besides his pontifical duties and observance of monkal practices. We do also not have any mention of his teacher-taught lineage. Nyāyāchārya does not seem to agree to the hearsay about his brother - Nikalanka. However, looking at the places of his debates, his area of activities was in the southern and Kalinga part of the country. He had a glorious death in 780 A.D. It must be noted that while Akalanka was promoting Jaina faith in the south, his contemporary Svetambara scholar Haribhadra was following his path in the north.

The Project : Chapterwise English Translation of Rājvārtika of Akalanka

In these days of (i) global communications (ii) promotion of harmony among the world of religions (iii) advancement of science and scientificity and (iv) thirst for knowledge, the Jaina faith requires universal propagation due to its self-experienced or observed and scientifically benevolent concepts attuned to the relativistic theory. However, the process has been hampered due to language problem. It is necessary to place the traditional or original general or scholarly literature before the world in the most popular language - English. Many western and eastern scholars have done creditable work in this direction. However, much more needs to be done. The promotion of faith in Jinistic spiritualism requires the scientific character of the

traditional descriptions about the physical world. It is this point which needs active attention. The presentation of Svetambara literature stands better in this regard by now. The Digambaras should also take up the cause to let the world know about their early scholarship in elucidating the physical world through their literature.

Though it is heartening to learn that a good number of Digambara basic texts of Prakṛta and Sanskṛta have been translated into English by the eminent people like J.L. Jaini, C.R. Jain, A.P. Jain, A.N. Upadhye, S.A. Jain, G.R. Jain and others beginning from the third decade and after in this century but this literature involves mostly the primary texts. The Digambara literature has a large volume of secondary texts in terms of short or long commentaries on these texts covering a period of middle ages beginning from the fifth century onwards. These texts not only present the philosophical and logical background for the Jaina concepts contained in the basic texts but they also represent the developmental stage about them in their respective periods. They are, thus, historically important too for evaluating the eastern scholarship properly. Only rare cases have come up in English.

The 'Tattvārtha Sūtra' has been the most popular basic text in this regard. It has many commentaries in Sanskṛta as already stated. It is fortunate to know that almost all important commentaries have been translated in Hindi. However, it is only the earliest Digambara commentary by Pūjyapāda which has been translated in English by S.A. Jain under the title 'Reality' (1960). In addition, G.R. Jaina has a modern commentary on its fifth chapter alone under the title of 'Cosmology, Old and New' (1942). However, the other advanced commentaries based on this remain unexplored in this regard. The Akalanka commentary 'Rajvārtika' is one of them though its Hindi translation (in fact, summary) appeared in 1953-57. It has manifold importance. It was, therefore, thought proper to translate it into English. However, the treatise is too large for full translation in one-go. Accordingly, it was considered to be taken up in stages. In view of my personal background, my interest got concentrated first on chapter 2 and 5 as they contained normally all the Jaina postulates of Biological and Physical sciences. Accordingly, I submitted a proposal to the authorities of INSA, Delhi for sponsorship and assistance as they have been encouraging such activities since 1961. It was fortunately accepted in 1993. However, the work involved not only translation but critical notes also on the basis of other commentaries and current trends. These

notes will serve to evaluate the status of our scientific knowledge during the Akalanka period of eighth century which is taken as a dark period in the history of eastern science.

After completing the first stage of translating chapter 2 and 5 of Rājvārtika under the INSA project, I am encouraged by Shri Navin Bhai Shah of Navdarshan Society for Self- development, Ahmedabad to undertake the second stage of translating the above text-this time chapter 8 (and some other chapters later) in the first instance containing basic tenets of Karma theory of Jaina system. The chapter 8 is most important as it deals with the Karmology in four-fold details. This theory is the basis for encouraging religiosity and hence better life. It is related not only with the present but it foretells the past and predicts about the future as the canons indicate.

Almost all Indian systems have Karma theory in this or that way. However, the Jaina theory excels over others as it does not only have qualitative details but it has quantitative details also in other texts. It represents the scientifically mechanistic law of cause and effect with a special character of mutation (dynamism) impressing upon the importance of personal efforts to make one's own destiny. As will be noted in supplementary notes of related aphorisms, it has a psychological aspect too, partially amenable to Weber - Freshner equation. Navin Shah has tried to apply this theory in improving management and reducing stress of urbanisation and industrialisation. It, thus, seems to be an all-perspective theory towards betterment of life not only externally but internally also.

The term 'Karma' means activity/actions by the living being - volitional, vocal or physical. The livingness means activity. If there is no activity, there is no life. Many actions are deluding, selfish or attachmental, while many are otherwise. The Karma theory promotes the Gita sermon for non-attached, non-deluding, non-selfish or desirelessness for the effects of actions for useful, happy and world-benefitting life. It promotes self-elevation alongwith public elevation morally and physically.

In general, the Karma theory aims at individual - based spiritual upliftment. It is just unfortunate that this spiritualism has taken us too far to become self-centered, egoistic and selfish. The individual of spiritualism became an isolated system. The isolationism has its good

and bad effects for the society. However, the scientists have come to our help to indicate that the individual is not an isolated system. It is interconnected and interrelated system with environment and other entities each effecting one another. Thus, the scope of Karma theory has gone very wide to include group Karmas, National or international Karmas. This has improved the utility of Karma theory for spreading universal brotherhood and increasing the overall happiness in the world. It has a pregnancy of making the world more peaceful and spiritually as well as physically progressive. The scriptural and scientific concepts about the Theory of Karma have been tabulated under the supplementary notes of 8.4 for comparative knowledge about the past and present of this concept.

There has always been a more intense feeling than S.A. Jain that it is extremely difficult to convey fully the spirit and charm of Sanskr̥ta into English and that many expositional peculiarities of Sanskr̥ta cannot be literally translated. In fact, it seems an uphill task to translate the highly compounded and very long sentences (covering many lines) involving a complex terminology. It is natural to realise that Sanskr̥ta language could be highly condensed in words to express lengthy meanings requiring many sentences in English for their elaboration. Despite this, I have tried to do justice in rendering the essence of the original contents as faithfully as possible in simpler English.

Methodology

The methodology adopted in this work has been worked out as below:

- (a) Procurement of important editions of (i) Hindi and English translations of basic text of Tattvārtha Sūtra and Tattvārthādhigama Bhāṣya (ii) original or Hindi/English translations of different commentaries on the text along with Rāj-Vārtika and (iii) other associated or related literature including research papers and journals.
- (b) A general study of the above literature in (a) was carried out to define the nature of English translation. Four special points emerged out of it:

(i) **Avoidance of grammatical references:** It is found that there has been no tradition of aphorismic/semi-aphorismic texts in English. No format of etymological or grammatical justification is found here. I have, therefore, purposely avoided many grammatical references and sections which do not cast any impression on the aphorismic and conceptual value of the text and which do not have much credit for the general reader. Nevertheless, those text contents have been included which cover case-endings (nominative, possessive, locative etc. which lead to clarification regarding the meaning of the aphorisms), compoundings and utility of aphorismic structures and the terms used therein.

(ii) **Terminology :** The earlier translations of Jaina literature, in general, showed a varying terminology by different authors. Many-a-times, a single English word (i.e. perception etc.) was being used for many specific terms to confuse a new reader. There has been a feeling that this has a strain on him when he studied more than one book. About twenty such terminologies of individual origin are available. It was decided to use a highly simple and common terminology developed (out of them) by a Board of Scholars - under Jain International , Ahmedabad (1995). A good number of terms have to be coined for their simplicity and non-traditional derivatives and words have been used - perhaps not to the liking of the traditional linguists. It is hoped that the readers will appreciate this endeavour.

(iii) **References :** This work involved a good amount of studies of books and journals. They have been used freely and repetitively in the translation and notes. It has been thought proper to avoid their referencing at each point to contain the volume of the text. However, they have been listed in the end in Appendix A. In the same way, a list of symbols and abbreviations is also given.

(iv) **Supplementary Notes :** The addition of supplementary notes at the end of the commentary of aphorisms, was thought to be an essential component of a twentieth century scholarly endeavour. They give not only the summary of contents of the respective aphorism commentary but additional points also found in other commentaries alongwith the current scientific opinions on the related subjects. In most cases, they also indicate different renderings of aphorisms in the S-version. Their importance has been mentioned earlier. The first part of these notes may seem somewhat superflous but it was felt necessary for onward

notes. These notes have been added with an unprejudiced mind and logic-amenable faith in the ancient wisdom. Many recent authors have been referred to in this connection and logistics have been impressed upon. Vidyananda's Explanatory forms a substantial part of these notes with or without direct reference. It is hoped that these notes will add to the charm of this work.

(c) Translation Technology : This translation work has been undertaken on the basis of the above points in mind alongwith the following additional salient features :

(i) It has been pointed out that this explanatory has autocommentary on its semi-aphorisms. In fact, it is the autocommentary which gives the real purport of the semi-aphorisms. It would have been a high repetition to give their import also. Hence, they have not been taken into consideration in this translation. This does not cause any disadvantage in any way.

(ii) The Hindi translator of this commentary gave only the gist of the contents in running Hindi. He did neither have the commentarial introduction nor question-answer-based treatment of the contents. The translation does not have even the general import of the original aphorisms. All these three features have been incorporated in this work.

(iii) Based on the points C-i and C-ii, the following 5-point serial has been followed during this commentarial translation:

1. Translation of introduction to the aphorism.
2. The basic aphorism of Umāsvāti (with its chapter and aphorism number) with dicritical marks.
3. The import of the aphorism.
4. The number-wise semi-aphorismic translation using question-answer technique wherever appropriately observed in the commentary.
5. Supplementary notes.

Besides the above 5-point translation, Introduction in the beginning and necessary Appendices at the end have also been given.

Details about Chapter Eight.

The Chapter Eight is important as it deals with the Karmology which is one of the backbones of Jinistic moral and spiritual (as well as physical) betterment in worldly life leading towards ultimate happiness. It will be opportune here to mention the details of its contents.

This chapter has 26 aphorisms in both the versions. However, the S-version has one addition and one deletion in aphorisms in contrast with the D-version as below:

Addition (in S-version)

1. Sa Bandhah 8.3 1.

Deletion (from D-version).

Atonyat Pāpam 8.26

This makes the total number of aphorisms as equal to 26 in both the versions.

2. Besides addition and deletion as above, there is 40.2% (11 out of 26 aphorisms) different renderings in 11 aphorisms of S-version in contrast with the D-version which has (a) shortening (2), (b) lengthening (1), (c) reversal (2), (d) use of different terms (4), (e) addition of term (1) and (f) gender change (1). Most of the renderings do not have any serious conceptual connotation except in aphorism 8.26. These rendering are shown below :

Different Renderings

(a) Shortening of two aphorisms

1. Matyādinām, 8.7

Mati-Śrutā-Vadhi-manah
paryaya-kevalānām, 8.6

2. Dānādinām 8.14

Dāna-lābha-bhogo-pabhoga-
viryānām, 8.13

(b) Lengthening

3. Sadvedya-Samyaktva-hāsyā-rati-
puruṣaveda-śubhāyurnāmagotrāni
puṇyam 8.25

Sadvedya-śubhāyur-nāma-
gotrāni puṇyam 8.25

(c) Reversal

4. Kaṣāya-nokaṣāya--ṣoḍaśa-nava--
8.10

--A-kaṣāya-kāṣāya--Nava-ṣoḍaśa
--- 8.9

5. Nāma-gotrāyor-vinśatih 8.17

vinśatir-nāma-gotrāyoh 8.16

(d) Use of different terms

6....Āyuṣka-nāma....8.5

...Āyur-nāma

8.4

7....Āyuṣkasya.....8.18

...Āyuṣah

8.17

8.... Vipākonubhaavah 8.22

... Vipākonubhavah

8.21

9....Avagādha-Sthitah...8.25

...Avagāha-sthitah.

8.24

(e) Addition of terms

(f) Gender change

11..... Śeṣān āmantarmuhurtam 8.21 Śeṣān āmaantarmuhurtŚeṣān ā
ma... 8.20

The D-version of 8.26 does not include (1) laughter, (2) attachment (3) male libido and (4) righteousness deluding as sacred species while it postulates sub-human life-span species also as a sacred one. Thus, there is a difference in the number of sacred and non-sacred karmic species. This point requires reasonable explanation.

The subject matter of this chapter is mainly Karma theory as stated. It has the following eight topics in order :

- | | | |
|-----|---|---------|
| (1) | Five causes of karmic bondage and definition of bondage | 8.1-2 |
| (2) | Types of bondage | 8.3 |
| (3) | Eight types of primary species and their sub-species | 8.4-5 |
| (4) | Names of sub-species of each primary species | 8.7-13 |
| (5) | Minimum and maximum duration of primary species (Duration bond) | 8.14-20 |
| (6) | Description of fruitional intensity bond and its effects | 8.21-23 |
| (7) | definition of (mass) point bondage | 8.24 |
| (8) | Sacred and non-sacred karmic sub-species | 8.25-26 |

The Karma theory maintains karmas as very fine particles called Karmons by Mardia and all our volitions, passions, emotions and physical actions are engulfed in the theory. They serve as latent causes, sometimes even stronger than the direct local causes. There are eight primary species of karma, 148-168 secondary species involving tertiary species too. They form the basis of our physical form, psychological makeup and personality. There are good karmas, there are bad karmas. Their details encourage good karmas. The theory does not define human behaviour but it imposes some restrictions so as to bind better karmas. A large number of karmic sub-species (of knowledge obscuring, conation obscuring, feeling producing, deluding and obstructive karmas) involve psychology of men and mind. This has not been directly dealt with in the Rajyārtika commentary.

Conclusion

The T.S. has about 17% aphorisms and 12% of contents of Akalanka's commentary on Karmaology besides about 50% contents on physical phenomena. They represent the traditionally authentic views on Karma theory supported by logic and polyviewism in the commentary. On consideration of our current knowledge of many branches of science, medicine and psychology, it seems that on the one hand, Karma theory has widened its scope from individual to groups, nation and even globe and there is increase in karmic destruction-cum-subsidence in this age on all fronts, on the other, it has been reduced to be one of the latent factors for guiding or improving life rather than the sole factor as was postulated in ancient days. This is also supported by the fact that many of the issues could now be better explained and solved on the basis of current scientific knowledge which were taken to be only karmic effects in earlier days. This current view relieves men from the load of the past and stress of the future and spares sufficient energy for better life. In view of all this, it now seems that with the advent of relativity theory and principle of indeterminacy, the traditional karma theory has gone more of historical concern. However, this theory, how-soever secondary now, will always have a good hold on human psychology to catalyse improving his moral life.

OM NAMAH SIDDHEBHYAH

[Bowings to the Liberated]

Royal Semisaphorismic Commentary on Reals (Rajvartika)

EIGHTH CHAPTER

The spirituality-based reality of Influx has been described in chapters VI and VII. We will now describe the reality of Bondage (Bandha) which follows Influx in order. The Bondage is the transformations of the living and the non-living. Despite its four-fold description in terms of positings of (i) nomenclature, (ii) representation, (iii) substantivity or (iv) modal states, it has prominently two varieties; (i) physical bondage and (ii) psychical bondage. We will skip over the various types of physical bondage of the type of that between lac and wood or binding the neck of the horses by the rope etc. , as it is not related with our topic here. We will, therefore, deal with the psychical bondage. This has two varieties: (i) Karmic bondage and (ii) Quasi-karmic bondage. The affectionate bonding like the relationship between the father, mother and son is quasi-karmic bondage. The second type of psychical bondage, i.e. karmic bondage is (i) beginning-less with respect to the un-interrupted series of karmic bondage like the seed-sprout-continuity and (ii) beginningful also because of its bondage due to different causes (in the current birth) as well.

We will defer the details about the bondage proper. The causes of psychical bondage will, first, be described which result in physical bondage. They will, otherwise, have to be dealt with after the details about the bondage proper.

There can not be karmic bondage without any causes, otherwise there will never be liberation of the living beings. It can never be accidental, liberation could also be that way. However, both the processes of bondage and liberation are never accidental as otherwise there will be no use of describing about the pathways for them. Hence, the causes of bondage must first be described before bondage is detailed. Secondly, the causes and effects are always successive. Hence also, the causes should be described before the effects (i.e. bondage).

Q. The causes should not be described here as they have already been detailed specifically in chapter VI and VII with reference to auspicious and inauspicious karmic influx leading to various effects and obligations in the livings systems.

A. The specific details about the causes of karmic influx (and bondage) lead to some general causes of bondage. They must be described (for the benefit of varied disciples).

The aphorism 8.1 mentions them as follows :

MITHYĀ - DARŚANĀVIRATI - PRAMĀ DA - KAṢĀYA - YOGĀH BANDHA - HETA VAH 8.1.

There are five general causes of karmic bondage; (i) Wrong-faith (ii) Non-abstinence (iii) Non-vigilance (iv) Passion and (v) Activity or Yoga. 8.1

Q. Where are these causes described ?

1.A. The wrong faith has been described under twenty five types of activities detailed in aphorism 6.5 in terms of perverse or wrong-faithful category. The twenty five activities are as below:

- (1) Activities for righteousness
- (2) Activities for wrongfulness or perversity
- (3) Movemental activities
- (4) Vow-violational/negligencial activities
- (5) Careful movemental activities
- (6) Angeral activities
- (7) Evil bodily activities
- (8) Weapon-using activities
- (9) Injury/vitality-destruction activities
- (10) Pain-causing activities
- (11) Infatuational activities
- (12) Touching activities
- (13) Sense-enjoyment activities
- (14) Excremental activities
- (15) Carelessly body-laying activities
- (16) Self-manual activities
- (17) Approval activities
- (18) Sin-proclaiming activities
- (19) Injunctional mis-representation
- (20) In-differencial activities
- (21) Indulgence
- (22) Possessional activities
- (23) Deceitful activities
- (24) Wrong-faithful activities

(25) Vowal non-renouncing activities

2. The non-abstinence is the opposite of abstinence (refraining from five sins). It has also been described through 6.5.
3. The non-vigilance, indifference or lethargy is included under the activities of injunctional mis-representation and indifferential observances. The non-vigilance represents dis-respect towards good activities or mis-direction of mind.
4. The passions have also been described there in 6.5 in terms of four passions of anger etc. alongwith their four individual varieties of infinite bonding, partial vow-preventing, total vow-preventing and gleaming types.
5. The activities of mental, vocal and bodily types have also been described under 6.1 earlier.
6. The wrong-faith or perversity has two varieties : (i) Natural and (ii) Derived or instructional.
7. The natural perversity is that which is manifested in the form of dis-belief in the true reals and realities without instructions from others due to the realisation of the karma of wrong faith.
8. The derived or instructional perversity has four varieties in terms of different viewpoints : (i) actionist (ii) non-actionist (iii) agnostics and (iv) reverentialist.
9. There are eighty-four actionists like Kaukila, Kāntheviddhi, Hari, Śmaśruman, Kāpila, Romaśa, Hārīta, Aśvamunda, Aśvalayana etc.
10. There are one hundred and eighty non-actionists like Maricikumāra, Ulūka, Kapila, Gārgya, Vyāghra, Bhūti, Vād-vaḷi, Māṭhara, Maudgalyāyana and others.ūā
11. There are sixty seven agnostics like Śakalya, Vaṣkala, Kuthumi, Sātyamugri, Cārāyaṇa, Kāṭha, Mādhyandini, Mauda, Pippalāda, Bādarāyaṇa, Svisthikṛta, Aitikāyana, Basu, Jaimini and others.
12. There are thirty two reverentialists like Vaśiṣṭha, Pārāśara, Jatukarṇa, Bālmiki, Roma-harsin i, Satya-datta, Vyāsa, Ilāputra, Upamanyu, Indradatta, Ayasthūla and others.

Thus, there are three hundred and sixty three perverse faiths (84 + 180 + 67 + 32) in the world.

Q. The Bādarāyaṇa, Basu, Jaiminī and others sermonise about the rituals as described in the Vedas. How they have been designated as agnostics ?

A. They are called agnostics as they hold killing of animals as an instrument of religiosity. The killing of animals is the cause of demerit. It can not cause religiosity.

13. Q. The Vedic Scripture is divine. It is valid as it does not have any possibility of defects due to human authorship. The killing of animals (for yajna etc.) postulated there - in is the cause of merit and religion .

A. This is not correct as it can not be proved that the Vedas are Scriptures. The scriptures deal with the well-being of all the living beings. The instructions involving violence can not be scriptural. They are like the sayings of cheats and dacoits.

14. Moreover, the Vedas seem to be inconsistent. They contain contradictory statements leading to their non-authenticity. For example. their statements like ' the constellation of Pu ṣya is the first, the constellation of Punarvasu is the first' are contradictory and, therefore, invalid. Similarly, they have two statements as below;

(i) 'The killing of animals (for Yajnas) serves fulfilling of all wishes'. The sacrificial rites are meant for the welfare and attainment of splendours for all. Hence, the killing of animals during Yajnas is not taken as killing or demeritted violence.

(ii) 'One should have Yajña through the animal-shapes formed from the powdered mesh of three-year old non-germinable seeds (A-ja).

The first statement encourages violence while the second statement encourages avoidance of violence. Thus, these types of contradictory instructions lead to their non-authenticity.

15. Thirdly, the Jaina scriptures of the Enlightend prohibit the killing of the animals. They proclaim abstinence from violence is the best way for the welfare of all. Thus, as the killing of animals is prohibited in the supreme scriptures, it can not be the cause of merit and religion.

16. Q. The instructions of the Enlightened are not proved or valid as they have been given by the human beings. They do not stand true logic.

A. This is not correct. The scriptures containing the instructions of the Enlightened are the ocean of knowledge-in-excellence. These scriptures contain the descriptions about the living and non-living and support for the processes of karmic bondage and liberation etc. on the basis of stand-points and organs of valid knowledge (Nayas and Pramanas) etc. which are the normal methods of acquiring true knowledge. Thus, the scripture of the Enlightened is the treasure or ocean of excellent knowledge like the ocean for gems etc. Thus, these scriptures are supreme.

17.Q. The knowledge-in-excellence are also observed in other cases of grammar, meteorology, astronomy and Vedic prosody etc. Thus, the above probans (reason) is in-conclusively fallacious. It, therefore, does not prove the treasural supremacy of the scriptures of the Enlightened.

A. This is not correct. All the knowledge-in-excellence is originated from the instructions of the Enlightened. They are their origins. It is corroborated from verse 1.30 of Dvā-triṅśikā which states that wherever there is a valid logic and knowledge-in-excellence, it is all due to you (the Enlightened Jinās). It is definite that they all have originated in the form of sentence-drops from the deep ocean of Pre-canons (Purvas).

18.Q. It is mere faith that the instructions of the Enlightened are the only origin of knowledges-in-excellence. It does not stand logical scrutiny.

A. This is not correct. There are numerous instructions like gems in the ocean. We see various instructions like gems in the ocean. We see various gems in villages, cities and markets, but the common man believes their origin in the seas because most of the types of gems are found there. Similarly, the Jina-instructions are taken as origin of knowledges-in-excellence as they are their treasure-houses.

19.Q. It is postulated if the Vedas, grammar etc. are taken as originated from Jina instructions, they should be authentic. Thus, the rituals etc. involving violence or killing of animals contained in them should also be taken as non-incurrent of demerits like the charity etc.

A. This is not correct. The Vedic instructions involving violence can not be taken as authentic. It is just like the fact that the ocean is also the origin of crystal-glass (quartz), oyster-shells and black salt etc. but they are not as useful as gems. Similarly, though the Vedas are originated from the ocean of Jina-instructions, they are neither useful nor authentic.

20. Moreover, if violence is taken as a merit-earning or religion-causing, the fishermen, bird-catchers and hog-killers etc. -all will be called religion-earning. Thus, the instructions regarding non-violence will turn illogical.

21. Q. It could be postulated that animal-killing is an act of demerit except in the case of sacrificial killing.

A. This is not correct. In both cases, killing is there and, therefore, there is equality in pain. Hence, its effect should also be similar (i.e. demerit earning). It may be presented in terms of a syllogism :

"The sacrificial animal killing causes bondage of demerit, as it leads to destruction of vitalities like the animal killing in any other place".

It may have an alternative reverse syllogism like:

"The animal killing done at any other place should be merit-earning because it is killing like the sacrificial killing."

22.Q. The Manusmrti says that the animals have been created for the sacrificial killing by the All-mighty Brahma himself. Thus, there is no sin in killing them for sacrificial rites.

A. This is not correct. This fact has to be proved logically.

23. Moreover, it is observed that any object meant for a particular purpose, can not be used otherwise. There is always a flaw there. It is seen that any medicine useful for cough-removal, if used in other disease, causes defect. Similarly, the animals meant for sacrificial killing should not be used for sale and purchases etc., otherwise there will be undesirable (sinful) effect.

24.Q. It is seen that when any poison is consecrated by an incantation or Mantra, it loses its killing capacity. Similarly, when animal killing is performed under the spell of incantation, it loses its demerit-earning capacity.

A. This is not correct as the case of sacrificial killing is directly contradictory. It is seen that the incantation-consecrated poison is observed to lose its killing capacity by itself or the water or human beings are stopped or quietened without use of neck-roping etc. by the force of incantational recitals. Similarly, if the sacrificial animals could be seen losing their vitalities by the force of incantational recitals, they would have led faith in them. However, it is seen that the

sacrificial killing of animals is also done with the help of neck-roping and other cruel methods. Thus, because of direct contrariness, the force of incantation is not acceptable in this case.

25. Moreover, it can also be said with proper conception that as a person binds demerit karmas due to inauspicious volitions caused by the crime of weapon-killing of animals, similarly the persons killing animals under incantational consecration also earn demerit karmas due to the above cause. Thus, the crime due to violence persists in both the cases.

26. The bondage of merit and demerit karmas take place on the basis of auspicious and inauspicious volitions respectively. It can not be possible to change this rule. If it could be so, even the non-accumulated karmas may also be bonded resulting in the loss of the process of bondage and liberation.

27. Moreover, one could ask about the agent of oblatory fire offerings etc. for the Vedic rituals like, " the heaven-desiring ones should perform "Agnihotra Yajna". Who could be the agent here- (i) the physical mass of materials or (ii) the spiritual human being. The physical lump can not be the agent as it is inanimate like the earthen pitcher etc. It does not have consciousness about the activities concerned with merit and demerit. If the human being is the agent, it could be asked whether he is permanent by nature or momentary. If he is momentary, he can not be the agent as he can not have capacity to remember the meanings of the incantations followed by ritual performance activities. If the human being has a permanent nature, he also can not be the agent as he always remains the same all the times. He can not perform any activity. Thus, there will be no agent for the performance of Vedic rites. Hence, there will not be any relationship between the fruits of these rituals and the rituals themselves in the absence of the agent.

Moreover, if the Upanisadic injunctions like 'whatever has happened or whatever will occur-is all due to monistic Brahma' are taken into account due to their authenticity, it will involve non-difference between the killer and the killed. If it is taken as the transformation of the power of consciousness of Brahma, it will involve loss of the visible world of pitcher and fabrics etc.. This is contrary to our direct experiences. There will also be possibility of non-difference between the true and fallacious valid cognitions (which depend upon the presence or non-presence of external objects.). If the Brahma (superman) is taken to be indeterminate or distinctionless, there will be

possibility of contrariety of proposition in terms of its determinate nature as distinctionless or otherwise. Thus, the Vedic injunctions based on lust for sensuality should not be taken as authentic.

Thus, the instructional wrong-faith or perversity may have many or numerable forms. There could be innumerable and even infinite forms when volitions and their intensities are taken into account. The natural perversity has also many varieties with respect to its owners like one-sensed, two-sensed, three-sensed, four-sensed, non-instinctive and instinctive five-sensed subhumans and humans like non-cultured (mlecchas), śabarās and pulindas (aboriginal tribals) etc.

28. Alternatively, the wrong faith or perversity has five varieties: (i) mono-viewing or absolutist (ii) reverse or illusory (iii) doubtful (iv) reverential and (v) agnostic. The absolutist perversity is defined as having an invariable opinion about an issue of predicate and predicated expressed in terms like; 'It is so only'. For example, the expressions, "(i) All this world is only the appearance of Brahma (Puruṣa)" (ii) It is eternal only, (iii) It is non-eternal only" represent the first variety.

The reverse perversity is defined as presumption of opposite views different from the correct views. The statements like (a) A man could be non-attached or non-possessed despite attachment or possessions, (b) The omniscient intakes morsel food, (c) The women attain salvation (from the world)-are examples of reverse perversity as they indicate wrong or canonically contradictory opinions.

The doubtful perversity is defined as holding ambiguity, indecision or double-meaning about an issue. The expressions like "whether right faith, right knowledge and right conduct are the pathway for salvation" represent this variety.

The reverential perversity is defined as showing equal respect to all the deities and canons (irrespective of intellect or conscience).

The agnostic perversity is defined as having no capacity for examining the pros or cons about any system or entity.

29. The non-abstinence has twelve varieties: incurring violence towards (i) earth-bodied (ii) water-bodied (iii) fire-bodied (iv) air-bodied (v) plant-bodied and (vi) mobile-bodied beings and non-restraint towards the objects of the senses of (i) touch (ii) taste (iii) smell (iv) sight (v) hearing and (vi) mind.

The passions have twenty-five varieties : (1-15) sixteen classes of passions (involving four varieties each of anger, pride, deceit and greed) and (17-25) nine quasi-passions of laughter etc. detailed earlier in chapter VI.

There are thirteen types of activities or Yoga : (1-4) four types of mental activities-true, false, true-cum-false and a-true-cum-a-false (5-8) four types of vocal activity as above and (9-13) five types of bodily activities.

The sixth spiritual stagers of non-vigilant restraint have general and mixed ejectable bodily activities too. Thus, there may be fifteen types of activities too.

30. The non-vigilance has many varieties. It may be disrespect or looseness in (a) eight types of restraints due to purity in volition, body, speech, modesty, quasi-passions, alms-begging, sleeping, seating and excretion and (b) ten types of religious form like supreme forgiveness, humility, straight-forwardness, non-greed, truth, austerity, restraint, renunciation, celibacy and non-possession. Thus, the non-vigilance may have many varieties with respect to these points.

31. The above five factors cause karmic bondage in a concurrent manner as well as individual way. This is because the completion of sentences has varied forms. In the first spiritual stage of wrong faith, the five factors of bondage are operative. The lingering-faithed, right-cum-wrong faithed and non-restrained right faithed ones have four bonding factors operative beginning from non-abstinence upto the activity. In the case of fifth stage of restraint-cum-non-restraint, there are three prominent operative causes for bonding-namely non-vigilance, passions and activity though they are associated secondarily with non-abstinence. The sixth stagers at non-vigilantly restrained stage have three operative causes-non-vigilance, passions and activity. There are only two operative causes for karmic bondage in case of seventh to tenth spiritual stages-passions and activities or Yoga. There is only one operative cause-activities or yoga in case of eleventh to thirteenth stages-the stages of (i) subsided and (ii) destroyed passions and (iii) dynamic omniscience. There is no cause for bonding in the fourteenth spiritual stage of static omniscience.

