

Jainism, Key to Reality

(Tattvārthasūtra by Āc Umā Swāmi)

Original Hindi Edition by Upādhyāya Śruta Sāgar Jī



Living beings help each others

Edited and translated by Shugan C Jain Phd

JAINISM, KEY TO REALITY

(Tattvārthasūtra by Āc Umā Swāmi)

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Dedicated

To

Inquisitive & Scholar

Publisher Note

Digambar Jain Trilok Shodh Sansthan, Jambudweep-Hastinapur is considered to be a multifaceted, prestigious institution of Digambar Jain Samaj nationally and internationally since decades. Founded in 1972 by the pious inspiration of Supreme Jain Sadhvi Pujya Ganini Pramukh Shri Gyanmati Mataji, this sansthan is always indulged in various activities of the *Prabhavna of Jain Sashan* through the construction and renovation of Jain Pilgrimage centers, publication of a wide range of Jain Literature including monthly magazine ‘**Samyakgyan**’, organizing various national-international seminars/conferences along with standardized social, academic and religious programmes etc.

Late Dr. Kailash Chand Jain-Raja Toys, Delhi had been the Founder Chairperson of this Sansthan. He was the person who gave the name ‘**Digambar Jain Institute of Cosmographic Research**’ to the Sansthan. I feel very proud today that this institute has touched the newer heights each day since its foundation. I have also been dignified being the Chairperson of the Sansthan since last about 23 years.

It is very pleasant for me that Veer Gyanodaya Granthmala of Sansthan, founded in 1972 and the publisher of lacs of books and Jain Scriptures is publishing the book ‘**Key to Reality in Jainism**’ by Dr. Shugan Chand Jain, the son of Dr. Kailash Chand Jain, our founder Chairperson. The books in English are the need of the present day for the dissemination of Jain Principles worldwide. I congratulate Dr. Shugan Jain not only for this important volume on ‘Tattv rthas tra’ but also for organizing ‘**International Summer School for Jain Studies**’ each year. He always accompanies the foreign students to Jambudweep-Hastinapur for getting the lectures, preaching and Aashirwad of Pujya Ganini Shri Gyanmati Mataji along with Tirth-Darshan every summer.

We are publishing the matter as was provided by Dr. Shugan Jain i.e. without any edition from our side. We humbly request our readers to send us their suggestions, if any, because our publication will be successful, when it is properly utilized in your quest for getting the eternal knowledge.

I wish all the best for the success of this book in the publicity of Jain Philosophy throughout the country and abroad.

-Karmayogi Br. Ravindra Kumar Jain
Publisher

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DIACRITICAL MARKS

v	vk	b	bł	m	Å	—	,	,s	vks	vkš
a		i		u			e	ai	o	au

d~	[k~	x~	ʔk~	ʒ~	p~	N~	t~	>~	¥~
k	kh	g	gh		c	ch	j	jh	ñ

V~	B~	M~	<~	.k~	r~	Fk~	n~	/k~	u~
	h	đ	đh		t	th	d	dh	n

i~	Q~	c~	Hk~	e~	;~	j~	y~	o~	{k~
p	ph	b	bh	m	y	r	l	v	k

'k~	l ~	"k~	g~	=~	vukokj	fol xl	K~
	s		h	tr	m	h	j

Preface

Tattv rthas tra is one of the most important holy texts of Jain religion, which is one of the oldest religions of India. It covers all aspects of Jain philosophy and is the source to other literary works as it has seeds of all metaphysical, ontological, ethical and philosophical topics concerning Jainism. Jainism is divided into many sects and sub-sects since ancient days, but all sects accept Tattv rthas tra faithfully. None have doubted its authenticity like *Namok ra* mantra. There is no other text like Tattv rthas tra, which is accepted by all sects of Jains. This is the first Jain religious text written in Samskrta as earlier texts were all written in Pr krata language. Being written in Samskrta, and in aphoristic form, it holds a unique place in the overall Indian tradition and hence even the other Indian philosophical schools study this text.

There are two names prevailing for Tattv rthas tra namely: 1. Tattv rthas tra and 2. Mokṣa Śāstra. It is known as Mokṣa Śāstra on the basis of the style used for naming other Jain texts also. The word Mokṣa is the first word used in its auspicious practice verse in the beginning itself as well as it has detailed expositions of *mokṣa* and the path to attain *mokṣa* (Bliss / emancipation / liberation from transmigration). However this text is popularly known as Tattv rthas tra because it explains the *tattvas* (basic elements / verities) in the aphoristic style. It is necessary to know that goal of life is liberation / *mokṣa* and hence to know it, is to know the seven *tattvas*. Explaining the seven *tattvas*, there are totally 10 chapters (*adhyayas*) in this text. They are as follows:

Chapter No.	Tattva	No. of aphorisms	No. of questions
1 st to the 4 th	<i>J va</i> (sentient)	167	1518
5 th	<i>Aj va</i> (non-sentient)	42	366
6 th - 7 th	<i>rava</i> (inflow)	65	590
8 th	<i>Bandha</i> (bondage)	26	330
9 th	<i>Samvara-nirjar</i> (Stoppage and dissociation)	47	447
10 th	<i>Mokṣa</i> (liberation)	9	54
TOTAL		357	3005

The *tattvas* are described in the aphoristic style which supports the name Tattv rthas tra.

It has been mentioned that aphorisms (*sutras*) are very rich in content, full of meanings and it is difficult to understand their meanings. Therefore one has to be very cautious about reading and interpreting them. Accordingly there are many Jain preceptors (*c rya*s) who have written commentaries on this text. There are more than 100 commentaries on it. It is difficult to talk of all of them here, but let us mention the following four important ones:

1. Sarv rthasiddhi: c rya Puṇyap da has written this commentary in 5th century A.D. This appears to be a very balanced commentary. All the aspects and topics are covered in a simple manner. The later c rya s have kept it intact

and presented it as it is. The following sutra expounds Pujiyap da's art of writing:

*Pram nakalamkasya Pujiyap dasya Laksanam/
dhananjayakaverkavyam Ratnatrayamupa cimam//*

2. Tattv rthav rtika: c rya Akalamka has written this commentary in 7th century A.D. In this commentary the author has help of previous commentaries and then he has elaborated those and written this commentary. At several places he has given interesting stories and anecdotes.
3. Tattv rtha lokav rtika: c rya Vidy nandi has written this commentary in 8th century A.D. This is a detailed commentary.
4. Tattv rth dhigamabh ya: Written by c rya Um sv ti, who is even claimed as the author of Tattv rthas tra by vet mbara Jains.

It is a pity that there is no foolproof data available about the author's place, parents, his teacher and time etc. Even there is a controversy about his name. Digambara Jains call him Um sv mi and the vet mbara Jains call him Um sv ti. There have been numerous seminars and articles written to establish the credentials of the author, his timings, etc. Who is right or wrong, is difficult to be established properly here. Both sects claim that the writer belongs to their tradition. Concerning the timing, there are differences and most scholars put the author to 1st century AD.

This book i.e. 'Key to Reality in Jainism' (Tattv rthas tra) is the English translation of the Hindi book Tattv rthas tra with Up dhy ya (now Ail c rya) rutas garji, as the principal commentator and edited by Dr. Sudeep Jain in Hindi. The name of the present book is based on my understanding of devising an interactive way of clarifying a lot of myths and doctrines about REALITY as per Jain canonical literature. The Hindi edition is based primarily on Sarv rthasiddhi by c rya Pujiyap da with extensive references from Tattv rthav rtika by c rya Akalamka, Tattv rtha lokav rtika by c rya Vidy nandi and Jainendra Siddh nta Koṣa by Jinendra Varni. For English translation, use is made of the book 'Reality' written by Prof S.A. Jain (which is the English translation of the Samskrta commentary Sarv rthasiddhi by c rya Pujiyap da) and the book 'That which is' English composition by Dr N. Tatia based on Sarv rthasiddhi by c rya Pujiyap da and Tattv rth dhigamabh ya of c rya Um sv ti.

The style used in writing this text is the old Indian style of the teacher teaching the disciple. In this text each aphorism is first translated to present its literal meaning. Then a series of questions are raised by the disciple and the teacher responds with explanatory simple answers.

Ail c rya rutas garji who is the principal architect of the Hindi version has also been closely overseeing the development of this English translation and adding new reference material. He is an enthusiastic Digambar Jain monk and regularly met the students and scholars attending International Summer School for Jain Studies for the last three years. Besides his extensive knowledge of Jain canonical literature, he is a great enthusiast and user of technology and involved deeply in bringing out Jain

doctrine in easy to learn and interesting manner using multimedia technology of audio-visuals to open up Jainism to young Jains. I pay my highest reverence to him. It is intended that the present book will greatly meet the inquisitive needs of:

- Scholars in universities (who are pursuing studies and research in philosophies and religions) of the world to have a single authentic source of acquiring in-depth view on Jain religion, doctrine and references for further work.
- Young educated Jains who wish to understand their own religion better

Towards this end, I have added a number of charts, photos, glossary of words and reference at the end to guide them to sources for further study and research. Most of these are based on various commentaries of Tattv rthas tra and other important Jain texts mentioned at appropriate places. The glossary has been purposely made in alphabetic order of Prākṛata / Hindi words which are definitive for Jain philosophy and texts. This will help Indian scholars to understand the Jain definitive words better as I myself had experienced lot of difficulty in this regard. I feel this is my humble contribution to the academic community and practitioners of Jainism.

I encourage you, the readers to send as many questions as possible to me so that we may include them in the next edition of this book and make it a true reference book for all students and practitioners of Jain way of life and its philosophy.

This translation work and word processing would not have been possible without the full support of Mrs. Meetu Jain and Ms Vaishali Gupta for word processing, Ms. Chanchal Jain and Er. Abhay Kasliwal research associate all at International School for Jain Studies. Prof. Veer Sagar Jain, currently Head Jain Philosophy department at Shri Lal Bahadur Shastri Rashtriya Samskrta Vidhyapeeth New Delhi wrote a paper on Tattv rthas tra and provided valuable guidance in developing this book. My heartfelt thanks go to all of them.

Finally I pay my regards & thanks to Pujya Ganini Pramukh Shri Gyanmati ji & Pujya Ganini Chandana Mati ji both the guiding sadhvis of Digamber Jain Trilok Shodh Sansthan, Jambudweep-Hastinapur and its chairperson Karmayogi Br. Ravindra Kumar Jain for publishing this book.

Date: May 16th 2010

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Auspicious-practice (मंगलाचरण)

मोक्षमार्गस्य नेतारं भेतारं कर्मभूताम् ।

ज्ञातारं वि वतत्त्वानां वन्दे तद्गुणलब्धये ।

Mokṣam rgasya net ram bhatt ram karmabhūhṛt m

Jñ t ram vi vatattv n m vande tadgunalabdhye

वफक% tks ekṣekxl ds urk gṣ deḷ i h̄i oṛka dls Hknukys gṣ vḷṣ fo'oroka ds Klrk gṣ
eṣ muds l eku xq kka dh i kflr ds fy; smudh oluk djr k gṣ

Meaning: I bow to the leader and promulgator of the path of Liberation (*Mokṣam rga*), the destroyer of the large heaps of karmas and the knower of reality completely / wholly so that I may also realize these qualities.

Q.1 Who is called the leader and promulgator of the path of liberation (*Mokṣam rga k net*)?

A.1 The one, who has advanced in spiritual purification to attain liberation, and leads others on the path practiced by him.

Q.2 What is the quality of the destroyer of the large heaps of karma?

A.2 Total detachment of all foreign / external entities from the soul i.e. *v tar ga* is the quality.

Q.3 Who is called as the knower of complete reality?

A.3 An omniscient (*sarvajña*) is said to be the knower of reality completely.

Q.4 What type of knowledge does an omniscient have?

A.4 Just or pure knowledge acquired by his soul directly and without the aid of other media or means. It is also defined as the capacity (nature of pure soul) to know all objects of all times in this cosmos simultaneously.

Q.5 Which supreme-auspicious-being (*parameṣṭhi*) is venerated in this auspicious-chant / practice (*mamg lacarana*)?

A.5 *Arihanta parameṣṭhi*

Q.6 What are the distinguishing qualities of an *arihanta*?

A.6 Omniscience, total detachment (*v tar gat*), and delivering sermons of beneficence to others (*hitopade a*) are the distinguishing qualities of an *arihanta*.

Q.7 What is meant by *mamgal carana*?

A.7 The word *mamgal carana* is composed of two words namely *mamgala* which means auspicious and *carana* means practice / conduct. So it means an auspicious practice. It can also be interpreted as *mamgal* which makes everyone auspicious plus *carana* which means chanting. It is recited in the beginning, middle and end of any project / undertaking. Its objectives are:

- To pay obeisance to worthy / venerated souls.
- To indicate the objective (*pratijñ*) of the writer / leader of the project. In this case it is *Mokṣa m rga* & hence this text is referred as *Mokṣa ś stra* also.
- To pray for the successful completion of the undertaking.

Chapter I

Valid knowledge

I E; Xn' kU&Kku pkfj =kf. k ek{kex% I.1

Samyagdar an-jñ na c ritr ni mokṣam rgah

- √Fk% I E; Xn' kU I E; XKku √k I E; Dpkfj =& ; s rhukafeydj ek{k dk ekxlg
- Meaning: Right faith, right knowledge and right conduct all together constitute the path to liberation.
- Q.I.1.1 What is the meaning of the word 'right' (*samyak*)?
- A.I.1.1 The word 'right' here is synonymous with correct / true / real or laudatory.
- Q.I.1.2 How is the word *samyak* derived or created?
- A.I.1.2 The word *samyak* in Samskr̥ta language is derived from the root verb 'anc' with the proposition 'sam' and the suffix 'kvip'.
- Q.I.1.3 To which quality out of the three mentioned the word 'right' is to be added?
- A.I.1.3 The word 'right' should be added to all the three qualities i.e. right faith, right knowledge and right conduct.
- Q.I.1.4 What is right faith?
- A.I.1.4 Faith or belief, in the doctrine of reality i.e. substances and their modes together i.e. *tattv ratha* ascertained as they are, is called right faith.
- Q.I.1.5 What is the meaning of *dar ana*?
- A.I.1.5 Literal meanings of *dar ana* are to look / to be seen / to visualize / viewpoint and also philosophy. However, when prefixed by the word right, it conveys the meaning 'faith'.
- Q.I.1.6 What is meant by knowledge?
- A.I.1.6 Knowledge is to know an entity.
- Q.I.1.7 What is meant by right knowledge?
- A.I.1.7 Right knowledge means to know all entities (like *j va*, matter, etc) exactly as they are, free from doubt / hankering or contradiction.
- Q.I.1.8 What is meant by right conduct?
- A.I.1.8 Right conduct is to give up all activities which result in the transmigration of soul and bondage of karmas with the soul.
- Q.I.1.9 What is the meaning of conduct?
- A.I.1.9 Behaviour or the way an individual lives is called his conduct.
- Q.I.1.10 Is right faith alone, sufficient for the practice of the path of liberation?
- A.I.1.10 No

- Q.I.1.11 Are the three qualities i.e. right faith, right knowledge and right conduct sufficient individually as the path of liberation?
- A.I.1.11 No, All three qualities when practiced together form the path of liberation.

rUokFk&J) kua l E; Xn'kUe~ I.2
Tattv rtha- raddh nam samyagdar anam

vFk% rUoka ds vi u&vi us Lo: lk ds vuq kj vFk& dk tks J) ku gkrk g\$ og
l E; Xn'kU gA

Meaning: Belief in substances and their modes as they are is right faith.

Q.I.2.1 What is the meaning of *tattva* in Jainism?

A.I.2.1 The nature (*svabh va*) of a substance is *tattva*. The categories of truth are also defined as *tattva*.

Q.I.2.2 What is the meaning of *artha*?

A.I.2.2 The conclusion and ascertainment about an entity (existent) is called *artha*.

Q.I.2.3 What is the meaning of *tattv rtha*?

A.I.2.3 Ascertaining entities as they really are is *tattv rtha*.

Q.I.2.4 What is meant by faith / trust (*raddh*)?

A.I.2.4 Faith or trust is synonymous with firm belief (*sth*).

Q.I.2.5 *Dar ana* means to look, then why it is taken as belief here?

A.I.2.5 Here, in the context of spiritual purification, it is taken as faith /belief.

Q.I.2.6 If we use the meaning of *dar ana* as looking, then what is the problem?

A.I.2.6 By accepting the meaning as looking, then we shall end up with every one as having right vision / sight only.

Q.I.2.7 How many types of right faith are there?

A.I.2.7 There are two types of right faith namely: (i) *sar ga* or with attachment i.e. attached and (ii) *v tar ga* or pure and without any attachment i.e. detached.

Q.I.2.8 What is right belief with attachment (*sar ga samyag-dar ana*)?

A.I.2.8 Expression of *pra ama* or *ama* (calmness / serenity / tranquility); *samvega* (absence of the fear of the miseries of transmigration); *anukamp* (compassion) and *stikya* (belief in life here and after and the existence of soul) is the right belief with attachment.

Q.I.2.9 What is right belief with detachment (*v tar ga samyag dar ana*)?

A.I.2.9 It is concerned with sheer purity of the soul.

- Q.I.2.10 What is the meaning of *pra ama*?
 A.I.2.10 Absence of intense attachment is *pra ama*.
- Q.I.2.11 What is the meaning of *samvega*?
 A.I.2.11 Incessant fear of the miseries of transmigration is *samvega*.
- Q.I.2.12 What is *anukamp* ?
 A.I.2.12 Compassion or pity with the inclination of helping the sufferer is *anukamp*
- Q.I.2.13 What is the meaning of *stikya*?
 A.I.2.13 Belief in life here and after and the existence of soul is *stikya*.
- Q.I.2.14 What is the meaning of substance (*dravya*)?
 A.I.2.14 Substance is an entity which is existent and has modes and attributes. Substance can also be viewed as potentiality.

तन्निर्सादधिगमाद्वा I.3 *Tannisarg dadhigam dv*

- अर्थ: वह सम्यग्दर्शन निरसर्ग से और अधिगम से उत्पन्न होता है।
 Meaning: That right faith is attained by intuition (*nisarga*) or by acquisition of knowledge (*adhigama*).
- Q.I.3.1 Why is the word 'tat' or 'that' used in this aphorism (*s tra*)?
 A.I.3.1 That or 'tat' is used to co-relate this *s tra* with right belief in the previous *s tra*.
- Q.I.3.2 What is right faith attained by intuition (*nisarga*)?
 A.I.3.2 The right faith developed by one without the guidance or sermons of others i.e. self originated is called *nisarga*.
- Q.I.3.3 What is right faith acquired by knowledge (*adhigama*)?
 A.I.3.3 The right faith that develops due to the teachings by a holy teacher or of holy texts.
- Q.I.3.4 What is the difference between *nisarga* and *adhigama*?
 A.I.3.4 *Nisarga* is self-originated, while the origin of *adhigama* is dependent on some direct cause (*nimitta*).
- Q.I.3.5 Are the sermons of a teacher necessary in *nisarga*?
 Q.I.3.5 Yes, sermons are necessary in the previous lives but not necessary in this life.
- Q.I.3.6 If sermons are essential causes, then why call self-originated faith *nisarga*?
 A.I.3.6 Basically to differentiate the manner of origination of faith in the present life only.

- Q.I.3.7 What is the difference between sermons in *nisarga* and *adhigama*?
 A.I.3.7 In *nisarga*, sermons of the previous life are effective while in *adhigama* sermons of this life are effective.

जीवाजीवासव-बन्ध-संवर-निर्जरा-मोक्षास्त वम्- I.4
J v j v srava-bandha-samvara-nirjar -mokṣa stāttvam

- अर्थ: जीव, अजीव, आस्रव, बन्ध, संवर, निर्जरा और मोक्ष-ये सात तत्व हैं।
 Meaning: (The) soul, (the) non-soul, influx, bondage, stoppage, gradual dissociation and liberation constitute reality.

- Q.I.4.1 What is meant by *j va* (living being)?
 A.I.4.1 An entity which has consciousness (*cetan*) is called *j va*.
- Q.I.4.2 What is meant by consciousness?
 A.I.4.2. To know, to feel misery and pleasure, to see and to hear are some of the manifestations (*upyoga*) of consciousness.
- Q.I.4.3 What is meant by *aj va* (non-living being)?
 A.I.4.3 An entity without consciousness is called *aj va*.
- Q.I.4.4 What is meant by influx (*rava*)?
 A.I.4.4 Movement of karma particles with or without merit (*p nya / p pa*) towards the space-points (*tma-prade a*) of the soul is called influx.
- Q.I.4.5 What is meant by a space-point (*prade a*)?
 A.I.4.5 The space occupied by a *param nu* (smallest indivisible part of matter) under normal circumstances is called space-point (*prade a*). It is the smallest unit of measurement of space.
- Q.I.4.6 What is meant by sub-atom (*param nu*)?
 A.I.4.6 The smallest indivisible part of matter (*pudagala*) is called *param nu*.
- Q.I.4.7 What is meant by space-points of soul?
 A.I.4.7 The space occupied by the soul is called its space-points (*tma-prade a*).
- Q.I.4.8 What is meant by auspicious (*ubha*)?
 A.I.4.8 Auspicious is some event / activity / entity which results in merit (*p nya*).
- Q.I.4.9 What is meant by inauspicious (*a ubha*)?
 A.I.4.9 Inauspicious is some event / activity / entity which results in demerit (*p pa*).
- Q.I.4.10 What is meant by bondage (*bandha*)?
 A.I.4.10 Blending of space-points of soul with karma particles is called bondage.
- Q.I.4.11 What is meant by inhibition / stoppage (*samvara*)?
 A.I.4.11 To stop influx (*a rava*) is inhibition / stoppage.

- Q.I.4.12 What is meant by dissociation (*nirjar*)?
A.I.4.12 Partial annihilation / separation of karma particles from the soul is called *nirjar* .
- Q.I.4.13 What is meant by partial (*eka-de a*)?
A.I.4.13 *Eka-de a* means a part of any state / entity / process.
- Q.I.4.14 What is meant by liberation (*mokṣa*)?
A.I.4.14 Total separation of karmas from the soul is called *mokṣa*. Synonyms of *mokṣa* are liberation and emancipation. It is the state of pure soul.

ukeLFkki uknḁ; HkkorLrUU; kl % I.5
N masth pan dravyabh vatastanny sah

- √Fk% uke] LFkki uk] nḁ; √kṣ Hkko : lk l s mu l E; xā'kū v kfn v kṣ tho v kfn
dk 'U; kl ' √Fkk' 'fuk{ki' gkrk gA
- Meaning: These are installed (in four ways) by name, symbols, substance (potentiality) and actual state.
- Q.I.5.1 What is meant by *nikṣepa* (gateways of investigations by installing / presenting / positioning)?
A.I.5.1 *Nikṣepa* is the entry / starting points for investigation of truth and its categories. It is also called *ny sa* / trust.
- Q.I.5.2 What is meant by name-position (*nāma nikṣepa*)?
A.I.5.2 Giving a name to an entity irrespective of its quality, activities, substance type is called name- positioning.
- Q.I.5.3 What is meant by symbols (*sthāpanā nikṣepa*)?
A.I.5.3 To cast in wood or stone or metal or clay or even imagination of a specific person or object is called representation.
- Q.I.5.4 How many subtypes of symbols are there?
A.I.5.4 There are two subtypes of symbols namely; similar (*tad k ra*) and dissimilar (*atad k ra*).
- Q.I.5.5 What is meant by similar symbol?
A.I.5.5 When the symbol depicted is similar to the object being represented e.g. making an idol of Lord Mah v ra in stone.
- Q.I.5.6 What is meant by dissimilar symbol?
A.I.5.6 When symbol is made which is different from the objects being presented e.g. representing the elephant etc in the game of chess, or symbolizing the lord in the rice placed on a leaf.
- Q.I.5.7 What is meant by substance / potentiality presentation (*dravya nikṣepa*)?
A.I.5.7 That which will attain or has attained in the past certain qualities and the same is so shown in the present e.g. someone who will worship in future or worshipped in the past is called a *p j r* .

- Q.I.5.8 What is meant by mode / actuality presentation (*bh va nikṣepa*)?
 A.I.5.8 To represent an object as it is in the present state is called mode-representation.
- Q.I.5.9 Please show the difference in four types of presentations through an example?
 A.I.5.9 Naming Jinendra Deva as *Jina* is name-presentation; making an idol of Jinendra Deva in metal or stone is symbol-representation; the soul of Jinendra Deva is substance-presentation and the presence of Jinendra Deva in the religious congregation (*samavasarana*) is mode-presentation.

i æk. ku; ṣ f/kxe% I.6 *Pram nanayairadhigamah*

- √Fk% i æk. k vḷḷ u; ka l s rUoka dk Kku gkrk gḷ
 Meaning: Knowledge (of the seven categories and nine entities) is attained by approved means of knowledge (*pram na*) and the philosophical standpoints / viewpoints (*naya*).
- Q.I.6.1 What is valid / comprehensive or approved knowledge (*pram na*)?
 A.I.6.1 The knowledge which knows an object completely and exactly e.g. by saying ‘substances’ (*dravya*) we talk of all six types of substances like living beings etc. is called *pram na*. The word crisp (*vi ada*) was used by c. M nikya Nandi to differentiate between approved and non-approved knowledge.
- Q.I.6.2 How many types of approved knowledge are there and what are their names?
 A.I.6.2 *Pram na* is of two types’ namely direct or immediate (*pratyakṣa*) and indirect or acquired (*parokṣa*).
- Q.I.6.3 What is meant by direct or immediate and valid / approved knowledge (*pratyakṣa pram na*)?
 A.I.6.3 Cognition by the soul of all objects directly without the assistance of any external media like sense organs is called direct valid knowledge.
- Q.I.6.4 What is meant by acquired and approved knowledge (*parokṣa pram na*)?
 A.I.6.4 Indirect valid knowledge is the cognition by the soul of all objects with the assistance of external media like sense organs etc.
- Q.I.6.5 What is meant by standpoint / viewpoint (*naya*)?
 A.I.6.5 Cognition of one attribute or partially an entity is called standpoint. It is also defined as the intention of the listener or the speaker with which he / she wants to know / tell.

- Q.I.6.6 How many types of standpoints are there?
 A.I.6.6 These are of two main types called substance viewpoint (*dravy rthika naya*) and modal viewpoint (*pary y rthika naya*).
- Q.I.6.7 What is substance viewpoint?
 A.I.6.7 The viewpoint which targets the substances as its object of knowledge is substance viewpoint.
- Q.I.6.8 What is the mode (*pary ya*)?
 A.I.6.8 *Pary ya* is the state of a substance at any time-instant e.g. yesterday I was a child, today I am a young man and tomorrow I may be an old man.

निर्दे ऽस्वामित्वसाधनाधिकरणस्थितिविधानतः I.7
Nirde asv mitvas dhan dhikaranasthitividh natah

- अर्थः निर्दे १, स्वामित्व, साधन, अधिकरण, स्थिति और विधान से सम्यग्द ान आदि विषयों का ज्ञान होता है।
 Meaning: Knowledge (of the seven categories) is attained by definition, ownership, cause, location / resting place (substratum), duration and varieties / division.
- Q.I.7.1 What is meant by 'definition' (*nirde a*)?
 A.I.7.1 Definition means to state the true nature of an entity (*vastu*).
- Q.I.7.2 What is meant by 'ownership' (*sv mitva*)?
 A.I.7.2 Ownership or lordship of an entity is called *sv mitva*.
- Q.I.7.3 What is meant by 'cause / means' (*s dhana*)?
 A.I.7.3 It is the cause of origin of the entity.
- Q.I.7.4 What is meant by 'location / resting place' (*adhikarana*)?
 A.I.7.4 The location or foundation of an entity (*vastu*) is called *adhikarana*.
- Q.I.7.5 What is meant by 'duration' (*sthiti*)?
 A.I.7.5 Time period during which the entity exists is called duration.
- Q.I.7.6 What is meant by 'variety / division' (*vidh na*)?
 A.I.7.6 Divisions of an entity are called *vidh na*.
- Q.I.7.7 Explain the differences amongst these through an example?
 A.I.7.7 To say right faith is definition; an auspicious being with 'full completions / mature organs' (*pary ptaka*) is its owner; sermons of holy teachers, texts and omniscient are its causes / means; souls of the auspicious beings are the bases / substratum; from an instant to infinite time period is its duration and its three types are its divisions.
- Q.I.7.8 What are the three types of right faith?
 A.I.7.8 *Aup amika* (subsidence), *ks yopa amika* (subsidence-cum-destructive) and *ks yika* (destructive) are the three types of right faith.

- Q.I.7.9 What is the meaning of subsidence, subsidence-cum-destruction and destructive right faith?
- A.I.7.9 By subsidence, subsidence cum destruction and just destruction of the seven tendencies of karmas (namely infinite anger-pride-deceit-greed, delusion, mix of delusion and true and just true) we get subsidence, subsidence-cum-destruction and destructive right faith respectively.

I Rl 𑀓; k{ks=Li 'kũdkyKŭrj HkkokYi cgŭoſp I.8

Satsamkhy kṣetrasparśanak l ntarabh v lpabahuttvai ca

- √Fk% I r} I 𑀓; k] {k=] Li 'kũ] dky] vŭrj] Hkko vKſ] vVi & cgŭo I s Hkh
 𑀧 E; xŕ'kũ vKſn fo"K; kũ dk½ Kku gkrk gŕ
- Meaning: The categories and their details are understood in details in terms of existence, number (enumeration), place or abode, extent of space touched (pervasion), continuity / time, interval of time, thought-activity, and reciprocal comparison.

- Q.I.8.1 What is meant by truth / reality (*sat*)?
- A.I.8.1 *Sat* is defined as existence (*astitva*) of an entity.
- Q.I.8.2 What is meant by 'numerical determination or just number' (*samkhy*)?
- A.I.8.2 Enumeration of the divisions / types of an entity is called number.
- Q.I.8.3 What is the meaning of 'place / abode or field touched' (*kṣetra*)?
- A.I.8.3 The present space / area occupied by an entity is called its abode.
- Q.I.8.4 What is the meaning of 'extent of space touched' (*spar ana*)?
- A.I.8.4 It is the extent of space occupied relating to the past, present and future.
- Q.I.8.5 What is the meaning of 'continuity / time' (*k la*)?
- A.I.8.5 Duration of the existence of an entity is called time.
- Q.I.8.6 What is the meaning of 'interval of time' (*antara*)?
- A.I.8.6 The interval / duration between acquisition and destruction of an attribute by an entity is called interval of time.
- Q.I.8.7 What is the meaning of duration (*viraha k la*)?
- A.I.8.7 The duration (*viraha*) between cessation of right faith and its reoccurrence is called interval of time. *Viraha* and *antara* can be said as synonymous.
- Q.I.8.8 What is the meaning of thought-activity (*bh va*)?
- A.I.8.8 *Bh va* is the activity of thought associated with states such as 'subsidence', 'destructive' etc. It is also called as disposition
- Q.I.8.9 What is the meaning of reciprocal comparison (*alpabhutva*)?
- A.I.8.9 Distinction based on comparison between two entities as large / small is called is *alpabahutva*.

- Q.I.8.10 Please explain all these through an example?
 A.I.8.10 The customer asks the shopkeeper if he has pens. 'Yes, he has' refers to existence. How many pens refer to the number? 'Where are they?' is the abode / place. 'How long will they last?' is the time / duration. 'I have purchased them a year ago and now I am buying them again' is the interval of time. These pens write very well is the thought activity. Earlier I had taken a few and now I shall take more is the reciprocal comparison.

efrJrkof/keu% ; ĩ dɔyƙfu Kkue- I.9
Mati rut vadhimanah paryayakeval ni jñ nam

- vƑkĭ efrKku] JrkKku] vof/kKku] eu% ; ĩ Kku vĭ dɔyKku& ; ʒi ƙp½ Kku gĀ
 Meaning: Knowledge is of five kinds namely; sensory / mind based scriptural / verbal testimony, clairvoyance, mental-modes / telepathy and omniscience.

- Q.I.9.1 How many types of knowledge are there?
 A.I.9.1 Knowledge is of five types namely: mind-based / empirical (*mati*), verbal / scriptural (*ruta*), clairvoyance (*avadhi*), mental modes / telepathy (*manah paryaya*) and omniscience (*kevala*).
- Q.I.9.2 What is meant by mind-based knowledge?
 A.I.9.2 Knowledge acquired through the sensory organs and the mind and caused by the subsidence cum destruction of mind-based-knowledge-obscuring (*matijn n varna*) karma is called mind-based knowledge. It is also called sensory knowledge
- Q.I.9.3 What is meant by verbal / scriptural knowledge?
 A.I.9.3 Knowledge acquired due to subsidence-cum-destruction of scriptural based knowledge obscuring (*rutajn navarna*) karmas is called scriptural based knowledge. Alternatively it can also be defined as the special knowledge acquired further based on mind-based knowledge.
- Q.I.9.4 What is meant by clairvoyance?
 A.I.9.4 The clear knowledge of concrete objects / entities acquired, without the assistance of the mind and sensory organs but with the limitations of substance, modes, time and place is called clairvoyance.
- Q.I.9.5 What is meant by knowledge of mental-modes?
 A.I.9.5 The crisp knowledge acquired of the objects of thoughts of other persons without the assistance of mind and sensory organs is called telepathy.
- Q.I.9.6 What is meant by concrete (*r pi*) objects / entities?
 A.I.9.6 An entity which has any or all the qualities of touch, taste, odour, and colour / form is called concrete entity / object e.g. matter (*pudgala*)

Q.I.9.7 What is meant by omniscience?
 A.I.9.7 The knowledge which knows / cognizes all (concrete and non-concrete) entities of the past present and future simultaneously is called omniscience.

तत्प्रमाणे; I.10 *Tatpram ne*

अर्थ: वह पाँचों प्रकार का ज्ञान दो प्रकार के प्रमाण-रूप है।
 Meaning: These (five kinds of knowledge) are the two kinds of *Pram na* (valid knowledge).

Q.I.10.1 What is meant by valid means of (*pram na*) knowledge?
 A.I.10.1 The knowledge which knows an object completely, truly / exactly and crisply is called valid knowledge.

Q.I.10.2 Why is the word 'tat' or 'that' used in the aphorism?
 A.I.10.2 The word 'tat' is used to co-relate this aphorism with the five kinds of right knowledge in the previous aphorism.

Q.I.10.3 Why has the quantity (two) kinds of the valid knowledge indicated in this aphorism i.e. *tatpram ne*?
 A.I.10.3 It indicates that the valid means of knowledge are of two kinds.

Q.I.10.4 What are the two kinds of valid means of knowledge?
 A.I.10.4 Direct (*pratyakṣa*) and acquired (*parokṣa*)

√k|s i j k k e~ I.11 *Ādye parokṣam*

√Fk% i Fk nks ¼Kku½ 'i j k k &¼i ek. k½ gA
 Meaning: The first two (kinds of knowledge) are indirect (valid knowledge).

Q.I.11.1 How many kinds of acquired (or indirect) means of valid knowledge are there?

A.I.11.1 The first two (*dye* in the sutra) kinds namely mind-based and scripture-based knowledge are the indirect means of valid knowledge as they are acquired through sense organs and mind.

Q.I.11.2 What is meant by acquired valid knowledge?
 A.I.11.2 The right knowledge acquired through the assistance of mind and sensory organs is called acquired valid knowledge. They are called indirect as they are not acquired by the soul directly.

Q.I.11.3 Why mind based and scriptural knowledge are regarded as indirect?
 A.I.11.3 As both of them are dependent on the other means i.e. mind, sensory organs, scriptures etc and not acquired directly by the soul, so they are called indirect.

प्रत्यक्षमन्यत्- I.12
Pratyakṣamanyat

√Fk% 'k% I c %Kku% 'iR; {k&%i ek. k% gA
 Meaning: The remaining three constitute direct (valid knowledge).

Q.I.12.1 What is meant by direct valid knowledge?
 A.I.12.1 The knowledge, which the soul acquires directly, i.e. without the aid of external sense organs and mind, is called direct valid knowledge.

Q.I.12.2 Which of the knowledge kinds are direct?
 A.I.12.2 Clairvoyance, telepathy and omniscience fall under the direct category.

Q.I.12.3 How many types of direct valid knowledge are there and what are they called?
 A.I.12.3 Direct valid knowledge is of two types namely: partial (*deśa pratyakṣa*) and complete (*sakala pratyakṣa*).

Q.I.12.4 What is partial direct valid knowledge?
 A.I.12.4 The partial knowledge acquired of concrete entities directly i.e. without the aid of sense organs and mind is called partial direct valid knowledge.

Q.I.12.5 Which valid knowledge kinds fall under the category 'partial direct valid knowledge'?
 A.I.12.5 Clairvoyance and telepathy are both partial direct valid knowledge.

Q.I.12.6 What is complete valid knowledge?
 A.I.12.6 The knowledge which knows directly all the substances (concrete and non concrete) and their modes of the past, present and future in the entire space i.e. cosmic (*loka*) and trans-cosmic (*aloka*) is called complete valid knowledge.

Q.I.12.7 Which knowledge kind is complete valid knowledge?
 A.I.12.7 Omniscience is the complete valid knowledge.

efr% Lefr% I Kk fpurkfhkfuks%k bR; uFkWrje- I.13
Matih smṛtiḥ samjñ cint abhinibodha ityanarth ntaram

√Fk% efr] Lefr] I Kk] fprik] v%] vfhkfuks%k&; s %efrKku d% lk; k% okph uke gA
 Meaning: Sensory cognition, remembrance, recognition, induction and deduction are its synonyms.

- Q.I.13.1 What is the meaning of *mati* (sensory cognition)?
A.I.13.1 It is the synonym of intellect implying knowledge acquired through sense organs and mind.
- Q.I.13.2 What is the function of *mati*?
A.I.13.2 The function of *mati* is the cognition with the aid of mind and sense organs through the stages of apprehension / sensation (*avagraha*), speculation / discrimination (*h*), perceptual judgment (*av ya*) and retention (*dh ran*).
- Q.I.13.3 What is remembrance (*smṛti*)?
A.I.13.3 Remembering / recollecting or knowing from past experience is remembrance.
- Q.I.13.4 What is the function of *smṛti*?
A.I.13.4 The function of *smṛti* is to recollect now the entities known earlier.
- Q.I.13.5 What is the meaning of *samjñ* (recognition)?
A.I.13.5 Cognition by comparison is recognition e.g. 'this is like that (known earlier)' is recognition.
- Q.I.13.6 What is the function of recognition?
A.I.13.6 To recollect something seen earlier and then to compare it to something being seen now is the function of recognition e.g. this house is like the one I saw earlier.
- Q.I.13.7 What is the meaning of reasoning or induction / discursive thought (*cint*)?
A.I.13.7 *Cint* is inductive reasoning. It is also known as the cognition / knowledge of the universal relationship (*vy pti*) between the object of knowledge (*s dhya*) and the directly cognized object (*s dhana*). It is also referred as logic / *tarka*.
- Q.I.13.8 What is the function of induction / discursive thought?
A.I.13.8 To enable cognition like, 'wherever there is smoke, there is fire'.
- Q.I.13.9 What is the meaning of deductive cognition (*abhinibodha*)?
A.I.13.9 To cognize an unknown object of knowledge (*s dhya*) by the object known now (*s dhana*) is called deductive cognition.
- Q.I.13.10 What is the function of deductive cognition?
A.I.13.10 To cognize the object of knowledge (*s dhya*) with the aid of the object seen / known now (*s dhana*) e.g. there is fire on this hill because there is smoke over there.

rñfñlñz kfufñlñz fufelñke- I.14
Tadindriy nindriyanimittam

√Fk% og efrKku bñlñz √kñ √fufñlñz ¼eu½ ds fufelñ I s gkñk gñ
Meaning: That is caused by the senses and the mind.

- Q.I.14.1 What is meant by the sense organs (*indriya*)?
A.I.14.1 An instrument to acquire knowledge by the soul is called sense organ. In other words sense organs are indicators of the soul.
- Q.I.14.2 What is the meaning of 'quasi or internal sense organ' (*anindriya*)?
A.I.14.2 Mind, *mana*, *antah karana*, *manasa* are synonym of quasi sense organ. Here the prefix '*an*' before *indriya* is used to denote a little or slight i.e. mind is also slightly like sense organs.
- Q.I.14.3 Why mind is called a quasi sense organ?
A.I.14.3 Sense organs (external) have forms, are visible and gross, namely tongue, ears, nose, eyes, body, etc. But the mind, being subtle, is not visible and yet it is able to cognize all objects of knowledge.
- Q.I.14.4 What are the attributes cognized by the eye, and which are those?
A.I.14.4 The attribute cognized by the eye is colour, which is of five basic types namely white, blue, yellow, red and black.
- Q.I.14.5 What are the attributes cognized by the tongue (taste organ), and which are those?
A.I.14.5 The attribute cognized by the tongue is taste, which is of five basic types namely spicy, bitter, sour, acidic and sweet.
- Q.I.14.6 What is called the taste organ?
A.I.14.6 The taste organ cognizes taste i.e. whether the object of taste is spicy or bitter or sour or acidic or sweet by touching it.
- Q.I.14.7 What is the sense organ which smells?
A.I.14.7 The sense organ which smells in order to cognize whether the odour is foul or fragrant.
- Q.I.14.8 What are attributes cognized by the smell organ?
A.I.14.8 Fragrant and foul odours are the two attributes cognized by the smell sense organ.
- Q.I.14.9 What is the touch sense organ?
A.I.14.9 The sense organ which cognizes by touch the attributes like hot, cold, soft, hard, etc.
- Q.I.14.10 How many attributes are cognized by the touch sense organ?
A.I.14.10 The eight attributes of touch which are cognizable by the touch sense organ are hard, soft; light, heavy; hot, cold; rough and smooth; dry and wet.
- Q.I.14.11 What is meant by hearing sense organ?
A.I.14.11 The sense organs which cognizes the object by hearing different sounds and words.
- Q.I.14.12 What are the attributes of the hearing sense organ?
A.I.14.12 All types of sounds and words.

- Q.I.14.13 What is the meaning of cause (*nimitta*)?
 A.I.14.13 Any event or object which is conducive to successfully complete an activity is called the *nimitta*.

voxxgkok; /kkj.kk% I.15
Avagraheh v yadh ran h

- √Fk% voxxg] bōk] vok;] vks /kkj.kk%; s efrKku ds pkj & Hkn gā
 Meaning: The four divisions of sensory knowledge are apprehension (sensation), speculation, perceptual judgment and retention.

- Q.I.15.1 How many divisions / stages of mind-based knowledge are? Name them.
 A.I.15.1 There are four divisions / stages of mind based knowledge namely out-linear-grasp / apprehension / sensation (*avagraha*), speculation / discrimination (*h*), perceptual judgment (*av ya*) and retention (*dh ran*).

- Q.I.15.2 What is apprehension / sensation (*avagraha*)?
 A.I.15.2 The cognition immediately following intuition (*dar ana*) is called apprehension / sensation e.g. it is white.

- Q.I.15.3 What is speculation / discrimination (*h*)?
 A.I.15.3 Inquisitiveness to know the object more crisply after its cognition through apprehension, e.g. is this white thing a crane or a flag?

- Q.I.15.4 What is perceptual judgment (*av ya*)?
 A.I.15.4 Knowing an object as it is after ascertaining its peculiarities is perceptual judgment e.g. seeing the movement of wings of the white object, to decide that is a crane.

- Q.I.15.5 What is retention (*dh ran*)?
 A.I.15.5 After cognizing in perceptual judgment, retaining that knowledge for use in the future is retention e.g. after cognizing the crane not to forget the crane and its peculiarities in future.

Ckgp gō/kf{ki kf%kr kuā/kpk.kka l rj k.kk~ I.16
Bahubahuvidhaksipr nih srt nuktadhruv n m setar n m

- √Fk% l rj √Fk~ ifri {kl fgr cg] cgō/k] f{ki] vfu% r] vuōr vks /kp
 %vkn in kfk% dk voxxg] bōk] vok; vks /kkj.k: lk efrKku gkrk gā
 Meaning: The subdivisions of each of these (kinds of mind-based knowledge) are: more, many kinds, quick, hidden, unexpressed, lasting, and their opposites.

- Q.I.16.1 What is the meaning of more (*bahu*)?
 A.I.16.1 The meaning of *bahu* is many (number or quantity). This is an indicator of numerous.

- Q.I.16.2 What is the meaning of many types (*bahuvridha*)?
A.I.16.2 *Vidha* denotes types. Many types of objects / entities are called knowledge of many types (*bahuvridha*).
- Q.I.16.3 What is the meaning of quick (*kṣipra*)?
A.I.16.3 To cognize a fast moving object or to cognize quickly is called quick (*kṣipra*) knowledge.
- Q.I.16.4 What is the meaning of hidden (*anir sṛta*)?
A.I.16.4 To cognize a hidden object by seeing a part of the same is called hidden (*anir sṛta*) knowledge e.g. knowing an elephant submerged in water just by seeing its trunk.
- Q.I.16.5 What is the meaning of one type (*ekavidha*)?
A.I.16.5 One type of object is called *ekavidha*.
- Q.I.16.6 What is the meaning of unexpressed (*anukta*)?
A.I.16.6 *Anukta* means implied and not expressed (said) e.g. to order someone to sit by moving one's hand.
- Q.I.16.7 What is the meaning of permanent / lasting (*dhruva*) knowledge?
A.I.16.7 The lasting knowledge (for a long time) of an object is called *dhruva* knowledge e.g. knowledge of the top / dome of the temple.
- Q.I.16.8 What is the meaning of knowledge of opposites (*setara*)?
A.I.16.8 *Setara* includes / implies the opposites of all the types of knowledge mentioned earlier in this aphorism e.g. one, one type, slow, visible, expressed and transitory.
- Q.I.16.9 What is meant by *eka* / one?
A.I.16.9 Knowledge of a small part or one in number of an object is called *eka*.
- Q.I.16.10 What is the meaning of slowly (*akṣipra*)?
A.I.16.10 Slow cognition or cognition of a slow moving object is called *akṣipra*, e.g. knowing that the slow moving object is a turtle.
- Q.I.16.11 What the meaning is of revealed / un-hidden (*nir sṛta*)?
A.I.16.11 Cognition of a revealed / visible object is called *nir sṛta*, e.g. knowing an elephant when the same is visible completely.
- Q.I.16.12 What is the meaning of expressed (*ukta*)?
A.I.16.12 Knowing an object according to its attributes and after hearing some words / sound,
- Q.I.16.13 What is the meant by transitory (*adhruva*)?
A.I.16.13 The knowledge which does not stay constant for long after its complete acquisition once e.g. knowing the clouds when they appeared and then not knowing them after they disappear.

√FKL; I.17

Arthasya

√FK% mi ; Dr cg&cgfo/k vkn ckjg fo'ksk.k i nkfkz ds gA

Meaning: These are the attributes of an entity / object.

Q.I.17.1 What is the meaning of object (of knowledge) or entity (*artha*)?

A.I.17.1 An entity or the object of knowledge is called *artha*. In the context of mind-based knowledge it implies the object which continues to be the object in all four stages of mind based knowledge. However in the context of sensation / awareness only, *arth vagraha* is known as object-perception / awareness.

Q.I.17.2 To whom does the twelve attributes mentioned in aphorism 16 (*bahu, bahuvidha* etc) belong?

A.I.17.2 These attributes belong to the object of knowledge / entity / object.

0; tUL; koxg% I.18

Vyamjanasy vagraha

√FK% '0a tu' √FKkz-¼√Li "V&'kCnkfn½ dk voxg gh gksrk gA

Meaning: There is only contact awareness apprehension of indistinct entity.

Q.I.18.1 How many types of out-linear-grasp (*avagraha*) are there?

A.I.18.1 Two, namely *arth vagraha* (object-perception / awareness) and *vyamjan vagraha* (contact awareness).

Q.I.18.2 What is the meaning of *vyamjana*?

A.I.18.2 It means indistinct.

Q.I.18.3 What is the meaning of contact awareness (*vyamjan vagraha*)?

A.I.18.3 It implies the collection of indistinct sounds for cognition e.g. hearing the bustling sounds in the market.

Q.I.18.4 What is the meaning of *arth vagraha* (object-perception / awareness)?

A.I.18.4 Clear out-linear-grasp of the object in contact is called object awareness (*arth vagraha*) e.g. the dialogue between two persons or an instant flash of 'this' is 'that'.

u p{kj fufUnz; kH; ke-I.19

Na cak uranindriy bhy m

√FK% 'p{kj v{kj 'eu' I s '0; tUkoxg' ugha gksrkA

Meaning: Contact awareness does not arise by means of the eyes and the mind.

- Q.I.19.1 Which sense organs are not able to have contact awareness (*vyamjan vagraha*)?
 A.I.19.1 Eyes and mind are the two sense organs which are not capable of contact awareness.
- Q.I.19.2 Briefly, how many types of mind-based knowledge are there?
 A.I.19.2 Four types of mind based knowledge are there, namely; out-linear-grasp, discrimination, perceptual judgment and retention.
- Q.I.19.3 How many sub types of mind-based knowledge have been identified?
 A.I.19.3 Three hundred thirty six maximum
- Q.I.19.4 Why is it said that mind-based knowledge has 48 sub types?
 A.I.19.4 Four kinds of *avagraha* (out-linear grasp, discrimination, perceptual judgment and retention) etc multiplied by 12 sub types of each (aphorism number I.16) results in 48.
- Q.I.19.5 In how many ways each type of cognition can take place?
 A.I.19.5 Each type of these cognitions (QI.19.4) can take place by the five sense organs and the mind.
- Q.I.19.6 How many sub types of *arth vagraha* (object-perception / awareness) are there?
 A.I.19.6 48 types (A.I.19.4) multiplied by 6 (sense organs) make a total of 288.
- Q.I.19.7 How and how many types of contact awareness (*vyamjan vagraha*) are there?
 A.I.19.7 Contact awareness is not possible from eyes and mind as they cannot get in contact with the object of knowledge. Hence only out-linear grasp is possible while discrimination, judgment and retention are not possible. Hence contact awareness is possible only in 48 different types (Q.I.19.4).
- Q.I.19.8 How contact awareness has 48 sub types.
 A.I.19.8 12 types of awareness / apprehension etc (many, many types etc discussed in aphorism 17) multiplied by 4 (out-linear - grasp, discrimination, perceptual judgment and retention) results in 48.
- Q.I.19.9 Why is it said that mind-based knowledge has 336 types?
 A.I.19.9 288 types of object awareness and 48 types of contact awareness result in a total of 336 subtypes.

Jṛaefriṇḍ } ; uḍ } kn'khkne- I.20
rutam matip rvam dvy nekadv da abhedam

- vḤk% 'JṛKku' efrKkuṇḍ gṛk gḷ og nks iḍkj ḍkj vuḍ iḍkj ḍk vḷḷ
 ḍkjg iḍkj ḍk gḷ
 Meaning: Scriptural knowledge preceded by sensory knowledge is of two, or of twelve or of many kinds.

- Q.I.20.1 How is verbal / scriptural knowledge (*rutajn na*) acquired?
A.I.20.1 The verbal / scriptural knowledge is acquired after mind-based knowledge. It is therefore called as knowledge by testimony and not by acquaintance.
- Q.I.20.2 How many kinds of scriptural knowledge are there?
A.I.20.2 There are two or many as well as 12 types of scriptural knowledge indicated in the scriptures.
- Q.I.20.3 What are the two types of scriptural knowledge?
A.I.20.3 Inner-corpus (*Amga praviṣṭa*) and external-corpus (*amga b hia*) are the two type of scriptural knowledge.
- Q.I.20.4 How many different types of external-corpus scriptural knowledge are there?
A.I.20.4 Da a Vaik lika, Uttar dhyayana are some of the many types of scriptures belonging to *amga b hia*.
- Q.I.20.5 How is it said that scriptural knowledge is of 12 types?
A.I.20.5 There are twelve limbs of internal-corpus / *Amga praviṣṭa*.
- Q.I.20.6 Which are the twelve limbs of internal-corpus?
A.I.20.6 c ra, utra-kṛta, Sth na, Samv ya, Vy ykhy -Prajñapti, Jñatadharma -kath , Up sak ddhyana, Amta-kṛṣṭada , Anutttopp dika, Pra navy karana, Vip ka-sutra, Dṛṣṭiv da are the twelve limbs of *Amga praviṣṭa*.
- Q.I.20.7 How many parts are there of Dṛṣṭiv da?
A.I.20.7 Five namely: Parikarma, S tra, Prath m nuyoga, P rvagata and C lik .
- Q.I.20.8 How many sub divisions of Parikarma are there?
A.I.20.8 There are five sub divisions of Parikarma, namely: Vy ykhy -Prajñapti, Dvipas gara Prajñapti, Jamb dvipa Prajñapti, S rya Prajñapti and Candra Prajñapti.
- Q.I.20.9 How may sub divisions are there of S tra and Prath manuyoga?
A.I.20.9 There is only one type / part of both S tra and Prath manuyoga.
- Q.I.20.10 How many divisions and their names are there of the C lik ?
A.I.20.10 It has five divisions namely: Jalagat ; Sthalagat ; M y gat ; k agat and R pagat .
- Q.I.20.11 How many parts are there of P rvagata?
A.I.20.11 It has fourteen parts namely: Utp dap rva, Agr yaniya, V ry nuprav da, stin stiprav da, Jñ naprav da, Satyaprav da, Atmaprav da, Karmaprav da, Praty khy nan p rva, Vidy nuprav da, Kaly nan -v da, Pr n v da, Kriy vi lap rva and Lokabindus ra.
- Q.I.20.12 How many different parts of external-corpus are there?
A.I.20.12 Fourteen namely: S m yika, Stava, Vandan , Pratikramana, Vainayika, Kṛtikarma, Daśavaik lika, Uttr dhyayana, Kalpavyava-h ra, Kalp kalpa, Mahākalpa, Pundarika, Mahāpundarika, Aśītikā (Niṣidhikā).

Hkoi R; ; ks of/knɔbukj dk. kke- I.21
Bhavapratyayoavadhirdevan rak n

- √Fk% 'Hkoi R; ; ' vof/kKku noka vkj ukjfd; ka ds gkrk gA
Meaning: Clairvoyance (*avadhiñ na*) based on birth is possessed by celestial and infernal beings.
- Q.I.21.1 What is meant by in-born / state (*bhava*)?
A.I.21.1 State is the mode of the soul caused by the body-making karma (*n ma*) and lifespan karma (*yu*).
- Q.I.21.2 What is the meaning of destiny / state caused (*pratyaya*)?
A.I.21.2 *Pratyaya* means the cause (*nimitta*) or reason (*k rana*).
- Q.I.21.3 What is the meaning of cause as state (*bhava pratyaya*)?
A.I.21.3 By *bhava pratyaya* we mean that the state or mode of existence is the cause of an attribute, e.g. *bhava pratyaya* clairvoyance has the mode of existence of the soul as its cause of existence.
- Q.I.21.4 Who are the owners of *bhava pratyaya* clairvoyance?
A.I.21.4 Celestial / heavenly beings (*deva*) and infernal / hellish beings (*n raki*) are the owners of *bhava pratyaya* clairvoyance. Clairvoyant knowledge is in-born in them.
- Q.I.21.5 If the infernal and heavenly beings are all blessed with clairvoyance, then where is the need for subsidence-cum-destruction of karmas?
A.I.21.5 All infernal and heavenly beings are blessed with clairvoyance due to subsidence-cum-destruction of karmas only but their present state or destiny becomes the cause for the subsidence-cum-destruction.
- Q.1.21.6 How the state becomes the cause for clairvoyance?
A.1.21.6 The birds fly in the sky due to their state as a bird only and not by training etc. similarly for the infernal and heavenly beings, even though they cannot practice vows etc, they acquire clairvoyance.
- Q.1.21.7 Are all infernal and heavenly beings blessed with clairvoyance?
A.1.21.7 No, it is not so. Only the infernal and heavenly beings with right faith are blessed with clairvoyance. Those who have deluded views have a wrong type of clairvoyance called *vibhamga* or bad clairvoyance.
- Q.1.21.8 Do any other type of living beings are also blessed with *bhava pratyaya* clairvoyance?
A.1.21.8 Yes, the *tirthañkaras* are blessed with this type of knowledge with birth.
- Q.1.21.9 How many types of clairvoyance are there and what are their names?
A.1.21.9 There are two main types of clairvoyance based on their cuasation, namely: with state as the cause (*bhava pratyaya*) and the spiritual purification by partial subsidence-cum-destruction of karmas (*guna pratyaya*) as the cause of clairvoyance.

- Q.1.21.10 When is one blessed with *guna pratyaya* clairvoyance?
 A.1.21.10 When a subsidence-cum-destruction of karmas becomes an attribute of a living being, then he is blessed with *guna pratyaya* clairvoyance.
- Q.1.21.11 Who can be blessed with *guna pratyaya* clairvoyance?
 A.1.21.11 Human and subhuman beings (*tiryamca*) can be blessed with *guna pratyaya* clairvoyance.
- Q.1.21.12 Can all human and subhuman beings acquire clairvoyance?
 A.1.21.12 No as only those who have attained subsidence-cum-destruction of *avadhijñ n varniya* karmas are blessed with clairvoyance.
- Q.1.21.13 What type of clairvoyance knowledge is achieved by those with deluded views (wrong belief)?
 A.1.21.13 *Vibhanga* or *ku-avadhi* knowledge is attained by such beings.

{k; kī 'ke&fufeÜk% "kMfodyi % 'k'skk. kke~ I.22
Kṣayopa amanimittah śadvikalpah eṣ n m

- √Fk% 'k'sk %t'hoK dks {k; kī 'ke ds fufeÜk I s gkws okys vof/kKku ds Ng fodYi
 Meaning: Clairvoyance from destruction-cum-subsidence of the karmas is of six kinds. It is acquired by the rest (namely human beings and animals).
- Q.I.22.1 Why is the word *kṣayopāśama* (subsidence cum destruction) used in the aphorism?
 A.I.22.1 As human and subhuman beings can have only clairvoyance caused by subsidence cum destruction of karmas, so the word *kṣayopāśama* has been included in the aphorism.
- Q.I.22.2 How many types of clairvoyance due to subsidence cum destruction of karmas are there?
 A.I.22.2 There are six types of this type of clairvoyance, namely (i) *anug mi* (one which goes with the owner wherever he / she goes i.e. follows the owner); (ii) *ananug mi* (which does not go with the owner from one state to another); (iii) *vardham na* (which increases over time); (iv) *h yam na* (which decreases over time); (v) *avasthita* (steady) and (vi) *anavasthita* (unsteady).
- Q.I.22.3 What is meant by clairvoyance that follows its owner?
 A.I.22.3 Like the light accompanies the sun similarly the clairvoyance that follows its owner or accompanies the owner wherever he goes.
- Q.I.22.4 How many subtypes of clairvoyance that follows its owner are there?
 A.I.22.4 There are three subtypes namely: *kṣetra* (place), *bhava* (state) and *ubhaya* (evolving).

- Q.I.22.5 What is meant by *kṣetra-anug mi* clairvoyance?
A.I.22.5 This clairvoyant knowledge goes from one place to another with the owner.
- Q.I.22.6 What is meant by *bhava-anug mi* clairvoyance?
A.I.22.6 This clairvoyant knowledge goes with the owner from one state (realm) to another with the owner.
- Q.I.22.7 What is meant by *ubhaya* clairvoyance?
A.I.22.7 This clairvoyant knowledge goes with the owner from one place and state (realm) to another with the owner
- Q.I.22.8 What is meant by *an nug mi* or non-following clairvoyance?
A.I.22.8 *An nug mi* clairvoyance is the knowledge which does not go with the owner from one place or state to another (not following the owner).
- Q.I.22.9 How many types of non-following clairvoyant knowledge are there?
A.I.22.9 There are three types of this clairvoyant knowledge namely place, realm and evolving.
- Q.I.22.10 What is meant by *an nug mi* clairvoyant knowledge that does not follow its owner to another place?
A.I.22.10 It is the clairvoyance knowledge that does not go with the owner from one place to another.
- Q.I.22.11 What is meant by evolving clairvoyant knowledge that does not follow its owner to another realm?
A.I.22.11 This clairvoyant knowledge does not go with the owner from one place and realm to another with the owner.
- Q.I.22.12 What is meant by increasing (*vardham na*) clairvoyance?
A.I.22.12 It is the clairvoyant knowledge which keeps on increasing like the moon in the bright fortnight.
- Q.I.22.13 What is meant by decreasing (*h yam na*) clairvoyance?
A.I.22.13 It is the clairvoyant knowledge which keeps on decreasing like the moon in the dark fortnight.
- Q.I.22.14 What is meant by steady (*avasthita*) clairvoyance?
A.I.22.14 It is the clairvoyant knowledge that neither increases nor decreases, i.e. remains steady.
- Q.I.22.15 What is meant by unsteady (*anavasthita*) clairvoyance?
A.I.22.15 It is the clairvoyant knowledge increases and decreases like the waves in the ocean.
- Q.I.22.16 How is clairvoyance classified in another manner?
A.I.22.16 There are three other types of clairvoyance namely (i) *De a*; (ii) *Parama*; (iii) *Sarva*.

- Q.I.22.17 What is meant by *de vadhi*?
 A.I.22.17 This is the clairvoyant knowledge attained by a person having right faith but not following the vows (*avirati*) i.e. in the fourth stage of spiritual purification (*gunasth na*).
- Q.I.22.18 What is meant by *parm vadhi* clairvoyance?
 A.I.22.18 This is clairvoyant knowledge to a person practicing self-restraint and is limited to innumerable space-points (*asamkhy t lokapram na*).
- Q.I.22.19 What is meant by *sarv vadhi* clairvoyance?
 A.I.22.19 It is the clairvoyant knowledge which is greater and more potent than *param vadhi*.
- Q.I.22.20 Who are the owners of these classes of clairvoyant knowledge?
 A.I.22.20 Generally clairvoyance is possible to be attained by the living beings in all the four destinies / states (*gati*). However the *de vadhi* can be attained by living beings in human and sub-human states with right faith. The other two types, namely *parm vadhi* and *sarv vadhi*, are possible only for the monks who are shortly going to attain liberation.

_tfoiyerh eu% ; l % I.23 *Rju-vipulamati manah paryaya*

- vFk%
 Meaning: ‘_tfr’ vkj ‘foiyerh’ eu% ; l Kku ds nks Hkn gA
 Simple (*Rajumati*) and Complex (*vipulamati*) are the two kinds of telepathy or mental-modes knowledge (*manah paryaya*).
- Q.I.23.1 How many kinds of telepathy are there and what are their names?
 A.I.23.1 There are two types of telepathy namely: i. simple or straight telepathy and ii. Complex / curved
- Q.I.23.2 What is ‘simple telepathy’?
 A.I.23.2 Simple telepathy is the knowledge which knows simple concrete objects of thought in other’s mind.
- Q.I.23.3 What is ‘complex telepathy’?
 A.I.23.3 The knowledge which knows simple as well as complicated objects of thought in others mind is called ‘complex telepathy’.
- Q.I.23.4 What are the spatial and temporal limits of telepathy?
 A.I.23.4 Concerning time, it can know from two to three destinies to innumerable destinies / states. From space viewpoint, it can know up to the limits of the space where the human beings exist.

fo'kq ; i fri krkH; ka rf} 'kšk: I.24
Vi uddhyapratip t bhy m tadvi eṣah

√FkZ 'fo'kq) ' vḷḷ 'vifrikH' dh viḷḷk bu nkuka ea vUrj gā
Meaning: The differences between the two are due to purity and infallibility.

- Q.I.24.1 What is the meaning of *vi uddhi* / purity?
A.I.24.1 The state of the soul on the destruction cum subsidence of the *k rmika* veil covering its telepathy knowledge attribute is called purity.
Q.I.24.2 What is the meaning of *apratip ta* or infallibility?
A.I.24.2 To fall is *pratip ta* and not to fall is *apratip ta*.
Q.I.24.3 What is the difference between 'simple and complex telepathy'?
A.I.24.3 Purity of the soul is lesser in simplex kind and greater in complex kind. Complex attribute is infallible (does not disappear) and stays with its owner till the owner attains liberation while simple attribute may fall and leave its owner.

fo'kq) & {k= & Lokfe & fo" k; H; kof/k & eu% ; ḷ k% I.25
vi uddhi-kṣetra-sv mi-viṣayebhyoavadhi-manah paryayayoh

√FkZ fo'kq)] {k=] Lokhe vḷḷ fo" k; ka dh viḷḷk 'vof/kKku' vḷḷ
'eu% ; ḷ & Kku' ea Hkn gā
Meaning: Telepathy (*manah paryaya*) and clairvoyance (*avadhi*) differ with regard to purity, spatial-range, and species of the knower and the nature of the objects identified by them.

- Q.I.25.1 What is the meaning of spatial-range (*kṣetra*)?
A.I.25.1 The province in which the mind of others can be cognized by telepathy is called its spatial-range (*kṣetra*).
Q.I.25.2 What is the meaning of 'owner' (*sv mi*)?
A.I.25.2 The soul which owns telepathy is its 'owner'.
Q.I.25.3 What is the meaning of 'nature of the objects identified' (*viṣaya*)?
A.I.25.3 The objects of thoughts in the mind of others which the owner of mental-modes knowledge wishes to cognize are its subjects.
Q.I.25.4 What is the difference between clairvoyance and telepathy with respect to purity?
A.I.25.4 The purity or clarity of telepathy knowledge is much more than of clairvoyant knowledge.
Q.I.25.5 What is the difference between clairvoyance and telepathy with respect to spatial-range?
A.I.25.5 Spatial limits of telepathy is the Boundary Mountains of the region where the human beings can exist while for clairvoyance the spatial limits are much bigger and encompasses the entire *loka* or cosmos.

- Q.I.25.6 What is difference between clairvoyance and telepathy with respect to species of the owners?
- A.I.25.6 Owners of telepathy are ascetics with high purity in the 6th to the 12th *gunasth nas* while for clairvoyance, its owners can be living beings in all the four destinies and they can be practicing or not practicing self restraints.
- Q.I.25.7 What is the difference between clairvoyance and telepathy with reference to their objects?
- A.I.25.7 Clairvoyance cognizes all concrete objects while telepathy cognizes the infinitesimal part of the concrete objects which are cognized by clairvoyance.

efr&Jr; kŝuŝU/kka nŝ; ŝol oŝ ; kŝ ŝkq I.26

Mati-ŝrutayonirbandho dravyeŝvasarvapyāyeŝu

- √Fk% efrKku vŝ JŝrKku dh iŝfŝk dŝ i ; kŝ ka ea l Hkh nŝ; ka dh gkrh gŝ
Meaning: The range of sensory knowledge and scriptural knowledge extends to all the six substances but not in all their modes.
- Q.I.26.1 What is the meaning of *nirbandha* or connecting?
- A.I.26.1 It means ‘connecting’ an object with knowledge.
- Q.I.26.2 What is the meaning of *dravya* (substance)?
- A.I.26.2 Substance is the entity which acquires of is acquired by the modes.
- Q.I.26.3 What is meant by mode (*pary ya*)?
- A.I.26.3 A specific or momentary state of a substance is called its mode. For example a man becomes a child in childhood, an adult in adulthood and then old etc.
- Q.I.26.4 What is the meaning of *asarva pary ya*?
- A.I.26.4 *Asarva pary ya* means ‘not all modes’. There are six types of substances and each have an infinite number of modes. Here *asarva* means not all modes of all substances, but only few.
- Q.I.26.5 What is the extent of mind based and scriptural knowledge?
- A.I.26.5 All substances with few modes are the limits to which these knowledge kinds extend to.
- Q.I.26.6 How can mind-based and scriptural knowledge cognize principle of motion (*dharma*), principle of rest (*adharma*), space (*k a*) and time (*k la*)?
- A.I.26.6 *Dharma* and *adharma* are cognized by the motion and state of rest of the objects. Similarly; *k a* by space occupied and *k la* by changes in the objects are cognized. Owner of scriptural knowledge knows all the six substance types thorough their attributes.

- Q.I.26.7 How mind-based and scriptural knowledge can know substances like *dharma* etc? Give examples.
- A.I.26.7 They know the non concrete substances by their characteristics like *dharma* supports movement / motion of *j va* and matter; *adharma* help these in their coming to a halt and rest; space occupied by these i.e. *j va* and matter is provided by space and the changes like old and new are provided by time. Thus mind-based and scriptural knowledge knows the modes of these substances like the modes of water are its waves in the ocean.

: fi "00/k% I.27
R pişvavadheh

√Fk% 'vof/kKku' dh iɔfuk 'i: ih inkFkka ea gkɔh gA
Meaning: The scope of clairvoyance is the object that has form.

- Q.I.27.1 What is the scope of clairvoyance for concrete objects?
- A.I.27.1 Clairvoyance cognizes concrete matter and some of the modes of the empirical soul (i.e. pure soul bonded with karmas).
- Q.I.27.2 What is special difference between mind-based, scriptural knowledge and clairvoyance?
- A.I.27.2 Mind-based and scriptural knowledge cognize concrete objects indirectly, while clairvoyance knows such concrete objects partially, but directly.
- Q.I.27.3 Are the sense organs and mind needed by clairvoyance for cognition?
- A.I.27.3 No; these are not needed.

rnuŋrHkks eu% ; ĩ L; I.28
Tadanantabh ge manah paryayasya

- √Fk% 'eu% ; ĩ Kku' dh iɔfr 'vof/kKku' ds fo"i; dk vuŋroq; Hkks gkɔh gA
Meaning: The scope of telepathy is the infinitesimal part of the matter ascertained by clairvoyance.
- Q.I.28.1 What is specific difference between clairvoyance and telepathy?
- A.I.28.1 Telepathy knows the infinitesimal part of the object cognized by clairvoyance. Telepathy knows only the objects of thoughts of others while clairvoyance knows all concrete objects.
- Q.I.28.2 What level of subtleness of an object is cognized by telepathy?
- A.I.28.2 The each and every infinitesimal part of an object cognized by *sarv vadhi* is the limit of telepathy.

- Q.I.28.3 Does telepathy also cognize the non-concrete objects of the thoughts of the mind?
 A.I.28.3 No, it cannot cognize the non-concrete objects directly.

I oññ; &lk; k; šk dōyl; I.29
Sarvadravyaparyāyeṣu kevalasya

√Fk% 'dōyKku' dh iñfr l c nñ; k; o mudh l c i; k; k; ea gkñh gñ
 Meaning: Omniscience (*kevala jñ na*) extends to all entities (substances) and all their modes simultaneously.

Q.I.29.1 What is the meaning of *sarvadravya*? How many are they?
 A.I.29.1 There are six types of substances namely living beings, matter, media of motion and rest, space and time.

Q.I.29.2 How many numbers exist in each kind of substance?
 A.I.29.2 Living beings are infinite and so is matter. Media of motion and rest and space are each one in number while time is innumerable and spread through the cosmos.

Q.I.29.3 What is meant by substance (*dravya*)?
 A.I.29.3 That which exists is substance. That which is an amalgam of attributes and modes is substance.

Q.I.29.4 What is meant by reality or *sat*?
 A.I.29.4 That which is with origination-destruction and permanence simultaneously is *sat* / real.

Q.I.29.5 How many modes are there of the six substance kinds?
 A.I.29.5 Each substance type has infinite modes in the past present and future.

Q.I.29.6 What is meant by mode?
 A.I.29.6 That which acquires each attributes of the substance from all angles is called mode.

Q.I.29.7 What is meant by omniscience?
 A.I.29.7 It is the knowledge which is completely free from all veils of knowledge-obscuring karmas i.e. it is just pure knowledge.

Q.I.29.8 Who can acquire omniscience?
 A.I.29.8 It can be acquired by human beings only.

Q.I.29.9 Who cannot acquire omniscience?
 A.I.29.9 It cannot be acquired by the heavenly, infernal and subhuman beings.

Q.I.29.10 Who in the human beings can acquire omniscience?
 A.I.29.10 Only those human beings who are likely to achieve liberation in that life span can acquire omniscience.

, dknlfu HkkT; kfu ; qindfLeUukprH; % I.30
Ek d ni bh jy ni yugapadekasminn caturbhyah

√Fk% %, d √krek d% , dI kFk , d l sydj pkj & Kku rd gks l drs gA
Meaning: From one up to four kinds of knowledge can be possessed simultaneously by a single soul.

Q.I.30.1 What is the meaning of *ek d ni*?

A.I.30.1 It means from one onwards.

Q.I.30.2 What is the meaning of *bh jy ni*?

A.I.30.2 It means an entity which is divisible in parts.

Q.I.30.3 What is the meaning of *yugapada*?

A.I.30.3 It means simultaneous or occurring together (at the same time).

Q.I.30.4 What is the meaning of *ekasmin* in the aphorism?

A.I.30.4 It means to occur in one living being only and specifically.

Q.I.30.5 How many types of knowledge can one living being acquire at any one time-instant?

A.I.30.5 Up to four types of knowledge can be acquired by a living being at a specific time-instant.

Q.I.30.6 What is the type of knowledge which can occur alone in a living being at any one time-instant?

A.I.30.6 Only omniscience can occur alone.

Q.I.30.7 Which are the two kinds of knowledge which can occur together in a living being?

A.I.30.7 Mind-based and scriptural knowledge occur together in a living being.

Q.I.30.8 Which are the three kinds of knowledge which can occur in a living being together?

A.I.30.8 Mind-based, scriptural and clairvoyance or mind-based, scriptural and telepathy can occur together in a living being at any time instant.

Q.I.30.9 Which are the four knowledge kinds which can occur together in a living being at the same time-instant?

A.I.30.9 Mind-based, scriptural, clairvoyance and telepathy can all occur together in a living being at any one time-instant.

Q.I.30.10 Can a living being acquire all the five knowledge types at the same time-instant?

A.I.30.10 No; it is not possible.

Q.I.30.11 Why is it not possible to acquire all five knowledge times at the same time-instant?

A.I.30.11 With the acquisition of omniscience, all other knowledge types become redundant and hence are not present along with omniscience.

- Q.I.30.12 What is the reason for redundancy of all other four types of knowledge after omniscience?
- A.I.30.12 Omniscience occurs after destruction of all types of knowledge obscuring karmas while the others occur due to subsidence-cum-destruction of a specific type of knowledge-obscuring karma only.

efr Jṛko/k; ks foi ; ṭ 'p I.31
Mati rut vadhaya viparyaya ca

- √FK% efr] Jṛ vḷḡ vof/k&; s rhuk&Kku feF; k Hkh gkrs gḷ
 Meaning: Sensory knowledge, scriptural knowledge and clairvoyance may also be erroneous knowledge.

- Q.I.31.1 What is false mind-based knowledge called?
 A.I.31.1 It is called *kumati* or erroneous mind based knowledge.
- Q.I.31.2 What is false scriptural knowledge called?
 A.I.31.2 It is called *ku ruta* or erroneous scriptural knowledge.
- Q.I.31.3 What is false clairvoyance called?
 A.I.31.3 It is called *kuavadhi* or erroneous clairvoyance.
- Q.I.31.4 What is the meaning of *viparyaya*?
 A.I.31.4 *Viparyaya* means opposite of the real knowledge or erroneous knowledge.
- Q.I.31.5 How many types of erroneous knowledge are there?
 A.I.31.5 These are three in number namely *kumati*, *ku ruta* and *kuavadhi*.
- Q.I.31.6 In the above mentioned types of knowledge, how many are the right type of knowledge and how many are the erroneous types of knowledge?
 A.I.31.6 There are five right knowledge types and the three wrong knowledge types of a total of eight knowledge types.
- Q.I.31.7 How many knowledge types can be both right as well as false / wrong?
 A.I.31.7 Mind-based, scriptural knowledge as well as clairvoyance can both be right as well as of wrong type.
- Q.I.31.8 How many types of knowledge are there and what are their names?
 A.I.31.8 Knowledge is of eight types. These are mind-based, scriptural, clairvoyant, telepathic, omniscient, and the three of erroneous type namely *kumati*, *ku ruta* and *kuavadhi*.
- Q.I.31.9 Why mind based, scriptural and clairvoyant knowledge can be of wrong types also?
 A.I.31.9 Due to existence of perverted views with the owner, these three knowledge types can be of a wrong kind also e.g. milk put in a bitter pot also becomes sour.

- Q.I.31.10 When a jewel fallen in the muddy water does not become dirty, then why can jewel in the form of right knowledge become false?
- A.I.31.10 The right knowledge becomes false due to the flaws of the deluded views of the owner.
- Q.I.31.11 Can this wrong knowledge become right also?
- A.I.31.11 Like the jewel in the muddy water becomes cleaner by washing with clean water; similarly the false knowledge can become right by following the right sermons and developing belief in them.
- Q.I.31.12 How the wrong knowledge can become right?
- A.I.31.12 The wrong knowledge can become right by washing it with the water of right faith.

I nI rIj fo' k'kk | nPNki yC/k#UeUkor- I.32
Sadasatoraviṣeṣ dyadṛcchopalabdherunmattavat

√FK% 'okLrfod' vIj 'vokLrfod' ds vIrlj ds Kku fcuk ; nPNki yC/k ¼tJ k
 n[kus ea vk; k] mI : lk xg.k gku% ds dkj.k mUeUk dh rjg 'Kku' Hkh
 'vKku: lk' gIs tkrk gA D; kId og ^oLrq gS ; k ugh* bl dk fopkj fd; s
 fcuk ixy dh rjg dñ dk dñ tku yrs gA

Meaning: Owing to lack of discrimination between the real and the unreal, wrong knowledge is whimsical as that of a lunatic.

- Q.I.32.1 What the meaning is of *sat* (*sad* in the aphorism)?
- A.I.32.1 Right knowledge is referred here as *sat*.
- Q.I.32.2 What the meaning is of *asat* (*asad* in the aphorism)?
- A.I.32.2 Here the wrong knowledge is referred as *asat*.
- Q.I.32.3 What is the meaning of *aviṣeṣa* here?
- A.I.32.3 The knowledge which occurs without the specific thinking/ knowledge are called *aviṣeṣa*.
- Q.I.32.4 What is the meaning of *yadṛcchopalabhdī*?
- A.I.32.4 It means to accept the knowledge of an object at one's sweet will without any logic or truth.
- Q.I.32.5 What is the meaning of *unmatta*?
- A.I.32.5 An intoxicated or mad person is called *unmatta*.
- Q.I.32.6 What is the meaning of *vat*?
- A.I.32.6 It means 'like' e.g. *unmattavat* means 'like a mad person'.
- Q.I.32.7 Why are mind based, scriptural and clairvoyance knowledge of wrong kind also?
- A.I.32.7 By not making a judicious decision with reference to right and wrong due to deluded views, one tends to make a wrong decision based on his

intentions which result in wrong types of mind based, scriptural and clairvoyance knowledge i.e. presence of deluded views (*moha*) is the cause of these three knowledge types being wrong / perverted also.

- Q.I.32.8 Explain the meaning of wrong mind based, scriptural and clairvoyance through an example?
A.I.32.8 Due to wrong belief, the person says an object is existent even though it is not; sometimes he says an object is nonexistent even though it exists; sometimes he says an existent object as existent and so on; e.g. a drunkard man calls his brother as brother sometimes and at other times he calls his brother as enemy, sometime he calls his enemy his brother and so on.
- Q.I.32.9 What is the meaning of *vipary sa*?
A.I.32.9 Wrong imagination or thinking is called *vipary sa*.
- Q.I.32.10 How many type of *vipary sa* are there?
A.I.32.10 There are three types namely: (i) cause; (ii) nature and (iii) identical-cum-different.
- Q.I.32.11 What is the meaning of causal wrong imagination (*k rana vipary sa*)?
A.I.32.11 A concrete entity has touch, taste, odour etc. Then someone talks of such an entity as non concrete. Similarly someone think that air, water and fire are made of matter particles. These are wrong causal imaginations.
- Q.I.32.12 What is identical cum different wrong imagination?
A.I.32.12 Some consider the cause and effect as different while others think cause and effect are similar e.g. bread is made of wheat but some consider bread and wheat as totally different and separate.
- Q.I.32.13 What is meant by imagining wrong nature of an entity?
A.I.32.13 Some consider form etc as determinate and others consider form etc as totally different. Similarly some think of *j va* as body and consisting of five gross elements and others consider *j va* as *j va*.
- Q.I.32.14 What is the cause of wrong imaginations of mind based, scriptural and clairvoyant knowledge kinds?
A.I.32.14 Activation of specific knowledge-obscuring karmas is cause of wrong imaginations by mind based, scriptural and clairvoyance knowledge.
- Q.I.32.15 What is wrong imagination of mind based knowledge or *kumati*?
A.I.32.15 Wrong imaginations about *mantras*, poison, bondage etc without learning from the sermons or teachings of learned people is wrong imagination of mind based knowledge.
- Q.I.32.16 What is *ku ruta* knowledge?
A.I.32.16 Texts which encourage violence or describe the basic elements wrongly are called *ku ruta*.

uṣe&l ṁg&0; ogkj tḍ ṁ&'kCn&l eḥk: <ṣṁkrk u; k% I.33

Naigama-samgraha-vyavahārjūsūtra- abda-samabhir dhaivambh t naya h

- √Fk% uṣe] l ṁg] 0; ogkj] _tḍ ṁ] 'kCn] l eḥk: < √ḡ , oḁkr&; s l kr u; gḁ
- Meaning: The figurative, the synthetic, the analytic, the straight, the literal, the conventional, and the specific / actuality are the standpoints / viewpoints.
- Q.I.33.1 What is the meaning of standpoint (*naya*)?
A.I.33.1 To cognize an entity by looking at its attributes as primary and secondary depending on the intentions of the speaker or listener is called *naya*.
- Q.I.33.2 Basically how many types of standpoints are there?
A.I.33.2 There are two types of standpoints, namely: substance stand/viewpoint (*dravy rthikanaya*) and modal stand/viewpoint (*pary y rthikanaya*).
- Q.I.33.3 What is meant by substance viewpoint?
A.I.33.3 The viewpoint which looks /deals primarily at the existence attribute of the entity is called substance viewpoint.
- Q.I.33.4 What is the modal viewpoint?
A.I.33.4 The viewpoint which looks primarily at a specific state of the entity is called modal viewpoint.
- Q.I.33.5 How many types of commonly accepted viewpoints are there?
A.I.33.5 There are seven specific types of viewpoints accepted in Jain texts. These are the figurative (*naigama*), the synthetic (*samgraha*), the analytic (*vyavah ra*), the straight (*rjus tra*), the literal (*abda*), the conventional (*samabhir dha*) and the specific activity (*evambh ta*).
- Q.I.33.6 What is meant by figurative viewpoint?
A.I.33.6 This viewpoint focuses on the intention of the doer, e.g. a woman who is cleaning the rice says that she is cooking food.
- Q.I.33.7 What is meant by intention?
A.I.33.7 It means the work intended to be completed but not yet completed.
- Q.I.33.8 What is meant by synthetic viewpoint?
A.I.33.8 To cognize all the modes of an entity keeping its class (type of substance) in mind, e.g. by saying substance we understand all types of substances.
- Q.I.33.9 What is analytic viewpoint?
A.I.33.9 To differentiate the entities cognized in the synthetic viewpoint in a proper manner distinguishing them in different classes / types, e.g. there are two types of substances, namely: living beings and non-living beings. Similarly, living beings are of two types, namely: empirical and pure living beings.