It must be kept in mind that every variety of perversity etc. serves as a cause of karmic bondage in the respective stages. However, not all varieties of perversity etc. could be simultaneously operative in

an individual soul as all the volitions of violence etc. are not observed in an individual soul simultaneously.

32.Q. There is no difference between the non-abstinence and non-vigilance. They are the same. Hence, their separate mention in the causes of bondage is not proper.

A. This is not correct. The abstained ones are also observed to have various types of non-vigilance. There are fifteen types of non-vigilance : (1-4) four types of idle tales (womenal, royal, robbery, cookery), (5-9) five types of sense-objects (already detailed in second chapter), (10-13) four passions of anger, pride, deceit and greed, (14) sleep and (15) affections. Non-vigilance with respect to these is found in the non-abstained beings (their separate count is, therefore, justified).

33.Q. There is no difference between the passions and non-abstinence as both are the volitional transformations of violence etc.

A. This is not correct. There is difference of cause and effect between the two. The passions are the causes while the non-abstinence from violence etc. are effects. Thus, both are different from each other.

Supplementary Notes

1. The first aphorism 8.1 deals with the following points :

(a) Definition of the five terms used in 8.1 as the five causes of karmic bondage with reference to earlier chapter 6 and 7. Each of them has been classified and subclassified such as wrong faith has two basic varieties. The instructional variety has another four types detailing into 363 types of wrong faith. An alternative classification of five-fold wrong faith has also been indicated in 8.1.28

The non-abstinence has 12 varieties in terms of non-restraint about six kinds of sense and six classes of living beings. The passions have 25 varieties involving 16 passions and 9 quasi-passions. The activities have 13-15 varieties. The non-vigilance or laxity has many varieties : 18 being mentioned. (Fifteen types of non-vigilance are also mentioned. In all, there will be 72 causes for karmic bondage.

(b) The killing of living beings for religious purpose can not be an act of merit as it is a sin and binds inauspicious karmas. It is prohibited in Jinistic canons which have been composed by those who have excellence-in-knowledge. The other canons are derived from them. However, they have many useless contents also which should be disregarded like the other materials alongwith gems in the sea. If

religious killing could be merit-earning, why not the other types of killings as by fishermen? Killing is always the cause of suffering. A logical support has been added to the point.

(c) It is pointed out that the above five causes may cause bonding individually or collectively in different spiritual stages.

(d) The non-abstinence is different from non-vigilance as the abstained persons are also found to have fifteen types of non-vigilance in terms of 4 idle tales, 4 passions, 5 sense objects, sleep and affection.

(e) The passions and non-abstinence are also different as the earlier are the causes of the latter.

2. Vācaka Umāsvāti points out that the wrong faith is the reverse of right faith. Its two varieties are given in different terms : (i) deliberate (derived) and (ii) non-deliberate or natural. The deliberate is due to faith in 363 perverse faiths. The non-deliberate is due to realisation of karma of wrongfulness.

3. It could be pointed out that natural wrong faith is prominently observed in those living beings which have dormant consciousness like worms and other deficient-sensed beings.

4. The non-vigilance has been defined with some additional points in terms of (i) memory-loss about good things and (ii) mis-directed activities besides (iii) disrespect towards good people and (iv) misdirection of mind.

5. Bhaskarandi also supports that there may be numerable, innumerable and infinite varieties of deliberate wrong faith due to dispositional and fruitional differences of the karmas. The natural wrong faith may also have many varieties depending upon the types of living beings. The wrong knowledge should also be taken as the associated cause of bondage as there is difference between faith and knowledge.

6. The mention of five causes for bonding refutes the absolutist opinion about bonding due to ignorance (Vedantin) or desires (Buddhas) only. It can not also be without cause and it can also not be removed without causes.

7. It is pointed out that the first four causes of bonding upto passions in 8.1 lead to durational and intensity bondages while the activity leads to mass pointal and species bondages. This is clear indication that wrong faith also leads to stronger bonds.

8. All these five causes of bondage have two varieties each-physical and psychological. The psychological causes lead to physical bondings of karmas. There is the relationship of cause and the caused between these two varieties.

9. It may be pointed out here that there are five canonical traditions regarding the causes of karmic bondage as shown in the table :

S. No.	Tradition	Source	Causes
1	1-cause		Delusion
2	2-causes	Dhavalā, Kundkunda	Activity, passion, Attachment, Aversion
3	4-causes	Karma prakṛti, Kundkunda	Activity, passion, wrong faith, non- abstinence
4	5-causes	Bhagavati, Umāsvāmi	Activity, passion, wrong faith, non- abstinence, non- vigilance
5	6-causes	Kundkunda	Activity, passion, wrong faith, non- abstinence, non- vigilance, ignorance

It is observed that the tradition of 2,4 or 5 causes of karmic bonding is just the explanatory extension of the one-cause theory for the benefit of lay disciples. One can easily guess that non-vigilance is a form or product of non-abstinence which could be included in passions. Similarly, wrong faith and non-abstinence are not very much different from the basic nature of passions. Hence, we have only two causes for bonding in essence :

(i) Activity or Yoga

(ii) Passion (non-abstinence, non-vigilance, wrong faith).

Thus, insistence on particular tradition of causes becomes only discretionary rather than debatory. It could, however, be mentioned that the two-cause bonding refers to bonding of a single karmic species. In contrast, we have four or five causes of bonding based on spiritual stages where different karmic species and vice-versa as shown below :

No.	Spiritual stage	Causes
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1.	Wrong faith	5
2.	2,3,4	4 (no wrong faith)
3.	5	4 (All others except wrong faith)
4.	6	3 (Non vigilance, passion,activity)
5.	7,8,9,10	2 (Activity, passion)
6.	11,12,13	1 (Activity only)
7.	14	Nil

10. Western scholars have historically examined the development of thoughts on causes of bonding. They have pointed out that there have been three stages on the issue leading to the current stage:

- (i) Only activity was the cause of karmic bondage and that this was only inauspicious one.
- (ii) It is not only activity, but volitions or psychic state which is also responsible for karmic bondage.
- (iii) Volitions play important role in karmic bondage.

The five causes above can be involved in the last two of the historical processes as they have physical and psychical forms.

11. It may also be kept in mind that the sixth chapter of this text deals with the specific causes for bonding of specific karmic species. In contrast, this aphorism 8.1 deals mainly with the general causes of bondage. The specific causes of individual cases in sixth chapter can be explained and grouped under these five causes. It can be exemplified in case of knowledge and conation obscuring karmas as per 6.11:

No.	Specific causes	General Cause
1.	Knowledgal spite	Passion
2.	Envy	Passion
3.	Concealment	Passion
4.	Impediment	Activity
5.	Disregard	Non-vigilance
6.	Disparagement	Passion

12. The names of these bonding causes indicate that they result in bonding of in-auspicious karmas. However, the idealists point out that even the reverse of these causes like right faith, restraint, vigilance and non-passion also cause karmic bonding, though their intensity and auspiciousity may be variable as all these processes also involve activities, though of better type.

13. Moreover, it has also been pointed out in chapter 6 that karmic influx and bondage has two varieties : (i) a-passional and (ii) passional. The passional bondage is strong and long-term one and results from the activities of householders in general. In contrast, the a-passional bondage is loose and results from the careful activities of ascetics which is a short-term one causing only influx of karma without bondage. Thus, activities could also be classified in two-types- (i) activities (with passions) which cause karmic influx and bondage and (ii) activities (with a-passions or carefulness) which cause influx only. The first type of activities lead to rebirth while the other type of activities do not lead to rebirth.

14. It has been stated that the succeeding causes have always the preceding causes as their precursors. However, there is no such rule about the succeeding causes. The earlier causes may or may not be there. For example, the wrong faith may be followed by all other succeeding causes. But when there is non-abstinence as the cause, the preceding cause of wrong faith may or may not be there.

15. The aphorism 8.1 has only the term 'causes of bondage'. The question arises-bondage of what ? With reference to context, it is gathered that it is the bondage of karmas. Thus, the term karma indirectly appears in the meaning of this aphorism. In fact, the term 'karma' appears in 8.2. Its general meaning and function will be detailed under 8.2 and 8.4

The causes of bondage have been detailed in aphorism 8.1. However, one has to clarify a doubt. The soul is non-mattergic. It does not have sense-organs like hands etc. It also does not have the power of receiving. How the soul could bind the mattergic karmas ? This point is answered through the factual presumption that there is no early or late relationship between the successions of bondage of soul and karmas. Their relationship is beginningless. There has never been the case-the soul was earlier and the karmas were later or the reverse of it. This leads to refute the absolute non-mattergicity of the soul. Thus, there could be karmic bondage with the beginninglessly-bonded (and therefore mattergic) soul just like water being attached with red-hot iron ball. The following aphorism defines the term 'bondage' on this basis:

**SAKAŚYĀTVĀT JĪVAH KARMAÑO YOGYĀN PUḌGALĀN
ĀDATTE, SA BANDHAH 8.2**

The bondage is defined as the acquirement of fine mattergic particles capable of being transformed into karmas due to the association of passions with the living (soul) one. 8.2

1.Q. Why there is inclusion of the term 'passion' (Kasaya) here again in this aphorism ? Is it just a repetition ?

A. This is not so. It has been included with a special object. It is seen that the foods intaken in the stomach are metabolised according to the nature and strength of digestive fires (or gastric juices etc.). Similarly, the karmas intaken by the soul have their duration and intensity (of their bondage) corresponding to the mild, strong and medium power (nature) of the passional volitions. It is for the indication of this specific point that there is inclusion of the term 'passion' again in aphorism 8.2. (This suggests a little more impotence of passions in the process of karmic bondage).

2-3. The term 'Jiva' (the mattergic living) is there in the aphorism to refute the opinion of the disputant about it in terms of its non-mattergicity and, hence, its inability to accept karmas (It indicates that the living one is mattergic and it intakes karmas). Alternatively, the term 'Jiva' means an entity with life-span. Hence, it indicates that it is only the life-spanned entity which intakes karmas. The non-life-spanned entity does not bind karmas.

4.Q. The aphorism has two words 'karmaṇo योग्यान्' (capable of transformation into karmas). They could have been compounded into one word having the same meaning. Why there are two words with different case-endings ?

A. It is because they represent two sentences with two meanings. The first sentence means 'the living beings get associated or activated with passions due to karmas (5th case).' This means that the karmas are the causes of passions. The living one becomes passioned because of the earlier-earned karmas. There is no passioning tint among those who have destroyed karmas or who are devoid of or free from bonding karmas. It also means that the wordly living beings and the karmas are begininglessly associated.

The second sentence means, "the living beings intake mattergies capable of transformation into the karmas. " Here, the word ' karma ' has sixth (possessive) case ending as the cases change according to the meaning. Thus, the overall meaning of the aphorism

8.2 is that the passionate living beings intake mattergies capable of transformation into karmas. This intake is called ' the bondage '.

5. The term 'mattergy' (Pud-gala) is there to indicate specifically that the karmas are mattergic in nature.

6. The mattergicity of karmas can not be proved as they are the attributes of the soul (in terms of Adṛṣṭa or unseen potency or mystical force of the Vaiśeṣikas) which is non-mattergic.

A. This is not correct. The non-mattergies can not cause obligations or harm. As the non-mattergic space is neither obliging nor harming to the other non-mattergic entities like direction etc., the non-mattergic karmas can also not be the obliging or harming factor for the non-mattergic soul.

7-8. The term 'Ādatte' means accepts, acquires or experiences. This is the concluding point for the definition of the term 'bondage'. Thus, the karmic bondage is defined as the non-partitioned juxta-position of fine, homo-localised, infinite space-pointed mattergies capable of transformation into karmic states with the soul wettened by the charges of bonding factors like wrong-faith etc. due to the specific activities in all states.

9. The coexisting intaken mattergies in the soul are transformed into eight different karmic species due to the activities and passions just like the transformation of different juices (of barley, molasses etc.), seeds, flowers and fruits (grapes etc.) into alcohol when they are kept in specific containers (serving as catalysts for fermentation).

10. The word 'sah' (that) in the aphorism 8.2 is meant for indicating the fact that this is the definition of bondage and that there could be no other definition about it. It excludes other definitions. This refutes the concept of bondage or union between the substance and the quality. If there is such a bondage, there will be the possibility of no liberation. The substance can not desert its attributes. If it does so, there cannot be any substance. This leads to the non-existence of the liberated one also.

11. The term 'Bondage' (Bandha) here has varied cases like instrumental etc.. With respect to the instrumental case, it has a meaning as that (or an agent) through which the soul gets bonded. What is that agent ? It is the five causes like wrong faith etc. as in the aphorims 8.1.

Q. It has been said that the wrong faith etc. are the causes of bondage. How they could be called as 'bondage' ?

A. It is correct that they are causes of bondage. But they are so with respect to the intake of new karmas. However, they are also the effects of the earlier-earned karmas corresponding to which the soul becomes (volitionally) dependant on them. Thus, they are also called the 'bondage' themselves.

The term may have the meaning with respect to the accusative case. Accordingly, it is called a bondage which transforms the soul with the colours of wrong faith etc..

The term 'bondage' has a meaning with respect to the nominative case. Accordingly, the bondage is the agent which obstructs the capacity of the living beings to acquire absolute knowledge, conation and bliss alongwith dissociation of physique-making, status and obstructing capacities which are their true characteristics. The term may have a meaning with respect to the abstractive case. Accordingly, the binding is bondage with reference to the action of making the soul dependant.

Q. It is opined that there could be no common relationship between the karma and bondage in the abstractive case (they are different from each other).

A. This is not correct. The karma and bondage are normally non-different from each other as in 'the case of knowledge only'. Thus, the common-substratumness could be there with reference to non-difference. Similarly, the meaning of 'bondage' may be expressed with respect to many other cases.

12. We see that there is always taking out of old paddy-stock and addition of new one in the granary of the house-thus it has a continuous and successive exit-entry processes. Similarly, the beginningless karmary of the living beings has always some accumulated karmas realised and, thus, reduced and many new karmas are earned and, thus, added. Thus, the processes of reduction and increase in the karmic stock is always going on.

Supplementary Notes

1. The commentary deals with the following points :

(a) The aphorism 8.2 means that the living being attracts fine particles of mattergy due to passions which are convertible into eight types of Karmas (Aph. 8.4) which undergo binding with the living beings like the transformation of starchy materials into alcohol. Thus, karmas are mattergic by nature and that passions play important role in their tight and loose bondage.

(b) The commentary explains all the terms used in the aphorism 8.2 alongwith the utility of each term.

(c) The aphorism makes it clear that the karmic bondage is associated with 'Jiva' (worldly or mattergic living being) and not with other types of entities. The term 'Jiva' means embodied soul with a life-span. The two types of mattergies could bind each other due to specific charges or properties. The living unit is wettened (positively or negatively) by bonding causes to attract mattergic particles. It is not a principal-subordinate relationship but cause-effect relationship.

(d) The bondage means uni-locational Jiva-karma loose or tight association.

(e) The term 'bondage' could be explained in terms of (i) instrumental case (ii) accusative case (iii) nominative case and (iv) abstract case.

(f) The karmas can be increased or decreased like the grainary.

2. Bhaskarnandi points out that the term 'Jiva' in 8.2 indicates three points about karmic bondage :

(a) Bondage is associated with mattergic living being.

(b) The non-living entities can not bind karmas.

(c) The living entity and karma are beginning-lessly associated with each other like the seed and sprouts.

3. The mattergic nature of karmas can be proved by positive and negative inference :

“The karmas are not non-mattergic because they serve and harm the living beings like the atoms or other mattergic entities.”

4. Though there are five causes of bonding as per 8.1, but here in 8.2, passions have been specifically mentioned to indicate their prominence in the process over other factors.

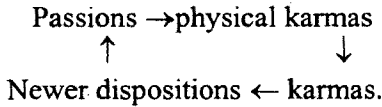
5. The living being becomes passioned due to earlier-earned (in pre-birth or earlier times) karmas and other internal or external factors which cause bonding. Thus, there is a cycle of earlier-earned **karmas**→**passions** →**newer factors**→**new karmas** →**passions**....

Thus, passions create conditions for karmic bondage.

6. The passionate nature of the karmas can be learnt either by self-realisation (just like the feeling of 'I am hungry') or it can be proved by direct perception (through changes in physical properties of the body like reddening of the face etc.). The category of Pradhāna (nature) of Sāṅkhya cannot be passioned as it is non-living like an earthen pot.

7. The relationship between the living and the karma can be proved to be beginningless like the seed and sprout. (Of course, they are so with respect to all the living beings. However, they may be otherwise with respect to individual beings).

8. There are two types of bondage - (i) physical and (ii) psychical. The passions are generally psychical while mattergic karma particles are physical. They have an inter-cause-effect circle for the karmic bondage :



9. The passions are normally psychical. They lead first to volitional bond which causes the material karmic bond. There is, thus, a cause-effect relationship between the two. It has been said that wrongfulness, non-abstinence and non-vigilance are the factors for passions.

10. There is a logical syllogism for proving the karmic bondage due to passions :

“The living one accepts the mattergic karmas because he is passioned like the attached or averted one acquiring karmas as approved by all the philosophical systems. The disputed living being is passioned, hence he acquires karmas.”

11. The karmic bondage is physical or substantive by nature involving psychical factors. It can be proved by the following syllogism :

“The karmic bondage is physical as it is assimilated by the embodied living being like the seeds in the earth.”

12. Bhagvati mentions about how the living being binds karmas. It states that there is an intense realisation of conation-obscuring karma due to similar realisation of knowledge-obscuring karma. The powerfully realised conation obscuring karma catalyses the more

powerful realisation of faith-deluding karma. This leads to the realisation of wrong faith which causes the bonding of eight types of karmas. The overall process of bondage could be represented as below :
 Knowledge-obscuring karma → conation-obscuring karma → faith-deluding karma → wrong faith karma → eight karmas.

13. The living being is always associated with karmic matter and holds a charge of positive or negative nature. Similarly, the mattergic karma particles (called karmons by Mardia) also have some type of intrinsic charges. Thus, the two charged entities could bind or unite together. Some texts indicate the charges of some dispositions in terms of gluey and non-gluey nature corresponding to positive and negative electric charges of today. Thus, we have

$$\text{Living soul}^+ + \text{Karmas}^- \rightarrow \text{Living soul} \sim \text{Karma}$$

It is not clear whether this bondage is physical or chemical. However, as the bond is dissociated by physical austerities and meditational processes, it could have a strong physical nature rather than chemical. Moreover, as the scientists do not deal with actions between the living (Jiva) and non-living (Karma), they are not in a position to clarify this point.

14. The scriptures describe the quantitative aspect of bondage in terms of : (a) Quantity of Bondage = Influx - Shedding
 = Influx (1 / As - 1 / ∞)

Now, it is to be enquired whether the bondage defined as above has a single form or many forms. The next aphorism answers to this point :

PRAKṚTI-STHITYANUBHAVA - PRADESAH TAD - VIDHAYAH 8.3

There are four types of karmic bondages (bonds, bondings) : (i) configuration or species (Prakṛti) (ii) duration (Sthiti) (iii) fruitional intensity (Anubhava, Anubhaava, Anubhāga) and (iv) karmic mass point or point (Pradesā) bondage.

1. The term 'species' (Prakṛti) here has a meaning with reference to the ablative (fifth) case. It is the bondage by which the specific function of obscuring knowledge etc. is acquired by the knowledge-obscuring karma etc. (This indicates the nature of karmas).

2. The bondages of 'duration' and 'intensity' have abstractive meanings. Thus, the duration means staying or stationing and the intensity means experiencing (the strength of karmas).

3. The word 'mass point' or point (Pradesa) has a meaning with reference to accusative case. It means it is a bondage which is an indicator or pointer regarding the quantity or number of karmic points for any karmic species.

4. The term 'species' (Prakṛti) has a synonymous meaning with the word 'nature' or 'inherent property'. What is the nature of a neem tree ? It is bitterness. What is the nature of jaggery ? It is sweetness. Similarly , what is the nature of knowledge-obscuring karma ? It is the non-comprehension of objects. The nature of conation-obscuring karma is no-vision (inner or outer) about the object. The nature of (sensation of pleasure and pain) feeling producing karma is to experience the sensation of happiness and un-happiness. The nature of life-span-determining karma is to determine the span of life in the current destinities of the living beings. The nature of the physique-making karma is to designate the names of the beings like the hellish (subhuman, human or celestial) beings. The nature of status-determining karma is to determine the high or low position (in society or culturally) of the living beings. The nature of the obstructive karma is to create hindrance in auspicious activities like donations etc. The species bond is instrumental in the above-mentioned inherent characteristics of different karmic entities.

5. The duration is defined as (the time of) non-deviation from one's own inherent nature. As the non-departure of sweetness of the milk of she-goat, cow, buffalo etc. is its duration, similarly the (period of) non-deviation of the natures of non-comprehension of objects etc. of the knowledge-obscuring karma etc. is the duration (of various karmas).

6. The specific taste, fruitional-capacity, experienciable potency of the karmas is termed as intensity. Just as the specific tastes of the milk of she-goat, cow and buffalo etc. have differing intensities of sweetness in terms of less or more, similarly, there is a differing specific inherent potency in karmic mattergies for their fruition. This potency is termed as intensity.

7. The term 'mass point' refers to the determination of quantity or numericality of karmic points in any species of karma. It may be defined as the numerical determination of the mattergic aggregates transformed into the karmic species or sub-species.

8. The term 'vidhi' in aphorism 8.3 means kinds or varieties. Thus, there are four kinds of (karmic) bondages as described above in terms of species, duration etc.

9-10. The species-bondage and karmic mass point bondage are caused by the three kinds of activities (yoga). The duration and intensity (of fruition) bondages are caused by four types of passions. The diversity of the bondages arises due to the differing degree of intensity of activities or passions.

11. The first variety of species bondage has two categories- (I) primary species and (ii) Secondary or sub-species.

Supplementary Notes

1. The commentary deals with the following points.

(a). There are four types of karmic bondages :species or configuration, duration, frutional intensity and mass point. Each of them has been defined with illustrations :

No.	Bondage	Definition	Illustration
1.	Species	Knowledge- obscuring etc.	Bitterness of neem. sweetness of sugar etc.
2.	Duration	Time of non-deviation from inherent nature of species	Swetness of milk of different animals
3.	Intensity	strength of karmic bondage	Difference in sweetness of milk from various sources.
4.	Mass point/point	Density / quantity of atomic groupings converted into karmas.	Density of milk from different sources

(b) The meanings of the four bondages are based on (i) ablative case for species bond (ii) abstractive case for duration and intensity bonds and (iii) accusative case for mass-point bond.

(c) It has been pointed out that (i) the mass point and species bonds are mainly due to activities and (ii) the duration and intensity bondages are mainly due to passions.

(d) The species bond has two varieties : (i) Primary species and (ii) secondary or sub-species.

2. The term 'Tad' (of it) in aphorism 8.3 indicates bondage and, hence, the aphorism means 'there are four types of bondage through which karmas are bound with the living beings.

3. It is to be surmised that whenever mass-points are received by the living beings, they are transformed into karmas with four types of bonds as indicated in the aphorism 8.3.

4. The aphorism indicates that the karmic species are bondable and the living being is the bonder.

5. Vidyānanda explains these varieties of bondage in different order placing species bond first followed by mass point bond (associated with the living), duration and intensity bond. This seems to be a little better order. It is psychologically satisfying also. In contrast, Kundakunda has stated a better psychological and logical order of these four bond in Samayasara, 290. His order is (i) mass point (ii) species (iii) duration and (iv) fruitional intensity bond. All these bonds begin to form simultaneously as soon as mass-point bond is there. Mahaprajna has also followed this order. The change of earlier order has not been commented by earlier or current scholars.

6. In contrast with the above definition, Pancasangraha has mentioned the configuration bond as a multitude of all the rest of the three types of bonds.

7. The ancient scholars have illustrated the nature of these bonds through the example of medical sweet balls or tablets. As they are made from many constituents, some tablets are wind-removing, some are bile-removing, some are cough-removing, some are killing and some are intoxicating. Similarly, some karma obscures knowledge, some deludes and some causes pain and pleasure etc..

Some tablets are not denatured for two days or four days etc., similarly karmas are also associated with the living souls for different periods.

Some tablets are sweet or bitter. Similarly the karmas have high or low intensities of fruition.

Some tablets are weighing light or heavy. Similarly, the different karmas also have different kinds of atomic aggregations numerically.

8. Mūlacāra and other texts indicate that if the living being does not have the modes of activities and passioned states, there may not be any cause of karmic bondage. This state starts from eleventh spiritual stage onwards where passions are subsided or destroyed. It means that there are all the four types of bondages until tenth spiritual stage. In higher stages, there are only two bonds - species and mass-point ones. The activities there are like non-functional and, hence, non-durational. The non-functionality of activities is generally stated as their non-existence. It is due to the different types of bondages that the embodied soul takes birth and rebirth in various destinities in the world. Whenever the causes of bondage are non-functional and the earlier bound karmas are fruited and destroyed, the worldly soul acquires liberation-the highest goal of life.

What are the primary karmic species ? The aphorism 8.4 describes about them :

**ĀDYO JNĀNA-DARŚANĀVARAṆA - VEDANĪYA - MOHANĪYA
- ĀYUH - NĀMA - GOTRA - ANTRĀYĀH 8.4**

The primary species bondage (of karmas) has eight categories - (i) knowledge-obscuring (ii) cognition-obscuring (iii) sensation/feeling producing (iv) deluding (v) life-span determining (vi) physique-making (vii) status-determining and (viii) obstructive karma. 8.4

1. Q. It is postulated that the eight primary karmic species beginning from knowledge-obscuring to the obstructive one are the only species bondages and none others. Thus, the term 'first primary species' (Ādyo) has common location with the plurality of eight classes. Hence, there should be plural number (Ādyāh) in the first term in the aphorism 8.4.

A. This is not correct. The descriptions could be made with respect to both-the substantive and modal-standpoints. The species bondage is one only with respect to general substantive standpoint. Hence, it is logical to have singular number in the word 'Ādyo' (first). It has eight specific varieties which are prominently intended here. They are the modal aspects of the species bondage. Thus, there is plural number used for them in the aphorism. It is observed that there can be difference in number despite common location. This can be illustrated by common examples like,

“The listeners (plural) do hold validity (singular)”.

“The cows (plural) are riches (singular)”.

There is, thus, no discrepancy in using singular number in the first term of this aphorism.

2. The words 'Jnānāvaraṇa' etc. (knowledge-obscuring etc.) should be derived as far as possible with respect to different grammatical cases of subject, object etc. For example, the term obscuring (Āvaraṇa) can be defined as (i) that which obscures or (ii) that through which soul-qualities of knowledge and conation etc. are obscured. The word 'obscuring' (āvaraṇa) is applied to each of the cases of knowledge and conation. There are general ways of suffixing in case expressions. Hence, there is no anomaly with respect to suffixing 'Ānat' here which is supported by Jainendra grammar (2/3/99). That which is felt or experienced is the sensation/feeling producing species (Alternatively, sensation is the feeling of pain and pleasure producing species). That which deludes or that through which delusion takes place is the species of delusion. There is suffix 'aniya' to the words Jnānāvaraṇa, Darśanāvaraṇa and Moha to designate them in their saṅskṛta forms. This is applicable in nominative case in general. The life-span-determining species is that which leads the soul in the modes of hellish, human etc.. The saṅskṛta term 'Nāma' for physique-making karma is an indeclinable word. This is defined as that which subjects the soul to acquire hellish etc. destinities or it is that through which the soul is designated as hellish etc.. The status determining species is that by which one is designated as high or low. The obstructive species is that which comes in between the donor, donation and receiver etc.. Alternatively, it is the agency through which there could be no activities like donation etc. by the donors etc.. Thirdly, it is the species which makes one devoid of desires for donations etc..

3. It is observed that the food materials eaten by living beings are converted into humous, bile, cough, blood and specific gastric juices etc. capable of many transformations (due to metabolic changes through various agencies in the stomach). Similarly, the different types of activities intaken into the karmic body of the soul are converted later into eight different types of karmic species having specific potency for (1-2) obscuring knowledge and conation, (3) pain-pleasure sensations (4) delusion (5) specific life-spanning (6-7) acquiring different classes, destinities and status and (8) separation between donor, donation and recipient.

4.Q. There seems to be no difference between the delusion and knowledge-obscuring karmas as it is only under delusion that there is no capacity for examining good or bad.

A. This is not correct. The two karmas are different. The delusion is defined as the disbelief in the true meanings even after proper understanding or learning about it. However, in case of knowledge

obscuring karma, the living being does not acquire knowledge this way or that way.

5. Alternatively, there are always different causes for different effects. We observe different types of sprouts (effects) from different types of seeds (causes). Similarly, there is difference in the karmas of knowledge obscuring and delusion (causes) because of their different effects. The ignorance is the effect of knowledge-obscuring karma while conductal infatuation is the effect of delusion karma.

6. The difference between the knowledge and conation should be taken as in 8.4.5 earlier. The effects in terms of knowledge and conation are different due to their different causes of destruction and destruction-cum-subsidence of knowledge-and conation-obscuring karmas. Thus, these two karmas are also different.

7-8. Despite the common-ness of knowledge-obscuring karma, it has many (five) sub-classes in terms of sensory-knowledge-obscuring etc. because of the potential difference among the karmas influxing through various factors of diverse degrees. (They have been detailed in chap. 6.5). This can be illustrated by the fact that despite the sameness of rain water falling from the sky, it has different varieties and tastes depending upon where it falls-in a metallic vessel or on soil etc.. Similarly, other karmas are also transformed into their different sub-species. This could be explained on the same reasoning as above.

9.Q. It is postulated that the mattergic reality is a single entity. How could it cause the contradictory effects like obscuring, experiencing and delusion etc.?

10.A. There is no discrepancy here. It is the inherent nature of realities that they cause contradictory effects. It is observed that the fire (i) burns (ii) cooks (the foods), (iii) bakes bricks and (iv) lights. All these capacities are non-contradictorily found in fire. Similarly, the single mattergic reality may also have different capacities.

11. Moreover, every object has manifold forms. It could be taken as one and many with reference to different aspects. The mattergic reality may be one with respect to substantive standpoint. It may be many with respect to modal standpoint in terms of multi-atomic aggregates formed by bonding of many atoms of positive and negative natures.

12. The Vaiṣeṣikas also opine that a single substance like milk or ghee etc. is seen to serve the cause of growth of the senses of different

class originating from the elements of earth, water, fire and air. Similarly, here too, a single reality could manifest in different forms.

13. Q. It is postulated that the growth is a common factor for all the senses and the ghee or milk etc. are also single beneficiary. Therefore, there is no contradiction in one-to-one cause-effect rule.

A. This is not correct. Even the beneficiary may be one, but the different senses have different growth. As the senses are different, their growth-rate is also different.

14. The above illustration corroborates an another fact that a material of a different class can also be beneficiary to the object of a different class just like the watery milk serves for firy eye . This leads to the support for the Jaina postulate that the non-living karmas could serve the cause of the living soul.

15.Q. It can be asked whether there are the above bondages only or there are other varieties too.

A. There are many types of bondages varying from one type to numerable types. The bondage is only one - the karmic bondage with respect to its generality and irrespective of its categories. It is one just like the word 'army' and 'forest'. As the army is called a single unit when its parts like soldiers and horses etc. are taken as non-intentioned. Similarly, the forest is a single unit irrespective of different trees of Ashoka, Tilaka and Bakula etc. in it. The same karmic bondage has two varieties in terms of merit-bondage and demerit-bondage. It is just like the two-fold character of the army in terms of officers and soldiers. The bondage has three varieties also: (i) beginningless-cum-ending, (ii) beginningless-cum-endless and (iii) beginningful-cum-ending. It may have alternative three varieties also : (i) Scanty-cum-numerous (ii) numerous-cum-scanty and (iii) steady (Bhujakara, Alpatara and Avasthita). The bondage has four varieties : (i) species (ii) duration (iii) intensity (iv) mass point. It has five varieties with respect to (i) substantive (ii) locational (iii) temporal (iv) modal (Bhaava) and (v) this-birthal (Bhava) aspects. It has six varieties with reference to six-fold embodiments (i.e. earth, water, fire, air, plant and mobile bodied ones). It has seven varieties with respect to seven types of volitions like (i) attachment (ii) aversion (iii) delusion (iv) anger (v) pride (vi) deceit and (vii) greed. It has eight varieties with respect to the eight karmic species of knowledge obscuring etc.. Thus, the bondage may have

numerable varieties with respect to words. There may be innumerable varieties of bondage with respect to mental activities or volitions. The bondage may have infinite type with respect to the transformation of aggregates formed from infinite-times-infinite points of atoms. The bondage may also be infinite with respect to the invisible corresponding sections of the intensities of knowledge-obscuring etc. karmas.

16. The objective of the definite order of these karmic species could also now be described :

The knowledge-obscuring species is placed first as the soul is known through knowledge. Thus, the knowledge is prominent because of its function of letting one learn about the soul.

17. The conation-obscuring species is placed next as it receives the indeterminate. The indeterminate consciousness has a lower quality than the determinate consciousness or knowledge as it receives the unexpressed or un-manifest. However, the conation has higher status than the other lower species like feeling-producing etc. as it is the instrument in receiving the objects or entities.

18. The feeling-producing species has been placed next as it is concomitant with the knowledge and conation properties of the conscious living. It does not trespass them as it is not found in the non-living entities like the pitcher and fabrics etc.

19. The delusion has been placed next as it is the opposite of the above species. It is the opponent of knowledge, conation and feelings of pain and pleasure. The ignorant, infatuated one does neither have proper knowledge and conation nor feeling for pain and pleasure.

Q. It is observed that the infatuated or deluded ignorants too have the above three qualities. If they were not there, they should not be observed among the wrong-faithed and non-restrained persons.

A. This is not correct. The word 'opposite' or 'contrary' here is meant to indicate that the delusion is the cause of opposition of these qualities in some cases only and not in all cases. It is found that many deluded persons do have consciousness etc. about what is beneficial and what is derogatory.

20. The life-span determining species has been placed in the fifth position as the pains and pleasures etc. of the living beings are the

causes of the life-spans (which function to maintain vitalities or livingness of the living beings).

21. The physique-making karma has been placed after the life-span species as it is dependent upon the realisation of the life-span karma. It is observed that normally the realisation of destinities, class etc. corresponds with the life-span-determining karma.

22. The status-determining karma has been placed after the physique-making karma as the designation of low or high, auspicious or inauspicious for the living beings is based on the realisation of physique-making karma of body etc.

23. The obstructive karma is placed in the end because of the maxim of remainders, as there is no other karmic species left.

Supplementary Notes

1. The commentary deals with the following points:

(a) There are eight primary species of bondage like knowledge-obscuring etc.. They could be defined in terms of nominative and instrumental case.

(b) The singular number in the first term and plural number in the last term of the aphorism 8.4 could be explained on the basis of substantive and modal approaches in respective cases.

(c) The karmic mattergies intaken by the soul are converted into eight types of primary species depending upon many physical and psychical factors. It is like the foods intaken by the body transforming into different useful products by different agencies for running the living system.

(d) There is difference between (i) delusion and knowledge-obscuring karma and (ii) knowledge-obscuring and conation-obscuring karma as their causes and effects are different.

(e) The different primary species are transformed into their varied secondary species depending upon the potencies generated due to weak or strong influxing factors.

(f) A single mattergic entity has intrinsic nature of manifold transformations in eight primary karmic species like the fire which can burn, cook, bake and lighten. It has one substantive form and many

modal forms. It is like the fact that milk and butter can be beneficial for the growth and development of each of the senses. Similarly, as the milk of earthy nature serves the growth of the eye of fiery nature, the non-living karma can also serve the cause of the living soul.

(g) There could be many types of bondages varying from one (in general) to numberable, innumerable and infinite depending upon the specificity of the factors and their strengths and experiencing potencies like the army and its different groups.

(h) The order of the eight primary karmic species in 8.4 has been justified on logical and psychological grounds. The knowledge has the highest mark for identifying the livingness or soul. The other species in order are either low-ranking or gradually dependent on the preceding factors.

2. The mattergies capable of converting into karmas are existing throughout the universe. They are received by the living beings due to their mental, vocal and physical activities. These activities have different potencies due to which the received mattergies form different indivisible and innumerable natures showing various visible effects in different degrees. However, all these effects have been grouped in eight primary varieties described in 8.4.

3. The aphorism has the coupling compound in its second part so that all the names of karmas like knowledge-obscuring etc. added together to make up eight primary species. Though there is no word in the aphorism to indicate this number, but it could be implied by counting.

4. All these eight primary species of karmic bondage have their independent meaning, causes (of influx) and purpose. Therefore, they are different from each other. Their different causes of influx (influxing doors) have been described in chapter 6 in aphorism 10-27, a summary of which is given below :

No.	Species	Influxing doors
1-2	Knowledge and conation obscuring	Spite, concealment, jealousy, impediment, blasphemy, disregard about true knowledge and conation.
3a	Good Sensation-producing karma	Compassion, restraint etc.

3b	Bad sensation-producing karma	Suffering
4a	Faith-deluding karma	Blaspheming omniscient, scriptures, order, religion and deities, non-faith in true reals.
4b	Conduct-deluding karma	Passions and intense emotions.
5	Life-span determining karma	Low or high attachment, deceit, mildness in nature, engaging in harmful activities, attachment.
6	Auspicious & inauspicious Physique-making karma	Crooked activities, inconsistent behaviour and their opposites.
7	High and low status-determining karma	Praising self, censuring others, concealing and proclaiming good or bad qualities, humility.
8	Obstructive karma	Hindrance in different activities of gift, gain etc.

5. These primary karmic species of bondage are called karmas in general, This type of classification of karmas is not found in any other Indian philosophical system.

6. The concept of karma is found in almost all Indian philosophical systems. But Jaina system excels all others in its physical and psychological details. It has been developed on the combined basis of (1) theory of non-material soul and material living being (2) theory of rebirth (3) theory of next world and (4) theory of causality. It also seems to incorporate and synthesise almost all the components of Upanishadic theories regarding the functioning of the universe- (1) time (in terms of duration of karmas), (2) Fate or determinism (in terms of karmas of pre-birth, post-birth), (3) Naturalism (in terms of eight type of primary species), (4) Accidentalism (in terms of independence and mutation of karmas) and (5) theism (in terms of man himself as maker of own destiny). Modern scholars have pointed out that this

theory as a whole has proved to be highly exhaustive, useful and satisfactory despite the fact that it may not be completely comprehensible and logical. Moreover, the theory in the texts deals with only 'what' and 'how' of the process without mentioning 'why' about it.

7. The term 'Karma' has been universally accepted for the 'Karma Theory or Karmology'. It involves mental, vocal and bodily actions and transactions and also the cause for these action. The causes for actions are mostly psychological - passions, aversion and attachment etc. The actions are different physical activities of the living beings which attract 'karma particles' towards the living and bind with it. Thus, there are two types of karmas - (1) Psychological karmas and (2) Physical karmas. Both form the cause and effect of each other to form a non-ending karma cycle until efforts are made to break it.

8. In contrast with other systems, the karmas in Jain system are postulated as fine mattergic particles coming under the fifth category of Kundakunda classification of aggregates in Niymasara. They are aggregates. The existence of karma is manifest on the basis of differences in :

- (i) The Classes of living beings .
- (ii) Their knowledge .
- (iii) Their riches .
- (iv) Their feelings.
- (v) Their positions.
- (vi) Their passions and
- (vii) Their activities etc.

Their mattergic nature is confirmed from the following facts :

- (i) The karma particles have the basic four qualities of touch, taste, colour, smell - of mattergic.
- (ii) The effects of karmas are materially manifest in the form of our body, activities and feelings etc. They are caused by the karmas. As like begets the like, the causes-karmas are also material.
- (iii) The physical activities or karmas are mattergic because one has different types of mattergic effects and feelings of pains and pleasures due to them like those from delicious food-intake, medication and intoxication etc. This fact may be expressed through logical inference:

“The karmas are mattergic as they cause pains and pleasures like fire.”

(iv) The karmas veil the non-mattergic (soul) like liquor (the consciousness or pure soul is non-mattergic).

9. All the living beings have different types of inherent and acquired instincts alongwith the characteristics of knowledge, bliss, potency etc. The karmas have the following functions in their utilisation and application :

(a) The karmic aggregates of different types (eight primary as in aph.8.4) produce

(i) hindrance and resistance

(ii) obscuring and covering the capacity of manifestation of the above attributes of the living beings

(iii) They serve like screening or intoxicating effect on their consciousness.

(b) They denature these properties due to wrong faith .

(c) They hinder the path of moral and spiritual development .

(d) They cause the merit and demerit due to the activities of the living and make him chained in golden or iron chains .

(e) They correlate the past with present and determine their future.

(f) They lead to satisfaction, dissatisfaction, tranquility and intransquility under different psychical and physical environments.

10. The aphorist or its commentators have not mentioned the various states of karmic processes. However, Karma Granthas and IJT mention eleven states under which karmas could be existing under different conditions :

- | | |
|---------------------------|---------------------------------|
| 1. Bondage | |
| 2. Augmentation | (Delaying the fruition) |
| 3. Attenuation | (Hastening the fruition) |
| 4. Existence | (Earlier-earned karmas) |
| 5. Realisation/Rise | (Enjoyment of karmas) |
| 6. Pre-mature realisation | (Realisation before fixed time) |
| 7. Transition | (Transformation into sub-types) |
| 8. Subsidence | (Unfit for realisation) |

- | | |
|-------------------------|--|
| 9. Partial incapability | (for undergoing the above processes) |
| 10. Total incapability | (for undergoing the above processes) |
| 11. Induction | (time-lag between bondage and realisation) |

Out of these, augmentation, attenuation, premature realisation and transition are dependent upon the current efforts of the living beings and they prove the dynamic or mutational character of karmas.

11. It is the karmas which lead one to the cycle of transmigrations :

Soul + Karma = Jīva or living being = worldly being

Jīva - Karma = Liberation ~ pure soul.

It is said that the soul and karmas are united together from the beginningless time. How they could unite in the first instance - is not clear from canons or logicians. But, this union could be broken by the fire of vows, austerities and meditation. This complete break of union is called liberation - the highest goal of life and manifestation of natural qualities of the soul in toto.

12. The older Jaina texts describe karma theory on some postulates:

(i) Every cause has an effect, i.e. there is a law of causality followed in Karma theory.

(ii) The karmic cause-effect law is applicable only to individuals who are involved in activities. Accordingly, the actor is the enjoyer.

(iii) The karmic causality is beginningless but it could be terminated by vigorous self-efforts.

(iv) The theory has its base in individual religious, moral and spiritual development and is supported by philosophical logic.

(v) It is intellectually satisfying and psychologically faith-strengthening.

(vi) The theory is applicable to all the 1-5 sensed living beings except the (i) liberated and (ii) permanent general bodied (1-sensed) beings. In addition, it may not be applicable to almighty God and devotionals.

13. The Karma theory is religious and generally religion is taken to be subjective or individual-based. However, Sthānāṅga (10.135 p.938) mentions six types of religions out of ten which refer to groups of individuals like (1) family (2) Jinistic four-fold order (3) village (4) town (5) village republics and (6) country. The theory, thus, should also

be applicable to different groups of people. The scholars and saints of modern age have, therefore, extended this theory to include groups also. Thus, there are individual karmas and there are group karmas. Their karmas influence each other like the planets which effect character of individuals learnt through horoscopes. The different karmas of individuals and groups are inter-connected and interrelated with each other in a fine way whose effects are visible in many cases. In fact, any group may be designated as an 'enlarged man' who has his traditional karmic environment. It effects the individual character also. It is said that the group karmas are more powerful than individual karmas. That is why, even the knotless saints influence the karmas of the society even relieving themselves from the karmic bonds of their families. The term 'religion' itself means socialisation and, hence, karma theory should also be taken as part of the social sciences. As the individual karmic propensities could be improved, societal or group karmic propensities could also be bettered for overall welfare of individuals and groups.

14. The Karma Theory differentiates between the current life and the living being. The current life represents the present while the living unit may cover past and future also. As the current life is related with the living being, the Karma Theory is also related with it- thus, covering tri-timal aspects and effects on the living beings.

15. The Karma Theory deals with actions and transactions of living beings, their causes, effects and betterment processes. These issues are related with mind. Psychologists of today are studying these issues. There seems to be a large amount of similarities between their theories and Karma theory. Whatever the psychologist are studying, it all forms part of psychology. Hence, besides religious aspects, Karma theory could be taken as psychological theory also as it studies behaviour and modifications in them to have the desired effect.

It is said that psychology deals with physical points related with mind in its own terminology in contrast with the religious Karma Theory which deals with spiritual growth as well alongwith physical points or psychology. However, it is agreed that Karma Theory has an enhanced bias towards spiritualism. Nevertheless, as the worldly being is physical-cum-spiritual, these two aspects are intimately inter-related.

Psychologically, the Karma Theory has bestowed power of tolerance under strains, has ingrained optimism in common man's mental make up and future life and has reduced the number and variety of sufferings of human kind. The karmas have a capacity to give them

better family, life and enjoyments. Thus, they have high effect on the psyche of men.

Further, It can be stated that any karmic process (binding or otherwise) involves motivation (mental), needs (desires) and transactions (activities to satisfy desires of physical or spiritual nature). The result of this three-fold process is feeling of satisfaction or otherwise. Thus, in karmic terms, karmas are different forms of activities where motivation, desires and transactions lead to karmic bondage to be realised in terms of pleasure or pains. The dissatisfaction means disturbed state of mind caused due to misconceptions and distorted transactions. The satisfaction is also a state of mind which is harmonious and pacified. The process of satisfaction extrapolates to spiritually infinite tranquility. The reverse of it is extrapolated to intranquility. The karmic processes have capacity for both types of mental states. However, the aim is to transact in such a way as to acquire higher or highest level of tranquil state of mind.

16. Besides the psychological tranquility aspect of Karma Theory, the modern religious saints have expressed the fine karmas in terms of four-touch energy particles spread over all the surroundings in the universe. The activities of all types produce vibrations in the living which attract the karmic groupings of the nature of energy or force producing a psycho-physical force called karma. Thus, karma is psycho-physical fine force. Many scholars suggest that the karmic force contributes some energy to slow down or hasten the physical or psychical processes in our body and brain. This results in reducing or maximising the glandular secretions. Hence, any material or mental state intaken in the body may be causing karmic inputs. Of course, karmas are finer than these secretions or genes of the body system. The karmas, thus, form one of the finer bodies of our system.

17. Besides purely psychological aspects of karmas, if we think about the eight primary species of the karmas mentioned in aphorism 8.4, we find they cover many branches of modern sciences like physiology, neurology, sociology and psychology as below :

No.	Species	Sciences
1-2.	Knowledge and conation obscuring	Psychology, neurology
3.	Feeling (sensation)	Psychology
4.	Deluding karma	Psychology
5.	Obstructive karma	Psychology

- | | | |
|----|-----------------------------|---------------------------------|
| 6. | Life-span determining karma | Physiology, Health |
| 7. | Physique-making karma | Anatomy, Physiology, psychology |
| 8. | Status-determining karma | Sociology, psychology |

This relationship of karmas with various branches of current sciences can be verified easily from the listing of influxing doors under 8.4.4 above. These doors indicate that the karmas are physical and psychical-both. For example, the deluding karma is the strongest of all. All its secondary species belong to the field of psychology as they refer to different passions and quasi-passions. Psychologists have studied physical effects of various mental states or stimulants through Weber-Frechner equation which could be applied to Karma theory in terms of

$$\text{Influxing doors} \propto \log (\text{karmic fruition}).$$

This proportionality requires verification.

18. Mahendra Muni has stated that scientific researches have sufficiently clarified the mysticism and unexplained issues of scriptural Karma Theory. The scientists tell us that our activities and behaviours are the results of many external and internal factors which involve besides karma, (1) chemical and bio-chemical reactions in the living system (2) changes in bio-electric nature (3) glandular secretions (4) nervous system (5) ambitions and heredity and (6) external and internal environment etc. The variety of these factors result in innumerable types of human activities and behaviour. The scientists explain them on the basis of material nature of the living. A comparison of scriptural and scientific concepts on Karma Theory will be interesting which is given below in the table I. Moreover, the scientists agree that almost all abnormalities of body, mind and behaviour could be treated on these bases without taking special recourse to Karma Theory.

Table 1 : Scriptural and Scientific Concepts of Karma theory

S.No.	Cocept points	Scriptural	Scientific
1.	Nature	Very fine but material particles, worldly	Energy-form, invisible, worldly
2.	Basis	Individual	Individual and group

3.	Behavioural development	Controlled by Karmas	Controlled by brain, secretions and meditation etc.
4.	Worldly Phenomena of the living beings	Karmic fruition	Physical and medical treatments
5.	Cause-affect law	Flexible, dynamic, invisible but effect perceptible	Mechanical, deterministic, non-local causality
6.	Karmic bondage	Nature not properly detailed, eternal	nature under consideration, physical, chemical or psychophysical
7.	Initial living-karma bondage	non-explained, eternal (?)	Explainable on the basis of matter-matter bond
8.	Increase in destruction-cum-subsidence of Karmas in current times	not properly explainable in the period of descent	Explainable in scientific age
9.	Importance	With respect to past, future and present (?)	With respects to present only
10.	Mathematical form		$S = K \ln R : 1/D_k = D$

Where D_k = Karmic density; D = Destinity

The scientifically materialistic basis of Karma Theory has been able to explain many physical and behavioural phenomena on the basis of glandular secretions, active centres in brain, heredity defects and their improvements, dietary changes, medication and meditation etc. as are shown in Table 2 below :

Table 2 : Some Deficiencies and their Scientific Treatment

S. No.	Phenomena	Karmic cause	Current cause	Remedy
1.	Dullness	Fruition of Knowledge obsc. karma	Hereditary, Environmental, Reduction in O ₂ Consumption, Phynyl pyruvic acid	Glutamic Acid
2.	Dull memory		RNA-mutation through neurons	Use of Brahmi, Sankhpushipi

				etc.
3.	Cretinism	"	Deficiency of thyroid hormone	Thyroxin
4.	Epilepsy	Knowledge-obsc., obstructive, Feeling-producing	Accidental disturbance in brain globe	Garandinol Dilantine, Apasmara vati
5.	Intoxication	Knowledge-obs., conation obsc., Deluding karma	Brain nerves, environment, company, heredity	Antabuse etc.
6.	T.B., Cancer, Diabetes, Heart diseases etc.	Pain-feeling karma, obstructive karma	Anxiety, eating habits, excess physical/mental labour	Many medicines, operations, transplantation
7.	Violence, anger etc.	Deluding karma	Adrenal hormone imbalance, nor-adrenaline, dopamine etc.	control of secretions with proper diets, Meditation, serotonin
8.	Corruption	Sacred/non-sacred karmas	Social/political environment	Moral education, sure penalisation for offences/crimes
9.	Tendency towards monkhood/ long fasting/ holy death	Sacred karmas/Physique -making karma	Hereditary, sermonal catalysis, exemplary ideal	Maximum internal energy through meditation etc.
10.	Caste system	Status determining karma	self interest, social/religious injunctions	Attachemental renunciation, better facilities for studies, services and earnings

The process of scientific and industrial growth has encouraged men to peep into such fields which were said to be beyond their areas. This has resulted in developing their sight, vision, experience etc. not only qualitatively but quantitatively also. The important effects of this trend is visible in increasing destruction-cum-subsidence of all the eight

karmas as shown in Table 3 below which may be taken as an overall increase in religiosity. It could be easily guessed that if the scientific researches could lead to increase in the karmic destruction-cum-subsidence, they could also have the way to their total destruction also leading to happiness - the ultimate goal of life.

**Table 3 : Increase in Destruction-cum-subsidence of Karmas :
Increase in Overall Religiosity**

S. No.	Karma	Destruction-cum-subsidence effects
1.	Knowledge obscuring	Widening the horizons of knowledge (agriculture, biology, astronomy, medicine, cosmology, synthesis of cells and natural products, para-sensual perception, telepathy, thought-transmission, yogic powers and clairvoyance etc.)
2.	Conation obscuring	Widening the horizons of senses and internal vision through the development of fine or electron microscopes, telescopes, measuring instruments.
3.	Feeling producing	Increase in comfort equipments like land of enjoyment, probability of labourless life, increase in socialistic trends, longevity, International compassion towards natural or accidental calamities.
4.	Deluding karma	Socialisational definition of religion, Divided family and family planning, Increase in religious rituals and monkhood.
5.	Life-span karma	Increase in longevity, geometrical progression increase in human population.
6.	Status-determining	Political mutation of scheduled castes/tribes, Reservation in education and services, manifold opportunities for higher status due to the variety of professional openings.
7.	Physique-making karma	Increase in population of rare human destiny, transplantation of organs, development of psychosomatic and psychological sciences, increase in physical and mental capacities of human beings.
8.	Obstructive karma	Removal of manifold obstructions in the development of individuals and society, religious leaders.

19. The primary species of karmas, in general, thus, have widened their area from religion to sciences and from individual to groups, nations and universe. Though their base on past and build on future may not be verifiable by the scientists, but their cause-effectism and their

use in the process of bringing tranquility has gained sufficient scientificity.

20. All these eight primary species have been placed under two groups :

(1) Destructive karmas

- i. Knowledge-obscuring karma
- ii. Conation-obscuring karma
- iii. Deluding karma
- iv. Obstructive karma.

(2) Non-destructive karmas

- v. Life-span determining karma
- vi. Physique-making karma
- vii. Status-determining karma
- viii. Sensation/feeling-producing karma.

The destructive karmas destroy or obstruct the power of total or partial realisation of innate properties of soul. They are the seeds or cause of fresh karmic bondage. In contrast, the non-destructive karmas do not have power to cause fresh bondage. Their bondage is due to the effect of destructive karmas. Hence, they are called bondage-qua-effect in contrast with bondage-qua-seed in earlier case. The aphorist Umāsvāmi has not specifically mentioned this grouping.

The four destructive karmas are inauspicious or demerit-earning only while the non-destructive ones may be auspicious as well as in-auspicious (merit-cum-demerit). Alongwith karmas, there are quasi-karmas also which are defined as the 19 variforms out of 23 ones excluding karmic, speech, mind and luminous variforms. They are also defined as karma to some extent as they do not effect the qualities of soul. The first four bodies are, thus, quasi-karmas.

Bhāṣkarnandi has raised a question that the non-destructive karmas do neither effect the qualities of soul nor cause additional bondage in the soul. Hence, this tetrad should not be called karmas at all. However, they are karmas as they are obstacles in attaining the true nature of soul, i.e. salvation. They are, thus, themselves a bondage. Secondly, they are non-destructive as they do not obstruct the acquirement of enlightenment which is a characteristics of the 'liberated while living'.

These eight primary species have been illustrated with some popular examples which indicate their functions as shown below in Table 4 alongwith some other informations.

Table 4 : Popular Description about Eight Karmas

A.	Destructive Karmas	Illustration	Quantitativeness or strength	Subspecies
1.	Knowledge obscuring	Eye curtain	3	5
2.	Conation-obscuring	Door-keeper	3	9
3.	Deluding karma	Alcoholic Drinks	7	28
4.	Obstructive karma	Treasure	3	5
B. Non-destructive Karmas				
5.	Feeling-producing	Honey-wrapped Sword	10	2
6.	Life-span determining	Iron chain	1	4
7.	Status-determining	Potter	2	2
8.	Physique-making	painter	2	93
				148

21. Vidyānanda also mentions some different varieties of species bond. However, Jainendra Siddhānta Koṣa (vol. 3 p. 169) gives many references for different types of names for the same class of species bondage in addition to those mentioned in this commentary. They are as below :

(a) Two varieties

- i. Physical bond, ii. Psychological bond
- i. Natural bond, ii. Efforted bond

(b) Three varieties

- i. Physical, ii. Psychological, iii. Physical-cum-psychical
- i. Living-Living, ii. Mattergy-mattergy iii. Living-cum-mattergy

(c) Five varieties

- i. Wrong faith, ii. Non-abstinence, iii. Non-vigilance, iv. Passions, v. activities.

(d) Six varieties

- i. Substantive, ii. Location, iii. Temporal, iv. Modal, v. Namal, vi. Representational.

(e) Seven varieties

- i. Namal, ii. Representational, iii. substantive, iv. Locational, v. Temporal, vi. Modal and vii. This-birthal.

These represent different standpoints for classifications.

22. Out of the eight primary species bonds-called karmas, seven are called maturing-in-soul (Jīvavipākī) while the physique-making karma

is called maturing-in-mattergy (Pudgalavipākī) as well as maturing-in-soul too. The maturing-in-soul karmas are those which help in having different types and states of dispositions and volitions like attachment, aversion etc. The maturing-in-mattergy karmas are those which help in having different types of bodies and senses for enjoyment. The maturing-in-birth state karmas are those which help in having birth-states in different destinities (Bhāva-vipākī) The maturing-in-location (Kṣetra-vipākī) karmas are those which help in maintaining the shape and size of the living beings during the interval of transit motion from one destiny to other destiny. Thus, all these eight karmas can be grouped under four heads as above. The specific species are realised due to specific causes of mattergy, living units, location and with state of course. It should be taken that only internal causes are responsible for this classification, though, sometimes external causes too play some part.

The primary types of species bond have been eight-foldly described. What are the varieties of secondary species bond ? The aphorism 8.5 mentions about them :

**PANCA-NAVA-DVI-AṢṬĀVINṢATI-CATUR-DVI-CATVĀ
RINṢAD-DVI-PANCA-BHEDĀYATHĀKRAMAM 8.5**

The secondary or sub-species bondage (referring to the varieties of primary karmic species) has five, nine, two, twenty eight, four , forty two, two and five varieties respectively 8.5.

1. The numeral words beginning from five and ending in five form the coupling compound (Dvandva Samāsa). These are the kinds of the primary species bondage. Thus, the primary species are involved through this coupling compound which is followed by the adjectival compound (Bahubrihi) here.

2.Q. There should be the word 'Second' (Dvitiya) in the aphorism to indicate that these are the varieties representing secondary species bondage.

A. This is not necessary. This is implied by the maxim of remainders. The primary species bondage has been detailed earlier (in aph. 8.4). This is suggestive of the fact that this aphorism describes the secondary species bondage.

3-4. The word 'varieties' (kinds, bheda) is applied to all the numerals here in the proper order of primary species. Thus, we have five types of knowledge-obscuring karma, nine types of conation-obscuring karma and the like.

Supplementary Notes

1. The commentary deals with the following points :
 - (a) It describes the secondary species related with each of the eight primary species. All of them count 97.
 - (b) The numerical terms for different kinds of primary species are to be taken in terms of coupling compound followed by adjectival compound so that the kinds are respectively related in the order of primary species of aph. 8.4.
 - (c) There is no necessity for a term 'second' in 8.5 as it is implied by remainder.
 - (d) The term 'kinds' is applied to each numeral in 8.5.
 - (e) The corresponding meaning of this aph. 8.5 is, thus, as follows :
 - (i) The knowledge-obscurating karma has five sub-species.
 - (ii) The conation-obscurating karma has nine sub-species.
 - (iii) The feeling-producing karma has two sub-species.
 - (iv) The deluding karma has twenty eight sub-species.
 - (v) The life-span determining karma has four sub-species.
 - (vi) The physique-making karma has forty two sub-species.
 - (vii) The status-determining karma has two sub-species.
 - (viii) The obstructive karma has five sub-species.

All these secondary species make up 97.