- Q.I.33.10 What is the meaning of straight-thread viewpoint?
A.I.33.10 To cognize the modes of the present time only and to discard the modes of past and future of an entity.
- Q.I.33.11 What is meant by literal viewpoint?
A.I.33.11 The viewpoint which discriminates between numbers, gender etc of the entity e.g. saying 'he is a maidservant' is wrong.
- Q.I.33.12 What is meant by flaws of gender?
A.I.33.12 Not to discriminate between masculine and feminine gender is flaw of gender e.g. boy and girl.
- Q.I.33.13 What is the flaw of numbers?
A.I.33.13 Not to discriminate between singular and plural e.g. 'the boys goes'.
- Q.I.33.14 What are the conventional viewpoint / *samabhir dha*?
A.I.33.14 To cognize an entity from a word by accepting it's commonly understood meaning and forsaking its other meanings e.g. the word cow (Hindi *gau*) has several meanings but it accepts only cow as its representation.
- Q.I.33.15 What is meant by the specific / actuality viewpoint?
A.I.33.15 To cognize an entity as it is in its present instant mode e.g. to call someone a teacher only when he is teaching, and not at other times.
- Q.I.33.16 Why these viewpoints are given in this particular sequence only?
A.I.33.16 They are sequenced in a manner so that each succeeding viewpoint takes a finer or more subtle view of the entity than by the previous viewpoint.
- Q.I.33.17 Can these seven viewpoints independently provide the right cognition of the entity?
A.I.33.17 No as by becoming independent of each other, they become flawed as each provides partial knowledge of the entity only. However when they are viewed in relative terms, they provide the right knowledge.
- Q.I.33.18 How many viewpoints are needed to have complete and right knowledge of an entity?
A.I.33.18 All the seven viewpoints are needed.
- Q.I.33.19 How are these seven viewpoints grouped as substance or modal viewpoints?
A.I.33.19 The figurative and the synthetic and analytic viewpoints are grouped as substance viewpoints and the remaining as modal viewpoints. Modal viewpoint is also called *arthanaya*.

Chapter II

The Category of the living

vks 'kfed&{kff; dks Hkks feJ'p thoL; LorÜoekhf; d&i kfj .kkfedKS II.1
aupa amika-kṣ yikau bh vau mi ra ca j vasya svatattvamaudayika-p rin mikankau

vFk% vks 'kfed] {kff; d] feJ] vkhf; d vks i kfj .kkfed Hkko&;s 'tho' ds
 'LorÜo' gA

Meaning: The distinctive characteristics of the soul are the dispositions (thought-activities) arising from subsidence, destruction, destruction-cum-subsidence of karmas (*mi ra*), the rise of karmas (*audayika*) and the inherent-nature / innate-nature (*p rin mika*) or capacity of the soul.

Q.II.1.1 How many and which are the dispositions (thought-activities) of the soul?

A.II.1.1 There are five dispositions of the soul arising out of subsidence (*aupa amika*), destruction (*kṣ yika* destruction-cum-subsidence of karmas (*mi ra*), rise / activation of karmas (*audayika*) and finally the inherent-nature (*p rin mika*) of the soul.

Q.II.1.2 What is meant by subsidence-disposition?

A.II.1.2 The disposition of the soul due to the subsidence of karmas associated with the soul is called subsidence disposition.

Q.II.1.3 What is meant by subsidence?

A.II.1.3 Not letting the karmas become active even though they are associated with the soul is called subsidence e.g. letting mud settle down in a glass of muddy water.

Q.II.1.4 What is meant by destruction-disposition?

A.II.1.4 The disposition of the soul of destroying the karmas associated with it is called destruction disposition.

Q.II.1.5 What is meant by destruction?

A.II.1.5 Separation of karmas from the soul is called destruction of karmas e.g. decantation of pure water from a glass having both clean water at the top and mud settled down at the bottom.

Q.II.1.6 What is meant by mixed-disposition?

A.II.1.6 The subsidence-cum-destruction disposition is called mixed disposition.

Q.II.1.7 What is meant by destruction-cum-subsidence disposition?

A.II.1.7 The disposition of the soul arising out of simultaneous subsidence-cum-destruction of karmas is called mixed disposition e.g. in a glass of water in which mud settled at the bottom and then the mud particles continue coming up and mixing with clean water at the top.

Q.II.1.8 What is meant by subsidence-cum-destruction?

A.II.1.8 Destruction of the activation tendency of karmas in the present time and subsidence of the karmas likely to be active in the future properly, along

with activation of the partially-destructive (*de agh ti*) karmas, is called subsidence-cum-destruction.

Q.II.1.9 What is meant by all-destructive (*sarvagh ti*)?

A.II.1.9 The karmas which totally destroy or cover the inherent nature of right belief and knowledge of the soul are called all-destructive.

Q.II.1.10 What is meant by rising-karmas destruction (*audayika*)?

A.II.1.10 Destruction of the karmas which are becoming active without yielding their effects is called rising- karmas destruction.

Q.II.1.11 What is the meaning of *spardhaka*?

A.II.1.11 The group or collection of karmas is *spardhaka*.

Q.II.1.12 What is the meaning of *niṣeka*?

A.II.1.12 The number of karmas which become active in a small instant (called *samaya*) is *niṣeka*.

Q.II.1.13 What is the meaning of *anuj v guna*?

A.II.1.13 The attributes (also referred as nature of) like right belief and right knowledge of the soul are called its *anuj v guna*.

Q.II.1.14 What is the meaning of *sad vasth upa ama*?

A.II.1.14 It means the karmas which exist with the soul in a subsided state.

Q.II.1.15 What is the meaning of partially destructive?

A.II.1.15 The karmas which veil or destroy partially the attributes of soul, like knowledge etc.

Q.II.1.16 What is the meaning of *ekade a*?

A.II.1.16 It means partial or little.

Q.II.1.17 What is the meaning of disposition due to rise of karmas (*audayika*)?

A.II.1.17 The disposition that arises out of the activation or rise of karmas.

Q.II.1.18 What is the meaning of rise or activation?

A.II.1.18 Yielding results / effects by karmas (associated with the empirical soul) due to the impact of other entities is called rise or activation.

Q.II.1.19 What is the meaning of disposition due to the inherent-nature (*p rin mika*) or capacity of the soul?

A.II.1.19 These are the dispositions of the soul which are independent of the karmas. Alternatively these are the dispositions of the soul which do not have any bearing to the subsidence or destruction or subsidence-cum-destruction of karmas. Or one can express the nature of the soul to be its disposition due to its inherent nature.

Q.II.1.20 What is meant by independent of karmas?

A.II.1.20 Those dispositions of the soul which do not have any relation to the karmas are called independent of karmas.

- Q.II.1.21 What is meant by karma?
A.II.1.21 The entities / activities which veil the inherent nature of the soul or make it dependent on others are called karmas.
- Q.II.1.22 How many types of karma are there?
A.II.1.22 They are of eight types namely: knowledge-obscuring, intuition-obscuring, misery and pleasure experiencing, deluding, life span determining, physique making, status determining and obstruction create karmas.
- Q.II.1.23 What is the meaning of knowledge-obscuring karma?
A.II.1.23 It means the karmas which cover or put a veil on the knowledge capabilities of the soul.
- Q.II.1.24 What is the meaning of experience-giving karma (*Vedan ya*)?
A.II.1.24 The karmas which make the soul experience miseries and pleasures.
- Q.II.1.25 What is the meaning of deluding (*mohan ya*) karmas?
A.II.1.25 The karmas which make the soul intoxicated like the alcohol. Right discriminating capabilities of the soul are obscured.
- Q.II.1.26 What is the meaning of lifespan determining (*yu*) karma?
A.II.1.26 The karmas which keep the soul in one state / destiny like a human being etc. and thus determine its period of activity during that state.
- Q.II.1.27 What is the meaning of physique-making karma?
A.II.1.27 It means the karmas which give different forms to the empirical soul in its present destiny / state.
- Q.II.1.28 What is the meaning of obstructing (*antar ya*) karmas?
A.II.1.28 It means the karmas which obstructs, or creates obstructions in the successful completion of an activity.
- Q.II.1.29 What is the meaning of status-determining (*gotra*) karma?
A.II.1.29 The karmas which determine the status of a living being compared to other living beings in the same realm.
- Q.II.1.30 Which karmas are called obscuring (*gh ti*) karmas?
A.II.1.30 Knowledge-obscuring, intuition-obscuring, deluding and obstruction-creating karmas are grouped as obscuring karmas.
- Q.II.1.31 Which are the karmas that are non-obscuring (*agh ti*)?
A.II.1.31 Physique-making, life span determining, status determining and experience karmas are grouped as non-obscuring karma.
- Q.II.1.32 Which karma types, when destroyed, become the efficient causes for the disposition arising from destruction?
A.II.1.32 The four obscuring karmas are responsible for this disposition.

- Q.II.1.33 Which karma types, when active, become the efficient causes for the disposition arising from activation?
 A.II.1.33 All eight types of karmas are responsible for this disposition.
- Q.II.1.34 Which living beings can have the disposition due to the inherent-nature of the soul?
 A.II.1.34 Both auspicious and inauspicious living beings can have this disposition.
- Q.II.1.35 Which living beings can experience the supreme disposition due to inherent nature of soul?
 A.II.1.35 Only the auspicious living beings can experience such disposition.
- Q.II.1.36 Which kinds of dispositions can be experienced only by living beings with right faith?
 A.II.1.36 Dispositions due to subsidence as well as from destruction are experienced by living beings with right faith only.
- Q.II.1.37 Which are the kinds of dispositions which can be experienced by living beings that have either deluded belief or right belief / faith?
 A.II.1.37 Dispositions due to subsidence-cum-destruction, arising of karmas and due to inherent nature of soul can be experienced by both of them.
- Q.II.1.38 What is the meaning of disposition?
 A.II.1.38 Disposition means state / mode or actual state (*pari ya*) of soul.
- Q.II.1.39 What is the meaning of mode?
 A.II.1.39 Mode means different and separate states of an entity at different times.

f} & uok" Vkn' k&foakfr & f=Hknk% ; FkkØee- II.2
Dvinav ṣṭ da aikavim atitribhed h yath kramam

√Fk% ½mDr i kp Hkkoka d½ Øe l snk½ uk½ √Bkjg½ bDdhil v½½ rhu Hkn g½
 Meaning: (These are of) two, nine, eighteen, twenty-one and three kinds respectively.

- Q.II.2.1 How many total subtypes of dispositions are there?
 A.II.2.1 The five main types of dispositions can be further divided into fifty three subtypes.
- Q.II.2.2 How many subtypes of disposition due to subsidence are there?
 A.II.2.2 There are two subtypes of dispositions due to subsidence.
- Q.II.2.3 How many subtypes are there of dispositions due to destruction?
 A.II.2.3 There are nine subtypes of disposition due to destruction.
- Q.II.2.4 How many subtypes of mixed disposition (subsidence-cum-destruction) are there?
 A.II.2.4 There are eighteen subtypes of dispositions due to subsidence-cum-destruction.

- Q.II.2.5 How many subtypes are there of disposition due to rising of karmas?
 A.II.2.5 There are twenty one subtypes of disposition due to rising of karmas.
- Q.II.2.6 How many subtypes are there of disposition due to the inherent nature of the soul?
 A.II.2.6 There are three subtypes of dispositions due to the inherent nature of the soul.

I E; Dṛo&pkfj=s II.3 *Samyaktva-c ritre*

- √Fk% √kṣ 'kfed&Hkko ds nks Hkn g&√kṣ 'kfed I E; Dṛo √kṣ √kṣ 'kfed pkfj=A
 Meaning: The two kinds of disposition due to subsidence are right belief and conduct.
- Q.II.3.1 How many subtypes of dispositions due to subsidence are there?
 A.II.3.1 There are two subtypes of dispositions due to subsidence, namely: subsidence right belief and subsidence right conduct.
- Q.II.3.2 What is the meaning of subsidence right belief?
 A.II.3.2 The right faith / belief arising out of subsidence of karmas are called subsidence right belief.
- Q.II.3.3 What is meant by subsidence right conduct?
 A.II.3.3 The right conduct arising out of the subsidence of karmas is called subsidence right conduct.
- Q.II.3.4 Define right belief due to subsidence?
 A.II.3.4 The subsidence of the seven karma tendencies (*prak tis*), namely: the infinitely contracted (*anant nubamdhi*) four passions which are anger, pride, deceit and greed; wrong belief (*mithy tva*), right belief (*samyaktva*) and mixed (*samyaktva-mithy tva*) results in the right belief due to subsidence.
- Q.II.3.5 How does a person with wrong belief attain the subsidence for the first time?
 A.II.3.5 They (the auspicious beings with wrong belief) attain the subsidence of the seven *k rmika* tendencies the first time on the basis of favourable opportunity and time (*k la labdhi*).
- Q.II.3.6 What is meant by *k la labdhi* and how many subtypes are there of this?
 A.II.3.6 An opportune time which results in the attainment of an objective is called *k la labdhi*.
- Q.II.3.7 What is the meaning of attainment (*labdhi*)?
 A.II.3.7 Here the *labdhi* means the efficient cause for attainment of the objective.

- Q.II.3.8 Explain the meaning of ‘an opportune time to attain an objective’ with reference to the half the time of whirling around matter or reversal (*ardhapudgalpar vartana*)?
- A.II.3.8 An auspicious living being becomes eligible to attain the subsidence right faith when half the time of whirling around matter remains. This is ‘an opportune time to attain an objective’ with reference to half the time of whirling around matter.
- Q.II.3.9 Explain ‘an opportune time to attain an objective’ with reference to the duration of the karma?
- A.II.3.9 The fitness of the soul for the first stage of right belief is attained when the soul binds karmas of less than 10^{14} ocean-measure-periods (*koḍakot s garopam*) years duration and when the existing karmas due to purification of the soul are of duration of 10^{14} less numerable thousand ocean-measure-periods (*s garopam*).
- Q.II.3.10 How many types of ‘whirling around matter’ (*par vartana*) are there and which are they?
- A.II.3.10 These are five in number, namely: substance, place, time, state / realm and disposition / mode.
- Q.II.3.11 How many subtypes are there of substance *par vartana*?
- A.II.3.11 *Karma* and *no karma* are the two types of substance *par vartana*.
- Q.II.3.12 How long is the duration of *ardhapudgalpar vartana*?
- A.II.3.12 It is the same as of *no karma par vartana*. *No karma* means matter particles (like body-making) associated with empirical soul as a result of soul-karma interactions.

Kku&n'kū&nku&ykhk Hkks&ki Hkks&oh; kī. k p II.4
Jñ na-dar ana-d na-l bha-bhogopabhoga-v ry ni ca

√Fk% ¼·{kkf; d&Hkko' ds ukS Hkn g% {kkf; d&Kku} {kkf; d n'kū} {kkf; d nku} {kkf; d ykhk} {kkf; d Hkks} {kkf; d mi Hkks} {kkf; d oh; l {kkf; d l E; DRo} {kkf; d pkfj}=A

Meaning: The eighteen kinds of disposition due to destruction are knowledge, wrong knowledge, perception and attainment, of four, three, three and five kinds and right faith, conduct and mixed disposition of restraint and non restraint

Q.II.4.1 How many types and their names of dispositions due to destruction of karmas are there?

A.II.4.1 It is of nine types namely indestructible (*kṣ* *yik* knowledge, intuition, charity, gain (attainment), enjoyment, repeated enjoyment, energy, right belief and conduct.

Q.II.4.2 What is meant by destructionery knowledge?

A.II.4.2 The knowledge acquired after the complete destruction of knowledge-obscurer karmas is called *kṣ* *yik* knowledge.

- Q.II.4.3 What is meant by destructionery intuition (*dar ana*)?
A.II.4.3 The intuition acquired after the complete destruction of intuition-
obscuring karmas is called *kṣ yikā* intuition.
- Q.II.4.4 What is meant by destructionery charity (*d na*)?
A.II.4.4 It is the disposition accrued as a result of complete destruction of charity
obstructing karmas which results in the welfare of all living beings.
- Q.II.4.5 What is meant by destructionery gain (*l bha*)?
A.II.4.5 The disposition accrued as a result of complete destruction of gain-
obscuring karmas is called *kṣ yilga*.
- Q.II.4.6 Which living being accrues destructionery gain?
A.II.4.6 It can be acquired only by the omniscient that is free from the needs of
food in the form of morsels (*kaval h ra*).
- Q.II.4.7 What is food in the form of morsels?
A.II.4.7 It is the food taken in the form of morsels.
- Q.II.4.8 What is the meaning of *kavala* or *gr sa*?
A.II.4.8 Morsel or lump of food, taken one at a time for eating, is called *kavala* or
gr sa.
- Q.II.4.9 How can an omniscient live without food in the form morsels?
A.II.4.9 Their supreme matter body (*parama aud rika*) continuously accepts and
rejects infinite subtle auspicious matter particles every second from the
environment. Therefore they don't need food in morsel form.
- Q.II.4.10 What is meant by destructionery enjoyment?
A.II.4.10 The disposition, arising as a result of complete destruction of enjoyment-
obscuring karmas, is called destructionery enjoyment.
- Q.II.4.11 What is meant by destructionery re-enjoyment?
A.II.4.11 The disposition, arising as a result of complete destruction of re-
enjoyment-obscuring karmas, is called destructionery re-enjoyment.
- Q.II.4.12 What is meant by enjoyment?
A.II.4.12 The matter which is enjoyed once is called *bhoga* e.g. shower of flowers.
Experiencing *bhoga* is called enjoyment.
- Q.II.4.13 What is meant by re-enjoyment?
A.II.4.13 The matter which is enjoyed repeatedly is called *upabhoga* e.g. throne,
clothes etc. Repeatedly enjoying *upabhoga* is called re-enjoyment.
- Q.II.4.14 What is meant by destructionery energy?
A.II.4.14 The disposition accrued as a result of complete destruction of energy-
obscuring karmas is called destructionery energy.
- Q.II.4.15 What is the literal meaning of *kṣ yiku rya* (destructionery energy /
potency)?
A.II.4.15 The literal meaning of *kṣ yikarya* is infinite energy.

- Q.II.4.16 What is the meaning of *v rya*?
A.II.4.16 It means energy or power.
- Q.II.4.17 What is the meaning of destructionery right belief / faith?
A.II.4.17 It is the right belief which results after the complete destruction of the infinitely intense (*anant nubamdhi*) four passions namely anger, pride, deceit and greed; wrong belief (*mithy tva*), right belief (*samyaktva*) and mixed (*samyaktva mithy tva*).
- Q.II.4.18 What is meant by destructionery right conduct?
A.II.4.18 The disposition accrued as a result of complete destruction of conduct-deluding karmas is called destructionery conduct.

KkukKku&n'kū&yC/k; 'prq̄L=&f=&i p̄Hknk%
I E; DRO&pkfj=&l a ekl a ek'p II.5

*Jñ n jñ na-dar ana-labdhaya catustri-tri-pamcabhed h
samyaktva-c ritra-samyam samyam ca*

√FK% ' {kk; ki 'kfed&Hkko' ds √Bkjg Hkn g&pkj&Kku] rhu&√Kku] rhu&n'kū]
i kp&nkukfn yfC/k; kj {kk; ki 'kfed&l E; DRO] {kk; ki 'kfed&pkfj= √Kj
l a ekl a eA

Meaning: (The eighteen sub types of subsidence cum destruction disposition are) knowledge, wrong knowledge, perception and attainment, of five, three, three and five kinds respectively; right faith, conduct and mixed disposition of restraint and non-restraint.

- Q.II.5.1 How many types of dispositions due to subsidence-cum-destruction of karmas are there and what are their names?
A.II.5.1 They are of eighteen types due to four types of right knowledge, three types of wrong knowledge, three types of intuition, five types of attainments (*labdhis*) like charity etc, subsidence-cum-destruction right faith and conduct and self-restraint and non-self-restraint.
- Q.II.5.2 Which are the four types of subsidence-cum-destruction knowledge?
A.II.5.2 These are mind based, scriptural, clairvoyant and telepathic knowledge.
- Q.II.5.3 What are three types of subsidence-cum-destruction wrong knowledge?
A.II.5.3 These are wrong-mind-based (*kumati*), wrong-verbal testimony (*ku ruta*) and wrong clairvoyance (*kuavadhi*).
- Q.II.5.4 What are the three types of subsidence-cum-destruction intuitions?
A.II.5.4 These are *cakṣu* (due to eyes), *acakṣu* (due to sense organs other than eyes) and *avadhi* (clairvoyant) intuitions.
- Q.II.5.5 What are the five types of subsidence-cum-destruction attainments (*labdhis*)?
A.II.5.5 These are charity, gain, enjoyment, re-enjoyment and energy.

- Q.II.5.6 What is meant by subsidence-cum-destruction right belief?
A.II.5.6 The right belief caused due to the destruction of the rising of the infinitely contracted (*anant nubamdhi*) four passions namely anger, pride, deceit and greed; wrong belief (*mithy tva*), right belief (*samyaktva*) and mixed (*samyaktva-mithy tva*) activities, subsidence of the same existing with the soul for future rising and partial destruction of the right-belief tendency of the karmas.
- Q.II.5.7 What is meant by subsidence-cum-destruction conduct?
A.II.5.7 The right conduct caused due to the destruction of the twelve rising tendencies of four passions namely anger, pride, deceit and greed in their states of infinitely intense (*anant nubamdhi*) leading to endless cycle of births and deaths, intense (*apratyakh na*) preventing total restraint and mild (*pratyakh na*) preventing partial restraint along with subsidence of all these tendencies existing with the soul from future rising; rising of any of the flickering / gleaming (*samjvalana*) tendencies of the four passions which obscure only partially, or the nine quasi passions (*no-kaṣaya*) and wrong belief (*mithy tva*).
- Q.II.5.8 What is meant by self-restraint-cum-non restraint (abstinence and non-abstinence)?
A.II.5.8 The disposition manifesting on the destruction cum subsidence of infinitely contracted (*anant nubamdhi*) passions leading to endless cycle of births and deaths, mild (*pratyakh na*) passions preventing partial restraint and on the rise of intense (*apratyakh na*) passions preventing total restraint and the gleaming (*samjvalana*) passions which obscure only partially and the quasi passions according to the possibility is called *samyam samyama* or self-restraint-cum-non-restraint.
- Q.II.5.9 What is *samyam samyama* i.e. self-restraint-cum-non-restraint?
A.II.5.9 The dispositions of Practising the vows and not Practising them manifested on the destruction cum subsidence of infinitely-intense (*anant nubamdhi*) passions, intense (*apratyakh na*) passions and on the rise of mild (*pratyakh na*) passions and the gleaming (*samjvalana*) passions and the quasi passions according to the possibility is called *samyam samyama* or self-restraint-cum-non-restraint.
- Q.II.5.10 What is the meaning of infinitely-intense (*anant nubamdhi*) passions?
A.II.5.10 Those passions that are bound with the soul for infinite time period and obscures the attainment of right belief are called infinitely intense (*anant nubamdhi*) passions, e.g. infinitely intense anger, infinitely intense pride, infinitely intense deceit and infinitely intense greed.
- Q.II.5.11 What is the meaning of intense-passions?
A.II.5.11 The passions which prevent the disposition of abstinence are called intense-passions, e.g. intense anger, intense pride, intense deceit and intense greed.
- Q.II.5.12 What is the meaning of mild (*pratyakh na*) passions?
A.II.5.12 The passions which prevent the disposition of total abstinence are called mild passions, e.g. mild anger, mild pride, mild deceit and mild greed.

- Q.II.5.13 In self-restraint-cum-non-restraint disposition, explain the relevance of restraint and non restraint to different activities?
- A.II.5.13 Restraint refers to the violence against mobile (*trasa*) living beings and non restraint refers to the violence against stationery (*sth vara*) living beings.
- Q.II.5.14 What is the meaning of mobile living being?
- A.II.5.14 The living beings that are born due to rising of mobile-body-making-karmas (*trasan makarma*) tendencies are called mobile living beings. They can also be said as the living beings which can move around or are mobile on their own, e.g. living beings with two or more types of sense organs.
- Q.II.5.15 What is the meaning of stationery or im-mobile living beings?
- A.II.5.15 The stationery living beings are the living beings that are born due to rising of *sth varan makarma* tendencies. They can also be said as the living beings which cannot move around or are not mobile on their own, e.g. one sensed living beings like plants, air bodied, water bodied, fire bodied and earth bodied living beings.
- Q.II.5.16 What is the meaning of quasi passions and what are they?
- A.II.5.16 Quasi passions are slightly like passions but are not complete passions, e.g. laughter (*h sya*), liking for certain objects(*rati*), dislike for certain objects (*arati*), grief or sorrow (*oka*), fear (*bhaya*), disgust (*jugups*), hankering after men (*striveda*), hankering after women (*puruṣaveda*), hankering after both sexes(*napumsakaveda*).
- Q.II.5.17 What is the difference between the five attainments (*labdhi*) of disposition due to destruction, and disposition due to subsidence-cum-destruction?
- A.II.5.17 In disposition due to destructions, the attainments are accrued due to the destruction of obstructing (*antr ya*) karmas while in disposition due to subsidence-cum-destruction; the attainments are accrued due the subsidence-cum-destruction of obstructing karmas.



- Q.II.6.9 What is the meaning of wrong belief?
A.II.6.9 Development of wrong belief in the realities due to the activation / rise of the intuition-deluding (*dar ana mohan ya*) karmas is called wrong belief.
- Q.II.6.10 Which type of wrong belief is mentioned in the aphorism?
A.II.6.10 The wrong belief due to rising of karmas (*audayikabh va*) is mentioned in the aphorism.
- Q.II.6.11 What is the meaning of *audayika*-wrong belief?
A.II.6.11 Manifestation of the wrong belief karmas results in *audayika*-wrong belief.
- Q.II.6.12 What is the meaning of ignorance (*ajñ na*)?
A.II.6.12 Inability to know / cognize an object is called ignorance.
- Q.II.6.13 What is the meaning of non-restraint?
A.II.6.13 Lack of self-restraint is called non-restraint.
- Q.II.6.14 What is the meaning of imperfect disposition (*asiddhabh va*)?
A.II.6.14 Lack of the perfect (*siddha*) state or disposition is called imperfect disposition.
- Q.II.6.15 What is the meaning of thought-colourations (*le y s*)?
A.II.6.15 Manifestation of activities of mind, body and speech associated with passions is called thought-colouration. They also manifest as coloured layers of aura surrounding the body.
- Q.II.6.16 What is the meaning of *yoga* (activities) in Jainism?
A.II.6.16 Activities of mind, body and speech resulting in the vibrations of the space-points of the soul are called *yoga*.
- Q.II.6.17 How many types of thought-colourations are there?
A.II.6.17 There are six colourations (*le y s*) namely black, blue, grey, yellow, pink and white.

thoHkO; kHkO; Rokfu p II.7
j vabhavy bhavyatv ni ca

√Fk% 'i kfj. kkfed&Hkko' ds rhu Hkn g&thoRo] HkO; Ro √k√ VHKO; RoA
Meaning: (The three are) the principle of life (consciousness), capacity for salvation and incapacity for salvation.

- Q.II.7.1 How many types of dispositions due to the inherent nature of the soul (*p rin mikabh va*) are there?
A.II.7.1 There are three types of dispositions due to inherent nature of the soul namely; principle of life or consciousness (*j vatva*), capacity / potency for salvation (*bhavyatva*) and incapacity for salvation (*abhavyatva*).

- Q.II.7.2 What is the meaning of disposition ‘principle of life / consciousness’ (*j vatva*)?
- A.II.7.2 Disposition that arises due to the existence of consciousness (intuition and knowledge) is called ‘principle of life / consciousness’.
- Q.II.7.3 What is meant by capacity for salvation?
- A.II.7.3 It means the capacity of a living being to realize the right belief-knowledge and conduct fully.
- Q.II.7.4 What is the meaning of incapacity for salvation?
- A.II.7.4 It means the lack of capacity of a living being to realize the right belief-knowledge and conduct fully.
- Q.II.7.5 Why these three dispositions are called ‘dispositions due to the inherent nature of the soul’ (*p rin mikabh va*)?
- A.II.7.5 These three dispositions occur without the impact of *k rmika* activities like rising, subsidence etc. In other words these dispositions are the natural dispositions of the soul.
- Q.II.7.6 Why is *j vatva* considered as *p rin mikabh va* when the soul has the inherent nature of substantiality (*vastutva*) and existence (*astitva*) also?
- A.II.7.6 The attributes substantiality (*vastutva*) and existence (*astitva*) exist with non-living substances also and hence are generic while *j vatva* is the distinguishing or specific attribute of soul only.
- Q.II.7.7 What is the meaning of specific or distinguishing attribute?
- A.II.7.7 The unique attribute / s, which are found only in one type of substances out of the six (e.g. living beings only and not in non living beings), are called specific attributes, e.g. principle of life (consciousness), capacity for salvation, and incapacity for salvation, are associated with living beings only.
- Q.II.7.8 What is the meaning of generic attributes?
- A.II.7.8 The attributes which are found in all types of substances (living and non living beings alike) are classified as generic.
- Q.II.7.9 Are the generic and specific attributes existent in other types of substances also?
- A.II.7.9 Yes, all six types of substances have both types of attributes, e.g. the specific attributes of matter are taste, touch etc, of *dharma* is the support to the motion of *j va* and matter, of *adharma* is to support the state of rest of *j va* and matter, of space is to provide place to exist to the *j va* and matter and of time is to provide cause for change to these. The generic attributes like substantiality and existence are common in all types of substances.

- Q.II.7.10 Karma is concrete (*m rta*) and *j va* is non-concrete; how they both get bonded? If they are not bonded then how can the disposition due to rising of karmas occur?
- A.II.7.10 Jain philosophy is the proponent of multiplicity of viewpoints. Thus the karmas are bonded with the pure soul from beginning-less time and the empirical soul is considered as concrete also. Thus the bonding takes place and the same justifies the dispositions due to rising of karmas. However from the absolute viewpoint, soul is non concrete and is thus beyond bondage with karmas.
- Q.II.7.11 How many types of dispositions are possible for the empirical soul in the present time?
- A.II.7.11 Four dispositions namely due to the rising, subsidence, subsidence-cum-destruction of karmas and due to the inherent nature of the soul are possible for the empirical souls at the present time.
- Q.II.7.12 How many types of dispositions are there for pure souls (*siddhas*)?
- A.II.7.12 Pure souls have two types of dispositions namely due to destruction of karmas and due to the inherent nature of the soul.
- Q.II.7.13 Which dispositions can occur in different stages of spiritual purification (*gunasth nas*)?
- A.II.7.13 Occurrence of disposition in different stages is as follows:
- | | |
|---|--|
| Due to subsidence of karmas | 4 th till 11 th |
| Due to destruction of karmas | 4 th till 14 th and <i>siddhas</i> |
| Due to subsidence-cum-destruction of karmas | 1 st till 14 th |
| Due to inherent nature of the soul | 1 st till 14 th and <i>siddhas</i> |
- Q.II.7.14 Which disposition occur maximum and which is the one that occurs minimal?
- A.II.7.14 Disposition due to rising of karmas occurs maximum and disposition due to inherent nature occurs the minimum.
- Q.II.7.15 How many dispositions are possible for one *j va* at a time and how?
- A.II.7.15 One *j va* can have seventeen dispositions at any one time namely; two types of inherent nature, eight types of disposition due to rising of karmas, one of knowledge, one of intuition and five of attainments.
- Q.II.7.16 Which are the two types of dispositions due to inherent nature that can occur simultaneously to a *j va*?
- A.II.7.16 Consciousness and one of (either one) capacity for salvation and incapacity for salvation can occur simultaneously to a *j va*.
- Q.II.7.17 Which are the eight types of dispositions due to rising of karmas that can occur simultaneously to a *j va*?
- A.II.7.17 One type of destiny, one type of passion, one type of sex / gender, wrong belief, ignorance, non- restraint, imperfect disposition and one type of thought-colouration can occur simultaneously in a *j va*.
- Q.II.7.18 How many auspicious-dispositions are there?
- A.II.7.18 There are twenty-two types of auspicious-dispositions.

- Q.II.7.19 How many inauspicious-dispositions are there?
A.II.7.19 There are nineteen inauspicious-dispositions.
- Q.II.7.20 How many types of pure dispositions are there?
A.II.7.20 There are nine types of pure dispositions.
- Q.II.7.21 How many types of dispositions due to the inherent nature of soul are there?
A.II.7.21 There are three types of dispositions due to the inherent nature of the soul.
- Q.II.7.22 How many dispositions are related to the state of the karmas?
A.II.7.22 There are four dispositions which are related to the state of karmas.
- Q.II.7.23 How many dispositions are there for the path to spiritual purification (*mokṣam rga*)?
A.II.7.23 There are nineteen dispositions of the path of spiritual purification.
- Q.II.7.24 How many dispositions are there for *Arihantas*?
A.II.7.24 In the thirteenth *gunasth nas*, they have fourteen dispositions and in the fourteenth *gunasth nas* they have thirteen dispositions.
- Q.II.7.25 Who are the *sayogikevali* (omniscient with activities/*yoga*) and *ayogikevali* (omniscient without activities/*yoga*)?
A.II.7.25 The *Arihantas* in the 13th and 14th *gunasth nas* respectively are called *sayogikevali* and *ayogikevali*.
- Q.II.7.26 What are the fourteen dispositions of *sayogikevali*?
A.II.7.26 These are nine due to destruction, three due to rising of karmas and two due to the inherent nature of the soul.
- Q.II.7.27 What are the dispositions of *siddhas*?
A.II.7.27 These are four due to destruction of karmas and one due to the inherent nature of the soul.

mi ; lks y{k. ke- II.8
Upayogo lakṣanam

- √Fk% 'mi ; lks' tho dk y{k.k gA
Meaning: Functional consciousness / sentience is the differentia (distinguishing characteristic) of the soul.
- Q.II.8.1 What is the distinguishing characteristic of the soul?
A.II.8.1 Active or attentive consciousness (manifestation of consciousness) called *upayoga* is the distinguishing characteristic of the soul.

- Q.II.8.2 What is the meaning of sentence or functional consciousness (*upayoga*)?
 A.II.8.2 The disposition due to which the soul sees and knows is called *upayoga*.
- Q.II.8.3 What is the difference between sentence and soul?
 A.II.8.3 Sentence is an attribute and soul is the owner of the attribute.
- Q.II.8.4 Who can have sentence?
 A.II.8.4 Only *j va*, which is sentient, can have sentence.
- Q.II.8.5 We see from eyes and acquire knowledge by other sense organs. Are they all sentient?
 A.II.8.5 No, they are just instruments used by the empirical soul to see and know.

I f}fo/kks "V&prk'h% II.9
Sa dvididho aṣṭacaturbhedah

- √Fk% og 'mi; kx' nks idkj dk g\$ Kkuki; kx vlg n'kuki; kxA buea ls
 'Kkuki; kx' vkB idkj dk g\$ vlg 'n'kuki; kx' pkj&idkj dk g\$
 Meaning: Functional consciousness / sentence are of two kinds. And these in turn are of eight and four kinds respectively.
- Q.II.9.1 How many types, and their names, of sentence (manifestations of consciousness) are there?
 A.II.9.1 There are two types of sentence namely knowledge (*jñ na*) and intuition (*dar ana*).
- Q.II.9.2 How many types of intuition manifestations of consciousness are there?
 A.II.9.2 They are four namely *caṣṣu* (with eyes), *acaṣṣu* (without eyes), *avadhi* (clairvoyant) and *kevala* (omniscient).
- Q.II.9.3 How many types of knowledge manifestation of consciousness are there?
 A.II.9.3 They are eight namely mind-based, scriptural, clairvoyant, telepathic (mental modes) and omniscient, wrong mind- based wrong scriptural and wrong clairvoyant knowledge.
- Q.II.9.4 Why there is no 'telepathic-intuition'?
 A.II.9.4 This is so as telepathy is preceded by mind-based knowledge and mind based knowledge is its intuition.

I d kfj .kks ePrk'p II.10
Sams rino mukt ca

- √Fk% 'tho' nk&idkj ds g&'l d kjh' vlg 'ePr'A
 Meaning: The transmigrating / empirical and the emancipated/ liberated /pure souls are the two categories of soul.

- Q.II.10.1 How many categories of sentients / soul / *j va / tm* are there?
A.II.10.1 There are two main categories of soul, namely: empirical / *sams r* and pure or liberated.
- Q.II.10.2 What is the meaning of *sams ra*/ transmigration?
A.II.10.2 The entity in which transmigration takes place. It can also be called as change / transmigration.
- Q.II.10.3 What is the meaning of empirical (*sams r*) soul?
A.II.10.3 The pure soul bonded with karmas is called empirical soul. Alternatively we can say that the empirical soul is the one that transmigrates.
- Q.II.10.4 What is meant by pure or liberated state?
A.II.10.4 The state which is completely free from *k rmika* bondage or transmigration is called pure state.
- Q.II.10.5 Who is a liberated soul?
A.II.10.5 The soul which is free from the eight types of karmas and attains the state of *siddha* is called pure soul.

I euldk euldk: II.11 *Samanask manask h*

- √FK% 'euokys' ¼I eulD½ v½ ejfgr ¼veulD½, ½ snks i xdkj ds 'I d kjh tho'
gA
- Meaning: (The two kinds of transmigrating souls are those) with and without minds.
- Q.II.11.1 How many kinds of empirical soul are there?
A.II.11.1 There are two kinds of empirical souls namely with and without mind.
- Q.II.11.2 What is the meaning of 'with mind' (*samanaska*)?
A.II.11.2 The living beings with the faculty of mind are called *samanaska*.
- Q.II.11.3 What is the meaning of 'without mind' *amanaska*?
A.II.11.3 Living beings without the faculty of mind are called *amanaska*.
- Q.II.11.4 How many types of mind are there?
A.II.11.4 There are two types of mind namely matter / physical (*dravya*) and psychic (*bh va*).
- Q.II.11.5 What is the meaning physical-mind?
A.II.11.5 Matter formation shaped like an eight petal lotus near the heart is called physical-mind.
- Q.II.11.6 What is the meaning of psychic mind?
A.II.11.6 The entity which is having that capability of manifesting consciousness is called psychic-mind.

- Q.II.11.7 What is the other term used for psychic / volite mind?
A.II.11.7 The other term used for psychic mind is intellect.
- Q.II.11.8 Why the word *samanaska* is mentioned first in the aphorism?
A.II.11.8 It is mentioned first as it is venerable.
- Q.II.11.9 How is a 'living being with- mind' venerable?
A.II.11.9 As only they can attain right belief, it is said to be venerable.
- Q.II.11.10 What is meant by physical-mind?
A.II.11.10 The eight petal lotus shaped matter formation near the heart due to the rising of the 'major and minor limbs of the body-making-karma' (*amgop ma-n makarma*) is called physical mind.
- Q.II.11.11 Define psychic / volite mind
A.II.11.11 The purification of the soul due to the subsidence-cum-destruction of power-obstructing (*v ryantr ya*) and inner-sense-obscuring (*no-indri-varana*) karmas is called psychic-mind.

I d kfj .kl=I &LFkkj% II.12
Sams rinastrasa-sth var h

- √Fk% 'I d kfj&tho' '=I ' √kfj 'LFkkj% Hkn I snk&i d kj ds gA
Meaning: The transmigrating soul are (of two kinds), the mobile and the immobile beings.
- Q.II.12.1 How many types of empirical soul are there?
A.II.12.1 According to their capability of mobility, the empirical souls can be classified in two ways also, namely those with mobile bodies (*trasa*) and others with stationery bodies (*sth vara*).
- Q.II.12.2 What is the meaning of with mobile bodies?
A.II.12.2 The state of empirical souls due to the rise of 'mobile-physique-making karma' / *trasa n makarma*, having more than one type of sense organs (two, three, four and five types of sense organs) and capable of freely moving around are called with mobile bodies.
- Q.II.12.3 What is the meaning of with stationery bodies?
A.II.12.3 The state of empirical souls due to the rise of 'stationery-body-making karma' / *sth vara n makarma*, having only one type of sense organ namely body and which cannot move around freely are called with stationery bodies.
- Q.II.12.4 Why is the word *trasa* mentioned first in the aphorism?
A.II.12.4 Since the word *trasa* consists of less alphabets, so it is mentioned first.
- Q.II.12.5 What is so special about *trasa* that it is mentioned first and considered prior to stationery?
A.II.12.5 Since the *trasa* beings can become venerable they are mentioned first.

- Q.II.12.6 Why are *trasa* living beings venerable?
 A.II.12.6 As they can attain the three jewels namely right belief-knowledge and conduct, so they are capable of being venerated.
- Q.II.12.7 Why is stationery being not capable of veneration?
 A.II.12.7 As they cannot attain right belief, they are not venerable.

çffk0; lrtk0k; 0ouLi r; % LFkkj% II.13

Prthivyaptej0-v yu-vanaspatayah sth var h

vFk% çF0kdkf; d] tydkf; d] vfxudkf; d] ok; plf; d] vlg ouLi frdkf; d&; s
 ikp 'LFkkj tho' gA

Meaning: Earth, water, fire, air and plants bodied are immobile beings.

Q.II.13.1 How many types of stationery living beings are there and what are there names?

A.II.13.1 They are of five types, namely: earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied.

Q.II.13.2 What is meant by earth-bodied living beings?

A.II.13.2 These are the living beings that have earth as their body.

Q.II.13.3 What is meant by water-bodied living beings?

A.II.13.3 These are the living beings that have water as their body.

Q.II.13.4 What is meant by fire-bodied living beings?

A.II.13.4 These are the living beings that have fire as their body.

Q.II.13.5 What is meant by air-bodied living beings?

A.II.13.5 These are the living beings that have air as their body.

Q.II.13.6 What is meant by plant bodied living beings?

A.II.13.6 These are the living beings that have their vegetation as their body.

Q.II.13.7 How many types of earth (*prthvi*) are there?

A.II.13.7 There are four types of earth namely earth, earth-bodied, life in earth body and life tending towards an earth body.

Q.II.13.8 What is the meaning of earth?

A.II.13.8 The crust of the earth having hardness as its own nature but no consciousness is called earth.

Q.II.13.9 What is the meaning of earth-body?

A.II.13.9 Body of the earth is called earth body.

Q.II.13.10 What is the meaning of earth-bodied living beings?

A.II.13.10 The living being which has earth as its body is called earth bodied living being.

- Q.II.13.11 What is the meaning of life tending towards an earth body or earth soul?
A.II.13.11 It is the soul which has acquired the name karma of earth body but is in transit with the *k rmika* body i.e. in *viraha* state.
- Q.II.13.12 What is the meaning of *vigraha* stage?
A.II.13.12 When a living being dies, it leaves its old body and acquires a new body. This transitory state of the living being is called *vigraha gati* / stage.
- Q.II.13.13 How many types of fire (*agni*) are there?
A.II.13.13 There are four types of fire namely fire, fire-bodied, life in fire body and life tending towards a fire body.
- Q.II.13.14 What is the meaning of fire?
A.II.13.14 The crust of the fire having heat and light as its own nature but no consciousness is called fire.
- Q.II.13.15 What is the meaning of fire-bodied living beings?
A.II.13.15 The living being which has fire as its body is called fire bodied living being.
- Q.II.13.16 What is the meaning of life tending towards fire body or fire soul?
A.II.13.16 It is the soul which has acquired the name karma of fire body but is in transit with the *k rmika* body i.e. in *vigraha* state.
- Q.II.13.17 How many types of water (*jala*) are there?
A.II.13.17 There are four types of water namely water, water-bodied, life in water body and life tending towards a water body.
- Q.II.13.18 What is the meaning of water?
A.II.13.18 The crust of the water having coolness as its own nature but no consciousness is called fire.
- Q.II.13.19 What is the meaning of water body?
A.II.13.19 Body of water is called water body.
- Q.II.13.20 What is the meaning of water-bodied living beings?
A.II.13.20 The living being which has water as its body is called water bodied living being.
- Q.II.13.21 What is the meaning of life tending towards water body or fire soul?
A.II.13.21 It is the soul with name karma of water body but is in transit to acquire water body.
- Q.II.13.22 How many types of air are there?
A.II.13.22 Four types of air namely air, air bodied, life in air body and life tending towards an air body.
- Q.II.13.23 What is the meaning of air?
A.II.13.23 The crust / layer of the air having no consciousness is called air.

- Q.II.13.24 What is the meaning of air-body?
A.II.13.24 Body of the air is called air body.
- Q.II.13.25 What is the meaning of air-bodied living beings?
A.II.13.25 The living being which has air as its body is called air bodied living being.
- Q.II.13.26 What is the meaning of life tending towards an air body or air soul?
A.II.13.26 It is the soul with the name karma of air body but is in transit to air body.
- Q.II.13.27 How many types of plants are there?
A.II.13.27 There are four types of plants namely plant, plant-bodied, life in plant body and life tending towards a plant body.
- Q.II.13.28 What is the meaning of plant?
A.II.13.28 The crust of the plant having no consciousness is called plant.
- Q.II.13.29 What is the meaning of plant-body?
A.II.13.29 Body of the plant is called plant body.
- Q.II.13.30 What is the meaning of plant-bodied living beings?
A.II.13.30 The living being which has plant as its body is called plant bodied living being.
- Q.II.13.31 What is the meaning of life tending towards plant body or plant soul?
A.II.13.31 It is the soul which has acquired the name karma of plant body but is in transit with the *k rmika* body i.e. in *vigraha* state.

}hfUhz kn; L=I k% II.14
Dv ndriy dayastras h

- √Fk% 'nk&bflnz' √kfn '=I &tho' gA
Meaning: The mobile beings are from the two- sensed beings onwards.
- Q.II.14.1 Who are the mobile living beings?
A.II.14.1 Mobile living beings are the living beings with two to five kinds of sense organs.
- Q.II.14.2 Which are the mobile living beings with two or more types of sense organs?
A.II.14.2 These living beings are with two or three or four or five types of sense organs?
- Q.II.14.3 What is the meaning of mobile (*trasa*)?
A.II.14.3 A living being whose present mode / state is due to the rise of *trasa* physique-making karma is called *trasa*. Mobile also means those beings that can move on their own.

- Q.II.14.4 What is the meaning of living beings with two types of sense organs and who are they?
- A.II.14.4 The living being with body (touch sense organ) and taste sense organs, e.g. the worms that live in cereals like rice when kept for long, worms inside the stomach, conch shell etc.
- Q.II.14.5 What is the meaning of living beings with three types of sense organs and who are they?
- A.II.14.5 The living being with body (touch sense organ), taste sense organ and smell sense organ, e.g. ants, bed bugs, scorpion etc.
- Q.II.14.6 What is the meaning of living beings with four types of sense organs and who are they?
- A.II.14.6 The living being with body (touch sense organ), taste sense organ, smell sense organ and eyes, e.g. bumble bee, flies etc.
- Q.II.14.7 What is the meaning of living beings with five types of sense organs and who are they?
- A.II.14.7 The living being with body (touch sense organ), taste sense organs, smell sense organ eyes and hearing sense organ, e.g. human and sub human beings.

पंचेन्द्रियाणि II.15
Pamcendriy ni

अर्थ% 'इन्द्रिया' पा च हैं।
Meaning: The senses are five.

- Q.II.15.1 How many types of sense organs are there and which are they?
- A.II.15.1 There are five types of sense organs namely body, tongue, nose, eyes and ear.
- Q.II.15.2 What is the meaning of sense organs?
- A.II.15.2 The entity, by which, a living being cognizes and is cognized is called sense organ.
- Q.II.15.3 What is the meaning of touch sense organ?
- A.II.15.3 The sense organ used by its owner for touching an object of knowledge is called touch sense organ.
- Q.II.15.4 What is the meaning of taste sense organ?
- A.II.15.4 The sense organ used by its owner for tasting an object of knowledge is called taste sense organ.
- Q.II.15.5 What is the meaning of smell sense organ?
- A.II.15.5 The sense organ used by its owner for smelling an object of knowledge is called smell sense organ.

- Q.II.15.6 What is the meaning of eye sense organ?
 A.II.15.6 The sense organ used by its owner for seeing an object of knowledge is called eyes sense organ.
- Q.II.15.7 What is the meaning of hearing sense organ?
 A.II.15.7 The sense organ used by its owner for hearing the sound of an object of knowledge is called hearing sense organ.
- Q.II.15.8 Why are there only five types of sense organs? Why hands and feet are not called as sense organs?
 A.II.15.8 Hands and feet are the implements used for performing actions. Here the sense organs are used with respect to the manifestation (*upayoga*) of consciousness.
- Q.II.15.9 What is the meaning of sense organs having manifestation (*upayoga*) of consciousness (*jñ nendriya*)?
 A.II.15.9 An entity through the use of which the empirical soul cognizes is called *jñ nendriya*.
- Q.II.15.10 What is the meaning of *karmendriya* (sense organs used to perform an action)?
 A.II.15.10 A sense organ used to perform an action by the empirical soul is called *karmendriya*.

द्विविधानि II.16 *Dvividh ni*

- √Fk% os bflnz; k; i R; d nk&nks i d kj dh हैA
 Meaning: The senses are of two types.
- Q.II.16.1 How many kinds of sense organs are there?
 A.II.16.1 There are two kinds of sense organs.
- Q.II.16.2 What is the meaning of *Dvividha* in the aphorism?
 A.II.16.2 It means 'of two kinds', or two kinds of an entity.
- Q.II.16.3 Do all the five types of sense organs have each two kinds?
 A.II.16.3 Yes, all the five types of sense organs have each two kinds.
- Q.II.16.4 What are the two kinds of sense organs?
 A.II.16.4 These are physical (*dravya*) and psychic (*bh va*).
- Q.II.16.5 What is the meaning of physical sense organ?
 A.II.16.5 The rising of name karma results in the creation of physical sense organ. It can also mean the cognizable sense organs due to its matter form.

- Q.II.16.6 What is the meaning of psychic sense organ?
 A.II.16.6 It means subsidence-cum-destruction of knowledge -obscuring karmas which enable a sense organ to cognize according to its peculiar capability.

fuol; q dj . ks nñ; ðñz e- II.17
Nirvrittyupakarane dravyendriyam

- √Fk% 'fuol; q dj . ks nñ; ðñz e-
 Meaning: The physical sense consists of accomplishment (of the organ itself) and means or instruments (its protecting environment).
- Q.II.17.1 How many types of physical sense organ are there and which are they?
 A.II.17.1 There are two types of physical sense organs namely formation (*nivrtti*) and means or instruments (*upakarana*).
- Q.II.17.2 What is the meaning of formation (*nivrtti*)?
 A.II.17.2 Formation of a specific shape and at a specific place of a matter entity due to the rise of name karma is called formation.
- Q.II.17.3 How many types of formation are there?
 A.II.17.3 It is of two kinds namely external and internal.
- Q.II.17.4 What is the meaning of internal formation?
 A.II.17.4 The spreading of a small part of the soul's space points in the shape of a sense organ is called internal formation.
- Q.II.17.5 What is the meaning of external formation?
 A.II.17.5 The formation of matter particles in the shape of a specific sense organ at a specific place is called external formation.
- Q.II.17.6 What is the meaning of instrument / means?
 A.II.17.6 It means an entity which assists in the completion or protection of the formation.
- Q.II.17.7 How many types of instruments are there and which are those?
 A.II.17.7 These are two namely external and internal.
- Q.II.17.8 What are the external instruments?
 A.II.17.8 For example the eye lids and the eye lashes are the instruments of the eye sense.
- Q.II.17.9 What is the meaning of internal formations?
 A.II.17.9 Formations inside the external physical sense organ etc. for example retina, white and black balls inside the eye.

yC/; q ; kxkS HkkoBUnz e- II.18
Labdhyupayogau bh vendriyam

- √Fk% 'yfc/k' vKj 'mi ; kx' : lk 'HkkoBUnz' gA
 Meaning: The psychic sense consists of attainment and consciousness.
- Q.II.18.1 What is the meaning of psychic sense?
 A.II.18.1 Attaining completion (*labdhi*) and its manifestation (*upayoga*) is called psychic sense organ.
- Q.II.18.2 What is meant by attainment?
 A.II.18.2 The ability in the soul to cognize the object of knowledge due to the subsidence-cum-destruction of knowledge -obscuring karmas is called attainment.
- Q.II.18.3 What is meant by manifestation?
 A.II.18.3 Activities of the soul involved in cognizing an object of knowledge are called manifestation.
- Q.II.18.4 What is the difference between attainment and manifestation?
 A.II.18.4 Attainment is the capability to cognize and manifestation is the use of that capability to cognize the object.
- Q.II.18.5 What is the difference between manifestation and *yoga* (activities of mind, body and speech)?
 A.II.18.5 Manifestation is the inclination of knowledge while *yoga* is the tendency of mind, body and speech.
- Q.II.18.6 What is meant by auspicious manifestation and to whom can it occur?
 To whom can auspicious activities occur?
 A.II.18.6 Auspicious manifestation is to acquire merit. It can occur only to the person who has right belief. Auspicious activities can occur to persons both with and without right belief.
- Q.II.18.7 How many types of manifestation are there?
 A.II.18.7 There are three types of manifestation namely inauspicious, auspicious and pure.
- Q.II.18.8 What is meant by pure manifestation?
 A.II.18.8 It means the manifestation of the soul in its own nature.

Li 'kU&j l u&?k. k&p{kq&Jk=kf.k II.19
Spar ana-rasana- ghr na-cakṣu rot ni

- अर्थ: Li 'kU&j l j l u&j l ?k. k&j l p{kq&j l Jk=BUnz %d. k&j l %& s i k p
 bUnz k; gA
 Meaning: Body, tongue, nose, eyes and ears are the five sense organs.

- Q.II.19.1 How many types of sense organs are there and their names?
 A.II.19.1 There are five types of sense organs namely Body, tongue, nose, eyes and ears.
- Q.II.19.2 What is the meaning of touch sense organ?
 A.II.19.2 The sense organs which cognizes for touching an object of knowledge is called touch sense organ.
- Q.II.19.3 What is the meaning of taste sense organ?
 A.II.19.3 The sense organ used by its owner for tasting an object of knowledge is called taste sense organ.
- Q.II.19.4 What is the meaning of smell sense organ?
 A.II.19.5 The sense organ used by its owner for smelling an object of knowledge is called smell sense organ.
- Q.II.19.5 What is the meaning of sight sense organ?
 A.II.19.5 The sense organ used by its owner for seeing an object of knowledge is called sight sense organ.
- Q.II.19.6 What is the meaning of hearing sense organ?
 A.II.19.6 The sense organ used by its owner for hearing the sound of an object of knowledge is called hearing sense organ.
- Q.II.19.7 What type of subsidence-cum-destruction of karmas and the support does these sense organs need to cognize?
 A.II.19.7 Subsidence-cum-destruction of energy / potency-obscuring and mind based knowledge-obscuring karmas and support of *amgop mga* name karma is needed by all sense organs to cognize.

Li 'k&j l &xU/k&O.k&'kCnLrnfKk% II.20
Spar a rasa gandha varna abd stadarth h

√FK% Li 'k j l] xU/k] o.k] √k] 'kCn& s Øe l s mu bflUnz k& ds fo"k; gA
 Meaning: Touch, taste, smell, sight and hearing are the objects of five sense organ respectively.

- Q.II.20.1 What is the meaning of objects in the aphorism?
 A.II.20.1 The attributes of the matter which can be cognized by the sense organs are said to be objects, e.g. touch, taste, smell, colour and sound.
- Q.II.20.2 How many objects of sense organs are there, and name them?
 A.II.20.2 There are five objects of the sense organs and these are touch, taste, smell, colour and sound.
- Q.II.20.3 What is the meaning of touch?
 A.II.20.3 Cognition which results by touching the object of knowledge is called touch.

Q.II.20.4	What is the meaning of taste?
A.II.20.4	Cognition which results by tasting the object of knowledge is called taste.
Q.II.20.5	What is the meaning of smell?
A.II.20.5	Cognition which results by smelling the object of knowledge is called smell / odour.
Q.II.20.6	What is the meaning of colour?
A.II.20.6	Cognition which results by seeing the object of knowledge is called colour.
Q.II.20.7	What is the meaning of sound?
A.II.20.7	Cognition which results by hearing the object of knowledge is called sound.
Q.II.20.8	How many kinds of touch are there?
A.II.20.8	There are eight namely cold-hot, oily-dry or smooth-rough, soft-hard and heavy-light.
Q.II.20.9	How many types of taste are there?
A.II.20.9	There are five types of taste namely spicy, bitter, poisonous, sour and sweet.
Q.II.20.10	How many types of odour / smell are there?
A.II.20.10	There are two types of smell namely fragrant and foul.
Q.II.20.11	How many types of colour are there?
A.II.20.11	They are five namely white, blue, yellow, red and black.
Q.II.20.12	How many types of sound are there?
A.II.20.12	There is only one type of sound but they can broadly classified as of seven types namely Do, Re, Me, far, sew, la and tee or <i>s</i> , <i>re g</i> , <i>m</i> , <i>p</i> , <i>dh</i> , <i>ni</i> and <i>s</i> in Hindi.
Q.II.20.13	What is the spatial limit of touch for one sensed living beings?
A.II.20.13	It is a maximum of 400 bows (<i>dhanuṣa</i>).
Q.II.20.14	What is the spatial limit of touch for two sensed living beings?
A.II.20.14	It is a maximum of 800 bows.
Q.II.20.15	What is the spatial limit of touch for three sensed living beings?
A.II.20.15	It is a maximum of 1600 bows.
Q.II.20.16	What is the spatial limit of touch for four sensed living beings?
A.II.20.16	It is a maximum of 3200 bows.
Q.II.20.17	What is the spatial limit of touch for five sensed living beings?
A.II.20.17	It is a maximum of 6400 bows.

- Q.II.20.18 What is the spatial limit of taste for two sensed living beings?
A.II.20.18 It is a maximum of 64 bows.
- Q.II.20.19 What is the spatial limit of taste for three sensed living beings?
A.II.20.19 It is a maximum of 128 bows.
- Q.II.20.20 What is the spatial limit of touch for four sensed living beings?
A.II.20.20 It is a maximum of 256 bows.
- Q.II.20.21 What is the spatial limit of touch for five sensed living beings?
A.II.20.21 It is a maximum of 512 bows for living beings without mind and nine *yojanas* for living beings with mind.
- Q.II.20.22 What is the spatial limit of smell for three sensed living beings?
A.II.20.22 It is a maximum of 100 bows.
- Q.II.20.23 What is the spatial limit of smell for four sensed living beings?
A.II.20.23 It is a maximum of 200 bows.
- Q.II.20.24 What is the spatial limit of smell for five sensed living beings?
A.II.20.24 It is a maximum of 400 bows for living beings without mind and nine *yojanas* for living beings with mind.
- Q.II.20.25 What is the spatial limit of colour for four sensed living beings?
A.II.20.25 It is a maximum of 2954 bows.
- Q.II.20.26 What is the spatial limit of colour for five sensed living beings without mind?
A.II.20.26 It is a maximum of 5908 *yojanas*.
- Q.II.20.27 What is the spatial limit of colour for five sensed living beings with mind?
A.II.20.27 It is a maximum of 47263 *yojanas*.
- Q.II.20.28 What is the spatial limit of sound for five sensed living beings without mind?
A.II.20.28 It is a maximum of 8000 bows.
- Q.II.20.29 What is the spatial limit of sound for five sensed living beings with mind?
A.II.20.29 It is a maximum of 12 *yojanas*.
- Q.II.20.30 What is the form of touch sense organ?
A.II.20.30 There are innumerable forms of touch sense organ.
- Q.II.20.31 What is the form of taste sense organ?
A.II.20.31 It is in form of a spade / axe (*khurp*).
- Q.II.20.32 What is the form of smell sense organ?
A.II.20.32 It is in form of a sesamum flower.

- Q.II.20.33 What is form of eye sense organ?
 A.II.20.33 It is of the form of lentil (*mas ra d la*)
- Q.II.20.34 What is form of ear sense organ?
 A.II.20.34 It is of the form of barley tube (*jau nal*).

Jrefufun; L; II.21 *rutamanindriyasya*

- √Fk% 'Jrkku' eu dk fo"i; gA
 Meaning: Scriptural knowledge is the province of the mind.
- Q.II.21.1 What is object of scriptural knowledge?
 A.II.21.1 It is the object of mind.
- Q.II.21.2 Why is mind object of scriptural knowledge?
 A.II.21.2 Since scriptural knowledge is acquired by the mind, so it is the object of mind.
- Q.II.21.3 Is mind the only the cause of scriptural knowledge?
 A.II.21.3 Yes, like mind based knowledge is acquired through the use of all sense organs, scriptural knowledge is acquired only through mind but not due to both the sense organs and mind.
- Q.II.21.4 Is it possible for living beings without mind also to acquire scriptural knowledge?
 A.II.21.4 Yes, they can acquire it due to subsidence-cum-destruction of scriptural knowledge -obscuring karmas.
- Q.II.21.5 The acarya has mentioned mind as the source o scriptural knowledge in the aphorism. Why is it so?
 A.II.21.5 Scriptural knowledge is accrued due to the subsidence-cum-destruction of scriptural knowledge-obscuring karmas only and mind is just an instrument to its accrual.
- Q.II.21.6 Why is scriptural knowledge indicated as the object of mind in the aphorism?
 A.II.21.6 The mind, with the assistance of mind based knowledge, knows an object with more specific details. Therefore scriptural knowledge is indicated as the object of mind.
- Q.II.21.7 Is the meaning of *ruta* hearing?
 A.II.21.7 Yes this is the traditional meaning of *ruta* but here in the context of knowledge, it relates to specific and detailed knowledge acquired based on mind based knowledge.

√Fk% 'ouLifrdkf; d' rd ds thoka ds √Fkkz- l Hkh LFkkj&thoka ds , d √Fkkz-
'Li 'kz&bfUnz' gkrh gA

Meaning: Up to the end of plants-bodied living beings, there is only one sense.

Q.II.22.1 Which sense organs are possessed by the plant bodied living beings?

A.II.22.1 They have just the touch sense organ only.

Q.II.22.2 What is the meaning of *Vanaspatyant n ma* in the aphorism?

A.II.22.2 Living beings having bodies from earth based till plant based are included in this word.

Q.II.22.3 Which are the living beings with earth bodies till plant bodies?

A.II.22.3 One sensed living beings with touch sense only and having earth, water, fire, air and plant as bodies are included in this statement.

Q.II.22.4 Why is plant bodied living beings kept at the end?

A.II.22.4 The sequence of five types had been kept keeping the difficulty in cognition in mind, e.g. plant bodied living beings are the easiest to cognize compared to all others while earth based living beings are the toughest to cognize and in that order.

Q.II.22.5 In modern science, which scientist established life in plant bodied living beings?

A.II.22.5 Sir Jagadish Chandra Bose first proved existence of life in plants.

Q.II.22.6 Who are the owners of touch sense organs?

A.II.22.6 All living beings have touch sense organ. However in this aphorism the reference is to the five one sensed living beings namely living beings with earth, water, fire, air and plant bodies

Q.II.22.7 Why are these five types of one sensed living beings indicated in this sequence?

A.II.22.7 Water is base of earth, fire is the anti of water, air is helpful in fire growing, and plants survive due to all the four types of living beings.

dfe&fi i hfyd&Hkej &eu; knhukeddo) kfu II.23

k mi-pip lik -bhramara-manuṣy d n mekaikavrdh ni

√Fk% dfe] fi i hfyd] Hkej vls eu; vkn ds Øe l s , d , d bfUnz vf/kd
gkrh gA

Meaning: The worm, the ant, the bee and man, etc. have each one more sense than the preceding one.

Q.II.24.4 What is the literal meaning of *samjñi*?
 A.II.24.4 It has several meanings e.g. name, knowledge, desire for food and with mind. Here the meaning of with mind is used particularly. Mind here means the special attribute of discriminating between good and evil and hence which can acquire knowledge, intelligence and ability to perform accordingly.

Q.II.24.5 What is the meaning of *asamjñi*?
 A.II.24.5 It means the opposite of *samjñi*.

foḡḡxr̥k̥ deḷ̥ k̥x̥ II.25 *Vigrahagatau karmayog h*

√Fk̥ 'foḡḡxr̥' eḷ̥ deḷ̥ k̥ ḡḡḡ ḡḡ
 Meaning: In transit from one body to another, (there is) vibration of the karmic body only.

Q.II.25.1 Which is the activity that exists in the state of transition?
 A.II.25.1 There is only vibration of *k rmika* particles existent in the state of transition.

Q.II.25.2 What is the meaning of the state of transition?
 A.II.25.2 The movement / transition of the soul after leaving the present body and to acquire a new body is called transitory state.

Q.II.25.3 What is the literal meaning of *vigraha*?
 A.II.25.3 It means the body.

Q.II.25.4 What is the meaning of *gati*?
 A.II.25.4 It means movement or transition.

Q.II.25.5 What is the meaning of *karmayoga* (*k rmika* vibration)?
 A.II.25.5 The vibrations caused by the karmas are called *k rmika* vibration.

Q.II.25.6 What is the meaning of *yoga*?
 A.II.25.6 Vibrations of the space points of the soul caused by the mind, body and speech are called *yoga*.

Q.II.25.7 What is the meaning of *k rmana* body?
 A.II.25.7 The body consisting of the karmas is called *k rmana* body.

Q.II.25.8 What is the special meaning of transitory state?
 A.II.25.8 The movement of the empirical soul during the interval of leaving one body and acquiring the new body is called transitory state.

Q.II.25.9 Which yoga causes *k rmika* bondage?
 A.II.25.9 It is caused due to *k rmika* vibration.

- Q.II.25.10 Is the empirical soul takes *no-karma* food during transitory state?
 A.II.25.10 As *nokarma* (physical-body making matter) body does not exist during transitory state, so there is no intake of no-karma food. However due to the presence of *k rmika* vibration, it does accept karmas.

√uqJf.k xfr-% II.26
Anu reni gatih

- √Fk% xfr 'Jskh' ds √uq kj gkrh gA
 Meaning: Transit (takes place) in rows (straight lines) in space.
- Q.II.26.1 How does the motion of living beings and matter take place?
 A.II.26.1 The transit / motion of living beings and matter take places in rows (straight lines).
- Q.II.26.2 What is the meaning of rows (*reni*)?
 A.II.26.2 Commencing from the centre of the universe, the regular series of points (vertically and horizontally) in all directions higher up and lower and sideways are called rows e.g. horizontal lines appearing on a TV screen in the beginning.
- Q.II.26.3 What are the meaning successive-rows (*anu reni*)?
 A.II.26.3 The meaning of *anu* means is successive. So the meaning of successive-rows is the regular series of successive space points (vertically and horizontally) in all directions higher up and lower and sideways.
- Q.II.26.4 Which substance types have motion in successive-rows?
 A.II.26.4 Only *j va* (living beings) and matter (*pudgala*) follow this type of motion.
- Q.II.26.5 When does *j va* follow its motion in successive-rows?
 A.II.26.5 *J va* follows its movement in successive-rows while transiting from one body to another or during vertically upwards movement to the summit of *loka* / universe called *Mokṣa*.
- Q.II.26.6 Who follows movement without following successive-rows?
 A.II.26.6 All other living beings except the two indicated in answer number 5 follow this type of movement.
- Q.II.26.7 In which part of space does successive-rows (*anu reni*) movement takes place?
 A.II.26.7 It takes place in cosmos only and not in trans-cosmos (*alok k a*).

vfoxgk thoL; II.27

Avigrah j vasya

vFk% 'eðr&tho' dh xfr 'foxgjfg' gkrh gA

Meaning: The movement of a (liberated) soul is without a bend.

Q.II.27.1 How does the movement of liberated / pure soul take place?

A.II.27.1 The liberated souls move without hindrance / bend in its direction of movement.

Q.II.27.2 What is the meaning of *avigraha* state?

A.II.27.2 The state which is without bend or hindrance while in transit is called without hindrance / bends state (*avigraha*).

Q.II.27.3 Is movement of the living being in transition state not always vertically straight direction?

A.II.27.3 Movement of the living being in transition state can be straight as well as in different direction also.

Q.II.27.4 Is movement of the living being in transition state with bends possible for both living beings as well as matter?

A.II.27.4 It is possible only for the living beings.

Q.II.27.5 Why is movement with bend during transition state possible only for living beings?

A.II.27.5 *Vigraha* means body also. Only empirical souls move from one body to another for acquisition of a new body. Therefore it is possible only for living beings.

foxgorth p l d kfj.k% i d-prt; % II.28

Vigrahavat ca sams rinah pr katurbhyah

vFk% 'l d kjh&tho' dh xfr 'foxgjfg' vFk% 'foxgokyh' gkrh gA ml ea 'foxgokyh' xfr pkj&l e; l s igys vFk% rhu&l e; rd gkrh gA

Meaning: The movement of the transmigrating souls is with bend also prior to the fourth instant.

Q.II.28.1 What is the type of movement of empirical souls?

A.II.28.1 It can be with or without bends both.

Q.II.28.2 What if the time limit for the movement with bends?

A.II.28.2 It can take place prior to four time-instants (*samaya*).

Q.II.28.3 What is the meaning of *pr k-caturbhyah* in the aphorism?

A.II.28.3 It means prior to four time-instants.

Q.II.28.4 What is the meaning of *pr k* in the aphorism?

A.II.28.4 It means 'prior to'.

Q.II.28.5 Why is the word 'ca' used in the aphorism?
 A.II.28.5 It is used to talk about *avigraha* state in the next aphorism.

, d l e; k vfoxgk II.29
Ekasamay avigrah

अर्थ% ' , d l e; okyh' xfr 'foxgjfg' gtrh gA
 Meaning: Movement without a bend (takes) one instant.

Q.II.29.1 What is the time limit of movement without bend in transitory state?
 A.II.29.1 It is only one time-instant.

Q.II.29.2 What is the meaning of *avigraha*?
 A.II.29.2 It means simple or straight.

Q.II.29.3 What is the name of the state with one time instant duration only?
 A.II.29.3 It is called *isu*.

Q.II.29.4 What is the meaning of *isu* state?
 A.II.29.4 It means the state of movement of the living being straight like that of an arrow.

Q.II.29.5 How many types of movement with bend in transitory state are here?
 A.II.29.5 It is of three types namely *parimukt* , *l dagalik* and *gom trik* .

Q.II.29.6 What is the meaning of *parimukt* state?
 A.II.29.6 The state, with one turn; like handful of water which when thrown upwards takes one turn to fall down, is called *parimukt* state.

Q.II.29.7 How long the *parimukt* state of exists?
 A.II.29.7 It exists for two time-instants only.

Q.II.29.8 What is the meaning of *l dalik* state?
 A.II.29.8 It means the state of movement with two bends like the bends in the plough.

Q.II.29.9 How long does *l dagalik* state exist?
 A.II.29.9 It exists for three time-instants only.

Q.II.29.10 What is the meaning of *gom trik* state?
 A.II.29.10 It is the state of movement like the urine of the cow i.e. movement with three bends like the falling urine discharged by the cow.

Q.II.29.11 How long does *gom trik* state exists?
 A.II.29.11 It exists for four time-instants only.

Q.II.29.12 How long does an empirical soul take to acquire a new body?
 A.II.29.12 The empirical soul takes a minimum of one time-instant (pure soul) to a maximum of four time instants.

, da }kS =Hok ukglj d% II.30
Ekam dvau tr nv an h rakah

अर्थ% 'विग्रहगति' ea ,d] nks ;k rhu le; rd tho 'vukgljd' jgrk gA
 Meaning: For one, two or three time-instants (the soul remains) non-assimilative.

Q.II.30.1 For how long does an empirical soul in transitory state stay without intake of matter food (*an h raka* or non-assimilative)?

A.II.30.1 It stays non-assimilative during transitory state or one, two and a maximum of three time instants.

Q.II.30.2 What is the meaning of assimilative (*h raka*) and non-assimilative (*an h raka*)?

A.II.30.2 Assimilation of matter particles for three kinds of matter bodies, namely physical or gross of human and subhuman beings, celestial for heavenly and hellish beings and conveyance emanating out of saints with high purity to attain six kinds of completions / mature-organs (*pary ptis*) is called assimilative. Non assimilation of these is called non-assimilative.

Q.II.30.3 Which are the six completions or mature-organs?

A.II.30.3 These are assimilation of matter for formation of body, the senses, the respiratory organ, the organ of speech and the mind.

Q.II.30.4 How long does the empirical soul in the *parimukt* state exist as non-assimilative?

A.II.30.4 It exists without intake of food for one time-instant only.

Q.II.30.5 How long does the empirical soul in the *l dagalik* state exist as non-assimilative?

A.II.30.5 It exists as non-assimilative for two time-instants only.

Q.II.30.6 How long does the empirical soul in the *gom trik* state exist as non-assimilative?

A.II.30.6 It exists as non-assimilative for three time-instants only.

Q.II.30.7 When does the empirical soul become assimilative (*h raka*) in the transitory state?

A.II.30.7 It can exist as non-assimilative for a period of one to a maximum of three time-instants and then in the maximum of fourth time-instant it becomes assimilative.

सम्पूर्णः xHk i knk tle II.31
Samm rcchana-garbhopap d janma

वर्ण% I EePNLj] xHk] vlg mi kn& ;s rhu tle dsçdkj gA
 Meaning: Birth is by spontaneous generation, from the uterus or in the special bed.

Q.II.31.1 How many types of birth (method of getting born) are there?

A.II.31.1 There are three types namely spontaneous generation (*samm rcchina*), uterus / womb (*garbha*) and by descent-in-the-special-bed (*upap da*).

- Q.II.31.2 What is the meaning of being born (birth)?
 A.II.31.2 Acquisition of the new body by the empirical soul is called birth or getting born.
- Q.II.31.3 What is the meaning of spontaneous birth?
 A.II.31.3 Acquisition by formation of the body, limbs etc. by the empirical soul by acquiring matter particles from the environment spontaneously are called spontaneous birth.
- Q.II.31.4 What is the meaning of uterus birth?
 A.II.31.4 The birth that occur due to the union of the sperm of the father and the egg of the mother in the womb of the mother is called uterus birth e.g. of human beings.
- Q.II.31.5 What is the meaning of birth in special beds?
 A.II.31.5 The birth which takes place in special bed without the union of the sperm of father and egg of the mother is called birth in special beds e.g. of celestial / heavenly and hellish beings.

I fpŭk&'khr&l ōrk% I sɽjk feJk'pŭl'kLr |kũ; % II.32
Sacitta- ta-samv t h setar mi r caika astadyonayah

- vFk% I fpŭk] 'khr vŭŭ I ōr rFk buds myV vfpŭk] m".k vŭŭ foor rFk
 'feJ' vFkŭ~I fpŭkfpŭk]'khrkS.k vŭŭ I ōrfoor&;s'tle' dh ; kŭ; k; gA
 Meaning: Living matter, cold covered, their opposites and their combinations are the nuclei (seats of birth) severally.

- Q.II.32.1 How many nuclei (*yonī*) of birth are there and which are they?
 A.II.32.1 There are nine namely living matter (*sacitta*), cold (*ita*), covered (*samv ta*), non living beings (*acita*), hot(*u na*), exposed (*viv ta*), mixed (living and non living being), Hot and cold (*ito na*) and covered-uncovered (*samv ta- viv ta*).
- Q.II.32.2 What is the meaning of nuclei?
 A.II.32.2 The place of birth of a living being is called nucleus (nuclei is the plural). The nucleus is like a container.
- Q.II.32.3 What is the difference between birth and nucleus?
 A.II.32.3 Nucleus is the container and birth is like what is contained in it. It can also be said that nucleus is like the foundation and birth is the structure built on the foundation.
- Q.II.32.4 What is the meaning of the foundation?
 A.II.32.4 It means the place or thing on which (or in which) the work to be done takes place.
- Q.II.32.5 What is the meaning of work / content?
 A.II.32.5 The work in the form of birth that place is called work / content.

- Q.II.32.6 What is the meaning of living and non living nuclei?
A.II.32.6 Living nucleus means nucleus which has life in it and non living nuclei are the nuclei which is just matter and does not have life in it.
- Q.II.32.7 What the meaning is of covered and exposed nuclei?
A.II.32.7 The nucleus which cannot be seen is called covered and the one which can be seen is called exposed.
- Q.II.32.8 What is the meaning of hot and cold nuclei?
A.II.32.8 The nuclei which are cold or hot are called cold and hot nuclei respectively.
- Q.II.32.9 What is the meaning of mixed nucleus?
A.II.32.9 The nucleus, which is a mix of partly cold and partly hot; or partly living and partly non living or partly covered and partly exposed, is called mixed nucleus.
- Q.II.32.10 What types of living beings have nuclei of living, non-living and living-non living entities?
A.II.32.10 The living nucleus is of the living beings with common body (*s dh rana*); the non living nuclei is for two to four sensed living beings with maimed senses and the mixed nuclei is for living beings born out of the womb / uterus.
- Q.II.32.11 What types of living beings have cold, hot and mixed hot and cold nuclei?
A.II.32.11 Some have cold, hot or mixed nuclei. The celestial and infernal beings have cold or hot and cold-hot nuclei. Those with hot body (fire body) take their rise from hot nuclei. Those who possess their body of heat have hot nuclei. All others, besides celestial, infernal and fire body have mixed or cold-hot nuclei.
- Q.II.32.12 What type of living beings have covered and exposed nuclei?
A.II.32.12 The covered nuclei are of celestial, infernal and one senses living beings. The exposed nuclei are of two to four sensed living beings with maimed senses. The mixed i.e. covered and exposed nuclei are of living beings born out of uterus.
- Q.II.32.13 How many classes of nuclei are there?
A.II.32.13 There are two classes namely *guna* or quality based and *k ra* or form based (with 8.4.million subclasses).
- Q.II.32.14 How many types of *guna* nuclei are there?
A.II.32.14 There are nine types as given in AII.32.1

Q.II.32.15 Which are the 8.4 million form based nuclei?

A.II.32.15 The 8.4 million nuclei are as follows:

The one sensed with common body since eternity	0.7 million
The one sensed common bodies	0.7 million
The earth bodied	0.7 million
The water bodied	0.7 million
The fire bodied	0.7 million
The air bodied	0.7 million
The plant bodied	1.0 million
The two-four sensed beings	0.6 million
(0.2 million each for 2, 3, 4 sensed beings)	
The Celestial beings	0.4 million
The hellish beings	0.4 million
The sub human beings	0.4 million
The human beings	1.4 million
Total	8.4 million

Q.II.32.16 How many subtypes of form nuclei are there?

A.II.32.16 There are three types namely conch shell form, *k rmonnata* (convex) and *vam apatra* (bamboo leaf like).

tjk; ṭk. Mt&i kṛkuka xHk% II.33
Jar yuj ndaja-pot n m garbhah

vFk% tjk; ṭ] v. Mt ṿḳ ikṛt&thoḳdk xHk% i ẉẓl ṭle gkṛk gA

Meaning: Uterine birth is of three kinds, with placenta, incubatory (from an egg) and without placenta.

Q.II.33.1 Which living beings have the uterine birth (birth from the uterus)?

A.II.33.1 The living beings with placenta (*jar yuja*), egg (*amdaja*) and without placenta (*potaja*) have uterine birth.

Q.II.33.2 What is the meaning of 'born with placenta'?

Q.II.33.2 The living beings born out of the uterus with a thin covering on their body are called born with placenta.

Q.II.33.3 What is the meaning 'born out of an egg'?

A.II.33.3 The living beings born out of an egg (hard shell broken at the time of birth) coming out from a uterus are called *amdaja*.

Q.II.33.4 What is the meaning 'born without placenta'?

A.II.33.4 It means the living beings born out of the uterus without any covering on their body.

Q.II.33.5 Give examples of the three types of living beings mentioned above?

A.II.33.5 Human beings are *jar yuja*, birds like chicken are *amdaja* and animals like cubs of lions and calves of cows etc are *potaja*

देव&ukj dk. kkeq i kn% II.34
Deva-n rak n mupap dah

- √Fk% 'no' vkj 'ukjfd; kã dk 'mi i kn' tle gkrk gA
Meaning: The birth of celestial and infernal beings is (by instantaneous rise) in special beds.¹
- Q.II.34.1 What type of birth do heavenly and infernal beings have?
A.II.33.1 They both have their birth by descent-on-special-beds (*upap da*).
- Q.II.34.2 What is the meaning of *upap da*?
A.II.34.2 It means the birth by descent-on-special-beds. On it the living beings are born in the same pose as they sleep on it.
- Q.II.34.3 How are the special-beds of heavenly / celestial beings?
A.II.34.3 The heavenly beings have auspicious and beautiful special-beds.
- Q.II.34.4 How are the special-beds of infernal beings?
A.II.34.4 The infernal beings have inauspicious and ugly special-beds.
- Q.II.34.5 What is the form of special beds of heavenly and hellish beings?
A.II.34.5 The heavenly beings have *sampuṣṭa* bed while the hellish beings have it in the shape of the mouth of the camel.
- Q.II.34.6 What do the heavenly beings experience on their special-beds?
A.II.34.6 They experience comfort in it.
- Q.II.34.7 What do the infernal beings experience on their special-beds?
A.II.34.7 They immediately feel the misery caused by the bites of thousands of scorpions.

'kSkk. kka I EePNZe- II.35
eṣ n m samm rchanam

- √Fk% 'kSk I c thoka dk 'I EePNZe&tUe' gkrk gA
Meaning: The birth of the rest of living beings is by spontaneous-generation.
- Q.II.35.1 What type of birth do the rest of the living beings have?
A.II.35.1 The rest of the living beings have spontaneous birth.
- Q.II.35.2 Who are included in the rest of the living beings here?
A.II.35.2 From one sensed upto five sensed living beings with mind are included here.
- Q.II.35.3 Can human beings also have spontaneous birth?
A.II.35.3 Yes, The human beings with potential but no completions have spontaneous birth.

- Q.II.35.4 How is the giant whale fish in the Svyambh Ramanas gar born?
 A.II.35.4 It has spontaneous-generation / birth.
- Q.II.35.5 How are Tamdula whale fish and S lisiktha whale fish born?
 A.II.35.5 They also have spontaneous-generation / birth.

vṛkṣj d] oṣf; dḡkj d&rṣṭ l &dkeḷ kfu 'kjhj kf. k II.36
Aud rika-vaikriyik h raka-taijasa-k rman ni ar r ni

- अर्थ%
 Meaning: vṛkṣj d] oṣf; d] vḡkj d] rṣṭ l vḡ dkeḷ k& ; s i k p 'kjhj gḷ
 The gross, the protean or transformable, the conveyance or assimilative, the fiery / luminous and the karmic are the five types of bodies.

- Q.II.36.1 How many types of bodies are there?
 A.II.36.1 There five types of bodies namely gross (*aud rika*), the transformable / protean (*vaikriyika*), the coveyance (*h raka*), the luminous (*tejasa*) and the *k rmika* bodies.
- Q.II.36.2 What is meant by body (*ar ra*)?
 A.II.36.2 The matter body / amalgam which is formed or disintegrated due to the rise of the name karma.
- Q.II.36.3 What is the meaning of gross body?
 A.II.36.3 The body that is gross e.g. of the human beings.
- Q.II.36.4 What is the meaning of protean body?
 A.II.36.4 The body having the nature to change its forms at will is called transformable body.
- Q.II.36.5 What is the meaning of conveyance body?
 A.II.36.5 The white coloured small body which emanates from the forehead of a saint with high spiritual purity (6th *gunasth na*) to resolve doubts or ascertain the subtle philosophical matter is called conveyance body.
- Q.II.36.6 What is the meaning of luminous body?
 A.II.36.6 That body which is the cause of brilliance or which is caused by brilliance is called luminous body. All empirical souls are endowed with it.
- Q.II.36.7 What is the meaning of *k rmika* body?
 A.II.36.7 The body composed of karmas is called *k rmika* body. All empirical souls are endowed with it.