2. The details of these secondary species are given in the following aphorisms from 8.6 to 8.13 later.

3. The later karma literature elaborates the secondary species. There are many of them which have further sub-classifications. These species are termed as tertiary species. The physique-making karma requires specific mention in this regard. Besides the forty two secondary species indicated in 8.5, there are 67, 93 and 103 sub-species of this karma when tertiary species of these sub-species are counted. The deluding karma also has tertiary species. They will be detailed under aph. 8.9 and 8.11. These tertiary species are also called sub-species. Hence, the total number of sub-species may be 97, 122, 148, 158 or 168. However, if the major sub-species of physique-making karma are taken as two in terms of (i) auspicious and (ii) inauspicious and one disregards its tertiary sub-species, the total number of secondary species becomes only 57 ($5+9+2+28+4+2+5=57$). And if major sub-species of deluding karma are also taken as two in terms of (i) faith-deluding and (ii) conduct-deluding and one disregards its tertiary species, the total number of sub-species comes at 31

(5+9+2+2+4+2+2+5=31) only. Thus, we have the following number of Sub-species under different considerations :

S. No.	Sub-species	Reason
(1)	31	Taking only two major sub-species each of deluding and physique-making karma into account.
(2)	57	Taking two major sub-species of physique-making karma only into account.
(3)	97	Taking aph. 8.5 into account avoiding tertiary species.
(4)	107	Taking tertiary sub-species of deluding and physique-making karma into account as per 8.5 adding ten additional varieties of body karma as in (g) below.
(5)	122	Taking 2 major sub-species of deluding karma and 93 sub-species of physique-making karma into account. (5+9+2+2+4+93+2+5)
(6)	148	Taking tertiary sub-species of deluding and physique-making karma into account as per 8.5. (5+9+2+28+4+93+2+5)
(7)	158	Taking individual and group sub-species into account involving 10 additional tertiary species of body karma. (5+9+2+28+4+(93+10)+2+5)
(8)	168	Taking the 20 sub-species of touch, taste, smell and colour as auspicious and inauspicious-both (thus, increasing the numer by 20. (5+9+2+28+4+(93+20)+ 2+5)

The next aphorism describes about what are the five sub-species of the first karma of knowledge-obscuring one :

MATI-ŚRUTA-AVADHI-MANAḤ-PARYAYA-KEVALĀNĀM. 8.6

There is obscuration of five types of knowledges - (i) sensory (ii) vocable or scriptural (iii) clairvoyance (iv) telepathy and (v) omniscience. (Thus, there are five sub-species of knowledge-obscuring karma in terms of sensory knowledge-obscuring karma etc.) 8.6

1. The five types of knowledges like sensory etc. have already been described in the first chapter (aph. 1.9 - 31).

2.Q. Let there be the shorter rendering of this aphorism by adding etc. to the first term such as 'Matyā-dīnām' only. The other types of knowledge besides the sensory one will be included through the word 'etc.' It will make a shorter aphorism too.

A. This is not correct. If this type of rendering is there, that will mean only one type of obscuration for all the types of knowledges. This is not desirable. The term obscuration applies to each of the five types of knowledge making up the five types of obscurations of the knowledge-obscuring karma like sensory knowledge-obscuring, vocable knowledge-obscuring and the like.

3.Q. It has been said that there are five sub-species of knowledge-obscuring karma (in aphorism 8.5). Similarly, the five kinds of knowledge have also been mentioned here (as well as in aph. 1.9). Thus, the plural number in aphorism will imply the five obscurings related with five types of knowledges respectively.

A. This is not correct. The plural number will mean that each of the knowledges has five kinds of obscurations (which will mean $5 \times 5 = 25$ types of knowledge-obscuring karma). This is not desirable. The use of singular number, however, indicates the desirable meaning of relating one numeral (say five etc.) with one primary species (say, knowledge-obscuring karma etc.).

4.Q. It has to be enquired whether the sensory knowledge etc. whose obscurings take place, are existent or non-existent. If they are existent, they are self-sustaining. How they could be obscured? If they are non-existent, how there could be their obscuration? The non-existent entity is like the hare's horns which can not be obscured.

5.A. There is no defect here. The canons tell us that there could be obscuration of entities observed to be existent in some respects and non-existent in some respects. The sensory knowledges etc. are substantively existent and, therefore, there is their obscuration. However, they may be non-existent with respect to specific modal aspects. If they are taken as absolutely existent, there may not be their destruction-cum-subsidence. Alternatively, if they are taken as absolutely non-existent, still there will not be their destruction-cum-subsidence because of their non-existence.

It is the existents only whose obscuration is observed like the obscuring of the sky by the cluster of clouds. Similarly, how there could

be contradiction if the existent sensory knowledges etc. are assumed to be obscurable ?

6. Secondly, the sensory knowledge etc. are no perceptible entities or masses whose obscuration could be called sensory obscuring etc. However, it is due to the realisation of sensory-obscuring karma etc. that there is no appearance of sensory knowledge etc. in the soul. Hence, it is designated as sensory knowledge-obscuring etc. It is just like the process of 'renunciation' which does not have a perceptible entity but whose obscuration may cause the renunciation-obscuring. However, it is observed that due to realisation of this karma, one does not have the mode of renunciation activity in the soul.

7.Q. A point has to be considered here whether the non-liberatable being (A-bhavya) has the potency of telepathy and absolute knowledge. If the potency is there, he could not be designated as non-liberatable. If it is not there, he could not be designated as having telepathically or omniscientially obscured. There could not be, thus, these two obscurations there.

8.A. This is not correct. This point has already been answered above in 8.6.5 in terms of canonical statements. Substantively, there is potency of these two knowledges, hence there is the corresponding obscuration. However, there may not be the existence of these two with respect to modal stand-point. Secondly, the illustration of 8.6.6 could also be applied here.

Q. If the non-liberatables have the potency of telepathic and absolute knowledge, why they could not be designated as 'liberatables'?

8-9A. This is not correct, as the liberatability or otherwise does not depend merely on the existence or non-existence of the potency of the above two knowledges or the potency of right faith, knowledge and conduct. But, it depends on the potency of their manifestation just like the auriferous ores. They are termed as gold ores as they have the capacity of manifestation in terms of gold (through many physico-chemical operations). If they have no manifestation capacity, they will be called simply stones rather than auriferous ores. Thus, a living being is called liberatable who has the manifestation rather the existential capacity of the trio as above. One is non-liberatable in the absence of this triadic manifestation potency.

10. The living being is (i) devoid of its capacity to learn or know, (ii) devoid of memory power and (iii) indifference towards religious sermons due to the fruition of knowledge-obscuring karma. He

experiences inner or outer pains due to his ignorance and attendant disrespect.

Supplementary Notes

1. The commentary deals with the following points :

(a) There are five kinds of knowledge-obscuring karma corresponding to the five types of knowledge.

(b) The aphorism 8.6 can neither be shortened nor pluralised for the number five as it will involve undesirable consequences.

(c) There are sensory-knowledge-obscuring karmas etc. which result in obscuring the manifestation of the corresponding knowledges.

(d) The liberability or otherwise does not depend on the potency of existence of different kinds of knowledges. It depends upon the capacity of manifestation of their potencies.

(e) The realisation of knowledge-obscuring karma effects in (i) ignorance (ii) loss of memory (iii) in-difference towards religious sermons and (iv) suffering due to ignorant disrespect.

2. The Śvetāmbara version has a shortened aphorism in the form of 'Matyādinām' which has been shown to have two undesirable consequences as per commentary 8.6.2:

(a) The obscuring may be one for all the five cognitions, or

(b) There may be five types of obscuring for each of the cognitions. Both the implications are undesirable.

3. The knowledge is one of the inherent properties of the living beings and souls. There are five kinds of knowledge described under 1.14, 1.20, 1.21-22, 1.23 and 1.29. Their definition is summarised below :

(i) **Sensory knowledge** is that which occurs through the medium of senses and mind by the processes of apprehension, speculation, judgement and record. It has 336-584 varieties.

(ii) **Vocable or Scriptural knowledge** is that which is preceded by sensory knowledge and occurs due to listening or studying. It has primarily two varieties : (i) Primary (Anga) and Secondary (Angabahya) which have different texts.

(iii) **Clairvoyant knowledge** is that through which mattergic objects located in substantive, locational, temporal and modal limits are known without the help of senses. It has two varieties : (i) birth-based and (ii) quality-based.

(iv) **Telepathy or mind-reading knowledge** is the knowledge which occurs about the objects in the minds of others without the help of senses. It is finer than clairvoyance. It has two varieties : (i) simple and (ii) complex.

(v) **Omniscience/Absolute knowledge** is the direct, supra-sensory and soul-based knowledge of all objects and modes without the help of senses and mind. It knows about all sorts of objects-tangible and non-tangible. It is tri-timal.

The proper or full manifestation of these knowledges is obscured due to the knowledge-obscuring karma.

4. Vidyañanda points out a fact in support of the existence of knowledge-obscuring karma. There is difference in the degrees of the above five types of knowledges among the different categories and classes of living beings despite the fact that the material cause like souls and efficient causes like good body, sermons and practices etc. are commonly available. This difference could only be explained on the basis of some unseen cause which could only be the obscuring karma of knowledge.

5. The five types of knowledges can be divided under two groups : (i) sense-based (ii) supra-sensory. The first two are sense-based ones involving five senses and mind, the last three are supra-sensory, not requiring any external factors for cognition. The pure soul is the cogniser there.

The difference between sensory and verbal/vocable/articulate knowledge is that the earlier one refers to (i) present, (ii) is not articulate or verbal, (iii) it does not refer to previous experience and (iv) it refers to self only. In contrast, the other could refer to (i) all the times (ii) it is articulate or verbally expressed (iii) it refers to previous experience and (iv) it reveals to the self and others. All knowledges are non-verbal until expressed.

The cognition could be there due to destruction-cum-subsidence of knowledge-obscuring karma through direct or indirect means. There are five external cognitive senses with different functions and having physical and psychical varieties. In addition, mind is the internal cognitive all-purpose quasi-sense. They function through corresponding sense-organs accruing value to specific sub-species of physique-making karma. In contrast, the psychical senses accrue due to the destruction-cum-subsidence of knowledge-obscuring karma. The different activities direct the self to rouse physical sense-organs to function. The duality of senses also applies to mind with similar karmic

origins. It has additional functions of different types of feelings and learning expressed through the senses. Thus, learning is a psychological process.

6. This text has indicated the general effects of knowledge-obscuring karma in terms of (1) loss of capacity for learning and cognition (2) loss of memory (3) disinterest in religious sermons and (4) suffering due to ignorant dis-respect. In contrast, the knowledge will have the reverse effects for better life and religiosity. That is why, the aphorism 1.13 mentions that sensory knowledge involves (1) sensory learning (2) memory, (3) recognition, (4) logic and (5) inference. All these forms of knowledge are based on mind with secondary roles of other senses. The psychologists have studied these processes and have given a number of details about their nature alongwith factors for causing and improving them. All of them are either the general or specific forms of learning which is nothing else but the degrees of destruction-cum-subsidence of knowledge-obscuring karma or removal of ignorance through observation, training, practice and insight. It involves motor learning, verbal learning, problem solving, concept learning etc. All of these forms come under the category of sensory knowledge. All these have cognitive, conative and affective factors. The factors accruing different types of learning have been mentioned in terms of (1) motivation (2) practice (3) social and natural environment (4) genetics (5) stimulus-response connections (6) physiology and (7) autonomus and central nervous system. The learning effects behaviour and life-style.

7. The memory is defined as the capacity to store information from earlier learning process, retain it and reproduce it when required. It is a mental process involving learning, retention, recall, recognition and localisation. It may be short term or long term. It is expressed in the form of pronoun 'that'. The meditating people have spread the fragrance of religiosity through it.

The psychologist would not mention karma as one of the factors for the process of learning. However, alongwith the above factors, we may add the karmic factor also.

It is now learnt that brain- the physical mind has specific centers for different types of activities, feelings and emotions. It serves as a constant storage and disposal house for various types of informations. When a mental process occurs in brain, these specific centers are physically, physiologically or chemically effected to indicate the result. The brain consists of two main matching

hemispheres (right and left), each containing four lobes responsible for various activities of brain. The memory trace is stored in multiple locations in the brain. The memory could be effected by excitation of neurons and brain, protein synthesis by brain and 8-Azaganine injection, Brahmni and Shankpuspi etc.

8. Recognition is the ability to judge a datum according to whether it is identical or different from the one perceived earlier. It may be definite and indefinite. It involves memory and recall and depends upon time interval. Forgetting is reverse of memory due to more intense karmic covering. It is represented by 'that is that (like or dislike)'.

9. Reasoning or thinking is the ordering relations between objects and representations of objects. It is an another term for the science of logic. It is a mental process of passing from some given judgement to new ones. Our inferential judgement develops through reasoning. It involves universal concomittance in affirmation or negation. It has two forms-induction and deduction. It is clear that it will have its root in sensory knowledge and memory etc. It is a neuro-muscular activity.

10. The inference is a cognition where a thesis is known on the basis of observed or intellectual reasoning. It is a cognition where judgement is made on the basis of relationship between the past experience and present experience or concepts. It also involves sense-observation, memory and recognition etc. It is also a mental process.

11. The sensory knowledge is found in all the living beings alongwith vocable knowledge, though potentially. Both of them are interdependent. The vocable knowledge occurs through auditory and speech organs and is due to specific physique-making and vocable knowledge-obscuring karma. The mechanism of hearing and speaking has been studied by psychologists and other scientists. There are centers of audition (in temporal lobe) and speech (in frontal lobe) in the brain. The respective organs are there in these areas which produce sensation and sounds. The vocable knowledge is mainly mental process involving memory etc. too.

12. There are three types of extra-sensory cognitions which are defined as cognitions without the help of senses (and even mind) irrespective of time and space. It does not depend upon external organs like the sensory perceptions. These cognitions know about fine, distant or intervened objects. This cognition is acquired directly and solely by the soul itself which has innate capacity for these types of cognitions. However, they are observed in small number of human beings endowed

with special destruction-cum-subsidence of karmic veils. The degree improves according as these veils are destroyed by special meditative austerities. Out of the three extra-sensory cognitions, the two, clairvoyance and telepathy are termed as imperfect extra-sensory cognitions while omniscience is the perfect extra-sensory cognition as there is complete destruction of destructive karmic veils. The imperfection is there due to some limitations in cognition because of karmic veils. In contrast, there is no karmic veil in absolute cognition and hence, it is called perfect extra-sensory cognition.

13. Almost all Indian systems of philosophy agree to extra-sensory cognition except Cārvākās and Mīmāṃsākās in this way or that way under this name or that name. The persons possessing these cognitions are said to have developed special powers due to practice of meditation and trance state. The psychologists did not take care about these cognitions in early days. But during the last hundred years, they have been able to verify their existence as shown in the book of Rawat (1987). Atreya (1952). Kit Pedler (1981) and others. The extra-sensory phenomena verified are remote seeing (clairvoyance), precognition, minds-talking (telepathy), spirit-cum-communication and the like. But they assume them to be mental processes rather than karmic destruction process as experiments are done under determined and meditative mental conditions to yield extra-sensory phenomena. They, still, seem to treat mind as equivalent to the soul of the Jainas. Of course, they call all these phenomena as paranormal or extra-sensory-perceptions-ESP which may involve intuition, X-factor or sub-conscious mind.

The psychologists have not gone upto stage of pure knowledge. But as research progresses and relativity theory is elaborated, it may be possible for them to treat pure and perfect knowledge.

14. Śat-khandāgama mentions that there are many types of knowledge-obscuring karmas as there are varieties of the corresponding five knowledges.

15. There is a large amount of literature on karma theory and theory of knowledge in Jainology. However, the current trends of researches lead one to think that karma may not be the only determinant factor for the cognising capacities of the living beings. There are many additional physical factors which also influence these capacities. Many Jaina saints and scholars are also now opining similarly indicating that karma is one of the factors for these capacities. When the corresponding karmic veils are gradually removed, the capacity also moves upwards.

The sub-species of knowledge-obscuring karma have been detailed. The next aphorism describes about the sub-species of conation-obscuring karma :

**CAKSU-RACAKSU-RAVADHI-KEVALĀNĀM NIDRĀ-NIDRĀ-
NIDRĀ-PRACALĀ-PRACALĀ-PRACALĀ-STYĀNA
GRĀDDHAYAŚCA 8.7.**

There are nine sub-species of conation obscuring karma - (a) four relating to conation and (b) five relating to sleep. They are (1-4) obscuring of (1) visual (2) non-visual, (3) clairvoyant and (4) perfect conation and (v) sleep, (vi) deep sleep, (vii) drowsiness, (viii) deep drowsiness and (ix) somnambulism (actions during sleep). 8.7

1. The first four terms here refer to the first four kinds of conation-obscuring sub-species. It is due to this that they are mentioned seperately. (There is coupling compound here). Thus, one has (a) visual conation obscuring, (b) non-visual conation-obscuring, (c) clairvoyant conation-obscuring and (d) perfect conation-obscruing types of sub-species.

2. The sleep is defined as lying down to drive away the effects of (1) intoxication, (2) mental or nervous dis-order or distress and (3) fatigue due to physical causes. The term 'Ni-dra' (sleep) is a derivative word from the root 'Dra' with a prefix 'ni'. Thus, sleep is that by which the living being sleeps or feels slothful. It is also that which makes one sleep with dreams.

3. Deep sleep is defined as that sleep which comes over the normal sleep (and it is more instense).

4. The drowsiness is the action which makes the living beings shaking due to distress, excess labour (causing fatigue) and intoxication etc.. When free from normal sense activities, it induces non-natural movements of eyes and body (and head also) etc. even while sitting and it causes a feeling of a fragment of pleasure (due to resting).

5. The deep drowsiness is the recurrence of drowiness over a period of time.

6. The somnambulism is a state under which the living being performs many types of wicked or other activities due to the manifestation of specific energy during the dreams. The term 'styā na+grddhi' is an etymological one having a meanig of 'slumber'(or dream) and 'inflamed for actions' respectively. This leads to the same meaning of 'actions under dreaming state'. (The peculiarity of this

process is that on waking, the person does not remember what he has done in his dreamy sleep).

7.Q. It is said that the repetition of terms connotes the concept of different stratum. This is not observed here as all the terms relate to the stratum of a single living being. Hence, the duplicated terms like 'Nidrā-nidrā' (deep sleep) and 'Pracalā-pracalā' (deep drowsiness) do not stand scrutiny in this aphorism as there are no different substratums.

A. This is not correct. The different substratumness could be observed in the single soul with reference to different times, location etc. We observe the difference in a single entity with reference to quality changes with time. It can be illustrated in statements like, "you were intelligent last year but you are more intelligent this year". Similarly, locational differences are also observed as in the case of a person seen previously in Mathura and now seen in Pataliputra (Patna, Bihar) when one says, "oh, you are changed." Similarly, here too, the duplication of terms is substantiated with respect to time and location etc.

8. Alternatively, the duplication of terms is also observed in case of continued repetition. It is illustrated by the statements like 'he is coming in the house, coming in the house' (i.e. he comes to house many times.)

9. The activities like sleeping etc. occur due to the realisation of pleasure-feeling-producing karma. While it is evident that there is the realisation of the pleasure feeling karma due to (parital or total) disappearance of distress and fatigue etc. there is always a weaker realisation of the displeasure feeling producing karma too.

10. The sleep, deep sleep, drowsiness, deep drowsiness and somnambulism are non-different from the conation-obscuring process. Thus, all of these should individually be referred to with this species.

11.Q. There has been mention of difference of ocular obscuration etc. from the conation-obscuring in semi-aphorism 8.7.1 (because of the possessive case in the first term of the aphorism 8.7) while there is mention of non-difference of sleep etc. from the same in the semi-aphorism 8.7.10 above. These statements are contradictory with respect to the same single species of conation obscuring karma.

A. This is not correct. The differential or non-differential relationship is not contradictory when different aspects or intentions are taken into account. The relationships are always intention-based.

12.Q. What is the effect of the realisation of ocular conation-obscuring etc. karmas on the living beings ?

A. The living one becomes deprived of the functions of seeing etc. due to senses of sight etc. on the realisation of ocular and non-ocular conation-obscuring karmas. There is obscuring of the capacity for these functions in the one-sensed, deficient-sensed and five-sensed living beings despite their having senses or sense-organs.

13. The living beings become deprived of clairvoyant conation due to the realisation of clairvoyant conation-obscuring karma.

14. The living being is unable to manifest perfect conation due to the realisation of perfect conation-obscuring karma.

15. There is a state of darkness and deep darkness respectively due to the realisation of sleep or deep sleep conation-obscuring sub-species.

16. There is a state of whirling of head, eyes and body etc. even while sitting and light or heavy movements due to the realisation of drowsiness and deep drowsiness conation-obscuring species. The drowsy person does not see despite the movements of dozing eyes and body. The deeply drowsy person has highly dozing eyes and he is unable to see any thing even during or after the pains due to weapon-operations (like arrows etc) on his body.

Supplementary Notes

1. The commentary deals with the following points :

(a) The nine sub-species of conation-obscuring karma are mentioned and defined properly.

(b) The first four sub-species of this karma have been stated in possessive case while the other five species have been stated in nominative case in the aphorism. This means they could be differentiated or non-differentiated from the karma according to the intentions of descriptions.

(c) The repetition of terms could be there under two conditions :

(i) Due to difference with respect to time, location etc. and

(ii) Due to continued repetition of the process.

Both conditions are applicable here to justify the repetition of terms like 'Nidrā-nidrā' etc.

(d) It is said that there are sleeps etc when there is the realisation of sleep etc. karmas alongwith pleasure-feeling producing karma.

(e) The various states of the living beings observed due to realisation of these karmas have been specified.

2. The Śvetāmbara version of this aphorism 8.7 has a term 'Vedaniya' (feeling/experiencing) in the second part of the aphorism. Akalanka has not commented on it. However, it expresses that the five sub-species of sleep etc. are themselves obscurers of vision. Their experience or occurrence indicates realisation of this karma. In contrast, the four conations like ocular or others have an innate nature of vision and it is obscured by the conation-obscuring karma. It is because of this difference that they have been called differentiated from the karma in semi-aphorism 8.7.1.

3. The word 'Ca' (and) in the aphorism 8.7 indicates addition i.e. the first four and the next five sub-species are to be added to make up nine species of conation-obscuring karma.

4. The conation is defined as a conscious effort towards cognising an object. It has four varieties as in aphorism 8.7.

Bhāṣkarnandi has explained that ocular conation leads to see (and know about) the form of objects and self through the physical and psychical sense of sight. In contrast, the non-ocular conation refers to experience (or learn about) objects through the senses other than sight. There are four such senses of (1) touch, (2) smell (3) taste and (4) hearing. Besides, mind is also a quasi-sense. Hence, it is also included in non-ocular conations. The non-ocular conation-obscuring karma obscures the proper functioning of these senses. These five non-ocular conations have been grouped under the single head of non-ocular conations as there is similarity in the process of their functioning like the ocular conation.

5. The rest of the two conations-clairvoyance and prefect, can also be defined as conscious efforts towards their corresponding cognitions. There is no telepathic conation corresponding to the telepathic knowledge as it does only know about the objects in the minds of others. It does not have general or indeterminable sight of the objects. Secondly, Dhavalā points out that the telepathic knowledge is preceded by sensory knowledge. Hence, there could be no telepathic conation.

6. The last five sub-species represent five forms of sleep. They are the sub-species of conation-obscuring karma as they obscure the innate qualities of knowledge and conation of the self-experience and power of the self to grasp or see the external objects. They are, by themselves, the conation-obscuring karma.

7. The term 'Darśana' (conation) has many meanings with reference to context:

It has an etymological meaning of seeing, observing or an instrument of seeing. It has a meaning of self-realisation, faith in doctrines or pathway of salvation.

In cognitive process, it means the first stage of knowledge where there is the first general contact or observation between the subject and object conating only the generalities without grasping the details. In fact, it is knowledge without details.

Thus, the term 'Daršana' has two-fold meanings : (i) external or physical observation, (ii) spiritual, psychical or internal observation. The Karma theory has also the dual meanings for this term. However, psychical meaning might have developed over physical meanings. The initial meaning of physcial seeing makes one to move towards its deeper spiritualism.

8. Thus, 'Daršana' means seeing or experiencing by or through the senses. The process or mechanism of seeing and vision and its instrumental organ is not described in detail in early Jaina texts. However, it is now known that sense-organ of sight-the eye (whose gross and fine details about structure and function are available in anatomy and physiology books) works like a camera with a lense, diaphragm and focussing device. The image of the objects falling on the eye-lens goes to retina (containing light-sensitive receiving elements) producing electrical or chemical changes therein and passing them on to visual area of the brain through motor nerves. The brain area analyses the above signals and subjects feel necessary sensation and experience of colour or form etc. If this visual area is removed anyhow, the person will be blind. The capacity of seeing depends upon the normalcy of eye and its hereditary and karmic character. The capacity could be improved by meditation and medication which may be removers of karmic veils in part. However, it is clear from the general scientific description of the process of seeing that a number of points could be explained scientifically and that the brain plays an important role in the process.

9. The aphorism 8.7 mentions five types of sleep. They may represent different stages of sleep as studied by doctors and psychologists. The aphorism also mentions three causes for sleep : (i) It removes fatigue of labour, work or tension, (ii) It removes distress and allows mind to become calm, (iii) It pacifies effects of passions and intoxications. These three points refer to the resting aspect of sleep. The scientists add a fourth cause also : (iv) sleep allows partial rest to the

brain and recuperates the necessary elements for normal functioning of the life system. There are some physiological changes to effect this :

(a) During sleep, Adreno-Corticotropic hormone (ACTH) is produced in large amounts to accommodate the stress of the day.

(b) During quite sleep, a growth hormone (somatotropin) is produced in large amount leading to proper growth of the system.

Sleeping is a process where mind does not operate, the normal consciousness also does not seem to function, the physical activities get inactivated but the brain remains partly active. Sleep is a state of brain and consciousness.

Studies on sleep indicate that it is a rhythmic process. Its centres are located in the hind part of the brain in its thalamic and hypothalamic parts. It also seems that the sleeping and waking systems partially occupy the same structures so that low-frequency stimulation has been found to bring sleep. The presence of hypnotoxin in cerebrospinal-fluid also causes sleep. The production of amines like sero-tonin and catecholamines also induce quite and active sleep. Moreover, there are many sleep retarding compounds also like (i) reserpine, (ii) gamma butyrolactone, (iii) 5-hydroxy-tryptophan, (iv) malamide etc. They are said to inhibit REM sleep.

It has been observed that there are two kinds of sleep - (1) active or Rapid-eye-movement (REM) sleep and (2) quiet-sleep. There are dreams in active sleep which may also involve somnambulism. There are repetitive five stages in normal sleep. These have been identified with the EEG studies through electrical stimulation :

- | | | |
|-----|--|---|
| (1) | First Stage | Relaxing of muscles, slackening of breathing and heart beat, steady alpha waves in the brain, drowsiness appears, easy wake-up. |
| (2) | Second Stage
(drowsy state) | Sleeping is deeper, alpha brain waves become spindular, eyes begin rolling, wake-up with some difficulty, delta-waves appearing. |
| (3) | Third Stage (light
or medium sleep) | Body gets more relaxed, tension eases, brain wave pattern changes from alpha to delta (14 cycles/sec), declining of heart beat etc, further, light or medium sleep, wake-up little more difficult, wave frequency changes, lower consciousness. |
| (4) | Fourth Stage
(deep sleep) | Deep-sleep, bed-wetting, sleep-walking and sleep-talking may occur during this stage, |

- (5) Fifth Stage delta wave pattern prominent.
 REM Sleep, movement of body parts stop,
 dreaming takes place. The cycle of stages are
 repeated four to five times each night . Theta
 wave pattern in brain waves (4/7
 cycles/sec.). The production of serotonin or
 some drugs may induce quite sleep.

Based on these stages , one can compare the two terms of sleep and deep sleep with the third and fourth stages and drowsiness and deep drowsiness with the first and second stage. The somnambulism may form part of the fourth and fifth stage. One has to guess that drowsiness precedes light or deep sleep. Hence, the aphorismic order of the forms of sleep should be taken as popular order rather than scientific order.

As said earlier, sleeping gives us rest, relaxation and recuperation. It is a necessary process of biological life-system. It is observed that normally a person sleeps more than a third of his life span. A deep sleep is a sign of care-free-ness and recuperative physical and mental activity. It is, however, found that long sleepers are generally more introvert, less confident and escapists. Relaxation exercises reduce the sleeping hours making people more energetic, cheerful and active.

10. Seeing and sleeping have, thus, been studied by the scientists quite exhaustively. Their physiological and chemical causes and mechanisms indicate that these are brain - related psychic phenomena. These processes could be controlled by physical methods. The karmas may play an indirect role here due to genetic and other factors. The current science has improved the general degree of destruction-cum-subsidence of conation-obscuring karma in many ways shown earlier.

The third primary karma of sensation or feeling producing one has not been detailed for its sub-species as yet. The next aphorism mentions about them :

SADASAD -VEDYE 8.8

There are two sub-species of feeling-producing karma : (1) pleasure feeling producing and (2) displeasure, pain or suffering feeling producing karma 8.8.

1. The pleasure feeling producing karmic sub-species is defined as that whose realisation causes the feeling or experiencing of physical (sensual) and psychical pleasures by the living beings in the celestial and other specific destinities due to acquisition of various kinds of cherished materials. In other words, the feeling or experiencing of praise-worthiness or auspiciousness is called the pleasure feeling producing karma.

2. The displeasure feeling producing karmic sub-species is defined as that whose realisation causes or results in the feeling or experiencing of in-tolerable simple and various kinds of physical and mental sufferings by the living beings originating due to birth, old age, death, separation from the desired, connection with the undesired, physical or mental diseases, injuries and bindings (by rope etc.) etc. in different classes of hellish and other destinities. Alternatively, the feeling or experiencing of non-praiseworthiness or in-auspiciousness are the displeasure feeling producing karma.

Supplementary Notes

The commentary deals with the following points :

1. Two sub-species of feeling-producing karma and their definitions with due illustrations with reference to celestial (and human) and hellish destinities in respect of different types of pleasures and displeasures.

2. In fact, any worldly entity is neither desirable nor undesirable. It is the ignorance and delusion earned by the realisation of knowledge obscuring and deluding karmas that a living being assumes some as desirable or otherwise and feels or experiences pleasure and displeasure in them due to the realisation of feeling-producing karma.

3. The feeling-producing karma is a maturing-in-soul species as its function is effected in the living soul. There are 78 maturing-in-soul subspecies effecting the nature of the living soul. They are as below:

(i) Sub-species of feeling producing karma	2
(ii) Sub-species of 4 destructive karmas	47
(iii) Sub-species of status-determining karma	2
(iv) Sub-species of physique-making karma	27
	<hr/> 78

4. The feeling-producing karma refers to the feelings of pleasure and pain. The acquisition of different types of materials etc. is only the instrumental cause for these feelings. They are not the fruits of karma but the feeling producing karma may be the result of these acquisitions. Thus, the karma is the essential cause and the objects are the helping causes for the feeling of pleasure and pain.

5. The feelings of pleasure or displeasure is a mental disposition due to the realisation of feeling producing karma. The psychologists opine that sensation and feelings are produced due to mechanical, electrical, thermal, chemical and environmental stimuli by the help of extro-receptors (superficial) and intro-receptors (inside the body). There may be specific sensations or organic sensations. There are muscular sensations also which are caused through proprioreceptors. Sensations cause feelings and emotions which are strong feelings.

It is suggested that specific sensations and sense-feelings are due to feeling-producing karma while emotions are due to deluding karma. The feelings of pain or pleasure are positively real and every living being experiences them in or on his body or mind. A large number of feelings are tactile in nature while others may be mental by nature.

The feelings or sensations are defined as affective experience preceded by sensation and could be followed by emotions. They represent the internal condition of the subject and are subjective only. The mixed feelings of pain and pleasure are nothing but their fast successions since no two conscious activities can occur at the same time. The feelings may be vague, localised or non-localised.

There are three types of feelings - (1) pleasant and unpleasant (2) excitement and calm and (3) tension and relief. We are concerned here with the first type.

Physiologically, various types of stimuli causing the feelings produce some dis-order in bodily activities which is transmitted through the central nervous system (reticular system of brain) through the receptors in the form of free nerve-fibre-endings in the body system. The brain, then, communicates the experience. This reticular system produces morphine-like enkephaline compounds to kill the pain or withdraw from it through fainting. It has come to be known that though the number of pain points on the skin or under it may be as large as 30-40 lacs with uneven distribution, there is no one single pain center in

the brain like other specific centers. There seem to be many such center there.

6. The pain has been studied by psychologists and physiologists. However, studies on pleasure are not so voluminous. In fact, pleasure is absence of pain. Thus, many types of stimuli produce the feeling of pleasure. It could be assumed that there could be many pain-inhibiting or pleasure points in our body system. However, the central reticular regions abound in pleasure centers. They work in the same way and produce feelings of pleasure. Just as pain can be reduced or killed by chemical compounds, pleasure can also be induced and improved by many physical and chemical methods.

7. It could be surmised from the above that scientists have researched into the physical causes of pain/pain killing and pleasure/pleasure-inductions, which are verifiable in laboratories. Still the pre-birthal and genetic karma lies at the root of these findings.

8. The pleasure-feeling caused due to this karma does not mean absolute pleasure. Also, the feeling-producing karma leads to experience of pleasure or pain with the helping causes of acquisition of desirable or undesirable materials. The gains and loss should not be taken as fruits of merit and demerit as it represents a system. The merit and demerit are based on spiritual rather than physical phenomena. The diseases are also not the fruits of demerit as they occur from different causes of malnutrition etc. Thus, feeling producing karma is the essential cause of feelings rather than acquisitions.

The sub-species bondage of the feeling producing karma has been described. The next aphorism mentions about the twenty eight sub-species of the deluding karma :

**DARŚANA-CĀRITRA-MOHANĪYA-AKAŚĀYA-KAŚĀYA-
VEDANĪYAKHYĀH TRI-DVI-NAVA-ṢODAŚA-BHEDĀH
SAMYAKTVA-MITHYĀTVA-TADUBHAYĀNI-AKAŚĀYA-KAŚĀ
YAU HĀSYA-RATI-ARATI-ŚOKA-BHAYA-JUGUPSĀ-STRI-
PUM-NAPUNSAKA-VEDĀH-ANANTĀNUBANDHI-APRATYĀ
KHYĀNA-PRATYĀKHYĀNA-SANJVALANA-VIKALPĀH-CA-
EKŚĀH-KRODHA-MĀNA-MĀYĀ-LOBHĀH. 8.9.**

The deluding karma has basically two varieties - (1) faith-deluding and (2) conduct-deluding. The faith deluding sub-species has three varieties- (1) righteousness-deluding (2) wrongfulness-deluding and (3) righteousness-cum-wrongfulness-deluding.

The conduct - deluding sub-species has two varieties - (a) quasi-passions and (b) passions. The first one has nine sub-varieties : (1) laughter (2) liking (3) dis-liking, (4) sorrow, (5) fear, (6) disgust, (7) feminine libido, (8) masculine libido and (9) neuter libido.

There are four passions of (1) anger, (2) pride (3) deceit and (4) greed- each having four sub-classes involving (a) infinite-bonding or tenacious, (b) partial vow-preventing, (c) total vow-preventing and (d) gleaming. Thus, the total number of passions is $4 \times 4 = 16$.

Hence, there are 3 faith deluding species and $(9+16=)$ 25 conduct deluding species making a total of $3+25=28$ sub-species of the deluding karma. 8.9

1. There are four terms in this aphorism - (1) faith-deluding, (2) conduct-deluding, (3) quasi-passion-experiencing and (4) passion-experiencing. There are four numerals also-three, two, nine and sixteen there. The above four terms and these four numerals should be respectively connected. Thus, the aphorism will have the following meaning:

(a) The faith deluding karma has three varieties (detailed latter in semi-aphorism 8.9.2).

(b) The conduct deluding karma has two varieties. (detailed in 8.9.3)

(c) The quasi-passion-experiencing karma has nine varieties (detailed in 8.9.4).

(d) The passion-experiencing karma has sixteen varieties (detailed in 8.9.5).

2. There are three varieties of faith-deluding karma - (1) righteousness, (2) wrongfulness and (3) righteousness-cum-wrongfulness or mixed. Though the faith deluding karma is one with respect to bondage, however, it has three varieties with respect to the existence of good or bad activities.

The wrongfulness is defined as that whose realisation induces (a) turning away from the path sermonised by the omniscients (b) indifference towards believing in the true reals and realities and (c) incapability to discriminate about what is beneficial or non-beneficial. A person becomes wrong-faithed by the induction of such an attitude. In contrast, the wrongfulness becomes righteousness when this attitude is restrained by the auspicious volitions or thoughts and it no longer obstructs the faith in the self by remaining indifferent towards it. The

person with this type of experience or attitude is known as the right faithed one. The same wrongfulness is called mixed or right-cum-wrong when it appears in the form of half-purified state (i.e. of righteousness) due to the specific partial cleansing (through vawal observance etc.) like the light or deep intoxication power of the kodrava grains due to their partial fermentation and washings. The realisation of this mixed faith-deluding karma induces a mixed volitional attitude of right-cum-wrong faith in the self like the partial intoxication produced from the cooked rice made from partially fermented and cleaned kodrava grains.

3. The conduct-deluding karma has two varieties-(1) quasi-passions and (2) passions. The word 'a' before the word Kaṣāya here does not mean complete negation of passions but it means partial, scant or slight passions. For example, the name Alomika (non-soft haired-sheep) does not mean that the sheep has no hairs at all like the tortoise. However, it does mean that his hairs are not worth cutting at the time (for making wool) and hence, the word 'a' in the name implies partial negation of cuttable hairs only. Similarly, the quasi-passions (a-passions, a-kaṣāyās) are not passions by themselves, but they are instrumental in passions as catalysts like the action of the dogs as directed by their lords. Just as the dogs move on for biting others and revert back on the direction of their masters, the a-passions like laughter etc. are there on the force of passions like anger etc. There is no a-passionation when there are no passions. The scriptures tell us about the character of scant negation of passions for the term a-kaṣāya (a-passions). Thus, quasi-passions are a-passions.

4. The a-passions-experiencing type of conduct deluding karma has nine varieties like laughter etc. as mentioned in the aphorism 8.9. The laughter-karma is that whose realisation produces, causes or manifests in laughing (amusement, ridiculing etc.). The liking is defined as that which manifests in desires, curiosity, expectations or fondering in places and materials. The dis-liking is the reverse of the liking. The sorrow is defined as that which results in mourning (lamentation or grief). The fear is defined as that whose realisation is manifested in the feelings of excitement, anxiety or alarm. It has seven varieties (this-worldly, other-worldly, non-protection, death, pain, accident and dis fame). The disgust is a kind of abuse, condemnation or hatred (kutsā).

Q. If disgust is a kind of condemnation, there should be the word, 'kutsā' in the aphorism 8.9. It will make the aphorism shorter (and more general) in meaning.

A. This is not correct. The two terms have specific meanings. The disgust is the cover or concealment of one's own defects or bad qualities. In contrast, the condemnation (Kutsā) is disclosing the defects of the family and character etc. of others, blaming them and censure them etc.

The feminine libido is defined as that whose realisation is manifested in (or causes to acquire) the forms of womanish feelings like tenderness, obscurity, cowardice, sexual desire, eye-blinking, desire for men and pleasure of sexual strikes etc. The other two libidos of masculine and neuter types are in existence when there is realisation of feminine libido. However, they have a separate existence because of the existence of good actions and feelings.

Q. It is popularly known that womb, soft breasts and the like are the (physical) signs of feminine libido.

A. This is not correct. They are formed due to the realisation of physique-making karma (and not of deluding karma). The libido is represented by volitions or feelings. The (physical) males can also have the realisation of feminine libido. Sometimes, the females may also have masculine libido because of the internal specific volitions.

The physical shapes and parts of the body are formed due to the realisation of the physique-making karma. This description of feminine libido leads to explain about the other two libidos.

The masculine libido is that whose realisation results in mannish volitions. The neuter libido is that whose realisation results in volitions specific to the living entities of neuter gender.

5. The passion-experiencing (conduct-deluding) karma has sixteen varieties with respect to their classes of infinite-bonding etc. They can be illustrated as below :

There are four passions - (1) anger, (2) pride, (3) deceit and (4) greed. The anger is defined as the intolerant and cruel volition for the injury or disadvantage to the self and others. It has four sub-classes (depending upon its intensity) - (1) streak-in mountain stone-like (2) streak-on pebbles or earth-like (3) streak or line-on-sand-like and (4) streak-on-water-like.

The pride is defined as a mental volition of non-modesty, discourtesy towards others due to the proud of (higher) caste etc. It has also four varieties- (1) stone-column-like, (2) bone-like, (3) wooden-like and (4) creeper-like.

The deceit is defined as a tendency of crookedness to cheat others. It also has four varieties -(1) knotty-root-of-bamboo-tree-like, (2) horns-of-sheep-like, (3) cow's urine-like and (4) weeding-hook-like.

The greed is defined as a mental volition charged with desires to acquire money and materials for self-beneficiation. It has four varieties- (1) chrome-leather-colour-like, (2) collyrium-colour-like, (3) mud-like and (iv) turmeric-colour-like.

The above four passions of anger, pride, deceit and greed have four states each - (a) infinite bonding, (2) partial vow-preventing, (3) total vow-preventing and (4) gleaming or smoldering. The wrong-faith is called infinite as it is the cause of (birth and death in) the infinite worldly life.

The passions which lead to the bondage of this wrong faith are termed as infinite bonding anger, pride, deceit and greed. The passions which lead to the loss of capacity to practice even partial abstinence of restraint-cum-non-restraint are termed as partial vow-preventing anger, pride, deceit and greed. The passions which lead to the loss of capacity to practice total abstinence or restraint and, thus, inabling persons to practice it are termed as total-vow-preventing anger, pride, deceit and greed. The passions which are coexisting with restraint but are disturbing its observance or in whose presence, the restraint is obstructed are termed as gleaming or smoldering anger, pride, deceit and greed. (In fact, these are perfect-conduct-preventing passions mild in nature). All these taken together make up sixteen passions ($4 \times 4 = 16$).

Supplymentary Notes

1. The commentary deals with the following points :
 - (a) The secondary (two) and tertiary (28) species of deluding karma have been named and defined properly.
 - (b) The difference between disgust and condemnation has been stated to be based on self and others.
 - (c) The pre-fix 'a' (partial or slight) has been said to have a meaning of partial or slight rather than complete negation here in the term of 'A-kaṣāya'.

(d) The physical signs of different genders are formed due to realisation of physique-making karma while the libidos are volitional in character. There may be different libidos in different gendered persons.

(e) The different types of anger, pride, deceit and greed have been mentioned in the commentary indicating their different soft and hard natures towards karmic bonding.

2. The Śvetāmbara version of aphorism 8.9, has been explained on the basis of supply of the term 'experiencing' (Vedanīya) to all the secondary and tertiary deluding karma species. In contrast, the Digambara version supplies the term 'experiencing' to the tertiary species of conduct-deluding karma only. There is no question-answer on this point in any commentary. However, it can be said that faith-deluding karma refers to belief which is highly a mental process and not emotional. The belief may not be an item of experience. In contrast, the conduct-deluding karma represents a mental-cum-physical process where emotions play an important part in the behaviour of living beings-specially human beings. Thus, Digambara explanation seems to be logical as one type is non-emotional and non-experiential while the other type is emotional and behavioural. Moreover, the varieties of conduct-deluding karma indicate that they are obstructor of right conduct corresponding to right faith. Thus, emotional manifestation is the characteristics of conduct-deluding karma.

3. Bhāṣkarnandi has pointed out the realisation time and non-realised impression time (Vāsanā Kāla) for different classes of passions as below :

Class of passions	Realisation time	Impression time
1. Infinite-bonding	1. Antarmuhūrta (about 48 min.)	numerable, innumerable & infinite births
2. Partial vow-preventing	„	6 months
3. Total vow-preventing	„	1 fortnight
4. Gleaming passion	„	1 Antarmuhūrta

This indicates that normally a passionate state lasts for a fortnight.

4. Right faith or belief is an essential component of the triadic path of ultimate happiness. However, it has to be acquired or cultivated. In general, faiths are modelled in brain due to genetic, god-spot or

training factors. They are necessary for our faculty of reasoning, intelligence, behaviour and progress in life. They are basically mental in origin. These faiths may be right or wrong. It is wrong faith or wrongfulness which leads one to worldly worries. It may be in the form of inverted knowledge or ignorance. It may also have five-fold forms—deliberate, natural, absolutist, doubting and ignorancial. The faith, in general, is a realisational property. The deluding karma of wrongfulness produces wrong faith in toto. In contrast, the deluding karma of righteousness deludes right faith not completely but partially. The brain-programme of faith undergoes changes from wrong to right under a number of conditions like scriptural studies, sermons and austeritic practices etc. which are also instrumental in destruction or destruction-cum-subsidence of wrong-faith and right-faith deluding karma.

5. The passions and a-passions of conduct-deluding karma represent psychological emotions and corresponding behaviour pattern under different circumstances. The emotions develop from faiths and feelings. It is said that emotions are not innate but develop out of many factors like heredity, birth, health, sex, maturity and environment etc. Emotions are strong and complex feelings stimulated by various types of stimuli. They are mostly subjective. Scholars opine that emotions incur a change in psychological and physiological activation of man. There is a two-way relationship between emotions and physiology. The emotions are related with many systems—limbic, sympathetic and parasympathetic systems of autonomous nervous system, reticular system, thalamus, hypothalamus etc. of brain which are activated as could be studied by EEG studies. These systems also play an important role in behavioural patterns of men.

Different drugs like LSD, caffeine, reserpine etc. effect emotions to still down. These drugs serve as anti-arousal factor deactivating the brain system so that the person feels tranquillity. This may be temporary but may be made lasting through meditative practices. There are some chemicals which also arouse emotions. Thus, emotions may be karmically aroused and externally aroused and controlled. Summarily, emotions may have the following genesis :

Stimulii / feeling → perception → hypothalamic arousal → physical changes → emotion → physical or behavioural activities.

Psychologists tell us that the human behaviour is related to emotions and feelings. There are said to be some basic behaviours

which could be co-related with the passions and a-passions of conduct-deluding karma alongwith some other karmas. They are as below :

	Basic Behaviours	Emotions	Karmas
1	Escapism	Fear	Deluding karma
2	Sex	Sexuality	Deluding karma
3	Acquisition	Ownership feeling / greed	Deluding karma
4	Repulsion	Hatred/disgust	Deluding karma
5	Pugnacity/fighting	Anger	Deluding karma
6	Self-assertion	Pride	Deluding karma
7	Sociological	Social / Solitariness	-
8	Parental affection	Love/Affection	Deluding karma
9	Surrender	Internal hurt	Deluding karma
1	Sporting/laughing	Pleasure / liking	Deluding/feeling-producing karma
0			
1	Inferiority	Sorrow/ grief	Deluding karma
1			
1	Disliking	Dependence	Feeling-producing
2			
1	Curiosity	Learning/ wonder	Knowledge and conation
3			obscuring karma
1	Constructivity	Working	-
4			
1	Desire for living/	-	Life span/feeling
5	death		producing
1	Food seeking	hunger / thirst	Feeling-producing
6			

It indicates that about 75% of the behavioural pattern of human beings is based on emotions related with the species of deluding karma. Thus, the deluding karma is the chief agent for dis-functional psychic and physical behaviour. This is the root cause of in-tranquillity. The various forms of conduct deluding karma could be explained in terms of cause and effect of dis-functioning of life-style. This dis-functioning or in-tranquilising behaviour could be modified through many processes to subside or destroy the deluding karma in stages moving towards the path of gem-trio.

Thus, psychologically, modified emotions lead to better life-style and karmically, the fruition of deluding karma through following

better path may have a better life. The karmic body is the innermost fine body. Alongwith this, the different parts of gross body systems also participate in the process.

6. The physiologists indicate that the brain has specific centers for emotions like fear etc. which they have verified by the absence of the specific emotions after removal of specific regions of brain. Chromosomal (genetic or otherwise) abnormality also results in these bad or good a-passions. Glandular secretions also tune up the mental states. (i.e. adrenaline for fight or escape and transmitter compounds like dopamine and serotonin present in brain for pacification).

The commentary defines the various a-passions and passions whose intensity may now be measured through (a) bodily changes (facial changes) and (b) internal changes (heart beat, EEG, pulse rate and glandular secretions etc.). Thus, scientists have explained a number of facts not available in religious texts. They indicate there are many physical factors alongwith karmic factors for elaborating human behaviour and its improvement.

7. The general details of species of conduct-deluding karma are summarised below in the Table :

Name	Cause	Types	Effects
1. Anger	Frustration restriction attack Irritation jealousy	mountain rock-line Pebble-line Line on sand Line on water	stress, excitement, violence, destructive instinct, strength in adverse situation, facial changes
2. Pride	Ego-centricity, self-assertion	Pillar stone, Bone pieces, wood pillar, straw piece	Self-display, leadership, status- superiority,
3. Deceit	Conjectured gain, short routing, evil intention, Crookedness	Bamboo root, Ram horn, cow urine, carpenters, scratch	lying, no proper conduct
4. Greed	attachment, acquisition, discontent, Cravings	lac-stain, mud-stain, safflower stain, turmeric stain	satisfaction, pleasures, more desires
5. Laughter	socialisation, specific attitude,		Laughing, smiling, joking

	surplus energy		
6-8. Liking, Disliking, hatred	human instinct, inheritance, deluding karma, feeling of love, hate	—	satisfaction, pleasure, pain, sympathy
9. Fear (phobia)	escapist trend, security danger, threatening, sudden noises etc.	seven kinds	withdrawal, flight, terror, anxiety, mental state of crying, weeping, trembling
10. Sorrow or grief	Painful incidents, karmic origin		crying, weeping, lying in despair
11-13. Libido (or sex-desire)	innate instinct, karmic origin		The three libidoes are compared to straw, wood and dung fires.

8. On looking at the nine a-passions, there are some which are antagonistic to each other as below :

- (a) Liking is antagonistic to disliking and disgust.
- (b) Laughter/Joking is antagonistic to sorrow.
- (c) The three libidoes are antagonistic to each other.

One can not occur in presence of the other. It is the psychic libido which is intended here. The physical libido is due to the realisation of physique making karma and not due to deluding karma. In contrast, there are some synchronising emotions like

- (a) Laughter and liking can synchronise.
- (b) Fear and disgust can synchronise.
- (c) Disliking and sorrow can synchronise.

9. Mehta has suggested that there should be some more synchronising and antagonistic a-passions in the list such as

- (a) Sympathy should have been added separately alongwith liking or love (synchronising)
- (b) Hope should have been added as antagonistic of fear.

10. Mehta has also pointed out that psychologically, there does not seem to be any fundamental difference between the a-passion of disliking and disgust except that the disgust may be a developed stage of disliking. Disliking has a negative attitude opposed to liking. In contrast, can we say what attitude is there in disgust and what is apposed to it ? Had disgust been an independent emotion, its opposite emotion must have been there.

11. There are eight kinds of emotions of pride mentioned in Jain texts like Ratna-Karaṇḍa Śrāvaka-cāra (RKS) etc. and Yoga-Sūtra as below :

RKS	Yoga	Mūlācāra
1. Knowledge	Knowledge	knowledge
2. Class	Class	Class
3. Family	Family	Family
4. Strength	Strength	Strength
5. Austerity	Austerity	Austerity
6. Complexion, body	Complexion, Rūpa	Complexion
7. Accomplishments	Wealth, Aisvarya	Wealth
8. Prestige	Gains, Lābha	Commands

It is only the last two which are differing in the above lists. The cause of this difference might be the object of worldly or other-worldly prosperity.

12. The infinite-bonding passions are obstructors of right faith. Their realisation does neither cause it to be produced nor it allows the existing one to be manifest. There is no partial or total restraint due to the realisation of the passion of partial vow-preventing type. There can even be no observance of vows already undertaken. The total vow-preventing passion has restraint-cum-non-restraint but no supreme restraint. The gleaming passion does not cause the undertaking of true conduct.

13. Tattvārtha Bhāṣya has explained illustratively the four types of each of the four classes of passions. This indicates that passions like anger etc. have a variety of intensities ranging between weak to strong in various degrees.

14. The deluding karma has all the passions whose realisation causes dis-functioning in human behaviour leading to tension, disease, intranquility and disturbed mental states. These passions have not only karmic origin but also have stimulated physical, physiological and psychological origin. They represent mental states and motor manifestation. The disfunctioning due to them must be contained by the opposing type of emotions as mentioned in Tattvārtha Bhāṣya as below :

Passion	Opposing emotion	Process
(a) Anger	Forgiveness	subsidence
(b) Pride	Humility/modesty	Directional change

(c) Deceit	Simplicity	”
(d) Greed	Satisfaction	”

These opposing emotions are produced due to the reduced intensity of passions. They are developed by following and practicing certain specific code of conduct like practice of equanimity, meditation, repeating incantations and adopting specific postures for a limited time daily.

15. The sub-species of deluding karma indicate that it is not sufficient just to know about passions and Karma theory, but it is more important to improve upon the world-bearing passioned state to equanimous state. It is important to improve upon physical and psychical disfunctioning. Mahāprajña states that Karma Theory does not tell us the way for improvement. One will have to tread towards spiritualism to learn these ways indicated in 8.9.14 above which involve processes of suppression, dissolution and directional change represented by the opposing emotions for deluding emotions.

16. The existence of twenty eight sub-species and tertiary species can be proved by the fact that their effects like wrong faith, no-faith-tendency in reals and realities etc. are observed. If they are not agreed, there will be an undesirable logical fallacy.

17. Prajnāpanā indicates only five sub-species of deluding karma. The 28 here are just their extensions.

The twenty eight sub-species of the deluding karma have been detailed. What are the four sub-species of the life-span determining karma ? The next aphorism describes them :

NĀRAKA-TAIRYAJNONA-MĀNUṢA-DAIVĀNI 8.10.

There are four types of sub-species of the life-span determining karma based on the four types of destinities of the living beings. They are- (1) hellish (2) sub-human (3) human and (4) celestial. Accordingly, there are four types of life-spans as above 8.10.

1. The life-span is designated with reference to the birth in specific destinities. The hellish life-span is due to birth in the hellish destiny. The sub-human life-span is due to birth in the sub-human destiny. The human and celestial life-spans are due to births in these two destinities respectively.

2. The life-span (Āyu) is defined as that entity (agency) whose existence causes the livingness of the self (in physical terms) and whose absence causes the death of the living. Thus, the life-span means the temporal existence in the specific state of birth.

3.Q. It is opined that the foods etc. are the causes whose proper intakes or non-intakes cause the life and death of the living beings in the world.

A. This is not correct. The foods etc. are only the helpers (helping causes) in the cause of life. It is observed that the mass of soil is the basic or essential cause for producing the pitcher and the wheel and rod (and even the potter) are the helping causes in the process. Similarly, the internal or basic cause of birth-taking (life) is the life-span karma while the foods etc. are the helping agents. That is why, we see that there is death of the living beings despite the intakes of foods etc. due to destruction of life-span karma.

4. Secondly, there is no intake of foods etc. in the hellish and celestial beings. Hence, their birth and life-span should be taken as due to the life-span karma only. They have natural intakes only and that too occasionally.

5. The hellish life-span is that by which a living being leads a long span of life in the hells (lower world) where there are highly painful and intense heat and cold.

6. The sub-human life-span is that by which (or whose realisation causes) the living being leads a life-span in the sub-human destiny where there are large number of calamities due to hunger, thirst, cold, heat etc.

7. The human life-span is that by which the living being takes birth and leads a life-span in the human destiny where there is abundance of physical and mental pains and pleasures.

8. The celestial life-span is that by which the living being takes birth and leads a life-span in the celestial destiny which is generally full of physical and psychical pleasures. The word, 'general' (Prayah) here has been given because there is sometimes manifestation of physical pains also due to (1) the separation of the desired ones, i.e. female gods, (2) the sight of deities with better prodigies and (3) manifestations of indicator signs of departure from their destiny like

(a) non-obeyance of orders, (b) fading of garlands and (c) loss of shine in their bodies and ornaments.

Supplementary Notes

The commentary deals with the following points :

(a) There are four types of life-span karma based on four types of destinities. The characteristics of these life-spans have also been mentioned.

(b) The life-span is not due to food-intake etc. only as they are only the helping causes for it. One observes death despite food intakes (and medicines) etc., Secondly, the hellish and celestial beings do not have food intake etc. still they have good life-spans. Hence, basically life-span is due to the life-span determining karma only.

(c) Though the celestials have physical and psychical pleasures in general, but they have many psychical pains also mentioned in the semi-aphorism 8.10.8.

2. The four-fold life-spans are there as there can be no existence of living beings without them.

3. It seems the life-span-determining karma refers to the physical life-span and longevity of the current birth. Besides its karmic component, it has many other helping factors for smoothness and longevity. genetic, environmental, nutritious intakes, undereating, salad eating, normal, surgical and replacement technics, physical exercises, meditation, telomerase and pimagaline treatment etc. effect the length and quality of life span. By-pass surgery and organ transplant are proving good helping causes for longevity. Despite all this, every life-span has a natural end. It has not been possible to win over death, though it may be delayed. Death means termination of current life-span and winding up of biological clock.

4. Physiologically, during the life process, many cells of physical system are constantly destroyed and regenerated. With passage of time, this process gets weaker and weaker until at death, the process of regeneration of cells becomes zero. However, controlled telomerase can delay the process overlooking the natural life-span karma.

5. It may be pointed out that life-span karma is distinguished from other karmas by the fact that it is bonded or fixed only once in a life time during the last third or last Antarmuhurta of current life for the ensuing rebirth. The individual is un-aware of this fixing. It implies that

if one wishes to have a good life-span and destiny, one must always be careful about following religious path. The life-span karma does not effect bonding of other karmas.

The four kinds of life-span karma have been described. The physique-making karma follows it. The next aphorism mentions about its sub-species (forty two in number) :

GATI-JĀTI-ŚARĪRA-ANGOPĀNGA-NIRMĀṆA-BANDHANA-SANGHĀTA-SANSTHĀNA-SANHANANA-SPARŚA-RASA-GANDHA-VARṆA-ĀNUPURVĪ-AGURULAGHU-UPAGHĀTA-PARAGHĀTA-ĀTAPA-UDYOTA-UCCHVĀSA-VIHĀYOGATYAH PRATYEKA-ŚARĪRA-TRASA-SUBHAGA-SUSVARA-ŚUBHA-SŪKṢMA-PARYĀPTI-STHIRA-ĀDEYA-YAŚASKĪRTI-SETARĀṆĪ TĪRTHAKARATVAM CA. 8.11.

There are forty two sub-species of the physique-making karma : (1) Destiny (gati,4), (2) Class or genus (Jāti,5), (3) Body (śarira,5),(4) Limbs & minor limbs (Ango-Pānga,3), (5) Formation (nirmān), (6) Bondings (Bandhana,5), (7) Fusion (Sanghāta,5),(8) Configuration (Sansthāna,6), (9) Osseous structure or bone-joints (Sanhanana,6), (10) Touch (Sparśa,8), (11) Taste (Rasa, 5), (12) Smell (Gandha,2), (13) Colour (Varṇa,5), (14) Successory transmigration (Ānupurvī,4), (15) A-heavy-a-light (Aguru-laghu), (16) Self-killing/harming (17) Alien-killing/harming, (18) Hotness emitter (Ātapa), (19) Coldness-emitter (udyota), (20) Respiration or breathing (21) Space-moving (Vihāyogati,2) and ten sub-species with their opposites such as :

(22) Individual body, (23) General or common body, (24) Mobile body, (25) Non-mobile body, (26) Amiable personality, (27) Non-amiability, (28) Sweet voice, (29) Harsh voice, (30) Auspicious body, (31) Inauspicious body (32) Fine body, (33) Gross body (34) completioned-ness (35) non-completioned-ness (36) firm or steady body (37) non-firm or non-steady body (38) radiant body, (39) non-radiant body (40) glorifying personality, (41) Non-glorifying personality and (42) Ford-builder-ness (Tīrthakaravta).

(This aphorism does not mention the sub-classification of some species. However, some of these sub-species have further sub-classifications as expressed in brackets which make up a total of 64 for 13 types of sub-species. Thus, $64 + (42 - 13 =) 29$ make up the total of 93 sub-species of the physique making karma also. Many texts mention this point). 8.11

1. The destiny is defined as that sub-species of physique-making karma whose realisation causes the (karmically associated) soul to move towards attaining a new birth. The etymological or conventional definition of destiny in terms of the specific current existence which is acquired-is also correct as it indicates a specific destiny. It can be illustrated by the example of etymological definition of 'Cow' (Gau) as that which moves. It is also called 'cow' even when it is not moving. If the conventional meaning is not accepted, there will be no designation of destiny when the soul does neither move for it nor in the state of existence of the karmas. There are four kinds of destinities : (1) hellish, (2) sub-human, (3) human and (4) celestial. The hellish destiny is defined as that whose realisation causes (volitional or physical) birth as a hellish being. Other destinities should also be defined similarly.

2. The genus or class is defined as a combined group of living beings of non-deviationally similar types in different destinities. The karmic sub-species of genus is that which is the cause of the birth of the living beings in specific class. This physique-making sub-species of genus has five varieties - (1) One-sensed class, (2) two-sensed class, (3) three-sensed class, (4) four-sensed class and (5) five-sensed class. The one-sensed genus karma is that whose realisation designates the living beings as 'one-sensed'. Similarly other genres should also be defined.

3. The physique-making karma sub-species of body is defined as that species whose realisation results in the formation of physical body of the living being. It has five varieties-(1) gross body, (2) transformational or protean body (3) ejectable body (4) luminous or fiery body and (5) karmic body. They have already been defined under 2.36.

4. The physique-making karmic subspecies of limbs and minor limbs is defined as that species whose realisation results in the distinction among the (a) eight primary or major parts of body like (1) head, (2) back, (3) thigh, (4) arms, (5) stomach, (6) hands, (7) feet (8) lotus-like heart, and (b) many minor or secondary parts like fore-head, nose etc. It has three varieties -(1) limbs and minor limbs of the gross physical body, (2) limbs and minor limbs of the protean body and (3) limbs and minor limbs of the ejectable body.