परं परं सूक्ष्मम्- II.37
Param param s kṣmam

अर्थ% वृक्स वृक्स द्क 'kj hj l f e gA
Meaning: (The bodies are) more and more subtle successively.

Q.II.37.1 Are these body perceptible by our sense organs?

A.II.37.1 No, except the one body as each successive body is subtle than the previous one.

Q.II.37.2 Which is the type of body which is perceptible by our sense organs?

A.II.37.2 The gross body is perceptible by our sense organs.

Q.II.37.3 What is the sequence of subtlety of bodies?

A.II.37.3 The transformable body is subtle than the gross body, the conveyance body is subtler than protean body, the luminous body is subtle than the conveyance body and the k rmika body is subtler than the luminous body.

i ns kr ks l f ; s x q ka i kd- r st l kr- II.38
Prade atoasamkhyeyagunam pr k taijas t

वृFk% r st l - l s i m b r t r hu & 'kj hj ka ea v k x & v k x s d s 'kj hj i ns k ka dh v i f k k
v d [; k r x f . k r i ns k ka o k y s g A

Meaning: Prior to the luminous body, each has innumerable times the number of space-points of the previous one.

Q.II.38.1 Are the succeeding bodies subtler than the previous one with respect to space points?

A.II.38.1 No, the succeeding bodies are not subtler with respect to space points. Prior to the luminous body, the bodies, each has innumerable times the space points than the previous one.

Q.II.38.2 What is the meaning of space points here?

A.II.38.2 Here the space point refers to atoms (*param nus*).

Q.II.38.3 Which body type has more space points than the preceding one?

A.II.38.3 The protean body has innumerable times more space points than the gross body and the conveyance body has innumerable times more space points than the protean body.

vulrxqks ijs II.39

Anantagune pare

vFk% i jorh% vFkk%~ vlr ds (rstl ~ vks dkelk) nks 'kjhj inskka dh viskk
mUkj kUkj% vulrxq. kr inskka okys gA

Meaning: The last two have infinite fold (space-points).

Q.II.39.1 How many space points do luminous and *k rmika* body have?

A.II.39.1 These two have infinite space points.

Q.II.39.2 How many more space points does luminous body have compared to conveyance body?

A.II.39.2 The luminous body has infinite times more space points than the conveyance body.

Q.II.39.3 How many space points *k rmika* body has compared to luminous body?

A.II.39.3 The *k rmika* body has infinite times more space points than the luminous body.

vifr?kkrs II.40

Aprat gh te

vFk% os nkuka %rstl ~ vks dkelk & 'kjhj% ifr?kk&jfgr Hkh gA

Meaning: (The last two are) without impediment.

Q.II.40.1 What is the special attribute of *k rmika* body and the luminous body?

A.II.40.1 Both are without impediment i.e. cannot be obstructed by any other concrete substance of any shape or size.

Q.II.40.2 What is the meaning of impediment (*pratigh ta*)?

A.II.40.2 Obstruction caused by one concrete substance to another concrete substance is called impediment.

Q.II.40.3 How are luminous and *k rmika* body without impediment?

A.II.40.3 Like fire being subtle can enter iron, similarly both luminous and *k rmika* body being subtle can cross any obstruction.

Q.II.40.4 The transformable and the conveyance bodies are also subtle, then how can they have impediment?

A.II.40.4 These two types of body are not without impediment everywhere but are without impediment at some places only.

Q.II.40.5 How are luminous and *k rmika* body without impediment up to the limits of universe (*loka*)?

A.II.40.5 The omniscient, due to *samudragh ta* are without impediments till the limits of the universe.

vukfnl Ecll/ks p II.41

An disambandhe ca

vFk%

Meaning:

vks nksuka ¼' kjhj vkrrek ds l kfk½ vukfn&l Ecll/k okys gA

(These are of) beginning less association also.

Q.II.41.1

Which bodies are associated with the soul from the beginning-less time?

A.II.41.1

Both the luminous and the *k rmika* bodies are associated with the soul from the beginning-less time.

Q.II.41.2

Are the luminous and the *k rmika* bodies associated from the beginning-less time?

A.II.41.2

They are related to each other from the beginning-less time, However they have a relationship with a starting point / time with respect to dissociation (*nirj ra*) and bondage of karmas.

Q.II.41.3

What is the meaning of beginning-less (*an di*) and with a starting point (*s di*)?

A.II.41.3

A relationship without a beginning is called beginning-less and a relationship which starts at a specific time is called with a starting point.

l ol; II.42

Sarvasya

vFk%

Meaning:

; s nksuka 'kjhj ¼rSt l ~vks dkeZ k½ l c l d kjh thoka ds gkrs gA

(These two are associated) with all.

Q.II.42.1

What types of living beings have luminous and *k rmika* bodies?

A.II.42.1

All empirical souls have these two body types.

Q.II.42.2

The statement 'with all or *sarvasya*' mean that all living beings including liberated souls (*siddhas*) have these two bodies?

A.II.42.2

Siddhas do not have a body and so the question of their having bodies does not arise. Also by definition in A.1 above, the mention was made of all empirical souls only.

Q.II.42.3

Do 'emancipated souls with a body' (*arihantas*) have both these types of bodies and how?

A.II.42.3

The *arihantas* do have these two types of bodies also as these are associated with the empirical soul from beginning-less time but have an end time for this relationship (as they have gross body and the four non-obscuring (*agh ti*) karmas existent with them until they attain liberation (*nirv na*) or *siddha* state).

rnknhfū HkkT; kfu ; q; i nāfLeUukprñ; % II.43
Tad d ni bh jy ni yugapadekasminn caturbhyah

√Fk% , d&tho ds , d l kfk rst l - vkj dkezk dks ydj pkj 'kjhjka rd fodyi
gkrs gA

Meaning: Commencing with these, up to four bodies can be had simultaneously by a single soul.

Q.II.43.1 How many types of bodies can one living being have at one time-instant simultaneously?

A.II.43.1 A living being can have up to four types of body simultaneously.

Q.II.43.2 Who has two bodies?

A.II.43.2 A living being in the state of transition from one body state to another can have two types of bodies.

Q.II.43.3 Who has three types of bodies?

A.II.43.3 The human and sub human beings have gross luminous and *k rmika* bodies. The heavenly beings as well as hellish beings have transformable luminous and *k rmika* bodies.

Q.II.43.4 Who has four types of bodies?

A.II.43.4 An auspicious saint with high levels of spiritual purity in the 6th stage of spiritual purification can have conveyance body also besides gross, luminous and *k rmika* bodies.

Q.II.43.5 Can a living being have all the five types of bodies simultaneously?

A.II.43.5 No, it is not possible.

Q.II.43.6 Do supreme-lords (*cakravartis*), lords (*n r yanas*) and brothers of lords / co-lords (*balabhadra*) have transformable bodies?

A.II.43.6 No, they do not have protean bodies.

fu#i HkkxeU; e- II.44
Nirupabhogamantyam

√Fk% vflure 'kjhj mi Hkkx&jfgr gA

Meaning: The last is not the means of enjoyment.

Q.II.44.1 Is the *k rmika* body without enjoyment (*upaboga*)?

A.II.44.1 It is without enjoyment.

Q.II.44.2 What is the meaning of enjoyment?

A.II.44.2 Enjoyment here means experience of misery / pleasure with the aid of sense organs.

Q.II.44.3 Why is *k rmika* body said to be without enjoyment?

A.II.44.3 In the transitory state, the empirical soul has only psychic senses and not physical senses. Hence the *k rmika* body is said to be without enjoyment.

xHk&I EePNLutek|e- II.45
Garbha-samm rcchanajam dyam

√Fk% i gyk&'kjhj (vkskfjd 'kjhj) xHkZ vkj I EePNL tUeka I s i shk gkrk gA
Meaning: The first is of uterine birth and spontaneous-generation.

Q.II.45.1 How is gross body born?
A.II.45.1 The gross body is born by uterine and spontaneous-generation births.

Q.II.45.2 What is the meaning of uterine?
A.II.45.2 The birth that takes place in the uterus.

Q.II.45.3 What is the meaning of the word *samm rcchana* in the aphorism?
A.II.45.3 The birth caused by absorbing physical matter from the environment to form the gross body is called spontaneous-generation.

vkj i kfnda ošof; de- II.46
Aupap dikam vaikriyikam

अर्थ% ošof; d&'kjhj mi i kn&tUe I s gkrk gA
Meaning: The transformable body originates by birth in special beds.

Q.II.46.1 How are protean bodies born?
A.II.46.1 They are born by descent-on-special-beds.

Q.II.46.2 What is the meaning of *aupap dika* birth?
A.II.46.2 It means the birth in fully grown form in the posture of sleeping on special bed is called *aupap dika*.

Q.II.46.3 What is the meaning of *vaikriyika*?
A.II.46.3 It means the protean body resulting from the birth due to the act of descent-on-special-beds.

yfc/k i R; ; a p II.47
Labdhi pratyayam ca

√Fk% vkj ošof; d 'kjhj yfc/k o çR; ; I s i shk gkrk gA
Meaning: Attainment is also the cause (of its origin).

Q.II.47.1 How else are the protean bodies caused?
A.II.47.1 It can be caused by attainment (*labdhi*) also.

Q.II.47.2 What is the meaning of attainment?
A.II.47.2 Attainment of supernatural powers by performing special austerities like penance, self-restraint, etc. is called attainment.

- Q.II.47.3 What is the meaning of the word *ca* in the aphorism?
 A.II.47.3 The word *ca* means 'and the cause of which can also be the birth in a realm (*bhavapratyaya*)'.

rṣṭl efi II.48
Taijasamapi

- √FK% rṣṭl 'kjhj Hkh yfC/k l smRi Uu gkrk gA
 Meaning: The luminous body also (is caused by attainment).
- Q.II.48.1 What is the meaning of the word *api* in the aphorism?
 A.II.48.1 The participle '*api*' represents the context of luminous body in the previous aphorism i.e. 'attainment as the cause (*labdhipratyaya*)'. It therefore implies that like the protean body, luminous body is also caused by attainment.
- Q.II.48.2 How many types of luminous body caused by attainment are there?
 A.II.48.2 There are two types namely *nih saran tmaka* (inauspicious) and *anīh saran tmka* (auspicious).
- Q.II.48.3 Which is the *anīh saran tmaka* luminous body?
 A.II.48.3 Luminous body associated with gross, protean and conveyance bodies is called *anīh saran tmaka*. This luminous body stays inside the three types of bodies and generates luminosity by consuming the food assimilated by these three types of bodies.
- Q.II.48.4 Which is the *nih saran tmaka* luminous body?
 A.II.48.4 The luminous body caused by attainment is called *nih saran tmka*.
- Q.II.48.5 What is the meaning of inauspicious luminous body?
 A.II.48.5 An ascetic, with hot temper, having luminous body caused by attainment, when crosses the limits of temper originates a 12 *yojana* long and 9 *yojanas* broad red coloured body in the form of *japa*-lotus from his left shoulder and throws it at a person (he gets angry) to destroy / kill him. This body after destroying the target person returns and enters the body of the originating ascetic and destroys / kills him also. It is also called inauspicious luminous *samudagh ta*.
- Q.II.48.6 What is auspicious luminous body?
 A.II.48.6 An ascetic with high spiritual purification develops a feeling of compassion and well being for the masses. He generates a white coloured body from his right shoulder and throws it in the adjacent area of 12 *yojanas* to remove draught, hunger, diseases etc. after performing its work, it returns to the body of the originating ascetic. This luminous body is called auspicious. This is called auspicious luminous *samudagh ta* also.

- Q.II.48.7 Who achieves luminous *samudagh ta*?
 A.II.48.7 An ascetic Practising the major vows, self-restraint may attain this luminous *samudagh ta*. However the ascetic, who only practices subsidence of karmas, cannot achieve this luminous *samudagh ta*.
- Q.II.48.8 In which directions the luminous *samudagh ta* spreads?
 A.II.48.8 It spreads in all the ten directions.
- Q.II.48.9 What is the duration of luminous *samudagh ta*.
 A.II.48.9 It is of numerable time instants.

'kḥka fo'kḥ eḥ; k'kḥr pḥkḥj dā iḥḥkḥl ḥ rL; ḥ II.49
ubham vi uddhamavy gh ti c h rakam pramattasamyatasyaiva

√Fk% vḥkḥj d 'kḥj 'kḥkḥl fo'kḥ vḥkḥ 0; k'kḥr & jfgr gḥrḥ gḥ rFkḥ og
 iḥḥkḥl ḥ r&eḥu dḥ gh gḥrḥ gḥ

Meaning: The conveyance body, which is auspicious and pure and without impediment, originates in the saint of the sixth stage of spiritual purity (*gunasthana*) only.

- Q.II.49.1 Why is the conveyance body said to be auspicious only?
 A.II.49.1 It is auspicious as it originates due to the auspicious karma conveyance-body-making-karma (*h raka n ma karma*).
- Q.II.49.2 Why the conveyance body is called pure also?
 A.II.49.2 As it is the cause of a pure action / activity, it is called as pure.
- Q.II.49.3 Why is the conveyance body called without impediments?
 A.II.49.3 Since it cannot be obstructed by any type of matter entity, it is called without impediments.
- Q.II.49.4 What is the intention of saying *pramatta samyata* in this aphorism?
 A.II.49.4 It means that this type of body cannot be accrued by householders who either are not observing the vows at all or doing so partially. The ascetics who are moving upwards i.e. 8th *gunasthan* and up, also do not have this type of body.
- Q.II.49.5 What is the intention of using *ca* in the aphorism?
 A.II.49.5 It implies that the conveyance body originates for different reasons, such as to understand and show the special meaning of attainment, or to decide the metaphysical aspects about the validity of subtle substances, or sometimes even to protect the self-restraint practice itself.
- Q.II.49.6 What is the form of the conveyance body?
 A.II.49.6 It is white like a swan, of the size of approximately one hand, all beautiful, devoid of the seven gross body making matter types, free from impediments like fire / pillars / poison, or rocks / mountains, water and capable of fast movement. It emanates from the forehead of the ascetic and returns back to the ascetic after touching the feet of an omniscient.

ukjd&l EePNZks ui d dlfu II.50
N raka-samm rcchino napumsak ni

√Fk% ukjd&tho vks l EePNZ&tho ui d d gks gA
Meaning: The infernal beings and the spontaneously-generated are hermaphroditic (of the neuter sex.)

Q.II.50.1 What gender do the hellish and living beings with spontaneous-generation have?

A.II.50.1 They both have neutral gender only.

Q.II.50.2 How many types of sense organs can spontaneously generated subhuman beings with neutral gender have?

A.II.50.2 They can have from two to five types of sense organs.

Q.II.50.3 To which destiny do the spontaneously generated living beings belong?

A.II.50.3 They can belong to sub-human destiny only.

न देवाः II.51
Na dev h

√Fk% nō ui d d ugha gksA
Meaning: The celestial beings are not of neuter sex.

Q.II.51.1 Which sex does not occur in the heavenly beings?

A.II.51.1 The neutral sex does not occur in the heavenly beings.

Q.II.51.2 Which sexes can occur in the heavenly beings?

A.II.51.2 The heavenly beings have either masculine or feminine sex only.

Q.II.51.3 What is the intention of saying *na dev h* in the aphorism?

A.II.51.3 The preceding aphorism talks of neutral gender only, so here negation implies 'not hermaphroditic'.

'k'kkfL=onk% II.52
eṣ strived h

√Fk% 'k'k l c&tho √Fkk~eu d; vks fr; p rhu on okys gks gA
Meaning: The rest are of three sexes (genders).

Q.II.52.1 Which genders occur for human and sub human beings?

A.II.52.1 All the three genders i.e. male, female and neutral occur in human and sub human beings.

Q.II.52.2 Which are the three genders?

A.II.52.2 These are male, female and neutral.

- Q.II.52.3 What is the gender of *arihantas* and *siddhas*?
 A.II.52.3 They are without gender.

वृक्षि कन्दप्रेक्षिकेङ्गल ई ; ऽ ओ'कृत्तु उि ओर; कृत्तु II.53
Aupap dika-caramottamadeh samkhyeya-varṣa yāśanapavarty yuṣaḥ

वृक्षि miikn tle oky} pjeṭṭike ng okys वृक्षि वृ ई ; कृ'ओ'कृत्तु धि वृक्षि ; कृ okys
 tho vui or; l vṛk; pky's gkr's ga

Meaning: The lifetime of beings born in special beds, those with final, superior bodies and those of innumerable years, cannot be cut short.

Q.II.53.1 Which living beings cannot have their life span cut short?

A.II.53.1 The lifetime of those beings born in special beds, or with final or superior bodies or with innumerable years cannot be cut short.

Q.II.53.2 What is the meaning of cut short of life span (*an-apavartya yu*)?

A.II.53.2 When the life-span / duration, determined at the time of the bondage of the life-span-determining karma, had been enjoyed completely and the person / living being dies, then the life is said to be full / complete-lifespan. When the death occurs accidentally before such determined life span, then it is called 'cut-short (*an-apavartya yu*) life span'.

Q.II.53.3 What is the meaning of *caramottama* / superior most?

A.II.53.3 'Caram' means final and 'uttama' means superior most body and is *vajravraṣabhan r yanasahanana*.

Q.II.53.4 Can the living beings endowed with superior most body have an accidental death?

A.II.53.4 Like the monk Gaja Kumar and P mdavas had accidental death due o some calamities, those endowed with superior most bodies may or may not have accidental death. There is no hard and fast rule on such deaths.

Q.II.53.5 Can the living beings endowed with final superior bodies have accidental death?

A.II.53.5 Like Subhoma and Brhma Datt Cakravarti, even though endowed with superior bodies, can have accidental deaths also.

Q.II.53.6 Which living beings with superior most bodies cannot have accidental death?

A.II.53.6 The ford-makers (*tirthaṅkaras*) cannot have accidental death.

Q.II.53.7 What are the external causes which weaken the life span determining karma?

A.II.53.7 Consuming poison, destruction / depletion of blood cells, fear, death, weapons of destruction, animosity, stoppage of breath, starving, etc weaken the life determining karma.

Chapter III

The Lower and middle worlds

रत्न&'kØjk&ckyꣳki i d&/kœ&rek&egkre% Hkk Hkœ; ks
?kukEc&okrkdk'k&i fr"B l lrk /kks /k% III.1

*Ratna- arkar -b luk -pamka-dh ma-tamo-mah tamah prabh Bh mayo
Ghan mbu -v t ka a-pratiṣṭh h Sapt (a)dho(a)dhah*

√FK% j Rui Hkk] ' kØjk Hkk]ckyꣳki Hkk] i d i Hkk] /kœ i Hkk] re% Hkk vks egkre% Hkk
&; s l kr&Hkœ; k; 'ku'] ^vEcq] 'okr' vks 'vdkk'k' ds l gkjs Øe l s
uhp&uhps fLFkfr gA

Meaning: The lower world consists of seven 'lands' one below the other, surrounded by three kinds of strata (of light and dense air and space).

Q.III.1.1 How many 'lands / layers' (*bhum*)' are there in hell?

A.III.1.1 There are seven 'lands' or layers of hell, namely: Ratnaprabh , arkar prabh , B luk prabh , Pamkaprabh , Dh maprabh , Tamah prabh and Mah tamah prabh . These seven lands exist in the downward order (one below the other) with Ratnaprabh being the topmost supported by the cushions of humid atmosphere (*ghana*), dense air / water (*ambu*), which rests in a ring of thin / rarified air (*v ta*) resting in space (*k a*).

Q.III.1.2 Why has the word hue '*prabh* ' been used in the aphorism?

A.III.1.2 Each 'land' of hell has a hue (*prabh*), which is an attribute of light. Hence this word is associated with each of the seven lands.

Q.III.1.3 What is the meaning of Ratnaprabh and arkar prabh ?

A.III.1.3 That land which is gem-hued is called Ratnaprabh . That land which is pebble-hued (arkar) is called arkar prabh .

Q.III.1.4 What is the meaning of B luk prabh and Pamkaprabh ?

A.III.1.4 That 'land' which is sand-hued (*b luk*) is called B luk prabh . That 'land' which is mud-hued is called Pamkaprabh .

Q.III.1.5 What is the meaning of Dh maprabh ?

A.III.1.5 That 'land' which is smoke-hued is called Dh maprabh .

Q.III.1.6 What is the meaning of Tamah prabh and Mah tamah prabh ?

A.III.1.6 That 'land' which is dark-hued is called Tamah prabh . That 'land' which is pitch-dark-hued is called Mah tamah prabh .

Q.III.1.7 What is meaning of *ghana*, *ambu* and *v ta*?

A.III.1.7 *Ghana* means thick or humid; *ambu* means dense or a mix of water and air, and *v ta* means air.

Q.III.1.8 What are *ghana*, *ambu* and *v ta*?

A.III.1.8 These are cushions which form the support systems of the 'lands' filling the inter layer spaces.

- Q.III.1.9 What is the foundation of all these rings?
A.III.1.9 These rings are supported by space (*k a*).
- Q.III.1.10 What is the foundation of space?
A.III.1.10 Space has no foundation to support it as the very nature of space is to provide space to all other entities.
- Q.III.1.11 What is the meaning of *adho-(a) dhah* in the aphorism?
A.III.1.11 It is used to indicate that subsequent 'land' is below the previous 'land' i.e. all the 'lands' are stacked with Ratnaprabh at the top and Mah tamah prabh at the bottom and the others sequentially stacked between these two.
- Q.III.1.12 What are the other popular names of these 'lands'?
A.III.1.12 These 'lands' (in sequential order) are also known as Ghamm , Vams , Megh , Amjan , Ariṣṭa, Maghav and M ghav .
- Q.III.1.13 What is the meaning of the sign '(a)' used in the word *adho (a) dhah* in the aphorism?
A.III.1.13 This sign represents half truncation of vowel 'a' (similar to half pronunciation of normal Devanagari consonants) but is kept there and is not pronounced.
- Q.III.1.14 How many subdivisions of the first 'land' are there??
A.III.1.14 The first 'land' i.e. Ratnaprabh , has three subdivisions namely Khara, Pamka and Abbahula.
- Q.III.1.15 What is the other name of hell (*naraka* or *narata* in Hindi)?
A.III.1.15 The other popular name for hell is the lower world (*adholoka*).

तासु f=1kri «pfo1kfr&i «pn'k&n'k&f=&i «pkud&
ujd&'kr&l gl kf.k i p p b ; FkkØee- III.2

*T su trim atpañcavim ati-pañcada ada a-tri-pañconaiika-
naraka- ata-sahasr ni pamca caiva yath kramam*

- √Fk% mu Hkfe;ka ea Øe lsrhl yk[k] i Pphl yk[k] i lŋg yk[k] nl yk[k] rhu
yk[k] i kp de , d yk[k] vks i kp ujd gā
- Meaning: In these (lands) there are thirty hundred thousand, twenty-five hundred thousand, three hundred thousand, one hundred thousand less five and only five infernal abode-holes respectively.

- Q.III.2.1 How many infernal abodes (dwelling places called *bila* in Hindi) are there in Ratnaprabh and arkar prabh lands?
A.III.2.1 Ratnaprabh has three million infernal abodes and arkar prabh has two and half million infernal abodes.

- Q.III.2.2 How many infernal abodes are there in B luk prabh and arkar prabh 'lands'?
- A.III.2.2 B luk prabh has one and half million infernal abodes and Pamkprabh has one million infernal abodes.
- Q.III.2.3 How many infernal abodes are there in Dh maprabh land?
- A.III.2.3 Dh maprabh has three million infernal abodes.
- Q.III.2.4 How many infernal abodes are there in Tamah prabh and Mah tamah prabh lands?
- A.III.2.4 Tamah prabh has five less than one hundred thousand and Mah tamah prabh has only five infernal abodes.
- Q.III.2.5 How many infernal abodes are there in all the seven infernal lands?
- A.III.2.5 There are 8.4 million infernal abodes in the entire hell.

ukj dk fuR; k' kḥkrj yṣ; k&i fj . kke&ng&onuk&fofØ; k% III.3
N rak mity ubhatarale y parin madehavedan vikriy h

- VFk% 'ukj dh' fujlRj 'v' kḥkrj yṣ; k', 'v' kḥkrj ifj . kke' 'v' kḥkrj ng',
 'v' kḥkrj onuk' vḷḷ 'v' kḥkrj fofØ; k okyṣ gkrs gḥ
- Meaning: The thought-colouration, environment, body, suffering and shape of the body (or deeds) are in succession incessantly more and more inauspicious among the infernal beings.

- Q.III.3.1 How are the infernal / hellish beings?
- A.III.3.1 The infernal beings have incessantly more and more inauspicious / impure thought-colouration (*le y*), environment (*parin ma*), body (*ar ra*), suffering (*vedan*), and shape of body or deeds (*vikriy*) in successive lands.
- Q.III.3.2 What is meant by infernal beings?
- A.III.3.2 Infernal beings are those living beings that cannot be happy in any state or moment (i.e. *naraka*).
- Q.III.3.3 How many incessantly impure states are there in the infernal beings?
- A.III.3.3 More inauspicious / impure thought-colouration, environment, body, suffering, and shape of body or deeds / activities are the five incessantly impure states of the infernal beings.
- Q.III.3.4 Which thought-colouration is always existent in the infernal beings?
- A.III.3.4 The infernal beings always have inauspicious thought-colouration.
- Q.III.3.5 What is the incessantly inauspicious environment of the infernal beings?
- A.III.3.5 The infernal beings have incessantly inauspicious environment of taste, touch, odour and colour.

- Q.III.3.6 What is the character of the incessantly inauspicious bodies of the infernal beings?
- A.III.3.6 Their incessantly inauspicious bodies are cruel, frightening and deformed.
- Q.III.3.7 Which thought colourations are there in infernal beings of 1st and 2nd lands of hell?
- A.III.3.7 Their thought colourations are grey.
- Q.III.3.8 Which thought-colourations are there in the infernal beings of the 3rd and 4th lands of hell?
- A.III.3.8 Their thought-colourations are grey in the upper portions of 3rd land and blue in the lower part of the 3rd layer as well as in the 4th layer / land.
- Q.III.3.9 Which though-colourations are there in infernal beings of the 5th land of hell?
- A.III.3.9 Their thought-colourations are blue in the upper and black in the lower part of 5th land.
- Q.III.3.10 Which thought-colourations are there in the infernal beings of the 6th and 7th land of hell?
- A.III.3.10 Their thought-colourations are black in the 6th land and deep black in the 7th land.
- Q.III.3.11 What kinds of sufferings are experienced by the infernal beings?
- A.III.3.11 They experience incessantly inauspicious sufferings / misery's.
- Q.III.3.12 How do the incessantly inauspicious activities occur in the infernal beings?
- A.III.3.12 The infernal beings think of undertaking auspicious activities but always end up performing inauspicious activities i.e. they transform their bodies as deformed. Similarly they think of happiness but only end up being unhappy.

ijLi jknhfj r&nqf kk% III.4 *Parasparod rita-dukh h*

√Fk% rFkk os 'ijLi j&mRi uu' fd; s x, 'nqf[kokys gkrs gā
Meaning: They cause misery and suffering to one another.

Q.III.4.1 How do the infernal beings suffer (feel misery)?
A.III.4.1 They cause misery and suffering to each other.

Q.III.4.2 What are the other causes of sufferings of the infernal beings?
A.III.4.2 Extreme environment (heat and cold) are some of the other examples of causes of their sufferings.

- Q.III.5.9 How many wicked activities do infernal beings have and how many can they perform at a time?
- A.III.5.9 They have innumerable and inseparable wicked activities. However, at a time, they can perform only one wicked activity.

r'sod&f=&l lr&n'k&l lrn'k&}kfoakfr&
 =; fl=a&lrl kxjki ekl ūokuka i j&flFkfr% III.6
Teṣveka-tri-sapta-da a-saptada a-dv vim ati-
trayastrim ats garopam sattv n m par - sthith.

- √Fk% mu ūj d k e a 'thokā dh 'mRd"V&fLFkfr' ūvk; Øe l s , d] rhu] l kr]
 nl] l =g] ckb]] v k j r f h l &l kxjki e gā
- Meaning: In these infernal lands the maximum life-span of the infernal beings is one, three, seven, ten, seventeen, twenty-two and thirty- three ocean-measure-periods (*s garopamas*) years.

- Q.III.6.1 What is the maximum life span of the infernal beings?
- A.III.6.1 The maximum life span of infernal beings is 1,3,7,10,17, 22 and 33 ocean-measure-periods in the respective regions downwards.
- Q.III.6.2 What is the maximum life span of the infernal beings in Ratnaprabh and arkar prabh lands?
- A.III.6.2 The maximum life span of infernal beings in Ratnaprabh land is one ocean-measured-period in arkar prabh land is three ocean-measured-periods.
- Q.III.6.3 What is the maximum life span of the infernal beings in B luk prabh and Pamkaprabh lands?
- A.III.6.3 The maximum life span of infernal beings in B luk prabh land is seven ocean-measure-periods and in Pamkaprabh region is seventeen ocean-measured-periods.
- Q.III.6.4 What is the maximum life span of the infernal beings in Dh maprabh land?
- A.III.6.4 The maximum life span of infernal beings in Dh maprabh is seventeen ocean-measure-periods.
- Q.III.6.5 What is the maximum life span of the infernal beings in Tamah Prabh and Mah tamah Prabh lands?
- A.III.6.5 The maximum life span of infernal beings in the Tamah Prabh land is twenty-two ocean-measured-periods; and in Mah tamah Prabh land, it is thirty-three ocean-measure-periods.

Q.III.6.6 How many layers are there in each earth of the lower world?

A.III.6.6 The number of layers in the seven lands is as follows:

Number	Name	Number of layers
1	Ratnaprabh	13
2	arkar prabh	11
3	B luk prabh	9
4	Pamkaprabh	7
5	Dh maprabh	5
6	Tamah prabh	3
7	Mah tamah prabh	1
Total		49

Q.III.6.7 What is the minimum life span in different regions of the lower world?

A.III.6.7 The minimum life spans in different lands of the lower world are as follows:

Number	Name	Minimum life span / age
1	Ratnaprabh	10000 years (maximum 90000 years)
2	arkar prabh	90000 years
3	B luk prabh	3 ocean-measure-periods
4	Pamkaprabh	7 ocean-measure-periods
5	Dh maprabh	10 ocean-measure-periods
6	Tamah prabh	17 ocean-measure-periods
7	Mah tamah prabh	22 ocean-measure-periods

Q.III.6.8 Which kinds of living beings are born in the lower world?

A.III.6.8 The living beings in the human and sub-human destinies with seven vices (*vyasana*), dispositions with intense passions, intense wrong beliefs, too much indulgence and excessive possessions are born in the lower worlds.

Q.III.6.9 In what manner are the infernal beings born in the lower worlds?

A.III.6.9 They are born (in special hole like beds in the ceilings of the layers) by falling upside down, i.e. head below and legs upwards.

Q.III.6.10 What kind of food and water do infernal beings get, when they are hungry and thirsty to quench them?

A.III.6.10 Neither a morsel of food nor a drop of water is available anywhere in the entire lower world for quenching their thirst and hunger.

Q.III.6.11 How many times a living being can be born subsequently in the lower world?

A.III.6.11 Each infernal being can be born in different lands as follows:

Number	Name	Number of sequential / repeated birth
1	Ratnaprabh	8
2	arkar prabh	7
3	B luk prabh	6
4	Pamkaprabh	5
5	Dh maprabh	4
6	Tamah prabh	3
7	Mah tamah prabh	2

- Q.III.6.12 In which lands can different kinds of living beings be born?
 A.III.6.12 The different living beings can be born in different regions of the lower world as follows:

Number of land	Name of region	Kind of living beings (born up to the land)
1	Ratnaprabh	without mind or non-rational
2	arkar prabh	raptiles with legs (rational, 5 senses)
3	B luk prabh	birds, rational, five sensed
4	Pamkaprabh	rational, five sensed land animals like lions
5	Dh maprabh	legless raptiles
6	Tamah prabh	women
7	Mah tamah prabh	five sensed acquatics like crocodile and men

- Q.III.6.13 With what status can the infernal beings be born, after their death in different lands of the lower world?

A.III.6.13 As a rule the infernal beings from the seventh land are born in the subhuman realm. The infernal beings from the sixth land can be born as human beings but cannot practice the vows even partially; however they can attain right faith. The infernal beings from the fifth land can be born as a human being and can practice the vows partially or completely, but cannot attain liberation in that birth. The infernal beings from the fifth land can be born as a human being and can practice the vows partially or completely and attain liberation but cannot be a ford-maker in that birth / existence. The infernal beings from the third to first lands can be born as a human being, attain liberation and become a ford-maker in that birth also.

- Q.III.6.14 Where can the infernal beings, be born after their death in the first to third land of the lower world?

A.III.6.14 The infernal beings from the third to first lands can be born as a human being, attain liberation and become a ford-maker in that birth also.

- Q.III.6.15 What is the state of the infernal beings that are going to be ford-maker in their next birth, in their infernal existence?

A.III.6.15 As they have achieved subsidence of demerit karmas already, their inflictions are removed by celestial beings six months prior to their death as infernal being.

†Eaḡhi &yo.kknkn; % 'kḡkukekukḡ }hi &l epk% III.7

Jamb dv pa-lavanod dayah ubhan m no dv pa-samudr h

√Fk% '†Eaḡhi' √kfn 'kḡk&uke okys '}hi' √kḡ 'yo.kknf/k' √kfn 'kḡk&uke okys 'l epz gā

Meaning: *Jamb dv pa, Lavanoda*, and the rest are the continents and the oceans with auspicious names.

- Q.III.7.1 What constitute the middle-world (*Madhya loka*)?

A.III.7.1 Continents with auspicious names like *Jamb dv pa* and oceans with auspicious names like *Lavanas gar* (Ocean Salt) constitute the middle world. *Lavana* means salt

- Q.III.7.2 How many such continents and oceans are there in the middle world?
A.III.7.2 There are innumerable continents and oceans in the middle world.
- Q.III.7.3 What are names of most known continents of the middle world?
A.III.7.3 Jamb dv pa, Dh tak dv pa, Puṣkaravara, V run vara, Kṣ ravara, Ghṛa-
tavara, Ikṣuvāra, Nand vara, Arunavara, Kundalavara, Samkhavara,
Rucakavara and so on innumerable continents till the last one known as
Svayamb hramana are names of the famous continents of the middle
world.
- Q.III.7.4 What are the names of the famous oceans of the middle world?
A.III.7.4 Names of the famous oceans of the middle world are; Lavana,
K lodadhi, Puṣkaravara, V run vara, Kṣ īravara, Ghṛatvaṛ Ikṣuvāra,
Nand vara, Arunavara, Kundalavara, Samkhavara, Rucakavara and so
on innumerable oceans till the last one known as Svayamb ramana.
- Q.III.7.5 How did Jamb dv pa get its names as Jamb dv pa?
A.III.7.5 Jamb dv pa derives its name from the Jamb tree which abounds on this
continent.
- Q.III.7.6 What type of tree is the Jamb tree?
A.III.7.6 The Jamb tree is eternal, natural (not planted by anyone) and has 'earth'
as its body (*prthiv k yika*).
- Q.III.7.7 Where is tree located?
A.III.7.7 The main Jamb tree is located in the middle of the most auspicious-
enjoyment-land (Bhogabh mi) called Uttarakuru. Uttarakuru in turn lies
north of Sudarshana Mount or Meru in Videha kṣetra.
- Q.III.7.8 What is the size of Jamb tree's family?
A.III.7.8 There are four satellite trees in the four directions around this Jamb
tree. There are 140115 trees around these satellite trees. Thus the total
number of trees including the main and four trees is 140120.
- Q.III.7.9 How did Dhātākīdvīp and Puṣkaravara continents get their names?
A.III.7.9 Like Jambūdvīpa, Dhātākīdvīp and Puṣkaravara continents also got their
names from the Dhātākī tree and Puṣkara tree which abound in those
continents respectively.
- Q.III.7.10 Which is the eighth continent?
A.III.7.10 Nand varadv pa is the eighth continent in the middle world.
- Q.III.7.11 How many Jina temples and Jina idols (and their height) are there in
Nand varadv pa?
A.III.7.11 There are 13 Jina temples each in north, south, east and west directions
which makes a total of 52 temples. Each temple has 108 Jina idols which
makes a total of 5616 Jina idols. Each idol is of 500 bows tall and is
sitting in lotus posture (*padm sana*).

Q.III.7.12 What is meant by *vyavah ra-palya*?
 A.III.7.12 There is a well which has a diameter of 2000 *kosa* (1 *kosa* is approximately equal to 2 miles or 3.2 kilometers) and depth of 2000 *kosa* when filled with the smallest parts of the hair of a ram. If we take out one such piece of the hair in every 100th years, then the number of years taken by us to empty this well is called pit-measure-period (*vyavah ra-palya*).

Q.III.7.12 What is meant by innumerable-pit-measured-periods (*uddh ra-palya*)?
 A.III.7.12 It is innumerable times in duration of pit-measured-period.

f}f}foZdEHkk% i w&i wZ fj {kfi .kks oy; kdr; % III.8
Dvirdvirviṣkambh h p rva-p rvaparikṣepino valay kṛtayah

VFk% os l Hkh ¼}hi vLj l en½ mUkj kLkj nu&nuus 0; kl oky} i w&i wZ ¼}hi vLj
 l en½ dks of"Vr djus okys vLj pMh ds vdkLj okys gA
 Meaning: (These) are double the diameter of the preceding ones and are circular in shape, each encircling the immediately preceding one.

Q.III.8.1 What is the form and size of the continents and oceans?
 A.III.8.1 These (i.e. each continent surrounded by an ocean) are circular (like a bangle) in shape and twice the diameter of the preceding one (i.e. 1st ocean is twice the diameter of first continent; second continent is twice the diameter of first ocean and so on).

Q.III.8.2 What is meant by 'dvirdvir' in the aphorism?
 A.III.8.2 It means double the size of the previous one in succession.

Q.III.8.3 What is meant by 'viṣkambh h' in the aphorism?
 A.III.8.3 It means the 'surrounding area measured as diameter' of the continent or ocean.

Q.III.8.4 What is meant by 'valay kṛtayah' in the aphorism?
 A.III.8.4 It means the 'in the form of a bangle'.

rUe/; s e#ukfHkoUkks ; kStu&'kr&l gl &fo"dEHkks tEc}hi% III.9
Tanmadhye merun bhirvṛtto yojana- ata-sahasra-viṣkambho jamb dv pah

VFk% mu l cds chp ea xky vLj , d&yk[k ; kStu foLrkj okyk 'tEc}hi' g}
 ftl ds e/; ea 'ukfHk' ds l eku 'e# ¼i o½ gA
 Meaning: In the centre of these oceans and continents is *Jamb dv pa*, which is round and which is one hundred thousand *yojanas* in diameter. At the centre of this continent is Meru (Mount) like the navel in the body.

Q.III.9.1 Which is the continent in the centre of all continents?
 A.III.9.1 *Jamb dv pa* is in the centre of all continents and oceans; all continents and oceans are concentric circles with *Jamb dv pa* in the centre.

- Q.III.9.2 What is meant by ‘*nābhirvṛtta*’ in the aphorism?
A.III.9.2 Like the navel is in the centre of the body, Jamb dv pa is in the centre of all continents and oceans.
- Q.III.9.3 What is in the centre of Jamb dv pa?
A.III.9.3 Sumeru Mount is in the centre of Jamb dv pa. It is also called Mount Sudar ana.
- Q.III.9.4 What is the expanse of Jamb dv pa?
A.III.9.4 The expanse of Jamb dv pa is 100000 *yojana* diameters. One *yojana* is equal to 9 miles approximately or 14.4 kilometers.
- Q.III.9.5 What is the height of Sumeru Mount?
A.III.9.5 The height of Sumeru Mount is 100040 *yojana*.
- Q.III.9.6 How many terraces / pleateus Sumeru Mount has?
A.III.9.6 Sumeru Mount has three regions in the form of terraces.
- Q.III.9.7 What are the heights of the three terraces of Sumeru Mount?
A.III.9.7 The first terrace is 500 *yojana* from earth. The second region is 62500 *yojana* above the first terrace. The third terrace is 36000 *yojana* above the second terrace.
- Q.III.9.8 How many forests are there on Sumeru Mount? What are their names and where are they located?
A.III.9.8 There are four forests (*vana*) on Sumeru Mount. They are called Bhadra la, Nandanavana, Saumanasavana and P mdukavana. The first forest lies at the foot of the mountain and the rest in its platform.
- Q.III.9.9 How many *Jina* temples are there in the four forests?
A.III.9.9 There are four *Jina* temples in four directions in each forest for a total of 16 temples on the mount.
- Q.III.9.10 Where is P mduka- il on Sumeru Mount?
A.III.9.10 It is one of the four divine rocks (il s) in the four directions of P mdukavana) situated in the north-east direction.
- Q.III.9.11 What is the significance of these divine- il s?
A.III.9.11 The ford-makers (*t rthamkaras*) from the four directions are given their first bath (or anointed) on these P mduka- il s in the four directions.
- Q.III.9.12 What are the names and colours of the four P mduka- il s?
A.III.9.12 The first one is called P mduka- il and it has a golden hue. The second one is called P mdukambal - il and is of silver hue. The third one is called Rakta-kambal - il and its hue is like red jewel (blood red). The fourth one is called Rakta- il and has molten gold hue.
- Q.III.9.13 What are the directional locations of the four P mduka- il s?
A.III.9.13 The first one is located in na direction (north-east), the second one is located in south east (gneya) direction, the third one is located in south

west (Naitṛtya) direction and the fourth one is located in North West (V yavya) direction.

- Q.III.9.14 How many *Jina* idols are located on each of the five mountains?
A.III.9.14 There are sixteen *Jina* temples on each of the five mountains. Each temple has 108 *Jina* idols for a total of 1728 *Jina* idols on each mountain. Thus for the five mountains are there are 8640 *Jina* idols.

Hkjr&gēor&gfj&fong&jE; d&gṣ.; orṣkoro"kk {ks-kf.k III.10

Bharata-haimavata-hari-videha-ramyaka-hairanyavatair vatavaṣṣ h kṣetr ni

√FK% Hkjrō"ḳ gēoro"ḳ gfjo"ḳ fongō"ḳ gṣ.; oro"ḳ √Kṣ ,ṣkoro"ḳ & ;s
l kr&{ks= gḳ

Meaning: *Bharata, Haimavata, Hari, Videha, Ramyaka, Hairanyavata* and *Air vata* are the seven regions cleaning.

- Q.III.10.1 How many regions are there in Jamb dv pa?
A.III.10.1 Jamb dv pa is divided into seven regions separated by six parallel dividing mountain ranges spread in east west orientation.

- Q.III.10.2 What are the names of the seven regions of Jamb dv pa?
A.III.10.2 The seven regions of Jambūdīvā are: Bhāratavarṣa, Haimava-tavarṣa, Harivarṣa, Videhavarṣa, Ramyakavarṣa, Airāvataravarṣa and Hairanyavataravarṣa counting from south to north.

- Q.III.10.3 Why Bhāratavarṣa is named Bhāratavarṣa?
A.III.10.3 It is named after supreme lord (*cakravarti*) Bharata.

- Q.III.10.4 Where is the Bharata region?
A.III.10.4 The Bharata region is surrounded by Himav na Mount in the north, and an ocean in the south, east and west directions.

- Q.III.10.5 How many subcontinents of this Bharataḥṣetra are there?
A.III.10.5 It is divided in six subcontinents by the Vijay rdha Mountain range in the middle and the rivers Ganga and Sindhu flowing from north to south.

- Q.III.10.6 Why the mountain in the middle is called Vijay rdha?
A.III.10.6 Half of the territorial domain of a supreme lord (*cakravarti*) is determined by this mountain chain. So it is called Vijay rdha. Its other name is Rajat cala.

- Q.III.10.7 What is the hue of the Vijay rdha Mount and what is it made of?
A.III.10.7 It is made of silver and its hue is auspicious white.

- Q.III.10.8 Where do the supreme lords write their credentials?
A.III.10.8 They write their credential on a mount called Vṛṣabhagiri.

- Q.III.10.9 Which type of epoch (time cycle or *k la*) exists in Mlecchakhanda and Vijayārdha region of Bharataḥṣetra?
- A.III.10.9 The time period there is similar to the 4th time epoch (Caturthak la).
- Q.III.10.10 What are the human beings born on Vijay rdha called?
- A.III.10.10 They are called Vidy dharas.
- Q.III.10.11 What is the means of livelihood of Vidy dhara?
- A.III.10.11 Their occupations for livelihood are the six occupations instructed by Lord Adin tha as defense (*asi*), distribution and accounting (*masi*), agriculture (*krṣi*), education (*vidy*), trade (*v nijya*) and crafts (*ilpa*) with the human beings called *m nava*.
- Q.III.10.12 What is the basis of assigning the names Haimvatavarṣa and Harivarṣa to the two regions of Jamb dv pa?
- A.III.10.12 Proximity to Himav na region is the reason for assigning the name Haimavatavarṣa to 2nd region. The green (*harit*) colour of the bodies of inhabitants of the 3rd region is the cause for assigning it the name Harivarṣa.
- Q.III.10.13 What is the basis of assigning the name Videhaḥṣetra to the 4th region of Jamb dv pa?
- A.III.10.13 The human beings from this region can attain the relm of *siddha* (without body or *videha*). Hence it is called Videhaḥṣetra. It is possible as the region always has the time of 4th time epoch existent.
- Q.III.10.14 What is the basis of assigning the name Ramyakakṣetra to the 5th of Jamb dv pa?
- A.III.10.14 This region is very beautiful due to the presence of many rivers, forests, gardens etc and hence the name Ramyaka (beautiful) assigned to it.
- Q.III.10.15 Why is the name Hairanyavataḥṣetra assigned to the 6th region of Jamb dv pa?
- A.III.10.15 *Hiranya* in Hindi means gold or golden. Due to the fact that this region is in close proximity to the Rukmi Mount which have a golden hue, this region has been given the name Hairanyavataḥṣetra.
- Q.III.10.16 Why is the name Airāvataḥṣetra assigned to the 7th region of Jamb dv pa?
- A.III.10.16 Due to its association with the Kṣatriya King Air vata, this region is called Airāvataḥṣetra.
- Q.III.10.17 Which are the least auspicious Bhogabh mi (region of enjoyment, called paradise) and medium Bhogabh mi?
- A.III.10.17 Hairanyavataḥṣetra and Haimavatavarṣa are considered as minimum (or with least) Bhogabhūmi. Ramyakakṣetra and Harivarṣa are considered as medium Bhogabh mi.
- Q.III.10.18 Which are the most auspicious or excellent (*uttama*) Bhogabh mi?
- A.III.10.18 Uttarakuru and Devakuru are the most auspicious Bhogabh mi.

- Q.III.10.19 What are the human beings of most auspicious Bhogabh mi called?
A.III.10.19 They are called rya.
- Q.III.10.20 What is the source do the people of Bhogabh mi use for getting their food clothing etc?
A.III.10.20 They use the wish trees (*kalpavṛkṣa*) to get their food etc.
- Q.III.10.21 How many types of wish trees (*kalpavṛkṣa*) are there?
A.III.10.21 They are often types, namely: Madhy mga, V ditṛ mga, Bh ṣan mga, M ly mga, Jyotir mga, Dip mga, Grh mga, Bhoj mga, Bh j mga and Vastr mga.
- Q.III.10.22 What is the height of the human beings of different Bhogabh mis?
A.III.10.22 The heights of the human beings of the different Bhogabh mis are: three *ko a* for most auspicious, two *ko a* for medium auspicious and one *ko a* for least auspicious Bhogabh mis respectively.
- Q.III.10.23 What is the life span of the human beings of different Bhogabh mis?
A.III.10.23 The life spans of human beings of the Bhogabh mis are: three *palya* for *most supreme*, two *palya* for medium auspicious and one *palya* for least auspicious Bhogabh mis respectively.
- Q.III.10.24 What is the body colour of the human beings of different Bhogabh mis?
A.III.10.24 The body colours of human beings of the Bhogabh mis are: like the rising sun for most auspicious, white like the moon for the medium auspicious and pleasant black in the least auspicious Bhogabh mis respectively.
- Q.III.10.25 What is the time interval of food intake of the human beings of different Bhogabh mis?
A.III.10.25 The time interval of food intake of the human beings of different Bhogabh mis are: after three days and of the size of a wild apple (*bera*) for most auspicious, after two days and of the size of a date (*baheda*) for the medium auspicious and alternate days and of the size of an olive for least auspicious Bhogabh mis respectively.
- Q.III.10.26 How are the human beings of Bhogabh mis conceived?
A.III.10.26 They are conceived when the life of their parents is just nine months only i.e. the parents die after giving birth to a twin (boy and a girl).
- Q.III.10.27 How do the human beings die in Bhogabh mis?
A.III.10.27 They die by just sneezing or stretching their body / arms.
- Q.III.10.28 In how many days can human beings attain the right belief?
A.III.10.28 The human beings of different Bhogabh mis can attain right belief in: twenty one days in most auspicious, thirty five days in the medium auspicious and forty nine days in least auspicious Bhogabh mis respectively.

rf}Hkkftu% i m j k; rk fgeoklegkfgeokflu" k/k&
 uhy&#fDe&f' k[kfj . kks o" k/kj & i o r' k% III.11
Tadvibh jinah p rv par yat himav nmah himavanniṣadha-
n la-rukmi- ikharino varṣadhara-parvat h

VFk% mu {ks=la dks foHkkftr djuokys vls i m l s if'pe rd Qs , l s fgeoku}
 egkfgeoku} fu" k/k uhy} #fDe vls f' k[kj h & ; s Ng 'o" k/kj & i o r' g
 Meaning: The mountain chains *Himavān*, *Mahāhimavān*, *Niṣadha*, *Nīla*, *Rukmi*,
 and *Sikhari*, running east to west, divide these regions.

Q.III.11.1 How many mountain chains are there which divide the continent into
 seven regions?

A.III.11.1 There are six mountain chains running east to west, namely: Himav n,
 Mahāhimavān, Niṣadha, Nīla, Rukmi, Sikhari.

Q.III.11.2 Which mountain chain separates the Bharata and Haimavata regions
 (*kṣetras*)?

A.III.11.2 The mountain chain Himavana separates the Bharata and Haimavata
 regions.

Q.III.11.3 Which mountain chain separates the Haimavata and Harivarṣa regions?

A.III.11.3 The mountain chain Mah himav n separates the Haimavata and
 Harivarṣa.

Q.III.11.4 Which mountain chain separates the Harivarṣa and Videha *kṣetras*?

A.III.11.4 The mountain chain Niṣadha separates the Harivarṣa and Videha regions.

Q.III.11.5 Which mountain chain separates the Videha and Ramyaka regions?

A.III.11.5 The mountain chain N la separates the Videha and Ramyaka regions.

Q.III.11.6 Which mountain chain separates Ramyaka and Hairanyavata regions?

A.III.11.6 The mountain chain Rukmi separates Ramyaka and Hairanyavata
 regions.

Q.III.11.7 Which mountain chain separates the Hairanyavata and Air vata regions?

A.III.11.5 The mountain chain ikhari separates the Ramyaka and Air vata
 regions.

gekt p&riuh; & o m j tr&gee; k% III.12
Hem rjuna-tapan ya-vaid rya-rajata-hemamay h

VFk% ; s %Ngka i o r' ½ Øe l s l k k p k n h rik; k g y k l k k o m j b f. k p k n h v l s
 l k s d s l e k u j a k o k y s g

Meaning: They are of golden, white, like hot gold, blue, silvery and golden in
 colour.

Q.III.12.1 What are the hues of the six mountains?

A.III.12.1 The hues of the six mountains (*Himavān*, *Mahāhimavān*, *Niṣadha*, *Nīla*,
Rukmi, *ikhari*) are golden, silvery, hot gold / rising sun, blue (like the
 neck of peacock), silvery white and golden respectively.

- Q.III.12.2 Why do the mountains Himav n and Mah himav n have their specific hues?
- A.III.12.2 They have the hues as the sand and stones which constitute these mountains and are golden and silvery in colours respectively.
- Q.III.12.3 Why do the mountains Niṣadha and N la have their specific hues?
- A.III.12.3 They have the hues as the sand and stones which constitute these mountains have the colour of molten gold or the rising sun and blue (like the neck of peacock) respectively.
- Q.III.12.4 Why do the mountains Rukmi and ikhari have their hues?
- A.III.12.4 They have the hues of the sand and stones which constitute these mountains are silvery white and golden respectively.

ef.kfofp=&i k'okl mi fj &ewys p rŷ; &foLrkj k% III.13
Manivicitra-p r v -upari-m le ca tulya-vist r h

- vFk% buds 'ik'ol ef.k; k l s fp=&fofp= gŷ rFk os Åij] e/; vŷ ew ea
 l eku&foLrkj okys gŷ
- Meaning: The sides (of these mountains) are studded with various jewels, and the mountains are of equal width at the foot, in the middle and at the top.

- Q.III.13.1 With what are these mountain chains studded on the sides?
- A.III.13.1 The sides of these mountains are of variegated colours being studded with precious stones of various colours.
- Q.III.13.2 What is the expanse (length, breadth and depth or height) of these mountains?
- A.III.13.2 These Mountains are of same expanse from the top to the bottom.
- Q.III.13.3 What is on the tops of the mountain chains?
- A.III.13.3 There are lakes in the middle of these mountain chains.

i ne&egki ne&frfx 'N&dŷ fj &egki q Mjhd&i q Mjhd k ân&Lrŷkkej fj III.14
Padma-mah padma-tigīṇcha-kesari-mah pundar ka-pundar k hrad -steṣ mupari

- vFk% bu i oŷ k ds Åij Øe l s i ne] egki ne] frfx 'N] dŷ j h] egki q Mjhd vŷ
 i q Mjhd ; s Ng rkyk gŷ
- Meaning: *Padma, Mah padma, Tigīṇcha, Kesari, Mahapundar ka and Pundar ka* are the lakes on the tops of these (mountains).

- Q.III.14.1 How many lakes are there at the tops of these mountains and what are their names?
- A.III.14.1 The six lakes named as: Padma, Mah padma, Tigimcha, Kesari, Mah pundar ka and Pundar ka.

- Q.III.14.2 Which lakes are there at the tops of the Himav n, Mah himav n, and Niṣadha mountains respectively?
 A.III.14.2 The lakes on tops of the Himavān, Mahāhimavān, and Niṣadha mountains are Padma, Mah padma and Tigimcha respectively.
- Q.III.14.3 Which lakes are there on tops of the N la, Rukmi and ikhari mountains?
 A.III.14.3 The lakes on the summits of N la, Rukm and ikhar mountains are Kesari, Mah pundar ka and Pundar ka respectively.

i fkeks ; kstu&l gl k; keLrn) &fo"dEHkks ān% III.15
Prathamō yojana-sahasr y mastadardha-viṣkambho hradah

√Fk% i gyk rkykc ,d gtlj ; kstu yEck vLj bl l s vk/kk pK/Mk gA
 Meaning: The first lake is 1,000 *yojanas* in length and half of it in breadth.

- Q.III.15.1 What is the length and breadth of the first lake?
 A.III.15.1 The expanse of the first lake is 1000 *yojanas* in length (east to west) and 500 *yojanas* in width (north to south).
- Q.III.15.2 What is a *yojana*?
 A.III.15.2 One *yojana* is 68000 fingers long, or approximately 9.09 miles / 14.5 kilometers.
- Q.III.15.3 What is the meaning of *hrda* in the aphorism?
 A.III.15.3 It means a large lake.

n'k; kst ukoxkg% III.16
Da ayojan vag hah

√Fk% mDr i fke rkykc dh xgjkbl nl ; kstu gA
 Meaning: Its depth is ten *yojanas*.

- Q.III.16.1 What is the depth of the first lake?
 A.III.16.1 The depth of the first lake is 10 *yojana*.
- Q.III.16.2 What is meant by *avag ha* in the aphorism?
 A.III.16.2 It means the depth.
- Q.III.16.3 Where has the word *padma* been used earlier?
 A.III.16.3 It has been borrowed from aphorism number 14.

rlle/; s ; kstua i lldje~III.17
Tanmadhye yojanam puṣkaram

- √Fk% bl ds cḥp ea , d&; kstu dk dey gā
 Meaning: In the middle of this first lake, there is a lotus of the size of one *yojana*.
- Q.III.17.1 What is there in the middle of the Padma Lake?
 A.III.17.1 There is a giant lotus in the centre of the Padma Lake.
- Q.III.17.2 What is the expanse of this giant lotus?
 A.III.17.2 This lotus has an expanse of one *yojana*.
- Q.III.17.3 What are the expanse of the stalk and the leaves of this lotus?
 A.III.17.3 The stalk of this lotus is two *ko as* and of the leaf is one *ko a*.
- Q.III.17.4 What is meant by ‘*tanmadhye*’ in the aphorism?
 A.III.17.4 The centre of the lake
- Q.III.17.5 What is meant by ‘*puṣkara*’ in the aphorism?
 A.III.17.5 The lotus

rnf}xqkf}xqkk ānk% i lldj kf.k p III.18
Taddvigunadvigun hrad h puṣkar ni ca

- √Fk% vlx ds ‘rkyk’ vlg ‘dey’ nu&nus vdkj ds gā
 Meaning: The sizes of lakes as well as the lotuses are of double the sizes successively.
- Q.III.18.1 What is the size of the other lakes and lotuses?
 A.III.18.1 The size of the subsequent lakes and the lotuses is twice the previous one.
- Q.III.18.2 Why is the word *ca* used in the aphorism?
 A.III.18.2 This word *ca* means ‘and’ to denote between lakes and lotuses both.
- Q.III.18.3 In what sense is the subsequent lake and lotus double in size?
 A.III.18.3 The subsequent lakes and lotuses are twice in length, breadth and depth.

rfluokl l U; ks nθ; % Jh&āh&/kfr&dhr&cñ) &y{E; %
 i Y; kī e&fLFr; % l l kekfud&i fj "krck% III.19
Tanniv sinyo devyah r -hr -dhrti-k rti-buddhi-lakṣmyah
Palyopama-sthitayah sas m nika-parṣatk h

- √Fk% buea Jh] gh] /kfr] dhrr] cñ) vlg y{eh ; s nfo; k; ‘l kekfud’ vlg
 ‘i kfj "kn² noka ds l kfk fuokl djrh gārfkk budh vk; q, d ‘i Y; kī e’ gā

- Meaning: In these lotuses live the nymphs called Sr (fortune), Hr (modesty), Dhṛti (patience), Kṛti (fame), Buddhi (wisdom) and Lakṣmī (wealth), whose lifetime is one pit-measured period (*playa*) and who live with *S m nikas* (co-chiefs) and *Pāriṣadas* (counsellors).
- Q.III.19.1 What are the name of the nymphs (*dev*) living on the lotuses of the six lakes?
- A.III.19.1 Their names are Srī, Hrī, Dhṛti, Kṛti, Buddhi and Lakṣmī respectively.
- Q.III.19.2 What is the life span of these nymphs?
- A.III.19.2 The life span of these nymphs is one pit-measured period.
- Q.III.19.3 With what kind of deities do these nymphs live?
- A.III.19.3 These nymphs live with co-chief / *S m nika* (deity who is equal to Indra in life-span, power and enjoyment but lack grandeur) and counselors / *Pāriṣada* (friendly deities who are members of Indra's council).
- Q.III.19.4 What is meant by *S m nika*?
- A.III.19.4 The word *sam na* means equal. The word *S m nika* therefore means those who live as equals but are like the grand parents and teachers.
- Q.III.19.5 What is meant by *Pāriṣada*?
- A.III.19.5 The word *Pāriṣada* means council members. They are like friends.
- Q.III.19.6 Which nymphs live in Kesari, Mah pundar ka and Pundar ka lakes?
- A.III.19.6 Nymphs Kṛti, Buddhi and Lakṣmī live in Kesari, Mah pundar ka and Pundar ka lakes respectively.
- Q.III.19.7 Whom do these nymphs serve?
- A.III.19.7 Srī, Hrī and Dhṛti serve Saudharma Indra and Kṛti, Buddhi and Lakṣmī serve na Indra. All the nymphs with their families serve these beings.

xak&fI U/k&j k&gnk&grkL; k&gfj) fj dKUr&I hrk&I hrknk&ukjh&
uj dKUr&I p.k& : I; &dk&j Drk&j Drknk% I fj rLrle/; xk% III.20

Gamga-sindhu-rohidrohitasy -hariddharik nt -s t -s tod -n r -
narak nt -suvarna-r pya-k l -rakt -raktod h saritastanmathyag h

VFk% bu Hkjr&vkn {ks=ka ea I s xak&fI U/k&j k&gr&j k&grkL; k) gfjr gfj dKUr&I
I hrk&I hrknk) ukjh&uj dKUr&I I p.k&dk&j : I; dk&j j Drk&j Drknk ufn; k;
cgrh gA

Meaning: The Gamg , the Sindhu, the Rohit, the Rohit sy , the Harit, the Harik nt , the Sit , the Sitod , the N r , the Narak nt , the Suvarnak l , the R pyak l , the Rakt , and the Raktod are the rivers flowing across these regions.

Q.III.20.1 Which rivers divide Bharata Kṣetra?

A.III.20.1 Gamga and Sindhu rivers divide Bharata Kṣetra.

- Q.III.20.2 Which rivers divide HaimavataKṣetra?
A.III.20.2 Rohita and Rohitāsyā rivers divide Haimavata Kṣetra.
- Q.III.20.3 Which rivers divide Harivarṣa Kṣetra?
A.III.20.3 Harit and Harit-Kāntā rivers divide Harivarṣa Kṣetra.
- Q.III.20.4 Which rivers divide Videha Kṣetra?
A.III.20.4 Sītā and Sītodā rivers divide Videha Kṣetra.
- Q.III.20.5 Which rivers divide Ramyak Kṣetra?
A.III.20.5 Gamga and Sindhu rivers divide Ramyak Kṣetra.
- Q.III.20.6 Which rivers divide Hairanyavatavarṣa Kṣetra?
A.III.20.6 N ri and Nara-kānta rivers divide Hairanyavata Kṣetra.
- Q.III.20.7 Which rivers divide Airāvata Kṣetra?
A.III.20.7 The Rivers Raktā and Raktodā divide Airāvata Kṣetra.

} ; kṣṭl kṣ i m kṣ i m kṣ kṣ III.21
Dvayordvayoh p rv h p rvag h

√Fkṣ nk&nks ufn; ka ea l s igyh&igyh unh 'i m&fn'kk' dks tkrh gḷ
Meaning: The first (i.e. odd numbered) of each pair flows eastwards.

- Q.III.21.1 How many rivers flow towards the east?
A.III.21.1 Seven rivers flow towards the east.
- Q.III.21.2 What are their names?
A.III.21.2 They are called Gamga, Rohita, Harita, S t , N r , Suvarnak l and Rakt .
- Q.III.21.3 What is the meaning 'p rv h p rvag h' in the aphorism?
A.III.21.3 It means 'the first flowing towards eastern ocean'.

' kṣkkLroi j xkṣ III.22
Seṣ stvaparag h

√Fkṣ rFkk 'kṣk ufn; kṣ 'if'pe&fn'kk' dks tkrh gḷ
Meaning: The rest flow towards the west.

- Q.III.22.1 How many rivers flow towards the west?
A.III.22.1 Seven rivers flow towards the west.
- Q.III.22.2 What are their names?
A.III.22.2 They are called Simdhu, Rohit sy , Harik nta, S tod , Narak nta, Rupyak l and Raktod .

- Q.III.22.3 What is the meaning ‘*aparag h*’ in the aphorism?
 A.III.22.3 It means ‘flowing towards the west’.

prpṇṇk&unh&l gl &i fjoṛk x&k&fl U/okn; ks u | % III.23
Caturda a-nad -sahasra-parivṛt gamg -simdhv dayo nadyah

√FK% ‘x&k’ vḷḷ ‘fl U/kq- vḷfn ufn; k& dh pḷḷg&pḷḷg gṭkḷ i fjoḷk ufn; kḷ gḷ
 Meaning: The Gamg , and the Simdhu, etc. are rivers having 14,000 tributaries.

- Q.III.23.1 How many tributaries do the rivers Gamg and Simdhu have?
 A.III.23.1 Rivers Gamg and Simdhu have 14000 tributaries.
- Q.III.23.2 How many tributaries do the rivers Rohita and Rohit sy have?
 A.III.23.2 Rivers Rohita and Rohit sy have 28000 tributaries.
- Q.III.23.3 How many tributaries of do the rivers Harit and Harik nt have?
 A.III.23.3 Rivers Harit and Harik nt have 56000 tributaries.
- Q.III.23.4 How many tributaries do the rivers S t and S tod have?
 A.III.23.4 Rivers S t and S tod have 112000 tributaries.
- Q.III.23.5 How many tributaries do the rivers N r and Narak nt have?
 A.III.23.5 Rivers N ri and Narak nta have 56000 tributaries.
- Q.III.23.6 How many tributaries do the rivers Suvarnak l and Rupyak l have?
 A.III.23.6 Rivers Suvarnak l and R pyak l have 28000 tributaries.
- Q.III.23.7 How many tributaries do the rivers Rakt and Raktod have?
 A.III.23.7 Rivers Rakt and Raktod have 14000 tributaries.

Hkḷr% "kMfo&kfr&i ṇp; kst u&'krfoLrkḷ% "kv- p&dkufo&kfr&Hkkx% ; kst uL; III.24
Bharataḥ ṣadvim ati-pañcayojana- atavist rah ṣaṭcaikonavim ati-bh gah yojanasya

√FK% ‘Hkḷr&{ks’ dk foLrkḷ iḷp&l ks NCchl &l gh Ng& cV&mlUhl (526^{6/19}) ; kst u gḷ
 Meaning: Bharata is 526 ^{6/19} yojanas in width.

- Q.III.24.1 What is the expanse of Bharata Kṣetra?
 A.III.24.1 Its expanse is 526 and 6/19 yojana.
- Q.III.24.2 What is meant by ‘*ṣadvim ati*’ in the aphorism?
 A.III.24.2 Twenty six
- Q.III.24.3 What is meant by ‘*pamcayojana ata*’ in the aphorism?
 A.III.24.3 526 yojana

Q.III.24.4 What is the meaning of ‘*caikonavim atibh g h*’ in the aphorism?
 A.III.24.4 The word *ca* means ‘and’. The word *bh g* means ‘part’ or division. The word *ṣat* means six, *vim ati* means nineteen and *bh g* means ‘part or division’. Thus it means ‘19th division of one’. There is a word *ṣaṭ* (six) in front of *caikonavim atibh g h*. Thus ‘*aṭ caikonavim atibh g h*’ means plus six divided by nineteen parts of a *yojana* added.

Q.III.24.5 How the idea of six divided by nineteen come forth from the aphorism?
 A.III.24.5 The word ‘*bh g*’, which means part or divisions of, gives this meaning.

rn&f}xqk&f}xqkfOlRkj k o"lZkj o"kkZ fongkUrk% III.25
Taddvigunadvigunavist r varṣadharavarṣ videh nt h

√Fk% ‘fong&i ;U’ i oR vKj {ks=ka dk foLrkj ‘Hkjr o ,jkor* {ks= ds foLrkj l s
 nu&nu& gā

Meaning: The Mountains and the regions are double in width up to *Videha*.

Q.III.25.1 What is the size of the subsequent mountains and regions?
 A.III.25.1 The subsequent mountains and regions are twice the size of Bharata and Air vata regions.

Q.III.25.2 What is the meaning of ‘*varṣa*’?
 A.III.25.2 The word ‘*varṣa*’ means region or area.

Q.III.25.3 What is the meaning of ‘*varṣadhara*’?
 A.III.25.3 The word ‘*varṣadhara*’ means the mountain.

Q.III.25.4 Are all the mountains and regions double the size of the former?
 A.III.25.4 Yes, counting from Bharata and Air vata regions and upto *Videha*.

Q.III.25.5 What is the meaning of the word ‘*videh nt*’ in the aphorism?
 A.III.25.5 This means ending at *Videha kṣetra* only’.

mÜkj k nf{k.kr-; k% III.26
Uttar dakṣinatuly h

√Fk% ‘fong’ ds ‘mÜkj’ ds {ks=ka vKj i oRka dk foLrkj ‘nf{k.k’ ds {ks=ka vKj
 i oRka ds l eku gā

Meaning: Those in the north are equal in expanse to those in the south.

Q.III.26.1 How much is the expanse (length, breadth and depth) of mountains and regions in the north of *Videha*?

A.III.26.1 The expanse of the mountains and regions in the north of *Videha* is similar to the expanse of mountains and regions in the south of *Videha*

- Q.III.26.2 Which region has an expanse equal to Bharata region?
A.III.26.2 The expanse of Airāvata Kṣetra is equal to that of Bharata region.
- Q.III.26.3 Which is the other mountain whose expanse is the equal to that of Mountain Himavan?
A.III.26.3 The expanse of ikhar Mountain is equal to that of Mountain Himavan.
- Q.III.26.4 Which is the other mountain whose expanse is the equal to that of Haimavata Kṣetra?
A.III.26.4 The expanse of Hairanyavata Kṣetra is equal to that of Haimavata region.
- Q.III.26.5 Which is the other mountain whose expanse is the equal to that of Mountain Mah himavan?
A.III.26.5 The expanse of Mountain Rukm is equal to that of Mountain Mah himavan.
- Q.III.26.6 Which is the other mountain whose expanse is the equal to that of Hari Kṣetra?
A.III.26.6 The expanse of Ramyaka Kṣetra is equal to that of Hari Kṣetra.
- Q.III.26.7 Which is the other mountain whose expanse is the equal to that of Mountain Niṣadha?
A.III.26.7 The expanse of N la Mountain is equal to that of Mountain.Niṣadha
- Q.III.26.8 What is the meaning ‘*dakṣinatulyah*’ in the aphorism?
A.III.26.8 It means similar to the southern.
- Q.III.26.9 What is the expanse of the lotuses in the mountains of Air vata regions etc?
A.III.26.9 It is similar to expanse of lotuses in the mountains of Bharata region etc.

Hkjrṣkor; kṛṭ) ākl kṣ "kvṭ e; kh; keṭl fi l; ol fi l kh; ke- III.27

Bharatair vatayorvṛddhihr sau ṣaṭsamay bhy mutsarpinyavasarpin bhy m

√FK% ‘Hkjr’ vṛṣ ‘,ḡkor {k=kā ea ‘mrl fi l kh’ vṛṣ ‘vol fi l kh’ ds Ng&l e; kā dh
vi {kk ‘of’ ’ vṛṣ ‘ākl ’ ḡkrk gā

Meaning: In the Bharata and Air vata regions, there is gain and loss (regeneration and degeneration) during the six periods of the two aeons / half cycles of ‘regeneration and degeneration’ (also called ascending and descending).

- Q.III.27.1 Are the life span and experience of human beings in Bharata and Air vata regions the same throughout all time periods?
A.III.27.1 No, they increase and decrease according to the increasing (*utsarpin*) and decreasing (*avasarpin*) time epochs / aeons.

- Q.III.27.2 What are the attributes that increase or decrease in Bharata and Air vata regions?
- A.III.27.2 The life span, experience, body size increase and decrease according to the time cycles in Bharata and Air vata regions.
- Q.III.27.3 What is meant by life span, experience and size?
- A.III.27.3 Experience of misery's and pleasures is called experience. Duration of the life span is called life span. The height of the body is called size.
- Q.III.27.4 What is the efficient cause of this increase and decrease?
- A.III.27.4 Time i.e. increasing and decreasing time epochs are the efficient cause of this increase and decrease.
- Q.III.27.5 What is meant by increasing and decreasing time epochs?
- A.III.27.5 The time period during which experience and life span increase is called *utsarpin k la*, and the time period the attributes decrease is called *avasarpin k la*.
- Q.III.27.6 What are the subdivisions of *avasarpin k la*?
- A.III.27.6 It has six subdivisions: happy-happy (*suṣam - suṣam*), happy (*suṣam*), happy-misery (*suṣam -duṣam*), misery-happy (*duṣam -suṣam*), misery (*duṣam*), misery-misery (*duṣam - duṣam*).
- Q.III.27.7 What are the subdivisions of *utsarpin k la*?
- A.III.27.7 It has six subdivisions namely misery-misery (*duṣam -duṣam*), misery (*duṣam*), misery-happy (*duṣam -suṣam*), happy-misery (*suṣam - duṣam*), happy (*suṣam*), happy-happy (*suṣam -suṣam*).
- Q.III.27.8 What is the duration of increasing and decreasing epochs?
- A.III.27.8 Both time epochs are of 10^{14} ocean-measured duration (*koṭ -koṭ -ardhas gara*)
- Q.III.27.9 What is meant by *kalpak la*?
- A.III.27.9 The time duration of one ascending and one descending time epoch is called *kalpak la*.
- Q.III.27.10 What is the time duration of each time period of increasing and decreasing time epochs?
- A.III.27.10 It is as follows:

Time period	Time duration
Happy-happy (<i>suṣam -suṣam</i>)	4×10^{14} half ocean –measured (<i>koṭ -koṭ -ardhas gara</i>)
Happy (<i>suṣam</i>)	3×10^{14} half ocean –measured
Happy-misery (<i>suṣam -duṣam</i>)	2×10^{14} half ocean –measured
Misery-happy (<i>duṣam -suṣam</i>)	42000 years less than 1×10^{14} half ocean –measured
Misery (<i>duṣam</i>)	21000 years
Misery-misery (<i>duṣam -duṣam</i>)	21000 years

- Q.III.27.11 When are the *kulakara* (chiefs of the tribes and ethical founders) born?
A.III.27.11 They are born in the third time period when one eighth part of the same is remaining.
- Q.III.27.12 When are the sixty famous personalities (*śalākā puruṣa*) born?
A.III.27.12 They are born in the fourth time period.
- Q.III.27.13 Who are the sixty three famous personalities (*śalākā puruṣa*)?
A.III.27.13 These are: 24 ford-makers (*t rthamkaras*), 9 lords (*n r yana*), 9 rivals of lords (*pratin r yana*), 9 co-brothers of lords (*balabhadra*) and 12 supreme-lords (*cakravarti*).
- Q.III.27.14 Why are they born in the fourth time period only?
A.III.27.14 They are born in the fourth time period as attainment of liberation (pure soul state) is possible in this time period only.
- Q.III.27.15 What is the epoch / time period in Bharata and Air vata regions now?
A.III.27.15 The time period in Bharata and Air vata regions now is called *Hund vasarpin* .
- Q.III.27.16 After how many *kalpak la* does *hund vasarpin* epoch comes?
A.III.27.16 The *hund vasarpin* time period comes after the passage of innumerable *palyakala* (series of simultaneous increasing and decreasing time epochs).
- Q.III.27.17 What is the peculiarity of the *hund vasarpin* epoch?
A.III.27.17 In *avasarpin* epoch extraordinary events like the birth of ford-maker (*t rthamkaras*), affliction of misery on ford maker, loss of pride of supreme lords and rise of *Br hmana* cult etc happen.
- Q.III.27.18 What is meant by time of catastrophe (*pralaya k la*)?
A.III.27.18 There is chaos all around the earth resulting in massive disaster.
- Q.III.27.19 When is the time period of catastrophe?
A.III.27.19 It occurs during the last 49 days of the misery-misery time period of *avasarpin* epoch.
- Q.III.27.20 How does the world get recreated (*sr̥ṣṭi-nirm na*) again after catastrophe?
A.III.27.20 At the end of the catastrophe, it rains milk (*kṣ ṛaday* and night continuously followed by rains of nectar for 49 days time period. These cause the birth of classes of living beings again and thus the world gets organized again.
- Q.III.27.21 What is the life span and food of subhumans / animals in the regions of enjoyment (*bhogabh mi*)?
A.III.27.21 The animals eat auspicious fodder and have a life span equal to that of human beings.

- Q.III.27.22 What kinds of living beings do not exist in regions of enjoyment?
 A.III.27.22 The hermaphroditic or neutral gender beings and deficient living beings do not exist in the regions of enjoyment.

rkH; keij k Hkæ; ks ofLFkr k% III.28
T bhy mapar bh mayo avasthit h

√Fk% 'Hkjr' vls ' ,jkor' ds fl ok 'ksk&Hkæ; k; 'vofLFkr' gA
 Meaning: The regions other than these two are stable.

- Q.III.28.1 What is the nature of other (other than Bharata and Air vata) regions (*bh miy*)?
 A.III.28.1 They are forever of the same state or condition, i.e. the time remains same and does not change in time cycles.
 Q.III.28.2 Does time change in cycles there?
 A.III.28.2 Never, it stays the same i.e. unchanged.
 Q.III.28.3 Which are such stable regions?
 A.III.28.3 These regions are Haimavat, Harivarṣa and Devakuru.

, d&f} &f=&i Y; ki efLFkr; ks gæord&gkfj o"kd&n&djodk% III.29
Eka-dvi-tri-palyopamasthitayo haimavataka-h rivaṛṣaka- daivakuravak h

√Fk% gæor] gfjo"q vls n&dj es vk; q fLFkr Øe l s , d] nks vls rhu
 'i Y; ki e' gA

- Meaning: The human beings in Haimavata, Hari and Devakuru are of one, two and three *palyas* respectively.
 Q.III.29.1 What is the life span of human beings in these (Haimavat, Harivarṣa and Devakuru) regions?
 A.III.29.1 The life span of inhabitants of Haimavat, Harivarṣa and Devakuru beings is one, two and three *palyopama*.
 Q.III.29.2 What are the regions of the south?
 A.III.29.2 These are Haimavat, Harivarṣa and Devakuru regions.
 Q.III.29.3 What are the peculiarities of inhabitants of the Haimavat region?
 A.III.29.3 The five Haimavat regions of two and a half continents (Dh i-dv pa), in which inhabitants live, have the happy-misery period (3rd time period) always. There the inhabitants have a life span of one *palya*, the height of their body is 2000 bows, they take food once on alternate days, and they have bodies are of blue colour (like blue lotus).

Q.III.29.4 What are the peculiarities of inhabitants in Harivarṣa region?
 A.III.29.4 The five Harivarṣa regions in which inhabitants live have a happy period (2nd time period) always. There the inhabitants have a life span of two *palya*, height of their bodies is 4000 bows, they take food once after an interval of two days, and the body are of white colour (like conch shell).

Q.III.29.5 What are the peculiarities of inhabitants in Devakuru region?
 A.III.29.5 The five Devakuru regions in which inhabitants live have a happy-happy period (1st time period) always. There the inhabitants have a life span of one *palya*, height of their bodies is 6000 arrows, they take food once after an interval of three days, and their bodies are of golden colour.

rFkkkjk% III.30
 Tathottar h

√Fk% 'nf{k.k' ds 'l eku' mUkj ea gA
 Meaning: The condition is the same in the north.

Q.III.30.1 What are the state / condition in northern regions?
 A.III.30.1 The state in the northern regions is similar to the states in the southern regions.

Q.III.30.2 Which are the regions of the north?
 A.III.30.2 These regions of the north are the Hairanyavata, Ramyak and Uttarakuru.

Q.III.30.3 What are the peculiarities of inhabitants in the Hairanyavata region?
 A.III.30.3 The five Hairanyavata regions in which human beings live have a happy-misery period (3rd time period) always. There the inhabitants have a life span of one *palya*, height of their bodies is 2000 bows, they take food once on alternate days, and their bodies are of blue colour (like blue lotus) which is similar to the Haimvata regions in the north.

Q.III.30.4 What are the peculiarities of inhabitants in Ramyak region?
 A.III.30.4 The five regions Ramyak in which inhabitants live has happy period (2nd time period) always. There the human beings have a life span of two *palya*, height of their body as 4000 bows, food once after two days, and the body of white colour (Like conch shell) which is similar to that in Harivarṣa regions in the north

Q.III.30.5 What are the peculiarities of inhabitants in the Uttarakuru region?
 A.III.30.5 The five Uttarakuru regions in which inhabitants live have a happy-happy period (1st time period) always. There the inhabitants have a life span of three *palya*, height of their bodies is 6000 arrows, they take food once after an interval of three days, and their bodies are of golden colour which is similar to that in the Devakuru in southern region.

- Q.III.32.6 Which oceans have aquatic life (living beings that live in the ocean) in them?
 A.III.32.6 Lavana, K lodadhi and Svayambh ramana oceans have aquatic life in them.
- Q.III.32.7 Which ocean has the purest water?
 A.III.32.7 The Lavana Ocean has the purest water.
- Q.III.32.8 Which continent surrounds the Lavana Ocean and what is its expanse?
 A.III.32.8 Dh tak khanda continent surrounds Lavana Ocean and its expanse is 400000 *yojana*.

f}/kkṛdh[k. Ms III.33
Dvirddh tak khanda

- √Fk% ' /kkṛdh[k. M' ea {ks= rFkk i oṛ vḥfn 'tEcūḥi' l s nūs gḥ
 Meaning: In *Dh tak khanda* it is double.

- Q.III.33.1 How many regions and mountains etc are there in Dh tak khanda continent?
 A.III.33.1 The number of regions and mountains in Dh tak khanda continent is twice those of Jamb dv pa.
- Q.III.33.2 What are the things has Dh tak khanda has twice?
 A.III.33.2 In Dh tak khanda there are two Merus i.e. Vijay in East and Acala in West; two Bharata regions, two Himav na etc, and six mountains with each Meru.
- Q.III.33.3 What is the size of the lotuses in Dh tak khanda?
 A.III.33.3 The expanse of each lotus in Dh tak ikhanda is twice that of lotus in Jamb dv pa.
- Q.III.33.4 Which mountain separates Dh tak khanda in the east and west sub regions?
 A.III.33.4 Iṣv k ra Mountain, one each in north and south regions, divides Dh tak khanda in eastern and western regions.
- Q.III.33.5 How did Dh tak khanda get its name?
 A.III.33.5 Dh tak trees exists all over in Dh tak khanda. Khanda means part / division. Even though the region should be named as Dh tak dv pa, yet this continent is known as Dh tak khanda.
- Q.III.33.6 Which ocean surrounds Dh tak khanda continent and what is its expanse?
 A.III.33.6 The Ocean K lodadhi surrounds it and its expanse is 8, 00,000 *yojana*.
- Q.III.33.7 Which continent surrounds the Ocean K lodadhi and what is its expanse?
 A.III.33.7 Puṣkara continent surrounds the Ocean K lodadhi and its expanse is 16, 00,000 *yojana*.

III.34

Puskar rddhe ca

 $\sqrt{Fk\frac{1}{2}}$

Meaning:

Q.III.34.1

A.III.34.1

Q.III.34.2

A.III.34.2

Q.III.34.3

A.III.34.3

Q.III.34.4

A.III.34.4

Q.III.34.5

A.III.34.5

i kM-

Pr n m nusottar nmanusv h

 $\forall k \geq 0$

Meaning:

Q.III.35.1

A.III.35.1

Q.III.35.2

A.III.35.2

Q.III.35.3

A.III.35.3

- Q.III.35.4 Which are the Two-and-half continents and the two oceans?
A.III.35.4 Jamb dv pa, Dh tak and Puṣkar rdha constitute Two-and-half continents. K lodadhi and Lavana are the two oceans.
- Q.III.35.5 How did Mānuṣottara Mountain get its name?
A.III.35.5 The location of the Mānuṣottara Mountain, that marks the boundaries of the region of Maṇuṣyaloka, gave its name as Mānuṣottara Mountain.
- Q.III.35.6 What is the expanse of Mānuṣottara Mountain?
A.III.35.6 Mānuṣottara Mountain (the mountain up to where the human beings can go) is 1721 *yojana* high and 430 *yojana* down inside the earth. It is 1022 *yojana* at the surface of the earth, 723 *yojana* in the middle and 420 *yojana* at the top.
- Q.III.35.7 How many *Jina* temples are there on the Mānuṣottara Mountain?
A.III.35.7 There are four *Jina* temples in the four directions on the Mānuṣottara Mountain.
- Q.III.35.8 Can ascetics with high spiritual purification (i.e. with supernatural powers) and *vidy dharas* (human beings who live on Mānuṣottara Mountain and are always busy in auspicious activities) go beyond Mānuṣottara Mountain?
A.III.35.8 No, they cannot go beyond Mānuṣottara Mountain.
- Q.III.35.9 Why is birth as a human being essential?
A.III.35.9 Since observing self-restraint and practicing the three jewels (*ratnatraya*) is possible in human realm, it is considered as essential to be born as human being.

√k; k̐ EyPNk' p III.36
ry mlecch ca

√Fk̐ 'euḷ; ' nk̐ i d̐kj d̐s g̐ & '√k; l̐ v̐k̐ 'EyPN'A
Meaning: The civilized people and the barbarians.

- Q.III.36.1 How many types of human beings are there?
A.III.36.1 There two types of human beings, namely: civilized (*rya*) and barbarian (*mleccha*).
- Q.III.36.2 Who are called civilized?
A.III.36.2 The human beings who have virtues and live with virtuous people are called civilized (*ryas*).
- Q.III.36.3 Who are called barbarian (*mleccha*)?
A.III.36.3 Those human beings who have no control over their speech i.e. behave and speak shamelessly without regard to anyone are called barbarians.

- Q.III.36.4 How many subclasses are there amongst the civilized people?
A.III.36.4 There are two subclasses of the civilized people, namely: those have attained extraordinary powers (*rddhidh ri*) and those who are without such extraordinary powers.
- Q.III.36.5 How many types of extraordinary powers (*rddhis*) are there?
A.III.36.5 Some ascetics attain extraordinary powers to produce worldly miracles. Such attainments are called *rddhi*. There are eight types of such extraordinary powers namely: intellect (*buddhi*), activity (*kriy*), change of form (*vikriy*), austerity (*tapa*), might (*bala*), healing power (*auṣadhi*), occult power to change food (*rasa*) and power to ensure inexhaustible food and space (*kṣetra*). The word extraordinary is attached as a prefix to each of these eight types.
- Q.III.36.6 Which are further subtypes of extraordinary intellect?
A.III.36.6 The extraordinary intellect is of eighteen subtypes namely: omniscience, telepathy (mental modes reading), clairvoyance (*avadhi*), seed intellect (*b ja*), search-intellect (*koṣtha*), sounds discriminating intellect (*sambhinna rotri*), syllable based intellect (*pad nus r*), tele-touch intellect (*d raspar*), tele-taste intellect (*d rasv d*), tele-smell intellect (*d raghr nasamartha*), tele-hearing intellect (*d ra ravanasartha*), tele-viewing intellect (*d r valo-kanasartha*), authoritative knowledge of ten *purvas* (*dasap rv*), authoritative knowledge of 14 *purvas* (*caudahap rv*), eightfold prognostical intellect (*aṣṭ mgamah nimittajñ na*), self-owned intellect (*pratyekabuddha*), debating capability (*v ditva*) and sagacity (*prajñ ramanatva*). The word 'extraordinary' in English and '*rddhi*' in Hindi is added to each one of these.
- Q.III.36.7 What is meant by extraordinary clairvoyance (*avadhi-rddhi*)?
A.III.36.7 Owner of clairvoyant knowledge recognizes directly, the concrete objects within certain limitations of the time periods and distance and without the assistance of sense organs. It is of three types namely partial (*De a*), all (*Sarva*) and supreme (*Parama*).
- Q.III.36.8 What is meant by extraordinary telepathy (*manah paryaya-rddhi*)?
A.III.36.8 the objects of thoughts of other's mind are cognized by telepathy directly (without the assistance of sense organs). It is of two types namely simple (*rjumati*) and all (*vipula*).
- Q.III.36.9 What is meant by omniscience (*kevala-rddhi*)?
A.III.36.9 Omniscience knows all concrete and non-concrete objects of all places and times clearly.
- Q.III.36.10 What is meant by extraordinary seed intellect (*b ja-buddhi-rddhi*)?
A.III.36.10 This is the intellect which understands the meaning of the entire scripture by reading just one of its aphorisms.
- Q.III.36.11 What is meant by extraordinary store intellect (*koṣtha-buddhi-rddhi*)?
A.III.36.11 The intellect which can extract any quotes / aphorism from different scriptures when required is called super natural search-intellect. To

understand this it is like the capability to take out something from the storehouse having a vast variety of goods.

- Q.III.36.12 What is meant by extraordinary discriminating sounds intellect (*sambhinna rotri-rddhi*)?
- A.III.36.12 It is the extraordinary capability by which its owner can distinctly hear and discriminate different sounds of human beings and animals in an area of 9 by 12 *yojana*.
- Q.III.36.13 What is meant by extraordinary organized memory intellect (*padānusārīrddhi*)?
- A.III.36.13 It is the extraordinary capability by which its owner can memorize for recitation the entire scripture just by reading the first, middle and last aphorisms.
- Q.III.36.14 What is meant by extraordinary tele-touch intellect (*dūrasparśīrddhi*)?
- A.III.36.14 This is an extraordinary capability by which its owner can cognize the eight types of touch just by the touching the air (and not of the distant object) from a distance.
- Q.III.36.15 What is meant by extraordinary tele-taste intellect (*d rasv d*)?
- A.III.36.15 This is an extraordinary capability by which its owner can cognize the five types of tastes just by tasting the air (and not of the distant object) from a distance.
- Q.III.36.16 What is meant by extraordinary tele-smell intellect (*d raghr nasa-marthaṛddhi*)?
- A.III.36.16 This is an extraordinary capability by which its owner can cognize the two types of odours just by smelling the air (and not of the distant object) from a distance.
- Q.III.36.17 What is meant by extraordinary tele-hearing intellect (*d ra ravanasa-marthaṛddhi*)?
- A.III.36.17 This is an extraordinary capability by which its owner can cognize the seven types of notes (of sound) from a distance.
- Q.III.36.18 What is meant by extraordinary tele-viewing (*d r valokanasa-marthaṛddhi*)?
- A.III.36.18 This is an extraordinary capability by which its owner can see distant objects clearly.
- Q.III.36.19 What is meant by extraordinary knowledge of ten *p rvas* (*dasap r-vīrddhi*)?
- A.III.36.19 This is complete knowledge of the ten *p rvas* (Jain scriptures prior to Mah v ra).
- Q.III.36.20 What is meant by extraordinary (or prodigy) knowledge of fourteen *p rvas* (*caudahapūrvīrddhi*)?
- A.III.36.20 This is the complete knowledge of the fourteen *p rvas*.

- Q.III.36.21 What is meant by extraordinary prognostically intellect (*aṣṭ mgama-h nimittajñā-rddhi*)?
- A.III.36.21 This is the extraordinary intellect by which its owner can predict a likely event by observing stars, signs, sounds of birds and animals, dreams etc.
- Q.III.36.22 What is meant by extraordinary self developed intellect (*pratyeka-buddha-rddhi*)?
- A.III.36.22 It is the capability which enables its owner to observe self restraint to perform austerities and hence knowledge without any external help / assistance.
- Q.III.36.23 What is meant by extraordinary intellect of debating (*vāḍi-rddhi*)?
- A.III.36.23 This is the capability to defeat others in debates.
- Q.III.36.24 What is meant by extraordinary sagacity (*prajñā ramanā-rddhi*)?
- A.III.36.24 To understand the meaning, differences and concept of the various entities without studying the scriptures is called extraordinary sagacity
- Q.III.36.25 How many subtypes of extraordinary activity (*kriyā-rddhi*) are there?
- A.III.36.25 It has two primary and ten secondary subtypes. The primary subtypes are called extraordinary capability to move in the sky (*c rana-rddhi*) and extraordinary power to walk above the land (*ākāśagāmini-rddhi*).
- Q.III.36.26 How many types of extraordinary capability to move in the sky (*c rana-rddhi*) are there?
- A.III.36.26 *C rana* means experts who have attained high standards in right conduct, self restraint and abstinence from sinful activities. The extraordinary capability to move in the sky (without causing obstructions or hurt others) is called *c rana-rddhi*. It is of nine types namely: the extraordinary powers to walk above water (*jalac rana*), walk over earth (*jamgh carana*), walk over flowers (*puṣpa*), walk over fruits (*fala*), walking over leaves (*patra*), walking over mountain peaks (*reni*), walking over creepers and spider webs (*tantu*), and walking over flames of fire (*agni ikh*).
- Q.III.36.27 How many types of extraordinary power to move in the sky (*ākāśagāmini-rddhi*) are there?
- A.III.36.27 The difference between this and *c rana-rddhi* is the lack of consideration in relation to creating obstacles or hurt other living beings. Also in *ākāśagāmini-rddhi*, emphasis is on the meditation activity and moving in the space in that state undisturbed. It is of two types namely: lotus-posture (*padm sana*) and relaxation (*k yotsarga*) extraordinary powers.
- Q.III.36.28 What is meant by extraordinary power to walk above the water (*jalac rana*)?
- A.III.36.28 It is the extraordinary power by which its owner walks over earth and water at same ease.

- Q.III.36.29 What is meant by extraordinary power to walk over earth (*jamgh c rana*)?
- A.III.36.29 It is the extraordinary power which its owner can move 4 fingers above the earth surface.
- Q.III.36.30 What is meant by extraordinary power to walk over flowers (*puṣpa*)?
- A.III.36.30 It is the extraordinary power by which when its owner can walk over flowers, the flowers do not get damaged.
- Q.III.36.31 What is meant by extraordinary power to walk over fruits (*fala*)?
- A.III.36.31 It is the extraordinary power by which when its owner can walk over fruits on the trees or plants, so that the fruits do not get damaged.
- Q.III.36.32 What is meant by extraordinary power to walk over the leaves (*patra*)?
- A.III.36.32 It is the extraordinary power by which when its owner can walk over the leaves of the trees or plants, so that the leaves do not get damaged.
- Q.III.36.33 What is meant by extraordinary power to walk over mountain peaks (*renic rana*)?
- A.III.36.33 It is the extraordinary power by which when its owner can walk over the mountain peaks without hurting any creatures.
- Q.III.36.34 What is meant by extraordinary power to walk over tender creepers (*tantu*)?
- A.III.36.34 It is the extraordinary power by which when its owner can walk tender creepers etc without damaging them.
- Q.III.36.35 What is meant by extraordinary power to walking over the flame of fire (*agni ikh*)?
- A.III.36.35 It is the extraordinary power by which when its owner can walk over the flames of the fire, so that the neither the fire nor the feet of the walker get damaged.
- Q.III.36.36 What is meant by extraordinary power to moving in the sky in lotus posture (*padm sana-rddhi*)?
- A.III.36.36 It is the extraordinary power by which its owner moves in the space even though he is meditating in lotus posture.
- Q.III.36.37 What is meant by extraordinary power to move in the sky while meditating in relaxation posture (*k yotsarga- rddhi*)?
- A.III.36.37 It is the extraordinary power by which its owner moves in the space even though he is meditating in a relaxed standing posture.
- Q.III.36.38 How many types of extraordinary power to change of form (*vikriy - rddhi*) are there?
- A.III.36.38 Extraordinary power to transform the body into different shapes is called *vikriy - rddhi*. It is of eleven types namely: transforming the body into smaller stature (*anim*), transforming the body into bigger stature (*mahim*), transforming the body into very light body (*ladhim*), transforming the body into a heavier body (*garim*), stretching the body

(*pr pti*), (*pr k mya*), heavenly wealth (*varatva*), domination (*va itva*), stretching the body (*apratigh ta*), disguising as invisible (*antardhy na*) and transform the body as of other living beings (*k marupitva*).

- Q.III.36.39 What is meant by extraordinary power to transform into smaller stature (*anim -rddhi*)?
A.III.36.39 It is the extraordinary power by which one can transform his body into smaller stature.
- Q.III.36.40 What is meant by extraordinary power to transform body into bigger stature (*mahim -rddhi*)?
A.III.36.40 It is the extraordinary power by which one transforms his body into bigger stature like a hill.
- Q.III.36.41 What is meant by extraordinary power to transform body into lighter body (*ladhim -rddhi*)?
A.III.36.41 It is the extraordinary power by which one makes his body light like a flower.
- Q.III.36.42 What is meant by extraordinary power to transform body into a heavier body (*garim -rddhi*)?
A.III.36.42 It is the extraordinary power by which one transforms his body into a heavier body like a rock.
- Q.III.36.43 What is meant by extraordinary power to stretch the body (*pr pti-rddhi*)?
A.III.36.43 It is the extraordinary power by which one stretches his body so that his toe can touch the Meru Mountain while sitting.
- Q.III.36.44 What is meant by extraordinary power to walk over water (*pr k mya-rddhi*)?
A.III.36.44 It is the extraordinary power by which one walks over the surface of water of the ocean like walking on the surface of earth.
- Q.III.36.45 What is meant by extraordinary power to heavenly wealth (*varatva-rddhi*)?
A.III.36.45 It is the extraordinary power by which one can have heavenly wealth.
- Q.III.36.46 What is meant by extraordinary power to domination (*va itva-rddhi*)?
A.III.36.46 It is the extraordinary power by which one dominates over human and subhuman beings.
- Q.III.36.47 What is meant by extraordinary power to move by penetrating (*apratigh ta-rddhi*)?
A.III.36.47 It is the extraordinary power by which one keeps on moving by penetrating the obstacles.
- Q.III.36.48 What is meant by extraordinary power to disguise as invisible (*antardhy na-rddhi*)?
A.III.36.48 It is the extraordinary power by which one becomes invisible to others but he can see everything.

- Q.III.36.49 What is meant by body transformation to other beings (*k marupitva-rddhi*) extraordinary power?
- A.III.36.49 It is the extraordinary power by which one can transform his body in that of an animal, bird or insect etc.
- Q.III.36.50 How many types of extraordinary power to observe austerity (*tapa-rddhi*) are there?
- A.III.36.50 Austerity (*tapa-rddhi*) extraordinary power is the capability to observe hard and difficult penances. It is of seven types namely: conquering afflictions (*ghora-rddhi*), observing long fasts (*mahat-rddhi*), severe penance (*ugratapa-rddhi*), retaining aura (*d pt -rddhi*), digestive (*tapa-rddhi*), extreme penance (*ghoraguna-rddhi*) and severe celibacy (*ghorabrhamacarya-rddhi*).
- Q.III.36.51 What is meant by extraordinary power to conquer afflictions (*ghora-rddhi*)?
- A.III.36.51 It is the extraordinary power to conquer afflictions while meditating in solitary places like cremation grounds etc.
- Q.III.36.52 What is meant by observing long fasts (*mahat-rddhi*) extraordinary power?
- A.III.36.52 It is the extraordinary power to observe 108 sequential fasts without any obstacles.
- Q.III.36.53 What is meant by extraordinary power to perform severe penance (*ugratapa-rddhi*)?
- A.III.36.53 It is the extraordinary power of not getting affected by observing fasts of one or two days and continuing them for a week, a month and further till death.
- Q.III.36.54 What is meant by extraordinary power to retain aura (*d pt - rddhi*)?
- A.III.36.54 It is the extraordinary power by which one retains the aura of his body even after conquering afflictions.
- Q.III.36.55 What is meant by extraordinary power to digest (*atapa-rddhi*)?
- A.III.36.55 It is the extraordinary power by which one converts all foods into energy and does not generate any excreta (like all objects thrown in fire are destroyed completely).
- Q.III.36.56 What is meant by extraordinary power to observe extreme penance (*ghoraguna-rddhi*)?
- A.III.36.56 It is the extraordinary power by which one observes all the vows and austerities flawlessly even though he becomes sick.
- Q.III.36.57 What is meant by extraordinary power to observe severe celibacy (*ghorabrhamacarya-rddhi*)?
- A.III.36.57 It is the extraordinary power by which one observes the vow of celibacy such that one remains flawless in his observance of celibacy even during dreams.

- Q.III.36.58 How many types of extraordinary strength are there?
A.III.36.58 The extraordinary strength of mind, body and speech to achieve the desired objectives is called extraordinary strength (*bala-rddhi*). It is of three types, namely: mind, body and speech. .
- Q.III.36.59 What is meant by extraordinary strength of the mind?
A.III.36.58 It is the extraordinary power of the mind by which one can read the entire twelve canons of Jainism within 48 minutes.
- Q.III.36.60 What is meant by extraordinary vocal strength?
A.III.36.60 It is the extraordinary vocal power by which one can recite the entire twelve canons Jainism in 48 minutes.
- Q.III.36.61 What is meant by extraordinary strength of the body?
A.III.36.61 It is the extraordinary power of the body by which the ascetics do not feel the fatigue in performing penance over longer periods. It can also be defined as the extraordinary physical strength by which one can lift the entire universe on his small finger to place it elsewhere.
- Q.III.36.62 How many types of extraordinary healing power (*auṣadhi-rddhi*) are there?
A.III.36.62 Extraordinary healing power is the power by which can heal any type of disease of the patient by just touching or being close to the patient. It is of eight types namely: healing by excreta (*viṣṭ - rddhi*), excretion's (*mala- rddhi*), touch / proximity (*mra-rddhi*), sweat (*ujjvala-rddhi*), cough etc (*kṣvela-rddhi*), penecea (*sarvaṣadhi- rddhi*), removal of poison (*dr̥ṣṭiviṣa- rddhi*) and poison antidote (*viṣanāśana rddhi*).
- Q.III.36.63 What is meant by extraordinary power to heal by excreta (*viṣṭ*)?
A.III.36.63 It is the extraordinary power by which the air which touches the excreta of an ascetic cures a patient when it touches his body.
- Q.III.36.64 What is meant by extraordinary power to heal by excretion's (*mala-rddhi*)?
A.III.36.64 It is the extraordinary power by which the air which touches the excretions from teeth, ears, nose and eyes of an ascetic cures a patient when it touches his body
- Q.III.36.65 What is meant by extraordinary power to heal by touch or proximity (*mra-rddhi*)?
A.III.36.65 It is the extraordinary power of the ascetic so that his proximity or just the words cure the patient of all his sickness.
- Q.III.36.66 What is meant by extraordinary power to heal by sweat (*ujjvala-rddhi*)?
A.III.36.66 It is the extraordinary power of the sweat from the body of the ascetic which cures a patient when it comes in contact with the patient's body.
- Q.III.36.67 What is meant by extraordinary power to heal by cough etc (*kṣvela-rddhi*)?
A.III.36.67 It is the extraordinary power of the excretion from the nose, ears and cough of an ascetic which cure a patient when it comes in contact with the body of the patient.

- Q.III.36.68 What is meant by extraordinary power to heal by panacea (*sarvauṣadhi-rddhi*)?
- A.III.36.68 It is the extraordinary power of the air which touches the body of an ascetic which cures a patient when it comes in contact with the body of the patient.
- Q.III.36.69 What is meant by extraordinary power to heal by removing poison (*dr̥ṣṭiviṣa-rddhi*)?
- A.III.36.69 It is the extraordinary power of an ascetic's sight which neutralizes the poison (inflicted by a snake or other poisonous creatures) in the body of the patient.
- Q.III.36.70 What is meant by extraordinary power to heal by poison antidote (*viṣan ana-rddhi*)?
- A.III.36.70 It is the extraordinary power of an ascetic which makes the poison (given to him in food) to him as inactive.
- Q.III.36.71 How many types of occult power to change food (*rasa-rddhi*) are there?
- A.III.36.71 It is the extraordinary power by which an ascetic can change any type of un-palatable food into palatable food. It is of six types namely: change food in the palm (*payastrav -rddhi*), change dry to buttered food (*ghrastrav -rddhi*), creating sweets (*mīṣṭ strav -rddhi*), creating food with nectar (*amṛtastrav -rddhi*), removing poison from a poisonous bite (*āsyaviṣa-rddhi*) and poisonous (*dr̥ṣṭiviṣa-rddhi*).
- Q.III.36.72 What is meant by extraordinary power to change food in the palm (*payastrav -rddhi*)?
- A.III.36.72 It is the extraordinary power of an ascetic which makes the dry and tasteless food in his palm as tasty and smooth.
- Q.III.36.73 What is meant by extraordinary power to change dry to buttered food (*ghrastrav -rddhi*)?
- A.III.36.73 It is the extraordinary power of an ascetic which makes the entire dry (without butter) and tasteless food in the kitchen of the householder serving food to the ascetic as tasty and with butter.
- Q.III.36.74 What is the meant by extraordinary power to create sweets (*mīṣṭ strav -rddhi*)?
- A.III.36.74 It is the extraordinary power of an ascetic which produces sweets in the kitchen (without sweets) where he takes food.
- Q.III.36.75 What is the meant by extraordinary power to create with nectar (*amṛtastrav -rddhi*)?
- A.III.36.75 It is the extraordinary power of an ascetic, which makes the dry and tasteless food in the kitchen where he is taking food, as nectar.
- Q.III.36.76 What is meant by extraordinary power to remove poison from a poisonous bite (*āsyaviṣa-rddhi*)?
- A.III.36.76 It is the extraordinary power of an ascetic which makes poison produced by a bite of a poisonous being as inactive.

- Q.III.36.77 How many types of extraordinary power of enhancing space (*kṣetra-rddhi*) are there?
- A.III.36.77 The extraordinary power to enhance a space of small capacity to a space with extraordinarily large space is called *kṣetra-rddhi*. It is of two types namely: space enhancing (*achinna-rddhi*) and *avacchinna-rddhi*).
- Q.III.36.78 What is meant by extraordinary power to enhance-space (*achinna-rddhi*)?
- A.III.36.78 It is the extraordinary power of an ascetic which makes a small space where he is halting into a large space to accommodate even a large army of an emperor.
- Q.III.36.79 What is meant by extraordinary power to enhance space cum food (*achinna-rddhi*)?
- A.III.36.79 It is the extraordinary power of an ascetic that makes a small kitchen and food for him (where he is halting to take his food) into a large space to accommodate even a large army of an emperor along with food for them.
- Q.III.36.80 How many types of civilized people (*rya*) without extraordinary powers are there?
- A.III.36.80 They are of five types namely: with right faith (*samyaktva- rya*), with right conduct (*c ritra- rya*), with activities (*karma- rya*), family-lineage (*j ti- rya*) and place-lineage (*kṣetra- rya*) civilized people.
- Q.III.36.81 Who are called with right faith (*samyaktva- rya*), with right conduct (*c ritra- rya*)?
- A.III.36.81 The persons with right faith and who are not observing the vows are called civilized persons with right faith (*samyaktva- rya*). The persons who practice the right conduct are called civilized persons with right conduct (*c ritra- rya*).
- Q.III.36.82 How many subtypes of civilized people with right belief are there?
- A.III.36.82 They are of six types namely with right belief: in the orders of omniscient (*jñ*), in the path of emancipation (*m rga*), in the sermons of omniscient (*upade a*), develops right belief from aphorism (*sutra*), subtle meanings of aphorism (*b ja*), from brief descriptions of aphorism (*samkṣepa*), from detailed explanations of the aphorism (*vist ra*), without detailed explanations (*artha*), omniscient firmly (*avagāṭha*) and firm belief and have attained special spiritual purification (*paramavagāṭha*).
- Q.III.36.83 How many types of civilized people with activities (*karma- rya*) are there?
- A.III.36.83 They are of three types who indulge in activities namely: with attachment (*s vadyakarma- rya*), with small attachment (*alpas vadh yakarma- rya*), and without attachment (*as vadyakarma- rya*).

- Q.III.36.84 How many types of civilized people with attachments and activities (*s vadhyakarma- rya*) are there?
- A.III.36.84 They are of six types namely defense (*asi*), professional and accounting (*masi*), agriculture (*kr̥ṣi*), education (*vidhy*), trade (*v nijya*) and crafts (*ilpa*).
- Q.III.36.85 What is meant by defense (*asi*) activities?
- A.III.36.85 To develop expertise in using swords, bows and other weapons for defense and fighting is called defense (*asi*) activities.
- Q.III.36.86 What is meant by professional and accounting (*masi*) activities?
- A.III.36.86 To develop expertise in accounting of exchange of goods for trade is called accounting / professional (*masi*) activities.
- Q.III.36.87 What is meant by agricultural (*kr̥ṣi*) activities?
- A.III.36.87 To develop expertise in plough and other instruments for agriculture to produce food and other useful material is called agricultural (*kr̥ṣi*) activities.
- Q.III.36.88 What is meant by educational (*vidhy*) activities?
- A.III.36.88 To develop expertise and the use of 72 arts for men and 64 for women is called educational (*vidhy*) activities.
- Q.III.36.89 What is meant by trade (*v nijya*) activities?
- A.III.36.89 To develop expertise and perform activities like buying, storing and selling commodities such as food-grain, metals and other commodities are called trade (*v nijya*) activities.
- Q.III.36.90 What is meant by craft (*ilpa*) activities?
- A.III.36.90 To develop expertise in manual activities such as performed by a goldsmith, silversmith, ironsmith, barber etc is called crafts (*ilpa*) activities.
- Q.III.36.91 Who are called civilized people who perform activities with attachment '*s vadhyakarma- rya*'?
- A.III.36.91 Those who perform the six occupations: defense (*asi*), professional and accounting (*masi*), agriculture (*kr̥ṣi*), education (*vidhy*), trade (*v nijya*) and crafts (*ilpa*) activities and do not observe vows completely and become non observers of vows (*avirati*). They are called *s vadhyakarma- rya*.
- Q.III.36.92 Who are called civilized persons with small attachment (*alpas vadhyakarma- rya*)?
- A.III.36.92 They are the persons who perform the six activities but partially at the same time also observe the vows (5th stage of spiritual purification).
- Q.III.36.93 Who are the civilized persons without attachment (*as vadhyakarma- rya*)?
- A.III.36.93 The ascetics who are totally involved in annihilation of the *k rmika* bondage are called *as vadhyakarma- rya*.

- Q.III.36.94 What is meant by civilized persons with family-lineage (*j ti- rya*)?
A.III.36.94 The human beings born in families like Ikṣv ku, S rya, Soma, Kuru, Hari, N tha, and Ugra etc are called civilized persons with family-lineage (*j ti- rya*).
- Q.III.36.95 Who are called civilized persons with place-lineage (*kṣetra- rya*)?
A.III.36.95 The persons born in auspicious places like Kashi, Kaushal etc are called civilized persons with place-lineage (*kṣetra- rya*).
- Q.III.36.96 How many types of barbarians (*mlecha*) are there?
A.III.36.96 They are of two types namely: from Antaradv pa and from Karmabh mi.
- Q.III.36.97 Who are the barbarians from Karmabh mi?
A.III.36.97 These are the human beings from areas like Pulinda, abara, Yavana, aka, Khasa, Barbara etc of Karmabh mi (area / region of labour).
- Q.III.36.98 Who are called inhabitants of Antaradv pa?
A.III.36.98 The hinter region between Lavana Ocean and Himav na and Vijay rdha Mountains is called Antaradv pa. Those born in this region are called Antaradv paja.
- Q.III.36.99 What is the characteristic of the inhabitants of Antaradv pa?
A.III.36.99 This area is called inauspicious and therefore the human beings born from this area are considered to be inauspicious also.

Hkjrṣkorfongk% deHke; ks U; = nodq ūkj d#H; % III.37

Bharatair vatavideh h karmabh mayo anyatradevakur ttarakurubhyah

√FK% 'nod#' vṣ 'mūkj d#' ds fl ok] Hkjr] ,ṣkor vṣ fong & ;s l c
'deHke; k' gA

Meaning: *Bharata*, *Air vata*, and *Videha* excluding *Devakuru* and *Uttarakuru*, are the regions of labour.

- Q.III.37.1 Which are the regions of labour (Karmabh mi)?
A.III.37.1 *Bharata*, *Air vata* and *Videha* except *Uttarakuru* and *Devakuru* are the regions of labour i.e. where spiritual effort is possible also.
- Q.III.37.2 What is meant by regions of labour?
A.III.37.2 The region where the inhabitants engage themselves in the six activities / occupations are called region of labour.
- Q.III.37.3 How did the region of labour get its name?
A.III.37.3 The inhabitants in this region only can perform the six occupations for worldly activities as well as perform severe austerities even to attain liberation (*mokṣa*). Because of this the region is called region of labour.

- Q.III.37.4 How many regions of labour are there?
A.III.37.4 There are 15 regions of labour in the Two-and-half continents (Dh idv pa) namely; five in Bharata, five in Air vata and five in Videha regions.
- Q.III.37.5 What is meant by the region of enjoyment / paradise (Bhogabh mi)?
A.III.37.5 The region where ten types of wish-fulfilling trees (*kalpavr̥kṣa*) abound and the inhabitants do not engage themselves in any occupation.
- Q.III.37.6 What is meant by inhabitants of the region of labour?
A.III.37.6 The Human beings living in the regions of labour are called inhabitants of the region of labour (karmabh mija).
- Q.III.37.7 How many regions of enjoyment are there?
A.III.37.7 There are thirty regions of enjoyment: six regions called Devakuru, Uttarakuru, Haimvata, Hari, Ramyak and Hairanyavata respectively, each associated with five mountains (Himavan, Mahāhimavan, Niṣadha, N la, and Rukm).
- Q.III.37.8 How did the region of enjoyment get its name?
A.III.37.8 In this region, the people are busy in enjoyment only as all their worldly desires are fulfilled by the wish-fulfilling trees there. They have or can acquire right belief and right knowledge but are unable to practice right conduct. Therefore they invariably go to heavens in their next birth but are not able to achieve liberation. Therefore the region where such people live is called region of enjoyment.
- Q.III.37.9 Which are the other regions of labour apart from Bharata etc mentioned earlier?
A.III.37.9 Half of the Svayambh ramana continent, the whole Svayambh ramana Ocean and the four corners of the Svayambh ramana Ocean are the other regions of labour.

uflFkrh ijkojs f=iY; ki ekUreḡṛ III.38
Nṛsthit par pare tripalyopam ntarmuh rte

√FK% euḡ; ka dh 'mRd"V&lFkr' rhu&iY; ki e vks 't?ku;,' vUreḡṛ ga
Meaning: The maximum and the minimum periods of lifetime of human beings are three pit-measured-periods (*Palyas*) and Indian-hour *antarmuh rte*.

- Q.III.38.1 What is the maximum and minimum lifespan of human beings in the regions of enjoyment?
A.III.38.1 The people in the regions of enjoyment have a maximum life span of three pit-measured-periods and a minimum lifespan of Indian-hour (48 minutes).

- Q.III.38.2 What is the average lifespan of people in the region of enjoyment?
A.III.38.2 The average lifespan of human beings in the regions of enjoyment is one pit-measured-period but the lives of people vary between the maximum and minimum periods.
- Q.III.38.3 How many different categories of pit-measured-periods are there?
A.III.38.3 pit-measured-period is of three types namely: *vyavah ra*, *uddh ra* and *addh* .
- Q.III.38.4 What is meant by *vyavah ra palya*?
A.III.38.4 The first pit-measure is called *vyavah ra palya* as it the basis for the usage of the other two pit-measured-periods. There is nothing which is measured by this.
- Q.III.38.5 What is meant by *uddh ra palya*?
A.III.38.5 Continents and oceans are measured by drawing out the bits of wool and this is called *uddh ra palya*.
- Q.III.38.6 What is meant by *addh palya*?
A.III.38.6 It is used to measure the duration and state of the lifespan, body and karma in the four realms namely human, sub-human, hell and heaven is measured by *addh palya*. Literal meaning of it is duration of time.
- Q.III.38.7 What is meant by *vyavah ra palyopama*?
A.III.38.7 One large pit with an extant of one *yojana* (one *yojana* long, one *yojana* broad and one *yojana* deep) is dug out. It is filled with the smallest bits of hair of a lamb, one to seven days old. This is called *vyavah ra palya*. The time elapsed in emptying this pit by taking by taking one bit of hair out every hundred years is called pit-measured-periods (*vyavah ra palyopama*).
- Q.III.38.8 What is meant by *uddh ra palya* and *uddh ra palyopama*?
A.III.38.8 One large pit with an extant of one *yojana* (one *yojana* long, one *yojana* broad and one *yojana* deep) is dug out. The smallest bit of hair of a lamb, one to seven days old, is again cut into smallest pieces equal to time-instants in innumerable crores of years. Such bits are then filled in the pit. This is called *uddh ra palya*. The time taken to empty this pit by taking one by one the smallest bit of hair from this pit every time-instant is called *uddh ra palyopama*.
- Q.III.38.9 What is meant by *uddh ra s gara*?
A.III.38.9 $10 * 10^{14}$ (ten *koṭ -koṭ*) *uddh ra palya* is one *uddh ra s gara*.
- Q.III.38.10 How many continents and oceans are there?
A.III.38.10 There are as many continents and oceans as there are bits of hair in $25*10^{14}$ *uddh ra palya*.
- Q.III.38.11 What is meant by *addh palya* and *addh palyopama*?
A.III.38.11 The hair bits acquired from *uddh ra palya* cut into even smaller bit of the size equal to time instants in hundred years are filled in the pit of one *yojana* extant; this is called *addh palya*. The time taken to empty this

pit by taking one by one the smallest bit of hair from this pit every time-instant is called half-pit-measured-period (*addh palyopama*).

Q.III.38.12 What is meant by *addh s gara*?

A.III.38.12 10×10^{14} *addh palya* is one *addh s gara*.

Q.III.38.13 What is the extant of *avasarpin* ?

A.III.38.13 10×10^{14} *addh s gara* is the extant of *avasarpin* .

Q.III.38.14 What is the extant of *kalpak la*?

A.III.38.14 20×10^{14} *addh s gara* is the extant of *kalpak la*.

Q.III.38.15 What is meant by *koṭ -koṭ* ?

A.III.38.15 One *crore* (10^7) multiplied by one *crore* is one *koṭ -koṭ* i.e. 10^{14} .

Q.III.38.16 What is meant by *s gara*?

A.III.38.16 Ten *koṭ -koṭ addh palya* is one *s gara*.

Q.III.38.17 What is the measure used to measure the extant of the living beings in the four destinies?

A.III.38.17 The duration and state of the lifespan, body and karma in the four destinies namely human, sub-human, hell and heaven is measured by *addh playa*.

fr;I; kṣutkuk p III.39

Tiryagyonij n n ca

√FK% 'fr; pḷā dh fLFkfr Hkh mruh gh (euḷ; kḷā dh fLFkfr ds l eku) gā

Meaning: These are the same for the animals.

Q.III.39.1 What is the maximum and minimum lifespan of subhuman beings (*tiryamca*)?

A.III.39.1 They have a lifespan similar to human beings; that is, a maximum lifespan of three *palya* and a minimum lifespan of less than forty eight minutes.

Q.III.39.2 Who are called born out of the womb of sub human beings?

A.III.39.2 The living beings born out of the womb of the subhuman beings are called *tiryagyonija* or subhuman beings.

Q.III.39.3 How many types of state (*sthiti*) are there?

A.III.39.3 *Sthiti* is of two types namely that of existence (*bhava*) and of body (*k ya*).

Q.III.39.4 What is meant by state of existence?

A.III.39.4 It is the time taken to exist in one mode (*pary ya*).

Q.III.39.5 What is meant by state of the body?

A.III.39.5 To be born again and again in the same body from (one mode to another) is called state (*sthiti*) of the body.

- Q.III.39.6 What is the minimum span of time for the state of the body of human and subhuman beings?
A.III.39.6 It is the same as the state of existence for both of them.
- Q.III.39.7 What is the maximum span of time for the state of body of human beings?
A.III.39.7 The maximum life span for the state of the human body is *purva-koṭ* less three *palyas*.
- Q.III.39.8 What is the maximum span of time for state of body of sub human beings?
A.III.39.8 It is infinite time which is equal to innumerable matter whirling around (*pudgala par vartana*).
- Q.III.39.9 Why the word *ca* has been used in the aphorism?
A.III.39.9 It is used to tell about life and its state (*bhava*).

Chapter IV

The Celestial beings (*deva*)

nok' prf. kɔk; k% IV.1

Dev caturnik y h

'nɔkə ds pkj & fudk; gksr gʌ

The celestial beings (gods) are of four orders / classes.

Q.IV.1.1 Who are the celestial beings (*deva*)?

A.IV.1.1 The living beings born due to the rise of their celestial-body-making-karma and who roam freely in several parts of the celestial world and derive pleasure from it are called celestial beings.

Q.IV.1.2 How many classes of celestial beings are there?

A.IV.1.2 They are divided in four classes.

Q.IV.1.3 What are the names of the four classes?

A.IV.1.3 These classes are called residential (*bhavanav s*), peripatetic or forest (*vyantara*), stellar / luminous (*jyotiṣ*) and heavenly / empyrean (*vaim nika*). Literally all celestial beings have either a palace or a vehicle and are free to roam around at will.

O.IV.1.4 What is the nature of the celestial beings?

A.IV.1.4 The nature of these divine beings is to have a divine body and to possess 8 types of extraordinary body transforming powers, like transforming their body into smaller size etc and who continue to roam and indulge in various pleasures (*auspicious and inauspicious*) in the celestial world.

Q.IV.1.5 What is meant by extraordinary power to transform their body into smaller stature (*anim -rddhi*)?

A.IV.1.5 It is the extraordinary power by which one can transform his body into smaller stature.

Q.IV.1.6 What is meant by extraordinary power to transform their body into bigger stature (*mahim -rddhi*)?

A.IV.1.6 It is the extraordinary power by which one transforms his body into bigger stature like a mountain.

Q.IV.1.7 What is meant by extraordinary power to transform their body into lighter body (*laghim -rddhi*)?

A.IV.1.7 It is the extraordinary power by which one makes his body light like air.

Q.IV.1.8 What is meant by extraordinary power to transform their body into a heavier body (*garim -rddhi*)?

A.IV.1.8 It is the extraordinary power by which one transforms is body into a heavier body like a rock.

- Q.IV.1.9 What is meant by extraordinary power to stretch their body (*pr pti-rddhi*)?
- A.IV.1.9 It is the extraordinary power by which one stretches his body so that his toe can touch Meru Mountain while sitting.
- Q.IV.1.10 What is meant by extraordinary power to walk on water (*pr k mya-rddhi*)?
- A.IV.1.10 It is the extraordinary power by which one walks on the surface of water of an ocean like walking on the surface of earth.
- Q.IV.1.11 What is meant by extraordinary power to acquire heavenly wealth (*vatva-rddhi*)?
- A.IV.1.11 It is the extraordinary power by which one can have heavenly wealth.
- Q.IV.1.12 What is meant by extraordinary power of domination (*va itva-rddhi*)?
- A.IV.1.12 It is the extraordinary power by which one dominates over human and subhuman beings.
- Q.IV.1.13 What is the literal meaning of the word ‘deva’?
- A.IV.1.13 The word ‘deva’ is extracted from the verb ‘div’ which means to have a desire for victory, to indulge in play etc.
- Q.IV.1.14 What kind of body do celestial beings have?
- A.IV.1.14 Their body is transformable and without meat, skin, blood, bones, hair, sickness etc.
- Q.IV.1.15 What is meant by ‘group’ (*nik ya*)?
- A.IV.1.15 The group of living beings formed due to the common basis of the grouping capabilities and rise of previously bonded deva-name-karma’.
- Q.IV.1.16 What is the literal meaning of the word *nik ya*?
- A.IV.1.16 It means conglomeration of body forming molecules (*samgh ta*).
- Q.IV.1.17 What is meant by *samgh ta*?
- A.IV.1.17 It means inflow of particles that will get bonded with the empirical soul.

√kfnrfl="kq i hr&lyś; k IV.2
Āditaśṛiṣu pītāntaleśyā

√Fk% √kfn ds rhu&fudk; k eextraordinary power i hr&lk; ūr yś; k; a gkrh gā
Meaning: The thought-colouration of the first three classes is up to yellow.

- Q.IV.2.1 What are the thought-colourations of residential (*bhavanav s*), wild (*vyantara*), and stellar (*jyotiś*) celestial beings?
- A.IV.2.1 The first three classes i.e. the three mentioned in the question have four types of thought-colourations.

- Q.IV.2.2 What is meant by thought-colouration (*le y*)?
A.IV.2.2 It is an energy by which a living being is active in meritorious and demeritorious activities.
- Q.IV.2.3 How many types of thought-colouration are there?
A.IV.2.3 The thought-colourations are of two types namely: psychic (*bh va*) and physical (*dravya*).
- Q.IV.2.4 What is psychic thought-colouration?
A.IV.2.4 The passion tainted dispositions of mind, body and speech of a living being is called psychic colouration.
- Q.IV.2.5 What is physical colouration?
A.IV.2.5 The colour of the body is called physical colouration.
- Q.IV.2.6 How many thought-colourations are there?
A.IV.2.6 There are six thought-colourations, namely black, blue, grey, yellow, pink and white.
- Q.IV.2.7 Which thought-colourations are inauspicious?
A.IV.2.7 Black, blue and grey are said to be inauspicious.
- Q.IV.2.8 Which thought-colourations are auspicious?
A.IV.2.8 Yellow, pink and white are said to be auspicious.
- Q.IV.2.9 What is the nature of black thought-colouration?
A.IV.2.9 The living beings with black thought-colouration have a violent, revengeful and extremely cruel-some nature.
- Q.IV.2.10 Where are the living beings with black thought-colouration born after their death?
A.IV.2.10 The living beings with black thought-colouration are born after their death from Dh mrprabh earth, the lowermost 'mahatamahprobha earth' in the lower world (infernial region).
- Q.IV.2.11 What is the nature of blue thought-colouration?
A.IV.2.11 The living beings with a blue thought-colouration are full of infatuation, lack of intellect and wisdom, cowardice, laziness, deceit, greed, indulgence in robbing others, desire of earthly comforts and a longing to sleep.
- Q.IV.2.12 Where are the living beings with blue thought-colouration born after their death?
A.IV.2.12 The living beings with blue colouration are born after their death down up to Dh mrprabh earth in the infernial region.
- Q.IV.2.13 What is the nature of grey thought-colouration?
A.IV.2.13 Living beings with grey thought-colouration have the nature of dominating others, self praise, animosity towards others, insulting others, etc.

- Q.IV.2.14 What is the nature of yellow thought-colouration?
A.IV.2.14 The living beings with yellow thought-colouration have the nature of being aware of their duties and abstinences, what to eat and what not to eat, observe equanimity towards others, of charitable and sweet disposition and knowledgeable.
- Q.IV.2.15 What is the nature of pink thought-colouration?
A.IV.2.15 The living beings with pink have the nature of being detached, civilized and honest, performing auspicious activities, forgiving, etc.
- Q.IV.2.16 What is the nature of white (or colourless) thought-colouration?
A.IV.2.16 The living beings with white colouration are full of equanimity, non discrimination towards others, free from attachment and aversion and like or dislike for others, etc.
- Q.IV.2.17 Why has the word '*pit nta*' been used in the aphorism?
A.IV.2.17 It indicates 'up to the end of yellow' (i.e. the first four thought-colourations) colouration. It can also be used with reference to living beings with immature state (*apary pta* state).
- Q.IV.2.18 What is meant by state of completion and who is called (*pary pta*) complete?
A.IV.2.18 This means the ownership of six completions of their body and sense organs by the living beings.
- Q.IV.2.19 What is meant by (*apary pta*) state?
A.IV.2.19 This means the absence of one or more of six mature parts namely body, sense organs by the living beings.
- Q.IV.2.20 What are the thought-colourations of a living being in the completion state?
A.IV.2.20 The living beings in completion state have yellow thought colouration.
- Q.IV.2.21 Why do the living beings of (first-three classes or the residential-trio) have inauspicious thought-colouration?
A.IV.2.21 When the human beings and subhuman beings with perverted views in the region & of labour and enjoyment die with yellow colouration, they get born as residential-trio. Then due to their not having reached the completion state, they have the three inauspicious thought-colourations.

n'kk"V&i p&}kn'kfodyi k% dYi ki Uui ; 0rk% IV.3

Da śta-pañca-dv da avikalp h kalpopapannaparyant h

अर्थ% os dYi ki i Uu rd pkj&kfudk; ka ds n0 Øe l s nl] vkB] ikp vkj
ckjg&Hknokys gA

Meaning: They are of ten, eight, five and twelve subclasses up to the heavenly beings / empyreans (*kalpav sis*).

- Q.IV.3.1 How many subclasses of the four classes of celestial beings are there?
A.IV.3.1 The subclasses of the four main classes up to the *kalpa* are ten, eight, five and twelve respectively.
- Q.IV.3.2 What are the subclasses of residential celestial beings?
A.IV.3.2 The residential celestial beings have ten subclasses, namely: Asurakum ra (fiendish youths), N gākum ra (serpentine youths), Vidyutakum ra (lightning youths), Suparnakum ra (vulturine youths), Agnikum ra (fiery youths), V takum ra (stormy youths), Udadhikum ra (oceanic youths), Dv pakum ra (island youths) and Dikkum ra (guardians of the ten directions / compass points).
- Q.IV.3.3 Which celestial beings are called residential celestial beings?
A.IV.3.3 Those celestial beings living in residences are called residential celestial beings.
- Q.IV.3.4 What are the subclasses of peripatetic celestial beings?
A.IV.3.4 The peripatetic celestial beings have ten sub classes, namely: Kinnara (music-obsessed), Kimpuruṣa, (sex-obsessed) Mahoraga (great serpent), Gamdharva (musician), Yakṣa (treasure keeper), Rākṣasa (demon), Bh ta (devil) and Pi ca (goblin).
- Q.IV.3.5 What are the subclasses of stellar celestial beings?
A.IV.3.5 The stellar celestial beings have five sub classes, namely: sun (*S rya*), moon (*Candra*), planets (*Graha*), constellations (*Nakṣatra*) and scattered stars (*Prak naka*).
- Q.IV.3.6 What are the subclasses of heavenly celestial beings?
A.IV.3.6 The heavenly celestial beings have sixteen subclasses namely: Saudharma, na, Sanatkum ra, M hendra, Brhma, Brhmottara, L ntava, K piṣṭha, ukra, Mah ukra, Sat ra, Sahastr ra, nata, Pr nata and rana, Acyuta.
- Q.IV.3.7 What is implied by the word '*kalpopapanna-paryanta*' in the aphorism?
A.IV.3.7 It implies up to and including the sixteenth heaven because the celestial beings are considered up to this region only.
- Q.IV.3.8 What is meant by *kalpopapanna*?
A.IV.3.8 Those born in *kalpas* are called *kalpopapanna*.
- Q.IV.3.9 What is meant by *kalpa*?
A.IV.3.9 The region, where the existence of *Indr s* or celestial beings with extraordinary powers is imagined (*kalpan*), is called *kalpa*.
- Q.IV.3.10 Why are Graiveyakas, Anudi a and Annuttarav si not included here?
A.IV.3.10 They have not been mentioned here as they do not have any subclass except the main Ahamindra.

ykdi kykuhd&i dh. kdkfhk; kx; &dfyof''kdk' p&d'k% IV.4

*Indra-s m nika-tr yastrim a-p riṣadātmaraṣa-
lokap l n ka-prak rnak bhiyogya-kilviṣik caika ah*

अर्थ% mDr nl &vfn Hlka ea ls iR; d & bln& l kcfud] =k; fl=a[k] ifj''kn] vkrj{k] ykdiky] vuhd] i dh. kdl] vkfhk; kx; vkj dfyof''kd&: lk g

Meaning: There are ten grades in each of these classes of celestial beings, the lord / chief (*Indra*), his equal / co-chief, the ministers, the councilors, the bodyguards, the custodian, the army chief, the citizens, the attendants and the menials.

Q.IV.4.1 How many grades are there in each class of celestial beings?

A.IV.4.1 Each class has ten grades namely: lord / chief (*indra*), his equal or co-chief (*s m nika*), the ministers (*tr yastrim a*), the councilors (*pāriṣada*), the body guard (*ātmaraṣa*), custodian (*lokap la*), army chief (*an ka*), citizens (*prak rnaka*), attendants (*bhiyogya*) and the menials (*kilviṣika*).

Q.IV.4.2 Who are called *Indras* / chief?

A.IV.4.2 *Indras* are powerful beings endowed with extraordinary occult powers not possessed by others. They are like kings.

Q.IV.4.3 Who are called his equal / co-chief (*s m nika*)?

A.IV.4.3 The 'equals' are like *chiefs* in wealth, life, family, enjoyments etc but lack authority and splendour.

Q.IV.4.4 Who are called ministers (*tr yastrim a*)?

A.IV.4.4 The ministers (*tr yastrim a*) are the elders like parents, teachers or preceptors. They are 33 in number.

Q.IV.4.5 Who are called councilors (*pāriṣada*)?

A.IV.4.5 The courtiers (*pāriṣada*) are like friends and companions in the court.

Q.IV.4.6 Who are called body-guards (*ātmaraṣa*)?

A.IV.4.6 The body-guards (*ātmaraṣa*) are like body guards of *Indra*.

Q.IV.4.7 Who are called custodians (*lokap la*)?

A.IV.4.7 The 'police' (*lokap la*) are like police who protect the citizens and their property.

Q.IV.4.8 Who are called army chiefs (*an ka*)?

A.IV.4.8 The 'army chief' is like chief of army which consists of seven divisions such as infantry, etc.

Q.IV.4.9 Who are called citizens (*prak rnaka*)?

A.IV.4.9 The citizens are like the citizens such as town folk, peasants, etc.

Q.IV.4.10 Who are called the attendant (*bhiyogya*) and the menials (*kilviṣika*)?

A.IV.4.10 The attendants are servants engaged in serving others in several ways. The menials are the lowest who are engaged in menial tasks.

Q.IV.4.11 What is meant by *kilviṣika*?

A.IV.4.11 It means demerit or sin.

- Q.IV.4.12 Which class of celestial beings become Air vata elephant at the time of the birth of a fordmaker?
 A.IV.4.12 The servants (*bhiyogya*) grade of celestial beings becomes Air vata elephant at the time of the birth of a ford-maker.

=k; fL=ak&ykdiky&OT; kD; Urj &T; kfr"dk% IV.5
Tr yastrim a-lokap la-varjya vyantara-jyotiṣk h

- √Fk% fdUrq '0; Urj' vKj 'T; kfr"d' nD '=k; fL=ak' vKj 'ykdiky' & bu nk&Hknka
 l s jfgr gA
 Meaning: The Peripatetic and the stellar beings are without the ministers and the custodians.

- Q.IV.5.1 Which grades do not occur in the peripatetic and stellar celestial beings?
 A.IV.5.1 The ministers and the custodians do not exist in the peripatetic and stellar celestial beings classes.

- Q.IV.5.2 What is meant by the word '*varjya*' in the aphorism?
 A.IV.5.2 It means 'leaving out'.

- Q.IV.5.3 How many grades are there in the peripatetic and stellar celestial beings?
 A.IV.5.3 These classes have eight grades namely: chief, his-equal, councilors, body-guards, army-chiefs, citizens, attendants and the menials.

i nDz kS; HnK% IV.6
P rvayordv ndr h

- √Fk% i fke nks fudk; ka ea nk&nks bUnz gA
 Meaning: In the first two orders / classes there are two lords.

- Q.IV.6.1 Does each class of celestial beings have only one lord / chief?
 A.IV.6.1 No, as the first two classes have two lords each.

- Q.IV.6.2 Which lords belong to the first two classes?
 A.IV.6.2 The residential and the peripatetic lords belong to the first two classes.

- Q.IV.6.3 Who are the lords amongst the Fiendish-youths (*Asurakum ra*) residential class of celestial beings?
 A.IV.6.3 Camara and Vairocana are the two lords in the Fiendish-youths residential celestial beings.

- Q.IV.6.4 Who are the lords amongst the Serpentine-youths (*N gakum ra*) residential class of celestial beings?

- A.IV.6.4 Dharana and Bh t nanda are the two lords in the Serpentine-youths residential celestial beings.
- Q.IV.6.5 Who are the lords amongst the Lightning-youths (Vidyutakum ra) residential class of celestial beings?
- A.IV.6.5 Hariṣeṇa and Harik nta are the two chiefs in the Lightning-youths residential celestial beings.
- Q.IV.6.6 Who are the lords amongst the Vulturine-youths (Suparnakum ra) residential class of celestial beings?
- A.IV.6.6 Venudeva and Venudh ri are the two lords in the Vulturine-youths residential celestial beings.
- Q.IV.6.7 Who are the lords amongst the Fiery-youths (Agnikum ra) residential class of celestial beings?
- A.IV.6.7 Agni ikha and Agniv hana are the two lords in the Fiery-youths residential celestial beings.
- Q.IV.6.8 Who are the lords amongst the Stormy-youths (V takum ra) residential class of celestial beings?
- A.IV.6.8 Vailamba and Mahāghoṣa are the two lords in the Stormy-youths residential celestial beings.
- Q.IV.6.9 Who are the lords amongst the Thundering-youths (Stanitakum ra) residential class of celestial beings?
- A.IV.6.9 Sughoṣa and Prabhamjana are the two lords in the Thundering-youths residential celestial beings.
- Q.IV.6.10 Who are the lords amongst the Oceanic-youths (Udadhikum ra) residential class of celestial beings?
- A.IV.6.10 Jalak nta and Jalaprabha are the two lords in the Oceanic-youths residential celestial beings.
- Q.IV.6.11 Who are the lords amongst the Island-youths (Dv pakum ra) residential class of celestial beings?
- A.IV.6.11 P rna and Va iṣṭa are the two lords in the Island-youths residential celestial beings.
- Q.IV.6.12 Who are the lords amongst the Directional-guardian-youths (Dikkum ra) class of residential beings?
- A.IV.6.12 Amitagati and Amitav hana are the two lords in the Directional-guardian-youths residential beings.
- Q.IV.6.13 Who are the lords amongst the music obsessed (Kinnara) class of peripatetic celestial beings?
- A.IV.6.13 Kinnara and Kimpuruṣa are the two lords in the music obsessed peripatetic celestial beings.
- Q.IV.6.14 Who are the lords amongst the sex-obsessed (Kimpuruṣa) class of peripatetic celestial beings?

- A.IV.6.14 Satpuruṣa and Mahāpuruṣa are the two lords in the class ‘Sex-obsessed’ peripatetic celestial beings.
- Q.IV.6.15 Who are the lords amongst the great serpent (Mahoraga) class of peripatetic celestial beings?
- A.IV.6.15 Atik ya and Mah k ya are the two lords in the great serpent peripatetic celestial beings.
- Q.IV.6.16 Who are the lords amongst the musician (Gamdharva) class of peripatetic celestial beings?
- A.IV.6.16 G tarati and G taya a are the two lords in the musician class of peripatetic celestial beings.
- Q.IV.6.17 Who are the lords amongst the treasure-keeper (Yakṣa) class of peripatetic celestial beings?
- A.IV.6.17 P rnabadra and Manibhadra are the two lords in the treasure-keeper peripatetic celestial beings.
- Q.IV.6.18 Who are the lords amongst the demon (Rākṣasa) class of peripatetic celestial beings?
- A.IV.6.18 Bh ma and Mah bh ma are the two lords in the demon class of peripatetic celestial beings.
- Q.IV.6.19 Who are the lords amongst the devil (Bh ta) class of peripatetic celestial beings?
- A.IV.6.19 Pratiropa and Swarupa are the two lords in the devil class of peripatetic celestial beings.
- Q.IV.6.20 Who are the lords amongst the goblin (Pi ca) peripatetic class of celestial beings?
- A.IV.6.20 K la and Mah k la are the two lords in the goblin class of peripatetic celestial beings.
- Q.IV.6.21 How many total lords amongst residential and peripatetic classes are there?
- A.IV.6.21 There are 40 and 32 lords in residential and peripatetic classes respectively.

का; i ḍhp kj k ṽk , śkkukr~ IV.7

K ya prav c r ai n t

अर्थ: ‘, śkku’ Loxl rd ds nḍ ‘dk; & i ḍhp kj’ ṽFkk~ ‘kj hj l s fo”k; & l f k Hkkxupkys gkrs gā

Meaning: Up to *Ai na Kalpa* they enjoy copulation.

Q.IV.7.1 What is the meaning of body (*k ya*)?

A.IV.7.1 *K ya* means body i.e. the physical body we have.

- Q.IV.7.2 What is meant by *prav c ra*?
A.IV.7.2 It means copulation (sexual union).
- Q.IV.7.3 What kind of sexual pleasure the gods have?
A.IV.7.3 They enjoy sex through the contact of their bodies, like human beings.
- Q.IV.7.4 Which gods have bodily copulation?
A.IV.7.4 Celestial beings and the inhabitants of Saudharma and Ai na regions enjoy bodily copulation.
- Q.IV.7.5 What is meant by *k ya prav c ra* in the aphorism?
A.IV.7.5 Celestial beings up to Ai na heavens have passion tainted activities, so they enjoy sex like human beings do.

'k'k' Li 'k&: i & 'k'n&eu% i d'hp'k'k' IV.8

Seṣ h spar a-r pa- abda-manah prav c r h

√Fk'k' 'k'k nō Øe'k'Li 'k' : i] 'k'n v'k' eu l sfo"i; &l q'k Hk'xuo'k'ys gl'r's g'k'
Meaning: The others (empyrean gods) derive sexual pleasure by touch, sight, sound and thought.

- Q.IV.8.1 What kinds of pleasure do celestial beings from S ntakum ra to Acyuta subclasses of gods / celestial beings experience?
A.IV.8.1 The remaining subclasses i.e. from S ntakum ra to Acyuta subclasses of gods experience sexual pleasures through touch, form, sound and recollection in mind.
- Q.IV.8.2 What is implied by *es h* in the aphorism?
A.IV.8.2 It implies the celestial beings (from S ntakum ra to Acyuta subclasses) except for those mentioned in previous aphorisms.
- Q.IV.8.3 What kind of copulation do gods of the S ntakum ra and M hendra subclasses experience?
A.IV.8.3 They enjoy happiness by the sheer touch of their female celestial beings (*devi*).
- Q.IV.8.4 What kinds of copulation do celestial beings from Bṛhma-Bṛhmottara and L ntava- Kāpiṣṭha heavens / subclasses experience?
A.IV.8.4 They enjoy happiness by seeing the charming forms and dresses of their female celestial beings (*devi*).
- Q.IV.8.5 What kind of copulation do celestial beings from ukra-Mah ukra and Sat ra-Sahasr ra subclasses experience?
A.IV.8.5 They enjoy happiness hearing the sweet music, soft jest and sweet stories from their female celestial beings.
- Q.IV.8.6 What kinds of copulation do celestial beings from nata-Pr nata and rana-Acyuta subclasses experience?

A.IV.8.6 They enjoy the highest happiness just by mentally thinking of sex with their female celestial beings (*devi*).

ijs lkojpkj k% IV.9
Pare aprav c r h

√FK% ckdh ds l c nō fo" k; & l qk l s jfgr gkrs gā
Meaning: The rest are devoid of sexual desire.

Q.IV.9.1 What kind of copulation exists in celestial beings beyond the Acyuta heaven experience?

A.IV.9.1 They have no desire for sexual pleasure.

Q.IV.9.2 Which heavenly beings beyond the Acyuta heaven are devoid of the desire to copulation?

A.IV.9.2 These belong to the nine Graiveyakas, nine Anudi a and five Anuttara heavens.

Q.IV.9.3 Do these gods (Graiveyakas, nine Anudi a and five Anuttara) have mental copulation?

A.IV.9.3 No, they are free from the desire for copulation.

Q.IV.9.4 Do these heavenly beings (Graiveyakas, nine Anudi a and five Anuttara) without even a desire for copulation experience just misery only?

A.IV.9.4 No, as copulation is merely a palliative for misery; and in the absence of misery or uneasiness, they enjoy the highest happiness incessantly.

Q.IV.9.5 Who are the gods of the first state?

A.IV.9.5 They are called residential celestial beings.

Hkouokl uks v l j & ukx&fo | q i . kx u&okr & Lrkfurkf/k& } hi & fnDdekj k% IV.10
Bhavanav sin oasura-n ga-vidyutsuparn gni-v ta-stanitodadhi-dv pa-dikkum r h.

√FK% Hkouokl h&nō nl izkj ds gš & v l j dekj] ukxdekj] fo | dekj]
l q . kdekj] vfkudekj] okrdekj] Lrfurdekj] mnf/kdekj] } hi dekj]
v k j fnDdekjA

Meaning: The Residential gods comprise Asurakum ra (fiendish youths), N gakum ra (serpentine youths), Vidyutakum ra (lightning youths), Suparnakum ra (vulturine youths), Agnikum ra (fiery youths), V takum ra (stormy youths), Stantit (thundering youth), Udadhikum ra (oceanic youths), Dv pakum ra (island youths) and Dikkum ra (guardians of the directions / compass points).

Q.IV.10.1 How many sub classes of residential celestial beings exist?

A.IV.10.1 They are grouped in ten subclasses namely: Asurakum ra (fiendish youths), N gakum ra (serpentine youths), Vidyutakum ra (lightning youths), Suparnakum ra (vulturine youths), Agnikum ra (fiery youths), V takum ra (stormy youths), Stantit (thundering youths),

Udadhikum ra (oceanic youths), Dv pakum ra (island youths) and Dikkum ra (guardians of the directions / compass points).

- Q.IV.10.2 Why is the first sub class of residential beings called Asurakum ra?
A.IV.10.2 These celestial beings go down to the third 'earth' of the lower world and encourage the infernal beings there to fight amongst themselves to cause misery to them. As they enjoy and indulge in violence, they are called fiendish youths.
- Q.IV.10.3 Who are called N gakum ra?
A.IV.10.3 Those celestial beings that live on the mountains and in sandalwood trees are called serpentine youths.
- Q.IV.10.4 Who are called Vidyutakum ra?
A.IV.10.4 Those celestial beings that are luminous like an electric arc are called lightning youths.
- Q.IV.10.5 Who are called Suparnakum ra?
A.IV.10.5 Those celestial beings that enjoy performing miraculous activities in the form of auspicious feathers are called vulturine youths.
- Q.IV.10.6 Who are called Agnikum ra?
A.IV.10.6 Those celestial beings that leave the infernal world to perform miraculous activities in the middle and upper world are called fiery youths.
- Q.IV.10.7 Who are called V takum ra?
A.IV.10.7 The celestial beings that purify the path on which the ford-makers walk are called stormy youths.
- Q.IV.10.8 Who are called Stanitakum ra?
A.IV.10.8 The celestial beings that create sound are called thundering youths.
- Q.IV.10.9 What do Udadhikum ra do?
A.IV.10.9 The oceanic-youths celestial beings perform miraculous activities in the oceans.
- Q.IV.10.10 What is the peculiarity of Dv pakum ras?
A.IV.10.10 The island youths gods celestial beings perform miraculous activities in the continents.
- Q.IV.10.11 Why is the word kum ra used with the names of the residential celestial beings?
A.IV.10.11 Since they appear as youth due to their dresses, ornaments, weapons, conveyance, and the animals they ride on for sports etc, they are called *kum ra* or youth.
- Q.IV.10.12 Where are the mansions of the fiendish-youths and other residential celestial beings?

- A.IV.10.12 The mansions of fiendish-youths are in the Pamkabahula part and the dwelling places of the other nine classes are in the Khara part of the first infernal region.
- Q.IV.10.13 How many *Jina* temples are there in the lower world?
- A.IV.10.13 There are 77.2 million *Jina* temples in the lower world.
- Q.IV.10.14 How many *Jina* temples are there in the region of residential celestial beings?
- A.IV.10.14 There are 6.4 million *Jina* temples of fiendish-youths, 8.4 million of serpentine-youths, 7.2 million of vulturine-youths, 7.6 million each of oceanic-youths, lightning-youths, fiery-youths, thundering-youths, island-youths and guardians of the cardinal direction points and 9.6 million of stormy-youths.
- Q.IV.10.15 What is the name of the second class of gods?
- A.IV.10.15 They are called peripatetic celestial beings.

0; Urj k% fdUuj &fdā # "k&egkj x&xU/ko&; {k&j k{kl &Hkr&fi 'kkpk% IV.11

Vyantar h kinnara-kimpuruṣa-mahoraga-gandharva-yakṣar kṣasa-bh ta-pi c h

√Fk% 0; Urj&nō vkB i dklj ds gñ &fdUuj] fdā # "k] egkj x] xU/ko] ; {k] j k{kl]
Hkr vkg fi 'kkpA

Meaning: The Peripatetic *devas* comprise music-obsessed, sex-obsessed, great-serpents, musicians, treasure-keepers, demons, devils and goblins. .

Q.IV.11.1 How many sub classes of the peripatetic celestial beings are there?

A.IV.11.1 The peripatetic gods have eight subclasses namely: music-obsessed, sex-obsessed, great-serpents, musicians, treasure-keepers, demons, devils and goblins.

Q.IV.11.2 Who are called peripatetic celestial beings?

A.IV.11.2 These celestial beings have transformable bodies. They generally live in the deserted places of the middle world. They normally intrude the bodies of human and subhuman beings to make them enjoy or suffer. They have large families and wealth.

Q.IV.11.3 Where do peripatetic celestial beings live?

A.IV.11.3 The dwelling places of the seven subclasses are in the upper hard khara part and demons reside in Pamkabahula part of the first infernal region.

T; kfr "dk% I ¶ &plnæl kS xg&u{k=&i dh. kD&rkj dk'p IV.12

Jyotiṣk h s ry candramasaugraha makṣatraprak rnakat rak ca

√Fk%	T; kŕ"d nō ikp i dŕkj dsg&l w] plnek] xg] u{k= vŕk] i dŕh. kŕd rŕkjA
Meaning:	The Stellar (luminary) gods comprise the suns, the moons, the planets, the constellations and the scattered stars.
Q.IV.12.1	How many subclasses of stellar celestial beings are there?
A.IV.12.1	They are of five subclasses: suns (<i>S rya</i>), moons (<i>Candra</i>), planets (<i>Graha</i>), constellations (<i>Nakṣatra</i>) and scattered stars (<i>Prakṛ nakas</i>).
Q.IV.12.2	How do stellar celestial beings derive their name?
A.IV.12.2	They are named after their vehicle which is endowed with shining light. These are called by the significant general name luminaries or stellar.
Q.IV.12.3	Who are the lord and the co-lord / <i>prat ndra</i> (but equal to the lord) this class?
A.IV.12.3	Moon is the lord and sun is the co-lord.
Q.IV.12.4	The rise of which karma is the cause of the classification of celestial beings such as the sun, the moon etc?
A.IV.12.4	These classifications are based on the rise of specific name karma.
Q.IV.12.5	Which karmas are the causes for the jewels in the vehicles (<i>vim na</i>) of the sun and the moon?
A.IV.12.5	Rise of the warm light (<i>tapa</i>) name karma of the beings is the cause of the jewels in the sun vehicle and the rise of the lustre (<i>udyota</i>) name karma of the beings for the moon vehicle.
Q.IV.12.6	What is warm light (<i>tapa</i>) name karma?
A.IV.12.6	The karma whose attribute is to give light and warmth is called <i>tapa</i> name karma.
Q.IV.12.7	What is lustre (<i>udyota</i>) name karma?
A.IV.12.7	The karma whose attribute is to give light and coolness is called lustre (<i>udyota</i>) name karma.
Q.IV.12.8	Where do stellar celestial beings revolve?
A.IV.12.8	They revolve in a zone between 790 and 900 <i>yojana</i> above the <i>citra</i> earth.
Q.IV.12.9	Where are the scattered stars situated?
A.IV.12.9	The lowest stars amongst the stellar celestial revolve 790 <i>yojana</i> above the <i>citra</i> earth level.
Q.IV.12.10	Where does the sun revolve?
A.IV.12.10	The sun revolves ten <i>yojana</i> above the lowest stars.
Q.IV.12.11	Where does the moon revolve?
A.IV.12.11	The moon revolves 880 <i>yojana</i> above the earth (<i>Citr</i>) level.
Q.IV.12.12	Where do constellations reside?
A.IV.12.12	They reside four <i>yojana</i> above moon.
Q.IV.12.13	Where does Mercury rotate?

- A.IV.12.13 Mercury revolves 888 *yojana* above the earth (*Citr*) level. It resides three *yojana* above Venus.
- Q.IV.12.14 Where is Venus situated?
A.IV.12.14 Venus is situated three *yojana* above Mercury.
- Q.IV.12.15 Where does Jupiter rotate?
A.IV.12.15 Jupiter revolves three *yojana* above Venus.
- Q.IV.12.16 Where is Mars situated?
A.IV.12.16 Mars revolves three *yojana* above Jupiter.
- Q.IV.12.17 Where does Saturn reside?
A.IV.12.17 Saturn revolves three *yojana* above Mars.
- Q.IV.12.18 What is the form of the vehicle of the stellar celestial beings?
A.IV.12.18 The vehicle i.e. means of conveyance, called *vim na* are in the shape of semicircle facing upwards.
- Q.IV.12.19 Do the stellar celestial beings roam?
A.IV.12.19 They roam only in the region of human beings (*Manuṣyaloka*) and not beyond.

e#i nf{k. kk fuR; xR; ks uykds IV.13
Merupradakṣin nityagatayo nṛloke

vFk% T; kfr" d&foeku euq; & ykd e# dh i nf{k. kk djuokys vk\$ fujlRj
xfr'khy gA

Meaning: In the human region they are characterized by incessant motion around Mount Meru.

- Q.IV.13.1 Around what do the stellar celestial beings move?
A.IV.13.1 They move around (*pradakṣin*) the Mount Meru incessantly.
- Q.IV.13.2 Why is the word '*nityagatayah* ' used in the aphorism?
A.IV.13.2 It means uninterrupted motion in the human world.
- Q.IV.13.3 What is the expanse of the region of human beings?
A.IV.13.3 The human world has an area of four and half million *yojana*. It is within the two-and-half continents (*Dh i Dv pa*) and two oceans.
- Q.IV.13.4 What is the cause of the motion of the vehicles of stellar celestial beings?
A.IV.13.4 The vehicles of the stellar celestial beings are in motion as they are impelled by the *bhiyogya* class of celestial beings who take pleasure in motion.
- Q.IV.13.5 Why do *bhiyogya* classes of celestial beings move incessantly?
A.IV.13.5 This is the peculiarity of the rise of their karma which rises only when the being is in motion.

- Q.IV.13.6 What is the distance maintained by stellar celestial vehicles when they move around Meru?
- A.IV.13.6 They maintain a distance of eleven hundred and twenty one *yojana* from Meru.
- Q.IV.13.7 What is the number of suns, moons, and planets in Jamb dv pa?
- A.IV.13.7 There are two suns, two moons, one hundred seventy six planets and fifty six constellations in Jamb dv pa.
- Q.IV.13.8 What is the number of suns, moons, and planets in Lavana Ocean?
- A.IV.13.8 There are four suns, four moons, three hundred fifty two planets and one hundred twelve constellations in the Lavana Ocean.
- Q.IV.13.9 What is the number of suns, moons, and planets in the Dh tak khanda?
- A.IV.13.9 There are twelve suns, twelve moons, one thousand fifty six planets and three hundred thirty six constellations in Dh tak khanda.
- Q.IV.13.10 What is the number of suns, moons, and planets in the K lodadhi Ocean?
- A.IV.13.10 There are forty-two suns, forty two moons, three thousand six hundred ninety six planets and one thousand one hundred seventy six constellations in the K lodadhi Ocean.
- Q.IV.13.11 What is the number of suns, moons, and planets in the Puṣkar rdha dv pa?
- A.IV.13.11 There are seventy-two suns, seventy two moons, six thousand three hundred thirty six planets and two thousand and sixteen constellations in the Puṣkar rdha dv pa.
- Q.IV.13.12 What is the family size of the moon?
- A.IV.13.12 One moon has one sun, twenty eight constellations, eighty eight planets, and sixty thousand nine hundred (*koṭ -koṭ* sṭattered stars).
- Q.IV.13.13 Who makes the vehicles of the stellar celestial beings move constantly?
- A.IV.13.13 It is the nature of the stellar celestial beings to roam /move. However the celestial beings of bhiyogya sub class do support the movement of their vehicles.
- Q.IV.13.14 How much time the sun takes to complete one circle of Jamb dv pa?
- A.IV.13.14 The sun completes one circle of Jamb dv pa in two days and nights.
- Q.IV.13.15 How many lanes are there for the sun to move?
- A.IV.13.15 There are one hundred eighty four lanes for the sun to move around.
- Q.IV.13.16 How much time the moon takes to make one complete circle. Why is there more and less light in the moon?
- A.IV.13.16 The moon takes slightly more than two days to make one complete circle. This time taken is the cause of more and less light in the moon.
- Q.IV.13.17 What do we learn from the movement of stellar celestial beings?
- A.IV.13.17 We derive the practical time (*vyavah ra k la*) from their movement.

rldr% dkyfoHkx% IV.14

Tatkrtah k lavibh gah

√Fk% mu xeu djupkys T; kfr"dkā ds }kjk fd; k gqvk dky&foHkx gā
Meaning: The divisions of time are caused by these.

Q.IV.14.1 Which are the units of measurement of time (*vyavah ra k la*)?

A.IV.14.1 *Samaya* (time instant), *vali* etc are the units of measurement of time.

Q.IV.14.2 How many kinds of *k la* are their?

A.IV.14.2 *K la* is of two kinds namely primary and practical.

Q.IV.14.3 What is meant by practical *k la* or time as normally used?

A.IV.14.3 The periods originating from the primary *k la* like *samaya*, *vali*, *n di*, etc are the indicators of the practical *k la* or time.

Q.IV.14.4 What is primary *k la*?

A.IV.14.4 There is one jewel like particle called *k l nu* existing in each space point of the entire cosmos (*loka*). These *k l nu* are called primary *k la*.

Q.IV.14.5 Which *k la* is divided into various units of measurement by the stellar celestial beings?

A.IV.14.5 The practical *k la* with *samaya*, *vali*, *n di* etc as its divisions are defined by the movement of the stellar celestial beings.

cfgj ofLFkrk% IV.15

Bahiravasthit h

√Fk% euf; &ykd ds ckj T; kfr"d&foeku fLFkj jgrs gā
Meaning: The space vehicles of luminous gods are stationary outside the human region.

Q.IV.15.1 Which celestial beings is stationery?

A.IV.15.1 The stellar celestial beings outside the human region are stationery (i.e. do not move).

Q.IV.15.2 How is the time divided into different units outside the human region?

A.IV.15.2 The time stays the same outside the human region and hence has no subdivisions.

Q.IV.15.3 How many vehicles of stellar celestial beings exist outside the human region?

A.IV.15.3 There are innumerable vehicles of stellar celestial beings outside the human region.

o&kfudk% IV.16

Va m nik h

√Fk% p&k&fudk; ds nō 'o&kfud' gā

Meaning: The empyrean (*Vaim nika*) gods are the fourth class.

Q.IV.16.1 Who are the empyrean gods (*vaim nika*)?

A.IV.16.1 The abodes, which make the beings residing in them feel as possessing merit are called *vim na*. The living beings residing in them are called the empyrean gods.

Q.IV.16.2 What are the peculiarities of the heavenly beings?

A.IV.16.2 The most significant peculiarity of heavenly beings is they attain liberation minimum in two births (*dvicarama*), the first as heavenly and the second as human beings.

Q.IV.16.3 How many types of heavenly abodes (*vim na*) are there?

A.IV.16.3 They are of three types namely: Indra, *ren baddha* and *Prak rnaka*.

Q.IV.16.4 Where are heavenly abodes of lords located?

A.IV.16.4 They are located in the middle and are like the lords.

Q.IV.16.5 What are *ren baddha* heavenly abodes?

A.IV.16.5 These are the heavenly abodes which exist around heavenly abode of the lords' type, like series of space points in the four directions.

Q.IV.16.6 What are *Prak rnaka* heavenly abodes?

A.IV.16.6 These are the heavenly abodes which are scattered like flowers in the intermediate points of the compass.

Q.IV.16.7 How many *Jina* temples are there in the heavenly abodes? Are they natural or created by someone?

A.IV.16.7 All *Jina* temples in the heavenly abodes are natural and they number eighty four lakhs ninety seven thousand and twenty three.

dYi ki i lUk% dYi krhrk'p IV.17

Kalpopapann h kalp t t ca

√Fk% os nks i xdkj ds g% dYi ki i lU √k% dYi krhrA

Meaning: They are born in the kalpas and beyond the kalpas.

Q.IV.17.1 How many kinds of heavenly beings are there?

A.IV.17.1 There are two kinds, namely: those born in the heavens (*kalpopapanna*) and those born beyond heavens (*kalp t ta*).

Q.IV.17.2 Who are the heavenly beings born in the heavens?

A.IV.17.2 The heavenly beings born in the sixteen heavens / *kalpas* are called *kalpopapanna*.

Q.IV.17.3 Who are called 'born beyond the heavens'?

A.IV.17.3 The living beings born in the space above (or beyond) the sixteen heavens / *kalpas* are called *kalp t ta*.

Q.IV.17.4 Who are the *kalp t ta* heavenly beings?

- A.IV.17.4 Those born in nine *Greiveyaka*, the nine *Anudi a* and the five *Anuttaras* heavenly abodes are called *kalp t ta*.
- Q.IV.17.5 There are lords in the residential celestial beings also. Why they are not called *kalpotpapanna*?
- A.IV.17.5 Traditionally only heavenly beings are called *kalpotpapanna*.

mi ; ĩ fj IV.18
Uparyupari

√FK% os Āij&Āij jgrs gā
Meaning: They are one above the other.

- Q.IV.18.1 Who are the heavenly beings who live one above the other?
- A.IV.18.1 The heavenly beings (*vaim nika*) live one above the other.
- Q.IV.18.2 Why is spoken of as ‘one above the other’?
- A.IV.18.2 Since they live neither like stellar beings in scattered places, nor like peripatetic beings in all directions but in an ordered manner of one subclass living above the other subclass of heavenly beings.
- Q.IV.18.3 What can be the other meaning of ‘one above the other’?
- A.IV.18.3 It can also mean proximity as two heavens exist in the same layer.

I kṣeṣṣku&l kuṛḍekj &ekḡn&cā&cākrj &yklro&dkfi "B&'kṣ
egk'kṣ&'krkj &l gl ĩj šokur& i k.kr; kj kj .kkp; r; kuḍl q xḍs dṣkq
foṭ; &ost; ūr&t; Ūrkj jkftrṣkq l okfkl) kṣ p IV.19

*Saudharmai na-s natkum r-m hendra-brahma-brahmottara-l ntava-kāpiṣṭha- ukra-
mah kra- at ra-sahasr reṣv nata-pr natayor ran cyutayornavasū-graiveyakeṣu
vijaya-vaijayanta-jayantāparājiteṣu sarvārthasiddhau ca*

√FK% I kṣeṣṣku] ,sṣku] I kuṛḍekj] ekḡn] cā] cākrj] yklro] dkfi "B] 'kṣ
egk'kṣ] 'krkj] I gl ĩj ea rfk vkur] i k.kr] vkj .k] vP; r] uk
xḍs dkfn ea vkj foṭ;] ost; ūr] t; ūr] vijkftr vkj l okfkl f) ea
os fuokl djrs gā

Meaning: They are in Saudharma, Ai na, S natkum ra, M hendra, Brahma, Brahmottara, Lāntava, Kāpiṣṭha, Sukra, Mahāśukra, Satāra, Sahasrāra, in nata, Pr nata, rana, Acyuta, in Navagriveyakas, and in Vijaya, Vaijayanta, Jayanta, Apar jita and in Sarv rthasiddhi.

- Q.IV.19.1 Why the first heaven is called Saudharma?
- A.IV.19.1 There is a council chamber named Sudharma in the first heaven. The place that has this chamber in it is called Saudharma kalpa.
- Q.IV.19.2 Why the first lord of this heaven is called Saudharma Indra?
- A.IV.19.2 Because of his association with Saudharma kalpa, he is called Indra.
- Q.IV.19.3 Why the second heaven is called i na?

- A.IV.19.3 There is a council chamber named na in the second heaven. The place that has this chamber in it is called i na kalpa
- Q.IV.19.4 Why is the lord of i na kalpa called i na indra?
A.IV.19.4 Because of his association with i na kalpa, he is called i na Indra.
- Q.IV.19.5 How are Saudharma etc heavens are one above the other?
A.IV.19.5 The Pairs of Saudharma and i na, S natkum ra-M hendra, Bṛhma-Bṛhmottara, L ntava- K piṣṭha, ukra – Mah ukra, Sat ra-Sahasr ra, nata- Pr nata and rana- Acyuta heavens are one above the other (in that order).
- Q.IV.19.6 What is the distance between the middle world and the first heaven?
A.IV.19.6 Just one hair breadth above the crest of Sumeru Mountain in the middle world (traverse world) stays Rjuvimāna which is the Indra vim na of Saudharma Indra.
- Q.IV.19.7 Who are the twelve lords of the heavenly (kalpav si) beings?
A.IV.19.7 Saudharma, i na, S natkum ra-M hendra, Bṛhma, L ntava, ukra, Sat ra, nata- Pr nata and rana- Acyuta are the twelve lords of the heavenly beings.
- Q.IV.19.8 What is the number of layers in Saudharma and i na heavens?
A.IV.19.8 There are thirty one layers there.
- Q.IV.19.9 What is the number of layers in Sanatkum ra and M hendra heavens?
A.IV.19.9 There are seven layers there.
- Q.IV.19.10 What is the number of layers in Bṛhma and Bṛhmottara heaven pairs?
A.IV.19.10 There are four layers there.
- Q.IV.19.11 What is the number of layers in Lāntava and Kāpiṣṭha heaven pairs?
A.IV.19.11 There are two layers there.
- Q.IV.19.12 What is the number of layers in ukra and Mah ukra heaven pairs?
A.IV.19.12 There is one layer there.
- Q.IV.19.13 What is the number of layers in Sat ra and Sahasr ra heaven pairs?
A.IV.19.13 There is one layer there.
- Q.IV.19.14 What is the number of layers in nata and Pr nata heaven pairs?
A.IV.19.14 There are three layers there.
- Q.IV.19.15 What is the number of layers in rana and Acyuta heaven pairs?
A.IV.19.15 There are three layers there.
Q.IV.19.16 How many layers are there in Graiveyaka heavens?
A.IV.19.16 There are three layers namely lower, middle and upper
- Q.IV.19.17 How many Graiveyaka are there?