5. The physique-making karmic species of formation is defined as that species whose realisation results in the formation of various limbs and minor limbs or organs of body formed due to the realisation of the

body karma under 8.11.3. It has two varieties - (1) positional formation and (2) Scalar or size formation. The sub-species of formation fixes the position and size of the body parts like the eyes etc. depending upon the genus of the living beings. Alternatively, the formation is that which is formed due to the realisation of the karma of formation.

6. The physique-making karmic sub-species of bonding or cohesion is defined as that whose realisation results in the mutually joining together of the space points of mattergies acquired due to the physique-making karma of body. If this karma is not there, there would be no connection between the body parts like the heap of pieces of woods. (Some texts like SS mention its five varieties based on the five types of bodies as pointed out earlier in 8.11.3).

7. The physique-making karmic sub-species of union or fusion is defined as that whose realisation results in the association of gross body etc. through tight or packed inter-penetration of their space points. (This union has been translated by some as molecular interfusion. This also has five varieties as in the case of the karma of formation not mentioned in this commentary).

8. The physique-making karmic sub-species of configuration is defined as that whose realisation results in the specific physical shapes (and size) of different bodies (and their parts) formed due to the realisation of the karma of body as in 8.11.3. It has six varieties : (1) Perfectly regular or symmetrical, (2) Banyan-like upper part symmetrical (above navel), (3) Lower-part symmetrical (below navel), (4) Hunch-backed, (5) Dwarf and (6) Irregular or un-symmetrical shape.

The regular symmetrical configuration is a figure formed by arranging the parts of the body symmetrically in the upper, lower and middle portions of the body like a symmetrical shape made by a proficient artist. The banyan tree-like configuration is that where there is a larger mass of mattergic space points accumulated above the navel and smaller mass of mattergic space points accumulated below it like a banyan tree. The lower-part symmetrical body is just the reverse of the banyan- tree like configuration. It has a configuration like the ant-hill (or a man suffering from elephantitis). The hunch-backed configuration is that which has heavy accumulation of mattergic mass over the back of the body like a hump-backed man. The dwarf configuration is the cause of forming minified limbs and minor limbs of the body. The

irregular configuration is that which has disproportionate parts of the body like a demon.

9. The physique-making karmic sub-species of bone-joints is that whose realisation results in the specific types of joints between the bones in different parts of the body. It has six varieties: (1) wrapped adamantime hard joints. (2) Unwrapped adamantime joints (3) Nailed adamantime joints, (4) Semi-adamantime joints (5) Nailed joints and (6) Loose joints.

The wrapped adamantime joint is that where the bone-junctions are stuck together by a diamond like hard material and wrapped by it alongwith nailings with arrow-like hard material all over. The unwrapped adamantime joint is that where there is above type of bone joint without wrapping but with hard nailing. The nailed adamantime joint is that which is formed by adamantime nailing only without wrapping and sticking. The semi-adamantime joint is a bone joint where one side is adamantinely nailed while the other side is ordinarily nailed. The nailed joint is a joint where joining is done by ordinary nailing materials. The loose bone joint is that where the internal non-jointed bones are joined through the external wrappings of veins, sinews and flesh etc. (The bones are connected through veins etc. like those found in case of serpents).

10. The physique-making karmic sub-species of touch, taste, smell and colour are those whose realisation causes manifestation of specific touch etc. There are eight kinds of touches :

(1-2) hard, soft

(3-4) hot, cold

(5-6) heavy, light

(7-8) rough, smooth (+,-)

The karmic species of taste is the cause of manifestation of specific tastes. It has five varieties : (1) bitter, (2) pungent, (3) astringent, (4) acidic or sour and (5) sweet.

The karmic species of smell is the cause of manifestation of specific smells. They have two varieties: (1) good and (2) bad. The karmic species of colour results in manifestation of different colours. It has five varieties: (1) black, (2) blue, (3) red, (4) yellow, and (5) white.

Q. How these touch etc. could be found in the non-living entities ?

A. They are not the results of karmic realisations in non-living ones as they are the natural manifestations of mattergic transformaions there. (However, they are manifest in the living body due to karmic realisations).

11. The physique-making karmic sub-species of successory tranmigration is defined as that whose realisation does not make the form of the previous body dis-appear. It has four varieties - successory tranmigration towards (1) hellish destiny, (2) sub-human destiny, (3) human destiny and (5) celesial destiny. When a human or sub-human being leaves the body (or dies) after completing his life-span and moves towards hellish birth or destiny, the cause of non-disappearance of the form of his earlier body during transmigratory motion is realised and this is the hellish destiny successory transmigration. Similarly, the other three varieties should also be defined.

Q. The non-disapearance of the form of earlier body is the function of the karmic species of formation and not of this species.

A. This is not correct. The realisation of karmic species of formation is lost when the life-span of the current destiny is complete and the living one looses its body. Thus, there is no function left for the karmic species of formation. However, soon afterwards, the karmic species of successory tranmigration is realised which is the cause of non-disappearance of the shape of the earlier body due to its association with luminous and karmic body alongwith the accumulated eight-fold karmas during its transmigratory motion. This non-disappearance lasts for one Samaya (instant of time) as a minimum and three Samayas as a maximum under transmigratory motion. However, if there is linear motion under this condition, there is instantaneous loss of the form of the earlier body and there is immediate acquirement of mattergy capable of formation of new body. Thus, the karma of formation functions there.

12. The physique-making karmic sub-species of a-heavy-a-light is defined as that whose realisation causes the body neither to fall below like the iron ball due to heaviness (or gravity) nor to move upwards like cotton mass due to lightness. (It enables the body to maintain the balanced position).

Q. How there could be a-heavy-a-lightness in the non-living realities like medium of motion and rest etc. ?

A. These entities have a beginningless inherent quality of a-heavy-a-lightness.

Q. How there could be a-heavy-a-lightness in the liberated beings ?

A. The karmically bonded worldly living beings have this attribute due to karmic realisations. In contrast, the liberated beings have no karmic attachments and they have the manifestation of this property by inherence.

13. The physique-making karmic sub-species of self-harming or killing is defined as that whose realisation results in self-destruction, death or harm by hanging or falling from high mountain or cliffs etc. (The process is done by the self).

14. The physique-making karmic sub-species of alien harming or killing is defined as that whose realisation results in harming or destroying the self by the use of weapons by others or owned by others despite the shielding covers.

15. The physique-making karmic sub-species of heat-emitting is defined as that whose realisation results in the hotness and emission of hot light. This karmic species is manifest in the sun.

16. The physique-making karmic sub-species of cold light-emitting is defined as that whose realisation results in cool radiance, light and its emission. This species is manifest in moon, firefly etc. (The hot light or cold light may be defined in terms of abstract or instrumental case).

17. The karmic sub-species of respiration or breathing is defined as that whose realisation causes the function of inhaling and exhaling of airs by the living beings in general.

18. The karmic sub-species of space-movement is defined as that whose realisation results in movement and motion in space. It has two varieties: (1) praiseworthy or graceful and (2) Non-praiseworthy or clumsy. The first one causes the graceful motions of best oxen and elephants etc. The second one causes the awkward motions of camels and asses etc.

Q. How there could be space-movement in the liberated or liberating beings and mattergies ?

A. Their space-movement is natural or inherent.

Q. The realisation of space-movement karma is observed in sky-flying birds etc. only and not in the humans or sub-humans as they do not move in the space.

A. This is not correct. All the living beings move in space only as it accommodates them all.

19. The physique-making karmic sub-species of individual body is defined as that whose realisation results in enjoying an individual body formed due to the karma of body by a single living being. This species refers to a single body for the single self.

20. The physique-making karmic sub-species of common or general body is defined as that whose realisation results in a body to be enjoyed and possessed by many living beings.

Q. What are the characteristics of the living beings who have the realisation of the karma of common body ?

A. The common-bodied beings have four common completions like food, body, senses and respiration. They have common birth, death and breathings. They have common obligations and self-destruction. Whenever, there is any of the above activities for one, they are occurring there with every one of the group. When one is born, infinite are born. When one dies, infinite ones die. Whenever, one inhales or exhales, the infinite ones have the same activities. If one takes food etc., the infinite ones also intake and enjoy it. If one is injured by fire or poison, all others are also injured or killed.

21. The physique-making karmic sub-species of mobiles is defined as that whose realisation results in the birth as mobile beings with two senses, three senses etc. (i.e. more than the first sense).

22. The physique-making karmic sub-species of non-mobiles is defined as that whose realisation results in the birth as one-sensed living beings with embodiments of earth, water, fire, air and plants.

23. The physique-making karmic sub-species of amiability is defined as that whose realisation results in one's beautiful or pleasing appearance of the body which is attractive to others.

24. The physique-making karmic sub-species of non-amiability is defined as that whose realisation causes the appearance of the body

which causes other's dislike, dis-affection or displeasure despite having good qualities or personality.

25. The physique-making karmic sub-species of melodious or sweet voice is defined as that whose realisation results in mind-pleasing and sweet voice of the living beings.

26. The physique-making karmic sub-species of harsh voice is just the opposite of the karma of the melodious voice. It is the cause of mind-displeasing and undesirable voice.

27. The auspicious sub-species of the physique-making karma is defined as that whose realisation results in pleasant-ness or enjoyability by the sight or hearing of the living beings.

28. The in-auspicious sub-species of the physique-making karma is just the reverse of the earlier one. It causes unpleasantness by sight or hearing of the living beings.

29. The physique-making karmic sub-species of fine (body) is defined as that whose realisation results in a body incapable of obstruction or service by others.

30. The physique-making karmic sub-species of gross (body) karma is that which results in having non-fine body of the nature of obstructing or hindering others.

31. The physique-making karmic sub-species of completion is defined as that whose realisation results in the full development of body parts and powers in an Antarmuhurta through foods etc. It has six varieties : (1) Food (2) body (3) senses (4) respiration (5) speech or language and (6) mind.

Q. The realisation of the karma of respiratory completion results in inhaling or exhaling of air. The same activity occurs due to the realisation of the karma of respiration. Thus, there seems to be no difference between these two sub-species.

32.A. The respirations due to the karmic sub-species of respiration are observed in the five sensed beings. They are longer in time and have high sounds. They are due to the pains of heat and cold in the body and directly experienced by the senses of touch and hearing. Thus, the karma of respiration is sensory. In contrast, the respiration due to the species of respiratory completion is observed in all the worldly living

beings. They are non-perceptible by the senses of touch and hearing. Hence, they are super-sensory.

33. The physique-making karma of non-completion is that whose realisation results in partial or total non-development of six types of completions. It prevents development of completions or it incapacitates the self to develop them.

34. The physique-making karma of firmness is defined as that whose realisation results in keeping the limbs and minor limbs of the body sturdy, strong and stable despite hard austerities like fastings etc.

35. The physique-making karma of non-firmness is just the opposite of firmness. Its realisation results in leaning and thinning of the body parts due to austerities like fasting and the effects of even small changes in heat or cold.

36. The physique-making karma of lustrous or radiant body is that whose realisation results in specially desired and cherished brightness or shine in the body.

37. The physique-making karma of non-lustrous body is that whose realisation results in a body with no brightness or shining.

Q. It is pointed that the brightness of the body is the result of the realisation of the karma of the fine luminous body. It is not the result of the karma of 'lustrous body'.

A. The luminous body is found in all the living beings. However, the lustre or beauty due to the lustrous body karma is specific (and is found only in some living beings). Thus, the brightness of the body will be a general attribute for them.

38. The physique-making karma of reputation and renown or glory is defined as that whose realisation results in the public acclaims of glory and fame of the merit-earning deeds of the living beings.

Q. It is pointed that the terms 'Yaśa' (reputation) and 'Kīrti' (renown) have similar meanings. Their repetition in a single term seems to be superfluous.

A. There is no superfluity here. The two terms have different meanings here. The word 'Kīrti' means proclamation here. Hence, this karma should mean proclamation of the glory of meritorious deeds.

39. The physique-making karmic species of non-reputation and non-renown has a function just the reverse of the above karma. It results in proclamation of demeritorious deeds or demerit of the persons.

40. The physique-making karma of ford-builderness or Tīrthakaravā is defined as that whose realisation results in the status of the Enlightened-ness (Arhatva) which has un-imaginably specific magnificence. (The ford-builders are also called Jinas).

41.Q. The karmic species of 'chief disciple-ship' etc. should also be mentioned here like the karma of ford-builderness as the chief disciples, Baldevas, Vasudevas and Cakradharas also possess specific prodigies.

A. This is not necessary. These positions are the result of different karmic species. The chief-discipleship is the result of excellent destruction-cum-subsidence of vocable knowledge-obscuring karma. The position of Cakradhara etc. are the results of high status determining karma.

42.Q. If the Cakradharas etc. are the results of the high status karma, the status of the ford-builder may also be due to this karma only. There is, thus, no use for the specific karmic species of this name.

A. This is not correct. The karmic species of ford-builderness results in establishing or restoring the religious path—a bridge to cross over the ocean of the worry-ful world. This bridging is the result of the karma of ford-builderness and not of high status. The Cakradharas etc. do not have this capacity.

Q. Why there is no single sentencing in the aphorism 8.11 from the end of the term 'space-movement' and 'individual body' etc. ?

43.A. The karmic sub-species beginning from 'destinity' and ending in 'space-movement' do not have their opposites. In contrast, the 'individual body' etc. are qualified with their opposites in the aphorism. Thus, both the groups are different from each other. Their single sentencing has, therefore, not been done here.

Q. Why there is separate mention of the species of ford-builderness ?

44-45.A. The karmic species of 'ford-builderness' is the most pre-eminent of all the auspicious karmas. Secondly, it is the last of the attainments observed to be there. It is realised only by the ultimate embodied living beings. Hence it has been mentioned separately.

Supplementary Notes

1. The commentary deals with the following points :

(a) The aphorism 8.11 mentions only 42 sub-species of physique-making karma but the commentary mentions tertiary classifications of many sub-species also-thus leading to a total of 93 sub-species of this karma.

(b) The definitions of all the sub-species have been given in the commentary.

(c) There are some interesting question-answers in the commentary as below :

(1) The touch, taste etc. are the mattergic transformations. They are not due to karmic realisation. Due to this, they are experienced.

(2) The successory transmigration is realised during transmigratory motion after death while the karma of formation works during the life time only.

(3) The liberated beings have inherent a-heavy-a-lightness and space-movement and not due to karmas.

(4) The chief discipleship is due to excellence in the destruction-cum-subsidence of vocable knowledge-obscuring karma while other torch bearers like Vasudevas, Cakradharas etc. are there due to the realisation of high-status karma. They also do not build an order. (They are followers of orders).

(5) The cause of separation of the aphorism in three parts has been mentioned to be the specific distinctions of each part.

2. The physique-making karma is most important for characteristics of our state of existence, body form, physiological functions, mental state, social form and personality. It is a non-destructive karma. Its sub-species have maturing-in-soul, maturing-in-mattergy and maturing-in-birth states.

3. The forty two species of the physique-making karma have been grouped under four categories on the basis of their specific points shown below :

(1) **Collective sub-species** : 14 (destinity, 4; genus,5; body,5; limbs & minor limbs,3; bondings,5; union,5; configuration,6; bone

joints,6; touch,8; taste,5; smell,2; colour,5; successory transmigration and space-movement, 4).

(2) **Individual sub-species** : 8, (self-harm, alien harm, respiration, heat-emitting, cold-emitting, a-heavy-a-lightness, formation, ford-builderness).

(3) **Mobile decad** : 10; (Mobile-bodied, gross, completioned, individual, firm, auspicious, amiable, melodious voice, lustrous body, renown/glory).

(4) **Non-mobile decad** : 10; (Non-mobile bodied, fine, non-comletioned, common body, non-firm, inauspicious, non-amiable, harsh voice, non- lustrus body, defame).

The collective species are those which have their secondary (now tertiary) classifications. Thus, they are 63 in all out of 14 groups.

The individual species are those which do not have tertiary classification. They are single only. Their number is 10 as above.

The mobile decad and non-mobile decad from ten pairs of contradictory species. The mobile decad has all the ten contradictory to the non-mobile decad.

Bhāṣkarnandi mentions only collective 65 and non-collective species only. When further sub-classification is there, the total of secondary and tertiary species of this karma goes upto 103. This has been detailed earlier.

4. It seems there is some difference in the definitions of about eleven of the species of physique-making karma in the Digambara and Svetambara versions shown as below:

Name	Dig. Version	S- Version
1. Lustrous body	Realisation causing specific lustre of the body	Realisation causing respect towards words etc.
2. Non-lustrous body	No specific lustre in the body	Disrespect towards speech, words etc.

3.	Firmness	Firmness in primary and secondary body parts.	steadiness in body parts.
4.	Non-firmness	non-steadiness in primary & secondary parts of body.	weakness in body parts.
5.	Auspicious karma	Beauty in all parts of the body	auspicity in body parts above the navel.
6.	In-auspicious karma	Ugliness in body parts.	Ugliness in lower body parts
7.	Successory transmigration	Causing shape of the body like the earlier body during transmigration.	Causing to reach new birth place through non-linear movement.
8.	Destinity	Another birth	Birth in modes of different beings
9.	Formation	Formation of body parts in proper position & measure.	Body part to be formed in proper position.
10	Alien-harm	Causing body parts capable of harming others	invincibility against persons or odds.
11	Renown/glory	Causing fame & its proclamation	Causing spread of fame in all directions through good deeds.

5. Analysing the sub-species of physique-making karma, one finds that these species cover many branches of current knowledge as shown below:

(1) **Anatomy** : A-heavy-a-light, body, limbs and minor limbs, bonding, union, bone-joints, formation, configuration, fine, gross.

- (2) **Physiology** : Respiration, completion, non-completion.
- (3) **Sociology** : Destiny, genus, common body, individual body, form-builderness, mobile, non-mobile.
- (4) **Psychology (General)** : Touch, taste, smell, colour, self-harm, alien-harm.
- (5) **Psychology (Personality)** : Auspicious and inauspicious body, amiable and non-amiable appearance, melodious & harsh voice, lustrous & non-lustrous body, firm & non-firm body, fame & defame.

6. The definitions and details of different secondary or tertiary species of this karma indicate what is to be generally known about the body and its functions and personality development. All these individual-based properties have karmic origin. There has been a good amount of additional knowledge about these points during the last two or three hundred years which has supplemented the informations contained in the commentary.

7. Besides karmic factor, many other physical factors have also been pointed out at least for personality development. Of course, it is not only the physical structure and outer appearance of health, beauty, body lustre etc. which determine personality, but there are social, cultural, environmental, economic, sex, age, mental makeup, knowledge, genetic and other factors too which also build it up. Thus, personality is a psycho-physical phenomena. It seems all primary karmic species are involved in building it in this or that way. This karma is, however, a major contributor.

8. Grammatically, the aphorism 8.11 consists of two types of compounds: (1) coupling compound in the first part and (2) coupling-cum-appositional compound in the second and third part.

The sub-species bondage of the sixth species bondage of physique-making karma has been detailed with respect to its names, states, structures etc. What are the sub-species of the seventh karmic species of status-determining karma ? The next aphorism describes them :

The status-determining species of karma has two sub-species: (1) high status and (2) low status. 8.12.

1. The status-determining karma has two varieties: (1) high status and (2) low status. How they are characterised ?

2. The high status determining karmic sub-species is defined as that whose realisation results in birth in the publicly honoured and dignified families like Ikshvaku, Ugra, Hari, Kuru, Jnati etc.

3. The low status-determining karmic species is defined as that whose realisation results in birth in poor, unknown, worry-stricken and denounced families.

Supplementary Notes

1. The commentary deals with the following points :

(a) The status-determining karma has two sub-species: (1) high and (2) low. The high status karma leads to birth in families noted for their fame and respect. The low status karma leads to birth in families known for their poverty and painful life.

(b) The high status families have been mentioned. They are mostly clans of royal Kṣatriya families. The term 'etc.' may include some other class of families. In contrast, no mention of any low status families has been made. Of course, one can surmise that all other families except the high status ones are low status families. They could be mostly manual working families.

2. Vācaka Umāsvāti has explained that high status of persons is based on many factors like

- (1) Birth in Aryan Country like Magadha etc.
- (2) Birth in a good clan of Kṣatriyas etc. like Ikshvaku, Hari etc.
- (3) Birth in a good family.
- (4) Birth in a noted place.
- (5) Birth in an honourable family respected by the community for good deeds and service.
- (6) Birth in a family having wealth and power.

The low status is based on factors just opposite the high status. The low status could also be there when a man is unable to earn fame despite the capacity for earning it. The low status has been exemplified

by the families or classes of Candalas, fishermen, servants and slaves (and their children), goldsmiths, actors and hunters etc. The low status people occupy a low place in society.

3. Normally, there are only two sub-species of status-determining karma. However, there may be many sub-species depending on the degree or gradation of the factors of fame and defame.

4. In contrast to the Brahmin tradition, the concept of status-determination is specific to the Jainas. The Brahmins agree the status on the basis of birth. The Jainas, however, postulate it on the basis of actions, behaviours and good conduct. Thus, an individual following good conduct and involved in non-violent living could be a high status man despite his belonging to a traditionally low status class. Thus, the Jainas have a mutable status-determining karma. It could easily be seen that additional educational, reservation and employment facilities in twentieth century Bharata have yielded a large amount of mutation from low status to high status karma.

5. It could also be surmised that the status-karma is not only fixed by pre-birth conditions, it could be modified in current birth also.

6. The names of different high status and low status lineages in the commentaries represent the historical facts during the period of their compositions (5-8th centuries A.D.). They may or may not be applicable in twentieth century.

7. The concept of Aryan and non-Aryan lands seems to have changed to-day. It is not the lands or areas now, but the civilised culture of education, livelihood and socio-economic environment which could make one Aryan or otherwise irrespective of their lands of origin.

8. The factors for status-determination may be psychologically analysed:

(1) Maternal race and (2) Paternal family represent the genetic or hereditary factors related with emotional, intellectual and social development. (3) The place or location factor is related with the (a) social (School and neighbourhood) (b) cultural and (c) family factors which effect the quality of individuals in terms of honesty, sincerity, exertion, objectivity, extrovertness, introvertness and the like. (4) The wealth, power and honour factors are related with economic factors of today. It is seen that wealthy and rich people have mostly been taken

into high status class. If they have been offering philanthropic services to the society, they commanded honour and social power also.

Thus, genetic, social, cultural and economic factors are indirectly mentioned in the commentaries which are what psychologists have also observed for building up status of individuals. Religion and environment may be taken as additional factors not specifically mentioned here. The scientific and industrial age has been able to increase the number of high status people to a large extent indicating the increasing destruction-cum-subsidence of status-determining karma in twentieth century.

9. It is clear from the above that the status-determining karma is intimately related with physique-making karma and life-span determining karma. All the three are non-destructive (of the qualities of soul) karmas.

10. The commentaries do mention the high or low status of different classes as above. However, they have not mentioned about the status of saints, ascetics and other paragons involved in their spiritual upliftment and guide of the society. Barring few fraudulents in this class, they should be treated as belonging to the category of high status individuals.

The two varieties of status-determining karma have been described. The obstructive karma follows it. What are its sub-species ? The next aphorism mentions them :

DĀNA-LĀBHA-BHOGA-UPABHOGA-VĪRYĀṆĀM. 8.13.

There are five sub-species of obstructive karma: (1) donation-obstructing, (2) gains-obstructing, (3) consummable-enjoyment obstructing, (4) non-consummable-enjoyment obstructing and (5) energy or potency-obstructing. 8.13.

1. The word 'obstructing' (Antarāya) should be supplied here and each of the term in the aphorism should be referred to it, such as donation-obstructing, gains-obstructing etc.

2. The obstructive karma is the cause of (physical or mental) impediment in offering donations, acquiring gains etc. Thus, due to the realisation of this karma, the living beings are (1) unable to donate despite desire for it, (2) unable to acquire or attain gains even though they desire and make efforts for them, (3) unable to enjoy

consummables despite (their availability and) desires, (4) unable to enjoy non-consummables despite desires for them and (5) unable to exert (for useful or pious causes) despite desires to do so (by self or through others). These are the five types of species of obstructive karma.

3.Q. It is opined that there should be no difference between the term 'enjoyment of consummables' and 'non-consummables' (bhoga and upa-bhoga), as both are similar in terms of causing the experience or feeling of pleasure.

A. This is not correct. The perfumes, garlands, bathing, clothes, foods and drinks etc. are termed as consummables (which are generally enjoyed once only). In contrast, the sitting pads and sleeping beds, women, elephants, horses, chariots etc. are termed as non-consummables (which could be generally enjoyed many times). Thus, there is difference between the two terms.

All the above sub-species of the karmas of knowledge-obscuring etc. represent the numerability of their sub-species. However, the canons mention that the sub-species of knowledge-obscuring and physique-making karmas may be innumerable also.

The species bondage and its varieties have been described above. Now the duration bondage will be described.

Supplementary Notes

1. The commentary deals with the following points :

(a) The meaning of the aphorism has been explained on the basis of indirect supply of the word 'obstruction' (Antarāya). It is with reference to obstruction of activities or capacities that the five sub-species of obstructive karma have been mentioned alongwith their definitions.

(b) The difference between the two terms 'bhoga' and 'upbhoga' has been mentioned in terms of (1) enjoyment of consumables and (2) enjoyment of non-consummables. The consummables are (1) perfumes (2) garlands (3) bathing (4) foods (5) drinks and (6) dress etc. The non-consummables are (1) elephants (2) horses (3) chariots (4) beds and (5) seats etc.

(c) The numerable sub-species of primary species have been mentioned. However, the knowledge-obscuring and physique-making karmas have innumerable sub-species also.

2. The term 'Antarāya' means physical or psychical obstruction, interruption, obstacle, hindrance or inter-presence so that the activity desired can not be physically performed or done.

3. The Śvetāmbara version of aphorism 8.13 is very short. It has one term only- 'Donation etc.' (Dānādīnām). Akalanka has not commented on this point as in many other cases.

4. Any physical action depends on mental or psychical proclivity. The obstructive karma is the instrumental cause in producing a psyche of negative character which does not allow an individual to act according to his desires. The obstructive karma, thus, is mostly psychological catalysing negative attitudes for any good action.

5. Besides having Karmic origin, this hindering attitude may have many other originating causes. The genetic factor may be one of them. The distorted functioning and insufficient or undesirable glandular secretions of endocrine system may be other important factors. The mental states of stress, envy, pressure or tension, anxiety, conflict or frustrations may also be responsible for these type of attitudes. Quite a number of times, the obstacles may be quite unexpected which surpass explanation except the karma theory.

6. The aphorism 8.13 indicates five types of activities only which are hindered by the obstructive karma. However, the current times have many more types of hindrances added to the above such as hinderances in (1) entrance into a good school for education or profession, (2) getting into service for career, (3) getting into politics successfully and the like. However, it may be pointed out that many direct or indirect methods of increasing the destruction-cum-subsidence of obstructive karma have also been popularised to put off the obstructions.

7. Sthānānga 2.431 mentions only two sub-species of obstructive karma:

(1) obstruction to (destruction of) currently aquired gains.

(2) obstruction to future gains.

In fact, the five varieties of the aphorism 8.13 are just extension of these two varieties.

8. Vidyānanda mentions that besides the primary and secondary species of karmas, there are many types of tertiary karmic species depending of the variety of karmic (1) duration (2) intensity and (3) other observable causes.

Q. It has to be asked whether the duration bondage refers to some different and specific karmas or the same karmas described under the first species bondage.

A. There is no point of doubt here. The duration bondage here refers to the same karmic species which have been described and which have many sub-species. The duration is defined as the period of existence or association of the karmas with the living being until they are destroyed. This is known as duration bondage (period). It has two varieties-maximum duration and minimum duration. The longest and largest karmic abidance is called as the maximum duration while the shortest and smallest karmic concentration causes the minimum duration.

Q. If this so, what are the different types of durations of the karmic species?

A. The aphorisms 8.14 and others describe this point:

**ĀDITAH-TISRṂĀM-ANTARĀYASYA CA TRINŚAT-SĀ
GAROPAMA-KOTĪKOTYAH PARĀSTHITIḤ 8.14.**

The maximum duration of the first three primary karmas and the obstructive karma is thirty Sagaropama (S) koti-koti (crore x crore = 10^{14}) or $30 \times S \times 10^{14}$ years. 8.14

1. The terms 'from the beginning or first in order' is meant to indicate that the three karmic species here should not be taken from the middle or end of the order as given in the aphorism 8.4 above.

2. The term 'three' indicates about the definite number of the karmic species involved here. There are the first three karmic species to be taken here.

3. The separate mention of 'obstructive karma' is made here by transgressing the normal order of primary species in 8.4. This is to show that it has the same duration as the first three. It has the same duration of thirty crore x crore Sagaropama years ($30.S.10^{14}$ yrs). The Sāgaropama time unit has already been defined earlier in chapter 4.28.

4.Q. The duplication of the terms 'koti-koti' (crore x crore) should not have a plural number here as in the case of normal usage - 'gramah gramah ramaniyah' (each village is beautiful) where there is a singular number in the word grama (village). The meaning of plurality is indicated by duplication only.

A. This is not correct. There is genitive case here like the 'men of the King' (Rāja-Puruṣa). The crores of crores is the meaning intended here by the term Koti-Koti. Thus, the plural number is justified here.

5. The word 'maximum' (Parā) is meant to exclude the minimum duration.

Q. Who are the living beings who have the maximum duration ?

6.A. The duration of the knowledge-obscuring, conation-obscuring, feeling-producing and obstructive karmas of the specifically instinctive and completioned five-sensed living beings have the maximum span of $30 \times S \times 10^{14}$ yrs.

7. The maximum duration of these four karmas for the one-sensed and other classes of the living beings is learnt from the scriptures. This is given below:

(i)	1-sensed completioned	$3 / 7S = 0.43$ Sagara
(ii)	2-sensed completioned	$25 \times 3 / 7S = 10.75$ Sagaras
(iii)	3-sensed completioned	$50 \times 3 / 7S = 21.4$ Sagaras
(iv)	4-sensed completioned	$100 \times 3 / 7S = 42.9$ Sagaras
(v)	5-sensed non-instinctive and non-completioned	$1000 \times 3 / 7S = 428.5$ Sagaras
(vi)	5-sensed instinctive and non completioned	$Y \times 10^{14} S$
(vii)	1-sensed non-completioned	$0.43S - 1 / As P.$
(viii-xi)	2,3,4,5-sensed instinctive and non-completioned	(a) $10.75 - 1 / As P.$ (b) $21.4 S - 1 / As P.$ (c) $42.9S - 1 / As P.$ (d) $428.5 - 1 / As P.$

where S = Sagaropama; As = Innumerable number
P = Palyopama unit of time, and Y = Antah-Sagara = $1/As.S$

Supplementary Notes

1. The commentary deals with the following points :

(a) The aphorism 8.14 mentions the maximum duration of four primary karmic species. There are two types of bonds of karmic durations: (1) maximum duration and (2) minimum duration. This aphorism initiates the description of maximum duration bondage. The duration is defined as a period of existence or association of karmic species with the living beings.