- A.IV.19.17 There are nine, namely: Sudar ana, Amogha, Suprabuddha, Ya od hara, Subhadra, Suvi la, Sumanasa, Saumanasa and Pr t mkara.
- Q.IV.19.18 What are names of *Nava* (nine) *anudi a*?
- A.IV.19.18 Their names are: ditya, Arci, Arcim lini, Vajradivya, Vairocana, Saumya, Saumyarupaka, Amka and Sfatikaprabh sa.
- Q.IV.19.19 Why *Nava Anudi a* heavens are called so?
- A.IV.19.19 As they have nine heavenly abodes one in each of the eight directions, they are called *Nava Anudi om*.
- Q.IV.19.20 Which are the five Anuttara heavens?
- A.IV.19.20 These are Vijaya, Vaijayanta, Jayanta, Apar jita and Sarv rtha siddhi.
- Q.IV.19.21 What is the peculiarity of heavenly beings in Sarv rtha siddhi?
- A.IV.19.21 They attain liberation in their next birth as human beings.
- Q.IV.19.22 Why Sarv rtha siddhi is so called?
- A.IV.19.22 Since the heavenly beings born here have all their wishes satisfied already.
- Q.IV.19.23 What is the minimum life span of Sarv rtha siddhi heavenly beings?
- A.IV.19.23 The life span of these heavenly beings is thirty three ocean-measured-periods as both minimum and maximum.
- Q.IV.19.24 What is the minimum and maximum life span in Vijaya and other three Anuttara heavenly abodes?
- A.IV.19.24 The minimum life span is a little more than thirty two ocean-measured-periods and maximum is thirty three ocean-measured-periods.
- Q.IV.19.25 How many births do heavenly beings in Vijay and other three heavenly abodes take before attaining liberation?
- A.IV.19.25 As they have right faith, they have a maximum of two to three births before they attain liberation.

fLFkr&i Hkko&l qk& |qr&ys; k&fo'kq hfUnz kof/k&fo"k; rks vf/kdk% IV.20
Sthiti-prabh va-sukha-dyuti-le y -vi uddh ndriy vadhi-viṣayato adhik h

- VFk% fLFkr] i Hkko] l qk] |qr] ys; k] fo'kq]] bfUnz &fo"k;] vkj vof/k&fo"k;
 dh vi fkk l s Aij &Aij ds noka ea vf/kdrk gA
- Meaning: There is increase with regard to the lifetime, power, happiness, brilliance, and purity in thought-colouration, capacity of the senses and range of clairvoyance.

- Q.IV.20.1 What are the peculiarities of the heavenly beings in the upper locations compared to those in the lower locations?
- A.IV.20.1 The heavenly beings in the upper locations are superior to the ones in the lower locations with respect to lifespan, power, happiness, brilliance, and

purity in thought colouration, capacity of the senses and range of clairvoyance.

Q.IV.20.2 What is meant by lifespan?

A.IV.20.2 Owing to the fruition of life karma acquired by one, the soul's association with the body in a particular birth is called lifespan.

Q.IV.20.3 What is meant by power?

A.IV.20.3 Capacity to confer benefits or inflict misery's on others is called power.

Q.IV.20.4 What is meant by happiness?

A.IV.20.4 To experience sensual pleasures is called happiness.

Q.IV.20.5 What is meant by brilliance?

A.IV.20.5 The splendour of body, dresses and the ornaments is called brilliance.

Q.IV.20.6 What is meant by purity of thought colouration?

A.IV.20.6 It is the purity level of thoughts.

Q.IV.20.7 What are the subjects of senses and the clairvoyance?

A.IV.20.7 The subjects of the senses (touch, taste, colour, smell) and the subject of clairvoyance knowledge (concrete objects) are the subjects of senses and clairvoyance.

xfr&'kj hj &i fj xgkfHkekurks ghuk% IV.21

Gati- ar ra-parigrah bhim nato h n h

√FK%

Meaning:

xfr] 'kj hj] ijfj xg vġ vfhkeku dh viġkk Åij& Åij ds nð ghu għ
(But) there is decrease with regard to motion (visit to different regions), height or stature, attachment or possessions and pride or ego.

Q.IV.21.1 What are the attributes which keep on decreasing in the higher locations of the heavenly beings?

A.IV.21.1 Motion, stature, attachment and pride decrease in the higher locations of the heavenly beings.

Q.IV.21.2 What is meant by motion?

A.IV.21.2 Motion is the cause of the movement from one place to another.

Q.IV.21.3 What is the meaning of ' ar ra' in the aphorism?

A.IV.21.3 It means 'the protean or transformable body'.

Q.IV.21.4 What is the discriminating feature of protean body?

A.IV.21.4 A protean body can be easily transformed in various sizes and shapes by its owner.

Q.IV.21.5 What is meant by attachment?

A.IV.21.5 It is the fondness for worldly objects due to the fruition of greed.

Q.IV.21.6 What is the meant by pride / egotism?

- A.IV.21.6 It is the self conceit arising out of the passion of pride.
- Q.IV.21.7 What is the cause of the decrease in motion in the gods of higher locations?
- A.IV.21.7 The celestial beings in the higher grades have more power for motion than the lower one but they do not use it e.g. the gods can go up to the seventh earth of the infernal region but they do not use it.
- Q.IV.21.8 How is it that the empyreans have smaller stature than that of lower beings?
- A.IV.21.8 The height keeps on decreasing from the first heaven as we keep going up to 16th and beyond. The heights of gods in the 1st and 2nd heaven is seven cubits (*h tha*), in the 3rd and 4th is six cubits, in the 5th to 6th is five cubits, in 9th to 12th is four cubits, in the 13th and 14th is three and half cubits, in 15th and 16th is three cubits, in lower Graiveyaka is two and half cubits, in the middle Graiveyaka is two cubits and in the upper Graiveyaka is one and half cubit and in the rest above is one cubit only.
- Q.IV.21.9 How the heavenly beings in the higher locations have less attachment?
- A.IV.21.9 The number and size of the abodes in the higher grades of heavens keep on decreasing and so the attachment also keeps on decreasing.
- Q.IV.21.10 How the heavenly beings in the higher grades have less pride?
- A.IV.21.10 Life span, motion and power are the causes of pride. Since the gods in the higher grades have lesser passions, so the pride also keeps on decreasing as we go higher.

i hr&i ne&'kpy&yś ; k f}&f=&'kśkśk IV.22

P ta-padma- ukla-leśyā dvitriśeṣeṣu

√FK% nkś rhu] dYi& ; qyka ea vks 'kśk ea Øe ls i hr] ine vks
'kpy&yś ; kokys nō gā

Meaning: In two, three and rest (subclasses of empyreans), the thought-colourations are yellow, pink and white respectively.

Q.IV.22.1 Which types of thought-colourations are there in the gods?

A.IV.22.1 In the first two pairs of *kalpas*, the thought colouration is yellow; in the next two pairs of *kalpas* it is pink while the thought-coloration is white in the rest.

Q.IV.22.2 Which thought-colourations are there in Saudharma and i na gods?

A.IV.22.2 They have yellow thought-colouration.

Q.IV.22.3 Which thought-colourations are there in S natkum ra-M hendra gods?

A.IV.22.3 They have yellow and pink thought-colourations.

Q.IV.22.4 Which thought-colourations are there in Bṛhma and Bṛhmottara and L ntava-Kāpiṣṭha gods?

A.IV.22.4 They have pink thought-colouration.

- Q.IV.22.5 Which thought-colourations are there in ukra-Mah ukra and Sat ra-Sahasr ra gods?
 A.IV.22.5 They have pink and white thought-colouration.
- Q.IV.22.6 Which thought-colourations are there in nata - Pr nata and rana-Acyuta gods?
 A.IV.22.6 They have white thought colouration.
- Q.IV.22.7 Which thought-colourations are there in Grevaivaya, Anudi a and Anuttara gods?
 A.IV.22.7 They have pure white thought-colouration.

i l x d s d h ; % d y i k % IV.23
Pr ggraiveyakebhyah kalp h

- √ F k % x d s d h l s i g y s r d ' d y i ' g
 Meaning: Prior to Graiveyakas are the kalpas.
- Q.IV.23.1 What are the regions before Graiveyakas known as?
 A.IV.23.1 There are knowns as *kalpas* / heavens.
- Q.IV.23.2 How many *kalpas* are there?
 A.IV.23.2 There are sixteen heavens from Saudharma-Acyuta heavens or twelve heavens are called *kalpas*.
- Q.IV.23.3 What is a *kalpa*?
 A.IV.23.3 The places where lords, his equals / co-chiefs, the councilors etc are imagined to exist are called *kalpa*.
- Q.IV.23.4 What is meant by *kalp t ta*?
 A.IV.23.4 Nava Graiveyaka, Nava Anudiṣ and five Anuttara are called beyond *kalpas* or *kalp t ta*.
- Q.IV.23.5 What is the difference between *kalpa* and *kalp t ta*?
 A.IV.23.5 The places where lords, his equal, the counselors etc are imagined to exist are called *kalpa*. The places where only Ahmindras exist are called *kalp t ta*.

c ā y k l y ; k y k k f u r d k % IV.24
Brahmalok lay lauk ntik h

- √ F k % ' y k k f u r d ' n o k d k ' c ā y k d ' f u o k l & L F k k u g
 Meaning: *Brahmaloka* is the abode of terminal-gods (*lauk ntikas*).
- Q.IV.24.1 Where do terminal-gods beings exist?
 A.IV.24.1 Brhmaloka is the abode of terminal-gods heavenly beings.
- Q.IV.24.2 What are general names of terminal-gods heavenly beings?

- A.IV.24.2 These are: Sar swata, ditya, Vahni, Aruna, Gardatoya, Tuṣita, Avyābādha and Aṛiṣṭa.
- Q.IV.24.3 What are the peculiarities of terminal-gods?
- A.IV.24.3 Lok nta means an end to the world / transmigration i.e. birth, old age and death. Those who are at the end of the transmigration are called terminal-gods. Coming down from there, they take only birth and attain liberation. They are celibate and knower of the twelve-fold canons of Jainism.
- Q.IV.24.4 Why terminal-gods are called Devarṣi?
- A.IV.24.4 Since they are free from sensual inclinations, they are called Devarṣi.
- Q.IV.24.5 What is the meaning of *loka* in the aphorism?
- A.IV.24.5 It means *samsāra* or transmigration.

I kj LorkfnR; &ogU; #.k&xnŕks &rŕf"krk0; kck/kkfj "Vk' p IV.25
S rasvat ditya-vahnyaruna-gardatoya-tuṣitāvyābādhāriṣṭāśca

√FK% I kj Lor] √kfnR;] ofg] √#.k] xnŕks] rŕf"kr] √0; kck/k √kŕj √fj "V&; s
 ykŕkŕd&no gA

Meaning: They (terminal-gods) are S rasvata, Aditya, Vahni, Aruna, Gardatoya, Tuṣita, Avyābādha and Aṛiṣṭa (groups).

- Q.IV.25.1 Who are the terminal-gods?
- A.IV.25.1 Sar swata, ditya, Vahni, Aruna, Gardatoya, Tuṣita, Avyābādha and Aṛiṣṭa are the terminal-gods.
- Q.IV.25.2 What is the peculiarity of Sar swata terminal-gods?
- A.IV.25.2 They have the knowledge of fourteen *pṛva*.
- Q.IV.25.3 What is the peculiarity of ditya terminal-gods?
- A.IV.25.3 The son of Mother Aditi is called ditya.
- Q.IV.25.4 What is the peculiarity of Vahni terminal-gods?
- A.IV.25.4 The gods who are gleaming like flame are Vahnis.
- Q.IV.25.5 In which directions do these terminal-gods live?
- A.IV.25.5 The abode of the Sar swata group is north east direction; that of ditya in the east; that of Vahni in south-east; that of Aruna in south, that of Gardatoya in the south-west; that of Tuṣita in the west; that of Avyābādha in the north-west; and that of Aṛiṣṭa in the north..
- Q.IV.25.6 What is the peculiarity of Aruna terminal-gods?
- A.IV.25.6 They have the lustre like a rising sun.
- Q.IV.25.7 What is the peculiarity of Gardatoya terminal-gods?
- A.IV.25.7 The word '*garda*' means sound and the word '*toya*' means water i.e. who has the sound from the mouth like water are Gardatoya.

- Q.IV.25.8 What is the peculiarity of Tuṣita terminal-gods?
A.IV.25.8 They are contented and indifferent to sensual pleasures.
- Q.IV.25.9 What is the peculiarity of Avy b dha terminal-gods?
A.IV.25.9 They are not hindered by lust or sensual pleasures.
- Q.IV.25.10 What is the peculiarity of Ariṣṭa terminal-gods?
A.IV.25.10 They do not indulge in superficial activities.
- Q.IV.25.11 How many terminal-gods are there?
A.IV.25.11 There are four hundred seven thousand eight hundred and twenty (407820) terminal-gods.

foṭ; kṛṇ"ṇq f}p}jek% IV.26
Vijaya di u dvicaram h

- √Fk% foṭ; kṛṇ eṇks p}jekys nō gṇ
Meaning: In *Vijaya* and the others the gods are of two final births.
- Q.IV.26.1 Which other gods (*devat*) are capable of achieving liberation?
A.IV.26.1 The heavenly beings in *Vijaya* and other heavens with two births to achieve liberations (*carama*) and having right belief are capable of achieving liberation.
- Q.IV.26.2 Which heavenly beings are with *carama*?
A.IV.26.2 The *Vijaya*, *Vaijayanta*, *Jayanta*, *Apar jita* and nine *Anudi a* heavens (*vim nas*) called *Ahamindra* have are with two *carama*.
- Q.IV.26.3 What is meant by *dvi- carama*?
A.IV.26.3 Two births as human beings i.e. those living beings who are born twice as human beings (and have right belief) to achieve liberation are called *dvi-carama* or with two births to achieve liberation.
- Q.IV.26.4 How many births are required for *Ahmindra* god from *Sarv rtha Siddhi* to achieve liberation?
A.IV.26.4 They achieve liberation in one birth as human beings only.

√kṣ i kṛnd&euḍ; ḥ; 'kṣkḥLr; Ḍ; ku; % IV.27
Aupap dika-manuṣyebhya eṣ stiryagyonayah

- √Fk% mi i kṇ&tḥe okys o euḍ; kṇ ds fl ok 'kṣk l c tho fr; p; kṣu okys gṇ
Meaning: The beings other than celestial, infernal and human beings are animals.
- Q.IV.27.1 Who are called human beings?
A.IV.27.1 The living beings with superior mind are called human beings.
- Q.IV.27.2 Who are called sub-human beings / animals or *tiryamca*?

- A.IV.27.2 Those living beings that have wicked mind body and speech, have desire or food, are ignorant and have more sinful dispositions are called sub-human / animals.
- Q.IV.27.3 In which regions are sub-humans found?
A.IV.27.3 They pervade the entire cosmos / *loka*.
- Q.IV.27.4 How many types of subhuman beings are there?
A.IV.27.4 They are of two types namely: gross and subtle.
- Q.IV.27.5 Who are subhuman beings?
A.IV.27.5 All living beings, except the celestial and infernal beings with birth by descent in special beds and human beings, are termed as subhuman beings.

flFkfrj l g & ukx & l q . k& } hi & ' kSkk. kka
l kxj ki e & f = i Y; ki ek) & ghufek% IV.28
Sthitirasure-n ga-suparna-dv pa- es n m
s garopama-tripalyopam rddha-h namit h

vFk% vl j d& j] ukx d& j] l q . k d& j] } hi d& j] v k j] ' kSk Hkouokl ; ka dh
mRd"V& flFkfr Øe l s , d& l kxj ki e] rhu& i Y; ki e < kb& i Y; ki e] nk& i Y; ki e
v k j] M& & i Y; ki e gkrh gA

Meaning: The maximum lifespan of fiendish, serpentine, vulturine, island and the rest of the residential gods are one ocean-measured-period (*s gara*), three pit-measured-periods (*palya*), two and a half pit-measured-periods, two pit-measured-periods, and one and a half pit-measured-periods.

- Q.IV.28.1 What is the maximum lifespan of fiendish residential gods?
A.IV.28.1 It is one ocean-measured-period.
- Q.IV.28.2 What is the implication of more in the aphorism and how much is it?
A.IV.28.2 It implies that the lifespan of degraded (*ghātāyuska*) celestial beings is half ocean-measured-period more than other celestial beings.
- Q.IV.28.3 Who are degraded (*ghātāyuska*) celestial beings?
A.IV.28.3 Those living beings with right belief that because of their observing severe austerities have earned a longer lifespan as celestial beings but due to their increased passions later have reduced this lifespan by half ocean-measured-period are called *ghātāyuska* celestial beings.
- Q.IV.28.4 Up to what level of heaven is the implication of more (*adhikat*) applicable?
A.IV.28.4 It is applicable up to Sahasr ra Kalpa.

l kSk& kku; k% l kxj ki es vf/kds IV.29
Saudharmāi nayoh s garopame adhike

vFk% l kSk& v k j] , s kku dYi ka ea nks l kxj ki eka l s dN vf/kd mRd"V flFkfr gA

√Fk% I kskel vksj , skku&dYika ea t?kU; &fLFkfr vf/kd , d&iY; ki e I s dñ vf/kd gA

Meaning: The minimum is a little over one *palyopama*.

Q.IV.33.1 What is the minimum lifespan of deities in Saudharma and Ai na *kalpas*?

A.IV.33.1 It is slightly more than one pit-measured-period in both.

Q.IV.33.2 What is the meaning of the word '*apar*' in the aphorism?

A.IV.33.2 Here it implies minimum which is slightly more than one pit-measured-period.

Q.IV.33.3 Who are the living beings for whom the minimum lifespan is implied?

A.IV.33.3 The minimum lifespan is of deities in Saudharma and Ai na *kalpas*.

ijr% ijr% iñ iñkz ulrjk IV.34
Paratah paratah p rv p rv nantar

√Fk% vx&vxks iñ&iñ dh mRd"V&fLFkfr ckn okys dh t?kU; &fLFkfr gA

Meaning: The maximum of the immediately preceding is the minimum of the next one (*kalpa*).

Q.IV.34.1 What is the minimum lifespan of deities in subsequent heavens?

A.IV.34.1 The maximum lifespan in one heaven becomes the minimum lifespan in the subsequent higher heaven.

Q.IV.34.2 What is the minimum lifespan of the deities in Sarv rtha Siddhi?

A.IV.34.2 The maximum and minimum lifespans of the deities in Sarv rtha Siddhi is same and is 33 ocean-measured-periods.

Q.IV.34.3 How does the maximum lifespan of one heaven become the minimum lifespan of its subsequent higher heaven?

A.IV.34.3 By adding one time instant of lifespan to the maximum lifespan of one heaven becomes the minimum lifespan of the subsequent higher heaven e.g. the maximum lifespan of 13-14 *kalpa* is 20 ocean-measured-periods and the minimum lifespan of 15-16 *kalpa* becomes also 20 ocean-measured-periods (plus one time instant).

ukj d k. kla p f}rh; kfn"lq IV.35
N rak n m ca dvit y diṣu

√Fk% ifgy&ifgys ds ujdka ea mRd"V&vk; q nñ j&nñ js ujdka ds ukjfd; ka dh t?kU; &vk; q gkrh gA

Meaning: The same with regard to infernal beings from the second infernal region onwards.

Q.IV.35.1 What is the minimum lifespan of infernal beings?

A.IV.35.1 The maximum lifespan of infernal beings in one earth of lower world becomes the minimum lifespan in the subsequent lower earth of the lower world.

n'k&o"l gl kf.k i Fkek; ke~ IV.36
Da avarṣasahasr ni pratham y m

√Fk% i Fke&i Vy ds ukj dh&thoka dh t?kU; &v;k; q nl g tkj o"l dh gā
 Meaning: Ten thousand years in the first.

Q.IV.36.1 What is the minimum lifespan of infernal beings in the first land of the lower world?

A.IV.36.1 It is ten thousand years.

Hkouškq p IV.37
Bhavanēṣu ca

√Fk% Hkouokfl ; ka ea Hkh nl >kj o"l t?kU; &fLFkr gā
 Meaning: In the Residential regions also.

Q.IV.37.1 What is the minimum lifespan of residential celestial beings?

A.IV.37.1 It also is ten thousand years.

0; Urjk. kka p IV.38
Vyantar n m ca

√Fk% 0; rjka dh Hkh 10 g tkj o"l t?kU; &fLFkr gā
 Meaning: Of the peripatetic also.

Q.IV.38.1 What is the minimum lifespan of peripatetic celestial beings?

A.IV.38.1 It also is ten thousand years

ijk iY; ki ef/kde~ IV.39
Par palyopamamadhikam

√Fk% vḡ mRd"V&fLFkr , d&iY; ki e l s dN vf/kd gā
 Meaning: The maximum is a little over one pit-measured-period.

Q.IV.39.1 What is the maximum lifespan of peripatetic celestial beings?

A.IV.39.1 It is slightly more than one pit-measured-period.

T; kfr"dk. kka p IV.40

√Fk% T; kfrf" k; ka dh mRd"V&fLfkr , d iY; kie l s dN vf/kd gA
 Meaning: Of the Stellar *devas*¹ also.

Q.IV.40.1 What is the maximum lifespan of stellar celestial beings?
 A.IV.40.1 It is slightly more than one pit-measured-period.

Q.IV.40.2 How many types of stellar celestial beings are there?
 A.IV.40.2 The stellar celestial beings have five sub classes namely: sun (S rya), moon (Candra), planets (*Graha*), constellations (*Nakṣatra*) and scattered stars (*Prak narka*).

Q.IV.40.3 What is the duration of existence of moon?
 A.IV.40.3 It is one pit-measured-period plus one hundred thousand years.

Q.IV.40.4 What is the duration of existence of sun?
 A.IV.40.4 It is one pit-measured-period plus one hundred thousand years.

Q.IV.40.5 What is the duration of existence of planet Jupiter (*guru*)?
 A.IV.40.5 It is one pit-measured-period.

Q.IV.40.6 What is the duration of existence of planets Mars (Mangala), Mercury (Buddha), Saturn etc?
 A.IV.40.6 It is half pit-measured-period.

Q.IV.40.7 What is the maximum span of time of constellations and scattered stars?
 A.IV.40.7 It is one quarter of pit-measured-period.

rn"VHkxks i j k IV.41
Tadaṣṭabh go apar

√Fk% T; kfrf" k; ka dh t?kU; &fLfkr mudh mRd"V&fLfkr dk vkBok&Hkx gA
 Meaning: The minimum is one-eighth of it.

Q.IV.41.1 What is the minimum lifespan of stellar celestial beings?
 A.IV.41.1 It is one eighth of their maximum lifespan.

y&fLfkr d k u k e " V k s l k x j k i e k f . k l o k k e - IV.42
Lauk ntik n maṣtau s garopam ni sarveṣ m

√Fk% l c y&fLfkr d & n o k a dh fLfkr vkB&l k x j k i e gA
 Meaning: Eight ocean-measured-periods for all terminal-gods (*Laukantikas*).

Q.IV.42.1 What is the duration of existence of terminal-gods?
 A.IV.42.1 It is (both minimum and maximum) eight *s garopama*.
 Q.IV.42.2 What is the colouration of terminal-deities?

- A.IV.42.2 The colouration of terminal-gods is white.
- Q.IV.42.3 What is the height of the body of terminal-gods?
- A.IV.42.3 It is equal to five hands.

Chapter V

The category of the non-living

vthodk; k /kel'kel'dk'k&iṇxyk% V.1
Aj va y *dharm dharm k a-pudgal h*

- vFk% /ke] v/ke] v'kd'k] v'k] iṇxy&s'vtho' v'k] 'dk;' : i nḥ; gḥ
 Meaning: The non-soul substances (bodies) are the medium of motion, the medium of rest, space and matter.
- Q.V.1.1 What is the meaning of *k ya* (body)?
 A.V.1.1 It means the body.
- Q.V.1.2 Which are the non living beings?
 A.V.1.2 Medium of motion (*dharm*), the medium of rest (*adharm*), space (*k a*) and matter (*pudgal*) are the non living beings.
- Q.V.1.3 What is the meaning of *aj va* (non-living bodies)?
 A.X.1.3 Those which do not have soul but have body are called non-living beings.
- Q.V.1.4 What is the relationship between *aj va* (non living) and *k ya* (body)?
 A.V.1.4 *Aj va* is the adjective while *k ya* is the noun. So they are related as adjective and noun.
- Q.V.1.5 Why the word *k ya* is included in the aphorism?
 A.V.1.5 The word *k ya* which literally means body implies here with many space-points (*bahuprade*). Medium of motion (*dharm*), the medium of rest (*adharm*), space *k a*) and matter (*pudgal*) are all with many space-points also.
- Q.V.1.6 Use of the word *aj va* (non living) in the aphorism should necessitate the *k la* (time) substance also. Why is it not used?
 A.V.1.6 In the aphorism, the word *aj va* is associated with body also (i.e. many space-points). Because *k la* does not have many space-points, it is not referred here.
- Q.V.1.7 What is the meaning of existent body (*astik ya*)?
 A.V.1.7 A substance which has existence and is with many space-points is called existent body (*astik ya*).
- Q.V.1.8 How many kinds of existent bodies are there?
 A.V.1.8 There are five existent bodies namely living beings, matter, medium of motion, medium of rest, and space.

- Q.V.1.9 The sub-atom (*param nu*), being without space-points or with one space point, is included as existent body. Why? (Actually is the smallest indivisible part of a mater which is extremely smaller than sub-atom but the word sub-atom is used here for convenience only to denote *param nu*. How many space-points does space have?
- A.V.1.9 As sub-atom (*param nu*) has dry and oily attributes and hence has potential to be with many space-points, it is included as existent body.
- Q.V.1.10 How many types of substances are not with many space-points?
- A.V.1.10 Time is the only substance type which is not with many space-points.
- Q.V.1.11 On what peculiarities are the names of substances like medium of motion etc clubbed together as non living bodies?
- A.V.1.11 All bodies which are devoid of consciousness (soul) are clubbed together as *aj va* (non living beings). Thus it is the general attribute of all non living substances. The particular attributes of non living beings like support motion (for medium of motion), support rest (for medium of rest), provides space (for space) and have form (to include touch, taste, smell and colour) for matter are used.

nñ; kf. k V.2
Dravya ni

√Fk% ; s /ke] v/ke] vldk'k vkš iñxy 'nñ;' gñ
 Meaning: These (four) are substances (*dravyas*).

- Q.V.2.1 Explain the composition of the word *dravya* and its meaning?
- A.V.2.1 The word *dravya* is formed by the verb *dru* which means to attain or to acquire.
- Q.V.2.2 What is a substance (*dravya*)?
- A.V.2.2 An entity which attains its modes and qualities attributes without losing its nature is called substance.
- Q.V.2.3 Is there distinction or no distinction between attribute and substance?
- A.V.2.3 Substance and attributes cannot be found independent of each other and so are non distinct. However by name, characteristic marks, and usefulness; they are distinct.

thok'p V.3
J v ca

√Fk% tho Hkh nñ; gñ
 Meaning: The souls are also (substances).

- Q.V.3.1 What is the meaning of the aphorism *j v ca*?
- A.V.3.1 It means that soul / *j va* is also a type of substance.

- Q.V.3.2 Why the plural *j v h* used in the aphorism?
A.V.3.2 To indicate many types of *j va*, its plural form is used.
- Q.V.3.3 How many types of substance are there and which are they?
A.V.3.3 There are six types of substances namely living beings / souls, matter, medium of motion, medium of rest, space and time.
- Q.V.3.4 What are all the entities / objects in the universe called?
A.V.3.4 They are called substances.
- Q.V.3.5 If all entities are called substances, then why are they called six only?
A.V.3.5 It is true that there are infinite substances in this universe by number but they can all be grouped in six groups namely living beings / souls, matter, medium of motion, medium of rest, space and time.
- Q.V.3.6 How many types of mind are here and which are they?
A.V.3.6 There are two types of mind namely physical and psychic.
- Q.V.3.7 Why earth, water, fire and air clubbed with matter?
A.V.3.7 This is so as the attributes of touch, taste, smell and form are found in all of them.

fuṛ; koḷḷḥkrkū; : i kḥ. k v.4
Nity vasthit nyar p ni

- √FK% mDr nū; fuṛ; gḥ vofḷḥkr gḥ vḥ v: iḥ gḥ
Meaning: (The substances are) eternal, fixed in number and colourless (non-material).
- Q.V.4.1 What is the peculiarity of substances?
A.V.4.1 All substances are eternal, existent and non concrete (formless) except matter.
- Q.V.4.2 Is matter also formless?
A.V.4.2 No, it is not formless as taste, touch, smell and form are found in it.
- Q.V.4.3 What is the meaning of eternal?
A.V.4.3 It means indestructible i.e. the generic and specific attributes of each substance are never destroyed.
- Q.V.4.4 What is the meaning of existent?
A.V.4.4 It means that it never leaves its numerical existences i.e. there are only six types of substance and these can never be more or less than six.
- Q.V.4.5 Why are substances eternal?
A.V.4.5 From substance view point, they are never destroyed and so are called as eternal.

Q.V.4.6 Why are the six substances existent?
 A.V.4.6 The living beings never lose their characteristic of consciousness and its manifestation. Similarly matter does not leave its characteristic of form, medium of motion never leaves its characteristic of providing support to moving objects and so on for other substance types. Further the type of substances never increases nor decreases beyond six.

Q.V.4.7 Why substances are non-concrete?
 A.V.4.7 Lack of touch, taste, smell and colour results in their being non-concrete and cannot be cognized by our sense organs directly.

: fi .k% iṇxyk% V.5
R pinah pudgal h

√Fk% iṇxy&nḁ; ‘: i h’ gḥ
 Meaning: Things which have form constitute matter (*pudgalas*).

Q.V.5.1 Why matter is called *pudgala*?
 A.V.5.1 *Pud* means combine and *gala* means to separate. The main attribute of matter is its ability to combine and separate (fusion and fission) to form clusters.

Q.V.5.2 What is called with form (*r p*) or concrete?
 A.V.5.2 An entity which has form is called concrete i.e. can be cognized through our sense organs. Alternatively an entity is called *r p* when it has an aggregate of touch, taste, smell and colour.

Q.V.5.3 Matter is with form (*m rtika* or *r p*). How do we know it?
 A.V.5.3 Existence and activities of matter in the universe are perceptible by sense organs. Hence it is called with form or just concrete.

Q.V.5.4 What is the meaning of concrete (*m rtika*)?
 A.V.5.4 An entity which has form is called *m rtika*. Alternatively an entity is called *m rtika* when it has an aggregate of touch, taste, smell and colour.

Q.V.5.5 By saying the matter is with form, do we also not talk of taste in it also?
 A.V.5.5 Yes, since the four attributes namely touch, taste, smell and colour co-exist in an entity, by mentioning one, the three are also included.

√k √kdḁ'kknḁnḁ; kf .k V.6
k dekadavy ni

√Fk% √kdḁ'kknḁ; rd , d&, d&nḁ; gḥ
 Meaning: The substances (mentioned in the first *sutra*) up to space are indivisible wholes (i.e. each is one single continuum).

- Q.V.6.1 How the medium of motion, medium of rest and space are one in number each?
- A.V.6.1 From substance viewpoint, these three substance types are one only as these are inseparable continuum. They are not infinite like souls and matter. From mode viewpoint, they are with innumerable and infinite space-points.
- Q.V.6.2 What is the number of medium of motion, medium of rest and space?
- A.V.6.2 These are all one in number each only.
- Q.V.6.3 Why time having one space-point is called without space-points?
- A.V.6.3 Even though time has one space-point, yet it does not have the potential to become with many space-points.
- Q.V.6.4 How many living beings / soul exist?
- A.V.6.4 There are infinite living beings in this universe.
- Q.V.6.5 How many *pudgala* are there?
- A.V.6.5 These are infinite times infinite in number as sub-atoms (*param nus*).
- Q.V.6.6 How many time-elements (*k l nus*) exist?
- A.V.6.6 These are innumerable in number.

ful'Ø; kf. k p V.7
Niskriy ni ca

- √Fk% rFk ful'Ø; gA
 Meaning: These three (the medium of motion, the medium of rest and space) are also without activity (movement).
- Q.V.7.1 How many substance types are inactive?
- A.V.7.1 Three types of substances namely medium of motion, medium of rest and space are inactive. (The fourth substance type 'time' is also inactive but as it is not being discusses in these aphorisms so far & so it is not included here).
- Q.V.7.2 What is called as inactive?
- A.V.7.2 Inability in not being able to move from one space-point to another is called inactive.
- Q.V.7.3 What is the meaning of activity?
- A.V.7.3 The mode of substance arising out of internal and external causes, which is the cause of its motion, is called activity. Non existence of activity in a substance is called its being inactive.
- Q.V.7.4 What is the meaning of inactive (*niskr ya*)?
- A.V.7.4 It means primarily without motion. Here transformation is excluded as transformation is the inherent nature of all substances.

- Q.V.7.5 What is the difference between mode (*pary ya*) and activity (*kr y*)?
A.V.7.5 Origination and Destruction is the mode while movement from one space-point to another is the activity.
- Q.V.7.6 What types of substances have origination, destruction and permanence?
A.V.7.6 These are the essential characteristics of a substance and so exist in all six types of substances.
- Q.V.7.7 Which substance types are active?
A.V.7.7 Empirical souls and matter are active.
- Q.V.7.8 If medium of motion / rest and space are inactive, then how can they support living beings and matter?
A.V.7.8 All these three substance types are efficient causes to support the respective activity (like motion of a moving object) of the living beings and matter. They neither encourage nor cause motion etc to the living beings or matter.
- Q.V.7.9 What is the meaning of origination (*utp da*)?
A.V.7.9 Acquisition of a new state / mode (due to external and internal causes) every time instant, by living and non-living beings without losing their generic and specific attributes is called origination.
- Q.V.7.10 What is the meaning of destruction (*vyaya*)?
A.V.7.10 leaving the old state at every time instant is called destruction.
- Q.V.7.11 What is the meaning of permanence (*dhrauvya*)?
A.V.7.11 The inherent nature existing from beginning less time of a substance is neither destroyed nor originated. It stays as it is forever. Therefore it is called permanent and its state is called permanence.
- Q.V.7.12 How many types of origination are there?
A.V.7.12 It is of two types namely self-cause and caused by others.

√l ũ; s k% inskk /kel/keũthokuke- V.8

Asamkhyey h prade dharm dharmaikaj v n m

√Fk% /keũ v/kel vũ , d tho ds √l ũ; kr&insk gũrs gũ
Meaning: There are innumerable space-points of the medium of motion, the medium of rest and in each individual soul.

- Q.V.8.1 How many space-points a soul has?
A.V.8.1 A soul has innumerable space-points.
- Q.V.8.2 How many space-points medium of motion has?
A.V.8.2 It has innumerable space-points.
- Q.V.8.3 How many space-points medium of rest has?
A.V.8.3 It also has innumerable space-points.

- Q.V.8.4 What is the meaning of innumerable?
A.V.8.4 It means a number which cannot be counted.
- Q.V.8.5 Which knowledge type has innumerable as its subject?
A.V.8.5 Clairvoyance and telepathy have innumerable as their subjects.
- Q.V.8.6 How many types are there of innumerable?
A.V.8.6 Maximum, minimum and which is neither maximum nor minimum i.e. average.
- Q.V.8.7 What is the meaning of space-point (*prade a*)?
A.V.8.7 The space occupied by one sub-atom of matter under normal circumstances is called space-point.
- Q.V.8.8 Which type of innumerable is implied here for the three substance types?
A.V.8.8 Innumerable average is implied here.
- Q.V.8.9 Medium of motion, medium of rest and one soul all have innumerable space-points. Why then one soul does not become co-extensive with them?
A.V.8.9 The soul as an attribute called extension and contraction. Therefore according to the karmas active with it, it acquires a specific body and occupies the space accordingly. However at the time of last death (liberation), it starts pervading the entire space, a process called *keval - samudgh ta* before attaining liberation from transmigration.
- Q.V.8.10 At the time of *samudgh ta*, where are the central eight space-points of the soul are located?
A.V.8.10 The central eight space-points of the soul at that time occupy the centre of the place called *citra vajra patala* which is underneath Mount Meru.
- Q.V.8.11 Why is only soul referred in the aphorism?
A.V.8.11 The infinite living beings collectively have infinite space-points. Hence the reference of innumerable space-points is referred to one soul only.

√kd'k; kulr% V.9

k sy nant h

√Fk%
Meaning: √kd'k ds vullr&insk glrs g%
The units of space are infinite.

Q.V.9.1 How many space-points are occupied by substance 'space' / k a?
A.V.9.1 Space occupies infinite space-points.

Q.V.9.2 What is space?
A.V.9.2 Space is a substance which provides space to all substances to exist.

Q.V.9.3 How many sub divisions of space are there and which are they?
A.V.9.3 There are two sub divisions of space namely cosmos (*lok k a*) and trans-cosmos (*alok k a*).

- Q.V.9.4 What is cosmos?
A.V.9.4 The space where all the six types of substances exist is called cosmos.
- Q.V.9.5 *Alok k a* or trans-cosmos does not have time existent in it. How can it be called substance as it cannot have origination, destruction and permanence then?
A.V.9.5 The substance 'space' is one indivisible continuum. Therefore the transformation going on in cosmos due to the existence of time there should be considered as that in trans-cosmos also.
- Q.V.9.6 What is trans-cosmos?
A.V.9.6 The part of space which surrounds cosmos and where no other substance type exists except just space itself.
- Q.V.9.7 What is the meaning of infinite and which is the entity which cognizes it?
A.V.9.7 An entity which is without an end is called infinite. It is the subject of omniscience.

l[;sk l[;sk'p iṇxykuke- V.10
Samkhyey samkhyey ca pudgal n m

- √FK% iṇxyka ds l[;kr] vl[;kr vls vullr&ins k gā
Meaning: (The space-points) of forms of matter are numerable, innumerable and infinite also.

- Q.V.10.1 How many space-points does matter (*pudgala*) have?
A.V.10.1 Matter has numerable, innumerable and infinite space-points.
- Q.V.10.2 What is matter?
A.V.10.2 An entity which has fusion and fission (combining and separating) as its primary attributes and which is concrete is called matter.
- Q.V.10.3 What are the popular attributes of matter?
A.V.10.3 Touch, taste, smell and colour are the popular attributes of matter.
- Q.V.10.4 What is substance?
A.V.10.4 The entity which has modes or which acquires modes is called substance.
- Q.V.10.5 Even though matter as one sub-atom has one space-point, how it is called with numerable, innumerable and infinite space-points?
A.V.10.5 Matter as a cluster has numerable, innumerable and infinite sub-atoms depending on its size and is therefore said to have similar number of space-points.
- Q.V.10.6 Which knowledge type cognizes infinite number?
A.V.10.6 Infinite number can be cognized by omniscience.
- Q.V.10.7 Which energy is present in one sub-atom?
A.V.10.7 Fusion and fission is present in one sub-atom.

- Q.V.10.8 What is the end result of fusion of sub-atoms?
A.V.10.8 Cluster or aggregate is formed by fusion quality.
- Q.V.10.9 How many space-points does an aggregate (*skandha*) have?
A.V.10.9 Some aggregates are formed by two, three or four sub-atoms. Some are formed by numerable, innumerable or infinite sub-atoms. So the aggregate has different number of space point accordingly.
- Q.V.10.10 What is the meaning of an aggregate?
A.V.10.10 The sub-atoms which get bonded each other are called an aggregate.
- Q.V.10.11 How can infinite space-points of matter exist in the universe with innumerable space-points only?
A.V.10.11 The space-points of the universe have a unique quality of providing space called *Avag han* . Matter has two types of *param nus* called subtle and gross. Infinite number of subtle *param nus* can co-exist in one space point of the universe due to its quality of *Avag han* . Therefore infinite living beings and mater can co-exist in one space point of the universe.

नाणो: V.11
N noh

- √Fk% i pxy&i j ek.k ds cgj nsk ugha gkrs gA
Meaning: (There are) no space-points for the sub-atom (indivisible unit of matter).
- Q.V.11.1 What is the difference between space point and sub-atom?
A.V.11.1 Space point is the smallest unit of space while sub-atom is the smallest unit of matter. A sub-atom can be separated from its aggregate but a space point cannot be separated from its space. Separation of space point can only be imagined.
- Q.V.11.2 Why there are no space-points of a sub-atom?
A.V.11.2 A sub-atom has only one space-point and so it is said to have no space-points.
- Q.V.11.3 What are the biggest and smallest entities in the cosmos?
A.V.11.3 Cosmos and sub-atom are the biggest and smallest entities respectively.
- Q.V.11.4 What is the meaning of space point?
A.V.11.4 The space occupied by one sub-atom of matter under normal circumstances is called space point.

यकलक'ks oxkg% V.12

√Fk% bu /keʎnd nɔ; kɔ dk ykɔkɔk'k eɔ voxkg (fuokl) gɔ
 Meaning: (These substances – the principles of motion and rest, the souls and the forms of matter are located in the space of the universe (*loka*) or cosmos.

Q.V.12.1 Where do all the substances exist?
 A.V.12.1 All the substances exist in the cosmos.

Q.V.12.2 What is the meaning of *avag ha* (place)?
 A.V.12.2 It means the place to stay / exist.

Q.V.12.3 If cosmos is the support of substances like medium of motion etc, then what is the support for universe itself?
 A.V.12.3 There is no support for the cosmos as it is self-supported.

Q.V.12.4 From which stand point is the cosmos support of all substances?
 A.V.12.4 It is said so from the practical standpoint (*vyav haranaya*) only.

Q.V.12.5 What is the support of all substances from the transcendental standpoint (*ni cayanaya*)?
 A.V.12.5 All substances are self supported from transcendental standpoint.

Q.V.12.6 What is cosmos (*loka*)?
 A.V.12.6 The continuous part of space where all the substance types like souls, matter etc are found is called the *loka* or the cosmos.

Q.V.12.7 Which substances cause the differentiation between cosmos (*lok k a*) and trans-cosmos (*alok k a*)?
 A.V.12.7 Medium of motion and medium of rest are the two substances which cause this distinction between cosmos and trans-cosmos as the absence of these two substances cause the existence or non existence of other substances like souls and matter.

Q.V.12.8 How are medium of motion and medium of rest all pervading in the cosmos?
 A.V.12.8 They pervade the cosmos like the oil in the oilseeds.

/keʎ/keʎ k% dRLus V.13
Dharm dharmayoh kṛtsane

√Fk% /keʎ vɔʃ v/keʎnɔ; dk voxkg l ex&ykɔkɔk'k eɔ gɔ
 Meaning: The media of motion and rest pervade the entire cosmos-space.

Q.V.13.1 How do medium of motion and medium of rest exist in the cosmos?
 A.V.13.1 They exist in the cosmos like the oil in oil seeds.

Q.V.13.2 Why is the word *kṛtsane* (entire) used in the aphorism?

- A.V.13.2 The word *kṛtsane* is used to indicate that the medium of motion and medium of rest pervade the entire cosmos.
- Q.V.13.3 Do the six substances, which co-exist at the same space point/s, become one?
- A.V.13.3 Even though all the six substances inter penetrate each other, yet due to the quality of *avag hana* (nature of accommodation), they do not become one or lose their identity.

, d i n s k k f n " k q H k k T ; % i n x y k u k e V.14
Ekaprade diṣu bh jyah pudgal n m

√ F k % i n x y k a d k v o x k g y k d k d ' k d s , d & i n s k v k f n e a f o d Y i I s g k r k g ā
 Meaning: The forms of matter occupy (inhabit) from one unit of space onwards.

- Q.V.14.1 How much place does one sub-atom occupy in space?
 A.V.14.1 One sub-atom occupies place equal to one space point.
- Q.V.14.2 What is the range of place that matter can occupy in universe?
 A.V.14.2 Matter can occupy from one to numerable and innumerable space-points.
- Q.V.14.3 How many space-points can two or three sub-atoms, bonded or separate can occupy in space?
 A.V.14.3 They can occupy from one, two or three space-points.
- Q.V.14.4 How many space-points are occupied by numerable, innumerable and infinite sub-atoms?
 A.V.14.4 They can occupy from one to numerable or innumerable space-points.
- Q.V.14.5 Medium of motion and medium of rest are non concrete and so they can co-exist at one place. But how can concrete matter of one space point along with matter with many space-points co-exist in one space point?
 A.V.14.5 Light is concrete. Like the light from many source coexist in one room, similarly due to subtle transformation of sub-atom they can co-exist in one space point.
- Q.V.14.6 Is there any space point in cosmos where the matter does not exist?
 A.V.14.6 No, the entire universe is pervaded all over by infinite matter sub-atoms (*param nus*).

√ I ḍ ; s & H k k x k f n " k q t h o k u k e - V.15

√Fk% ykdkdk'k ds vl Ȧ; kro&Hkx vln ea thoka dk voxkg gA
 Meaning: The souls inhabit from one to all of innumerable parts of the universe-space.

Q.V.15.1 What is the range of space-points pervaded by the souls / living beings?
 A.V.15.1 The souls occupy from one to innumerable space point of cosmos and can extend even to the entire cosmos itself.

Q.V.15.2 When does the soul pervade the entire universe?
 A.V.15.2 The soul pervades the entire space at the time of last death (*keval - samudgh ta*) i.e. just prior to achieving (liberation).

Q.V.15.3 If one soul exists in one of the innumerable space point of the universe, then how can infinite times infinite souls exist in the universe?
 A.V.15.3 Empirical souls are of two types namely gross and subtle. Gross souls cannot occupy same space. However subtle souls can exist as infinite souls with one body in one space point only like *nigoda* beings.

Q.V.15.4 What type of bodies do gross living beings have?
 A.V.15.4 They have bodies which cannot be penetrated by other bodies.

Q.V.15.5 What is the peculiarity of the bodies of subtle living beings?
 A.V.15.5 Even though the subtle living beings are with body, yet infinite subtle beings can exist in the same space as one *nigoda* being. They neither obstruct their own category of living beings nor the gross living beings.

Q.V.15.6 What is minimum and maximum space that one empirical soul can occupy?
 A.V.15.6 One empirical soul can occupy one space point to innumerable space-points (maximum) i.e. the entire universe.

Q.V.15.7 Why do living beings have forms different from each other?
 A.V.15.7 Every empirical soul has karmas bonded to it. Therefore it acquires a body according to its karma and is hence different from other living beings.

i nsk&l gkj &fol i kH; ka i nhi or~ V.16
Prade a-samh ra-visarp bhy m prad pavat

√Fk% D; kīd inhi ds leku tho ds inskka dk l dkp vlg folrkj gkus ds dkj .k
 ykdkdk'k ds vl Ȧ; s &Hkxkfnd insk thoka dk voxkg cu tkrk gA
 Meaning: (It is possible) by the contraction and expansion of the space-points (of a soul) as in the case of the light of a lamp.

Q.V.16.1 How does the empirical soul with innumerable space point exist in one of the innumerable space-points of space?

- A.V.16.1 It is possible due to the capacity of expansion and contraction of the soul, like light.
- Q.V.16.2 What is the size of the empirical soul due to the capacity of expansion and contraction?
- A.V.16.2 The empirical soul is of the size of the body it owns according to this capacity of expansion and contraction.
- Q.V.16.3 What is the meaning of *samh ra*?
- A.V.16.3 It means contraction.
- Q.V.16.4 What is the meaning of *visarpa*?
- A.V.16.4 It means expansion.
- Q.V.16.5 Where does contraction and expansion take place?
- A.V.16.5 It takes place in the space-points.
- Q.V.16.6 What is meant by *j va*-space point?
- A.V.16.6 The space point which expands and contracts is called *j va*-space point or space point with consciousness.
- Q.V.16.7 Due to the inter mingling / penetration of space-points of substances like medium of motion etc, why don't they become one i.e. non distinguishable?
- A.V.16.7 The special characteristic of the substances called permanence which implies that the substances never leave their nature make them separate even though they inter penetrate each other closely and hence don't become non-distinguishable.
- Q.V.16.8 Is contraction and expansion nature of the soul or is it an attribute of *k rmika* bondage?
- A.V.16.8 Contraction expansion is not the nature of the sol. It is an attribute of the name karma associated with the soul.
- Q.V.16.9 Do *siddhas* have expansion and contraction? If not, why not?
- A.V.16.9 No, as they (*siddhas*) is free from body-making karma. Contraction and expansion is an attribute of karma and not of the soul.

xfr&fLFfr; q xgkS /kelZkeZ k#i dkj% V.17
Gati-sthityupagrahau dharm dharmayorupak rah

vFk% xfr vks fLFfr ea fufelk gkuk ; g Øe'k% /kel vks v/kel nD; dk mi dkj gA

Meaning: The functions of the media of motion and rest are to assist motion and rest respectively.

- Q.V.17.1 What is the function or benefit of medium of motion (*dharm*)?
- A.V.17.1 The function of the medium of motion is to support / assist in the motion of moving objects (living beings and matter).

- Q.V.17.2 What is the function of the medium of rest (*adharmā*)?
A.V.17.2 The function of the medium of rest is to support the state of rest of objects (living beings and matter).
- Q.V.17.3 What is the meaning of the word motion (*gati*)?
A.V.17.3 Cause of the movement of an object from space point to another is called motion.
- Q.V.17.4 What is the meaning of support (*upagraha*)?
A.V.17.4 It means to support or to assist.
- Q.V.17.5 Why *upagraha* and *upak ra* both are given separately in the aphorism when just saying *upak ra* would be sufficient?
A.V.17.5 To avoid misinterpretation of the word, they are repeated even though both mean the same, otherwise the aphorism would mean the medium of motion is to support motion of living beings and matter, and the medium of rest assists the rest of the matter.
- Q.V.17.6 Space substance is omnipresent. Therefore it should be considered as the cause of motion and rest?
A.V.17.6 No as the function of space is to provide place to living beings, matters and other substances.
- Q.V.17.7 Can we consider either the medium of motion or the medium of rest as the function of both motion and rest?
A.V.17.7 Motion and rest are two opposing activities and so their efficient causes have to be separate also. Thus they are considered separately and as independent substances.
- Q.V.17.8 Medium of motion and medium of rest are both of equal potency and co-existent. Therefore they should oppose and obstruct each others function?
A.V.17.8 No, as they are not the active forces but passive media only.
- Q.V.17.9 Earth and water are generally seen as supporting motion and rest, then why consider the medium of motion and medium of rest as supporting motion and rest respectively?
A.V.17.9 Both water and earth support motion and rest of only a few of objects and not all of them. Medium of motion and medium of rest support these activities respectively of all living beings and matter.
- Q.V.17.10 How do we cognize / establish the existence of the medium of motion and the medium of rest?
A.V.17.10 Both these substances are non concrete and so they cannot be cognized by sense organs. However a person with right belief even though not perfect, can cognize these by inferential knowledge.

vkdk'kL; koxkg% V.18

Ak asy vag hah

√FK% voxkg (jgus ds fy, txg) nuk vldk'k dk mi dkj gA
 Meaning: (The function) of space (is to) provide accommodation.

Q.V.18.1 What is the function of space substance?
 A.V.18.1 The function of space substance is to provide place to exist (*avag ha*) to all substances.

Q.V.18.2 Define space substance?
 A.V.18.2 An entity which provides place to exist to all substances is space. It is one continuum spread throughout the cosmos (for existence of all substances) and beyond (where only it exists).

Q.V.18.3 What is the meaning of *avag ha*?
 A.V.18.3 To provide place to living beings and matter for existence (or activity) is called *avag ha*.

Q.V.18.4 The attribute *avag ha* is existent in all substances, then why it refers primarily to space only?
 A.V.18.4 As it is the nature of space only to provide place to exist to all substances, so it refers to space substance primarily.

Q.V.18.5 Does trans-cosmos also has the attribute *avag ha*?
 A.V.18.5 Yes, trans-cosmos also has the attribute *avag ha*.

Q.V.18.6 The supportive function to provide place to exist as nature is not found in *alok k a* as no other substances exist there?
 A.V.18.6 The nature of both trans-cosmos (*alok k a*) and cosmos (*lok k a*) is same i.e. *avag ha*. Absence of other substances in trans-cosmos cannot change its nature as no substance ever leaves its nature.

'kjhj &okM&eu% i k.kki kuk% i npxyuke~ V.19
ar ra-v m-manah pr n p n h pudgal n m

√FK% 'kjhj] opu] eu vKj i k.kki ku&; s i npxykd ds mi dkj gA
 Meaning: (The function) of matter (is to form the basis) of the body, the organs of speech, the mind and the respiration.

Q.V.19.1 What are the benefits of matter (*pudgala*) to living beings?
 A.V.19.1 The benefit of matter to living beings is to form basis of its body, organs of speech and mind and respiration.

Q.V.19.2 What are the other benefits of matter to living beings?
 A.V.19.2 Misery's and pleasures caused by sense organs, birth and death are the other benefits of matter to living beings.

Q.V.19.3 What is the meaning of body (*ar ra*)?

- A.V.19.3 The entity which is created by the rise of name karmas and undergo the transformation i.e. decays of old parts / constituents and origin of new ones.
- Q.V.19.4 What is mind?
- A.V.19.4 The entity which has the capacity to comprehend i.e. examine good and evil, and remembering is called mind.
- Q.V.19.5 What is meant by speech?
- A.V.19.5 Whatever is spoken in the form of speech particles (*bh s vargan*) is called speech.
- Q.V.19.6 What is the meaning of life force (*pr na*)?
- A.V.19.6 The cause of the life or to exist in a particular realm is called *pr na* (breathe or respiration).
- Q.V.19.7 What is the meaning *ap na* or exhale?
- A.V.19.7 The air inside the body which the living being throws out is called exhale.
- Q.V.19.8 What is the meaning of *pr n p na*?
- A.V.19.8 It means to include both breathing in and out the air i.e. inhale and exhale.
- Q.V.19.9 What is meant by matter?
- A.V.19.9 The entity which goes through fusion and fission continuously as its nature is called matter / *pudgala*.
- Q.V.19.10 How many types of speech are there?
- A.V.19.10 It is of two types namely physical and psychic.
- Q.V.19.11 What is psychic speech?
- A.V.19.11 The capacity to speak due to the rise of *mgop mga* (major and minor limbs making) karma and the subsidence cum destruction of energy obscuring karma and knowledge (mind based and scriptural knowledge) obscuring karmas is called psychic speech.
- Q.V.19.12 What is the meaning of physical speech?
- A.V.19.12 The matter particles which are transformed as sounds due (the efficient cause) to the state of psychic speech of the soul are called physical speech.
- Q.V.19.13 Is psychic speech matter?
- A.V.19.13 Psychic speech is a state / mode of soul; however due to its association with the matter and it being not the nature of soul it (psychic speech) separates from the soul and becomes matter. This is from transcendental viewpoint.
- Q.V.19.14 Is speech concrete or non concrete?

- A.V.19.14 It is concrete as only concrete entities are the subjects of the sense organs.
- Q.V.19.16 What is psychic mind?
- A.V.19.16 Power to discriminate between good and evil or the attainment of the manifestation of consciousness is called psychic mind.
- Q.V.19.17 What is physical mind?
- A.V.19.17 The transformation of matter particles due to the rise of *mgop mga* karma and the subsidence cum destruction of energy obscuring karma and knowledge obscuring karmas, is called physical mind.
- Q.V.19.18 Are mid, breathe and exhale concrete or non concrete?
- A.V.19.18 They are all concrete as these are all seen to be obstructed by other concrete entities.
- Q.V.19.19 How do we know that mind, breathe and exhale is concrete?
- A.V.19.19 Electric shocks do cause disturbances in the mind. Similarly covering the nose with a cloth tightly obstructs both breathe and exhale. These show that matter obstructs mind, breathe and exhale and hence are concrete.
- Q.V.19.20 How many types of body are there?
- A.V.19.20 Body can be of five types, namely: gross, protean, conveyance, and luminous and *k rmika*.

I t̪k̪n̪t̪k̪t̪for̪ej̪.k̪i xgk'p V.20
Sukha-dukhka-j vita-maranopagrah ca

√FK% I t̪k̪ n̪t̪k̪ thou v̪k̪ ej̪.k̪ ; s Hkh i n̪xyk̪ ds mi d̪k̪j g̪
 Meaning: (The function of matter is) also to contribute to pleasure, suffering life and death of living brings.

- Q.V.20.1 What is pleasure (*sukha*)?
- A.V.20.1 Owing to the rise of the *s t vedan ya* (experience of pleasure) karma and due to the external efficient causes like place, time, substance or modes, the disposition of agreeableness of the soul is called pleasure.
- Q.V.20.2 What is misery?
- A.V.20.2 Owing to the rise of the *as t vedan ya* (experience of misery) karma and due to the external efficient causes like place, time, substance or modes, the disposition of affliction of the soul is called misery.
- Q.V.20.3 What is meant by life?
- A.V.20.3 Due to the rise of life determining (*āyusya*) karma, the continuation of the respiration of a living being in the same realm (*bhava*) is called life.
- Q.V.20.4 What is death?

- A.V.20.4 Due to the destruction of the life determining (*āyusya*) karma, the stoppage of the respiration of a living being and the leaving of the body subsequently is in the same realm is called death.
- Q.V.20.5 How many benefits of matter are there for the empirical soul?
A.V.20.5 Body, speech, mind, respiration, pleasure, misery, life and death are the benefits of the matter for the living beings.
- Q.V.20.6 What is the meaning of the word *upagraha* in the aphorism?
A.V.20.6 Here the meaning of the word *upagraha* is the material benefits of the matter.
- Q.V.20.7 What are the material benefits of matter?
A.V.20.7 One type of matter benefits the other types of matter, e.g. ash cleans the utensils and the soap cleans the clothes.
- Q.V.20.8 What is the meaning of *upak ra* in this aphorism?
A.V.20.8 Here the meaning is not just the benefit rendered but is generic as being the efficient cause in the well being or benefit of others.

ijLi jki xgks thokuke~ V.21
Parasparopagraho j v n m

√fK% ijLi j fufelk gksk&; g thok dk mi dkj gA
Meaning: (The function) of souls is to help one another.

- Q.V.21.1 What is the mutual benefit of living beings to each other?
A.V.21.1 Living beings help each other, e.g. the teacher helps the disciple and the disciple serves the teacher, the servant serves the owner and the owner pays the servant for his services rendered, the monk teaches the disciples and the disciples serve the monks by behaving in an appropriate manner towards the monks.
- Q.V.21.2 Even though the word *upak ra* is being used in this chapter, then why is the word *upagraha* used in this aphorism?
A.V.21.2 It is so as the mutual benefits rendered by living beings to each other can cause life and death or pleasure and misery to other living beings, therefore the word *upagraha* is used here.
- Q.V.21.3 Can a substance be of benefit to other types of substances also?
A.V.21.3 The modes and attributes of one type of substance cannot leave it to enter the other type of substance. Therefore one type of substance can be the efficient cause of the benefit to other types of substances.

orLk&i fj .lke&fØ; k&i jRoki jRos p dkyL; V.22

√Fk% orŁk] i f j .k k e] f Ø; k] i j R o √k j √ i j R o &; s d k y d s m i d k j g Å
 Meaning: Assisting substances in their continuity of being (through gradual changes), in their modifications, in their movements and in their priority and non-priority in time, are the functions of time.

Q.V.22.1 What is the benefit of time substance?
 A.V.22.1 Assisting all substances in their continuity of existence through gradual changes without leaving their nature (*vartan*), in their modifications (*parin ma*), in their movement (*kriy*), and in their priority (*paratva*) and non-priority (*aparatva*) in time is the benefits of time.

Q.V.22.2 What is *vartan* ?
 A.V.22.2 Assisting all substances in their continuity of existence through gradual changes without leaving their nature is *vartan* .

Q.V.22.3 What is the meaning of *parin ma*?
 A.V.22.3 Continuity of existence through gradual changes (without leaving their nature) in their modifications is *parin ma*.

Q.V.22.4 What is the meaning of *kriy* ?
 A.V.22.4 Movement of an entity from one place to another is called activity (*kriy*).

Q.V.22.5 What is the meaning of *paratva* and *aparatva*?
 A.V.22.5 Old / older with reference to time is *paratva*. New /young with reference to time is *aparatva*.

Q.V.22.6 Now many types of time are there?
 A.V.22.6 There are two types of time, namely transcendental and practical time.

Q.V.22.7 What are the characteristics of the transcendental and practical types of time?
 A.V.22.7 The characteristic of transcendental time is *vartan* . The characteristics of practical time are *parin ma*, *kriy* , *paratva* and *aparatva*.

Q.V.22.8 How many types of practical time are there?
 A.V.22.8 It is of three types namely past, present and future.

Li 'k&j l &xU/k&o. k b Ūr% i ŋxyk% V.23
Spar a-rasa-gandha-varnavantah pudgal h

√Fk% Li 'k j l] xU/k] √k j o. k b k y s i ŋ x y g k r s g Å
 Meaning: The forms of matter are characterized by touch, taste, smell and colour.

Q.V.23.1 What is the meaning of matter (*pudgala*) substance?

- A.V.23.1 An entity which has touch, taste, smell and form / colour as its attributes is called matter.
- Q.V.23.2 What is the meaning of touch?
A.V.23.2 What is touched or just touching alone is touch.
- Q.V.23.3 How many types of touch are there?
A.V.23.3 There are eight types of touch namely light and heavy, rough and smooth, hard and soft, cold and hot.
- Q.V.23.4 What is the meaning of taste?
A.V.23.4 What is tasted or just tasting alone is taste.
- Q.V.23.5 How many types of taste are there?
A.V.23.5 There are five types of taste namely bitter (*kaṣail*), sour (*kadav*), acidic (*khatt*), sweet (*m th*) and astringent (*carapar*).
- Q.V.23.6 What is the meaning of smell?
A.V.23.6 what is smelt or just smelling is smell.
- Q.V.23.7 How many types of smell are there?
A.V.23.7 There are two types of smell namely pleasant and unpleasant.
- Q.V.23.8 What is the meaning of colour?
A.V.23.8 What is seen by the eyes as different is colour.
- Q.V.23.9 How many types of colour are there?
A.V.23.9 There are five types of colour namely blue, black, yellow, red and white.
- Q.V.23.10 In the aphorism matter is said to be concrete (*r pinah pudgalah*). Does it imply that matter is with touch, taste etc?
A.V.23.10 Colour, form, taste, touch etc are co-existent in matter. Hence by just saying with form implies existence of touch, taste etc also.

'kCn&cU/k&l kŕkE; &LFkkŸ; &l ſFkkU&Hkn&re'Nk; k· · ri kſ| kŕ&ollr'p v.24
abda-bandha-saukṣmya-sthaulya-samsth na-bheda-tama ch y
tapodyotavanta ca

√Fk% rFk os 'kCn cU/k| lŕ(ei uk LFkyRo| l ſFkkU| Hkn| √U/kdkj| Nk; k √kri
√ſ m| kŕokys gkŕs gā
Meaning: Sound, union, fineness, grossness, shape, division, darkness, image, warm light (sunshine) and cool light (moonlight) also (are forms of matter).

Q.V.24.1 What are the modes of the matter?
A.V.24.1 Sound (*abda*), union (*bamdha*), fineness (*sukṣmapan*), grossness (*sth lapan*), shape (*samsth na*), divisions (*bheda*), darkness (*tamah* or *andhak ra*), shadow (*ch y*), warm light (*tapa*), cool light (*udyota*) are the modes of matter.

- Q.V.24.2 What is meant by sound (*abda*)?
A.V.24.2 The transformation of *bh ṣ vargan s* (matter particles capable of transforming into sound) as a result of colliding with matter, into sound is called sound.
- Q.V.24.3 How many types of sound are there?
A.V.24.3 Sound is of two types namely; one which partakes of the nature of languages (*bhāṣātmaka*) and the other type which does not.
- Q.V.24.4 How many types of *bhāṣātmaka* sound are there?
A.V.24.4 It is of two types namely; expressed (*akṣara*) and not expressed (*anakṣara*).
- Q.V.24.5 What is expressed sound?
A.V.24.5 The language used to write the scriptures or the medium of communication between both civilized and novice persons to understand each other and interact are called expressed sound, e.g. Pr k ta, Samsk ta etc.
- Q.V.24.6 What is unexpressed sound?
A.V.24.6 The sound created by living beings with two or more senses without alphabets / language to understand each other is called unexpressed sound.
- Q.V.24.7 How many types of unexpressed sound are there?
A.V.24.7 There are two types namely contrived (*pr yogika*) and natural (*vaisrasika*).
- Q.V.24.8 What is natural sound? What is the meaning of *vaistrasika*?
A.V.24.8 The sound created by clouds and so on is called natural sounds. The meaning of *vaisrasika* is natural.
- Q.V.24.9 How many types of contrived (*pr yogika*) sound are there?
A.V.24.9 It is of four types namely *tata*, *vitata*, *ghana* and *suṣira*.
- Q.V.24.10 What is the meaning of *tata* sound?
A.V.24.10 It is the sound produced from musical instruments covered with a diaphragm, namely the *tabal* , the drum (*dholaka*), the kettle drum, etc.
- Q.V.24.11 What is the meaning of *vitata* sound?
A.V.24.11 It is the sound produced by stringed musical instruments e.g. violin, *v n* etc.
- Q.V.24.12 What is *ghana* sound?
A.V.24.12 Sound produced by metallic musical instruments e.g. bell in the temples, cymbals etc.
- Q.V.24.13 What is *suṣira* sound?
A.V.24.13 The sound produced by wind musical instruments e.g. flute, the conch etc.

- Q.V.24.14 How many types of union (*bamdha*) are there?
A.V.24.14 There are two types of union namely contrived (*pr yogika*) and natural (*vaistrasika*).
- Q.V.24.15 What is natural (*vaisrasika*) union?
A.V.24.15 The union caused without the involvement / effort of living beings is called natural union.
- Q.V.24.16 How many sub types of natural union are there?
A.V.24.16 There are two subtypes of natural union namely with a beginning and without a beginning.
- Q.V.24.17 What is union with a beginning (*dim na*)?
A.V.24.17 Due to the existence of attributes like dry and oil, the union of entities like lightening, clouds, fire, rainbow etc are unions with a beginning.
- Q.V.24.18 What is union without a beginning?
A.V.24.18 It is the major aggregate (*mah skamdha*) of matter etc.
- Q.V.24.19 What is the characteristic of contrived (*pr yogika*) union?
A.V.24.19 Necessity of human effort is the characteristic of contrived union.
- Q.V.24.20 How many sub types of contrive union are there?
A.V.24.20 There are two sub types namely union of non-living things and union of living and non-living things.
- Q.V.24.21 What is contrived union of non-living things?
A.V.24.21 Union consisting of bondage of matter like resin and wood etc is contrived union of non-living things.
- Q.V.24.22 What is contrived union of living and non-living things?
A.V.24.22 Bondage of karmas and *nokarma* (matter particles which are capable of transforming into gross body is contrived union of this type.
- Q.V.24.23 How many types of fineness (*sukṣmapan*) there?
A.V.24.23 There are two types of fineness namely extreme and relative.
- Q.V.24.24 What has extreme fineness?
A.V.24.24 *Param nu* is extremely fine.
- Q.V.24.25 What is relative fineness?
A.V.24.25 Instances of relative fines are ‘olive is relatively finer than apple’.
- Q.V.24.26 How many types of grossness (*sth lapan*), are there?
A.V.24.26 It is of two types again namely extreme and relative.
- Q.V.24.27 What has extreme grossness?

- A.V.24.27 Major Aggregate (major aggregate that pervades the entire universe) is an example of extreme grossness.
- Q.V.24.28 What is relative grossness?
A.V.24.28 For example, apple is grosser than olive.
- Q.V.24.29 What is the meaning of shape (*samsth na*)?
A.V.24.29 The form of an entity is called its shape.
- Q.V.24.30 How many types of shape are there?
A.V.24.30 It is of two types namely that which can be defined (*iatthamlakṣana*) and the other which cannot be defined (*an-iatthamlakṣana*).
- Q.V.24.31 What is meant by shape that can be defined?
A.V.24.31 Shapes like triangle, circular, rectangular etc which can be defined.
- Q.V.24.32 What is meant by shapes which cannot be defined?
A.V.24.32 Shapes, like those of clouds, which keep on changing and impossible to be described / defined.
- Q.V.24.33 How many types of divisions (*bheda*) are there?
A.V.24.33 There are six types of division namely *utkara*, *c rna*, *khamda*, *c rnika*, *pratara*, *anucātana*.
- Q.V.24.34 What is the meaning of *utkara*?
A.V.24.34 Sawdust created by sawing a piece of wood is called *utkara*.
- Q.V.24.35 What is the meaning of *c rna*?
A.V.24.35 Flour of wheat etc is called *c rna*.
- Q.V.24.36 What is the meaning of *khamda*?
A.V.24.36 Fragments of a pitcher when broken is called *khamda*.
- Q.V.24.37 What is the meaning of *c rnika*?
A.V.24.37 Skin of black gram or green gram etc which results by thrashing them is called *c rnika*.
- Q.V.24.38 What is the meaning of *pratara*?
A.V.24.38 Layers of mica, earth etc is called *pratara*.
- Q.V.24.39 What is the meaning of *anucātana*?
A.V.24.39 Sparks emitted by emitting from a red hot iron are called *anucātana*.
- Q.V.24.40 What is the meaning of darkness (*andhak ra*)?
A.V.24.40 It is the opposite of light or absence of light.
- Q.V.24.41 What is the meaning of shadow (*ch y*)?
A.V.24.41 Image caused by obstruction of light is called shadow.
- Q.V.24.42 How many types of shadow are there?

- A.V.24.42 It is of two kinds namely; the images exactly like of the object as seen in a mirror and second which is just a shadow as by standing in the sunlight.
- Q.V.24.43 What is the meaning of warm light (*tapa*)?
A.V.24.43 It is the combination of heat and light as produced by the sun.
- Q.V.24.44 What is the meaning of cool light (*udyota*)?
A.V.24.44 It is the combination of light and cold as produced by the moon.

√.ko% LdU/kk' p V.25
Anavah skandh ca

- √Fk% i pxy ds nks Hkn gš & √.kq √kš LdU/kA
Meaning: Sub-atoms and molecules (are the two main divisions of matter).
- Q.V.25.1 How many types of matter (*pudgala*) are there?
A.V.25.1 They are of two types namely sub-atom (*param nu*) and aggregate / molecule (*skandha*).
- Q.V.25.2 What is the meaning of a sub-atom?
A.V.25.2 The smallest indivisible part with one space point is its volume is called sub-atom.
- Q.V.25.3 What is the meaning of aggregate / molecule (*skandha*)?
A.V.25.3 An entity formed by combining two, three or more sub-atoms is called an aggregate.
- Q.V.25.4 What are the beginning, middle and end of a sub-atom?
A.V.25.4 A sub-atom is so minute that it is the beginning, middle and end of itself.
- Q.V.25.5 How many types of matter as aggregate are there?
A.V.25.5 These are of six types namely gross-gross, gross, gross-subtle, subtle-gross, subtle and subtle-subtle.
- Q.V.25.6 What is meant by gross-gross?
A.V.25.6 Solid matter whose shape, size and density etc does not change e.g. wood, iron etc.
- Q.V.25.7 What is meant by gross?
A.V.25.7 Matter whose shape and size can change but not the density e.g. water, oil etc.
- Q.V.25.8 What is meant by gross-subtle?
A.V.25.8 Matter which can be cognized by eyes only and have form e.g. shadow etc.
- Q.V.25.9 What is meant by subtle-gross?

- A.V.25.9 Matter which can be cognized by sense organs other than eyes e.g. heat, light, sound etc.
- Q.V.25.10 What is meant by subtle?
- A.V.25.10 Those aggregates which cannot be cognized by sense organs are called subtle.
- Q.V.25.11 What is meant by subtle-subtle?
- A.V.25.11 Matter that exists as sub-atom and not as aggregate is called subtle-subtle.
- Q.V.25.12 What are the characteristics of a sub-atom?
- A.V.25.12 The peculiarities of a sub-atom are its round shape, two touches, one taste, one smell and one colour and cognized by its activity only.
- Q.V.25.13 Is a sub-atom eternal or temporary?
- A.V.25.13 It is eternal from substance viewpoint and temporary from modal viewpoint.
- Q.V.25.14 What is the difference between a sub-atom and an aggregate?
- A.V.25.14 They are both matter. Sub-atoms are characterized by touch, taste, smell and colour. Molecules on the other hand are characterized by modes of matter such as sound (*abda*), union (*bamdha*), fineness (*sukṣmapan*), grossness (*sth lapan*), shape (*samsth na*), divisions (*bheda*), darkness (*andhak ara*), shadow (*ch y*), warm light (*tapa*), cool light (*udyota*).

Hkn&I 2kkri; mri | Urs V.26
Bhedasamgh tebhya utpadyante

- √Fk%
Meaning: Hkn I 3 I 2kkri I srFkk Hkn vkj I 2kkri& nksuka I sLdu/k dh mri fuk gksh gA
(Molecules) are formed by division (fission), union (fusion) and division-cum-union.
- Q.V.26.1 What is meant by fission (*bheda*)?
- A.V.26.1 Splitting of an aggregate is called fission.
- Q.V.26.2 What is meant by fusion (*samgh ta*)?
- A.V.26.2 Collection together of joining / combining of two separate sub-atoms or aggregates are called fusion.
- Q.V.26.3 How is an aggregate created?
- A.V.26.3 An aggregate is created by fusion, fission or fusion-fission.
- Q.V.26.4 How many sub-atoms are needed to form an aggregate by fusion?
- A.V.26.4 Two or more sub-atoms are needed to form an aggregate.
- Q.V.26.5 How does fusion and fission together create an aggregate?

A.V.26.5 When one aggregate separates or is divided into sub aggregate and one of such divisions combine with another aggregate, then we get a new aggregate by fusion and fission.

ॠॠॠॠ. ॠॠ V.27

Bhed danuh

√Fk% ॠॠ ॠ s √. ॠॠ ॠॠ ॠॠ ॠॠ ॠॠ

Meaning: The sub-atom (is produced only) by division (fission).

Q.V.27.1 How is a sub-atom created?

A.V.27.1 A sub-atom is created by fission only.

Q.V.27.2 Can fusion, fission and fusion and fission together create a sub-atom?

A.V.27.2 No, a sub-atom can be created by fission only.

Q.V.27.3 What is the difference between a *nu* and *param nu* in Jain philosophy?

A.V.27.3 Literally there are same but philosophically we can say it is similar to sub-atom and its smallest constituent (quark identified till now).

ॠॠ&ॠ ॠॠॠॠ; ॠ ॠ{ॠ{ ॠ{ V.28

Bheda-samgh t bhy m c kṣuṣaḥ

√Fk% ॠॠ √{ ॠ ॠॠ ॠ s ॠॠ/ॠ ॠ{ॠ{ (ॠ{ॠ{ॠ; ॠ ॠ{; ; ॠ ॠ"Vxlpj) ॠॠ ॠ

Meaning: (Molecules produced) by the combined action of division (fission) and union (fusion) can be perceived by the eyes.

Q.V.28.1 An aggregate which is invisible, how then can it become visible?

A.V.28.1 It becomes visible by the combined process of fusion and fission and not just by fission alone.

Q.V.28.2 What causes the creation of an aggregate which becomes visible by the eyes?

A.V.28.2 Fusion and fission together or fusion alone cause the creation of an aggregate which is visible by the eyes.

Q.V.28.3 How the transformations from invisible to visible take place?

A.V.28.3 Fission of a subtle-gross aggregate separates it into two parts which are still minute. Therefore it stays invisible. However when this invisible minute part fuses with another visible aggregate, then it transforms its form as gross by leaving its state of subtleness and becomes visible.

ॠ ॠ-ॠ; ॠ{ ॠ. ॠ- V.29

√Fk% nḥ; dk y{k.k 'l r² gḂ

Meaning: Existence (bring or *sat*) is the different of substance.

Q.V.29.1 What is the differentia or distinguishing characteristic of a substance (*dravya*)?

A.V.29.1 Existence / or being (*sat*) is the distinguishing characteristic of a substance.

Q.V.29.2 How many attributes are there of every substance?

A.V.29.2 There are six generic attribute of every substance.

Q.V.29.3 How is existence the characteristic of all substances?

A.V.29.3 Even though there are infinite different substances and these differences are due to some causes; yet from existence viewpoint, they are all of one type. Therefore existence is the main characteristic of all substances.

mRi kn&0; ; &?k&0; &; Øra l r- V.30
Utp da-vyaya-dhrauvya-yuktam sat

√Fk% tks mRi kn] 0; ; √k\$ /k&0; &bu rhukā l s ; Ør √Fk%~ bu rhukā : lk g\$ og
l r~gḂ

Meaning: Existence is characterized by origination, disappearance (destruction) and permanence.

Q.V.30.1 What is existence?

A.V.30.1 An entity which is accompanied by origination, destruction and permanence simultaneously is called existent or having existence.

Q.V.30.2 What is meant by origination (*Utp da*)?

A.V.30.2 To acquire a new mode (state or *pary ya*) by a substance without leaving its own nature is called origination.

Q.V.30.3 What is meant by destruction (*vyaya*)?

A.V.30.3 The disappearance of the old mode is called destruction.

Q.V.30.4 What is meant by permanence (*dhrauvya*)?

A.V.30.4 To retain its own nature even when the destruction of old and origination of new mode take place in an entity is called permanence.

Q.V.30.5 Does an entity with consciousness become without consciousness?

A.V.30.5 No, it never loses its own nature which in this case is consciousness.

Q.V.30.6 Is the difference in origination, destruction and permanence due to time or the state?

A.V.30.6 All these three activities take place at the same time and hence the difference between these three is the state difference only.

Q.V.30.7 How do the three states exist simultaneously?

- A.V.30.7 At any time instant, the old mode is being destroyed and the new mode is originating while the entity / substance retains (or does not change or leave) its own nature which is permanence. Hence all three states co-exist.
- Q.V.30.8 Are the trio of origination, destruction and permanence different or same from different viewpoints?
- A.V.30.8 From the mode viewpoint, substance keep on originating and destroying continuously while from substance viewpoint, they always stay the same. Hence they are both different and same.

rnHkkok0; ; a fur; e~ V.31
Tadbh v vyayam nityam

- √Fk%
 Meaning: ml ds Hkko ls (viuh tfr l) P; r ; k u"V u gkuk fur; gA
 Permanence is indestructibility of the essential nature (quality) of the substance'
- Q.V.31.1 What is the meaning of 'tadbh vavyayam nityam' in the aphorism?
- A.V.31.1 An entity whose intrinsic nature (*tadbh va*) is indestructible (*avyayam*) is eternal (*nityam*).
- Q.V.31.2 What is the meaning of eternal?
- A.V.31.2 Eternal means not to leave its intrinsic nature.
- Q.V.31.3 What is the implication of eternal here?
- A.V.31.3 Here eternal does not mean that an entity stays same (same state / mode) always or is not transforming continuously. But it implies that even while going through transformation it does not leave its intrinsic nature, else the entire universe will come to a standstill being eternal. Transformation is cognized by remembrance e.g. when we see a person after a long time, we still recollect him to be the same person whom we met a long time ago.
- Q.V.31.4 What flaws can arise if consider an entity just eternal?
- A.V.31.4 By accepting a substance as without transformation and just eternal, we face the situation of no change which will make even liberation of empirical souls impossible.
- Q.V.31.5 Is an entity eternal or momentary / temporary?
- A.V.31.5 All entities in this universe are both eternal and momentary. This is as from substance viewpoint, they are eternal and from mode viewpoint, they are momentary.

√fi tkufi tfl) % V.32

√Fk% e[;rk v[; xkSkrrk dh vi{kk ,d olrqea i jLi j&fojks/kh ekyme i Mus okys nks /kela dh fl f) gksh gA

Meaning: (The contradictory characteristics are established) from different points of view.

Q.V.32.1 What is the meaning of *arpita*?

A.V.32.1 Primary importance is of the literal meaning of *arpita*. It signifies the immediate importance which the speaker wishes to express at any time even though other secondary things also exist.

Q.V.32.2 What are the synonyms of *arpita*?

A.V.32.2 These are intended (*apekṣita*), primary (*mukhya*) and expected (*vivakṣita*).

Q.V.32.3 What is the meaning of *anarpita*?

A.V.32.3 Literally it means of secondary importance. Thus these are attributes which even those existing in an entity and yet the speaker does not want to express them at a particular point of time.

Q.V.32.4 How can *arpita* and *anarpita* occur at the same time?

A.V.32.4 Like a substance is being expressed as eternal from substance viewpoint but the substance is also non eternal from modal viewpoint.

Q.V.32.5 How many attributes are there of an entity?

A.V.32.5 Every entity has many attributes like eternal-non eternal, different and same etc.

fLUX/k&: {kRokn~cl/k% V.33

Snigdha-r kṣatv d bandhah

√Fk% fLUX/kRo v[; : {kRo l s cl/k gksh gA

Meaning: Combination of sub-atoms takes place by virtue of smoothness and dryness (rough) properties associated with them.

Q.V.33.1 What causes union / combinations?

A.V.33.1 The two attributes of matter namely oily and roughness are the causes of union / bondage.

Q.V.33.2 What is meant by smoothness?

A.V.33.2 The greasiness to stick caused by internal and external causes is called smoothness.

Q.V.33.3 What is meant by dryness?

A.V.33.3 The roughness to repel or separate caused by the external and internal causes in an entity is called dryness.

Q.V.33.4 What is meant by union (*bamdha*)?

- A.V.33.4 Combining of two oily and dry sub-atoms together is called union.
- Q.V.33.5 How many types of dry and smooth entities are there?
A.V.33.5 There are numerable, innumerable and infinite sub types of these two attributes.
- Q.V.33.6 Do the oily and dry attribute in a sub-atom exist in equal or unequal degrees?
A.V.33.6 These two attributes i.e. oily and dry exist in more or less degrees in different sub-atoms.

u tʔkU; xqkkuke~ V.34
Na jaghanyagun n m

- √FK% tʔkU; &xqkokys i nxyka dk cU/k ugha gkrkA
Meaning: (There is) no combination between the lowest levels / degrees of the two properties.
- Q.V.34.1 What types of sub-atoms do not combine or form union?
A.V.34.1 The sub-atoms which have the lowest or minimal degrees of attributes do not combine or form aggregates.
- Q.V.34.2 What is meant by *guna*?
A.V.34.2 The lowest inseparable part of an attribute which cannot be further divided is called *guna*. However degree / times / number is also implied here.
- Q.V.34.3 What type of sub-atom has the lowest (*jaghanya*) degree?
A.V.34.3 A sub-atom which has the indivisible degree / number of one attribute is called to have the lowest degree.
- Q.V.34.4 What are the different meanings of the word *guna*?
A.V.34.4 Benefit / support / substance / inseparable and all pervading part, secondary and *avayava* are the other meanings of *guna* used at times.
- Q.V.34.5 What is meant by *guna* in this aphorism?
A.V.34.5 The generic meaning of *guna* is attribute or property. However degree / times / number is implied here.
- Q.V.34.6 What types of sub-atoms do not combine with a sub-atom having the lowest degree of the attributes oily or dryness?
A.V.34.6 Other sub-atoms or aggregates which have the lowest degree of the attribute oily or dryness do not combine with a sub-atom having the lowest degree of the attributes oily or dryness.

xqkl kE; s l nʔkkuke~ V.35

√Fk% xqkka dh l ekurk gkṛs i j rṛ; tkfr okyka dk cl/k ugha gkṛkA
 Meaning: (There is no combination) between equal degrees of the same property.

Q.V.35.1 What types of entities do not form a union with equal degree of the one of the attributes of oily and dryness?

A.V.35.1 The union of entities of same or different types having equal degree of an attribute does not take place.

Q.V.35.2 What is the meaning of *gunas mya*?

A.V.35.2 It means the same degree (or numerical quantity) of an attribute.

Q.V.35.3 What is meaning of *sadṛśa*?

A.V.35.3 It means of the same kind or same class / type.

Q.V.35.4 What type of sub-atoms and aggregates do not form a union with equal degree of an attribute?

A.V.35.4 Entities of same or of different kind do not form a union with others having same degree of an attribute.

}; f/kdkfn&xqkkuka rṛ V.36
Dvyadhik di-gun n m tu

√Fk% nks vf/kd vkfn 'kDR; āk okyka dk rks cl/k gkṛk gṛ
 Meaning: But (There is combination) between degrees different by two units.

Q.V.36.1 Which types of matter form a union?

A.V.36.1 There is a union between two entities when the degrees of an attribute in each differ by at least two degrees.

Q.V.36.2 What is the meaning of *dvydhika*?

A.V.36.2 It means two more (degrees).

Q.V.36.3 What is said to be *dvydhika*?

A.V.36.3 An entity having more than two degrees (of an attribute) is also called *dvydhika*.

Q.V.36.4 What types of union take place in the sub-atoms?

A.V.36.4 The union of four types namely dry-oily, oily-oily, oily-dry and dry-dry takes place between sub-atoms.

Q.V.36.5 What types of sub-atoms and aggregates do not form union with a sub-atom having one oily attribute?

A.V.36.5 None i.e. It does not form a union with none of the sub-atoms having one, two, numerable, innumerable, infinite degrees of oily attributes or on degree of dry attribute.

Q.V.36.6 With who does a sub-atom having two degrees of smooth form union?

- A.V.36.6 A sub-atom having two degrees of smoothness attribute can form union with other having four degrees of smoothness attribute.
- Q.V.36.7 With who does n sub-atom having three degrees of oily form?
- A.V.36.7 A sub-atom having three degrees of oily / dry attribute can form union with other having five degrees of oily attributes.
- Q.V.36.8 With what does a sub-atom having one degree of dry attribute not form a union?
- A.V.36.8 This sub-atom does not form a union with any other sub-atom regardless of the degrees of dryness.
- Q.V.36.9 With who does a sub-atom having two degrees of dryness not form a union?
- A.V.36.9 It does not form a union with sub-atoms having more or less than four degrees of dryness.
- Q.V.36.10 With which sub-atoms does a sub-atom having four degrees of dry attribute not possible?
- A.V.36.10 It does not form a union with sub-atoms not having six degrees of dryness.
- Q.V.36.11 With who does one sub-atom having lowest degree of an attribute not possible?
- A.V.36.11 Such a sub-atom will not form a union with another sub-atom having lowest degree of an attribute.
- Q.V.36.12 With what does a sub-atom having two degrees of oily possible?
- A.V.36.12 It can form a union with another sub-atom having four degrees of oily.

clU/ks f/kdkS i kfj .kkfedkS p V.37
Bandhe(a)dhikau p rin mikau ca

√FK% clU/k gkrs l e; nk&vf/kd&xqkokyk (i pxy nī js dks vius : i) ifj .keu
 djkuokyk gkrs gA

Meaning: In the process of combination the higher degrees transform the lower ones.

Q.V.37.1 Is it possible for a union between two sub-atoms having same degrees of an attribute?

A.V.37.1 The transformation between two sub-atoms takes place having two more degrees (between the two sub-atoms). Thus no union is possible between sub-atoms having same degree of attribute.

Q.V.37.2 What is meant by 'nature of transformation' (*p rin mika*)?

A.V.37.2 An entity which goes through transformation continuously is called *p rin mika*.

Q.V.37.3 Which are the *p rin mika* sub-atoms?

A.V.37.3 Sub-atoms having two degrees of oily are transformable with another sub-atom having four degrees of oily. For others please refer to aphorism 36 above.

Q.V.37.4 What happens if sub-atom having two more degrees of an attribute?

A.V.37.4 It will not form a union like the threads will stay as threads and not become cloth.

xq k&lk; ĩ on~nđ; e~ V.38
Guna-pary yavat dravyam

√Fk% xq k √k i ; k; okyk ‘nđ;’ gA

Meaning: That which has qualities and modes is a substance.

Q.V.38.1 What is the characteristic of a substance?

A.V.38.1 The characteristic of a substance is that it is with attributes/ qualities (*guna*) and modes (*pary ya*).

Q.V.38.2 What is meant by an attribute?

A.V.38.2 That which distinguishes one substance from all others is called attribute / quality.

Q.V.38.3 How many attributes and modes does the substance have?

A.V.38.3 Every substance has infinite attributes and infinite modes.

Q.V.38.4 How do the attributes differentiate one substance from another?

A.V.38.4 Every substance has one distinguishing and unique / primary attribute which distinguishes it from others e.g. consciousness is the attribute of living beings and this attribute does not exist in the other five types of substances.

Q.V.38.5 What is another characteristic of attribute?

A.V.38.5 An entity which is the cause of similarity between different entities belongs to the same class / substance type. For example consciousness in all living beings; touch, taste, smell and colour in all types of matter etc. Another definition of attribute is an entity which is coexistent in all parts, forms and states of a substance.

Q.V.38.6 What is meant by mode?

A.V.38.6 Modification or special activity of attributes and substances are called modes. Modes are different and separate from each other.

Q.V.38.7 What is another characteristic of modes?

A.V.38.7 The state which remains same in a substance always is called attribute and the state which keep on changing continually and helps it to create its identity is called mode.

Q.V.38.8 What happens if the substances are accepted as without attributes?

- A.V.38.8 It will result in *samkara-vyatikara*.
- Q.V.38.9 What is the meaning of *samkara-vyatikara*?
- A.V.38.9 Intermixing is called *samkara* and becoming one after intermixing is called *vyatikara*.
- Q.V.38.10 Why is substance said to be with modes and attributes?
- A.V.38.10 An entity with attributes and modes is said to substance and so the substance is said to with attributes and modes.
- Q.V.38.11 Which is the primary attribute which results in its modes of *j va* and matter respectively?
- A.V.38.11 For *j va*, it is consciousness and for matter are the touch, taste, smell and colour.
- Q.V.38.12 Which is the primary attribute which results in its modes of medium of motion and medium or rest respectively?
- A.V.38.12 For medium of motion it is to support motion and for medium of rest it is to support to rest.
- Q.V.38.13 Which is the primary attribute which results in its modes of space and time?
- A.V.38.13 For space it is provide pale to exist and for time it is transformation / change.
- Q.V.38.14 Mind based and scriptural knowledge etc for living beings and pitcher, cloths etc for matter; Are these modes or attributes?
- A.V.38.14 These are the modes only.
- Q.V.38.15 Is the substance only different from mode and attributes or non-different?
- A.V.38.15 Substance is slightly different and slightly similar than modes and attributes. Substance is however not totally different from attributes and modes.

dky'p v.39
K la ca

√Fk% dky Hkh nñ; gA
Meaning: Time also (is a substance).

- Q.V.39.1 What is duration of the substance time (*k la*)?
- A.V.39.1 It is of infinite period duration.
- Q.V.39.2 Why is time also said to be substance?
- A.V.39.2 Time is called a substance because all the characteristics of a substance are found in it.
- Q.V.39.3 What are the characteristics of substance and existence?

- A.V.39.3 Origination, destruction and permanence are the characteristics of existence and substance. Also substance is an entity which is with attributes and modes.
- Q.V.39.4 What is the peculiar characteristic of time?
A.V.39.4 Hour, minutes etc are the characteristics of practical time while its ability to support change / transformation of all other substances is the characteristic from transcendental viewpoint.
- Q.V.39.5 What are the distinguishing and generic attributes of time?
A.V.39.5 Ability to support change / transformation of all other substances is its distinguishing attribute while absence of consciousness, taste, touch etc are its generic attributes long with all the generic attributes of a substance.
- Q.V.39.6 How is time non concrete?
A.V.39.6 As touch taste, smell and form are found in it, it is called non concrete.
- Q.V.39.7 Why time is not with many space-points? Why it is not considered as an existent with body?
A.V.39.7 According to scriptures, one sub-atom of time occupies one space point of space and it fills the entire universe with such time-sub-atoms. These time sub-atoms do not join each other and hence are of independent existence. Therefore time is said to be without body (having more than one space-point). Each time sub-atom is a substance.
- Q.V.39.8 If time is also a substance, then why is mentioned separately so?
A.V.39.8 If it was included in the first aphorism itself, then time would also become an existent with body which is not the case even from the practical viewpoint.
- Q.V.39.9 Is time one substance or many?
A.V.39.9 Time is many substances and not one.
- Q.V.39.10 Is time active or passive?
A.V.39.10 Time is a passive substance only. It supports change.

l k s ulrl e; % v.40
So(a) nantasamayah

vFk% og vullr & l e; okyk gA
Meaning: It (conventional time) consists of infinite instants.

Q.V.40.1 What is the meaning of time-instant (*samaya*)?
A.V.40.1 The smallest mode of time is called time-instant.

Q.V.40.2 How is practical time said to of infinite time-instants?

- A.V.40.2 Time consists of infinite time-instants. Present is one time instant. Infinite is with respect to the past and future also and to figuratively prove or establish continuity.
- Q.V.40.3 What is the meaning of one time-instant?
A.V.40.3 The normal time taken to move by one matter sub-atom from one space point to another adjacent space point is called time-instant.
- Q.V.40.4 Are time instants to an omniscient also visible / cognizable?
A.V.40.4 Yes by the omniscient only and not by any imperfect living beings.
- Q.V.40.5 What is the duration of one *vali*?
A.V.40.5 It consists of innumerable time-instants.
- Q.V.40.6 What is the duration of one breathe (inhale and exhale)?
A.V.40.6 It consists of numerable *valis*.
- Q.V.40.7 What is the duration of one *stoka*?
A.V.40.7 Seven breathes constitute one *stoka*.
- Q.V.40.8 What is the duration of *lava*?
A.V.40.8 It is seven *stokas*.
- Q.V.40.9 What is the duration of one *n di*?
A.V.40.9 It consists of 38.5 *lava*.
- Q.V.40.10 What is an Indian-hour (*muh rta*)?
A.V.40.10 It consists of two *n dis*.
- Q.V.40.11 What is the meaning of different durations of intra-Indian-hour (*antara-muh rta*).
A.V.40.11 Reducing *muh rta* by one time-instant or more time-instants results in *antara-muh rta*.
- Q.V.40.12 What is the meaning of *bhinna-muh rta*.
A.V.40.12 Reducing *muh rta* by two time-instants results in *bhinna-muh rta*.
- Q.V.40.13 What is cognized by time?
A.V.40.13 Day, night, fortnight, month, year, season, era, *palyopama*, *s garopama* etc are cognized by time.

nD; kJ; k fuxq kk% xq kk% V.41
Dravy ray nirgun h gun h

√Fk% tks fujlrj nD; eajgrs gā vks xqkjgr gā os xqk gā
Meaning: Those, which have substance as their substratum and which are not themselves the substratum of other attributes, are qualities / attributes.

Q.V.41.1 What is meant by attribute / quality (*guna*)?

- A.V.41.1 Entities which exist in the substances only and not dependent on anything else are called attributes.
- Q.V.41.2 What is the difference between substance and attribute?
A.V.41.2 Attributes exist in the substance. So substance is the base /foundation and attributes are what resides on it.
- Q.V.41.3 Is this characteristic of attribute found in mode also?
A.V.41.3 No as the attribute exists in the substance all the time while modes keep on leaving and originating in the substance.
- Q.V.41.4 Are substance and attribute different or non-different?
A.V.41.4 They are different on the basis of substance being the base and attribute being the permanent occupant of the base. They can be said to be same as attribute is the cause of identity of the substance. So they are both said to be slightly different and slightly non-different also.
- Q.V.41.5 How many attribute a substance has?
A.V.41.5 Each substance has infinite attributes.
- Q.V.41.6 How many types of attributes are there?
A.V.41.6 There are two types namely generic (*s manya*) and specific (*viśeṣa*).
- Q.V.41.7 What is meant by generic attributes?
A.V.41.7 The attributes found generally in all substances e.g. existence, substantiality (*vastutva*), ability to be cognized (cognizability), spatiality (*agurulaghutva*).
- Q.V.41.8 What is meant by specific attribute?
A.V.41.8 The attribute which distinguishes one type of substance from substance types e.g. consciousness; touch / taste / smell and colour; support motion; support rest; provide place to exist and support change for living beings, matter, medium of motion, medium of rest, space and time respectively.
- Q.V.41.9 What is the meaning *nirgun gun* ?
A.V.41.9 Those which have substance as their base and which are not the base of other attributes themselves is the attribute. Thus attribute is said to be without attributes of its own.

rnHkko% ifj.kke% V.42
Tadbh vah parin mah

√Fk% ml dk gkuk √Fkz~ifr l e; cnyrsjguk 'ifj.kke' gA
Meaning: The condition (change) of a substance is 'mode'.

Q.V.42.1 What is meant by mode (*parin ma*)?

- A.V.42.1 A state / condition of the substance (which is continuously changing) at any time time-instant is called mode. Its other name is *pary ya*.
- Q.V.42.2 What is meant by *tadbh va*?
- A.V.42.2 The existence of a substance to be in its own intrinsic nature is called *tadbh va*.
- Q.V.42.3 What is meant by mode (*parin ma*)?
- A.V.42.3 A specific state / condition of the substance at a time instant is called mode.
- Q.V.42.4 How many types of mode are there?
- A.V.42.4 It is of two types namely without a beginning and with a beginning. Mode of substance is with a beginning and modes of the generic attributes are without a beginning.

Chapter VI Influx of karmas

dk; &ok³&eu% del ; kx% VI.1
K ya-v m-manah karma yogah

- vFk% dk;] opu vlg eu dh fØ; k ‘; kx’ gA
Meaning: The operation of the body, the organ of speech and the mind is called *yoga* (activity).
- Q.VI.1.1 What is meant by activity (*yoga*)?
A.VI.1.1 Vibrations caused in the space-points of the soul induced by mind, body and speech is called *yoga* / activity.
- Q.VI.1.2 How many types of *yoga* are there?
A.VI.1.2 There are three types of *yoga* differentiated according to the nature of the cause namely; *manoyoga* (mind activities), *vacanayoga* (speech activities) and *k yayoga* (body activities).
- Q.VI.1.3 What is the cause of the vibrations in the space-points of the soul?
A.VI.1.3 The vibrations in the space-points of the soul are caused by the actions / movements of the organs of the mind, speech and body.
- Q.VI.1.4 What are the characteristics of the body activities?
A.VI.1.4 Activities of one or more of the seven kinds of molecules (*vargan s*) of the body set the vibrations in the space-points of the soul.
- Q.VI.1.5 What are the characteristics of the speech activities?
A.VI.1.5 Activities of the molecules composing the organ of speech set the vibrations in the space-points of the soul.
- Q.VI.1.6 What are the characteristics of the mind activities?
A.VI.1.6 Mind or thought activities are the activities of the molecules that compose mind set the vibrations in the space-points of the soul.
- Q.VI.1.7 How many types of mind activities are there?
A.VI.1.7 They are of four types, namely right activities of the mind (*satyamanoyoga*), wrong activities of the mind (*asatya manoyoga*), activities of the bilateral mind (*ubhayamanoyoga*) and activities of the neutral mind (*anubhayamanoyoga*).
- Q.VI.1.8 What is meant by right activities of the mind?
A.VI.1.8 *Satyamana* or right mind is the one which cognizes the right objects. Vibrations of the space-points of the soul caused by such a mind are called right activities of the mind.
- Q.VI.1.9 What is meant by wrong activities of the mind?
A.VI.1.9 *Asatyamana* or wrong mind is the one which cognizes the wrong objects. Vibrations of the space-points of the soul caused by such a mind are called wrong activities of the mind.

- Q.VI.1.10 What is meant by the activities of the bilateral mind?
A.VI.1.10 Both types of mind existing simultaneously i.e. right and wrong is called *ubhayamana*. Vibrations of the soul space-points by such a mind are called activities of the bilateral mind.
- Q.VI.1.11 What is meant by the activities of the neutral mind?
A.VI.1.11 The mind which is neither correct nor false is called *anubhayamana*. Vibrations of the space-points of the soul caused by such a mind are called activities of the neutral mind.
- Q.VI.1.12 How many types of the speech activities are there?
A.VI.1.12 There are four types of speech activities, namely right activities of the speech (*satyavacanayoga*), wrong activities of the speech (*asatya vacanayoga*), activities of the bilateral speech (*ubhayavacanayoga*) and activities of the neutral speech (*anubhayavacanayoga*).
- Q.VI.1.13 What is meant by right activities of the speech?
A.VI.1.13 *Satyavacana* or right speech is the one which says / speaks the right objects. Vibrations of the space-points of the soul caused by such a speech are called right activities of the speech.
- Q.VI.1.14 What is meant by wrong activities of the speech?
A.VI.1.14 *Asatyavacana* or wrong speech is the one which speaks / says the wrong objects. Vibrations of the space-points of the soul caused by such a speech are called wrong activities of the speech.
- Q.VI.1.15 What is meant by the activities of the bilateral speech?
A.VI.1.15 Both types of speech existing simultaneously i.e. correct and incorrect is called *ubhayavacana*. Vibrations of the soul space-points by such a mind are called activities of the bilateral speech.
- Q.VI.1.16 What is meant by the activities of the neutral speech?
A.VI.1.16 The speech which is neither correct nor false is called *anubhayavacana*. Vibrations of the space-points of the soul caused by such a speech are called activities of the neutral speech.
- Q.VI.1.17 How many types of *k yayoga* or activities of the body are there?
A.VI.1.17 It is of seven types namely physical (*aud rika*), physical-mixed (*aud rika mi ra*), celestial / protean (*vaikriyaka*), celestial mixed (*vaikriyaka mi ra*), conveyance (*h raka*), conveyance-mixed (*h raka mi ra*) and *k rmana*.
- Q.VI.1.18 What is meant by physical (*aud rika*)?
A.VI.1.18 It means gross or big.
- Q.VI.1.19 What is meant by *aud rika k yayoga*?
A.VI.1.19 The vibrations of the space-points of the soul caused by the gross body are called *aud rika k yayoga* or gross body activities.

- Q.VI.1.20 What is meant by *aud rika mi ra k yayoga*?
A.VI.1.20 Before the gross body achieves completions / maturity (*pary pti*), the vibrations of the space-points of the soul caused by the gross body in association with the *k rmana* body are called *aud rika mi ra k yayoga*.
- Q.VI.1.21 What is meant by *vaikriyaka k yayoga*?
A.VI.1.21 The vibrations of the space-points of the soul caused by the protean body are called *vaikriyaka k yayoga* or gross body activities.
- Q.VI.1.22 What is meant by *vaikriyaka mi ra k yayoga*?
A.VI.1.22 Before the celestial body achieves completions; the vibrations of the space-points of the soul caused by the protean body in association with the *k rmana* body are called *vaikriyaka mi ra k yayoga*.
- Q.VI.1.23 What is meant by *h raka k yayoga*?
A.VI.1.23 The vibrations of the space-points of the soul caused by the conveyance body are called *h raka k yayoga* or conveyance body activities.
- Q.VI.1.24 What is meant by *h raka mi ra k yayoga*?
A.VI.1.24 Before the conveyance body achieves maturity; the vibrations of the space-points of the soul caused by the conveyance body in association with the *k rmana* body are called *h raka mi ra k yayoga*.
- Q.VI.1.25 What is meant by *k rmana k yayoga*?
A.VI.1.25 Body originated due to the rise of *k rmana ar ra* body-making karma is called *k rmana k ya*. Activities of the space-points of the soul caused by the *k rmana k ya* are called *k rmana k yayoga*.
- Q.VI.1.26 What is the duration of the *k rmana k yayoga*?
A.VI.1.26 It varies from a minimum of one to a maximum of three time-instants (*samaya*).
- Q.VI.1.27 When does *k rmana k yayoga* exist?
A.VI.1.27 It occurs only during *keval samudgh ta* (dispersion of the space-points of the soul all over the universe without leaving the body by the omniscient) as well as during the movement of the empirical soul from old body to the new body (at the time of death).
- Q.VI.1.28 How many activities are possible in one time-instant?
A.VI.1.28 Only one type of activity is possible in any one time-instant.
- Q.VI.1.29 Which living beings are without any activity?
A.VI.1.29 The omniscient in the 14th stage of spiritual purification is living being and the liberated souls (*siddhas*) are free from activities.
- Q.VI.1.30 What is meant by *k yayoga*?
A.VI.1.30 Vibrations of the space-points of the soul caused by the body are called *k yayoga*.

- Q.VI.1.31 What is the maximum duration of the gross body?
A.VI.1.31 The maximum period of existence for a gross body is three pit-measured-periods.
- Q.VI.1.32 What is the maximum duration of the celestial body?
A.VI.1.32 The maximum period of existence for a celestial body is thirty-three ocean-measured-periods.
- Q.VI.1.33 What is the maximum duration of the conveyance body?
A.VI.1.33 The maximum period of existence for a conveyance body is inter-Indian-hour (*antarmuhurta*) i.e. less than 48 minutes.
- Q.VI.1.34 What is the maximum duration of the luminous (*taijasa*) body?
A.VI.1.34 The maximum period of existence for a luminous body is sixty six ocean-measured-periods.
- Q.VI.1.35 What is the maximum duration of the *k rmana* body?
A.VI.1.35 The maximum period of existence for a *k rmana* body is seventy *koḍi* - *koḍi* (70×10^{14}) ocean-measured-periods. However it varies depending of the intensity of the karmas associated.

I √kko% VI.2 Sa sravah

√Fk% ogh (eu&opu&dk; ds fufelk I s gkus okys √krei ns kka dk i fj Li Unu)
√kko gā

Meaning: It (vibrations caused by this threefold activity) is influx (*srava*).

- Q.VI.2.1 What is meant by influx (*srava*)?
A.VI.2.1 The flow of karma particles, due to activities of mind, body and speech, towards the soul is called influx.
- Q.VI.2.2 Why are the activities (*yoga*) called influx?
A.VI.2.2 Since activities of the mind body and speech are the cause of the inflow of *k rmana* and *nokarma* (gross body building) particles to establish a relation with the soul. So activities (*yoga*) are called influx.
- Q.VI.2.3 How does an empirical soul accept the *k rmana vargan s* (matter particles capable of being transformed into karmas)?
A.VI.2.3 When a hot iron ball is thrown in a water stream, it accepts water from all sides. Similarly the empirical soul tainted with passions accepts *k rmana vargan s* inflowing towards it due to the three fold activities.
- Q.VI.2.4 Jain preceptors have indicated perverted views, disinterest in the vows, laziness, passions and activities as the causes for bondage of karmas with the soul. Why have we said here activities only as the cause of influx?
A.VI.2.4 All the other four causes are included in the three fold activities and so the author has mentioned here only activities.

Q.VI.2.5 How many classes of karma which get bonded to the soul are there?
 A.VI.2.5 Such karmas are said to be of two classes namely merit (*punya*) and demerit (*p pa*).

Q.VI.2.6 How do the meritorious karmas come?
 A.VI.2.6 When the soul engages in virtuous activities then the inflow of meritorious karmas take place.

Q.VI.2.7 How do the de-meritorious karmas come?
 A.VI.2.7 When the soul engages in evil activities, then the inflow of de-meritorious karmas take place.

'kṛkṛ i q ; L ; k'kṛkṛ i ki L; VI.3
ubhah punyasy ubhah p pasya

√Fkṛkṛ 'kṛkṛ; kṛ i s i q ; dk vṛkṛ; kṛ i s i ki dk vṛkṛkṛ gṛkṛ gṛ
 Meaning: Virtuous activity is the cause of merit (*punya*) and wicked activity is the cause of demerit (*p p*).

Q.VI.3.1 How many types of influx are there?
 A.VI.3.1 There are two types of influx namely auspicious (*ubha*) and inauspicious (*a ubha*).

Q.VI.3.2 What is inauspicious influx?
 A.VI.3.2 Influx which causes inflow of de-meritorious karmas is called inauspicious influx.

Q.VI.3.3 What is auspicious influx?
 A.VI.3.3 Influx which causes inflow of meritorious karmas is called auspicious influx.

Q.VI.3.4 What is meant by *a ubha mana-vacana k yayoga* (inauspicious activities of mind body and speech)?

A.VI.3.4 Violence and stealing are inauspicious body activities. Not speaking the truth or unpleasant or harsh words which cause misery to others are inauspicious speech activities. Thinking of violence or of jealousy against someone is the inauspicious activity of mind.

Q.VI.3.5 What is meant by merit?
 A.VI.3.5 That which purifies the soul or by which the soul is purified is called merit. It also produces happy feelings.

Q.VI.3.6 What is meant by demerit?
 A.VI.3.6 That which keeps the soul away from good activities is called demerit. It also produces unhappy feelings.

- Q.VI.3.7 How do the activities become auspicious or inauspicious?
 A.VI.3.7 Intentions behind activities determine whether an activity is auspicious or inauspicious.
- Q.VI.3.8 The cause of influx for the merit karmas (*punya*) is auspicious / good activities. The cause of influx for the demerit karmas (*p pa*) is inauspicious / wicked activities. What is the harm in accepting these statements?
- A.VI.3.8 If this is accepted in totality then we will find non-existence of auspicious activities. Scriptures say ‘except the lifespan-determining karma all the seven types of karmas have continuous influx towards the soul. Further the auspicious activities are also the cause of the bondage of knowledge obscuring karma etc at times’. Therefore the above hypothesis cannot be sustained.
- Q.VI.3.9 If auspicious activities also cause bondage of obscuring karmas, then why are they called to be the cause of merit karmas?
- A.VI.3.9 This statement is in the context of non-obscuring karmas. Merit and demerit are the two types of non- obscuring karmas. The cause of influx for the merit karmas (*punya*) is auspicious / good activities. The cause of influx for the demerit karmas (*p pa*) is inauspicious / wicked activities. Non-obscuring karmas maintain their existence while the influx of merit karmas continues. The obscuring karmas even rise during this period and hence are bonded as well.

I d"kk; kd"kk; ; k% I k j kf; dš k Fk; k% VI.4
Sakaš y kaš yayoh s mpar yikery pathayoh

vFk% d"kk; I fgr v% d"kk; jfgr vkRk dks ¼; k% dš fufek I s Øe I ½
 I kEi j kf; d v% b; k Fk & vLk gkr-k gA

Meaning: (There are two kinds of influx, namely) that of persons with passions, which extends transmigration, and that of persons free from passions, which prevents or shortens it.

- Q.VI.4.1 What are the kinds of influx from other viewpoint?
 A.VI.4.1 From the viewpoint of the state of the soul; the influx is classified as transgression-extending or *s mpar yika* (in living beings tainted with passions) and transgression-reduction or *ry patha* (in living beings free from passions).
- Q.VI.4.2 What is meant by transgression- extending / *s mpar yika* influx?
 A.VI.4.2 The influx which results in transgression only is called transgression-extending influx.
- Q.VI.4.3 Who acquires transgression-extending influx?
 A.VI.4.3 Living beings tainted with passions and performing activities accrue transgression- extending influx.

- Q.VI.4.4 In which stages of spiritual purity, transgression- extend influx possible?
A.VI.4.4 It can occur during 1st to 10th stages of spiritual purification.
- Q.VI.4.5 What is meant by transgression-reducing (*ry patha*) influx?
A.VI.4.5 Influx of karmas which are free of their duration (*sthiti*) and potency (*anubh ga*) is called transgression-reducing influx.
- Q.VI.4.6 Who acquires transgression-reducing influx?
A.VI.4.6 Living beings without passions can acquire transgression-reducing influx.
- Q.VI.4.7 In which stages of spiritual purification, transgression-reducing influx can be acquired?
A.VI.4.7 It can during occur during 11th till 13th stages of spiritual purification.
- Q.VI.4.8 What is meant by passion (*kaṣ ṣṭa*)
A.VI.4.8 Just like the decoction (dye) of the vegetables / fruits / flowers is imparted to the cloth; similarly the passions (anger, pride, deceit and greed) impart taint to the soul shrouding its true nature and the *k rma* particles move towards it for bondage.
- Q.VI.4.9 What is meant by ‘with passions’ (*sakaṣ ṣṭa*)
A.VI.4.9 Empirical souls tainted with passions are called *sakaṣ ṣṭa*.
- Q.VI.4.10 What is meant by devoid of passion (*akaṣ ṣṭa*)
A.VI.4.10 Souls in 11th and upwards stages of spiritual purification are called *akaṣ ṣṭa*. souls devoid of don’t removal passions.
- Q.VI.4.11 What is the function of passions?
A.VI.4.11 The function of passions is ‘to be the cause’ of *k rma* bondage with the soul.
- Q.VI.4.12 What are the functions of activities (*yoga*) and passions?
A.VI.4.12 The function of yoga is to invite or initiate the influx of the *k rma* particles (matter particles capable of becoming karmas) towards the soul. The functions of passions are ‘to be the cause’ of *k rma* bondage with the soul and it’s ensure the same.
- Q.VI.4.13 What is meant by wicked activities?
A.VI.4.13 The strong intentions / desires of enjoying the sensual pleasures are called wicked activities.
- Q.VI.4.14 What is meant by meritorious activities resulting in demerit (*p p nubandhi punya kriy*)?
A.VI.4.14 To undertake meritorious activities with the intention of enjoying sensual pleasures in the heaven are the meritorious activities resulting in demerit.

- Q.VI.4.15 What is meant by meritorious activities resulting in merit (*punya nubandhi punya kriy*)?
- A.VI.4.15 To undertake meritorious activities without the intention of enjoying sensual pleasures in the heaven are the meritorious activities resulting in merit. Here all activities are performed only with the intention of achieving liberation.
- Q.VI.4.16 What is meant by pure or just activities?
- A.VI.4.16 To undertake meritorious activities just for the activities and without any intention (even of liberation) are called pure activities.

इन्द्रिय-कषायव्रत-याः पञ्च-चतुः पञ्च-पञ्चविति-संख्याः पूर्वस्य भेदाः VI.5

Indriya-kaṣ y vrata-kriy h pañca-catuh pañca-pañcavim ati-samkhy h p rvasya bheda h

√FK% i n l ds √FKk~ l k i j k f; d & d e k k o ds Ø e l s i k p & b f l u n z] p k j & d " k k ;]
i k p & v o r v k s i P p h l & f Ø ; k : l k H k n g A

Meaning: The subdivisions of the former (transgression-extending influx) are the five senses, the four passions, the non-observance of five vows and the twenty-five activities.

Q.VI.5.1 How many types of the transgression-extending (*s mpar yika*) influx are there?

A.VI.5.1 Transgression extending influx is caused by activities of five sense organs, four passions, five vow-less-nesses and twenty five transgression-extending activities.

Q.VI.5.2 Which are the five sense organs?

A.VI.5.2 Body (touch), tongue (taste), nose (smell), eyes (see) and ears (hear) is the five sense organs.

Q.VI.5.3 Which are the four passions?

A.VI.5.3 These are anger, pride, deceit and greed.

Q.VI.5.4 Which are the five-vow?

A.VI.5.4 These are violence, falsehood, stealing, non-chastity and possessions which are the opposite of five vows (*vratas*).

Q.VI.5.5 Which are the twenty five transgression-extending activities (*kriy*)?

A.VI.5.5 There are twenty five transgression-extending activities, namely: right faith (*samyaktva*), urges that lead to deluded / wrong faith (*mithy tva*), evil urges of body (*prayoga*), neglect of vows (*sam d na*), walking carefully (*ry patha*), acting in anger (*prādoṣikī*), act in an evil way (*k yik*), taking weapons (*dhikaranik*), extending misery (*p rit pik*), injuring life-forces (*pr n tip tik*), to see beautiful things (*dar ana*), to have pleasurable touch (*spar ana*), to explore new sense of enjoyments (*pr tyayik*), excreting on places frequented by others (*samant nup ta*), carelessness while lying down (*an bhoga*), undertaking others' duties (*svahasta*), approval of de-meritorious (*nisarga*), proclaiming other's

sins (*vid rana*), misinterpretation of scriptures (*ajñ vy p dik*), indifference to observe scriptural commandments (*an k mkṣa*), indulgence (*pr rambha*), to maintain attachment to worldly objects (*p rigr hik*), deceitful practice (*m y*), to promote deluded views beliefs (*mithy dar ana*), not renounce renounce-able things (*apraty khy na*).

- Q.VI.5.6 What is *samyaktva kriy* ?
A.VI.5.6 Activities like worshipping the true omniscient, scriptures and teachers to strengthen the right faith are called *samyaktva kriy* .
- Q.VI.5.7 What is *mithy tva kriy* ?
A.VI.5.7 Activities like worshipping the false omniscient, scriptures and teachers which weaken the right faith are called *mithy tva kriy* .
- Q.VI.5.8 What is *prayoga kriy* ?
A.VI.5.8 Body-activities like wandering, movements are called *prayoga kriy* .
- Q.VI.5.9 What is *sam d na kriy* ?
A.VI.5.9 Activities which involve developing closeness with non-voters even though observing self-control vows are called *sam d na kriy* .
- Q.VI.5.10 What is *ry patha kriy* ?
A.VI.5.10 Activities which involve careful walking from one place to another only for an objective are called *ry patha kriy* .
- Q.VI.5.11 What is *prādoṣikī kriyā*?
A.VI.5.11 Activities of violence etc performed in anger are called *prādoṣikī kriyā*.

ρo&elln&KkrkKkr&Hkkokf/kdj .k&oh; &fo'ksk;l; Lrnfo'ksk% VI.6

T vra-manda-jñ t jñ ta-bh v dhikarana-v rya-vi eṣebhyastadvi eṣah

√Fk% ρoHkko] eUnHkko] KkrHkko] √KkrHkko] √f/kdj .k √k& oh; &fo'ksk ds Hkn
l s ml dh %√kLkō dh½ fo'kskrk gkrh gA

Meaning: Influx is differentiated on the basis of intenseness and feebleness of thought-activity, intentional or unintentional nature of action, the substratum (instrument used) and its peculiar potency.

- Q.VI.6.1 What is the cause of increase or decrease in the influx?
A.VI.6.1 Influx increases or decreases on the basis of intensity or feebleness of thought activity, intentional or unintentional nature of the activity, substratum and its peculiar potency (*v rya*).
- Q.VI.6.2 What is meant by intense thoughts?
A.VI.6.2 Intense thoughts are caused by intense anger, pride, etc.

- Q.VI.6.3 What is meant by feeble thoughts?
A.VI.6.3 Feeble thoughts are caused by mild anger, pride, etc.
- Q.VI.6.4 What is meant by intentional thoughts?
A.VI.6.4 Intentional thoughts are caused by intense intentions (like to kill someone) or done knowingly.
- Q.VI.6.5 What is meant by unintentional thoughts?
A.VI.6.5 Unintentional thoughts are caused by activities performed without laziness or pride etc. or done unknowingly.
- Q.VI.6.6 What is meant by substratum thoughts?
A.VI.6.6 Substratum thoughts are caused by based on the nature of the subject / substance itself.
- Q.VI.6.7 What is meant by peculiar potency thoughts?
A.VI.6.7 Specific potency / energy level of the subject is called peculiar potency. For example a person with superior most body has more influx than the person with less superior bodies.
- Q.VI.6.8 Which are the intense thoughts which cause intense influx?
A.VI.6.8 Anger, attachment, aversion, company of civil and uncivil persons, objects of sense organs caused by external causes such as place, time, etc, passion, vow-less-ness and activities cause intense influx.
- Q.VI.6.9 Which are the mild thoughts which cause mild influx?
A.VI.6.9 Mildness in the feelings of attachment and aversion, etc (please see A.VI.6.8) cause mild influx.
- Q.VI.6.10 Which are the intentional and unintentional thoughts which increase or decrease influx?
A.VI.6.10 Some persons develop intense thoughts when they know about certain external objects while others develop milder thoughts under similar situations. Unintentional activities develop very mild influx.

vf/kdj.k thokthok% VI.7
Adhikaranam j v j v h

VFk% vf/kdj.k tho vkj vtho: lk gA
Meaning: The living and the non-living constitute the substrata (instruments).

- Q.VI.7.1 What is meant by substratum (plural is substrata) (*adhikarana*)?
A.VI.7.1 The foundation or the basis of an entity is called substratum. It is of two types namely living beings (*j va*) and non living beings (*aj va*).

- Q.VI.7.2 What is meant by living beings substratum?
A.VI.7.2 The influx caused by the living beings or in which the living-beings are the primary cause are called living beings substratum.
- Q.VI.7.3 What is meant by non living beings substratum?
A.VI.7.3 The influx in which the non living beings are the primary cause of influx is called non living beings substratum.
- Q.VI.7.4 How both living and non living beings can be the cause of influx?
A.VI.7.4 Transgression is the result of interaction between living and non living beings. Merit and demerit karma are also bonded due to these only. Therefore both living and non living beings are the substrata of influx.
- Q.VI.7.5 How many types of living and non living instruments are there?
A.VI.7.5 These are often types namely poison, salty, sour, bitter, and acidic, affection, fire, mind / body and speech tainted with wickedness.
- Q.VI.7.6 How the living and non-living instruments can be classified?
A.VI.7.6 They can be classed as substance-substrata and mode-substrata.
- Q.VI.7.7 What is meant by mode-substrata?
A.VI.7.7 Passions and other thoughts of the living beings and the potency of non-living beings like the sharpness of a sword are mode-substrata.

√k?kā j EHK&I ekj EHKk j EHK&; ks&dr&dkfj rkup&d"kk; &fo' kSk&L=FL=FL='prtp&d'k% VI.8
Adyamsamrambha-sam rambh rambha-yoga-kṛta-k rit numata-kṣ ya
vi eṣaistristri- catu caika ah

√FK% i gyk thokf/kdj.k I j EHK I ekj EHK vks vkj EHK ds Hkn Is rhu izdkj dkj
; ks ds Hkn Is rhu çdkj dk dr&dkfjr vks vup& ds Hkn Is rhu izdkj
dkj rFkk d"kk; ka ds Hkn Is pkj izdkj dk gkrk gvk ijLij feykus Is
(3x3x3x4=108) , d I k vKB izdkj dk gA

Meaning: The substratum (instruments of inflow) of the living is of 108 kinds.

- Q.VI.8.1 How many types of living beings instruments of inflow are there?
A.VI.8.1 The instruments of influx of the living are of 108 kinds. These are:
- Planning to commit (*samrambha*), preparation for it (*sam rambha*) and commencement (*rambha*) of activities: 3
 - Done by self, (*kṛata*), extending it done by others (*k rita*) and approval to other (*anumodana*) does. 3
 - By activities of mind, body and speech. 3
 - Passion (anger, pride, deceit and greed) 4
- Total: 3*3*3*4 108

Q.VI.8.2	How many types of non-living beings instruments of influx are there?
A.VI.8.2	The instruments of influx of non-living beings are eleven namely: <ul style="list-style-type: none"> • Production (<i>nivartan</i>) 2 • Placing / representation (<i>nikṣepa</i>) 4 • Combining (<i>samyoga</i>) 2 • Urging (<i>nisarga</i>) 3 <p>Total: 2+4+2+3 11</p>
Q.VI.8.3	What is meant by planning to commit / intention (<i>samrambha</i>)?
A.VI.8.3	To firm up the intentions of undertaking an activity is called planning to commit.
Q.VI.8.4	What is meant by preparation for it (<i>sam rambha</i>)?
A.VI.8.4	To start collecting appliances and implements to undertake the intended activity is called preparation for it.
Q.VI.8.5	What is meant by commencement (<i>rambha</i>) of activities?
A.VI.8.5	To start performing the activity intended is called commencement of activity.
Q.VI.8.6	What is meant by ‘doing’ (<i>kṛata</i>)?
A.VI.8.6	To perform the activity is called “doing”.
Q.VI.8.7	What is meant by extending it done (<i>k rita</i>)?
A.VI.8.7	To get the activity done / performed by others is called extending it done.
Q.VI.8.8	What is meant by approval (<i>anumodana</i>)?
A.VI.8.8	To approve or appreciate the activity performed by others is called approval.
Q.VI.8.9	What is meant by <i>yoga</i> ?
A.VI.8.9	Vibrations of the space-points of the soul are called <i>yoga</i> . It is of three types based on the type of causes namely mind, speech and body <i>yoga</i> .
Q.VI.8.10	What is meant by passions? How many types of passion are there?
A.VI.8.10	Just like the decoction (dye) of the vegetables / fruits / flowers imparted to the cloth, similarly the passions (anger, pride, deceit and greed) impart taint to the soul shrouding its true nature and the <i>k rma</i> particles move towards it for bondage.
Q.VI.8.11	What is meant by <i>viśeṣa</i> or specific in the aphorism?
A.VI.8.11	Specific here implies the specificity of an object, e.g. specific commitment, specific commencement etc is added to each type of substrata.
Q.VI.8.12	Why are there 108 beads in the rosary (<i>m l</i>)?
A.VI.8.12	Multiplying the different types of passions (A.VI.8.1) gives 108 subtypes. Empirical souls while living and involved in auspicious or

inauspicious activities are invariably associated with one of these passions. To purify from each of these passions and so there are 108 beads in the rosary.

fuorluk&fu{ki &l a k&ful xk f}&pr&f}&f=Hknk% ije- VI.9

Nirvartan nikṣepasamyoganisarg dvicaturdvitribhedah param

√Fk% ij √Fkk~ √thokf/kdj.k Øe&l s nkj pkj] nks vktj rhu HknHkko okys
fuorluk] fu{ki] l a k& vktj ful xk lk gA

Meaning: Production, placing, combining and urging are the substratum of the non-living or non-living instruments of inflow, with two, four, two and three subtypes respectively.

Q.VI.9.1 What is meant by production (*nivartan*)?

A.VI.9.1 It means to create, to produce or to make.

Q.VI.9.2 How many types of production are there?

A.VI.9.2 It is mainly of two types namely of primary attributes and of secondary attributes.

Q.VI.9.3 What is meant by production of primary attributes?

A.VI.9.3 Creating or making of body, speech, mind; breathing (inhalation and exhalation) are production of primary attributes.

Q.VI.9.4 What is meant by production of secondary attributes?

A.VI.9.4 Creating or making of articles of wood, stone, clay or pictures etc. is called production of secondary attributes.

Q.VI.9.5 What is meant by placing (*nikṣepa*)?

A.VI.9.5 To place / keep articles on floor etc is called placing.

Q.VI.9.6 How many types of placing are there?

A.VI.9.6 Placing is of four types namely quick (*sahas*), carelessly (*an bhoga*), without inspection (*apratyvekṣita*) and disinterested (*duh pramṛṣṭa*).

Q.VI.9.7 What is meant placing quickly (*sahasā nikṣepa*)?

A.VI.9.7 To place an object quickly on the floor due to fear or urgency to undertake another activity is called quick placing.

Q.VI.9.8 What is meant by placing carelessly (*anābhoga nikṣepa*)?

A.VI.9.8 To place an object at any place carelessly (without cleaning the place properly) instead of its proper place, is called careless placing.

Q.VI.9.9 What is meant by placing without inspection / seeing (*apratyvekṣita nikṣepa*)?

A.VI.9.9 To place an object on the floor or at other place without ensuring that the place is clean and free from living beings placing without inspection.

- Q.VI.9.10 What is meant by disinterested placing (*duh pramṛṣṭa nikṣepa*)?
A.VI.9.10 To place an object at its proper place carelessly (without cleaning the place despite seeing its dirtiness) even though there is no urgency to complete the task is called *duh pramṛṣṭa nikṣepa*.
- Q.VI.9.11 What is meant by *an bhoga*?
A.VI.9.11 To place implements of carefulness (like whisk, water pot, etc.) on floor etc without inspecting and re-inspection the place properly is *an bhoga*.
- Q.VI.9.12 What is meant by combining (*samyoga*)?
A.VI.9.12 To combine many objects / materials is called combining (*samyoga*).
- Q.VI.9.13 How many types of combining (*samyoga*) are there?
A.VI.9.13 It is of two types, namely combining edible items (*bhaktap na*) and combining implements (*upakarana*).
- Q.VI.9.14 What is meant by combining edible items (*bhaktap n samyoga*)?
A.VI.9.14 It is mixing living and non living items as food (e.g. mixing un-boiled and unstrained water with boiled milk or flour etc as food for the ascetics).
- Q.VI.9.15 What is meant by combining implements (*upakaran samyoga*)?
A.VI.9.15 To wipe cold books / body, water pot etc by warm whisk or to combine hot and cold implements is combining implements. It can also be defined as assembling things together for any act or effect.
- Q.VI.9.16 What is meant by 'urging' (*nisarga*)?
A.VI.9.16 Inclination, to act is called 'urging' (*nisarga*).
- Q.VI.9.17 How many types of 'urging' (*nisarga*) are there?
A.VI.9.17 It is of three types, namely intention of mind, speech and body.
- Q.VI.9.18 What is mental urge (behaviour of mind)?
A.VI.9.18 Wicked behaviour of the mental faculty is called mental urge.
- Q.VI.9.19 What is meant by speech urge?
A.VI.9.19 Wicked behaviour of the speech faculty is called speech urge.
- Q.VI.9.20 What is meant by body urge?
A.VI.9.20 Wicked behaviour of the body is called body urge.
- Q.VI.9.21 Why production (*nivartan*) and placing etc are called non-living substrata?
A.VI.9.21 As non-living beings (*aj va*) is the basis of creation, of production, placing, combining and urge are the types of influx; these are called as non-living beings substrata.

rRi nks&fuÊo&ekRI ; kŮrjk; kI knu&?kkrk Kku&n'kukoj .k; k& VI.10
Tatpradoṣa-nihṇava-m tsary s danopagh t jñ nadar an varanayoh

√FK% i nks] fuÊo] ekRI ;] VŮrjk;] √kI knu √k& mi?kkr & ; s Kkukoj .k √k&
 n'kukoj .k %ds √kko½ ds dkj .k gA

Meaning: Slander (Spite against faith and knowledge), concealment, non-imparting of knowledge out of envy, extending impediment to acquisition of knowledge, disregard and disparagement (disregard to the keepers and instruments) of true knowledge lead to the influx of karmas which obscure knowledge and perception.

Q.VI.10.1 What are the causes of influx of knowledge and perception / intuition obscuring karmas?

A.VI.10.1 Slander (*pradoṣa*), Concealment (*nihṇava*), non-imparting out of jealousy (*m tsarya*), extending impediments to acquisition (*antar ya*), disregard (*s dana*), disregard to the keepers and instruments (*upagh ta*) lead to the influx of knowledge and perception obscuring karma.

Q.VI.10.2 What is meant by spite (*pradoṣa*) against knowledge?

A.VI.10.2 When someone is giving an exposition of true knowledge for attaining liberation, another is spiteful or resentment in his attitude towards it (him and his exposition) is spite against knowledge (*pradoṣa*).

Q.VI.10.3 What is meant by concealment (*nihṇava*) of knowledge?

A.VI.10.3 Not responding to a query i.e. does not reply saying I dont know by a learned person despite knowing fully the answer is concealment of knowledge (*nihṇava*).

Q.VI.10.4 What is meant by non-imparting knowledge out of jealousy (*m tsarya*)?

A.VI.10.4 Not responding to a query by a learned person i.e. does not reply thinking that the person seeking knowledge will become equal or more than him, is non-imparting knowledge out of jealousy / envy (*m tsarya*).

Q.VI.10.5 What is meant by extending impediments to acquisition of knowledge (*antar ya*)?

A.VI.10.5 To cause obstacles in the learning or acquisition of knowledge, to others is 'extending impediments to acquisition of knowledge' (*antar ya*).

Q.VI.10.6 What is meant by disregard of knowledge (*s dana*)?

A.VI.10.6 To cause obstacles or to stop the exposition of true knowledge by a learned person (due to disrespect for true knowledge) is 'disregard of knowledge (*s dana*).'

Q.VI.10.7 What is meant by disparagement of true knowledge (*upagh ta*)?

A.VI.10.7 Blaming or calling false the true knowledge is disparagement of true knowledge (*upagh ta*)'.

Q.VI.10.8 What is the implication of 'tat' in the aphorism?

A.VI.10.8 Knowledge and perception are indicated by the word 'tat'.

- Q.VI.10.9 What are the other causes of the influx of knowledge obscuring karmas?
 A.VI.10.9 To present knowledge on reality / basic elements contrary to the meaning implied, disinterest in their exposition, to be lazy in understating the meaning in the aphorism (sutra); to sell religious texts with the intention of making money, to give (thinking himself as all knowing) false exposition of true knowledge, to read the holy texts at improper time, to be in contradiction with true preceptor / teacher and ascetic, not to believe in the true nature of reality, not to contemplate on reality, to cause obstacles in the expositions of the sermons of omniscient, to insult learned persons and to change the texts or methods of the meaning and practice of learning are some other causes for the influx of knowledge obscuring karma.
- Q.VI.10.10 What are the other causes of influx of perception obscuring karmas?
 A.VI.10.10 To cause injury to the eyes of other, to sleep for abnormal periods, to sleep during day time, to pick faults / short comings of others, to admire or support false teachers, to develop a feeling of hatred on seeing sky-clad ascetics and to develop atheist feelings are some other causes of influx of perception obscuring karmas.

ṇāṇikā'kkāṇṇikāṇṇuṇṇo/kāṇṇiṇṇuṇṇu; kṛeijṇṇs Hk; &LFkkukū; I }s] L; VI.11
Duh kha- oka-t p krandana-vadha-paridevan ny tmaparo bhaya-
sth n nyasadvedyasya

- √FK% vi us ea nṇi jka ea ; k nksuka ea fo |eku nṇāṇṇikā'kkāṇṇi rki] vkṇṇuṇṇu] o/k] vṇṇi
 iṇṇuṇṇu & ; s vṇṇi kṛkonuṇṇu; &del ds vṇṇi kṇṇo gā
- Meaning: Extending misery, grief, agony, moaning, injury and lamentation in ownself, in others or in both, lead to the influx of karmas which cause unpleasant feeling i.e. attract misery producing karmas.
- Q.VI.11.1 What is the cause of unpleasant feeling (*as t vedaniya*) karmas?
 A.VI.11.1 Misery (*duh kha*), grief (*oka*), agony (*t pa*), moaning (*krandana*), injury (*vadha*) lamentation (*paridevana*), in own self or in others or in both, lead to the influx of karma extending unpleasant feelings.
- Q.VI.11.2 What is meant by suffering (*duh kha*)?
 A.VI.11.2 Feeling of misery is suffering.
- Q.VI.11.3 What is meant by sorrow (*oka*)?
 A.VI.11.3 The feeling of sadness at the loss or separation of desirable or useful objects is sorrow.
- Q.VI.11.4 What is meant by agony (*t pa*)?
 A.VI.11.4 The feeling of distress owing to disgrace is called agony.
- Q.VI.11.5 What is meant by crying (*krandana*)?
 A.VI.11.5 Weeping out loudly out of agony is crying.

- Q.VI.11.6 What is meant by injury (*vadha*)?
A.VI.11.6 Depriving one or many of the life forces (senses, strength or vigour, respiration or lifespan) is called injury.
- Q.VI.11.7 What is meant by lamentation (*paridevana*)?
A.VI.11.7 Crying / weeping out loudly to arouse sympathy / attention or help from others for self or others are called lamentation.
- Q.VI.11.8 Who accrues the influx of unpleasant feeling karma?
A.VI.11.8 The one, who becomes unhappy / feeling of misery or makes others so, accrues unpleasant feeling karma.
- Q.VI.11.9 How can we justify the activities; like pulling out hair, fasting and standing in the sun and so on and preach others also to do the same; of Jain ascetics?
A.VI.11.9 Since these activities of Jain ascetics are devoid of anger and other passions, therefore these activities do not cause influx of unpleasant feeling karmas. They preach these for the welfare of the others suffering from the miseries of transmigration

Hkr&oR; upEi k&nku&l jkxl a ekfn&; ks%(kkfURk& / kkpfeRl }s| L; VI.12
Bh ta-vratyanukamp -d na-sar gasamyam di-yogah kṣ ntiḥ - aucamiti sadvedyasya

VFk% Hkr&vupeik] orh&vupeik] nku] l jkxl a e vkfn dk ; ks rFkk
{kkfUR vkṣ 'kkp & ; s' l krkonuḥ; &deḥ ds vkkḷo ds dkj . k g

- Meaning: Compassion towards living beings in general and the devout in particular, charity, self-restraint with attachment etc, contemplation of mind, equanimity, purity etc are comes of influx of pleasant feeling karma.
- Q.VI.12.1 What are the causes of the influx of pleasant feeling (s t vedaniya) karmas?
A.VI.12.1 Compassion (anukamp), charity (d na) towards living beings in general (bh ta) and the devout (vrati) in particular, self-restraint with attachment (s r gasamyama), application / contemplation of mind (yoga), equanimity (kṣ nti), purity (auca) are the causes of the influx of the pleasant feeling karmas.
- Q.VI.12.2 What is meant by compassion (anukamp) towards living beings in general (bh ta)?
A.VI.12.2 Developing fellow feelings or distress at the sufferings of all other living beings and to consider their suffering as your own is general-compassion.
- Q.VI.12.3 What is meant by compassion towards the devout (vrati) in particular?
A.VI.12.3 Developing special feelings or distress at the sufferings of householders Practising minor vows (*anuvratas*) and the ascetics

	Practising major vows (<i>mah vratas</i>) and observing self control and to consider their suffering as own is devout-compassion in particular.
Q.VI.12.4	What is meant by charity (<i>dāna</i>)?
A.VI.12.4	Bestowing gifts or things owned by one self for the benefit of others (living beings in general and the devout in particular) is called charity.
Q.VI.12.5	What is meant by self-restraint with attachment (<i>sarvasamyama</i>)?
A.VI.12.5	To restrain own self from undesirable activities towards living beings and control own sensual inclinations and refraining from the killing of the six types of living beings though with attachment is called self-restraint with attachment.
Q.VI.12.6	What is meant by application / contemplation of mind (<i>yoga</i>)?
A.VI.12.6	To observe the above activities i.e. (compassions for both general and devout), charity and self-control with attachment, with full application of mind and completely is yoga. Also <i>yoga</i> is said to be as performing flawless activities, meditation and samādhi with auspicious objectives.
Q.VI.12.7	What is meant by <i>samyam samyama</i> ?
A.VI.12.7	Observance of minor vows by a householder with right belief (<i>samyagdr̥ṣṭi</i>) is <i>samyam samyama</i> . It is observation of vows in small measure.
Q.VI.12.8	What is meant by <i>ak manirjar</i> ?
A.VI.12.8	To tolerate inflictions peacefully and with equanimity under the influence of others even though one is not willing is <i>ak manirjar</i> or dissociation with effort. Like <i>sarvasamyama</i> , it is also a cause of pleasant feeling influx.
Q.VI.12.9	What is meant by false austerities (<i>bhātapa</i>)?
A.VI.12.9	To observe austerities without knowledge of spiritual purification (or by one with perverted views) is called false austerities?
Q.VI.12.10	What is meant by equanimity (<i>kṣānti</i>)
A.VI.12.10	Renunciation of anger and other passions and maintaining an attitude of forgiveness is equanimity.
Q.VI.12.11	What is meant by purity (<i>auca</i>)?
A.VI.12.11	To give up greed is purity.
Q.VI.12.12	What is the implication of the word ‘ <i>dī</i> ’ in the aphorism?
A.VI.12.12	It implies restraint cum non-restraint (<i>samyam samyama</i>), involuntary dissociation (<i>ak manirjar</i>) and observing austerities with perverted views (<i>bhātapa</i>) also as the causes of pleasant feeling influx.
Q.VI.12.13	What is the implication of the word ‘ <i>itī</i> ’ in the aphorism?
A.VI.12.13	It implies devotion to the omniscient and reverence to the ascetics.

- Q.VI.12.14 What is the difference between compassion and pity (*day*)?
 A.VI.12.14 Compassion is observed for the well being of others while pity is observed for self well being.

ḍoḃy&Jṛ&I ʒk&/ke&ṇoko.kḅknks n'kṛekgl; VI.13
Kevali- ruta-samghadharmadev varnav dodar anamohasya

- √Fk% ḍoḃyḥ Jṛ] I ʒk] /keḷ vḷḷ nḅ & budk vo.kḅkn n'kṛekguh; &deḷ ds
 vḷḷkḅ dk dkj.k gḅ
 Meaning: Attributing faults to the omniscient, the scriptures, the congregation of ascetics, the true religion and the celestial beings leads to the influx of faith-deluding karmas.
- Q.VI.13.1 What are the causes of faith deluding karmas influx?
 A.VI.13.1 Attributing faults to the omniscient (*keval*), the scriptures (*ruta*), the congregation of ascetics (*samgha*), the true religion (*dharma*), and the celestial beings (*devat*) leads to the influx of faith deluding (*dar ana mohan ya*) karmas.
- Q.VI.13.2 What is meant by the omniscient?
 A.VI.13.2 The one who has attained perfect / infinite perception and perfect / infinite knowledge is called an omniscient.
- Q.VI.13.3 What is meant by the scriptures?
 A.VI.13.3 The sermons propounded by an omniscient; heard, memorized and composed as texts by ascetics with special attainments (called *ganadharas*) are called scriptures.
- Q.VI.13.4 What is meant by the congregation of ascetics or religious order (*samgha*)?
 A.VI.13.4 The group of ascetics endowed with right perception-knowledge-conduct is called congregation (*samgha*).
- Q.VI.13.5 What is meant by the true religion (*dharma*)?
 A.VI.13.5 Non violence, non-pride (*m rdava*) etc known as *dasalakṣana* or the ten indicators of spiritual purification are called dharma.
- Q.VI.13.6 What is meant by 'attributing faults to faultless' (*avarnav da*)?
 A.VI.13.6 Attributing faults to faultless / innocent (the ones mentioned in A.VI.13.2 to5) is called *avarnav da*.
- Q.VI.13.7 What is meant by finding faults in the omniscient (*keval avarnav da*)?
 A.VI.13.7 To say that omniscient eat through the mouth (i.e. *kaval h ri*) is *keval avarnav da* as the omniscient, due to their attainment of *nokarm h ra* (body i.e. capability to extract the nutrients required for the body from the environment).

- Q.VI.13.8 What is meant by finding faults in the scriptures (*ruta avarnav da*)?
 A.VI.13.8 To say ‘that to eat meat, to take alcohol, to eat at night, to indulge in sensual pleasures’ are all prescribed in the scriptures is finding faults in the scriptures.
- Q.VI.13.9 What is meant by finding faults in the congregation (*samgha avarnav da*)?
 A.VI.13.9 To find faults in the nirgramtha monks, nuns, laity, etc who is a part of congregation (and are detached from their body and worldly possessions and things) and say that they are not the real as prescribed in the scriptures is called finding faults in the congregation.
- Q.VI.13.10 What is meant by finding faults in true religion (*dharmaavarnav da*)
 A.VI.13.10 To denounce, find faults and say harmful for the nation’s cause, the religion based on non violence and as propounded by the omniscient is finding faults in true religion.
- Q.VI.13.11 What is meant by finding faults in the celestial beings (*devat avarnav da*)?
 A.VI.13.11 To call the celestial beings as eaters of meat, consumer of alcohol and enjoying sex with other women is finding faults with the gods and goddesses.
- Q.VI.13.12 What is inference of exceptions (*apav da*), condemning (*nind*) and finding faults in the faultless (*avarnav da*)?
 A.VI.13.12 These are synonymous.
- Q.VI.13.13 What happens by finding faultless in an innocent person?
 A.VI.13.13 They accrue faith deluding karma influx.
- Q.VI.13.14 Who is a bigger defaulter between the one who finds faults and the one who hears the faults of an innocent?
 A.VI.13.14 The one who hears and accepts the faults of an innocent is a bigger defaulter than the one who finds faults and so has more potent influx of faith deluding karmas.

dok; kn; kũkhoi fj .kke' pkfj =ekgŁ; VI.14
Kaṣ yoday tt vraparin ma c ritramohasya

√FK% d"kk; ds mn; l s gkus okyk rhoz vkRe&ij.fj.kke pkfj= ekguh; &deł ds
 √kŁko dk dkj .k gŁ

Meaning: Intense feelings induced by the rise of the passions cause the influx of the conduct-deluding karmas.

- Q.VI.14.1 What is the cause of conduct deluding (*c ritra mohan ya*) karma?
 A.VI.14.1 Intense feelings induced by the rise of the passions cause the influx of conduct deluding karmas.

- Q.VI.14.2 What is meant by passions (*kaṣṣa*)?
- A.VI.14.2 Those entities which obscure the fourfold nature (infinite perception, knowledge, energy and happiness) of the soul are called passions.
- Q.VI.14.3 How many kinds of conduct deluding karmas are there?
- A.VI.14.3 It is of two kinds primarily, namely with passion (*kaṣṣa ya vedanā*) and with quasi passions (*akaṣṣa ya vedanā*).
- Q.VI.14.4 What is meant by ‘conduct deluding karmas with passions’?
- A.VI.14.4 It implies the entity which makes one feel the misery’s induced by the passions (anger, pride, deceit and greed).
- Q.VI.14.5 What is meant by conduct deluding karmas with quasi-passions (*akaṣṣa ya vedanā* or *no-kaṣṣa ya vedanā*)?
- A.VI.14.5 It implies the entity which makes one feel the slight misery’s induced by the quasi-passions (jest / laughter, liking for certain objects, dissatisfaction, sorrow, fear, disgust, hankering after men / women / neutral sexes).
- Q.VI.14.6 What is meant by jest / laughter (*hasya*)?
- A.VI.14.6 Ridiculing right faith and the true religion, laughing at the distress or misery of others, making jokes at the expense of others, excessive laughter and the rest are meant by laughter.
- Q.VI.14.7 What is meant by liking for certain objects (*rati*)?
- A.VI.14.7 Desire for different and strange kinds of pleasures, not relishing the minor vows and other spiritually beneficent activities is called *rati*.
- Q.VI.14.8 What is meant by dissatisfaction (*arati*)?
- A.VI.14.8 Promoting dissatisfaction amongst others, destroying pleasures of others, association with the wicked are the activities implied by *arati*.
- Q.VI.14.9 What is the difference between *rati* and *arati*?
- A.VI.14.9 *Rati* implies rest and *arati* implies restlessness.
- Q.VI.14.10 What is meant by sorrow (*oka*)?
- A.VI.14.10 Plunging others in sorrow or making merry at other’s sorrows is sorrow.
- Q.VI.14.11 What is meant by fear (*bhaya*)?
- A.VI.14.11 Frightening own self or others is fear.
- Q.VI.14.12 What is meant by disgust (*jugupsa*)?
- A.VI.14.12 Disgust at ennobled deeds and virtuous conduct of others is disgust.
- Q.VI.14.13 What is the cause of female gender feeling / inclinations (*stṛi veśā* karmas)?
- A.VI.14.13 Speaking what is untrue, playing trick on others, prying into other’s faults or weaknesses, intense attachment etc cause the influx of female gender inclinations karmas.

- Q.VI.14.14 What is the cause of male gender feeling / inclinations (*purūṣa veda*) karmas?
- A.VI.14.14 Slight anger, mildness, contentment with one's wife etc cause the influx of male gender inclinations karmas.
- Q.VI.14.15 What is the cause of the neutral gender inclinations (*napumsaka*) karmas?
- A.VI.14.15 Great or intense passion, extending injury to concealed parts/ organs, going for pleasure to other's women etc are the causes of the neutral gender inclinations karmas.
- Q.VI.14.16 What is the way to escape these deluding (*mohan ya*) karmas?
- A.VI.14.16 To abstain from those inauspicious activities which cause the influx is the way to escape the deluding karmas.

cākj EHk&i fj xgRoā ukj dL; k; qk% VI.15
Bahv rambha-parigrahatvam n rakasy yuṣaḥ

- √FK% cgr&vkJ EHk vLj cgr&i fj xg dk Hkko 'uj dk; q deL ds vLko dk dkj .k gA
- Meaning: Virulent aggression and extreme possessiveness cause the influx of karma which leads to birth in the infernal regions.
- Q.VI.15.1 What is the influx leading to infernal life (*narak yu*) karmas?
- A.VI.15.1 Excessive infliction of misery (*rambha*) and excessive attachment (*parigraha*) to objects are the causes of influx leading to infernal life karmas.
- Q.VI.15.2 What is meant by *rambha*?
- A.VI.15.2 Activity which causes excessive misery and suffering to other living beings is called *rambha*.
- Q.VI.15.3 What is meant by *parigraha*?
- A.VI.15.3 Attachment to objects with a feeling that they belong to me is *parigraha*.
- Q.VI.15.4 What are the other causes for the influx of karmas leading to infernal life?
- A.VI.15.4 Perpetual cruel activity, appropriating others wealth, infatuation with sensual pleasures, intense pride, intense anger are like a line drawn on a stone rock / black coloration (*le y*) leading to the influx of karmas taking one to life in infernal destiny in the next birth.

ek; k r\$Œ; kŒL; VI.16
M y tairyagyonasya

√Fk% ek; kpkj fr; Œk; q ds vL=o dk dkj .k gŒ
 Meaning: Deceitfulness causes the influx of life-karma leading to the animal and plant world.

Q.VI.16.1 What is the cause for the influx of karmas leading to subhuman (*tiryamca*) life?

A.VI.16.1 Deceitfulness (*m y*) is the cause of influx of karmas leading to subhuman life.

Q.VI.16.2 What is meant by *m y* ?

A.VI.16.2 Deceitful disposition of the soul caused by a particular conduct deluding karma produces the influx of life-karma leading to the birth in sub human world.

Q.VI.16.3 What are the other causes for the influx of karmas leading to subhuman (*tiryamca*) life?

A.VI.16.3 The preaching of religion from a perverted attitude, lack of good conduct and propriety, desire for cheating others, blue and grey thought-colorations of the soul, mournful concentration during death which are the varieties of deceitful conduct, are the other causes of influx of karmas leading to sub human life.

√Yi kj EHk&i fj xgrŒa ekuŒ; L; VI.17
Alp rambha-parigrahatvam m nuşasya

√Fk% √Yi &√kj Œk vŒj √Yi &i fj xgl p; dk Hkko euŒ; k; q ds vLko ds dkj .k gŒ
 Meaning: Slight injury and / or attachment cause the influx of life-karma that leads to birth in human realm.

Q.VI.17.1 What are the causes of influx of karmas leading to human life?

A.VI.17.1 Extending slight injury to others and developing mild attachment are the causes of the influx of karmas leading to birth in human realm.

Q.VI.17.2 What are the other causes of influx of karma leading to human life?

A.VI.17.2 Gentle disposition, humility; death free from distressful disposition; simple and straight forward indulgence in activities of mind, speech and body; inclination to perform charity and mild passions are the other causes of influx leading to birth in human realm.

LoHkkoeknba p VI.18
Svabh vam rdavam ca

√FK% LoHkko dh ehqk Hkh euq; k; q ds vLkko ds dkj .k gA
Meaning: Being humble by nature (soft hearted nature) also leads to the same influx.

Q.VI.18.1 What is the other primary cause of influx of karmas leading to birth in human realm?

A.VI.18.1 Being of soft hearted nature (simple dispositions) also is the cause of influx of karmas leading to birth in human realm.

Q.VI.18.2 What is meant by simple disposition or being of soft hearted nature?

A.VI.18.2 Being of soft hearted nature or natural gentleness results in gentle disposition naturally. It cannot be caused by the teaching or instructions of anyone else.

Q.VI.18.3 What is the need to make this as a separate aphorism?

A.VI.18.3 Since natural gentleness also is the cause of influx of karmas leading to heavenly life, it is mentioned here separately also.

Q.VI.18.3 What is the implication of the word *ca* in the aphorism?

A.VI.18.3 The word *ca* is used to present a collection of causes for influx of karmas leading to birth in human realm i.e. not just the slight attachment but natural gentleness is also the cause for the same.

fu' 'khy&orRoap l oHke- VI.19
Ni la-vratatvam ca sarveṣ m

√FK% 'khyjfg r vḡ orjfg r gkuk l Hkh i dkj ds vk; q ds vLkko dk dkj .k gA
Meaning: Non-observance of supplementary vows and etc. causes the birth in all the four kinds of beings (realms).

Q.VI.19.1 What is meant by 'nīh la-vratatvam ca sarveṣ m' in the aphorism?

A.VI.19.1 Lack of observance of the seven supplementary (called *lavrata*) vows which include *De avirati*, etc and the five minor vows (*anuvratas*) are the causes of the influx of karmas leading to birth in all realms.

Q.VI.19.2 What is meant by *la*?

A.VI.19.2 Observance of the three *gunavratas* (which intensify the impact of minor vows) and four *śikṣa vratas* (which teach or prepare the householder for monk-hood) along with giving up passions i.e. anger, pride etc is called *la*. In other words, the conduct which intensifies the practitioner of minor vows towards practice of major vows is *la*.

- Q.VI.19.3 What is meant by vow (*vrata*)?
 A.VI.19.3 Observing / Practising Non-violence, truth speaking, non-stealing, celibacy and non-possession are the five vows.
- Q.VI.19.4 What is *nih lavrata*?
 A.VI.19.4 It implies the non-observance of the five minor vows and seven supplementary vows.
- Q.VI.19.5 What is implied by *ca* in the aphorism?
 A.VI.19.5 It implies that slight injuries, mild attachment, non-observance of minor and supplementary vows are the causes of all influx leading to the birth in all the four realms also.
- Q.VI.19.6 Which living beings attain birth as heavenly beings even without observing minor and supplementary vows?
 A.VI.19.6 Human beings in paradise (*bhogabh mi*) are born in heaven even without the observance of vows.
- Q.VI.19.7 Which level of heavens can be attained by men from paradise and subhuman beings?
 A.VI.19.7 They can go up to A na heaven.

l j k x l a e l a e k l a e k d k e f u t j k & c k y r i k i l n o l ; VI.20

Sar gasamyama-samyam samyam k manirjar -b latap msi daivasya

VFk% l j k x l a e l a e k l a e k d k e f u t j k v l g c k y r i & ; s n o k ; q d s v l k o d s c k j . k g a

Meaning: Self-restraint with attachment, partial-restraint (minor vows), involuntary dissociation of karmas and austerities with perverted faith (of misguided people), lead to birth in heavenly realms.

- Q.VI.20.1 What are the causes of influx of karmas leading to birth in the heavens?
 A.VI.20.1 Self-restraint with attachment (*Sar ga samyama*), partial-restraint (*samyam samyama*), involuntary dissociation (*ak manirjar*) and austerities with perverted views (*b latapa*) are the causes of influx of karmas leading to birth in the heavenly realms.

- Q.VI.20.2 What is meant by self-restraint with attachment?
 A.VI.20.2 Practising self restraint / control with attachment is self control with attachment.

- Q.VI.20.3 What is meant by partial-restraint?
 A.VI.20.3 Giving up violence against mobile living beings and not giving up violence against stationery living beings is partial-restraint.

- Q.VI.20.4 What is the characteristic of attachment?
 A.VI.20.4 Attachment implies a person / living being that is keen to give up causes of transgression but has not yet developed detachment in mind.

- Q.VI.20.5 What is meant by self-restraint / control?
A.VI.20.5 Giving up inclinations of inauspicious sensual organs is called self-restraint.
- Q.VI.20.6 What is meant by involuntary dissociation with effort (*ak manirjar*)?
A.VI.20.6 Dissociation which accrues without the specific objective so doing is involuntary dissociation e.g. enduring thirst; hunger, discipline etc. result in dissociation of karmas also.
- Q.VI.20.7 What is meant by austerities with perverted views (*b latapa*)?
A.VI.20.7 Observance of austerities by a person with perverted faith (without proper knowledge of reality and true nature of self) is called austerities with perverted views.
- Q.VI.20.8 What is literal meaning of *b la* and *tapa*?
A.VI.20.8 *B la* (literarily means child). Here it implies perverted faith. *Tapa* means Practising conduct which prevents spiritual downfall.
- Q.VI.20.9 Observing austerities are the causes of achieving stoppage of influx and dissociation of karmas. Then why is austerities with perverted views the cause of transgression?
A.VI.20.9 Austerities observed by a person with right faith are the cause of stoppage and dissociation of karmas. Austerities observed by a person with perverted faith are the cause of transgression.

I E; dRo a p VI.21
Samyaktvam ca

- √FK% I E; dRo Hkh nōk; q ds vKlko dk dkj .k gA
Meaning: Right belief also (is the cause of influx of life-karma leading to celestial birth).
- Q.VI.21.1 Why is ‘*samyaktvam ca*’ given as a separate aphorism, when self-restraint with attachment and partial-restraint are the causes of influx for heavenly births?
A.VI.21.1 Influx of karmas to a person with right-belief leads to the birth as peripatetic gods only. This is the importance of the aphorism.
- Q.VI.21.2 If right-belief is the cause of birth as peripatetic gods, then can living beings observing self-restraint with attachment and partial-restraint achieve birth as residential (*bhavanv si*) gods?
A.VI.21.2 One cannot practice self-restraint with attachment and partial-restraint without right-belief. Hence both are included in right-belief also. So these can be the cause of influx leading to birth as Saudharma-indra etc also.

- Q.VI.21.3 Right-belief, self-restraint with attachment and partial-restraint are the causes of dissociation, then why are they said to be as the causes of bondage also?
- A.VI.21.3 Right-belief, self-restraint with attachment and partial-restraint are not the causes of any bondage but the traces of attachment found in their practitioners lead to bondage.
- Q.VI.21.4 Is influx of lifespan determining karmas similar to influx of other karmas?
- A.VI.21.4 Generally the influx of lifespan determining karmas starts in last third part of the present life.

; ksoØrk&fol ðknu apk'kþkL; ukEu% VI.22
Yogavakrat -visamv danam c ubhasya n mnah

vFk% ; ksoØrk vlg fol ðknu & ; s 'v'kþk&ukede? ds vLkx ds dkj .k gA
 Meaning: Crooked activities and deception cause the influx of inauspicious physique-making karmas.

- Q.VI.22.1 What is the cause of inauspicious physique / body-making (*n ma*) karmas?
- A.VI.22.1 Crooked activities (of mind, speech and body) and deceiving others are the causes of influx of inauspicious body-making (*n ma*) karmas.
- Q.VI.22.2 What is meant by crooked activities (*yogavakrat*)?
- A.VI.22.2 To imply different meanings / intentions by activities of mind, speech and body is called crooked activity.
- Q.VI.22.3 What is meant by deception (*visamv da*)?
- A.VI.22.3 It means to misguide / mislead a person busy in auspicious activities and encourage him to perform inauspicious activities.
- Q.VI.22.4 *Vakrat* (crookedness) includes *visamv da*; then why *visamv da* is mentioned here?
- A.VI.22.4 Crookedness is for self while *visamv da* implied crookedness directed at others. Hence they are mentioned separately also.
- Q.VI.22.5 What is the difference between *yogavakrat* and *visamv da*?
- A.VI.22.5 They are poles apart. *Yogavakrat* is applying crooked activities on self while *visamv da* refers to misleading others.
- Q.VI.22.6 What is the implication of the word *ca* in the aphorism?
- A.VI.22.6 It points to perverted belief, talking ill of others, fickleness of the mind, deceiving, self praise, etc as the causes of influx of karmas leading to inauspicious physique-making karmas.

rf}ijhra 'kkl; VI.23
Tadvipar tam ubhasya

- √Fk% ml l s foijhr √Fk~; kx dh l jyrk vks vfol dkn & ; s 'kkl&ukede? ds vLkō ds dkj .k gā
- Meaning: The opposites of these, namely straightforward activity and honesty or candour cause the influx of auspicious physique-making karmas.
- Q.VI.23.1 What is the cause of influx of karmas leading to auspicious physique-making karmas?
- A.VI.23.1 The opposite of crooked activities and deceiving i.e. straight forwardness of activities and honesty cause the influx of karmas leading to auspicious physique-making karmas.
- Q.VI.23.2 What is meant by simplicity / straight forwardness?
- A.VI.23.2 Here simplicity does not imply simple and pure nature of the self /soul but leads to simplicity associated with auspicious psychic state.
- Q.VI.23.3 What are the other causes of influx of auspicious physique-making karmas?
- A.VI.23.3 To develop friendship with enemies, to bring a perverted person on the right path, right faith, contemplation of the mind etc are the causes of the influx of auspicious physique-making karmas.

n'kūfo'k) foū; l Ei Uurk&'khyor'soufrpkj ks Hkh(.kKkuk; kx& l dxks kDrrLR; kx
&ri l hl k/kd ekf/ko; kor; dj. keghpk; & cgu'r&i opuHkDrjko'; dki fjkf. k&ekā Hkkouk&
i opuorl yofefr rHkDjRoL; VI.24

*Dar anavi uddhirvinayasampannat -s lavrateṣvanat c ro(a)bh kṣnajñ nopayoga-
samvegau aktitasty ga-tapasīsādhusamādhirvaiyāvrtyakranamarhad c rya-
bahu ruta-pravacanabhaktir va yak parih nir-m rgaprabh van -
pravacanavatsalatvamiti t rthakaravasya*

- √Fk% n'kūfo'k)] fou; l Ei Uurk] 'khy vks orka dk vfrpkjjfgr ikyu djuk
Kku ea lrr mi; kx] lrr l dx] 'kDr ds vuq kj R; kx] 'kDr ds
vuq kj ri] l k/kd ekf/k] oš kofuk djuk vjgrHkDr] vko'; d fØ; kvka
dks u NkMuk] ekf&ekx? dh iHkkouk vks i opuorl Y; & ; s
'rHkDj&ukede? ds vLkō ds dkj .k gā
- Meaning: The influx of *tirthamkara* body-making karma is caused by these sixteen observances, namely purity of right faith, reverence, observance of vows and supplementary vows without transgressions, ceaseless pursuit of knowledge, perpetual fear of the cycle of existence, giving gifts (charity), Practising austerities according to one's capacity, removal of obstacles that threaten the equanimity of ascetics, serving the meritorious by warding off evil or suffering, devotion to omniscient lords, chief preceptors, preceptors and the scriptures, practice of the six essential daily duties, propagation and display of the religious practices, and fervent affection for one's brethren following the same path.

- Q.VI.24.1 Who is a ford-maker (*t rthamkara*)?
A.VI.24.1 An omniscient that organizes propagates and preaches the creed (*t rtha*) is called fordmaker. He takes the followers from the shores of ignorance to the shores of enlightenment.
- Q.VI.24.2 How many auspicious events in life are there of a fordmaker?
A.VI.24.2 They can have two, three or five auspicious events (*kaly nakas*) in their life.
- Q.VI.24.3 Who are the ford-makers who have five auspicious events?
A.VI.24.3 The fordmaker who has bondage of the *t rthamkaraprakṛati* karma in some previous life become ford-makers with five auspicious events (namely conception, birth, renunciation, attainment of omniscience and liberation).
- Q.VI.24.4 Who are the ford-makers who have three auspicious events?
A.VI.24.4 The fordmaker who binds the *t rthamkaraprakṛati* karma in the present life as man before becoming ford-maker are with three auspicious events (namely renunciation, attainment of omniscience and liberation).
- Q.VI.24.5 Who are the ford-makers who have two auspicious events?
A.VI.24.5 The fordmaker who has bondage of the *t rthamkaraprakṛati* karma after renunciation (initiation into monk-hood) in the present life as man before becoming ford-maker are with two auspicious events (namely attainment of omniscience and liberation).
- Q.VI.24.6 Where are the fordmaker with 2, 3 or 5 auspicious events born?
A.VI.24.6 In Bharat and Air vata regions only ford-makers with five auspicious events are born while in Videha region ford-makers with 2, 3 or 5 auspicious events can be born.
- Q.VI.24.7 Who are the essential guides / mentors needed for bondage of *t rthamkaraprakṛati* karma?
A.VI.24.7 An all scriptures knowing omniscient or one who knows (*rutakeval*) is essential in the region of labour (Karmabh mi) is essential under whose patronage a person with right belief (subsidence, subsidence um destruction and destruction type) can have *t rthamkaraprakṛati* karma bonded.
- Q.VI.24.8 What is meant by observances / reflections (*bh van*)?
A.VI.24.8 Repeated contemplation is called observance (*bh van*).
- Q.VI.24.9 Which are the contemplations necessary to achieve bondage of *t rthamkaraprakṛati* karma?
A.VI.24.9 These are popularly known as Solah K rana Bh van or sixteen observances / contemplations.

- Q.VI.24.10 What is meant by (*Dar ana vi uddhi bh van*) purity of right faith contemplation?
- A.VI.24.10 It is the observance of the creed / faith propounded by the omniscient along with eight qualities (limbs of right faith), freedom from the twenty five flaws, and having deep inclination in pursuing the path of spiritual purification.
- Q.VI.24.11 What is meant by abundance of reverence (*vinaya sampannat*) contemplation?
- A.VI.24.11 'Abundance of reverence' is to profusely pay homage to the three jewels (right faith-knowledge-conduct) which lead to liberation, and their practitioners. Reverences should be observed for Faith-knowledge-conduct-practice (*upac ra*).
- Q.VI.24.12 What is meant by faultless practice of the vows (*śīlavrateṣvanaticāra*) contemplation?
- A.VI.24.12 Faultless observance of the five vows of non injury, etc (vratas), the supplementary vows such as giving up passions like anger, etc which safeguard (*lavratas*) the five vows and which constitute freedom from transgression is faultless practice of the vows (*śīlavrateṣ vanaticāra*).
- Q.VI.24.13 What is meant by constant contemplation of knowledge (*abh kṣana jñ nopayoga*)?
- A.VI.24.13 Incessant cultivation of knowledge of the soul and the other categories is contemplation of right knowledge. It can also be defined as continuous contemplation of knowledge and its manifestation.
- Q.VI.24.14 What is meant by contemplation perpetual fear of transgression (*samvega*)?
- A.VI.24.14 To develop detachment from the pleasures of the sensual organs and perpetual fear of transgression and to enhance the inclinations towards spirituality is called *samvega*.
- Q.VI.24.15 What is meant by contemplation of giving gifts or charity (*aktitasty ga*)?
- A.VI.24.15 Without hiding one's capacity to give, to give appropriate charity of the four kinds is *aktitasty ga*.
- Q.VI.24.16 What is meant by contemplation of Practising austerities (*aktitasyatapa*)?
- A.VI.24.16 Austerity is voluntary dissociation with the body in conformity with the scriptures and one's capacity. To observe appropriate austerities like fasting, etc of twelve kinds, etc is called *aktitasyatapa*.
- Q.VI.24.17 What is meant by contemplation of removal of obstacles that threaten equanimity of ascetics (*s dhu sam dhi*)?
- A.VI.24.17 To remove the obstacles faced by the monk / ascetics in observing equanimity and the vows is *s dhu sam dhi*.

- Q.VI.24.18 What is meant by contemplation of serving the meritorious (*vaiy vratyakarana*)?
- A.VI.24.18 To ward off the sickness of a sick ascetic or meritorious person and to help the meritorious persons is *vaiy vratyakarana*.
- Q.VI.24.19 What is meant by devotion to omniscient lords (*arihantabhakti*)?
- A.VI.24.19 It is the worship of omniscient lords and their attributes namely omniscience, detachment, delivering beneficial sermons. It also includes contemplation of the ten attributes of their birth and omniscience each, fourteen auspicious events performed by gods, eight auspicious objects (*pr tih rya*), and four infinities (intuition, knowledge, energy and bliss) for a total of 46 virtues of the omniscient.
- Q.VI.24.20 What is meant by contemplation of devotion to the chief preceptors and preceptors (*c rya bhakti*)?
- A.VI.24.20 Devotion to the chief preceptors and preceptors and their 36 virtues namely twelve austerities, ten characteristics of religion (*dasa dharma*), six essential duties (*va yakas*), five types of conduct (*panc c ra*), three restraints (*guptis*) is *c rya bhakti*.
- Q.VI.24.21 What is meant by contemplation of devotion to the scriptures (*bahu ruta bhakti*)?
- A.VI.24.21 Devotion to the scriptures' engaged in learning and teaching of the eleven folds, fourteen members and four faculties based on the sermons of the omniscient is *bahu ruta bhakti*.
- Q.VI.24.22 What is meant by contemplation of the sermons of the omniscient or the creed (*pracavacana bhakti*)?
- A.VI.24.22 With dedication, to study repeatedly the scriptures based on the sermons of omniscient lords at appropriate time and to hear the sermons on the same and to teach others is *pracavacana bhakti*.
- Q.VI.24.23 What is meant by contemplation of practice of essential daily duties (*va yaka parih ni*)?
- A.VI.24.23 Duties whose daily performance is essential are called *va yaka*. For the ascetics these are *s m yika*, *stavana*, *vandan*, *pratikramana*, *praty kh na* and *k yotsarga*. To practice these daily is called *va yaka parih ni*.
- Q.VI.24.24 What is meant by contemplation of the propagation of the creed (*m rga prabh van*)?
- A.VI.24.24 The propagation of the creed means to practice the three jewels (right belief-knowledge-conduct), to observe as per the time and capability austerities, charity, worships etc and then to propagate them by teaching others and encouraging them to appreciate and practice them.