(b) The maximum duration of knowledge-obscuring, conation-obscuring, feeling-producing and obstructive karmas is 30×10^{14} Sagaropama years each. This duration refers to the mind-instinct based five - sensed completioned living beings.

(c) The maximum durations of these species and for other classes of completioned and non-completioned living beings has also been mentioned in semi-aphorism 8.14.7.

(2) Vidyānanda says that the duration of karmas is authentic as there is no contradictory evidence against it. Pūjyapāda and Bhāṣkaraṇḍī have added that the maximum duration of 30 Sāgaropamas refers to the wrong-faithed five-sensed completioned beings (and not to the right-faithed ones). It is surprising how Akalanka omitted this point.

(3) It should be noted that whenever karmic bonding takes place with the living being, all the four types of bondages mentioned in 8.3 are formed at the same time.

(4) It may be kept in mind that besides maximum duration, there is minimum duration of karmic species also. Besides, there could be an intermediate duration too which is more than minimum duration and less than maximum duration.

This has innumerable alternatives or varieties which could be represented as below :

Varieties of Intermediate duration bond = [(Maximum-Minimum) duration-1] Samayas

Alternatives of intermediate duration bond = [(Maximum - Minimum) duration -1 +2] Samayas

The number of varieties and alternatives have been expressed in terms of number of Samayas here. Thus , they may have innumerable varieties.

It should also be kept in mind that the kamic durations have two varieties : (1) Karmically existential duration and (2) Experiential duration. The first variety includes the induction period also which is, in fact, not experienced or realised. The karmic duration mentioned in this and other aphorisms ahead represents the first variety of duration. The experiential duration is defined as that duration which is obtained by deducting the induction period from karmically existential duration or,

$$\text{Experiential duration} = \text{Karmically existential duration} - \text{Induction period (of each karma).}$$

and,

$$\text{Induction period} = (\text{Time of existential duration} - \text{Time of realisation}) \text{ of karma.}$$

Thus, the experiential duration will always be less than the first type of duration. In general, the induction period has been stated to be 100 Years/Sāgaropama duration (except for life-span karma) for maximum duration and only one Antarmuhurta for minimum duration.

The next aphorism mentions the maximum duration of the (deluding) karma which has been trespassed in the earlier aphorism after the feeling-producing karma:

SAPTATIR-MOHANĪYASYA 8.15.

The maximum duration of the karma of delusion is crore x crore of seventy Sāgaropama ($70 \text{ S} \times 10^{14}$) years. 8.15.

1. The term 'Sāgaropama-Koti-Koti' is supplied here from the earlier aphorism. This duration also refers to the living ones of the instinctive five-sensed category. The duration of deluding karma of other categories of the living beings is to be learnt from the Scriptures. This is given below.

- | | |
|--|------------------------------|
| 1. 1-sensed completioned | 1S |
| 2. 2,3,4-sensed completioned | 25S,50S,100S respectively |
| 3. 1-sensed non-completioned | 1S - 1 /As P. |
| 4. 2,3,4 -sensed "non-completioned" | 25S -1/As P; 50S -1 /As P; |
| | 100S - 1 /As P; respectively |
| 5. 5-sensed non-instinctive completioned | 1000S |
| 6. 5-sensed non-instinctive | 1000S - 1 /As P |

- non- completioned
7. 5-sensed instinctive
non-completioned

$$Y \times S \times 10^{14}$$

The maximum duration of five primary karmic species has been mentioned. What about the same for the other karmas ? The next aphorism describes about it:

VINŚATIĪ NĀMA-GOTRAYOH 8.16.

The maximum duration of the physique-making and status-determining karmas is crore x crore of twenty Sagaropama ($20 \times S \times 10^4$) years. 8.16.

1. Here also, the term 'Sāgaropama Koti-Koti' is supplied from the earlier aphorism 8.14. This leads to the proper meaning of the aphorism. This is also the maximum duration of these two karmas of the instinctive and completioned five-sensed living beings. The same for one-sensed etc. living beings should be learnt from scriptures. This is given below :

- | | |
|---|--|
| 1. 1-sensed completioned | 2 / 7S |
| 2. 2,3,4-sensed completioned | 25 x 2 / 7S; 50 x 2 / 7S; 100 x 2 / 7S
respectively |
| 3. 5-sensed non-instinctive
completioned | 1000 x 2 / 7S |
| 4. 5-sensed instinctive
non-completioned | $Y \times S \times 10^{14}$ |
| 5. 1-sensed non-completioned | 2 / 7S - 1 / As P. |
| 6. 2,3,4 -sensed "non-completioned" | 25x2/7-1/As P;
50x2/7; -1 /As P
100x2/7 - 1 /As P,
respectively |
| 7. 5-sensed non-instinctive
non-completioned | 1000S - 1 /As P |

What is the maximum duration of life-span determining karma ? The next aphorism describes about it :

TRĀYASTRINŚAT SĀGAROPAMĀṆĪ ĀYUṢAĪH 8.17

The maximum duration of life-span determining karma is thirty-three Sāgaropama ($33 \times S$) years 8.17.

1. As there is 'Sāgaropama' in this aphorism, there is no supply of the term 'koti-koti' here from the earlier aphorism. The term 'maximum duration' is also applied here. This maximum duration of thirty three Sāgaropama years refers to the life-span-determining karma of the instinctive five-sensed living beings. The duration of this karma for the other living beings should be learnt from the scriptures. This is given below.

- | | | |
|--|------------------------------------|------------|
| (i). | 5-sensed non-instinctive completed | 1 /As P |
| (ii). | All others | Purva-Koti |
| [1 Purvakoti=7056x10 ¹⁰ x10 ⁷ years] | | |

Supplementary Notes (Aphorism 8.15 - 17)

1. The commentary of the three aphorisms deals with the following points :

(a) The maximum duration bondage of the primary karmic species is as below :

- | | |
|--|--------------------------------|
| 1-4. Knowledge and conation obscuring, feeling-producing & obstructive karma | 30 S x 10 ¹⁴ years. |
| 5. Deluding karma | 70 S x 10 ¹⁴ years |
| 6. Physique-making karma | 20 S x 10 ¹⁴ years |
| 7. Status-determining karma | 20 S x 10 ¹⁴ years |
| 8. Life-span-determining karma | 33 S years |

The duration of the first three species (1-3) refers to the wrong-faithed five-sensed completed living beings only. In contrast, the maximum duration of the life-span determining karma refers to the right faithed and fully restrained five-sensed living beings also.

(b) The maximum duration of these karmic species for other classes of living beings has also been mentioned in respective semi-aphorisms of 8.15-17 as per scriptures.

2. It has to be noted that maximum duration of life-span determining karma is 33 Sāgaropamas only instead of crore x crore Sāgaropamas. The cause of this distinction has to be thought of.

The maximum duration of all the eight primary species has been described. Now, their minimum duration has to be described with respect to specific karmas. Violating the order of karmas, the minimum duration of the feeling-producing karma is mentioned below:

APARĀ DVĀDAŚA-MUHURTĀ VEDNĪYASYA 8.18.

The minimum duration of the feeling producing karma is twelve Muhurtas ($12 \times 48 = 576$ mts. = 9.6 hours). 8.18

The term 'subtle passion' (Sūkṣma Sāmparāya) should be added here to complete the sentence. Thus, the aphorism will mean that the minimum duration of the feeling producing karma is twelve Muhurtas in the tenth spiritual stage of subtle passions.

There is violation of the order in this description. The same is being followed here in describing the minimum duration of the physique-making and status-determining karmas after transgressing the deluding and life-span determining karmas.

NĀMA-GOTRAYO-RAŚTAU 8.19.

The minimum duration of the physique-making and status-determining karmas is eight Muhurtas ($8 \times 48 = 384$ minutes = 6 Hrs. 24 minutes). 8.19.

The term 'Subtle Passion' should also be added here to complete the sentence. Also, the terms 'Muhūrta' and 'minimum duration' are also supplied here to give the correct meaning of the aphorism. Thus, the aphorism means that the minimum duration of the physique-making and status-determining karmas in the tenth spiritual stage of subtle passions is eight Muhūrta each (6 hrs. 24 minutes).

What is the minimum duration of the rest of the five karmic species ? The next aphorism mentions about this point :

ŚEŚĀNĀM - ANTARMUHURTĀ 8.20.

The remaining five karmas have one Antarmuhūrta each as their minimum duration. 8.20.

The term 'minimum duration' is supplied here from the earlier aphorism. Thus, the aphorism has the following expressed meanings:

1. The minimum duration of the knowledge-obscuring, conation-obscuring and obstructive karmas is an Antarmuhūrta each (App. 48 minutes) in the spiritual stage of subtle passions.
2. The minimum duration of the deluding karma in an Antarmuhūrta in the ninth spiritual stage of similar volitions.

3. The minimum duration of life-span-determining karma is an Antarmuhūrta among humans and sub-humans who have their life-span of numerable years.

Supplementary Notes (Aphorism 8.18 -20)

1. The commentary of the three aphorism deals with the following points:

(a) All these three aphorisms deal with the minimum duration of the primary karmic species as below:

1. Feeling-producing karma	12 Muhūrtas in 10th stage
2. Physique-making karma	8 Muhūrtas in 10th stage
3. Status-determining karmas	8 Muhūrtas in 10th stage
4. Deluding karma	1 Muhūrtas in 9th stage
5. Knowledge-obscuring karma	1 Antarmuhūrta in 10th stage
6. Conation-obscuring karma	1 Antermuhūrta in 10th stage.
7. Life-span-determining karma	1 Antermuhūrta in 10th stage. for numerable year life- spanned human and sub- humans
8. Obstructive karma	1 Antarmuhūrta in 10th stage.

(b) The minimum duration of different karmic species except life-span karma is bonded in the last part of 9th (deluding) and 10th (other 6 karmas) spiritual stages. The minimum duration of life-span karma is bonded with humans and sub-humans in the lands of action having a life-span of numerable years. This is indicated in the table above.

2. The data of maximum duration indicates that the deluding karma is the strongest while the life-span karma is the weakest. In contrast, the data on minimum duration indicate the feeling-producing karma has the highest duration while knowledge-obscuring etc. (five-karmas) have the lowest duration. The physique-making and status-determining karmas are intermediate with respect to both types of duration.

3. These aphorism 8.14-17 and 8.18-20 indicate about the maximum and minimum duration of primary species of karmas only. In contrast, many other texts have given both types of duration for the secondary species of the karmas also. As given in the Table below.

A general rule for minimum duration is to divide the maximum duration of a sub-species by the maximum duration of wrongfulness deluding karma, i.e. 70 Sagaras. For example, any species having 10,20, 30 or 40 S as the maximum duration, will have $1/7=0.14$, $2/7=0.29$, $3/7=0.43$ and $4/7=0.60$ Sagaras as its minimum duration respectively. Of course, there are some exceptions to this general rule.

Table 1. Maximum and Minimum duration of Sub-species of Karmas

S No.	Karmic Species	Sub-species	Max. Duration	Min. Duration
1.	Knowledge-obscuring	5	30×10^{14} S	1 Antarmuhūrta
2.	Conation-obscuring	4	30×10^{14} S	1 Antarmuhūrta
	(a) (Occular, non-ocular, clairvoyance and absolute)			
	(b) Rest five	5	30×10^{14} S	0.43 Sagaras
3.	Feeling-producing			
	(i) Pleasure-feeling	1	15×10^{14} S	12 Muhūrtas
	(ii) Pain-feeling	1	30×10^{14} S	0.43 Sagaras
4.	Deluding karma			
	gleaming greed	1	40×10^{14} S	1 Antarmuhūrta
	gleaming anger, pride, deceit	3	40×10^{14} S	2 Months, 1 Month, 15 days
	Male Libido	1	10×10^{14} S	8 Years
	Wrongfulness	1	70×10^{14} S	1 Sagara
	Laughter	1	10×10^{14} S	0.14 S
	Liking	1	10×10^{14} S	0.14 S
	Female Libido	1	15×10^{14} S	0.22 S
	Fear, disgust, disliking	3	20×10^{14} S	0.29 S
	Sorrow	1	20×10^{14} S	0.29 S
	Neuter Libido	1	20×10^{14} S	0.29 S
	Infinite bonding passions	4	40×10^{14} S	0.57 S
	Partial vow preventing passions	4	40×10^{14} S	0.57 S
	Total-vow-preventing passions	4	40×10^{14} S	0.57 S
	Righteousness	1	70×10^{14} S	-
	Righteousness-cum-	1	70×10^{14} S	-

wrongfulness

5.	Life span determining			
	(i) Hellish	1	33 S	10,000 Years
	(ii) Sub-human	1	3P	Least life-spanned mode
	(iii) Human	1	3P	-do-
	(iv) Celestials	1	33 S	10,000 Years
6.	Status determining			
	(i) High	1	10×10^{14} S	8 Antarmuhūrta, 0.29 S
	(ii) Low	1	20×10^{14} S	0.29 S
7.	Obstructive karma, all five	5	30×10^{14} S	1 Antarmuhurta
8.	Physique-making			
	Glory proclamation	1	10×10^{14} S	8 Antarmuhurta
	Ford builder	1	1-1/As.S	Y-1/S
	Ejectable body	1	1-1/As.S	Y or 10,000 Yrs
	Ejectable limbs/minor limbs	1	-do-	Y
	Ausp. Space movement	1	10×10^{14} S	0.14 S
	Inausp. Space movement	1	20×10^{14} S	0.29 S
	Celestial destiny	1	10×10^{14} S	0.14 S
	Celestial succ. transmigration	1	10×10^{14} S	0.14 S
	Steady, auspicity	2	10×10^{14} S	0.14 S
	Melodius voice	1	10×10^{14} S	0.14 S
	Amiable personality	1	10×10^{14} S	0.14 S
	Radiant body	1	10×10^{14} S	0.14 S
	Human destiny	1	15×10^{14} S	0.22 S
	Human succ. transmigration	1	15×10^{14} S	0.22 S
	Protean body	1	20×10^{14} S	0.29 S
	Protean limbs/minor limbs	1	20×10^{14} S	0.29 S
	Sub human destiny	1	20×10^{14} S	0.29 S
	Sub-human succ. transmigration	1	20×10^{14} S	0.29 S
	Gross body	1	20×10^{14} S	0.29 S

Gross limbs/minor limbs	1	20×10^{14} S	0.29 S
Hellish destiny	1	20×10^{14} S	0.29 S
Hellish	succ. 1	20×10^{14} S	0.29 S
transmigration			
Luminous/Firy body	1	20×10^{14} S	0.29 S
Karmic body	1	20×10^{14} S	0.29 S
A-heavy-a-light	1	20×10^{14} S	0.29 S
Formation (of body)	1	20×10^{14} S	0.29 S
Self-harming	1	20×10^{14} S	0.29 S
Alien harming	1	20×10^{14} S	0.29 S
Non-steady (body)	1	20×10^{14} S	0.29 S
Inauspicious body	1	20×10^{14} S	0.29 S
Non-amiable personality	1	20×10^{14} S	0.29 S
Harsh voice	1	20×10^{14} S	0.29 S
Non-radiant body	1	20×10^{14} S	0.29 S
Defame proclamation	1	20×10^{14} S	0.29 S
Mobile body	1	20×10^{14} S	0.29 S
Grossness	1	20×10^{14} S	0.29 S
Completionedness	1	20×10^{14} S	0.29 S
Individual body	1	20×10^{14} S	0.29 S
Non-mobile body	1	20×10^{14} S	0.29 S
One sensed genus	1	20×10^{14} S	0.29 S
Five sensed genus	1	20×10^{14} S	0.29 S
Respiration	1	20×10^{14} S	0.29 S
Cold light, hot light	2	20×10^{14} S	0.29 S
Heavy, hard, rough	3	20×10^{14} S	0.29 S
Rough, cold touch	2	20×10^{14} S	0.29 S
Bad smell	1	20×10^{14} S	0.29 S
Fine	1	18×10^{14} S	0.60 S
Non-completionedness	1	18×10^{14} S	0.60 S
Common body	1	18×10^{14} S	0.60 S
2, 3, 4- sensed genus	3	18×10^{14} S	0.60 S
Symmetrical config.	1	10×10^{14} S	0.15 S
First bone joint	1	10×10^{14} S	0.15 S
2, 3, 4, 5, 6 th config.	5	$12-20 \times 10^{14}$ S	0.17-0.26 S
2, 3, 4, 5, 6 th bone joint	5	$12-20 \times 10^{14}$ S	0.17-0.26 S
Soft touch, light touch	2	10×10^{14} S	0.15 S
Smooth touch, hot touch	2	10×10^{14} S	0.15 S
Good smell	1	10×10^{14} S	0.15 S
White colour	1	10×10^{14} S	0.15 S

Sweet taste	1	10×10^{14} S	0.15 S
Yellow colour	1	12.5×10^{14} S	0.29 S
Acidic taste	1	12.5×10^{14} S	0.29 S
Red colour	1	15×10^{14} S	0.29 S
Astringent taste	1	15×10^{14} S	0.29 S
Blue colour	1	17.5×10^{14} S	0.29 S
Bitter taste	1	17.5×10^{14} S	0.29 S
Black colour	1	20×10^{14} S	0.29 S
Pungent taste	1	20×10^{14} S	0.29 S
Ejectable bonding	1	20×10^{14} S	0.29 S
Ejectable fusion	1	20×10^{14} S	0.29 S
Gross body bonding etc.	4	20×10^{14} S	0.29 S
Gross body fusion etc.	4	20×10^{14} S	0.29 S

The two-fold duration of knowledge-obscuring etc. karmas has been described. Now, what are the characteristics of fruition or intensity bondage? The next aphorism describes about it:

VIPĀKO - ANUBHAVAH 8.21.

The fruition or intensity bondage is defined as the power or intensity of specified ripening or maturation of the different karmic species. 8.21.

1. The knowledge-obscuring etc. karmas have self-serving or self-harming functions. Their maturation is called specific as it is dependent upon the earlier influx of intense or mild volitions. Alternatively, the maturation may be manifolded with respect to the differences due to substantivity, location, time, birth and current mode. The karmic maturation (or ripening) is called fruition or experiencing (Anubhava). The intensity of auspicious volitions result in the intense experiencing of auspicious karmic species and little experiencing of inauspicious species. In contrast, there is experience of inauspicious karmic species due to intense inauspicious volitions and little experiencing of auspicious species. (The 'experiencing' here may be termed as fruition intensity bondage).

The bondage acquired due to the above causes operates in two ways - (1) by its own nature and (2) by the nature of the alien. The primary karmic species are generally experienced through their own natures only. However, the homologous secondary karmic species may be experienced through the nature of the alien also except in the case of life-span karma, faith-deluding and conduct-deluding karmas. For

example, the maturation of human or sub-human life-span karma can not be there through the hellish life-span. Similarly, there can not be maturation of conduct deluding karma through the faith deluding karma and vice-versa. These three mature only through their own natures, such as hellish life-span maturing in the form of hellish life-span only and not in the form of human or sub-human life-span.

Q It is agreed that fruition is the maturation of different types of pre-accumulated variety of karmas. However, it is not known whether this process follows the nature or reflection of the karmas.

A. It is opined that the fruition process reflects the nature of the specific karmas. The next aphorism supports this thesis by logic :

SA YATHĀ - NĀMA 8.22.

The fruitional intensity bondage is named according to the names of the karmas producing the bondage 8.22.

1. It is known that the knowledge-obscuring karma results in the absence of knowledge and the conation-obscuring karma has an effect of blocking the conation power. Similarly, all other karmas have there meaningful names. Thus, all the karmic species and their varieties have their corresponding fruition or experience.

Q. If maturation or fruition of karmas is taken as experiencing them, it has to be learnt whether the experienced karmas continue to remain as ornaments (like clothes and garlands attached to the embodied beings) or they fall off like bagasse after extracting juice form the canes. The following aphorism answers to this point :

TATAŚCA NIRJARĀ 8.23.

After experiencing of fruition of karmas, they are dissociated, shed or fall off naturally. 8.23.

1. The dissociation is defined as the falling off of the pre-earned karmas. The karmas result in pains and pleasures of the self. During their experiencing, they offer pleasures and pains to us. After fruitions, they can not continue to remain with the self and they fall off due to the termination their duration like denatuation and excretion from cooked foods after they have been metabolised and have supplied the running energy for the living being.

2. The dissociation process operates in two ways:

(a) Normal or natural fruitional dissociation and

(b) Pre-matural dissociation.

The individual self wanders in the great ocean of the world of four destinities and many births. He earns good or bad karmas which are gradually realised due to realisational volitions under realisational trail in normal course of their fruitions. Alternatively, the living being is bonded with either form of pleasure or pain feeling karma. While experiencing these karmas in course of time, they enter into the realisational trail to yield fruition which is matured at the termination of their duration. At this point realised karmas fall off. Thus, the falling off of realised karmas in the normal process is called natural fruitional dissociation. The non-fruitional or pre-matural dissociation is that where the karmas do not have their normal times of fruition but they are made to fall off by special process like austerities etc. like artificial ripening of mangoes and bread-fruits (Panasa). The special processes allow the unrealised karmas to enter the realisation trail forcibly to undergo fruition.

3. The word 'Ca' (and) in the aphorism 8.23 is meant to indicate other causes also for the dissociations of karmas mentioned in aphorism 9.2 (where austerities have also been mentioned as cause for karmic dissociation). Thus, the aphorism 8.23 means that karmic fall off does not only take place due to fruition of karmas, but it also takes place due to other causes too.

4.Q. It is opined that in the order of reals in aphorism 1.4, the dissociation is placed after stoppage (Samvara). Thus, the dissociation should be described later after stoppage has been described. Why it has been described here?

A. The description of dissociation has been done here with a specific purpose of exclusion of repetition of the term 'fruition' later. If it has to be described later, this aphorism 8.23 would have to be repeated there. Thus, there is aphorismic brevity in describing dissociation here.

5Q. There is no use of the term 'dissociation' in the aphorism 8.23. as it seems to be included in the term 'Bondage'. Just as the merit and demerit are included in the term 'bondage', similarly the term 'dissociation' also gets included in the term 'fruition bondage'. Its separate mention in 8.23 is, therefore, not necessary.

A. This is not correct. The questioner has not understood the proper meaning of the two terms. The fruition is defined as the capacity

to effect fruition. In contrast, the dissociation is defined as the falling of impotent karmic mattergies after experiencing them. It is on the basis of this definition that the use of ablative (fifth) case in the aphorism is justified. Had there been no difference between the bondage and dissociation, this case would become unjustified.

6.Q. It is opined that this aphorism 8.23 should be made to conjoin with the aphorism 9.2. This will make brevity in aphorismic compositions as there will not be the word 'dissociation' in the later aphorism 9.2.

A. This is not correct as it is meant to indicate that the austerity is also the cause of stoppage in addition to dissociation.

7.Q. The 'austerity' is included in the ten religious duties of supreme forgiveness etc. (aph. 9.6) which are the causes of stoppage. Thus, austerity, is proved to be the causes of stoppage. Secondly, here it is indicated to be the cause of dissociation also, Thus, its double casuality is established. Hence, there should not be the word 'austerity' in 9.2 (or the aphorism 9.2 is itself not necessary).

A. This is not correct. The separte mention of 'austerity' in 9.2 is meant to indicate its prominence among all the causes of stoppage and dissociation. It is said that a person dissociates large amount of karmas who practices various types of austerities along with mental, vocal and physical guards. Hence, it is justified not to have the word 'austerity' in this aphorism 8.23.

The above-described eight karmic species have been categorised in two forms : (1) destructive species and (2) non-destructive species. The knowledge-obscuring, conation-obscuring, deluding and obstructive karmas are the four destructive ones. The rest four are non-destructive ones. The destructive ones have two further classes : (i) Partially destructive and (ii) Totally destructive. The following twenty sub-species are totally destructive :

- (1) Perfect knowledge -obscuring karma.
- (2) Deep sleep, (3) Deep drowsiness, (4) Somnambulism,
- (5) Sleep, (6) Drowsiness, (7) Perfect conation-obscuring karma,
- (8) conduct deluding karma and (9-20) Twelve passions.

The rest of the (1-4) four knowledge-obscuring species, (5-7) three conation-obscuring species, (8-12) five obstructive karma species, (13-16) four gleaming passions and (17-25) nine quasi-passions-all

these twenty five species are partially-destructive ones. The rest of the species are non-destructive.

It must also be noted that the species of physique-making karma beginning from body to touch species, a-heavy-a-light, self-killing, alien -killing, hot light, cold light, individual body, common body, firm, non-firm, auspicious, non-auspicious and formation-are all maturing-in-mattergy species.

The sub-species of transmigratory succession are maturing-in location species. The life-span determining karma is maturing-in-birth karma. The rest of the species are maturing-in-soul ones. Thus, the fruitional bondage has been described.

Supplementary Notes (Aphorism 8.21-23)

1. The three aphorisms deal with the following points:
 - (a) The different karmic species earned previously or at any time have tight or loose bondage with the living beings because of their origin from different degrees of volitions. It may be felt mildly or harshly. Accordingly, the karmic bondage may be strong or weak and may, thus, have different intensity of bondage, The energy or power contained in the bond and required for fruition or maturation of this bondage is known as fruition/intensity bondage.
 - (b) The maturing of karma is dependent upon the passional volitions at the time of bondage. When volitions are beneficial, bondage and corresponding fruition of auspicious karmic species becomes intense while that of the inauspicious species become weak. This should also be taken in other direction also.
 - (c) Besides passional volitions, the nature of fruitional intensity also varies with the factors of substantivity of the living, location, time, birth-state and mode.
 - (d) The maturation process may occur in two ways-
 - (1) Natural or direct way and (2) indirect and alienal way. The primary karmic species or ripened sub-species mature normally naturally while the secondary unfruited karmic species may mature through transfer or transition into other species of the same primary species with some exceptions :
 - (1) Primary karmic species do not mature through transition into other primary types.

- (2) The faith-deluding sub-species does not mature through transition into conduct-deluding sub-species and vice-versa.
- (3) The sub-species of life-span karma do not mature through transition into other sub-species of the same karma.
- (4) The righteousness-deluding karma can also not mature through its transition into righteousness-cum-non-righteousness deluding karma sub-species.

In contrast, barring the above exceptions the sub-species of one primary karma can mature through transition into other sub-species of the same karma.

The sub-species of righteousness-cum-non-righteousness deluding karma can mature through transition into righteousness-deluding karma.

The sub-species of non-righteousness deluding karma can mature through transition into righteousness and mixed variety of deluding karma.

The maturation of karmic species or sub-species is designated according to the karma whose bondage is producing the observed effect.

2. The transition of karmic sub-species requires specific causes for maturation. However, pre-maturation could be possible in case of all karmic species.
3. When fruition of karmic species takes place, the species begin to rise up to yield various types of experiences in the living beings depending upon the nature of fruited karmic species or sub-species. After fruition, the karmic species get dissociated from the living
4. The Svetambara version of aphorism 8.21 has a different rendering having a long vowel in 'Anubhāva' in contrast with the short vowel in 'Anubhāva' of Digambara version. The meanings of both the terms are nearly similar, hence, commentators have not taken the renderings into account. Both the terms mean the fruitional or experiencing effect (of karmas) involving its strength, power or intensity.
5. Besides the two names as per different renderings (as above), there is a third name also for this fruitional intensity bondage. Moolācāra and Dhavalā mentions 'Anubhāga' as its name which means the internal energy and capacity of fruition of the karmic bond system.

When this energy is supplied to the living system through vows, austerities or meditation, the karmic bond loosens and its effects or fruits are experienced by the bonder being.

Normally, the term, 'Anubhāga' means 'Section'. It means that the total karmic energy is divided into eight sections with specific energy range associated with each karmic species. It is due to this specific energy that different karmas are bonded with the living. When the living being produces this energy normally or through its efforts, the bond breaks down to indicate spiritual progress.

Generally, the pure living being has infinite internal energy but it is only partially manifest due to karmic obscurations. Still this is quite sufficient to attract the wandering karma-transformable particles and to bind them with the living :

Pure living with partially manifest energy + karma -transformable particles = Living -karma bond .

The strength of the bond will be proportional to the manifest energy . Hence , the bond could be broken when

living - karma bond + energy = living + karma

This energy is either a time-binding or self-exertion towards vows etc.

6. The different degrees of fruitional intensity has been illustrated in the texts by the examples of different qualities of the milk of she-goat, cow and buffalo etc.

7. The fruitional intensity of karmic species is designated according to the nature of species/subspecies which produce specific effect/experience . For example, there are the obscuration of knowledge-obscuring and conation-obscuring karmas respectively. Similar statements may be made for fruitional effects of other karmic species.

8. Vidyānanda mentions that fruition of different karmic species or sub-species is dependent upon their nature of maturation. For example,

(i) Maturing-in-mattergy karmas (i.e. limbs & sublimbs etc.) mature through mattergy.

(ii) Maturing-in-location karmas (i.e. destiny, succession etc.) mature through location .

(iii) Maturing-in-soul karmas (i. e. knowledge obscuring etc.) mature through the living or soul .

(iv) Maturing-in -birth state karmas (i.e. life-span) mature through the births in different states .

9. The aphorism 8.23 is an answer to the question as to what happens to the earned karmas which have been experienced or fruited through pains or pleasure. It says that after fruition, the karmic obscuration or ornamentation is removed from the living being automatically at the end of their duration like the fall off of post-metabolised excretory materials from the ingested cooked foods. The falling off or shedding off process of karmas after the fruition or enjoyment is called 'shedding off' or karmic dissociation .

10. This shedding off process has two varieties which have been mentioned in the commentary with proper illustration. It is not only that karmas shed off due to fruition, they can also be shed off due to austerities for which the word 'Ca' (also) has been given in the aphorism 8.23 .

11. Vacaka Umāsvāti indicates that shedding off , destruction and fruition are generally synonymous terms with reference to karmic process.

12. The process of natural shedding off of karmic dust at the end of specific karmic duration is a continuous process for the worldly beings as the earlier bound karmas are regularly being shed off. This natural karmic shedding off should not be presumed the actual process as stated by Pt . Khubchand Shastri as new karmas are always influxing and binding along with shedding off .

The ideal 'shedding off' reality is the process of prematural shedding off through restraints and austerities which result in ultimate liberation . This process yields the result before the destined durational time .

However, as both the 'shedding off' processes involve karmic shedding, they are termed as 'shedding off' in general .

13. It is pointed that the ripening or experiencing capacity of a karmic species is dependent upon the nature of the specific species itself. Thus , the ripening nature can not be separated from the nature of the species. It is its intrinsic property . Hence, there should be no fruitional intensity bond separately . It should be included in the species or configuration bond itself .