- Q.VI.24.25 What is meant by contemplation of the affection for the brethren following the same path / creed (*pravacana v tsalya*)?
- A.VI.24.25 Like the cow feels happy and show affection to her calf, similarly to feel happy and show affection to fellow brethren Practising the same creed is *pravacana v tsalya*. It also includes affection in the holy omniscient- scriptures- teacher monks' etc, laymen observing the five vows, monks practising the five major vows etc, and are deliverers of sermons.

i j k r e & f u l u n k i z l d s l n l n x q k k P N k n u k n H k k o u s p u h p x k l - L ; VI.25
Par tma-nind -pra amse sadasadgunocch danodbh vane ca n cairgotrasya

VFk% i j f u l u n k j v k r e i z l d k j n l j k a d s l n x q k k a d k m P N k n u v k j v i u s v l n x q k k a d k m n H k k o u & ; s u h p x k s - d s v k l k o d s d k j . k g A

Meaning: Censuring others and praising ownself, Condemning good qualities present in others and proclaiming un-noble qualities present in ownself, cause the influx of the low status karma.

- Q.VI.25.1 What is the cause of the birth in low status family?
- A.VI.25.1 Condemning others and praising own self, condemning good qualities of others and projecting un-noble qualities in own self cause the influx of karmas which lead to birth in low status family.

- Q.VI.25.2 What is the difference between condemning (*nind*) and condemning of other's (*para-nind*)?
- A.VI.25.2 *Nind* means condemning the deeds whether good or bad while *para-nind* means condemning other, be they right or wrong.

- Q.VI.25.3 What is meant by praise?
- A.VI.25.3 It means to praise / project the virtues regardless of their presence or not in own self.

- Q.VI.25.4 What is meant by self-praise?
- A.VI.25.4 It means to praise your own qualities and attributes.

- Q.VI.25.5 What is meant by *sadgunocch dana*?
- A.VI.25.5 It implies 'not to praise the virtues of others even though those virtues are present in them'.

- Q.VI.25.6 What is *asadgunodbh vana*?
- A.VI.25.6 It implies 'to praise own attributes even though they are not good one'.

- Q.VI.25.7 Who have the low status families?
- A.VI.25.7 Living beings in all realms namely heavenly, hellish, and human and subhuman have low status families. Low family status implies lower status in the same species of one realm only.

rf}lk; ž ks uhpδR; uqI dks pkkjL; VI.26
Tadviparyayo nīcairvṛtṭyanutsekau cottarasya

√Fk% muds myV (√Fkk~ i j i z k k] √kRefuUnk] nī j ka ds l n x q kka dk mnHkkou
 vkj vius v l n x q kka dk vkPNknu rFkk½ uedfuk vkj vuqI d ; s
 ‘mPpxks=&dež ds v k L k o ds dkj . k gA

Meaning: The opposites of those mentioned in the previous sutra, humanity and modesty cause the influx of karmas which determine high status.

Q.VI.26.1 What is the cause of birth in high status family?

A.VI.26.1 To praise others and to bring forth own faults; modesty and humility are the causes of the influx of karmas leading to birth in high status family.

Q.VI.26.2 What is implied by *tadviparyaya* in the aphorism?

A.VI.26.2 The word *tad* in the beginning means that (refer to low status in the previous aphorism) and *viprayaya* means opposite; so it means opposite of that / those in the previous aphorism. It can thus imply as proclaiming the good qualities of others and not proclaiming own good qualities.

Q.VI.26.3 What is meant by humility (*nīcairvṛtti*)?

A.VI.26.3 Veneration of, or humility for the virtuous is *nīcairvṛtti* or *namravṛtti*.

Q.VI.26.4 What is meant by modesty (*anutseka*)?

A.VI.26.4 To be free from pride in spite of being great in knowledge and so on is *anutseka*.

fo?udj .kelrjk; L; VI.27
Vighnakaranamantar yasya

√Fk% nkukfnd ea fo?u Mkyuk ‘√l r j k ; &dež ds v k L k o dk dkj . k gA

Meaning: Putting obstruction in charity, etc is the cause of the influx of obstructive karmas.

Q.VI.27.1 What is the cause of influx of karmas leading to the obstructing karmas (*antar ya*)?

A.VI.27.1 Laying an obstacle in the activities related to charity, gain, enjoyment, energy of others lead to the influx of obstructing karmas.

Q.VI.27.2 What is the difference between obstacle and extending obstacles?

A.VI.27.2 To cause obstacles in attainment of others is extending obstacles. Obstacle means to put an opposing entity in attainment of an objective.

Q.VI.27.3 What is meant by obstacle (*antar ya*)?

A.VI.27.3 The obstacle between the donor and the recipient is called *antar ya*.

- Q.VI.27.4 What is the cause of influx of charity-obstructing (*d n ntar ya*) karma?
A.VI.27.4 To create an obstacle in the charitable disposition of someone is the cause of influx of charity-obstructing karma.
- Q.VI.27.5 What is the cause of influx of gain – obstructing (*l bh ntar ya*) karma?
A.VI.27.5 To create an obstacle in the accrual of gain of someone is the cause of influx of gain-obstructing karma.
- Q.VI.27.6 What is the cause of influx of enjoyment-obstructing (*bhog ntar ya*) karma?
A.VI.27.6 To create an obstacle in the enjoyment of someone is the cause of influx of enjoyment-obstructing karma.
- Q.VI.27.7 What is the cause of influx of repeated-enjoyment-obstructing (*upabho ntar ya*) karma?
A.VI.27.7 To create an obstacle in the repeated enjoyment of someone is the cause of influx of repeated enjoyment-obstructing karma.
- Q.VI.27.8 What is the cause of influx of work or energy-obstructing (*v ry ntar ya*) karma?
A.VI.27.8 To create an obstacle in the work or energy of someone is the cause of influx of energy-obstructing karma.

Chapter VII The Five Vows

fgd k- ur&Lrş kcā&i fj xgbl; ks foj froīre- VII.1

Hims (a)nṛta-stey brahma-parigrahebhyo viratirvratam

√FK% fgd k] v l R;] plj h] vcā v kş i fj xg l s foj Dr gkuk 'or' gA
Meaning: Desisting from injury, falsehood, stealing, un-chastity and attachment is the (fivefold) vow.

Q.VII.1.1 What is meant by violence (*hims*)?

A.VII.1.1 Severance of vitalities (*pr nas*) of self or others is violence.

Q.VII.1.2 What is meant by untruth (*asatya*)?

A.VII.1.2 What is not true is untruth.

Q.VII.1.3 What is meant by stealing (*cori*)?

A.VII.1.3 To take things which are not voluntarily given by others is stealing.

Q.VII.1.4 What is meant by un-chastity (*abrhma*)?

A.VII.1.4 Disposition with lust is un-chastity.

Q.VII.1.5 What is meant by possessions (*parigraha*)?

A.VII.1.5 To acquire from all directions is possession. It also means having a feeling of mine in others objects.

Q.VII.1.6 What is meant by vow (*vrata*)?

A.VII.1.6 Abstinence from injury, falsehood, stealing, un-chastity and attachment is called vow.

Q.VII.1.7 Why is *ahims* (non-violence / injury) kept as the first vow out of the five vows?

A.VII.1.7 Non-violence is mentioned first as it is the primary or most important vow. Just as the surrounding fence protects the cereals in the field, similarly non-violence safeguards the truth etc.

Q.VII.1.8 Vows are a cause of stoppage of influx (as they are included in the ten kinds of moral virtues '*dasa lakşana*'). Why are they mentioned here as the cause of influx here?

A.VII.1.8 There is no contradiction in mentioning vows at both places. Vows are the causes of stoppage (or abstinence) in nature. Stoppage of influx itself is 'giving-up of worldly pursuits' by nature. Vows are accepted for observance after giving up sins like violence etc. Indulgence in the sins is the cause of influx and so they are mentioned here as cause of influx also.

Q.VII.1.9 What is the purpose of describing these vows by the preceptors?

A.VII.1.9 The purpose is to describe the path of spiritual purification so that the living beings can attain liberation from the cycle of transgression.

Liberation is free from both abstinence and indulgence and is the eternal existence in the nature of the self. Vows here are described more for indulgence in auspicious activities rather than abstinence in nature.

- Q.VII.1.10 Why is the sixth vow as abstinence from eating at night not included for the ascetics here?
- A.VII.1.10 Not eating the food at night is included in the first vow of non-violence as the practice of examining the food before eating.
- Q.VII.1.11 What is meant by the contemplation of *lokitap na*?
- A.VII.1.11 It means that proper examination of food (to ensure its suitability for consumption) at night is not possible due to low light and excessive existence of mobile living beings at night. Therefore contemplating on these facts makes one give up eating at night
- Q.VII.1.12 What are the benefits of not eating at night?
- A.VII.1.12 There are several benefits from not eating at night e.g. staying healthy, giving rest to the digestive system, increase in the mental and body efficiency for performing duties, having sound sleep and help in observance of chastity.

nsk&l o'rk .k&Ekgrh VII.2
De a-sarvato(a)nu-mahat

√Fk% fgd kfnd l s , d nsk&fuol'k gkuk 'v.kpr' gS vkj l c i'zlkj l s fuol'k gkuk
'egkor' gA

Meaning: (The vows are of two kinds), minor and major as per their being partial and complete.

- Q.VII.2.1 What is meant by minor vows (*anuvrata*)?
- A.VII.2.1 Partial abstinence from the five sins is called minor vows.
- Q.VII.2.2 Why is meant by major vows (*mah vrata*)?
- A.VII.2.2 Total abstinence from the five sins for ever is called major vows.
- Q.VII.2.3 What is meant by *de a* and *sarva* in the aphorism?
- A.VII.2.3 *De a* implies partial Matter wise, area wise, time wise while *Sarva* implies total or complete.
- Q.VII.2.4 What is meant by *anu* and *mahat* in the aphorism?
- A.VII.2.4 Minor is implied by *anu* while major is implied by *mahat*.
- Q.VII.2.5 How many types of vows are there?
- A.VII.2.5 There are two types of vows namely minor and major.

ok³&euk&x&rh; kñkufu{ki .k&l feŕ; kykñdriku&Hkñstufu i 'p VII.4
V m-mano-gupt ry d nanikñsepāna-samity lokitap na-bhojan ni pañca

vFk% opux&ŕ] euk&ŕ] bŕ kñ feŕ] vñkñkufu{ki .k&l feŕ vñ vkykñdriku
Hkñst u & ; s 'vfgñ kor' dñ i kñ&Hkñkouk, j gñ

Meaning: Control of speech, control of thought regulation of movement, care in lifting and putting things / own body objects and examining, food and drinks are five.

Q.VII.4.1 What are the contemplations of the vow of non-violence?

A.VII.4.1 The two attitudes of restraint (*gupti*) namely of speech and mind, the three attitudes of carefulness (*samiti*) namely regulation of movement (*ry samiti*), care in lifting and putting thing (*d na-nikñsepā*) and examining food and drinks (*lokitap na*) are the five contemplations of the vow of non-violence.

Q.VII.4.2 What is meant by attitude of restraint of speech (*vacanagupti*)?

A.VII.4.2 To observe restraint from speaking and observing silence is attitude of restraint of speech.

Q.VII.4.3 What is meant by attitude of restraint of mind (*manogupti*)?

A.VII.4.3 To indulge mental activities in auspicious activities by restraining it from inauspicious activities is attitude of restraint of mind.

Q.VII.4.4 What is meant by regulation of movement (*ry samiti*)?

A.VII.4.4 To walk carefully by cautiously looking four hands ahead so as to avoid injury to others is regulation of movement.

Q.VII.4.5 What is meant by care in lifting and putting (*ādāna nikñsepā*)?

A.VII.4.5 To be careful so as to avoid injury to others (small creatures) while lifting and putting implements of self-restraint like whisk, water pot, books and other things is called lifting and putting regulation.

Q.VII.4.6 What is meant by examining food and drinkables (*lokitap na*)?

A.VII.4.6 Examining the food and drinks before consuming them so as to avoid injury to others (small creatures) and self is called examining regulation..

Q.VII.4.7 Why has the attitude of restraint in speech given a place in the contemplations on non-violence?

A.VII.4.7 Violence is not just committed by body. Wicked tendencies of the speech are also cause of serious violence. Wounds caused due to speech can never be cured. Thus a person Practising restraint of speech stops violence by speech and hence it is placed as one of the contemplations of non-violence.

Q.VII.4.8 Why has the restraint of the mind given a place in the contemplations on non-violence?

A.VII.4.8 The empirical souls suffer more from mental agony than from bodily miseries. Misery's and pleasures of empirical souls are influenced by

their karmas but they uselessly commit psychic violence by thinking ill of others. To safeguard ourselves from this psychic violence this attitude of restraint of mind is placed as contemplation of non-violence.

- Q.VII.4.9 What is the relationship of ‘regulation of movement’ and ‘care in lifting and putting thing’ with vow of non-violence?
- A.VII.4.9 To safeguard against physical violence, these two have been associated with the vow of non-violence.
- Q.VII.4.10 Why is ‘examining eatables and drinkables one of the five contemplations of the vow of non-violence’?
- A.VII.4.10 To cook or consume food at night involves both psychic and physical violence. Therefore ‘examining food and drinks’ has been included as one of the five contemplations of the vow of non-violence.
- Q.VII.4.11 What is the benefit of the five contemplations of non-violence vow?
- A.VII.4.11 They cause purification of the psychological thoughts and result in innumerable faster dissociation of karmas.

Øk&k;ykk&Hk#Ro&gL; &i R; k[; kukU; uphphk" k. k'p i'p VII.5

Krodha-lobha-bh rutva-h sya-praty khyan nyanuv cibh şan mca pañca

- VFk% Øk&k&i R; k[; ku] ykk&i R; k[; ku] Hk#Ro&i R; k[; ku] gL; &i R; k[; ku VFş
 Meaning: Giving up anger, greed, cowardice or fearfulness and jest, and speaking harmless words are five.

- Q.VII.5.1 What is meant by *praty kh na* in the aphorism?
- A.VII.5.1 It means ‘to give up’ or to confess and forgiveness.
- Q.VII.5.2 Which are the five contemplations of the vow of truthfulness?
- A.VII.5.2 The five contemplations of the vow of truthfulness are to give-up anger (*krodha*), greed (*lobha*), cowardice or fearfulness (*bh rutva*), jest (*h sya*) and speaking harmless words (*anuv c*).
- Q.VII.5.3 What is meant by ‘*krodha praty kh na* (to give-up anger)’?
- A.VII.5.3 It simply means giving up anger.
- Q.VII.5.4 What is meant by ‘*lobha praty kh na* (to give-up greed)’?
- A.VII.5.4 It simply means to give up greed.
- Q.VII.5.5 What is meant by ‘*bhir tva praty kh na* (to give-up cowardice or fearfulness)’?
- A.VII.5.5 It simply means to give up fearfulness or thoughts/acts of cowardice.
- Q.VII.5.6 What is meant by jest (*h sya praty kh na*)?
- A.VII.5.6 It means to give up laughter or cutting jokes.

- Q.VII.5.7 What is meant by speaking harmless words (*anuv c bh sana*)?
A.VII.5.7 It means to speak harmless words and as per the scriptures.
- Q.VII.5.8 Why are one contemplation positive and the other four negative in nature?
A.VII.5.8 Anger, greed, jest, fear are to be given up while speaking harmless words as per the scriptures is to be practised. Hence four contemplations are negative and one positive in nature.
- Q.VII.5.9 How are anger, greed and fear related to the vow of truthfulness?
A.VII.5.9 Generally people speak lies under the influence of either anger, greed, fear or for fun. Therefore these contemplations are associated with the vow of truthfulness.

'kw; kxkj&foeksprkoki & i j ki j kskdj .k&Hk; ; 'k) & l /kelol okn% i 'p VII.6
ny g ra-vimocit v sa-paroparodh karan-abhaikṣasuddhi-
sadharm visamv d h pañca

vFk% 'kw; kxkjkokl] foeksprkoki] i j ki j kskdj .k] Hk; ; 'k) vḷḷ I /kel
vfol okn& ; s vpkṣ ḍr dh i kp&Hkkouk, ; gā

Meaning: Residence in a secluded place, residence in a deserted habitation, not obstructing access to others, pure food and not quarrelling with fellow monks about articles of common use, are five.

- Q.VII.6.1 What are the five observances of the vow of non-stealing?
A.VII.6.1 The five observances of the vow of non-stealing are: residence in unoccupied place (ny g rav sa), residence in a deserted place (*vimocit v sa*), not obstructing access to others (*paroparodh karana*), pure food (*bhaikṣyaśuddhi*) and not quarrelling with fellow ascetics about articles of common use (*sadharma avisamv da*).
- Q.VII.6.2 What is meant by stay in a secluded place (ny g rav sa)?
A.VII.6.2 It means to live in unoccupied places like caves, hills and hollow of a tree. To stay in such places does not cause the sin of stealing to be accrued.
- Q.VII.6.3 What is meant by stay in a deserted secluded place (*vimocit v sa*)?
A.VII.6.3 It means to live in places deserted by others. Such places have no owners and so to stay in such places does not cause the sin of stealing to be accrued.
- Q.VII.6.4 What is meant by not obstructing access to others (*paroparodh karana*)?
A.VII.6.4 It means not obstructing access to others to places where others are living. If someone causes hindrance, then it becomes the flaw of stealing as it means to develop a feeling of right on the place.

- Q.VII.6.5 What is meant by seeking clean food (*bhaikṣyaśuddhi*)?
 A.VII.6.5 To beg alms as indicated in the scriptures, and not hides its flaws. To eat tasty food more than own share / need also is flaw of stealing.
- Q.VII.6.6 What is meant by not quarreling with fellow ascetics (*sadharma avisamv da*)?
 A.VII.6.6 It means not to argue with fellow monks for articles of common use, like 'it is mine, it is yours, etc'.
- Q.VII.6.7 What is the benefit of observing these five observances?
 A.VII.6.7 Observing these make free from developing a feeling of mine and strengthens the vow of non-stealing

L=hj kx dFkk Jo. k&r l eukgj k&fuj h{k. k&i wj rku t ej . k&
 o"; \$Vj l &Lo'kj hj &l l dkj R; kx k% i 'p VII.7

*Str r gath ravana-tanmanohar nganir kṣana-p rvarat nusmarana-
 vr̥ṣyeṣṭarasa- sva ar rasamskratya g h pañca*

VFk% fL=; ka ea j kx dks i shk djuokyh dFkk ds l ius dk R; kx] fL=; ka ds eukgj
 v&ka dks n{ kus dk R; kx] i wj ea Hkk&ka ds Lej . k dk R; kx] xj f" B v k
 b" V&j l ka dk R; kx r Fkk vius 'kj hj ds l l dkj dk R; kx & ; s c&p; &or
 dh i k p & Hkrouk, j gA

Meaning: To give up listening to stories extending attachment for women, looking at sexually arousing parts of the bodies of women, recalling past sexual pleasures, stimulating and delicious food and drinks, and adornment of the body. These are the five observances of the vow of caliber.

- Q.VII.7.1 What are the five observances of the vow of celibacy?
 A.VII.7.1 The five observances of the vow of celibacy are: to give up listening to stories extending attachment for women (*stri-r ga-kath - ravana-ty ga*), to give up looking at sexually arousing parts of the bodies of women (*tanmanoh ranga-nirikṣana-ty ga*), to give up recalling past sexual pleasures (*p rvarat nusmarana-ty ga*), to give up stimulating and delicious food and drinks (*vr̥ṣyeṣṭa-rasa-ty ga*) and to avoid adornment of own body (*sva arira-samsk ra-ty ga*).
- Q.VII.7.2 What is meant by to give up listening to stories of attachment for women?
 A.VII.7.2 It means to give up listening, reading and narrating stories related to attachment with women.
- Q.VII.7.3 What is meant by looking at sexually arousing parts of the bodies of women?
 A.VII.7.3 It means to give up looking at body parts such as eyes, lips, breast, hips, etc of the women. It also includes not looking at them with interest so as to minimize the development of lustful feelings.

- Q.VII.7.4 What is meant by recalling past sexual pleasures?
A.VII.7.4 To give up recalling of past sexual pleasures as such actions enhance desire for more such occurrences.
- Q.VII.7.5 What is meant by giving up stimulating and delicious food and drinks?
A.VII.7.5 To give up spicy-tasty-sweet foods which are stimulating in nature as their consumption enhances sexual feelings.
- Q.VII.7.6 What is meant by to avoid adornment of the body?
A.VII.7.6 Giving up adornment of own body (with scents / oils / powder / creams) etc so as not to attract attention of others towards own self.
- Q.VII.7.7 What is the benefit of these five observances?
A.VII.7.7 These observances firms up the practice of the vow of celibacy.
- Q.VII.7.8 What happens if these five activities are not given up?
A.VII.7.8 If these observances are not practiced then the possibility of enhancing wicked mentality increases significantly.
- Q.VII.7.9 What are the other activities which cause flaws in the observance of the vow of celibacy?
A.VII.7.9 In modern times, activities like watching erotic movies, TV serials or listening to such songs, reading such novels and to wear dresses which display the body parts are some of the other activities which cause flaws in the observance of the vow of celibacy.

eukKleukKŭnz fo"K; &jkx&}š&otŁkfufu i'p VII.8

Manojñ manojñendriyaviṣaya-r ga-dveṣa-varjan ni pañca

√Fk% eukK vŁš veukK&bŭnz ka ds fo"K; ka ea Ōe l s jkx vŁš }šk dk R; kx
djuk & ;s 'vifjxg or' dh i kp&Hkkouk, i gA

Meaning: Giving up attachment and aversion for agreeable and disagreeable objects of the five senses constitutes five, observance of the vow of non-possession.

Q.VII.8.1 What is meant by agreeable (*manojña*)?
A.VII.8.1 It means something which is pleasant to the sensual experiences.

Q.VII.8.2 What is meant by disagreeable (*amanojña*)?
A.VII.8.2 It means something which is unpleasant to the sensual experiences.

Q.VII.8.3 What is to be done to safeguard the vow of non-possession?
A.VII.8.3 Not to develop attachment with the objects (with 8 touches, two smells, five tastes, five colours and seven musical notes) which are pleasant to the senses or not to develop aversion with such objects which are unpleasant to senses enhances safeguards of the vow of non-possession.

- Q.VII.8.4 What are the five observances of the vow of non-possession?
A.VII.8.4 The five observances of the vow of non-possession are: giving up attachment and aversion towards agreeable and disagreeable touch (*manojñ manojña-spar a-r ga-dveṣa-ty ga*), giving up attachment and aversion towards agreeable and disagreeable taste (*manojñ manojña-rasa-r ga-dveṣa-ty ga*), giving up attachment and aversion towards agreeable and disagreeable smell (*manojñ manojña-gamdha-r ga-dveṣa-ty ga*), giving up attachment and aversion towards agreeable and disagreeable colour (*manojñ manojña-varna-r ga-dveṣa-ty ga*), and giving up attachment and aversion towards agreeable and disagreeable sound (*manojñ manojña-abda-r ga-dveṣa-ty ga*).
- Q.VII.8.5 What is meant by giving up attachment and aversion towards agreeable and disagreeable touch?
A.VII.8.5 It means observances to give up development of attachment or aversion towards the subjects of the touch sense organ. The subjects of the sense organ are oily, dry, hard, soft, hot, cold, light and heavy.
- Q.VII.8.6 What is meant by giving up attachment and aversion towards agreeable and disagreeable taste?
A.VII.8.6 It means observances to give up the development of attachment and aversion towards the subjects of taste sense organs. The subjects of taste organ are objects which are sour, sweet, bitter, pungent or spicy in taste.
- Q.VII.8.7 What is meant by giving up attachment and aversion towards agreeable and disagreeable smell?
A.VII.8.7 It means observances to give up the development of attachment and aversion towards the subjects of smell sense organs. The subjects of smell organ are pleasant and unpleasant smells.
- Q.VII.8.8 What is meant by giving up attachment and aversion towards agreeable and disagreeable colour?
A.VII.8.8 It means observances to give up the development of attachment and aversion towards the subjects of seeing sense organs (eyes). The subjects of eye are the five colours namely white, black, blue, yellow and red.
- Q.VII.8.9 What is meant by giving up attachment and aversion towards agreeable and disagreeable sound?
A.VII.8.9 It means observances to give up the development of attachment and aversion towards the subjects of hearing sense organs (ears). The subjects of ears are sweet and harsh sounds.
- Q.VII.8.10 What are the benefits of these five observances of the vow of non-possession?
A.VII.8.10 Infatuation towards possessions is eliminated and the practice of the vow of non-possession becomes easier.

fgd kfn"ogke=k; ko | n'kūe~ VII.9
Hims diṣvih mutr p y vadyadar anam

√Fk%	fgd kfn i k p & n k s k k a e a , fgd v k s i k j y k s d d 'vik;' v k s 'vo ' d k n'kū Hkkouk d j u s ; k k ; g a
Meaning:	The observer of the vows should contemplate the consequences of violence etc. are calamity and reproach in this life and in the next.
Q.VII.9.1	What is the result of committing the five sins like violence etc?
A.VII.9.1	By committing these sins, one is subjected to many miseries in this and future lives and also faces shame in this life itself.
Q.VII.9.2	What is meant by calamity (<i>ap ya</i>)?
A.VII.9.2	It means total destruction of activities which lead to prosperity and bliss.
Q.VII.9.3	What is meant by insult (<i>avadya</i>)?
A.VII.9.3	It means getting insulted by others.
Q.VII.9.4	What are the calamities and insults caused in this life and future lives by committing violence?
A.VII.9.4	He who commits violence is always subjected to animosity in this life. He is also subjected to misery, imprisonment and suffering in this life. And in the future life, he takes an inauspicious birth.
Q.VII.9.5	What are the calamities and insults caused in this life and future lives by speaking lies / untruth?
A.VII.9.5	He who speaks lies becomes untrustworthy in this life. He is meted out punishment by having his tongue cut and he develops animosity with people against whom he lied. In future life, he takes an inauspicious birth.
Q.VII.9.6	What are the calamities and insults caused in this life and future lives by stealing?
A.VII.9.6	He who steals others possessions first gets insulted by all. Then he gets beaten, bonded / imprisoned, given blows on body / face / ears / eyes etc. In future life, he takes an inauspicious birth.
Q.VII.9.7	What are the calamities and insults caused in this life and future lives by being unchaste?
A.VII.9.7	He, who is unchaste, has his mind agitated by lustful disposition and amorous excitement. Like an elephant full of lust is tricked by a false female elephant for imprisonment in forests, similarly a person with lustful disposition suffers body blows from others. He first gets insulted by all. Then he gets beaten, bonded / imprisoned, given blows on body / face / ears / eyes etc. In future life, he takes an inauspicious birth.

- Q.VII.9.8 What are the calamities and insults caused in this life and future lives by possessiveness / possessions?
- A.VII.9.8 A person obsessed with possessions attracts thieves. He undergoes lot of misery in amassing possessions and still he does not feel contented. People insult him by calling him a greedy person. In future life, he takes inauspicious birth.
- Q.VII.9.9 A person with possessions gets respect in this world. He is made the leader even in religious activities. Then why is it (possessions) called a sin?
- A.VII.9.9 The principal cause of all sins can be said as possessions. A person with lot of possessions does not get respect, though he may get worldly status temporarily. The person who gives up possessions i.e. one with disposition of charity of all the four types earns the respect in this world.

ननु केन VII.10 Duh kameva v

√Fk% √Fkok fgd kfnd nñ[k gh gS & , t h Hkkouk dj uh pñfg, A
Meaning: Or sufferings only (result from injury etc.).

- Q.VII.10.1 What happens by committing the five sins like violence etc?
- A.VII.10.1 Only sufferings result from violence etc.
- Q.VII.10.2 Why are these sins called as the cause of suffering?
- A.VII.10.2 By committing these five sins; influx of suffering feeling (As *t vedan ya*) karmas takes place which by their very nature cause suffering on their rise. Thus committing these sins result in suffering only.
- Q.VII.10.3 What happens with sinful disposition?
- A.VII.10.3 Sinful disposition first suppresses the internal voice of the soul resulting in obscuring the nature of the soul. Thus only sufferings result.
- Q.VII.10.4 Indulging in sensual pleasures and the riches result in happiness. Then why are they said to result in suffering?
- A.VII.10.4 Happiness is not in the objects of sensual pleasures. Ignorant people assume this to be true (which is a big mistake). The person gets besieged by sensual pleasures which by themselves are the causes of misery and suffering. For example scratching gives relief from misery at that instant but results in more fierce itch or scabies later.
- Q.VII.10.5 Amassing wealth gives pleasure. Then why is it called suffering?
- A.VII.10.5 A wealthy person, like a bird with a piece of meat is bitten by other birds continuously is tormented from all sides and feels suffering / misery's all over.

- | | |
|-------------|--|
| Q.VII.11.7 | What is the subject of contemplation on joy at the sight of the virtuous? |
| A.VII.11.7 | The subject of this contemplation is the virtuous living beings. It eliminates development of the ego in the practitioner. |
| Q.VII.11.8 | What is the subject of contemplation on compassion and sympathy for the afflicted? |
| A.VII.11.8 | The subject of this contemplation is those who are afflicted with sufferings from anguish and distress. It develops feelings of sympathy in the practitioner. |
| Q.VII.11.9 | What is the subject of the contemplation on equanimity or tolerance towards the ill behaved? |
| A.VII.11.9 | The subject of this observance is the insolent person. The person observing this develops a feeling of equanimity. |
| Q.VII.11.10 | What is meant by living being (<i>satva</i>)? |
| A.VII.11.10 | Those who are born in several kinds of wombs owing to the ripening of inauspicious karmas are called the living beings or <i>j va/satva</i> . |
| Q.VII.11.11 | What is meant by the virtuous (<i>gun dhika</i>)? |
| A.VII.11.11 | The persons in whom right knowledge and other jewels abound are called virtuous. |
| Q.VII.11.12 | What is meant by afflicted (<i>kli yam na</i>)? |
| A.VII.11.12 | The persons who suffer from anguish and distress due to the rise of the inauspicious karmas are called afflicted. |
| Q.VII.11.13 | What is meant by insolent (<i>avineya</i>)? |
| A.VII.11.13 | The persons who are not capable of listening/ understanding the concepts / discussions on reality and existents etc and are devoid of the virtues like right belief etc are called insolent. |
| Q.VII.11.14 | What is the benefit of contemplating on these observances? |
| A.VII.11.14 | Contemplation on these observances results in total practice of the five vows. |

- Q.VII.12.1 What is (*samvega*)?
A.VII.12.1 It is to cultivate awe at the misery of worldly existence.
- Q.VII.12.2 What is meant by detachment (*vair gya*)?
A.VII.12.2 To develop disinterest towards the subjects of the sensual and physical pleasures is detachment.
- Q.VII.12.3 What is meant by universe (*jagata*)?
A.VII.12.3 The entity in which the living beings roam is called universe. Another synonym for *jagata* is *sams ra*.
- Q.VII.12.4 What is meant by body (*ar ra*)?
A.VII.12.4 The entity which is created due to the rise of special body-making karmas and then decays. Synonym for body is *k ya*.
- Q.VII.12.5 What is the nature of body and what is the result of contemplating on it?
A.VII.12.5 The nature of the body is transitory and full of misery and suffering. By contemplating on it one develops detachment from it.

i æÜk; kxkri k. k&0; i jks .ka fgd k VII.13
Pramattayog tpr na-vyaparopanam hims

- √Fk% i æÜk; kx l s i k. kka dk o/k djuk fgd k gA
Meaning: The severance of vitalities out of passion is injury.
- Q.VII.13.1 What is meant by laxity (*pramatta*)?
A.VII.13.1 It means tainted with laxities (*pram da*).
- Q.VII.13.2 What is meant by tainted with laxities?
A.VII.13.2 The state of the soul tainted with passion is called tainted with laxities.
- Q.VII.13.3 What is meant by lax activities (*pramatta yoga*)?
A.VII.13.3 It means the acts performed by the soul tainted with passions.
- Q.VII.13.4 How many types of laxities are there?
A.VII.13.4 There are fifteen laxities, namely: four passions (anger, pride, deceit and greed), four types of perverted stories, five sense organs, sleep and affection / attraction.
- Q.VII.13.5 Which are four types of perverted stories?
A.VII.13.5 There are stories concerning women, food, royalties / kings and robberies / thefts etc.
- Q.VII.13.6 What is meant by injury /violence?
A.VII.13.6 To sever the vitalities (*pr nas*) of self or others out of passions is injury / violence.

- Q.VII.13.7 How many types of violence are there?
A.VII.13.7 Violence is of four types namely defensive (*virodh*), in-profession (*udyog*), life style (*rambh*) and intentional (*samkalp*).
- Q.VII.13.8 What is meant by life style violence?
A.VII.13.8 Violence committed while cooking food or in the upkeep of the home etc is called 'life style violence'.
- Q.VII.13.9 What is meant by in-profession violence?
A.VII.13.9 Violence committed in earning a livelihood is called 'in-profession violence'.
- Q.VII.13.10 What is meant by defensive violence?
A.VII.13.10 Violence committed in defending self and others from the oppressors is called 'defensive violence'.
- Q.VII.13.11 What is meant by intentional (*samkalp*) violence?
A.VII.13.11 Violence committed with the intention of injuring or killing others is called 'intentional violence'.
- Q.VII.13.12 Which types of violence are given up by ascetics?
A.VII.13.12 Ascetics do not commit any of the four types of violence.
- Q.VII.13.13 What is implied by *pramatta yoga* in the aphorism?
A.VII.13.13 The implication here is that just injuring the life vitalities of others is not violence but to cause injury to other's life vitalities with the soul tainted with passions is violence.
- Q.VII.13.14 Why does an ascetic walking carefully (observing *ry samiti*) and kills / injures worms by his feet is not considered as committing violence?
A.VII.13.14 This is true as the ascetic's acts are not performed with his soul tainted with passions.
- Q.VII.13.15 One person wants to kill another person but is not able to do so. Why is he said to have committed violence?
A.VII.13.15 As the first person is tainted with passions, so he commits psychic violence.
- Q.VII.13.16 What is the other meaning of *pram da*?
A.VII.13.16 It also means carelessness in observing the nature of soul.
- Q.VII.13.17 What is meant by 'not letting the development of disposition with attachment etc'?
A.VII.13.17 It means non-violence (*ahims*).
- Q.VII.13.18 What is meant by 'letting the disposition with attachment etc develop'?
A.VII.13.18 It means violence (*hims*).

- Q.VII.13.19 What is meant by psychic violence (*Bh va hims*)?
 A.VII.13.19 Violence committed in thoughts due to passion tainted state of the soul is called psychic violence.
- Q.VII.13.20 What is meant by physical violence (*dravya hims*)?
 A.VII.13.20 The actual injury caused to one of the life vitalities of others is called physical violence.
- Q.VII.13.21 This cosmos is filled with gross and subtle living beings. What is the way to avoid injury to others?
 A.VII.13.21 Passion tainted or lax activities are the foundation of violence. Therefore one should exercise carefulness in all activities of body, mind and speech, like sitting, standing, walking, eating etc to avoid injury to others.
- Q.VII.13.22 Does a fisherman commit violence if he is unable to catch fish even though he had been trying to do so for a long time?
 A.VII.13.22 Yes even though he has not committed physical violence but he had been committing psychic violence since the time he had been thinking to go for catching fish.
- Q.VII.13.23 Does a women observing extreme care while cleaning the house and cooking etc commit violence or not?
 A.VII.13.23 No, as she is free from passionate activities. This is so as she is not lax in her attitude while cooking etc.
- Q.VII.13.24 Can a householder, observing the vows, use implements with miserytings of horse, elephants etc on them?
 A.VII.13.24 No, as he / she is likely to develop passionate disposition and commit psychic violence.
- Q.VII.13.25 Is it proper to feed biscuits made in the shape of monkey, elephant etc?
 A.VII.13.25 No such acts are the direct cause of committing psychic injury, by both the one who feeds and the one who eats them.

√l nfhk/kkueure- VII.14
Asadabhidhānamanṛtam

√Fk% √l r~ckyuk 'vur' (>B) gA
 Meaning: Speaking what is not true or commendable is falsehood.

- Q.VII.14.1 What is meant by falsehood (*asatya*)?
 A.VII.14.1 Not to speak truth due to passionate activities or to speak harsh words is falsehood.
- Q.VII.14.2 What is meant by not commendable (*apra asta*)?
 A.VII.14.2 The speech which causes injury to others is not commendable.

- Q.VII.14.3 Parents and teachers speak harsh words to their children / students to bring them around on the right path. Are these untruth / falsehood?
- A.VII.14.3 No as their speech is not based on passionate activities. They are rather full of benevolence.
- Q.VII.14.4 How many types of not commendable falsehood (*asatya abhidh na*) are there?
- A.VII.14.4 These are of four types namely to speak of nonexistent entities, to negate the existence of existents, to speak of an entity in a way contrary to its existence and to speak harsh and injurious words.
- Q.VII.14.5 What is meant by 'speaking of nonexistent entities'?
- A.VII.14.5 To say that 'some has a specific flaw even though he does not have it' is an example of speaking of the nonexistent entities.
- Q.VII.14.6 What is meant by 'to negate the existence of existents'?
- A.VII.14.6 To say that one does not have money to give even though he has it is an example of 'to negate the existence of existents'.
- Q.VII.14.7 What is meant by 'to speak of an entity in a way contrary to its existence'?
- A.VII.14.7 To say an insentient entity as sentient is an example of 'to speak of an entity in a way contrary to its existence'.
- Q.VII.14.8 What is meant by 'to speak harsh and injurious words'?
- A.VII.14.8 Some examples of 'to speak harsh and injurious words' are 'to back bite, to make fun of others, to call names, to use insulting words'.
- Q.VII.14.9 A housewife has to say no even though she has the things. Is this commendable or not commendable?
- A.VII.14.9 Such words are commendable as she has to maintain the decorum of the household and since such words is not accompanied with passionate activities.

vnÜkknkua Lrş e~ VII.15
Adatt d nam steyam

√Fk% fcuk nh gp/ oLrq dks yuuk Lrş (pkjh) gA
Meaning: Taking anything that is not given is stealing.

- Q.VII.15.1 What is meant by stealing?
- A.VII.15.1 Taking anything that is not given by its owner is stealing.
- Q.VII.15.2 What is meant by *steya*?
- A.VII.15.2 It is synonymous with stealing.

- Q.VII.15.3 What is meant by *adatta*?
 A.VII.15.3 *Datta* means what is given and *adatta* means what is not given.
- Q.VII.15.4 What is meant by *d na*?
 A.VII.15.4 It means to accept.
- Q.VII.15.5 If taking what is not given is stealing, then accepting body building particles (*nokarma*) by the empirical soul is also stealing as they are also not given by anyone?
 A.VII.15.5 Stealing implies where the activity of give and take is possible. In *nokarmas*, such activity does not occur and so it is not stealing.
- Q.VII.15.6 Does the flaw of accepting what is not given also apply to monks entering a city and its streets and by-lanes?
 A.VII.15.6 No since the city and its streets and by-lanes are open to all; the flaw of accepting what is not given does not apply to monks entering a city and its streets and by-lanes. Also the monks are free from passionate activities when they do such activity.
- Q.VII.15.7 Is it ok to pick up an expensive thing from the road and use it for some auspicious activity?
 A.VII.15.7 The results from using the stolen things for auspicious activity appear to be ok. However the owner when he comes looking for it will have misery when he does not find the same. Thus it is better to ignore the existence of such items on the road or give to proper persons for safe keeping and return to the owner.

eḥkecā VII.16
Maithunamabrahma

- √Fk% eḥku vcā gā
 Meaning: Copulation is unchastity.
- Q.VII.16.1 What is meant by copulation (*maithuna*)?
 A.VII.16.1 It means unchaste (*abṛhma*) or perverted conduct (*ku la*). It is also described as the desire to touch each other (opposite sex) with lust.
- Q.VII.16.2 What is meant by perverted conduct?
 A.VII.16.2 It is the desire to embrace (opposite sex) owing to the rise of lustful activity.
- Q.VII.16.3 What is meant by *maithuna*?
 A.VII.16.3 The union of male and female is called *maithuna*.
- Q.VII.16.4 What is meant by *maithuna* / copulation?
 A.VII.16.4 The indulgence of man and woman in lustful activity owing to the rise of conducts deluding karmas.

- Q.VII.16.5 Why copulation is called as unchaste?
A.VII.16.5 Copulation devoid of virtues involves injury etc as he who indulges in copulation causes injury to mobile and immobile living beings as well as commits other sins. Therefore copulation is called unchaste.
- Q.VII.16.6 What is meant by chaste (*brhma*)?
A.VII.16.6 Chaste implies something which develops virtues such as non injury etc.
- Q.VII.16.7 Why is unchaste called as sin?
A.VII.16.7 Copulation involves performed once causes injury to nine hundred thousand mobile living beings. A person engaged in copulation causes injury to others (mobile and immobile beings), speaks lies, steals and amasses living and non living possessions. Therefore it is called as sin.
- Q.VII.16.8 What is meant by perverted unchaste conduct (*mithyācāra abṛhma*)?
A.VII.16.8 When a male or a female uses non-living entities or masturbates, for satiating intense lust / sexual desire then such activities are called perverted unchaste conduct.

ePNkz i f j xg% VII.17 *M rcch parigraha*

- √FK% ePNkz ‘i f j xg’ gA
Meaning: Infatuation (clinging) is attachment to possession.
- Q.VII.17.1 What is meant by possession (*parigraha*)?
A.VII.17.1 Attachment to any object (living or non-living) is possession.
- Q.VII.17.2 What is meant by infatuation (*m rcch*)?
A.VII.17.2 It is another word for attachment. The philosophical meaning of infatuation is any activity related to acquisition and safeguarding an external object.
- Q.VII.17.3 How many kinds of possessions are there?
A.VII.17.3 They are of two kinds namely internal possessions and external possessions.
- Q.VII.17.4 How many types of internal possessions are there?
A.VII.17.4 These are fourteen types namely; delusion, anger, pride, deceit, greed, jest, liking for certain objects, dissatisfaction, sorrow, fear, disgust, and hankering after men / women / neutral sexes.
- Q.VII.17.5 How many types of external possessions are there?
A.VII.17.5 Broadly it can be classified in two categories, namely possessions of living beings and possessions non-living beings. In general possessions are said to be of ten types which can be grouped in the two classes mentioned. These ten types of possessions are land, houses /

buildings, gold, silver, wealth, food / cereals, male and female servants, clothes and utensils.

- Q.VII.17.6 How many types of possession in total are there?
 A.VII.17.6 As indicated above, we can say that possessions are of twenty four types.
- Q.VII.17.7 If we term amassing of anything as possession, then can we say birds and animals as without possessions and an emperor as with greatest possessions?
 A.VII.17.7 It is not so as will be clear from the following explanation. By possession is implied possessiveness which is the feeling of 'mine' in external sentient and insentient objects and internal states like attachment / aversion etc which is described as infatuation and hence possessions.
- Q.VII.17.8 What is the characteristic of possessions?
 A.VII.17.8 The 'feeling of mine (*mamatva*)' in external objects like wealth etc and the internal dispositions like attachment is the characteristic of possessions. This is so as they further give rise to the thought of safeguard such objects also.
- Q.VII.17.9 Is the feeling of 'mine' in knowledge acquired also possession?
 A.VII.17.9 It can be and may not be, depending on the application of the knowledge acquired. If it is used for self purification and to guide others to practise the path of spiritual purification, then it is not possession. However if the knowledge acquired gives rise to pride or cause injury to others then it is a possession.
- Q.VII.17.10 Who the notorious persons are associated with the five types of sins?
 A.VII.17.10 Dhanashri for violence, Satyaghosh for falsehood, Tapasvi for stealing, Police superintendent Thamadanda for being unchaste and Shmashru Navneet for possessions are the notorious persons in the respective sin.
- Q.VII.17.11 If the giving up of clothes is essential for ascetics, then why giving up the whisk and water pot also not essential for them?
 A.VII.17.11 An ascetic does not keep the whisk and water pot with a feeling of 'mine' or due to his desire. He / she keep them to practise self-restraint. Hence they cannot be said as possessions.

fu' 'ky; ks orh VII.18
Ni alyoo vrat

√FK% tks 'ky; &jfgr gš og 'orh' gA
 Meaning: The votary is free from stings.

- Q.VII.18.1 Who is called a votary (*vrati*)?
A.VII.18.1 The one who observes vows and is free from thorns or stings (*alya*) is called a votary.
- Q.VII.18.2 What is meant by stings?
A.VII.18.2 An entity which causes misery to the soul like thorn to the body is called sting.
- Q.VII.18.3 How many types of stings are there?
A.VII.18.3 Stings are of three types namely deceit, perverted faith and ‘desire for enjoyment of pleasure’.
- Q.VII.18.4 What is meant by the sting of deceit?
A.VII.18.4 It is the pretence of observing vows and actually not doing so partially or wholly.
- Q.VII.18.5 What is meant by sting of perverted faith?
A.VII.18.5 Sting of perverted faith is to believe in wrong metaphysical elements or to worship perverted gods or not to have faith in the creed (sermons of omniscient) while observing vows.
- Q.VII.18.6 What is meant by ‘desire for enjoyment of pleasure’?
A.VII.18.6 To have expectations of sensual pleasures as the result from observing the vows is the sting of desiring (for enjoyment of pleasure).
- Q.VII.18.7 How many types of the sting of desiring for enjoyment of pleasure are there?
A.VII.18.7 It is of three types, namely: commendable (*pra asta*), not commendable (*apra asta*) and intention for enjoyment (*bhog rtha*).
- Q.VII.18.8 What is meant by commendable desiring sting?
A.VII.18.8 To observe self control with a desire to be born in superior family is commendable desiring sting.
- Q.VII.18.9 What is meant by non-commendable desiring sting?
A.VII.18.9 To observe self control with a desire to satisfy one’s ego /pride by ruling others (by being born in superior family with strong body and intellect etc.) is non-commendable desiring sting.
- Q.VII.18.10 What is meant by intention for enjoyment desiring sting?
A.VII.18.10 It means to observe self control with a desire to enjoy worldly pleasures.
- Q.VII.18.11 Can one observe vows even though he has these stings?
A.VII.18.11 No

- Q.VII.18.12 What is the difference between enjoyment of pleasure desiring sting and desire bondage?
- A.VII.18.12 Hankering about the possibility of enjoyment in future desires sting; and the desire to have a pleasurable ambience is desire bondage.

v xk; l xkj 'p VII.19
Ag ryanag ra ca

vFk% ml orh ds 'v xkj h' v l j 'v u xkj h' & ; s n k s H k n g Å
 Meaning: The 'householder' and the 'homeless ascetic' are the two kinds of votaries.

- Q.VII.19.1 What is meant by householder / laity (*ag r*) or votary with a home?
- A.VII.19.1 Those who have not given up the home are called householder votary or votary with homes.

- Q.VII.19.2 What is meant by homeless (*anag r*) or votary without a home?
- A.VII.19.2 Those who have given up the home are called ascetics or votary without homes.

- Q.VII.19.3 A householder does not observe vows completely. Why he then is called a votary also?
- A.VII.19.3 Like a person who lives in a small part of a city is called a city dweller; similarly a person who observes vows even in a small manner is called a votary.

- Q.VII.19.4 Can we call a person who observes only one of the vows as a votary?
- A.VII.19.4 No, as a votary is one who practises all the five vows partially or completely.

v . k p r k s x k j h VII.20
Anuvratoag r

vFk% v . k p r k a d k / k j h 'v x k j h' g Å
 Meaning: One who observes the partial vows is a householder.
 Q.VII.20.1 What is meant by minor vow (*anuvrata*)?
 A.VII.20.1 *Anu* means small or partial. Therefore minor vows mean small or partial vows.

- Q.VII.20.2 Why the vows of a householder are called minor vows?
- A.VII.20.2 As the vows observed by a householder lack complete abstinence from sins, therefore they are called minor vows.

- Q.VII.20.3 Who is called a householder votary (*ag r anuvrat r vaka*)?
A.VII.20.3 A person who is incapable of observing the vows completely and stays as a householder to observe the vows partially by maintaining a disposition of detachment is called a householder votary.
- Q.VII.20.4 What is the minor vow of non-violence (*ahims anuvrata*)?
A.VII.20.4 Due to the difficulty of Practicing the non injury against all types of mobile and immobile living beings, a person giving up intentional injury of mobile living beings completely and minimizing continuously the injury against the immobile living beings as per his / her capabilities is said to be observing the minor vow of non-violence.
- Q.VII.20.5 What is the minor vow of truthfulness (*saty nuvrata*)?
A.VII.20.5 Not to speak injurious and false words under the influence of attachment / aversion or delusion is called the minor vow of truthfulness.
- Q.VII.20.6 What is the minor vow of non-stealing (*acaury nuvrata*)?
A.VII.20.6 Not to take an object which involves legal or social punishment is called the minor vow of non-stealing.
- Q.VII.20.7 What is the minor vow of not casting an evil / lustful eye on other men / women (*brhmacary nuvrata*)?
A.VII.20.7 Not to cast an evil (lustful) eye on any person except the own legal and religiously married spouse is called *brhmacary nuvrata*.
- Q.VII.20.8 What is meant by the minor vow of non-possession (*aparigrah nuvrata*)?
A.VII.20.8 To set and observe a limit on the possessions of wealth is called the minor vow of non-possession.

fnXnskkufkñ. Mfojfr&l kekf; d&i ksk/kki okl ki Hkks&
i fj Hkks&i fjek. kkrffkl ñohkxor&l i Uuk' p VII.21

*Digde narthadandavirati-s m yika-prosadhovav sopabhoga-
paribhoga-parim n tithisamvibh gavrata-sampanna ca*

√Fk% og v.kprh&Jkod fnXfojfr] nskfjfr] vuFkñ.Mor] l kekf; dor]
i ksk/kki okl or] mi Hkks&i fj Hkks&i fjek. kor vlsj vfrffk& l ñohkxor&
bu orka l s Hkh l Ei Uu gkrk gñ

Meaning: Abstaining from activity with regard to direction, zone and purposeless sin; vows of periodical concentration, fasting, limiting consumable and non-consumable things, and partaking of one's food after offering alms to an ascetic, are the supplementary vows.

- Q.VII.21.1 Which are the vows which supplement the minor vows?
A.VII.21.1 The seven supplementary vows called *lavrata* enhance the potency of the minor vows.

- Q.VII.21.2 Which are the seven supplementary vows?
A.VII.21.2 The seven supplementary vows are: abstaining from activity with regard to direction (*digvirati*), abstaining from activity with regard to declared zone / country / city (*de avirati*), abstaining from purposeless sin (*anarthdandavrata*) are the three *gunavrata*; periodical contemplation (*s m yika*), fasting at regular intervals (*prośadhopav savrata*), limiting consumable and non consumable things (*upabhoga- paribhoga - parim navrata*), and partaking food after feeding the ascetics (*athithisamvibh gavrata*) are the four *śikṣa vrata*
- Q.VII.21.3 What is meant by enhancing vows (*gunavrata*)?
A.VII.21.3 These are the vows that multiply or enhance the values of the minor vows.
- Q.VII.21.4 What is meant by teaching vows (*śikṣa vrata*)?
A.VII.21.4 These are the vows which teach the ascetic way of life to the votary householders.
- Q.VII.21.5 What is meant by the vow to abstain from activity with regard to direction (*digvirati*)?
A.VII.21.5 The directions are east west etc (eight corners of the compass plus up and down for a total of ten). Taking a resolve, for the whole life, not to go or participate in any activities beyond set limits in these directions fixing limits with well known rivers / mountains / landmarks is the vow to abstain from activity with regard to direction. However the limits of activity do not apply for religious activities.
- Q.VII.21.6 What is meant by the vow for abstaining activity with regard to country / city (*de avirati*)?
A.VII.21.6 Taking a resolve, for the whole life, not to go or participate in any activities beyond set limits of a city or country is the vow to abstain from activity with regard to zone / country / city. However the limits of activity do not apply for religious purposes.
- Q.VII.21.7 What is meant by vow for abstaining from purposeless sin (*anarthdandavirati*)?
A.VII.21.7 Purposeless activity is the cause of a sin. To give up such purposeless activities for life is the vow for abstaining from purposeless sin.
- Q.VII.21.8 How many types of the vow for abstaining from purposeless sin are there?
A.VII.21.8 There are five types of purposeless activities namely evil thought (*apadhy na*), preaching of sin (*p popade a*), negligent activity (*pram dacary*), giving of implements of violence (*hims d na*) and listening to undesirable stories (*duh ruti*).

Q.VII.21.9	What is meant by evil thought (<i>apadhy na</i>)?
A.VII.21.9	Wishing and thinking ill of others, telling stories involving attachment and aversion and wicked disposition is evil thought.
Q.VII.21.10	What is meant by preaching of sin (<i>p popade a</i>)?
A.VII.21.10	To advice and guide others for sinful activities is preaching of sin.
Q.VII.21.11	What is meant by negligent activity (<i>pram dacary</i>)?
A.VII.21.11	Without any purpose; to wander here and there, to pluck flowers trees and leaves etc, to hurt others, to waste water or to dig earth are called negligent activities.
Q.VII.21.12	What is meant by giving of implements of violence (<i>hims d na</i>)?
A.VII.21.12	To give poisonous gases, arms and other implements of violence is called giving implements of violence.
Q.VII.21.13	What is meant by listening to undesirable stories (<i>duh ruti</i>)?
A.VII.21.13	To read / teach or listen to texts which enhance violence / attachment and aversion or sins is called listening to undesirable stories.
Q.VII.21.14	What is meant by the vow for periodical contemplation (<i>s m yika</i>)?
A.VII.21.14	To practice contemplation on self or spiritual renderings for a fixed time period in the morning and evening, at fixed times and at a fixed quiet and calm place, after freeing one from all sins and a restraining all activities of mind, speech and body is called vow of periodical contemplation.
Q.VII.21.15	What is meant by vow for fasting at regular intervals (<i>proṣadhav savrata</i>)?
A.VII.21.15	To observe fast (after giving up all lifestyle activities) on 8 th and 14 th day of each fortnight with half fast on the day before and day after these days is called fasting at regular intervals. During the period of fasting one is expected to be busy in religious or spiritual purification activities.
Q.VII.21.16	What is meant by vow for limiting consumable and non consumable things (<i>upabhogoparibhoga - parim navrata</i>)?
A.VII.21.16	Items like food articles which can be consumed only once are called <i>upabhoga</i> . Items like clothes etc which can be consumed many times are called <i>paribhoga</i> . To set a limit on the types and number of both types of items is called vow for limiting consumable and non consumable things.
Q.VII.21.17	What is meant by consumable (<i>upbhoga</i>)?
A.VII.21.17	Items which can be used only once and after use they become unusable are called consumables.
Q.VII.21.18	What is meant by non consumable (<i>pariboga</i>)?
A.VII.21.18	Items which can be used again and again are called non consumable

- Q.VII.21.19 What is meant by vow for partaking food after feeding the ascetics (*athithisamvibh gavrata*)?
- A.VII.21.19 He who moves from place to place without transgressing his self control is called a guest (*atithi*). To give such guests (ascetics and other votaries) food, shelter, scriptures and medicines from own belonging with a pure heart is called the vow of partaking food after feeding the ascetics.
- Q.VII.21.20 What is implied by the word *ca* in the aphorism?
- A.VII.21.20 The word *ca* at the end is used to indicate that the vows also include the householder's duties described in the next aphorism. It can also mean that the six essential duties (*va yakas*) are also included in these twelve vows.
- Q.VII.21.21 What are twelve vows of a householder votary (*r vaka*)?
- A.VII.21.21 These are five minor vows, three enhancing vows and four teaching vows.

ekj .kkfUrdh I Yy{kuka tkf"krk VII.22
M ran ntik m sallekhan m josit

- vFk% rFk og ekj .kkfUrd I Yy{kuk dk i{frimð I ðu djuokyk gkrk gA
Meaning: The householder courts 'voluntary pious-death' at the end of his life.
- Q.VII.22.1 What is meant by death '*marana*'?
- A.VII.22.1 The loss of senses and the vitalities at the end of one's duration of life acquired by one's own dispositions is called death.
- Q.VII.22.2 Why has *anta* added to *marana* in the aphorism??
- A.VII.22.2 The word *anta* or end refers to a particular state of existence caused by death.
- Q.VII.22.3 What is meant by *m r nantik* ?
- A.VII.22.3 That which has death as its object is *m r nantik* .
- Q.VII.22.4 What is 'courting voluntary pious-death' (*sallekhan*)?
- A.VII.22.4 It is making the physical body and the internal passions thin /weak by abandoning their sources of strength gradually at the approach of death.
- Q.VII.22.5 Has the word *josit* instead of *sevit* been used to make the intention of the aphorism crisp and clear?
- A.VII.22.5 No! *Sevit* means to enjoy or serve while the word *josit* means to observe with pleasure. Since 'voluntary pious-death' is observed with pleasure and on one's own sweet will and hence the word *josit* is more appropriate here.

Q.VII.22.6 Is 'courting voluntary pious-death' synonymous with suicide as in 'courting voluntary pious-death' one severs the ten vitalities intentionally?

A.VII.22.6 No; it is not suicide as there is no passion or inadvertence 'laxity' (*pram da*) in 'courting voluntary pious-death'. To end life with passionate activities and violence is suicide. Deaths without passionate activities are essential to observe 'voluntary pious-death'. Thus it cannot be said as suicide. Use of the implements of violence to end one's life is suicide.

Q.VII.22.7 When and why one should start 'courting voluntary pious-death'?

A.VII.22.7 When some calamity / famine or extreme old age occurs or incurable disease has inflicted the body resulting in difficulty in observing the vows (*vrata*) by the individual affected, then to at least safeguard the vows one should start 'courting voluntary pious-death'.

'kɔk - dɔk&k&fɔpɔdɔl k&vɔ; nɔ'Viz k&l ɪrɔk% I E; Xn"Vj frɔpɔk% VII.23
amk k mkɔ -vicikits -anyadrɔtpɔ ams -samstav h samyadrɔɔterat c r h

vɔk% 'kɔk] vɔk&k& fɔpɔdɔl k] vɔ; nɔ'V&iz k&l k vɔ; nɔ'V&l ɪrɔ & ;s
I E; nɔ'V dɔ i kɔ & vɔrɔpɔk] gɔ

Meaning: Suspicion in the teachings of *Jina*, desire for worldly enjoyment, repugnance or disgust at the afflicted, admiration for the knowledge and conduct of the wrong believer and praise of wrong believers, are the five transgressions of the right believer.

Q.VII.23.1 What is meant by transgression of the 'suspicion in the teachings of *jina*' (*amk tic ra*)?

A.VII.23.1 It is to suspect the nature of the reality and the metaphysical elements like soul etc as propagated by omniscient lords.

Q.VII.23.2 What is meant by transgression of the 'desire in worldly pleasures' (*k mkɔ tic ɔa*)

A.VII.23.2 It is to develop a desire for the pleasures of this and future lives.

Q.VII.23.3 What is meant by transgression of 'disgust' (*vicikits tic ra*)?

A.VII.23.3 It is to develop feelings of aversion towards the dirty bodies of ascetics (Practising the three jewels), or the virtues of pious people or the destitute.

Q.VII.23.4 What is meant by transgression of 'admiration for the knowledge and conduct of wrong believers' (*anyadrɔti pɔ ams tic ɔa*)

A.VII.23.4 It is to admire or appreciate the knowledge or the austerities of persons with perverted views / faith.

- Q.VII.23.5 What is the difference between praise (*samstava*) and admiration (*pra amṣ*)?
- A.VII.23.5 Praise is basically expression by speech while administration is a mental process by the person for other's attributes.
- Q.VII.23.6 Which are the eight limbs of right faith?
- A.VII.23.6 The eight limbs of right faith are: absence of doubt in the variety of the tenets propounded by the *Jina* in part or as whole (*niḥ amkita*), absence of appreciation of manifold doctrine or having no desire for the worldly pleasures (*niḥ k mk ita*); absence of any repulsion from the impurity of the body of a person possessed with three jewels (*nirvicikits*); un-deluded vision (*amūdhadrṣṭi*); confirmation of faith (*upag hana*), steadfastness of faith (*sthitṛ karana*), affection for faith (*v tsalya*) and glorification of the creed (*prabh van*).
- Q.VII.23.7 If there are eight limbs of right belief / faith, then there should be eight transgressions of the right believer also instead of five listed above?
- A.VII.23.7 The transgression of admiration for the knowledge and conduct of wrong believers is inclusive of the opposites of a number of limbs like *upaguhana* etc. Also as the author has given five transgressions for each vow, so here also he has given five transgressions of right believer and made them include all eight limbs.
- Q.VII.23.8 What is meant by transgression (*atic ra*)?
- A.VII.23.8 It means to show laziness / laxity in observing or performing the essential duties or the vows of the householders.
- Q.VII.23.9 What is meant by wrong view (*an c ra*)?
- A.VII.23.9 It means to consider the flaws as virtues and not as flaws.
- Q.VII.23.10 What are the subsidiary dispositions which cause non observance of the vows?
- A.VII.23.10 The four dispositions are: violation of vows (*atikrama*), crossing the limits of the vows with passionate disposition (*vyatikrama*), transgression (*atic ra*) and misconduct (*an c ra*).
- Q.VII.23.11 What is meant by violation of the vows?
- A.VII.23.11 It means developing deterioration of mental purity.
- Q.VII.23.12 What is meant by crossing the limits of the vows with passionate disposition (*vyatikrama*)?
- A.VII.23.12 It means to have an inclination and desire for worldly pleasures.
- Q.VII.23.13 What is meant by transgression?
- A.VII.23.13 To indulge in the sensual pleasures even once is transgression.
- Q.VII.23.14 What is meant by misconduct?
- A.VII.23.14 To indulge in sensual pleasures repeatedly (or repeated violations of the vows) is misconduct.

- Q.VII.23.15 Which flaws can be purified by repentance?
 A.VII.23.15 The first three i.e. violation of the vows, crossing the limits of the vows with passionate disposition, and transgression can be purified by repentance but not the last one i.e. misconduct.

or'khy'skq i 'p&i 'p'; FkkØee- VII.24

Vrataśīleṣu pañca pañca yath kramam

- √FK% or'ka v'kj 'khy'ka ea i'kp&i'kp v'frpkj g' tksØe l'sbl i'dkj g'Å
 Meaning: There are five, five transgressions respectively for the vows and the supplementary vows.

- Q.VII.24.1 How many transgressions are there for the five minor vows and seven supplementary vows?

- A.VII.24.1 There are five transgressions each for the five minor and seven supplementary vows.

- Q.VII.24.2 Which are the seven supplementary (*lavratas*) vows?

- A.VII.24.2 The seven supplementary vows consist of three enhancing (*guna*) vows and four teaching (training) (*śikṣa*) vows.

- Q.VII.24.3 What is meant by virtuous conduct (*la*)?

- A.VII.24.3 The vows which are observed to safeguard and enhance the vows are called virtuous conduct.

- Q.VII.24.4 How many total transgressions are there for the vows of the householder?

- A.VII.24.4 There are $12 \times 5 = 60$ transgressions for the vows of the householders. By adding the five transgressions each for right belief and *sallekhan* they add up to 70.

cU/k&o/kPNnkrHkkj'kj'ki . kkuui kufuj'k's'kk% VII.25

Bandha-vadhacched t bh r ropan nnap nanirodh h

- √FK% cU/k/ o/k/ Nn] v'frHkkj dk v'kj'ki .k] v'luiku dk fuj'k's'k & ;s
 'v'fgd k&v .k'pr' ds i'kp &v'frpkj g'Å

- Meaning: Binding, beating, mutilating limbs, overloading and withholding food and drink are the transgressions of minor non-violence vow.

- Q.VII.25.1 What are the five transgressions of the minor vow of non-violence (*ahimsa* *nuvrata*)?

- A.VII.25.1 The five transgressions of the minor vow of non-violence are: binding, beating, mutilating limbs, overloading and withholding food and drink of the living beings.

- Q.VII.25.2 What is meant by binding?
A.VII.25.2 To fasten a living being with cord or chain or to keep in a cage or cell as to prevent their free movement is called binding.
- Q.VII.25.3 What is meant by beating?
A.VII.25.3 To beat a living being with a whip, stick or cane to hurt (or to kill) is beating.
- Q.VII.25.4 What is meant by mutilating?
A.VII.25.4 It means to mutilate the limb such as ear, nose, etc of a living being.
- Q.VII.25.5 What is meant by overloading?
A.VII.25.5 To overload a living being with weight or work beyond its capacity is overloading.
- Q.VII.25.6 What is meant by withholding food and drink?
A.VII.25.6 To deny food and drinks to living beings when they feel hungry and thirsty is withholding food and drink.
- Q.VII.25.7 Can a votary householder keep domestic animals bound in his house?
A.VII.25.7 A votary cannot keep animals bound in his home. If he has to do so, he does it in a manner that the animals can escape in case of need.

feF; ki ns k&j gkhl; k[; ku&dwys[kfØ; k&U; kl ki gkj &l kdkj &el=Hknk% VII.26
Mithyopade a-rahobhy khy na-k talekhakriy -ny s pah ra-s k ra-mantrabhed h

√Fk% feF; ki ns k] j gkhl; k[; ku] dwys[k&fØ; k] U; kl ki gkj] l kdkj el=Hkn & ; s
‘l R; k. kpr’ ds ilp &√frpkj gA

Meaning: Perverted teaching, divulging secrets (what is done in private), forgery, misappropriation, and proclaiming others’ thoughts are the five transgression of minor vow of truthfulness.

Q.VII.26.1 What are the five transgressions of the minor vow of truthfulness (*saty nuvrata*)?

A.VII.26.1 Perverted teachings, divulging secret, forgery, misappropriation and proclaiming other’s thoughts are the five transgressions of the minor vow of truthfulness.

Q.VII.26.2 What is meant by perverted teachings?

A.VII.26.2 To misguide (wrong advice or teaching) others who are progressing on the path of salvation or prosperity is called perverted teaching.

Q.VII.26.3 What is meant by divulging what is done in secret?

A.VII.26.3 To divulge secret talks or activities of a couple to others is called divulging secret.

- Q.VII.26.4 What is meant by forgery?
A.VII.26.4 Forgery is to prepare false records under the influence of wicked disposition (to cheat) with the intention of hurting others.
- Q.VII.26.5 What is meant by misappropriation?
A.VII.26.5 It means to retain part of the wealth given by others for safekeeping and returning part of it (saying as it is the total wealth pledged by the).
- Q.VII.26.6 What is meant by proclaiming other's thoughts?
A.VII.26.6 To guess other thoughts by reading their facial and body expressions and claim them as own with the intention of insulting others is proclaiming other's thoughts.
- Q.VII.26.7 Can a votary of the vow of truthfulness give false evidence in the court of law?
A.VII.26.7 No as this is transgression of the vow (forgery).
- Q.VII.26.8 Can a votary of the vow of truthfulness insult others?
A.VII.26.8 No as this tantamount to hurt others and is against the vow of truthfulness.

Lruiz, lx&rnk&rknu&fo#) j kT; kfrØe&ghuf/kdeku&ku&i fr: i d0; ogkj k% VII.27
*Stenaprayoga-tad hrt d na-viruddhar jy tikrama-h n dhikam nonm na-
pratir pakavyavah r h*

- √Fk% Lruiz, lx] Lruvkg rknku] fo:) j kT; kfrØe] ghuf/kdeku&ku] i fr: i d&0; ogkj & ;s 'vps &v.kpr' ds i kp&vfrpkj g%
- Meaning: Prompting others to steal, receiving stolen goods, under-buying in a disordered state, using false weights and measures, deceiving others with imitation goods are the five transgressions of minor vow of non-stealing.
- Q.VII.27.1 What are the five transgressions of the minor vow of non-stealing (*acaury nuvrata*)?
A.VII.27.1 Promoting others to steal, receiving stolen goods, unlawful trading practice, using false weights and measures to buy and sell, deceiving others with imitations are the five transgressions of the minor vow of non-stealing.
- Q.VII.27.2 What is meant by promoting others to steal?
A.VII.27.2 To encourage a thief to steal or to guide him in stealing is promoting others to steal.
- Q.VII.27.3 What is meant by receiving stolen goods?
A.VII.27.3 To buy stolen goods even though not promoting him to steal is receiving stolen goods.

- Q.VII.27.4 What is meant by unlawful trading practice?
A.VII.27.4 It means to practice the trade in an illegal or inappropriate manner (e.g. smuggling / evading taxes or not obey state orders) by the seller. It can also mean not paying due taxes to the government.
- Q.VII.27.5 What is meant by using false weights and measures to buy and sell?
A.VII.27.5 To use different (heavier for buying and lighter for selling than standard weights or longer yardstick for buying and shorter yardstick for selling) weights and measures for trade is using false weights and measures.
- Q.VII.27.6 What is meant by deceiving others with imitations?
A.VII.27.6 To sell mixed goods (mixing cheap goods with expensive ones like artificial or stained diamonds with real and clear diamonds) as expensive goods is deceiving others with imitation goods.
- Q.VII.27.7 Can a votary of the vow of non-stealing use foreign goods?
A.VII.27.7 Yes, if these goods are imported legally with the permission of the government; and no, if they are smuggled.

i j fookgdj . kRofj dk&i fj xghrk i fj xghrk&xeuku&ØHMK&dkerhokfHkfu'kk% VII.28
Paraviv hakaranetvarik -parigrhītāparigrh t -gam n namgagr d
k mat vr bhiniv h

- VFk% i j fookgdj .k] bRofj dk&i fj xghrk&xeu] bRofj dk&vi fj xghrk&xeu]
vux&ØHMK vjg dkerhokfHkfuosk & ;s 'Lonjk&l Urks&or' %cāp; l
v. kpr½ ds i kp&vfrpkj gā
- Meaning: Bringing about marriage, intercourse with unchaste married women, cohabitation with a harlot, perverted sexual practices, and excessive sexual passion.

- Q.VII.28.1 What are the five transgressions of the minor vow of celibacy (*brhmacary nuvrata*)?
A.VII.28.1 Arranging marriages of others, intercourse with an unchaste married woman, befriending a cohort, perverted sexual activities and excessive sexual disposition are the five transgressions of the vow of contentment with own wife (minor vow of celibacy).
- Q.VII.28.2 What is meant by arranging marriages of others?
A.VII.28.2 To arrange marriages of other's children is the transgression of arranging marriages of others.
- Q.VII.28.3 What is meant by marriage?
A.VII.28.3 It means to give away a woman as a religiously wedded wife of a man.

- Q.VII.28.4 What is meant by licentious woman / prostitute (*itvarik*)?
A.VII.28.4 A woman who has the nature of visiting other men for sexual gratification is called *itvarik* .
- Q.VII.28.5 What is meant by married woman (*parigrahit*)?
A.VII.28.5 A woman who is married to a man for all her sexual and worldly needs is a married woman
- Q.VII.28.6 What is meant by cohort (*aparigrahit*)?
A.VII.28.6 A woman who is not married to any man, but mates with many is a cohort.
- Q.VII.28.7 What is meant by intercourse with an unchaste married woman?
A.VII.28.7 It means to perform sexual activities with an unchaste married woman.
- Q.VII.28.8 What is meant by intercourse with a cohort?
A.VII.28.8 It means to perform sexual activities with an unchaste unmarried woman.
- Q.VII.28.9 What is meant by perverted sexual activities?
A.VII.28.9 It means to use organs not meant for sexual activities for sexual gratification.
- Q.VII.28.10 What is meant by excessive sexual disposition?
A.VII.28.10 It means to be excessively involved in mental sexual activities and to indulge in enjoying sex arousing movies / dramas, songs, etc.
- Q.VII.28.11 Can the marriage be performed of the son or of the daughter?
A.VII.28.11 Yes, the marriage of the son or daughter can be performed.
- Q.VII.28.12 Can the thing given away (donated or gifted) once be donated /gifted again?
A.VII.28.12 No
- Q.VII.28.13 Can a woman (once married and now divorced or widow) be married again?
A.VII.28.13 No (not as per the scriptures)!
- Q.VII.28.14 Can a votary of celibacy watch TV?
A.VII.28.14 No if they show perverted pictures or have such talks or music.

{ks=&okLr&fgj . ; &l p.k&/ku&/kkU; &nkl h&nkl &d& ; &Hkk.M&i&ek.k&fr&Øek% VII.29
Kṣetra-v stu-hiranya-suvarna-dhana-dh nya-d s -d sa-kupya-bh nda
pram n tikram h

vFk% {ks= oLr& l kuk &pknh] /ku] /kkU;] nkl hj nkl rFk& d& ; v& Hkk.M ds
 i&ek.k&ds vfr&e & ; s ifjxg& ifjek.k&or ds ilp&vfr&pkj g&

Meaning: Exceeding the set limits of possession of the lands, houses, gold, silver, cattle, grains, maids, servants clothes, utensils are the five transgressions of the vow of limiting possessions.

Q.VII.29.1 What are the five transgressions of the vow of limiting possessions (*parigraha parim n nuvrata*)?

A.VII.29.1 To exceed the limits set by oneself with regards to lands and houses, gold and silver, cattle and corn, maids and servants; and cloths and utensils are the five transgressions of the vow of limiting possessions (*parigraha parim n nuvrata*).

Q.VII.29.2 What is meant by land?

A.VII.29.2 The cultivatable field or barren or forest land is called land.

Q.VII.29.3 What is meant by *v stu* (house)?

A.VII.29.3 It means the house or buildings to be used for residence commercial or any other purposes.

Q.VII.29.4 What is meant by exceeding the limits of land and houses?

A.VII.29.4 To possess more than the limits in terms of the area of land and number of houses is called exceeding the limits of cultivable land and houses.

Q.VII.29.5 What is meant by *hiranya*?

A.VII.29.5 It means silver.

Q.VII.29.6 What is meant by *suvarna*?

A.VII.29.6 It means gold.

Q.VII.29.7 What is meant by exceeding the limits of silver and gold?

A.VII.29.7 It means to exceed the limits (by weight or value) of having gold and silver.

Q.VII.29.8 What is meant by wealth?

A.VII.29.8 It means cows, bull, elephants, horses, jewelry etc.

Q.VII.29.9 What is meant by cereals (*dh nya*)?

A.VII.29.9 It means rice, wheat, etc which constitute food items.

Q.VII.29.10 What is meant by exceeding limits of possessing food items?

A.VII.29.10 It means to be excessively involved in mental and physical activities to own more food items than set as limits.

- Q.VII.29.11 What is meant by *d sa* and *d s s*?
 A.VII.29.11 The men and women hired to serve as slaves are called maids and servants.
- Q.VII.29.12 What is meant by *kupya*?
 A.VII.29.12 It means the clothes for use as dress to put on.
- Q.VII.29.13 What is meant by exceeding limits of men and women servants?
 A.VII.29.13 It means to exceed the limits of the number of men and women servants to be kept.
- Q.VII.29.14 What is meant by exceeding the limits of clothes and utensils?
 A.VII.29.14 It means to exceed the limits of clothes and utensils to be owned or used.
- Q.VII.29.15 What is meant by *pram n tikrama*?
 A.VII.29.15 It means to exceed the limits set.

Å/oklflr; x0; fr0e&{ks=of) &LeR; Urjk/kukfu VII.30
Urdhv dhashtiryagvyatikrama-kṣetravṛddhi-smṛtyantar dh n n

- √Fk% Å/ol; fr0e] v/k0; fr0e] fr; x0; fr0e] {ks=of) vks LeR; Urjk/kku& ; s
 fnlXojr ds ilp&vfrpkj gA
- Meaning: Exceeding the limits set in the directions, namely up-wards, downwards and horizontally, enlarging the boundaries in the accepted directions, and forgetting the boundaries set, are the five transgressions of the minor vow of directional limits.
- Q.VII.30.1 What are the five transgressions of the ‘vow of the directional limits’ (*digavirati*)?
 A.VII.30.1 Exceeding the limits for movement set in the directions namely upwards, downwards and horizontally, enlarging the boundaries in the accepted directions and forgetting the boundaries set are the five transgressions of the vow of directional limit.
- Q.VII.30.2 What is meant by exceeding the limit of upwards direction?
 A.VII.30.2 To go on hills or fly above the limits set for upwards movements is exceeding the limits of upwards directions.
- Q.VII.30.3 What is meant by exceeding the limit of downward movement?
 A.VII.30.3 To go below in wells or sea etc beyond the lowest downward movement limit set is exceeding the limit of downward movement.
- Q.VII.30.4 What is meant by exceeding the limit of horizontal movement?
 A.VII.30.4 To go beyond the limit set in horizontal direction though tunnels or on land is called exceeding limits of horizontal movement.

- Q.VII.30.5 What is meant by enlarging the boundaries in accepted directions?
 A.VII.30.5 To increase the limits of movement in different directions under the influence of greed is called enlarging the boundaries in accepted directions.
- Q.VII.30.6 What is meant by forgetting the boundaries set?
 A.VII.30.6 It means to forget the set limits of movement in different directions.
- Q.VII.30.7 Why does one forget the limits set for movement in different directions?
 A.VII.30.7 The main reasons for forgetting are negligence and delusion.

√ku; u&iḥ; i; kx&'kCn: i kuḍ kr&i ṇxy{ḥi k% VII.31
nayana-preṣyaprayoga- abdar p nup ta-pudgalakṣep h

√Fk% √ku; u] iḥ; i; kx] 'kCnkuḍ kr] : i kuḍ kr] √ḥi i ṇxy{ḥi & ; s
 'nskfojfr' ds i kp&vfrkj gḥ

Meaning: Sending for something outside the country of one's resolve, commanding someone there to do this, and indicating one's intentions by sounds, by showing oneself, and by throwing cold etc.

- Q.VII.31.1 What are the five transgressions of the vow of limiting movement outside the limit of country or city (*de avirati*)?
 A.VII.31.1 These are sending for something outside the country of one's resolve i.e. zonal limits, commanding there someone to do something, and indicating one's intentions by indications like sound or signals or throwing something there to perform certain activities.
- Q.VII.31.2 What is meant by sending for something outside the country of one's resolve?
 A.VII.31.2 It means 'To ask someone to bring things from places beyond the country set as limit for one's movement'.
- Q.VII.31.3 What is meant by commanding there someone to do something outside the country of one's resolve?
 A.VII.31.3 It means 'To send or order someone to perform some activities in a place beyond the limit of a country set as a limit for one's movement'.
- Q.VII.31.4 What is meant by expressing the intentions by indications like sound to perform certain activities outside the set zone?
 A.VII.31.4 It means 'To indicate to people in a place, beyond the zone set as a limit for movement, by indications like coughing / clapping / fingers etc to perform the intended activity'.

- Q.VII.31.5 What is meant by expressing the intentions by indications like signals there to perform certain activities outside the set zone?
- A.VII.31.5 It means 'to indicate to people in a place, outside the set zone set as limit for movement, by indications like actions of the face or standing in a position so as to be visible, etc. to perform the intended activity'.
- Q.VII.31.6 What is meant by expressing the intentions by indications like throwing something there to perform certain activities outside set zone?
- A.VII.31.6 It means 'to indicate to people in a place, outside the country of resolve set as a limit for movement, by indications like throwing pebbles or other material things to perform the intended activity'
- Q.VII.31.7 Is it valid for a votary of *de avirati* to talk on phone or to write letters or emails to persons outside the limit of set zone of movement?
- A.VII.31.7 No
- Q.VII.31.8 Is achieving the objective through means other than personally going to places outside the country of resolve for movement OK for the votary of *de avirati*?
- A.VII.31.8 No as the votary is to be contented person and by doing so, he loses his contentment.

- dUni & dKdP; & ek[k; k] eh{; kf/kdj . kki Hkks&i fj HkkskuFKD; kfu VII.32
Kandarpa-kautkucya-maukhary sam ksy dhikaranopabhoga-paribhog narthaky ni
- vFK% dUni] dKdP;] ek[k;] vI eh{; kf/kdj . k vKj mi Hkks&i fj HkkskuFKD; ; s
 'vuFkh.Mor' ds iKp vfrpkj gA
- Meaning: Vulgar jokes, erotic gestures, garrulity (excessive talking), unmindful indulgence in too much action, keeping too many consumable and non-consumable objects, are the five transgressions of the vow of desisting / abstaining from unnecessary sin.
- Q.VII.32.1 What are the five transgressions of the vow of abstaining from unnecessary / purposeless sinful activities (*anarthadamdavirati*)?
- A.VII.32.1 These are: vulgar jokes, erotic gestures, garrulity and unmindful indulgence in too much action, keeping too many consumable and non-consumable objects.
- Q.VII.32.2 What is meant by cutting vulgar jokes?
- A.VII.32.2 It means to use dirty words to cut dirty and vulgar jokes.
- Q.VII.32.3 What is meant by erotic gestures?
- A.VII.32.3 It means to employ vulgar language mixed with laughter and wicked actions of the body.

- Q.VII.32.4 What is meant by garrulity?
A.VII.32.4 It is to indulge in meaningless and unrestrained talks out of arrogance recklessly.
- Q.VII.32.5 What is meant by unmindful indulging in too much action?
A.VII.32.5 It is too excessively, and without purpose, indulges in activities of mind, speech and body.
- Q.VII.32.6 What is meant by keeping too many consumable and non-consumable objects?
A.VII.32.6 It is to stock more than what are essential levels of consumables and non-consumable objects.
- Q.VII.32.7 What is meant by *arthakya* and *anarthakya*?
A.VII.32.7 Objects needed are *arthakya* and objects not needed are *anarthakya*.
- Q.VII.32.8 Which is the transgression to read and think of not needed verses etc. from authors with perverted views?
A.VII.32.8 It is called unmindful indulging in too much mental action transgression.
- Q.VII.32.9 Which is the transgression to unnecessarily cause misery to others by speaking vulgar language?
A.VII.32.9 It is called unmindful indulgence in too much speech action transgression.
- Q.VII.32.10 Which transgression is to unnecessarily pierce live or dead flowers or to give weapons and poison etc to others?
A.VII.32.10 It is called unmindful indulgence in too much body action transgression.

; kx&n̄i f. k/kkukuknj &LeR; uq LFkkukfu VII.33
Yoga-duṣpranidh n n dara-smṛtyanupasth n ni

- √Fk% dk ; kx̄n̄i f. k/kku] opu; kx̄n̄i f. k/kku] euk̄ kx̄n̄i f. k/kku] vuknj v̄k̄
LeFr dk v̄uq LFkk̄ & ; s 'l kek̄; d&or' ds ilp&vfrpkj ḡ
- Meaning: Misdirected threefold activity, lack of earnestness, and fluctuation of memory (are the five transgressions of the vow of periodical concentration.
- Q.VII.33.1 What are the five transgressions of the vow of periodical concentration (*s m yika*)?
A.VII.33.1 The five transgressions are misdirected activities of mind, speech and body, lack of earnestness and fluctuation of thoughts while performing the periodicals.