However , this cannot be so as (1) both have different causes for bonding . The cause of bonding of species bond is ' activity ' while

the cause of bonding of fruitional intensity bond is 'passion'. (2) Secondly, the species bond refers to the time of bonding while the intensity bond refers to the time of realisation or fruition. (3) Thirdly, there is difference in the power of ripening capacity of these two bonds. The power of intensity bond, though variable, is always stronger intensity bond of pleasure feeling - producing karma in 11 - 13th spiritual stages because there are no passions involved. (4) The power of bonding in species bond is nearly uniform and minimum while it varies in case of intensity bond, though always larger than the species bond.

14. The intensity bond does undergo not only transition process for maturation of karmic species, but it undergoes hastening and delayed fruition too. In fact, there are four kinds of transition depending on the four kinds of bondages. The transition of species bond and mass-point bonds are termed as transition in general. But the transition of duration and intensity bonds have hastened or delayed fruitional transition. In hastened fruition, ripening time is reduced and it is the reverse in delayed fruition. The karmic maturation takes place according to intensity during the fruition time. However, it is also observed through their transitions into species of their own class. The unrealised but existent species undergo transition and fruition regularly in this way.

15. It has been said that Jiva-karma bonding process involves inner and outer energy. The duration of specific karmic bonds may be treated as ageing process. In general, there is gradual reduction in energy with the growing age, the energy quantum becomes nearly equal to zero when the destined life-span is completed and the death occurs. This life-process may also be made applicable to karmic bonds. The bond-energy gets gradually reduced and becomes virtually equal to zero at the end of the duration of the karmic bond. When the bond breaks, karmas fall off as there is no energy to keep them bonded. Thus, the 'shedding off' process may be defined as gradual reduction of exertive energy to let the karmic bond loose and break. When these bonds break, the living being becomes spiritually pure capable of manifesting its intrinsic qualities and attaining liberation.

In contrast, the pre-matural shedding process develops extra internal energy sufficient to break the Jiva-karma bond much earlier than destined. It results in early shedding off and the attending effects as above.

16. In Jain philosophy, the realities of 'stoppage' and 'shedding off' may be defined as preventive and curative processes for karmic entry and exit. Out of about two dozen similies for karma, the dust, slag or refuse is one of them. The process of shedding off is just the specific system of purgation where moral/physical/psychical purgatives are used to evacuate the karmas. The karmic evacuation means to nullify the attachmental and aversional tendencies and activities for moving towards psychical tranquillity and physical satisfaction. Thus, the karmas are motivators, interveners, introspectors and reconciliators towards the process of worldly and super-worldly progress.

Now, the space-point or mass point bondage requires descriptions. The following six points should be described in this case - (1) what are the causes (2) When it occurs ? (3) how it occurs ? (4) what is its nature ? (5) what is its substratum ? (6) what is its quantity ? The following aphorism attends to these points in the order they mentioned :

**NĀMAPRATYAYĀH SARVATO YOGA-VIṢEṢĀT SŪKṢMA-EKA-
KṢETRĀVAGĀHSTHITĀH SARVĀTMA-PRADEṢĒṢU-ANANTĀ-
PRADEṢĀH 8.24**

The space point or mass point bondage may be defined as the number of infinite-times-infinite-fine and homogenous space points (1) acquired by the embodied souls due to their physical, vocal and mental activities throughout all of their cycles of birth corresponding to the different karmic species earned and (2) pervading all the space points of the embodied souls. 8.24.

The first term in the aphorism means all the karmic species which lead to the worldly cycles and activities of the living beings. (Thus, the earned karmas are the causes for successive space-point bondages).

1.Q. Let the first term mean the physique making karma as the cause of cycle of birth and activities.

A. This is not correct. This meaning is contradictory with the Canons. This type of separated compound analysis will mean that it is only the physique making karma which is the cause of all the other karmic species. This is not correct. This term indicates the causality factor for the space-point bondage.

2. The second term 'Sarvatah' means 'in all births or cycle of birth'. This indicates the time factor involving infinite past births and numerable, innumerable or infinite births of the future.

3. The third term 'due to three-fold activities' indicates the causes, how ? The activity characterised by the physical, vocal and mental actions has been defined in 6.1. There are specific activities for acquiring specific karmas. Thus, the terms connote the idea that the living being gets associated with mattergies transformed into karmas through the specific activities.

4. The term 'fine' is meant to indicate that the karmically absorbable mattergies are fine and not gross. The term describes the nature of karmic mattergies-they are fine.

5. The term 'homo-localisation' indicates the exclusion of hetero-location of soul space-points and karmic mattergy. Both of them are homo-located or located in the same space-points as occupied by the one.

6. The fifth term 'Sthitah' means 'Stationed' in a position, and it excludes any other type of motion or activity. This means that it is the stationary (and fine, homo-located) mattergies only which are transformed into karmas. Thus, these qualities indicate the nature of the karma species or mattergies.

7. The aphorism contains the term 'pervading in all the space-points of the soul'. This means that the karma space-points do not pervade only one, two, three or four etc. space-points of the soul. The karmic space-points are pervaded in all the soul space points spread over higher, lower or oblique directions.

8. The term 'infinite-times-infinite' is meant for excluding other quantitative aspects of the space-points. It is meant to indicate that neither numerable, nor innumerable, nor infinite space-points are intended here to be transformed into karmas, but it is only their infinite-times-infinite number, $(\infty)^2$ which is intended. These mattergic aggregates are equal to the infinite times the number of non-liberatables or infiniteth parts of the salvated ones :

$$\begin{aligned} \text{karma aggregates} &= \infty \times \text{no. of non-liberatables} \\ &= 1/\infty \times \text{no. of salvated} \end{aligned}$$

They occupy a space equal to the innumerableth part of a cubic Angula (ghanangula). They may have a duration of one, two, three, four, numerable and innumerable Samayas. They have five colours, five tastes, two smells and four touches. They are capable of transformation into oneness by the soul due to his three-fold activities. These mattergic

aggregates, when bonded with the soul, are termed as, 'mass-point bondage'. Thus, the description of this bondage is completed.

Supplementary Notes

1. The commentary deals with the following points :

(a) The aphorism 8.24 deals with eight characteristics, as below, of karmic mass-points which are attracted and bonded with the soul as karmas :

(1) They are attracted in-cessantly with the soul from all directions and in all times-past, present and future.

(2) They are fine by size and nature.

(3) They are infinite-times-infinite in number. If the number is less, they are incapable of bonding .

(4) They occupy the same location as the soul or they are homolocalised and compact. Only such particles are capable of bonding.

(5) They pervade all the space-points of the soul or living being and, therefore, experienced from all parts of the living being.

(6) They are stationary in nature wherever they are located. The stationary karmic aggregates only are capable of bonding.

(7) When they are attracted into the soul, they get bound with it to form eight types of karmas.

(8) The cause of bonding of these mass-points is the three-fold activities of the living beings.

The commentary elaborates all these eight points with reference to the terms used in the aphorism 8.24.

(b) The number of mass points (binding with the living being) form the mass-point bondage leading to formation of eight primary and many secondary species. The number of atoms/mass-points participating in bonding form aggregates prior to bonding.

(c) These infinite-times-infinite mass points are mattergic in nature. The commentary mentions their number, volume, duration and four-fold intrinsic mattergic properties.

2. The attraction of these mass-points in proper number into the soul binds them with it and converts themselves into different species of karmas dependent upon the causes of bondage as mentioned in aphorism 8.1.

3. The mass-point bondage is also responsible for quantitative proportioning of conversion of mass-points into different karmic species.

4. The mass-point bondage is occurring incessantly.

5. The mass-point bondage is due to activity only. Hence, there is no bondage when there is no activity or karmas associated with the soul.

6. Vidyānanda has raised a good question as to how infinite-times-infinite number of atoms could be converted to karmic aggregates in the absence of which there could be no formation of karmic species.

He points out that if there are no aggregates (which are normally perceptible), one can not perceive objects, one can not have inferences and self-experience (in the absence of mind-body aggregates). In fact, the atoms themselves form aggregates because of their immediate vicinity and discreteness (alongwith positive and negative qualities).

7. The mass-point bondage has four varieties - (1) highest, (2) non-highest, (3) lowest and (4) non-lowest.

8. The various effects of these four-types of bondages are cyclic in nature- karmas produced by attachment and aversion - itself a product of earlier earned karma. This leads to passions and intranquility- a state of distorted transactions. The aim of karma theory is to move the living being from this un-natural state of suffering to the natural state of pleasure. This is borne out through preventive and curative efforts by the living being himself. Thus, karma or karmabandha becomes a causative factor for positive progress by self-effort.

Q. It was pointed out that the merit and demerit should be added after the real of bondage in aphorism 8.4. But the point was rejected by suggesting that these two are included in the bondage itself. Now, it has to be asked as to what forms the merit-bondage and what forms the demerit bondage.

The next aphorism is intended to enumerate the merit-earning karmic species :

SAD-VEDYA-ŚUBHĀYUR-NĀMA-GOTRĀṆ PUṆYAM 8.25.

The merit-earning karmic species are as follows :

- | | |
|---|-----|
| (1) The pleasant variety of feeling-producing karma | 1. |
| (2) The auspicious life-span karma | 3. |
| (3) The auspicious physique-making karma | 37. |
| (4) The auspicious status-determining karma | 1. |

(All these four categories have a total of 42 species). 8.25.

1. The term 'Śubha' means auspicious. It is there as a qualification for the life-span, physique-making and status-determining karmas. Thus, we have auspicious life-span, auspicious physique-making and

auspicious status determining karmas. Thus, we have auspicious life span, auspicious physique making and auspicious status determining karmas as the merit earning species.

2. The auspicious life-span karma has three forms : (1) sub-human life-span, (2) human life-span and (3) celestial life-span. These three species of life-span karma are called auspicious or beneficial.

3. The auspicious physique-making karma has thirty seven merit-earning sub-species. They are given as below :

- (1-2) Human destiny, celestial destiny.
- (3) Genus of five-sensed category.
- (4-8) Five bodies as in 8.11.
- (9-11) Three limbs and minor limbs.
- (12) Regular symmetrical configuration.
- (13) Admantine-wrapped-nailed body joint.
- (14-17) Auspicious touch, taste, colour, smell.
- (18-19) Successory transmigration of human and celestial destinities.
- (20-25) A-heavy-a-lightness, alien-killing, breathing, Hot light, cold light, auspicious space-movement.
- (26-37) Mobileness, grossness, completionedness, individual body, firmness, auspicity, amiability, melodious voice, lustrous body, reputation and renown, formation and ford-builderness.

There is only one species of the auspicious status-determining karma-high status.

The pleasure feeling-producing karma is also auspicious. Thus, we have forty two karmic species which are designated as merit-bonding or merit-earning species.

The next aphorism intends to mention the demerit-earning species of karmas:

ATONYAT - PĀPAM. 8.26

The remaining karmic species are designated as demerit or demerit-earning ones. 8.26.

The karmic species which are not included in the merit-bonding category are termed as demerit, demerit-bonding or demerit-earning. There are eighty two of them. They are as follows :

A. sub-species of destructive karmas : 45.

- (1-5) five sub-species of knowledge-obscuring karma.

- (6-14) nine sub-species of conation-obscuring karma.
 (15-40) twenty six sub-species of deluding karma.
 (41-45) five sub-species of obstructive karma.

B. Sub-species of non-destructive karmas : 37.

- (46-47) Hellish destiny, sub-human destiny
 (48-51) Four categories of genres (1-4 sensed)
 (52-56) Five configurations (excluding the first one)
 (57-61) Five bone joints (excluding the first one)
 (62-65) Inauspicious touch, taste, smell and colour.
 (66-67) Successory transmigration of hellish and sub-human destiny.
 (68-79) Self-killing, inauspicious space movement, non-mobility, fineness, non-completionedness, general body, non-firmness, inauspiciousity, non-amiability, harsh voice, non-charming personality, non-reputation-cum-non-renown.
 (80-82) non-pleasure or pain feeling producing karma. Hellish life-span, Low status.

Thus, the real category of bondage has been described in detail. These details are directly perceptible through clairvoyance, telepathy and omniscience. Moreover, they are inferable from scriptures sermonised by those who possess the above types of direct knowledges.

Supplementary Notes (Aphorism 8.25 - 26)

1. The commentary deals with the following points :

(a) The merit-earning sub-species have been called as merit, beneficial, auspicious and praiseworthy. The commentary 8.25 mentions 42 merit earning sub-species. All of them refer to sub-species of non-destructive karmas like physique-making, life-span, status determining and feeling-producing karmas.

(b) The commentary on 8.26 mentions 82 sub-species of karmas which are demerit-earning and inauspicious. They include the following:

- (a) Sub-species of four destructive karmas = $(5+9+26+5)=45$
 (b) Sub-species of non-destructive karmas = 37 (as above)

2. The merit-bonding karmic sub-species are those whose realisation results in (1) physical and psychical purity of soul, (2) virtuous life, (3) having praiseworthy and pleasure-producing wives, sons, parents (4) sound and beautiful physique and body (5) laudable

speech and (6) compassionate mind and the like. The merit-earning sub-species cause worldly happiness and promote movement towards the path of spiritual progress. The living beings should try to earn and accumulate these sub-species for better present and future life. They are beneficial to the living beings. These karmic sub-species arise due to the auspicious volitions.

3. The demerit-bonding sub-species are those whose realisation results in (1) increasing the physical and psychical impurity, (2) sinful life, (3) undesirable family members, (4) weak and ugly physique and body, (5) non-compassionate mind and the like. These species cause worldly pains, sorrow, suffering and sensualism. They do not promote movement towards the path of spiritual progress. They increase the worldly cycles. They lead to inauspicious destinities. They arise due to inauspicious volitions. Their earning should be avoided through cultivation of restraints and austerities.

4. It is said that the total number of bonding subspecies is 120 only out of 148 mentioned earlier. This number comes as follows :

(1) Taking only the general variety of touch, taste, smell and colour overlooking their tertiary classification (of 20). Only one type of sub-species is bondable at any time. The others are non-bondable. Thus, we have

$$20-4=16$$

(2) The sub-species of righteousness and righteousness-cum-wrongfulness are non-bondable.

$$2$$

(3) 5 bindings and 5 interfusions

$$\underline{10}$$

$$28$$

Thus, we get $(148-28=)$ 120 bondable species. Out of them, 42 have been called merit earning while 82 have been called demerit-earning. The total of the two goes to 124 (i.e. more than the bondable species). This is because, the four sub-species of touch, taste, smell and colour may be auspicious as well as inauspicious. Thus, these four have been included in both the categories. This increases the bondable number by 4 and a total to 124.

5. The Svetambara version of aphorism 8.25 is somewhat different from the Digambara version. It includes four sub-species of (1) righteousness, (2) laughter, (3) male libido and (4) indulgence (relish) among the merit-earning species in the aphorism which do not find mention in 8.25. There is also no commentary on this point by Akalanka. However, as these are the sub-species of destructive deluding karma, they are taken as inauspicious only by the Digambaras in

general. But, it seems that even Vīrsena had doubt about their auspiciousness. Hence, he has mentioned them in one way in Dhavalā and the other way in Jayadhavalā. He must have some source for his opinion. However, despite the opinion of Tatia, Sukhlalji has mentioned that this tradition of accepting these four as auspicious seems to be quite old and it has also been referred to by the short commentator of Tattvārtha Bhāṣya. The origin and elimination of this tradition requires deeper study. Nevertheless, the 42 - tradition has continued during the later ages.

6. Besides the lengthy version for 8.25, the Svetambara version does not have the aphorism 8.26. The substance of this aphorism is surmised by implication of 8.25 form of aphorism there.

7. These aphorisms 8.25-26 seem to be extensions of the earlier aphorism 6.3 which indicates that the virtuous activities lead to influx of merit or beneficial karmas and the wicked activities lead to demerit or harmful karmas. The commentary there has mentioned some of the bodily, vocal and mental activities of both types as below :

	Activity	Wicked	Virtuous
(1)	Bodily	Violence, stealing, non-celibacy etc.	Non-violence, honesty, celibacy etc.
(2)	Vocal	false speech, harsh speech etc.	true & proper speech etc.
(3)	Mental	Thinking about violence, envy, calumny etc.	Devotion of Paragons, scriptures, austerities etc.

These activities have infinite forms. An activity is neither good nor bad. It is the intention with which it is performed which makes it auspicious or otherwise. Thus, intentions and volitions have high place in Jaina Karma Theory. That is why many a times, the same activity produces different feelings in different cases.

8. As a general rule, the good activities lead to bonding of auspicious karmas and vice-versa. This statement should, however, be relatively taken. Any activity performed under mild conditions may be good while it may be otherwise under harsh, mental conditions. Both types of karmic species are influxing and bonding through activities in different spiritual stages, but their overall nature (good or bad) is determined on the basis of their intensity bondage. If the intensity of

auspicious activities is stronger, there will be corresponding karmic bondage in comparison to the other type of bondage.

9. It is seen that all the bondable species of four destructive karmas are demerit - bonding. In contrast, the bondable sub-species of non-destructive karmas may be merit-bonding and demerit-bonding as well. This is clear from the names of these sub-species under the respective aphorismic commentaries. Their goodness or otherwise is popular in the ways of the world.

10. Vācaka Umāsvāti has mentioned that there are only two (human and celestial) life-span karmas which are merit-bonding. The sub-human life-span karma is not mentioned in this category. In contrast, Digambaras have it in this category. Accordingly, the earlier number of merit bonding species should vary in both the versions as the Bhāṣya does not elaborate countings. It makes 45 there. However, the 42 number tradition has been admitted in later periods.

11. The question is- what is merit and demerit ? In fact, these are psychological states of mind and their definitions are not absolute but relative. To win battles may be merit for kings but engaging in battles may be demerit for ascetics.

Volitionally, merit is defined as those beneficial and auspicious volitions which serve and promote religiosity to self and others. The merit purifies soul as well as it serves as a purifying agent for it from sinful volitions and activities. Vows, charities, worship, daily duties, compassion, righteousness etc. are the merit-activities.

The merit has two varieties-physical and psychical. The acquirement of desirable objects is termed as physical merit. The propitious volitions are called psychical merit. The merit binds good karmas leading ultimately to become liberated by their renunciation at the last stage.

The demerit is just the reverse of merit. It does have harmful and non-propitious volitions. It is the cause of evil karmic bondage and worldly cycles. Various types of demerit activities have been mentioned earlier.

Theoretically, merit and demerit-both incur karmic bondage. They are compared with the gold and iron chains. Both of them carry towards worldly cycles involving delusion. Hence, both of them should be discarded by the salvation - aspirant. Moreover, the merit associated with wrongfulness is most undesirable. However, merit bonding

activities as mentioned earlier are preferable as they lead to heavens and socially, politically or religiously prestigious positions like ford-builder, monarch, empyrean and learning proficient etc. The merit is like shadow while the demerit is like sunshine. One prefers shadow for coolness of mind and body. The merit means exertion and demerit means laxity towards virtuous activities. The merit leads to shedding of earned evil karmas, stoppage of wicked activities and promotion of virtuous and beneficial practices. The effects of merit are psychologically satisfying and physically leading to spiritual prosperity.

12. The merit may be associated with righteousness and wrongfulness. The first kind is worth adopting.

13. There could be four types of merit and demerit activities as below :

- | | | |
|-----|--------------------------|---|
| (1) | Merit-binding merit : | Virtuous activities without caring for results |
| (2) | De-merit-binding-merit : | Virtuous activities with desire for future beneficial effects or enjoyments |
| (3) | Demerit-binding-demerit | Wicked activities with future desires |
| (4) | Merit-binding-demerit : | Surgery by the doctor etc. |

The activities of the right-faithed one belong to the first and fourth category while the activities of the wrong-faithed ones belong to the second and third category.

14. All the merit or demerit binding karmic species mentioned in the commentary 8.25-26 refer primarily to worldly situations. However, there is temporary happiness and harms. The spiritual progress has the motto of ultimate happiness with no harm. The Karma theory teaches us to move towards acquirement of tranquil life and liberation. This can happen only by destruction or destruction-cum-subsidence or curing and preventing the karmas of all types through acquirement of true knowledge and enlightenment by the processes of restraints, austerities and meditation.

Thus, the karmas, in general, are taken to be leading to worldly life of attachment, aversion and conflicts and confluences. The factors yield stress and intranquility. The human beings, by nature, are not only temporary peace-loving but permanent peace-loving, hence the Karma theory directs them to find out and pursue ways and means towards this

aim. The Karma theory, thus, implies activated optimism for better life with an ultimate object of bond-free life.

15. The Theory of Karma dealt with in the Jaina scriptures is expressed in simple and traditional form and language. However, as the commentary on 8.1 indicates that it is the psychical form of karmas that has been dealt with through physical descriptions. One finds quite a number of psychical facts and factors associated with this theory. It would be more in tune with time that this is explained in terms of current psychology. This requires use of new terminology and language. Mahāprajña has initiated this process long ago and Navin Shah is extending it. For a beginner, his terminology and exposition is worth noting.

According to his analysis of Karma theory, he suggests the following sequence of seven activities in any karmic process :

Motivation and motives → Needs → Physical/Psychical transactions → Satisfaction → Result → Preventive and curative measures → Tranquillity.

These steps could be traditionally converted into four steps as below :

Deluding Karma → Realisation → Stoppage and shedding of karma → Ultimate spiritual progress.

Thus, traditionally his first four steps form one step of deluding karma bond. This interesting exposition is summarised below.

There are three types of life-styles followed by the human beings of this world - (1) social life style (normal worldly life), (2) psychological life-style (lotus-like detached life) (3) spiritual life style (ascetic life-style).

The physical and psychical actions, behaviours, karmas and transactions of men are tuned to the life style they adopt or gradually move on. These transactions are a constituent of personal psychology and a causative factor for progress or regress of the individual. Physically, karmas are psychological but they could generate spiritual process.

The life of worldly man revolves round four spheres (social, economic, status and esteem and spiritual). It consists of (1) motives and motivations due to past experiences and impressions (psychic process due to internal and external factors like attachment, aversion and equanimity). They lead to think about (2) needs, wants or longings

(western scholars have 3-5 primary and 15 other needs but karmically, they cover the above four areas. They may be physical like procuring the materials needs or psychical like satisfaction and comfortable state of mind). These needs require (3) transactions (karmas) psychologically and physically conditioned by attachment, aversion and rarely equanimity. In the psychological process of karma, the three processes operate in synchronisation. These integrated transactions lead to achievement or failure in the objective resulting in satisfaction or dissatisfaction cycle destroying tranquillity and stillness. The whole process is autonomous. The thinking about needs and methods to procure them indicates a state of personal dissatisfaction and position of psychic disequilibrium. This is the effect of distorted misconcepts and infatuations.

The above cycle of transactions is mostly intranquilising creating frustration, tension, stress, anxieties, excitements, disturbance and uncomfortable mental state effecting the physical and psychological energy. It is the task of human beings that they act to set the disturbed equilibrium and acquire the comfortable state of mind through his modified transactions. The cycle of disturbed mental state has to be broken through preventive and curative measures involving equanimity and realistic attitudes, dynamism and mediation inculcating detachmental motivation for tranquillity. These processes are called unconditional in comparison to the need-based conditional transactions of normal types leading to karmic bondage resulting in satisfaction or dissatisfaction.

It is normal that all transactions (bonded karmas) are realised (resulting) in terms of positive or negative physical and/or psychical satisfaction in due course of time. They are mostly of outward direction rather than in-ward one. They are civil transactions rather than spiritual transactions. They effect the self, non-living, society and psychological instincts. These distorted effects can only be set in right direction through realistic perception, insight and internalisation of lifestyle. It is only the spiritual transactions which generate stress-free tranquillity and joy which requires to change motivation at root-level. It will promote desirable transactions leading to fulfill the objects of Karma theory to move on to the path of tranquillity. The detached and enlightened souls have the absolute form of these qualities resulting in liberation.

This psychological analysis is based on improving the quality of physical life through Karma theory leading automatically to advanced level of spiritual life.

16. It must be stated in the end that Karma theory can not be called an absolutist and all powerful theory for cause and effect of every action and transaction. It can not be a substitute for all-powerful god. The accidental deaths during plane crashes, transport and other unexpected accidents can not be the effects of Karmas of the persons or groups. Of course, they could result in the realisation of corresponding Karmas. The theory, thus, has its own limitations. (1) The independent existence of conscious soul, (2) The theory of mutation through the processes of (a) prematuration, (b) attenuation, (c) transition, (d) hastening and (e) adoption of physical and psychical preventive and curative measures, (3) the relative nature of karmic fruition and (4) human endeavours etc. are strong and effective boundaries of Karma theory. In fact, this theory encourages sensualism and dependence while our power house of conscious soul encourages detachment, universal love and independence. Thus, a karmist is not an escapist but an optimist always moving towards successful endeavours. It is not dislocated in any way by any externally oriented political system of socialism or communism. It encourages the individuals to be better socialists or communists first internally and then physically.

The twentieth century science can also not effect the basic and normal importance of this theory though it has explained many of its postulates through discoveries of genes, psychology and health sciences. They could only be representing forms of quasi-karmas-assistant to karmas in terms of geography, climate, genes, bodies, environment, situations and the like. In this way, Karma theory of internalised character has a bright future.

17. It is not only the physical life of the individual, but the psychophysical life of the society is also benefitted by the Karma theory as it involves behavioural transactions between the members of the society. The conduct is subjective while the behaviour is always socially oriented. Materially, karmas may be subjective, but instrumentally they are social.

18. The basic psychological aspects of Karma theory may be enumerated as below :

(i) Karma theory is a personal spiritual development program based on motivation theory.

(ii) Karma theory is a Jaina science of introspection.

(iii) Karma theory represents a psycho-somatic process effecting personal psychology and neuromuscular system.

(iv) Karma theory is a science of self-intervention and tranquillity.

(v) Karma theory is a study of the process of reconciliation towards tranquillity.

(vi) Karma theory is a study of need-satisfaction phenomena for physical life.

(vii) Karma theory aims at transactional modification.

(viii) For equanimous and tranquil life, the Karma theory encourages one to move towards spiritualistic or realistic state of mind.

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Appendix B : (a) Abbreviations

A	Antar-Muhūrta/Under-Muhūrta
A/AS/IN	Asankhyeha, Innumerable number
A _v	Avalika
AV	Arhat Vacan (Journal)
CON	Cosmology, Old and New
D	Dhanuṣa (195 cms. app.)
D-	Digambara
IJHS	Indian Journal of History of Science
JMLS	Pt. J.M.L. Shastri Fel. Vol.
JSD	Jain Siddhanta Dipika (Tulsiji)
JSK	Jainendra Siddhant Koṣa
K _s	Destructional Right-faithed
KCK	Kastoor Chand Kasliwal Fel. Vol.
KCS	Kailash Chand Shastri Fel. Vol.
N	Numerable
P	Palyopama Units
PMK	Physique-Making Karma
R	Response
S-	Svetambara
S	Sagaropama, Stimulants
S _M	Samayas
SCD	S.C. Divakar Fel. Vol.
SS	Sarvārtha-Siddhi
T.P.	Tulsi Prajna, Ladnun
TRV	Tattvārtha-Rāj-Vārtika
TSV	Tattvārtha-Śloka-Vārtika
TSB	Tattvārtha-Adhigama-Bhāṣya
UA	Utsedha Angula

Appendix B : (b) Publishers

1. APS : Agama Prakashana Samiti, Beawar, Raj.
2. ASS : Adarsha Sahitya Sangha, Curu, Raj.
3. BJ : Bharatiya Jnanapitha, Delhi-3
4. CJPS: Central Jain Publishing House, Lucknow
5. DD Trust : Divyadarshana Trust, Bombay
6. DDVSP : Dharma Darshana Vijnana Shodha Prakasana, Baraut
7. JSK : Jain Shiksha Koṣa, Satna
8. JSS : Jaina Sanskṛti Sanrakshaka Sangha, Sholapur
9. JVB : Jaina Vishva Bharati, Ladnun
10. LDI : Laljibhai Dalpatbhai Institute, Ahmedabad
11. MJS : Mahavir Jain Shodha Sansthana, Mahavirji, Raj.
12. MLBD ; Motilal Banarasidas, Delhi-7
13. MKPS : Marudhar Kesri Prakashan Samiti, Beawar, Raj.
14. PBS : Prakṛta Bharati Sansthana, Jaipur.
15. PVRI : Parshvanath Vidyapitha, Varanasi-5
16. RG : Raichandra Granthamala, Agas, Guj.
17. STM : Svetambara Terapanthi Mahasabha, Calcutta.
18. TAN : Tulasi Adhyatma Needam, Ladnun
19. TTM : Today & Tomorrow Publishers, Delhi-5
20. TYP : Terapantha Yuvaka Parishada, Ladnun, Raj.

Appendix C : Introductory : Dr. N.L. Jain

Born	Shahgarh (Chhatarpur), M.P.
Education	Shastri (Jain Philosophy), Acharya (Ind. Phil.) M.Sc. (Chem., BHU), Ph.D. (Glasgow, UK,) Post-Doc (Tallahassee, USA)
Positions	Professor of Chemistry, MP Govt. Services, Principal Investigator, HR-1, UGC, New Delhi-2, Project Investigator, INSA, New Delhi-2 (Current), (Held many honorary official and faculty Positions)

Academic Achievements/Awards/Honours

Various Merit scholarships and Debate awards, All India Children Literature Award, (IV) Lal Award for translation, Honoured at Dharmasthala, Kundakunda Jnanpith, Mahavir pathshala, Satna, Jain Center, San Francisco, USA.

Work on Jainology

85 Research Papers, 57 Seminars attended.

10 Books published, 3 under publication.

12 Talkson AIR.

03 Translations in English (Procanons).

05 Editorships of Scholars' Felicitations Volumes.

10 Authorship and Translations of Chemistry books.

05 General books (Travel and children literature).

Associations

World Jain Mission, Theosophical Society, Jaina Center, Rewa, Jaina Scholar's Association.

Listed in

Learned Asia, Rifacimento, Science Writers in Hindi, WHO'S WHO in Children Literature (Unesco), Jaina Scholars.

International Conferences and Lectures

(1) International Anti-vivisection Society, London, 1962.

(2) Parliament of World Religions, Chicago, 1993

(3) Assembly of World Religions, San Francisco, 1990

(4-6) Intl. Congress of History of Science, (Hamburg, 1989, Zaragosa, 1993, Liege, 1997)

(7) Intl. Congress on Peace and Non-violent Action, India, 1991

Lectures at Many Jaina Centers in USA/UK

Interests

Ecology and Environment, Disarmament & Non-violence, Religious Principles & Conflict Resolution, Science and Religion.

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