- Q.VII.33.2 What is meant by misdirected activities of mind?
A.VII.33.2 To think of other subjects and not focus on contemplation during the periodical contemplation is the misdirected activities of mind.
- Q.VII.33.3 What is meant by misdirected activities of speech?
A.VII.33.3 To pronounce the words fast or incorrectly during the periodical recitations is misdirected activities of speech.
- Q.VII.33.4 What is meant by misdirected activities of body?
A.VII.33.4 Not keeping the body calm and composed (i.e. to perform activities like stretching, yawning, moving legs / hands, scratching etc) while performing the periodic is misdirected activities of body.
- Q.VII.33.5 What is meant by lack of earnestness?
A.VII.33.5 Not to be enthusiastic in performing the periodic or to complete the same quickly for one reason or the other is called lack of earnestness.
- Q.VII.33.6 What is meant by fluctuation of thoughts?
A.VII.33.6 To forget the sequence of activities due to the wandering of mind everywhere while performing the periodic is called fluctuation of thoughts.
- Q.VII.33.7 What is meant by *yoga*?
A.VII.33.7 To perform activities of mind / speech / body which cause vibrations in the space points of the soul is called *yoga* / activities.
- Q.VII.33.8 What is meant perverted activities?
A.VII.33.8 Activities performed with ill intentions are called perverted activities.
- Q.VII.33.9 What is meant by ill intentions?
A.VII.33.9 To perform activities of mind / speech / body under the influence of anger / pride / deceit or greed while performing the periodic is called ill intention.

viR; of{krkiæktftr Hkrl xkz · nku&l lrrjki Øe.kkuknj&LeR; uq LFkku ukfu VII.34
*Apratyavekṣit pram rjitotsarg d na-samstaropakraman n dara-
smṛtyanupasth n ni*

- vFk% viR; of{kr&viæktftr Hkrl ea mrl xj &viR; of{kr&viæktftr olrq dk vkukuj viR; of{kr&viæktftr lrrj dk miØe.kj vuknj vlg Lefr dk vuq LFkku & ;s 'iṣṣk/kkṣ okl &or' dsikp&vfrpkj gA
- Meaning: Excreting, handling sandal-wood paste, flowers, etc., and spreading mats and garments without inspecting and cleaning the place and the materials, lack of earnestness and lack of concentration / memory.

- Q.VII.34.1 What are the five transgressions of the vow of ceremonic fasting (*proṣadhopav savrata*)?
- A.VII.34.1 Excreting, handling sandal wood paste, flowers etc, spreading mats / garments etc without inspecting and cleaning the place and things, lack of earnestness and lack of concentration are the five transgressions of the vow of fasting.
- Q.VII.34.2 What is meant by *pratyavekṣita*?
- A.VII.34.2 It means to inspect personally for the presence and absence of living beings at a place or a thing.
- Q.VII.34.3 What is meant by *pram rjita*?
- A.VII.34.3 It means to dust for cleaning a place or thing by soft implements like whisk.
- Q.VII.34.4 What is meant by excreting?
- A.VII.34.4 To attend to the nature's calls (urinating, passing stool) is called excretion.
- Q.VII.34.5 What is meant by excreting at *apratyavekṣita* and *apram rjita* place?
- A.VII.34.5 It means to excrete at an un-inspected and unclean place.
- Q.VII.34.6 What is meant by handling sandal wood, garments etc without inspecting and cleaning them?
- A.VII.34.6 It means to pick up materials for worship or garments etc without inspecting and cleaning them.
- Q.VII.34.7 What is meant by spreading mats or garment without inspection and cleaning of the place?
- A.VII.34.7 It means to spread the mat for sleeping on the floor without inspecting and cleaning the place and the mat.
- Q.VII.34.8 What is meant by lack of earnestness?
- A.VII.34.8 It means to show lack of earnestness in observing the ceremony fast due to the misery of hunger / thirst etc.
- Q.VII.34.9 What is meant by lack of concentration / memory?
- A.VII.34.9 It means to forget the important activities of the vow.

I fpŭk&I EclU/k&I fEeJkfHk"ko&nŋi Dokgkj k% VII.35
Sacitta-sambandha-sammi r bhiṣava-duhpakv h r h

√FK% I fpŭkkgkj] I EclU/kkgkj] I fEeJkgkj] √fHk"kokgkj √kŋ nŋi Dokgkj & ;s
 'mi Hkks&i fJHkks& i fJek.kor' ds i kp&vfrpkj gA
 Meaning: Victuals containing (one-sensed) organisms, placed near organisms and mixed with organisms, stimulants and ill-cooked food.

- Q.VII.35.1 What are the five transgressions of the vow of limiting consumable and non consumable things (*bhogo pabhoga - parim navrata*)?
- A.VII.35.1 The five transgressions are: consuming foods which are: animate i.e. with organism, placed near animate food, mixed with animate food or with stimulants and ill-cooked.
- Q.VII.35.2 What is meant by animate or organism?
- A.VII.35.2 It means an entity with consciousness i.e. living beings.
- Q.VII.35.3 What is meant by animate food?
- A.VII.35.3 It means the green (i.e. not ripe) vegetables / flowers / fruits etc eaten out of ignorance (here meat and such non-veg items are not mentioned as they are not considered food at all).
- Q.VII.35.4 What is meant by food placed touching animate articles?
- A.VII.35.4 It means food placed on green leafs etc or covered by them etc.
- Q.VII.35.5 What is meant by food mixed with animate articles?
- A.VII.35.5 It means pure food mixed with animate food or food given by ignorant persons.
- Q.VII.35.6 What is the difference between food placed touching animate articles and food mixed with animate food?
- A.VII.35.6 The food placed near animate food can be made consumable by removing it from its environment while the mixed food cannot be made consumable / edible.
- Q.VII.35.7 Why does a votary indulge in eating animate food?
- A.VII.35.7 The votary does so under the influence of laziness, delusion and serenity of hunger / thirst.
- Q.VII.35.8 What is meant by stimulating food?
- A.VII.35.8 It means the food which when consumed, arouse pervert feelings.
- Q.VII.35.9 What is meant by ill-cooked food?
- A.VII.35.9 It means the food which is not cooked properly i.e. under cooked or over cooked.
- Q.VII.35.10 What is harm in eating stimulating and ill-cooked foods?
- A.VII.35.10 Stimulating food arouses disposition for sensual pleasures while ill-cooked foods cause physical disorders like stomach misery, indigestion, burning sensation, etc.

I fpŭkfu{ki kfi /kku&i j0; i nsk&ekRl ; &dkykfrØek% VII.36
Sacittanikṣep pidh na-paravyapade a-m tsarya-k l tikram h

- √Fk% I fpŭkfu{ki } I fpŭkfi /kku] i j0; i nsk] ekRl ;] vŭŭ dkykfrØe & ;s
‘vfrffk&l ſoHkx&or’ ds i k p&vfrpkj gA
- Meaning: Placing food on animate things such as green leaves, covering it with such things, food of another host, envy, and untimely food are the five transgressions of guest partaking vow.
- Q.VII.36.1 What are the five transgressions of the vow to consume food after feeding the ascetics (*athithisamvibh gavrata*)?
- A.VII.36.1 These are serving the food to the guests; by placing the food on animate things, by covering food with things infested with organism, food from another host, with envy and untimely.
- Q.VII.36.2 What is meant by serving the food to the guests by placing the food on things infested with organism?
- A.VII.36.2 It means to place the food on lotus or banana leaf etc (with organism) to serve to the guests.
- Q.VII.36.3 What is meant by *apidh na*?
- A.VII.36.3 It means to cover.
- Q.VII.36.4 What is meant by covering food with animate objects?
- A.VII.36.4 It means to cover the food with green leafs of the plants like lotus / banana etc which are still animate.
- Q.VII.36.5 What is meant by *parvyapade a*?
- A.VII.36.5 It means to ask others to bring food and serve (and not self) or to serve food prepared by others.
- Q.VII.36.6 If a person spends money for food but instead of serving asks others to serve, then what is benefit to him?
- A.VII.36.6 The benefits of serving are accrued to others (who serve) and not to himself (donor).
- Q.VII.36.7 It is earlier said that doing, asking others to do or supporting others to do are all equal. Then why here we say that benefits are accrued by the server and not by the one who donates?
- A.VII.36.7 Donating, worshipping and having a child are the benefits which are accrued by performing the instrumental activities yourself. Of course a disabled person can accrue benefits by asking others to donate or worship on his behalf. Supporting worship and donation by others, the human and sub-human beings can accrue benefits.
- Q.VII.36.8 What is the benefit accrued by donating yourself?
- A.VII.36.8 The donor accrues the energy to have and digest food, enjoy sensual pleasures, have woman and the capability to donate.

- Q.VII.36.9 What is meant by envy?
 A.VII.36.9 It means not to donate with respect to the recipient, or to feel envious of other donors.
- Q.VII.36.10 What is meant by untimely?
 A.VII.36.10 It means to serve food at inappropriate times (either too late or too early).
- Q.VII.36.11 What is the appropriate time to serve food?
 A.VII.36.11 The appropriate time is three half-Indian-hours (*ghadi*) after sun-rise or before sunset. (One *ghadi* is approximately equal to 24 minutes).

tʰforej .kk'ka k&fe=kuj kx&l ɖ[kkupa/k&funkukfu VII.37
J vitamaran ams -mitr nur ga-sukh nubandha-nid n ni

√Fk% tʰfork'ka k] ej.kk'ka k] fe=kuj kx] l ɖ[kkupa/k] vks funku & ;s
 'l Yyɖ[kuk&or' ds i kp& vfrpkj gA

Meaning: Desire for life, desire for death, recollection of affection for friends, recollection of pleasures and constant longing for enjoyment.

- Q.VII.37.1 What the five transgressions of vow of voluntary pious death (*sallekhan*) are?
 A.VII.37.1 These are desire for life / or to live, desire for death, recollection of affection to friends, recollection of pleasures and longing for enjoyment.
- Q.VII.37.2 What is meant by desire for life /or to live?
 A.VII.37.2 It means to have a desire to prolong life to live longer to perform worship and serve others, etc.
- Q.VII.37.3 Every one in this world wants to live longer. Then why is it called a transgression of 'vow of voluntary pious death'?
 A.VII.37.3 In reality this body is not permanent i.e. it is impermanent. Therefore it is appropriate to have this body till it supports observance of the vows. When it becomes a deterrent in observing the vows, then it should be discarded. It is at this moment that the desire to live longer is a transgression of the vow.
- Q.VII.37.4 What is meant by desire for death?
 A.VII.37.4 It means to wish for death when sickness and other calamities make life intolerably miserable.
- Q.VII.37.5 A votary of the 'vow of voluntary pious death' has intolerable misery. He wishes to die quickly to avoid the misery. Then why is it a transgression?
 A.VII.37.5 Observing this vow means to have equanimity between life and death. Therefore he should tolerate the miseries with equanimity and not have

a coward's death which is a transgression. By such death one does not accrue merit.

- Q.VII.37.6 What is meant by recollection of affection for friends?
A.VII.37.6 To recollect the friends and relatives with affection is recollection of affection for friends.
- Q.VII.37.7 What is meant by recollection of pleasures?
A.VII.37.7 To recollect repeatedly the pleasures enjoyed earlier is recollection of pleasures.
- Q.VII.37.8 What is meant by longing for pleasures / enjoyment?
A.VII.37.8 To expect / desire pleasures / enjoyment as a result of austerities being observed now is longing for pleasures / enjoyment.
- Q.VII.37.9 A right believer also has the longing for liberation or dissociation of karmas and to be happy. Are these also longings or pleasure then?
A.VII.37.9 Longing is of two types namely auspicious and inauspicious. The right believer has auspicious longing which are not the cause of bondage. On the other hand, a wrong believer has inauspicious longings which are the cause of infinite bondage.

वृत्तकफलोलः कृत्वा नृकृते- VII.38
Anugrah rtham svasy tisargo d nam

वृत्तक
Meaning: वृत्तक दस्य, विह लृत्तक नृकृते नृकृ ग
Charity is the giving of one's wealth to another for mutual benefit.

- Q.VII.38.1 What is meant by *anugraha*?
A.VII.38.1 *Anugraha* means beneficial to both the donor and the recipient.
- Q.VII.38.2 What is meant by charity?
A.VII.38.2 Charity is the giving of one's wealth to another for mutual benefit.
- Q.VII.38.3 How charity benefits the donor?
A.VII.38.3 Donor accumulates merit. This is the benefit accrued by the donor.
- Q.VII.38.4 The recipient of charity develops a feeling of shame. Then how does it benefit him?
A.VII.38.4 Donating helps the enhancement of right belief-knowledge-conduct of the recipient also.
- Q.VII.38.5 How does giving food to the ascetics help enhancement of the three jewels of the ascetic?
A.VII.38.5 Consuming the healthy food by the ascetics make them healthy and helps them contemplate and study scriptures more.

- Q.VII.38.6 Can a donor ask others to donate the gifts on his behalf?
 A.VII.38.6 If the donor is sick or not fit to donate for some reason, then he can ask others to give gifts (on his behalf).
- Q.VII.38.7 What quality of gifts should be which the donor wants to donate?
 A.VII.38.7 The gifts should be free from flaws, clean and as per the norms given in the scriptures.
- Q.VII.38.8 How many types of charity are there?
 A.VII.38.8 The four types of charity are of food, medicine, fearlessness and knowledge.

fof/k&nd; &nkr&i k=&fo'k'skkÜkf}'k'skk% VII.39
Vidhi-dravya-dātṛ-p tra-v eṣ ttadvi eṣah

√Fk% fof/k] nṣ &olrṇ nkrk √kṣ i k= dh fo'k'skrk l s nku dh fo'k'skrk gḍ
 Meaning: The distinction with regard to the effect of a gift consists in the manner, the thing given, the nature of the donor and the nature of the recipient.

- Q.VII.39.1 What are the distinctive features of the gift to be donated?
 A.VII.39.1 The distinction with regard to the effects of a gift consists in the manner, the thing given, the nature of the giver and the nature of the recipient.
- Q.VII.39.2 What is the distinction of the manner of donating?
 A.VII.39.2 The distinction in manner lies in the nine fold veneration reverence or lack of it in welcoming the guest.
- Q.VII.39.3 What is 'Nine fold Veneration'?
 A.VII.39.3 Collection (reception), high pedestal, feet wash, worship, bowing, mind-speech-body purity declarations, and purity of food are the nine venerations.
- Q.VII.39.4 What is meant by *samgraha*?
 A.VII.39.4 To welcome the ascetic for accepting food by chanting the mantra "O sire, I bow to thee, I bow to thee, I bow to thee, please stay here, please do stay here, the food and water are pure by speech; mind and body language".
- Q.VII.39.5 What is meant by high pedestal?
 A.VII.39.5 High pedestal means a high place for the visiting ascetic to stand /sit for taking food.
- Q.VII.39.6 What is meant by *p dodaka*?
 A.VII.39.6 It is to wash the feet of the guest ascetic with pure water.

Q.VII.39.7	What is meant by <i>arcana</i> ?
A.VII.39.7	It is to worship the guest ascetic.
Q.VII.39.8	What is meant by <i>pranāma</i> ?
A.VII.39.8	It is to bow in reverence before the guest ascetic.
Q.VII.39.9	What is meant by <i>yoga uddhi</i> ?
A.VII.39.9	It is to cleanse / purify the mind, speech and body of the donor and declare so to the recipient ascetic.
Q.VII.39.10	What is meant by <i>śaṇ uddhi</i> ?
A.VII.39.10	It is to clean and purify food by to donor and to declare so the recipient ascetic.
Q.VII.39.11	What is meant by <i>dravyaviśeṣa</i> ?
A.VII.39.11	It is the food which enhances observing austerities, study etc of the ascetic.
Q.VII.39.12	Who are the donors?
A.VII.39.12	Warrior, Brahmana and Vaiśya can be donors.
Q.VII.39.13	What are the special characteristics of the donor?
A.VII.39.13	These are faith, devotion, free from personal gains, free from greed, compassion, contentment, full of forgiveness, intelligence and practitioner of truth.. These characteristics enhance significantly the benefits accrued from charity. Further he is free from envy and regret.
Q.VII.39.14	Who are the special recipients of the gifts?
A.VII.39.14	The ascetics who practise the three jewels (right faith-knowledge-conduct) are the special recipients.
Q.VII.39.15	How many types of recipients of gifts are there?
A.VII.39.15	The recipients are of three categories namely supreme recipients, average recipients and ordinary recipient.
Q.VII.39.16	Who are the supreme recipients of gift?
A.VII.39.16	Ascetics fall in this category.
Q.VII.39.17	Who are average recipients of gifts?
A.VII.39.17	These are the nuns (female ascetics) and the votary householders at higher levels of pratimās (stages of spiritual purification for the householders).
Q.VII.39.18	Who are the ordinary recipients of the gifts?
A.VII.39.18	The householders endowed with right belief / faith but not observing the vows fall in this category.
Q.VII.39.19	Who are improper recipients of the gifts?
A.VII.39.19	The householders who lack right faith / belief and observe external austerities (i.e. imitating a votary).

- Q.VII.39.20 Who are categorized as unworthy recipients?
A.VII.39.20 The householders who are devoid of right faith and even do not observe external austerities.
- Q.VII.39.21 What is the benefit of donating to a worthy recipient?
A.VII.39.21 Like a seed put in a good and fertile land grows to be a tree and provides fruit and shade etc, similarly donations to a worthy recipient gives desired benefits at appropriate times.

Chapter VIII

Bondage of karmas

feF; kn'kUkfojfr&i ækn&d"kk; &; ksk cU/kgro% VIII.1
Mithy dar an virati-pram da-kaṣ ʔvōg bandhahetava

√Fk% feF; kn'kU] vfojfr] i ækn] d"kk; vks ; kx & ; s cU/k ds grq gA
 Meaning: Wrong belief, non-abstinence, laxity / negligence, passions and actions of the mind body and speech are the causes of bondage.

Q.VIII.1.1 What are the causes of bondage?

A.VIII.1.1 The five causes of bondage are wrong belief (*mithy dar ana*), non-abstinence (*avirati*), negligence (*pram da*), passions (*kaṣ ʔa*) and activities (*yoga*).

Q.VIII.1.2 What is meant by wrong belief (*mithy dar ana*)?

A.VIII.1.2 Belief in things as they are is right belief. Opposite of right belief is wrong belief.

Q.VIII.1.3 How many types of wrong belief are there?

A.VIII.1.3 There are two types of wrong belief namely derived from teachings (*grah ta*) and natural (*agrah ta*).

Q.VIII.1.4 What is meant by natural wrong belief?

A.VIII.1.4 The manifestation of disbelief in the true nature of reality caused without the teachings from others but by the rise of the wrong belief karmas (which are associated with the soul from the beginning-less time) and is of the nature of wrong perception of the nature of soul is the natural wrong belief.

Q.VIII.1.5 What is meant by wrong belief derived from teachings?

A.VIII.1.5 The belief acquired due to the wrong / pervert sermons and texts of others is wrong belief derived from teachings.

Q.VIII.1.6 How many types of wrong belief derived from teachings are there?

A.VIII.1.6 It is of five types, namely: absolutistic attitude (*ek nta*), contrary attitude (*vipar ta*), doubtful attitude (*sam aya*), non discriminating attitude (*vainayika*) and ignorant attitude (*ajñ na*).

Q.VIII.1.7 What is meant by absolutistic wrong belief?

A.VIII.1.7 To think of an entity with multiple attributes as having just one attribute is monistic view wrong belief e.g. an entity is only permanent or is just impermanent.

Q.VIII.1.8 What is meant by contrary attitude wrong belief?

A.VIII.1.8 To think of the nature of soul or other substances exactly opposite of their true nature (e.g. to say that violence is religion) is contrary attitude wrong belief.

- Q.VIII.1.9 What is meant by doubtful attitude wrong belief?
A.VIII.1.9 To doubt in the belief on the existents is doubtful attitude wrong belief.
- Q.VIII.1.10 What is non discriminating attitude wrong belief?
A.VIII.1.10 To consider all gods, ascetics and religions is non discriminating attitude wrong belief.
- Q.VIII.1.11 What is ignorant attitude wrong belief?
A.VIII.1.11 Not having intellect to differentiate between what is good and what is evil is ignorant attitude wrong belief.
- Q.VIII.1.12 How can one eliminate wrong belief?
A.VIII.1.12 One can eliminate 'wrong belief caused by teachings' by first understanding the true nature of right worthy persons (gods), right scriptures and right conduct. The natural wrong belief can be eliminated by learning the true nature of the soul and then experiencing the same.
- Q.VIII.1.13 What is meant by non-abstinence (*avirati*)?
A.VIII.1.13 Non-abstinence is 'not to protect the six kinds of living beings and not to exercise control on the five senses and mind'. Thus it is of twelve sub types. Non-self-restraint (*asamyama*) is its synonym.
- Q.VIII.1.14 Which living beings are included in the six kinds?
A.VIII.1.14 All living beings are classified in six classes. These classes are living beings with earth as their body, with air as their body, with water as their body, with fire as their body and vegetation kingdom (all these five kinds are with one sense organ and stationery) and all mobile living beings (with two to five sense organs).
- Q.VIII.1.15 Who are said to have non-abstinence of all twelve types?
A.VIII.1.15 The living beings, that are tainted with passions of the levels virulent (*anant nubandhi* i.e. those bonded for infinite births) and mild (*apraty kh na* i.e. those that prevent partially the observance of vows), have non-abstinence of all twelve types.
- Q.VIII.1.16 What is meant by negligence (*pram da*)?
A.VIII.1.16 Disinterest or indifference in performing one's duty is negligence. It can also be said as indifference to laudable activities.
- Q.VIII.1.17 How many types of negligence are there?
A.VIII.1.17 Negligence is of fifteen types namely: hearing four types of stories (of women, food, stealing and empire / kings), four passions, and subjects of five sense organs, sleeping and affection.
- Q.VIII.1.18 Indifference towards which activities causes flaw of negligence?
A.VIII.1.18 These are: five attitudes of carefulness (*samiti*), three attitudes of restraint (*gupti*), ten religious virtues (*Dasa lakṣana*).

- Q.VIII.1.19 Which are the purities of the five attitudes of carefulness and three attitudes of restraints?
- A.VIII.1.19 The purities are: purity in reverence-in thought, in speech, in body, in walking, in food accepted, in placing things, in lying down and in sitting.
- Q.VIII.1.20 What is meant by passions?
- A.VIII.1.20 The dispositions, which cause distractions in the soul from its own nature and so are the cause of the transmigration, are passions.
- Q.VIII.1.21 How many types of passions are there?
- A.VIII.1.21 Passions are of twenty five sub types, namely four levels i.e. virulent, mild, moderate (*praty kh na*) and subtle (*samjavalana*) of anger, pride, deceit, greed, and nine quasi passions namely jest, liking for certain objects, dislike for certain objects, grief or sorrow, fear, disgust, hankering after men, hankering after women and hankering after neutral gender.
- Q.VIII.1.22 Till which stage of spiritual purification are passions existent?
- A.VIII.1.22 Passions exist from first till tenth stage of spiritual purification in some form or another.
- Q.VIII.1.23 What is meant by activities (*yoga*)?
- A.VIII.1.23 Actions of mind, body and speech that cause vibrations of the space points of the soul are called activities.
- Q.VIII.1.24 How many types of activities are there?
- A.VIII.1.24 These are of fifteen types namely: Mental and speech activities are of four types each (true, false, both true and false and neither true nor false), seven activities of the body (gross, gross mixed, celestial, celestial mixed, conveyance, conveyance mixed, karma and luminous)
- Q.VIII.1.25 Which are the five causes of bondage in the first stage of spiritual purification?
- A.VIII.1.25 The five causes of bondage are wrong belief (*mithy dar ana*), non-abstinence (*avirati*), negligence (*pram da*), passions (*kaṣ ṣa*) and activities (*yoga*).
- Q.VIII.1.26 What are the causes of bondage in two through fourth stages of spiritual purification?
- A.VIII.1.26 Except wrong belief, all four causes of bondage commencing from non-abstinence are active in these stages of spiritual purification.
- Q.VIII.1.27 What are the causes of bondage in the fifth stage of spiritual purification?
- A.VIII.1.27 The causes of bondage i.e. non-abstinence cum abstinence, negligence, the passions and activities are operational.

- Q.VIII.1.28 What are the causes of bondage in the sixth stage of spiritual purification?
- A.VIII.1.28 The causes of bondage i.e. negligence, the passions and activities are operational.
- Q.VIII.1.29 What are the causes of bondage in the seventh till tenth stage of spiritual purification?
- A.VIII.1.29 The causes of bondage i.e. the passions and activities are operational.
- Q.VIII.1.30 What are the causes of bondage in the eleventh till thirteenth stage of spiritual purification?
- A.VIII.1.30 Activities are the only cause of bondage and operational.
- Q.VIII.1.31 What are the causes of bondage in the fourteenth stage of spiritual purification?
- A.VIII.1.31 None
- Q.VIII.1.32 Out of 148 tendencies (*prakṛti*) of the karmas how many tendencies cause bondage?
- A.VIII.1.32 120 tendencies of the karmas cause bondage.

l d"kk; RokTtho% deZ kks ; kk; kUi pxykuknÜks l cU/k% VIII.2
Sakaṣ yatv jj vah karmano yogy npudgal n datte sa bandhah

√Fk% d"kk; &l fgr tho deZ ds ; kk; &i pxyk dks tks xg.k djrk gṣogh'cU/k'gA
 Meaning: The individual self attracts particles of matter which are fit to turn into karma, as the self is actuated by passions. This is bondage.

- Q.VIII.2.1 What is meant by bondage (*bandha*)?
- A.VIII.2.1 Bondage is the bonding of the matter particles fit to be karmas with the soul (in the state of passions).
- Q.VIII.2.2 How does the soul get bonded with the matter particles capable of becoming karma (*k rmana vargan*)?
- A.VIII.2.2 Whenever the empirical soul is tainted with passion and gets involved in activities, it creates vibrations in the surroundings filled with matter particles capable of becoming karma. These matter particles then get attracted towards the soul and get bonded like red hot iron when dipped in water attracts water from all sides.
- Q.VIII.2.3 How are the new karmas bonded with the soul?
- A.VIII.2.3 Bondage of the empirical soul with karmas exists from beginning-less time. When the existing (already bonded) karmas rise they cause passions in the soul's disposition which if not checked by the soul cause new bondage of karmas.

- Q.VIII.2.4 In the previous aphorism, passions has been mentioned as the cause of bondage, then why *sakaṣ yatviṣ* used here again?
- A.VIII.2.4 Virulent, mild and moderate states of the passions cause identical levels of the duration and potency characteristics of the karmas bonded. To express this fact the word *sakaṣ yatviṣ* used here again.
- Q.VIII.2.5 How non-concrete soul gets bonded with concrete karmas?
- A.VIII.2.5 Non-concrete soul does not get bonded with concrete karmas. By tradition we say that the empirical soul acts like concrete entity and get bonded with concrete karmas.
- Q.VIII.2.6 Who is a living being (*j va*)?
- A.VIII.2.6 An entity which has six to ten life forces / vitalities and has life is called a living being. Another definition of a living being is one who is endowed with knowledge and perception.
- Q.VIII.2.7 Why the word *j va* is used in the aphorism?
- A.VIII.2.7 The word *j va* is used to show that a living being with life span (the pure soul does not get bonded) only gets bonded.
- Q.VIII.2.8 Why the word *karmano yogy n* is used instead of *karmayogy n* in the aphorism?
- A.VIII.2.8 The *k rma* bondage takes place due to passions and due to the passionate disposition of the soul; it gets bonded with matter particles fit to become karmas. This also proves that karmas and the soul are bonded from a beginning-less time.
- Q.VIII.2.9 What is the flaw in saying that the bondage of karmas with soul has a beginning?
- A.VIII.2.9 By accepting that bondage of the soul has a beginning; bondage of empirical souls, like for pure soul, will also be not possible.
- Q.VIII.2.10 What is the nature of empirical soul and karma?
- A.VIII.2.10 The nature of empirical soul is to develop passionate disposition while the nature of karmas is to affect such disposition of the empirical soul.
- Q.VIII.2.11 How do we establish the existence of soul in the body?
- A.VIII.2.11 The feeling and use of the word 'I' indicates the existence of the soul in the body. Thus the word 'I' is the indication of the soul.
- Q.VIII.2.12 How do we establish the existence of karmas with the empirical soul?
- A.VIII.2.12 There are infinite living beings in this universe. Each has different level of the manifestation of consciousness as knowledge and intuition. Also the discrimination amongst them as rich or poor, happy and unhappy etc all prove the existence of karmas with the soul.
- Q.VIII.2.13 Why has the word *pudgala* used in the aphorism?
- A.VIII.2.13 This word is used to show the concomitance of matter and karma.

- Q.VIII.2.14 Even though *jva* is a being of independent nature, still it is transmigrating in this universe. Why?
- A.VIII.2.14 This transmigration is due to its bondage with karmas.

i dfr&fLFkr; uṭṭko&inskkLrf}/k; % VIII.3
Prakṛtisthiyanubhavaprade stadvidhayah

- √FK% ml clu/k ds i dfr] fLFkr] vuṭṭko (vuṭṭkx) vṭṭj insk&s plj Hkn gā
Meaning: Bondage of four kinds according to the nature or species, duration, fruition and the quantity of space-points of karma.
- Q.VIII.3.1 How many kinds of bondage (*bamdha*) are there?
- A.VIII.3.1 Bondage is of four kinds namely species (*prakṛti*), duration (*stith*), potency (*anubh ga*) and quantity of space-points (*prade a*).
- Q.VIII.3.2 What is meant by species of bondage?
- A.VIII.3.2 The innate nature of the bondage is called species of bondage. Knowledge obscuring etc are the eight kinds of species of bondage.
- Q.VIII.3.3 What is meant by duration of bondage?
- A.VIII.3.3 Time period for which various species of karmas will stay bonded with the soul is called duration of the bondage.
- Q.VIII.3.4 What is meant by potency of the bondage?
- A.VIII.3.4 The strength of different karmas to yield strong or mild etc effects on their rise is called potency of bondage.
- Q.VIII.3.5 What is meant by space-points of the bondage?
- A.VIII.3.5 The quantity of *k rmana* particles which get bonded with the soul is called space-points of bondage.
- Q.VIII.3.6 What are the causes of these four types of bondage?
- A.VIII.3.6 The species and space-points bondage are caused by activities while the potency and duration bondage is caused by passions.
- Q.VIII.3.7 Which influx type has all four kinds of bondage?
- A.VIII.3.7 Influx towards soul tainted with passion (*s mpar yika*) has all kinds of bondage.
- Q.VIII.3.8 Till which stage of spiritual purification all four kinds of bondage are possible?
- A.VIII.3.8 Till the tenth stage of spiritual purification, all four kinds of bondage can take place.

- Q.VIII.3.9 Which kind of bondage takes place in 11th till 13th stages of spiritual purification?
- A.VIII.3.9 Only pleasant feeling karma (*s t vedn ya*) karma can be bonded. However due to absence of passions, duration and potency bondage of these also is not possible. Due to existence of activities only species and space-points of karma bondage can take place.
- Q.VIII.3.10 Till which stages of spiritual purification bondage of each of the four kinds can take place?
- A.VIII.3.10 The species and space points can take place from 1st till 13th stages of spiritual purification. The potency and duration bondage is possible from 1st till 10th stages of spiritual purification.
- Q.VIII.3.11 Which kind of bondage is possible in the 14th stage of spiritual purification?
- A.VIII.3.11 None
- Q.VIII.3.12 Why the liberated / pure souls (*siddha*) are free from bondage of any kind?
- A.VIII.3.12 Since pure soul is free from passions and activities, they are free from all types of bondage.

vk | ks Kkunj'kukoj . k&onuh; &ekguh; k; uk&xks-kurjk; k% VIII.4
dyo jñ nadar an varana-vedan ya-mohan y yurn ma-gotr ntar y h

- VFk% igyk VFk& 'idfrck' Kkukoj.k] n'kukoj.k] onuh;] ekguh;] vk; q
 uke] xks= vkj vlurjk; &: lk gA
- Meaning: The species-bondage is of eight kinds, knowledge-obscuring, perception-obscuring, feeling-producing, deluding, life-determining, body-making (physique-making), status-determining and obstructive karmas.
- Q.VIII.4.1 How many types of species bondage (*prakṛti bandha*) are there?
- A.VIII.4.1 It is of eight types namely: knowledge obscuring (*jñ n varn ya*), perception obscuring (*dar an varn ya*), feeling producing (*vedan ya*), deluding (*mohan ya*), lifespan determining (*yu*), physique-making (*n ma*), status-determining (*gotra*), obstructive (*antar ya*).
- Q.VIII.4.2 What is meant by obscuring (*varana*)?
- A.VIII.4.2 It means to put a veil or cover or to hide. The cover used to hide is called *varana*.
- Q.VIII.4.3 What is meant by knowledge obscuring karma?
- A.VIII.4.3 The karma which obscures or covers the knowledge attribute of the soul is called knowledge obscuring karma.

- Q.VIII.4.4 What is meant by perception obscuring karma?
A.VIII.3.4 The karma which obscures or covers the perception attribute of the soul is called perception obscuring karma.
- Q.VIII.4.5 What is meant by feeling producing karmas?
A.VIII.4.5 The karmas, rise of which, produce a feeling of misery or pleasure is called feeling producing karma.
- Q.VIII.4.6 What is meant by deluding karma?
A.VIII.4.6 The karmas which cause distraction from the self and develop a feeling of 'mine' in others are called deluding karmas.
- Q.VIII.4.7 What is meant by lifespan determining karma?
A.VIII.3.7 The karmas which give the living body existence in the four destinies (hell, heaven, human and sub human) are called lifespan determining karma.
- Q.VIII.4.8 What is meant physique-making karma?
A.VIII.4.8 The karmas rise of which gives various forms and their characteristics are called physique -making or name karma.
- Q.VIII.4.9 What is meant by status determining karma?
A.VIII.4.9 The karmas which determine the high or low status family of the living beings in the same realm is called status determining karma.
- Q.VIII.4.10 What is meant by obstructing karmas?
A.VIII.4.10 The rise of which causes obstructions in the dispositions of gain, charity, enjoyment and potency is called obstructing karma.
- Q.VIII.4.11 Which out of these eight types of karmas cause bondage of new karmas?
A.VIII.4.11 Deluding karma is the only cause of bondage of new karmas.
- Q.VIII.4.12 How these eight types of karmas are grouped in two classes?
A.VIII.4.12 These can be clubbed as obscuring (*gh ti*) and non-obscuring (*agh ti*) karmas.
- Q.VIII.4.13 What is meant by obscuring karmas?
A.VIII.4.13 These karmas do not let the nature (main characteristics) of the soul become active fully i.e. they obscure the nature of the soul partially.
- Q.VIII.4.14 Which are the obscuring karmas?
A.VIII.4.14 These are the knowledge obscuring, perception obscuring, deluding and obstructing karmas.
- Q.VIII.4.15 What are the non-obscuring karmas?
A.VIII.4.15 The karmas which do not obscure the nature (primary attributes) of the soul are called non obscuring karmas.

eFr&Jrkof/k&eu% ; ĩ &doykuke- VIII.6
Mati- rut vadhi-manah paryaya-keval n m

vFk%	eFrKku] JrKku] vof/kKku] eu% i ; ĩ Kku vĭg dōyKku & budks vkoj.k dĵus okys i k p & Kkukoĵ.k deĳ gA
Meaning:	Karmas which obscure sensory knowledge, scriptural knowledge, clairvoyance, telepathy and omniscience are the five kinds of knowledge-obscuring karmas.
Q.VIII.6.1 A.VIII.6.1	How many sub divisions of knowledge obscuring karma are there? The five sub divisions of knowledge obscuring karma are: sensory knowledge, scriptural knowledge, clairvoyance, telepathy and omniscience.
Q.VIII.6.2 A.VIII.6.2	What is meant by sensory knowledge obscuring karma? The karma which obstructs the full manifestation of the sensory knowledge is called sensory knowledge obscuring karma.
Q.VIII.6.3 A.VIII.6.3	What is meant by scriptural knowledge obscuring karma? The karma which obstructs the full manifestation of the sensory knowledge is called sensory knowledge obscuring karma.
Q.VIII.6.4 A.VIII.6.4	What is meant by clairvoyance obscuring karma? The karma which obstructs the full manifestation of the clairvoyance knowledge is called clairvoyance knowledge obscuring karma.
Q.VIII.6.5 A.VIII.6.5	What is meant by telepathy knowledge obscuring karma? The karma which obstructs the full manifestation of the telepathy knowledge is called telepathy knowledge obscuring karma.
Q.VIII.6.6 A.VIII.6.6	What is meant by omniscience obscuring karma? The karma which obstructs the full manifestation of the omniscience is called omniscience obscuring karma.
Q.VIII.6.7 A.VIII.6.7	In what type of living beings are these five sub divisions of knowledge obscuring karmas found? These are found in both capable of salvation (<i>bhavya</i>) and incapable of salvation (<i>abhavya</i>) living beings.
Q.VIII.6.8 A.VIII.6.8	Do the inauspicious living beings have the potential for attaining telepathy and omniscience? From substance point of view, they have these potentials while from modal viewpoint; they do not have the potential to achieve telepathy and omniscience.

- Q.VIII.6.9 If the inauspicious beings have these two potentialities to achieve omniscience and telepathy, then what is the difference between them and auspicious beings?
- A.VIII.6.9 Existence of potential is not a criterion of their distinction but the actual attainment of these potentials is the criterion of the distinction as auspicious and inauspicious beings.
- Q.VIII.6.10 Are there eight sub divisions of knowledge or just five?
- A.VIII.6.10 Knowledge is of five sub types only. Because of the opposite nature of the first three i.e. sensory, scriptural and clairvoyance also possible, it is said that knowledge is of eight types.

p{ḷj p{ḷj of/k&dōykuka funk&funkfunk&i pyk&i pyk&i pyk&LR; kux') ; 'p VIII.7
*Caḡsuracaḡsuravadhi-keval n m nidr -nidr nidr -pracaḷ -pracaḷ -pracaḷ -
 styānagrddhayaśca*

VFk% p{ḷp'ḷū] vp{ḷp'ḷū] vof/kn'ḷū] dōyn'ḷū & bu pljka ds plj&vkoj.k
 rFkk funk] funk&funk] i pyk] i pyk&i pyk vḷj LR; kuxf) & ; s i kp&
 funkḡnd & bl i dḷj uk&n'ḷūkoj.k gA

Meaning: The four karmas that cover ocular perception, non-ocular intuition, clairvoyant perception and perfect perception, sleep, deep-sleep, drowsiness (sleep in sitting posture), heavy drowsiness (intense sleep in sitting posture) and somnambulism (committing cruel deeds in sleep) are the nine subtypes of perception-obscurating karmas.

- Q.VIII.7.1 How many types of perception obscuring karmas are there?
- A.VIII.7.1 These are of nine types namely: ocular perception, non-ocular perception, clairvoyant perception, perfect perception, sleep, deep-sleep, drowsiness (sleep in sitting posture), heavy drowsiness and somnambulism / sleep walking (committing cruel deeds while asleep).
- Q.VIII.7.2 What is meant by obscuring ocular perception?
- A.VIII.7.2 Not letting the eyes see the objects of knowledge is ocular obscuring.
- Q.VIII.7.3 What is meant by obscuring non ocular perception?
- A.VIII.7.3 Not letting the four sense organs (barring eyes) and mind perceive the objects of knowledge is non ocular perception obscuring.
- Q.VIII.7.4 What is meant by obscuring clairvoyant perception?
- A.VIII.7.4 Not letting the general perception before the clairvoyant knowledge manifests is obscuring the clairvoyant perception.
- Q.VIII.7.5 What is meant by obscuring perfect perception?
- A.VIII.7.5 Not letting the perfect perception which occurs simultaneously with perfect knowledge is obscuring perfect perception.

- Q.VIII.7.6 What is meant by sleep?
A.VIII.7.6 To sleep induced by pride, sorrow or hard efforts is called sleep.
- Q.VIII.7.7 What is meant by obscuring perception due to sleep?
A.VIII.7.7 Perception obscured by the general sleep induced by the rise of perception obscuring karmas is obscuring perception due to sleep.
- Q.VIII.7.8 What is meant by sleep-sleep?
A.VIII.7.8 Deep sleep which makes it hard to open the eyes is called sleep-sleep.
- Q.VIII.7.9 What is meant by obscuring perception due to sleep-sleep?
A.VIII.7.9 Perception obscured by the deep sleep induced by the rise of perception obscuring karmas is obscuring perception due to sleep-sleep.
- Q.VIII.7.10 What is meant by drowsiness karmas?
A.VIII.7.10 The karmas which cause semi sleep-awake disposition are called perception obscuring due to drowsiness karmas.
- Q.VIII.7.11 What is meant by heavy drowsiness karmas?
A.VIII.7.11 The karmas the rise of which cause movement of head, body etc and discharge of saliva from the mouth while drowsy (i.e. sleeping even in sitting posture) are called heavy drowsiness inducing karmas.
- Q.VIII.7.12 What is meant by somnambulism (sleep walking)?
A.VIII.7.12 It means to perform activities while asleep without knowing even after being awake from the sleep.
- Q.VIII.7.13 Perception is of four types. Why nine types of perception obscuring karmas are mentioned here?
A.VIII.7.13 It is true that perception is of four types only. But we have perception first and then knowledge manifestation. The remaining five i.e. sleep etc do not let one perceive and hence do not let manifestation of knowledge take place. Therefore these five types of sleep have been included here also.

I nl }s}s VIII.8 Sadasadvedye

- √Fk% I nəs| (I krkonuh;) √kš √I nəs| (√I krkonuh;)-; s nks onuh; de| gA
Meaning: The two karmas which cause pleasant feeling and unpleasant feeling respectively are the two subtypes of feeling-producing karmas.
- Q.VIII.8.1 What are the two types of feeling-producing karmas?
A.VIII.8.1 These are pleasant feeling and unpleasant feeling karmas.

- Q.VIII.8.2 What is meant by pleasant feeling (*S t Vedan ya*)?
A.VIII.8.2 It means the karmas rise of which produce pleasant feelings amongst living beings in heavenly and other states of existences are called pleasant feeling karmas.
- Q.VIII.8.3 What is meant by unpleasant feeling (*As t Vedan ya*)?
A.VIII.8.3 It means the karmas rise of which produce unpleasant feelings amongst living beings in different states of existences are called unpleasant feeling karmas.

n'kū&pkfj=&ekguh; kd"kk; &d"kk; onuh; k[; kfl=&f}&uo&"kkM'kHknk%
LkE; DRo&feF; kRo&rnHk; kU; d"kk; &d"kk; kS gkL; &[; ku&i R; k[; ku&
l foyu&fodYi k'p d'k% Øk&k& eku& ek; k& ykHk% VIII.9

Daršana-c ritra-mohan ya ka ya-kaṣ yavedan y khy stri-dvi-nava-ṣoḍa abhed h samyaktva-mithy tva-tadubhayānya kaṣāya-kaṣ yau h syādy na-praty kh na-samjvalana-vikalpāṣaika ah krodha-m na-m y -lobh h

vFk% n'kūekguh;] pkfj=ekguh;] vd"kk; onuh; vkj d"kk; onuh; nuds Ør
l s rhu] nkj ukS vkj l kyg Hkn gA l E; DRo] feF; kRo vkj rnHk; & ; s
rhu] n'kūekguh; gA vd"kk; onuh; vkj d"kk; onuh; & ; s nks
pkfj=&ekguh; gA gkL;] jfr] vjfr] 'kkd] Hk;] t q l k] L=hon] i p n
vkj ui q don & ; s ukS 'vd"kk; onuh;' gA rFk vUlrkuçU/kh]
v i R; k[; ku] i R; k[; ku vkj l foyu & buds i R; d ds Øk&k] eku] ek; k
vkj ykHk ds Hkn l s l kyg 'd"kk; onuh;' gA

Meaning: The deluding karmas are of twenty-eight kinds. These are the three subtypes of faith-deluding karmas; (i) the two types of conduct-deluding karmas which cause (and which are caused by) the passions and quasi-passions, the subtypes of the passions (ii) and the quasi-passions iii being sixteen and nine respectively.

- Q.VIII.9.1 Which are the two types of deluding karmas?
A.VIII.9.1 These are the faith deluding (*dar ana mohan ya*) and conduct deluding (*c ritra mohan ya*).
- Q.VIII.9.2 How many sub types of faith deluding karmas are there?
A.VIII.9.2 The three sub types of faith deluding karmas are: wrong belief (*mithy tva*), mixed wrong and right belief (*samyaktva*) and right belief slightly clouded by wrong belief (*samyaktva mithy tva*).
- Q.VIII.9.3 What is meant by faith deluding karma (*dar ana mohn ya*)?
A.VIII.9.3 The karmas which obscures or covers the right belief attribute of the soul is called faith deluding karma.
- Q.VIII.9.4 What is meant by wrong belief karmas (*mithy tva*)?
A.VIII.9.4 The karma which rise of which turns a living being believer of reality and its nature as described by the omniscient are called wrong belief karma.

- Q.VIII.9.5 What is meant by mixed wrong and right belief (*samyaktva*) karmas?
A.VIII.9.5 The karmas, rise of which produce a flaw in the right belief is called mixed wrong and right belief.
- Q.VIII.9.6 What is meant by right belief slightly clouded by wrong belief karma?
A.VIII.9.6 The karmas rise of which produce a mixed disposition (like curd mixed with jiggery) i.e. evolving belief that is neither right nor wrong, is called right belief slightly clouded by wrong belief karmas.
- Q.VIII.9.7 How many sub types of conduct deluding karmas are there?
A.VIII.9.7 These karmas are mainly of two types namely caused by passions (*kaṣ*) and those caused by quasi passions (*no-kaṣ*)
- Q.VIII.9.8 How many types of quasi passions are there?
A.VIII.9.8 Quasi passions are of nine types namely: jest, liking for certain objects, dislike for certain objects, grief or sorrow, fear, disgust, hankering after men, hankering after women and hankering after neutral gender.
- Q.VIII.9.9 What is meant by conduct deluding karma?
A.VIII.9.9 The karmas rise of which obstruct the right conduct nature of the soul are called conduct deluding karmas.
- Q.VIII.9.10 What is meant by jest karma?
A.VIII.9.10 The karmas rise of which causes laughter is called jest karma.
- Q.VIII.9.11 What is meant by liking for certain objects (*rati*) karmas?
A.VIII.9.11 The karmas rising of which causes liking for pleasant things are called 'liking for certain objects' karmas.
- Q.VIII.9.12 What is meant by dislike for certain objects (*arati*) karmas?
A.VIII.9.12 The karmas rising of which causes disliking for unpleasant things are called dislike for certain objects karmas.
- Q.VIII.9.13 What is meant by sorrow / grief karmas?
A.VIII.9.13 The karmas rise of which cause sorrow / grief are called sorrow / grief karmas.
- Q.VIII.9.14 What is meant by fear karmas?
A.VIII.9.14 The karmas rise of which cause feeling of fear are called fear karmas.
- Q.VIII.9.15 What is meant by disgust karmas?
A.VIII.9.15 The karmas rise of which cause feelings of disgust are called disgust karmas.
- Q.VIII.9.16 What is meant by hankering after women karmas?
A.VIII.9.16 The karmas rise of which causes feeling of being with women are called hankering after women karmas.

- Q.VIII.9.17 What is meant by hankering after men karmas?
A.VIII.9.17 The karmas rise of which causes feeling of being with men are called hankering after men karmas.
- Q.VIII.9.18 What is meant by hankering after neutral gender karma?
A.VIII.9.18 The karmas rise of which cause feeling being with both men and women are called hankering after neutral gender karmas.
- Q.VIII.9.19 How many types of conduct deluding karmas caused by passions are there?
A.VIII.9.19 These are of sixteen sub types namely four levels (virulent (*anant nubamdhi*), mild (*apraty kh na*), moderate (*praty kh na*) and subtle (*samjvallana*)) of the four passions namely anger, pride, deceit and greed.
- Q.VIII.9.20 What is the nature of the virulent anger-pride-deceit-greed karmas?
A.VIII.9.20 These severely obscure the true nature of the soul and cause infinite cycles of transgression by not letting the soul achieve the right belief.
- Q.VIII.9.21 What is the nature of the mild anger-pride-deceit-greed karmas??
A.VIII.9.21 The rise of these karmas does not let the soul develop disposition to observe slightly the right conduct.
- Q.VIII.9.22 What is the nature of the moderate anger-pride-deceit-greed karmas?
A.VIII.9.22 The rise of these karmas does not let the soul develop disposition to practice the right-conduct completely.
- Q.VIII.9.23 What is the nature of the subtle anger-pride-deceit-greed karmas?
A.VIII.9.23 The rise of these karmas does not let the soul develop the disposition to observe perfect conduct (*yath khy ta*).
- Q.VIII.9.24 What is meant by the passion ‘anger’?
A.VIII.9.24 The disposition rise of which causes inclinations to hurt the owner himself and not to be compassionate towards others or be cruel towards them is called anger.
- Q.VIII.9.25 What is meant by the passion ‘pride’?
A.VIII.9.25 The disposition rise of which causes development of pride for family, caste, wealth, power, knowledge, physical beauty, austerities and influence as well as lack of humility towards others is called pride.
- Q.VIII.9.26 What is meant by the passion ‘deceit’?
A.VIII.9.26 The disposition (*bh va*) rise of which causes wicked activities of mind, speech and body to deceive others or to usurp their wealth is deceit.
- Q.VIII.9.27 What is meant by the passion ‘greed’?
A.VIII.9.27 The disposition rise of which causes the development of desire /want for pleasant objects is greed.

- Q.VIII.9.28 What is the state of the soul due to virulent anger?
A.VIII.9.28 The anger at this level is like the line drawn in a rock and is the cause of the hellish realm.
- Q.VIII.9.29 What is the state of the soul due to mild anger?
A.VIII.9.29 The anger at this level is like the line drawn in soil and is the cause of the sub-human realm.
- Q.VIII.9.30 What is the state of the soul due to moderate anger?
A.VIII.9.30 The anger at this level is like the line drawn in sand and is the cause of the human realm.
- Q.VIII.9.31 What is the state of the soul due to subtle anger?
A.VIII.9.31 The anger at this level is like the line drawn in water and is the cause of the heavenly realm.
- Q.VIII.9.32 What is the state of the soul due to virulent pride?
A.VIII.9.32 The pride at this level is like the pillar of rock which can break but not bend and is the cause of the hellish realm.
- Q.VIII.9.33 What is the state of the soul due to mild pride?
A.VIII.9.33 The pride at this level is like the bone which can bend backwards after sometime due to some reason and is the cause of the sub human realm.
- Q.VIII.9.34 What is the state of the soul due to moderate pride?
A.VIII.9.34 The pride at this level is like the new wood which bends in water and is the cause of the human realm.
- Q.VIII.9.35 What is the state of the soul due to subtle pride?
A.VIII.9.35 The pride at this level is like the branch of the creeper which bends easily and is the cause of the heavenly realm.
- Q.VIII.9.36 What is the state of the soul due to virulent deceit?
A.VIII.9.36 The deceit at this level is like the root of the bamboo and is the cause of hellish realm.
- Q.VIII.9.37 What is the state of the soul due to mild deceit?
A.VIII.9.37 The deceit at this level is like the horns of a ram and is the cause of the sub human realm.
- Q.VIII.9.38 What is the state of the soul due to moderate deceit?
A.VIII.9.38 The deceit at this level is like the urine (appearing on the ground) of the moving cow and is the cause of the human realm.
- Q.VIII.9.39 What is the state of the soul due to subtle deceit?
A.VIII.9.39 The deceit at this level is like the hair of a cow or the bent shape of a pen and is the cause of the heavenly realm.

- Q.VIII.9.40 What is the state of the soul due to virulent greed?
A.VIII.9.40 The greed at this level is like the fast colour of cloth / carpet and is the cause of hellish realm.
- Q.VIII.9.41 What is the state of the soul due to mild greed?
A.VIII.9.41 The greed at this level is like the colour of the soot and is the cause of the sub human realm.
- Q.VIII.9.42 What is the state of the soul due to moderate greed?
A.VIII.9.42 The greed at this level is like the colour of the dirt mudded water and is the cause of the human realm.
- Q.VIII.9.43 What is the state of the soul due to subtle greed?
A.VIII.9.43 The greed at this level is like the colour of turmeric and is the cause of the heavenly realm.
- Q.VIII.9.44 What is the duration of existence of each type of passion at four levels?
A.VIII.9.44 The maximum duration of virulent passions is numerable / innumerable / infinite time periods, of mild passions is six months, of moderate passions is fifteen days and of subtle passions is less than 48 minutes.
- Q.VIII.9.45 What is meant by duration of the passions?
A.VIII.9.45 It is the period for which karmas bonded due to the passions exist even though they have attained the rise and if not destroyed, converts to the next higher level.

ukjd&r\$ X; ku&eku{k&n&bfu VIII.10
N raka-tairyagyona-mānuṣa-daiv ni

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Meaning: ujd& i fr; p& i eu& k; q v& n&k; q & ; s p&j v&k; p&el ds H&n g&A
(The life-karmas determine the quantum of life in the states of existence as) infernal beings, plants and animals, human beings and celestial beings.

- Q.VIII.10.1 How many types of life determining (*yu*) karma are there?
A.VIII.10.1 These are of four different types namely heavenly / celestial (*deva*), infernal / hellish (*naraka*), human (*manuṣya*) and sub-human (animal and plant or *tiryamca*) realms (states of existence).
- Q.VIII.10.2 What is meant by life in hell or hellish life?
A.VIII.10.2 The karmas rise of which causes the body of the living beings stay in the infernal realm to suffer intense misery's due to heat, cold, hunger, thirst etc is life in hell.
- Q.VIII.10.3 What is meant by sub-human life?
A.VIII.10.3 The karmas rise of which causes the body of the living beings stay in sub human realm is life in sub- human realm.

- Q.VIII.10.4 What is meant by human life?
A.VIII.10.4 The karmas rise of which causes the body of the living beings stay in human realm is life in human realm.
- Q.VIII.10.5 What is meant by life in heaven or heavenly life?
A.VIII.10.5 The karmas rise of which causes the body of the living beings stay in heaven realm is life in heaven realm.
- Q.VIII.10.6 What is meant by life determining karma?
A.VIII.10.6 Life determining vitality is the main life vitality out of the ten vitalities. The karma whose presence is the cause of existence of life vitality (i.e. life) and absence is the cause of death is life determining karma. Life determining karma determines the span of existence in a particular realm and is not the cause of the movement of the living being from the present realm to the next realm (which is the cause of physique-making karma).
- Q.VIII.10.7 What is the primary cause of getting birth in a particular realm?
A.VIII.10.7 The primary cause of getting birth in a particular realm is the physique-making (*n ma*) karma and cause of its existence in the realm is life determining (*yu*) karma.
- Q.VIII.10.8 Out of the four alms which destinies are the auspicious and/or inauspicious?
A.VIII.10.8 The three realms i.e. heavenly, human and sub-human are auspicious and the heavenly realm is inauspicious.
- Q.VIII.10.9 Why sub-human life is called auspicious?
A.VIII.10.9 No one wants to get sub human realm and so it is inauspicious. However, due to attaining right belief in this realm also, it is called auspicious.
- Q.VIII.10.10 Why infernal realm is called inauspicious?
A.VIII.10.10 No one wants to get infernal life as it is full of misery's and sufferings only and it is almost impossible to achieve right belief.

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fLFkj k&s &; 'k&dhfr& l r&jkf. k rth&k&dj Ro p VIII.11

*Gati-j ti- ar r mgop mga-nirm na-bandhana-sangh ta-samsth na-samhanana-
spar a-rasa-gandha-varn nup rvyagurulagh pagh ta-paragh t tapodyotocchv sa-
vih yogatayah pratyeka ar ra-trasa-subhaga-susvara- ubha-sūksma-pary pti-
sthir deya-ya ah k rti setar ni t rthakaraivam ca*

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j l] x&k] o. k&] vu&0;] vxq y?k& mi?kk&] ij?kk&] vkri] m|k&]

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 , o a r h f k d j R o & ; s f r j k u o s (93) u k e d e l d s H k n g ā

Meaning: The physique-making karmas comprise the state of existence, the class, the body, the primary and secondary body parts, formation, binding (union), molecular interfusion, structure, joint, touch, taste, odour, colour, movement after death, neither heavy nor light, self-annihilation, annihilation by others, emitting warm splendor, emitting cool luster, respiration, gait, individual body, mobile being, a melodious voice, beauty of form, minute body, complete development (of the organs), firmness lustrous body, glory and renown, and the opposites of these (commencing from individual body), and *tirthakaratva*.

- Q.VIII.11.1 What is meant by state of existence (realm body-making) karma?
 A.VIII.11.1 The karmas rise of which causes the movement of the living being from present realm to the next realm is called state of existence body-making karma. It is of four types namely infernal state of existence body-making karma, sub-human state of existence body-making karma, human state of existence body-making karma and celestial state of existence body-making karma.
- Q.VIII.11.2 What is meant by infernal state of existence body-making karmas?
 A.VIII.11.2 The karmas, rise of which causes birth in the hellish realm are called infernal state of existence body-making karma.
- Q.VIII.11.3 What is meant by sub human state of existence body-making karmas?
 A.VIII.11.3 The karmas rises of which causes birth in the sub-human realm are called sub-human state of existence body-making karma.
- Q.VIII.11.4 What is meant by human state of existence name karmas?
 A.VIII.11.4 The karmas rises of which causes birth in the human realm are called human state of existence body-making karma.
- Q.VIII.11.5 What is meant by celestial state of existence body-making karmas?
 A.VIII.11.5 The karmas rises of which causes birth in the heavenly realm are called celestial state of existence body-making karma.
- Q.VIII.11.6 What is meant by the class (*j ti*) body-making karma?
 A.VIII.11.6 The karmas rise of which produces birth in a grouping of similar / alike beings (called *j ti*) without deviating from the particular realm is called class body-making karma.
- Q.VIII.11.7 How many sub types of class body-making karmas are there?
 A.VIII.11.7 These karmas are of five types namely one sensed, two sensed, three sensed, four sensed and five sensed living beings

- Q.VIII.11.8 What is meant by one sensed-class- body making karma?
A.VIII.11.8 The karmas rise of which cause birth as one sensed living being is called one – sensed – class – body – making karma.
- Q.VIII.11.9 What is meant by two sensed-class- body making karma?
A.VIII.11.9 The karma rise of which cause birth as two sensed living being is called two- sensed-class- body making karma.
- Q.VIII.11.10 What is meant by three sensed-class body-making karma?
A.VIII.11.10 The karmas rise of which cause birth as three sensed living being is called three- sensed-class- body-making karma.
- Q.VIII.11.11 What is meant by four sensed-class- body making karma?
A.VIII.11.11 The karmas rise of which cause birth as four sensed living being is called four- sensed-class body-making karma.
- Q.VIII.11.12 What is meant by five sensed-class- body making karma?
A.VIII.11.12 The karmas rise of which cause birth as five sensed living being is called five- sensed-class body-making karma.
- Q.VIII.11.13 What is meant by the physique body-making karmas?
A.VIII.11.13 The karmas rise of which causes attainment of a body by the soul are called physique body-making karmas.
- Q.VIII.11.14 How many types of physique body-making karma are there?
A.VIII.11.14 There are five types of body-name karmas namely physical / gross, protean, conveyance, luminous and *kmama*.
- Q.VIII.11.15 What is meant by physical body body-making karma?
A.VIII.11.15 The karmas rise of which causes attainment of a physical body (like human and sub-humans) by the soul are called physical body body-making karma.
- Q.VIII.11.16 What is meant by protean body and body-making karma?
A.VIII.11.16 The karmas rise of which causes attainment of a protean body (like heavenly and hellish beings and capable of transformation in stature and form) by the soul are called protean body body-making karma.
- Q.VIII.11.17 What is meant by conveyance body body-making karma?
A.VIII.11.17 The karmas rise of which causes attainment of a conveyance body by the soul are called conveyance body body-making karma. Such bodies are achieved by ascetics with very high spiritual purification to transmit this red colored body from their forehead to the omniscient lords for resolving mystical problems.
- Q.VIII.11.18 What is meant by luminous body body-making karma?
A.VIII.11.18 The karmas rise of which causes attainment of a luminous body (formed by *taijasa vargaṇa*s) by the soul are called luminous body body-making karma.

- Q.VIII.11.19 What is meant by *k rmana* body body-making karma?
A.VIII.11.19 The karmas rise of which causes attainment of a *k rmana* body (body which is a collection of the eight types of karmas and formed by *k rmana vargan s*) by the soul are called *k rmana* body body-making karma.
- Q.VIII.11.20 What is meant by major limbs-minor limbs (*amgop mga*) body-making karma?
A.VIII.11.20 The karmas rise of which causes the formation of major and minor limbs (like hands, feet, eyes, ears, moth, legs etc) of the body are called major and minor limbs body-making karma.
- Q.VIII.11.21 How many types of major-minor limbs body-making karmas are there?
A.VIII.11.21 There are three types of the major minor limbs body-making karma namely: physical, protean and conveyance.
- Q.VIII.11.22 What is meant by physical major minor limbs body-making karma?
A.VIII.11.22 The karmas rise of which causes attainment of major and minor limbs of a physical body (like human and sub-humans) by the soul are called physical major and minor limbs body body-making karma.
- Q.VIII.11.23 What is meant by protean major minor limbs body-making karma?
A.VIII.11.23 The karmas rise of which causes attainment of major and minor limbs of a protean body (like of heavenly and hellish beings) by the soul are called protean major and minor limbs body-making karma.
- Q.VIII.11.24 What is meant by conveyance body major minor limbs body-making karma?
A.VIII.11.24 The karmas rise of which causes the formation of right form, size and at the right place of major and minor limbs of a conveyance body by the soul are called conveyance body formation karma.
- Q.VIII.11.25 What is meant by the formation (*nirm na*) body-making karma?
A.VIII.11.25 The karma rise of which causes development of pride for family, caste, wealth, power, knowledge, physical beauty, austerities and influence as well as lack of humility towards others is called formation body-making karma.
- Q.VIII.11.26 What is meant by binding or union (*bamdhana*) body-making karma?
A.VIII.11.26 The karmas rise of which the particles of physical and other bodies stay consolidated together are called binding body-making karma.
- Q.VIII.11.27 What is meant by the molecular interfusion body-making karma?
A.VIII.11.27 The karmas rise of which causes attainment of close interpenetration (without any intervening spaces) of the space points of the body is the body-making karma of molecular interfusion.

- Q.VIII.11.28 What is meant by structure (*samsth na*) body-making karma?
A.VIII.11.28 The karmas rise of which causes the structure of the body accomplished are called structure body-making karma.
- Q.VIII.11.29 How many types of structure body-making karma are there?
A.VIII.11.29 The structure body-making karma is of six types namely: perfectly symmetrical body (*samacaturasa*), the upper part symmetrical alone (*nyagrodhaparimamdala*), the lower part alone symmetrical (*sv ti*), dwarf (*v mana*), hunchbacked body (*kubjaka*) and deformed body (*humdaka*).
- Q.VIII.11.30 What is meant by perfectly symmetrical body (*samacaturasa*) body-making karma?
A.VIII.11.30 The karmas rise of which causes the perfectly symmetrical structure of the body accomplished are called perfectly symmetrical body (*samacaturasa*) body-making karma.
- Q.VIII.11.31 What is meant by ‘the only upper part symmetrical alone (*nyagrodhaparimamdala*) body-making karma’?
A.VIII.11.31 The karmas rise of which causes only the upper part symmetrical structure of the body accomplished are called the only upper part symmetrical body-making karma.
- Q.VIII.11.32 What is meant by ‘the only lower part alone symmetrical (*sv ti*) body-making karma’?
A.VIII.11.32 The karmas rise of which causes only the lower part alone symmetrical structure of the body accomplished are called the only lower part symmetrical body-making karma.
- Q.VIII.11.33 What is meant by dwarf (*v mana*) body body-making karma?
A.VIII.11.33 The karmas rise of which causes the dwarf structure of the body accomplished are called dwarf body body-making karma.
- Q.VIII.11.34 What is meant by hunchbacked body (*kubjaka*) body-making karma?
A.VIII.11.34 The karmas rise of which causes the hunch backed structure of the body accomplished are called hunchback body body-making karma.
- Q.VIII.11.35 What is meant by deformed body (*hundaka*) name karma?
A.VIII.11.35 The karmas rise of which causes the entirely unsymmetrical structure of the body accomplished are called deformed body body-making karma.
- Q.VIII.11.36 What is meant by bone-joint (*samhanana*) body-making karma?
A.VIII.11.36 The karmas on the rise which the different types of bone-joints in the body get particularity are called bone-joint body-making karma?
- Q.VIII.11.37 How many types of joint body-making karma are there?
A.VIII.11.37 These are of six types namely, body-making perfect joint (*vajravṛṣabhan r ca*), the less perfect joint (*vajran r ca*), inferior

joint (*n r ca*), weak joint (*ardhan r ca*), and very weak joint (*k laka*), fragile joint (*asampr patsr̥pāṭikā*).

- Q.VIII.11.38 What is meant by the perfect joint (*vajravṛṣabhan r ca*) body-making karma?
A.VIII.11.38 The karmas rise of which causes joints with extraordinary sturdiness and strength are called perfect joint body-making karma.
- Q.VIII.11.39 What is meant by the less perfect bone-joint (*vajran r ca*) body-making karma?
A.VIII.11.39 The karmas rise of which causes bone-joints with slightly less than extraordinary sturdiness and strength are called less perfect bone-joint body-making karma.
- Q.VIII.11.40 What is meant by the inferior joint (*n r ca*) body-making karma?
A.VIII.11.40 The karmas rise of which cause joints with nails keeping them together are called inferior joints body-making karma.
- Q.VIII.11.41 What is meant by the weak bone-joint (*ardhan r ca*) body-making karma?
A.VIII.11.41 The karmas rise of which cause bone-joints with nails keeping them together partially are called weak joints body-making karma.
- Q.VIII.11.42 What is meant by the very weak bone-joint (*k laka*) body-making karma?
A.VIII.11.42 The karmas rise of which cause bone-joints without nails only (loose joints) are called very weak joint body-making karma.
- Q.VIII.11.43 What is meant by the fragile bone-joint (*asampr patsr̥pāṭikā*) body-making karma?
A.VIII.11.43 The karmas rise of which causes individual bones tied together by nerves are called fragile joints body-making karma.
- Q.VIII.11.44 What is the touch (*spar a*) body-making karma?
A.VIII.11.44 The karmas rise of which gives the touch attribute to the body are called touch body-making karma.
- Q.VIII.11.45 How many types of touch body-making karma are there?
A.VIII.11.45 These are of eight types namely: smooth and dry; cold and hot; soft and hard; light and heavy.
- Q.VIII.11.46 What is the taste (*rasa*) body-making karma?
A.VIII.11.46 The karmas rise of which gives the taste attribute to the body are called taste body-making karma.
- Q.VIII.11.47 How many types of taste body-making karmas are there?
A.VIII.11.47 These are of five types, namely: bitter, pungent, astringent, sour and sweet.

- Q.VIII.11.48 What is meant by odour body-making (*gamdha*) karma?
A.VIII.11.48 The karmas rise of which gives the smell attribute to the body are called odour body-making karma.
- Q.VIII.11.49 What is meant by colour (*varna*) body-making karma?
A.VIII.11.49 The karmas rise of which gives the colour attributes to the body are called colour body-making karma.
- Q.VIII.11.50 How many types of colour body-making karma are there?
A.VIII.11.50 There are five types of colour body-making karmas namely: black, blue, yellow, red and white.
- Q.VIII.11.51 What is meant by migratory / movement after death (*nup rvyā*) body-making karma?
A.VIII.11.51 The karmas rise of which the form of the previous body does not disappear during the transitory period are called migratory form body-making karma.
- Q.VIII.11.52 How many sub types of migratory form body-making karma are there?
A.VIII.11.52 There are four sub types of migratory form body-making karma relating to the tendency of the soul to move towards the four states of existence namely infernal, heavenly, human and sub- human.
- Q.VIII.11.53 What is the migratory form body-making karma for movement to infernal existence?
A.VIII.11.53 When a human or sub human dies and heads towards infernal existence in his next birth, the soul retains its old form during the transitory period (i.e. from previous existence to infernal existence). This is due to the rise of infernal migratory form body-making karma.
- Q.VIII.11.54 When does the rise of migratory form body-making karma take place?
A.VIII.11.54 It takes place during the transitory state i.e. movement from previous existence to the next birth in the next existence.
- Q.VIII.11.55 What is meant by neither heavy nor light (*agur laghu*) body-making karma?
A.VIII.11.55 The karmas rising of which causes the body neither to fall down like heavy iron ball nor fly away like a light cotton swab are called neither heavy nor light body-making karmas.
- Q.VIII.11.56 What is meant by self annihilation (*upagh ta*) body-making karma?
A.VIII.11.56 The karmas rising of which causes attainment of major and minor limbs that cause self destruction (like horns of a deer) are called self annihilation body-making karma.
- Q.VIII.11.57 What is meant by annihilation of others (*paragh ta*) body-making karma?
A.VIII.11.57 The karmas rising of which causes the body to acquire major and minor limbs that cause annihilation of others (like sharp horns, nails,

poisonous bite etc) are called annihilation of others body-making karma.

- Q.VIII.11.58 What is meant by emitting warm light (*tapa*) body-making karma?
A.VIII.11.58 The karmas rise of which causes the body of a being to emit warm light like sun light is called body-making karma emitting hot light. The gross living beings with earth as their body in the solar planetary system can have rise of this karma.
- Q.VIII.11.59 What is meant by emitting cool lustre (*udyota*) body-making karma?
A.VIII.11.59 The karmas rise of which causes the body of a being to emit cool light like moon light is called body-making karma emitting cool light. These karmas rise in gross living beings with earth as their body in the lunar planetary system and animals like glowworms (*juganu*), cat, lion etc.
- Q.VIII.11.60 What is meant by respiration body-making karma?
A.VIII.11.60 The karmas rise of which cause breathing activity are respiration body-making karmas.
- Q.VIII.11.61 What is meant by gait (*vih yogati*) body-making karma?
A.VIII.11.61 The karmas rise of which causes movement in space are called body-making karma of movement or gait.
- Q.VIII.11.62 How many types of movement / gait body-making karma are there?
A.VIII.11.62 These karmas are of two types namely commendable and not-commendable.
- Q.VIII.11.63 What is meant by commendable movement body-making karma?
A.VIII.11.63 The karmas rise of which cause auspicious gait of the living beings (like elephant, bull etc) are called commendable movement body-making karma.
- Q.VIII.11.64 What is meant by not-commendable movement body-making karma?
A.VIII.11.64 The karmas rise of which cause inauspicious gait of the living beings (like donkey, camel etc) are called not-commendable movement body-making karma.
- Q.VIII.11.65 What is meant by individual body (*pratyeka*) body-making karma?
A.VIII.11.65 The karmas rise of which causes each living being to have individual / personal body is called individual body-making karma.
- Q.VIII.11.66 What is meant by common body (*s dh rana*) body-making karmas?
A.VIII.11.66 The rise of these karmas causes many living beings to have one common body to share is called common body-making karma.
- Q.VIII.11.67 What is meant by mobile body (*trasa*) body-making karma?
A.VIII.11.67 The rise of these karmas causes a living being to be born with two, three, four or five sense organs are called mobile body-making karmas.

- Q.VIII.11.68 What is meant by stationery body (*sth vara*) body-making karma?
A.VIII.11.68 The rise of these karmas causes living being to be born with one sense organ only is called stationery body body-making karmas.
- Q.VIII.11.69 What is meant by the fortunate (*subhaga*) body-making karma?
A.VIII.11.69 The rise of which causes a living being to be loved by others is called fortunate body-making karmas.
- Q.VIII.11.70 What is meant by the misfortunate (*durbhaga*) body-making karma?
A.VIII.11.70 The rise of which causes a living being to be avoided or hated by others is called misfortunate body-making karmas.
- Q.VIII.11.71 What is meant by the melodious voice (*susvara*) body-making karma?
A.VIII.11.71 The rise of which causes a living being to have sweet and likable voice by others is called melodious voice body-making karmas.
- Q.VIII.11.72 What is meant by the harsh voice (*dusvara*) body-making karma?
A.VIII.11.72 The rise of which causes a living being to have unpleasing voice not liked by others is called harsh voice body-making karmas.
- Q.VIII.11.73 What is meant by auspicious (*ubha*) body-making karma?
A.VIII.11.73 The rise of which causes a living being to have charming and beautiful form liked by others is called auspicious body-making karmas.
- Q.VIII.11.74 What is meant by inauspicious (*a ubha*) body-making karma?
A.VIII.11.74 The rise of which causes a living being to have ugly and repugnant form not liked by others is called inauspicious body-making karmas.
- Q.VIII.11.75 What is the meant by minute body (*sūkṣma*) body-making karma?
A.VIII.11.75 The rise of which causes a body to be such that neither it causes nor is caused by any as a hindrance to others is called minute body body-making karma.
- Q.VIII.11.76 What is the meant by gross body (*b dara*) body-making karma?
A.VIII.11.76 The rise of which causes a body to be such that it causes hindrance or others cause hindrance to it is called gross body body-making karma.
- Q.VIII.11.77 What is meant by completeness (*pari pti*) body-making karma?
A.VIII.11.77 The rise of which causes complete development of all body organs is called complete development body-making karma.
- Q.VIII.11.78 What is meant by incompleteness (*apari pti*) body-making karma?
A.VIII.11.78 The rise of which causes incomplete development of all body organs is called incomplete development body-making karma.
- Q.VIII.11.79 What is meant by firmness (*sthira*) body-making karma?
A.VIII.11.79 The rise of which causes firmness (such as of major and minor limbs well knit in a frame) is called firmness body-making karma.

- Q.VIII.11.80 What is meant by weakness (*asthira*) body-making karma?
A.VIII.11.80 The rise of which causes weakness (such as major and minor limbs not knit together in a frame) is called weakness body-making karma.
- Q.VIII.11.81 What is the meant by lustrous body (*deya*) body-making karma?
A.VIII.11.81 The rise of which causes luster of the body is called lustrous body body-making karma.
- Q.VIII.11.82 What is the meant by lusterless body (*an deya*) body-making karma?
A.VIII.11.82 The rise of which causes lusterless body is called lusterless body body-making karma.
- Q.VIII.11.83 What is meant by glory and fame (*ya ah k rt*) body-making karma?
A.VIII.11.83 The rise of which causes glory and fame of the living being is called glory and fame body-making karma.
- Q.VIII.11.84 What is meant by demerit (*aya ah k rt*) body-making karma?
A.VIII.11.84 The rise of which causes demerit and disgrace of the living being is called demerit and disgrace body-making karma.
- Q.VIII.11.85 What is meant by fordmaker (*t rthamkara*) body-making karma?
A.VIII.11.85 The rise of which causes the status of an *arhat* and the founder cum preacher of the creed is called fordmaker body-making karma.
- Q.VIII.11.86 If the completion of the breathing organs causes breathing, then why breathing body-making karmas are taken separately?
A.VIII.11.86 Completion of the breathing organs is the cause and the breathing body-making karma is the effect and so they are related.
- Q.VIII.11.87 The luminous body is the cause of luster, then why is lustrous body body-making karma mentioned separately?
A.VIII.11.87 The luminous body is owned by all living beings but the same luminosity is not seen in all of them. This specific luminosity of individuals is caused by luminous body-making karma.

mPpūlpṣp VIII.12 *Uccairn cai ca*

- √Fk% mPpxk= vkṣ uhpoxk= & ; s nks xk=del ds Hkn gā
Meaning: The high and the low (are the two kinds of status determining karmas).
- Q.VIII.12.1 What is meant by status determining (*gotra*) karma??
A.VIII.12.1 The karmas rise of which determines the birth in a particular family (heredity attribute) in the same realm is called status determining karma.
- Q.VIII.12.2 How many types of status determining karmas are there?
A.VIII.12.2 These are of two types, namely high status and low status.

- Q.VIII.12.3 What is meant by high status?
A.VIII.12.3 The rise of which results birth in a high status family with prestige and name is called high status karma.
- Q.VIII.12.4 What is meant by low status?
A.VIII.12.4 The rise of which results birth in a low status family with no prestige or name is called low status karma.
- Q.VIII.12.5 Who can have high status?
A.VIII.12.5 The living beings in heavenly and human realms can have high status
- Q.VIII.12.6 Who can have low status?
A.VIII.12.6 The living beings in infernal and sub-human realms can have low status
- Q.VIII.12.7 Who can have both high and low status?
A.VIII.12.7 The human beings of the region of labour (Karmabh mi) can have both high and low status.

nkU&ykHk&Hkks&oh; kZ kke~ VIII.13
D na-l bha-bhogopabhogo-v ry n m

√Fk% nkU] ykHk] Hkks] mi Hkks vks oh; l (ikp vlrjk; &de) gA
Meaning: The obstructive karmas are of five kinds, obstructing the making of gifts, gain, enjoyment of consumable things, enjoyment of non-consumable things and effort (energy).

Q.VIII.13.1 What is meant by obstructing (*antar ya*) karma?
A.VIII.13.1 Obstruction means to obstruct / stop or cause hindrance. The karma rise of which causes obstruction in giving charity or receiving gifts is called obstructing karma.

Q.VIII.13.2 How many types of obstructing karmas are there?
A.VIII.13.2 These are of five types namely charity obstructing (*d n ntr ya*), gain obstructing (*l bh ntr ya*), and enjoyment obstructing (*bhog ntar ya*), repeated enjoyment (*upabhog ntar ya*) and energy obstructing (*v ry ntar ya*).

Q.VIII.13.3 What is meant by charity obstructing (*d n ntar ya*) karmas?
A.VIII.13.3 The rise of which obstructs donating gifts even though one is having the intention and capacity to donate is called charity obstructing karmas.

Q.VIII.13.4 What is meant by gain obstructing (*l bh ntar ya*) karmas?
A.VIII.13.4 The rise of which obstructs receiving gifts even though one is fit to receive and the donor is having the intention and capacity to donate is called gain obstructing karmas.

- Q.VIII.13.5 What is meant by enjoyment obstructing (*bhog ntr ya*) karmas?
 A.VIII.13.5 The rise of which obstructs enjoying consumption of worldly items even though one is fit to enjoy (consumable items) is called enjoyment obstructing karmas.
- Q.VIII.13.6 What is meant by repeated enjoyment obstructing (*upabhog ntr ya*) karmas?
 A.VIII.13.6 The rise of which obstructs repeated enjoyment of life even though one is fit to enjoy (items consumable more than once) are called repeated enjoyment obstructing karmas.
- Q.VIII.13.7 What is meant by *bhoga* and *upabhoga*?
 A.VIII.13.7 Objects which are unusable or consumed after their enjoyment once are called *bhoga* (e.g. earned money, food items, oil etc). Objects which can be enjoyed again and again are called *upabhoga* (e.g. dwellings, clothes, ornaments etc).
- Q.VIII.13.8 What is meant by energy obstructing (*v ry ntr ya*) karmas?
 A.VIII.13.8 The rise of which obstructs using one's energy even though he has it is called energy obstructing karmas.
- Q.VIII.13.9 How many types of duration-bondage are there?
 A.VIII.13.9 It is of two types namely maximum (*utkr̥ṣṭa*) and minimum (*jaghanya*).
- Q.VIII.13.10 What is meant by maximum duration bondage?
 A.VIII.13.10 Existence of the karmas bonded once with the soul for a maximum period is called maximum duration bondage.
- Q.VIII.13.11 What is meant by minimum duration bondage?
 A.VIII.13.11 Existence of the karmas bonded once with the soul for a minimum period is called minimum duration bondage.

√kfnrflrl 'kklrjrk; L; p f=ākr&l kxjki e&dkvhdksV;% ijk flFkr% VIII.14
ditastisṛṇ mantar yasya ca trim at-s garopama-koṭ koṭyah par sthitih

- √Fk% √kfn dh rhu iādr; k; √Fkkr~ Kkukoj.k] n'kukoj.k] vks onuh; rFkk
 √lrrjk; & bu plj dh mRd"V&flFkr 'rhl &dkvkdksV&l kxjki e' gA
- Meaning: The maximum duration of the three main types (primary species) from the first and obstructive karmas is 30×10^{14} ocean-measured-periods (30 *kot kot s garopama*).
- Q.VIII.14.1 What is the maximum duration of existence of the first three types of karmas namely knowledge obscuring, perception obscuring and feeling producing karmas along with obstructing karmas?
 A.VIII.14.1 These four types of karmas have a maximum existence of 30×10^{14} ocean-measured-periods duration.

- Q.VIII.14.2 Which types of living beings can have bondage of this maximum duration?
- A.VIII.14.2 The bondage, with maximum 30×10^{14} ocean-measured-periods duration, can occur in the wrong believers with virulent passions and who are endowed with mind, five senses and all completions.

I lrfre^{kuh}; L; VIII.15
Saptatirmohan yasya

√Fk% ^{ek^{kuh}; dh mRd"V&fLFkr 'I ūkj&dk&dk&V&I kxjki'e' gA}
Meaning: 70×10^{14} ocean-measured-periods is the maximum duration of the deluding karma.

- Q.VIII.15.1 What is the maximum duration of existence of the deluding karmas?
- A.VIII.15.1 The maximum existence for deluding karmas has duration of 70×10^{14} ocean-measured-periods.

- Q.VIII.15.2 Which types of living beings can have bondage of this maximum duration?
- A.VIII.15.2 The bondage, with maximum 70×10^{14} ocean-measured-periods duration, can occur to the wrong believers who are endowed with mind, five senses and all completions.

foakfruke&xks; k% VIII.16
Vim atirn ma-gotrayoh

√Fk% ^{uke v^{kj} xks= dh mEd"VfLFkr 'chl&dk&dk&V&I kxjki'e' gA}
Meaning: 20×10^{14} ocean-measured-periods is the maximum duration of the body-making karma and the status-determining karma.

- Q.VIII.16.1 What is the maximum duration of existence of the name and status determining karmas?
- A.VIII.16.1 The maximum existence of physique-making and status determining karmas has duration of 20×10^{14} ocean-measured-periods.

- Q.VIII.16.2 Which types of living beings can have bondage of this maximum duration?
- A.VIII.16.2 The bondage, with maximum 20×10^{14} ocean-measured-periods duration, can occur in the wrong believers who are endowed with mind, five senses and all completions.

=; fl=ákr~l kxjki ek.; k; tk% VIII.17
Trayastrim at s garopam ny yuśah

√Fk% vk; q dh mrd"V&fLFkr rñhl &l kxjki e gA
 Meaning: 33x10¹⁴ ocean-measured-periods is the maximum duration of life.

Q.VIII.17.1 What is the maximum duration of existence of the life span determining karmas?

A.VIII.17.1 The maximum existence of life span karmas has duration of 33x10¹⁴ ocean-measured-periods.

Q.VIII.17.2 Which types of living beings can have bondage of this maximum duration?

A.VIII.17.2 The bondage, with maximum 30*10¹⁴ ocean-measured-periods duration, can occur to both the right and wrong believers who are endowed with mind, five senses and all completions and not to others.

vi jk }kn'kegrk/onuh; L; VIII.18
Apar dv da amuh rt vedan yasya

√Fk% onuh; &del dh t?kU; &fLFkr'ckjg&egrl gA
 Meaning: The minimum duration of the feeling-producing karma is twelve Indian-hours (*muh rtas*).

Q.VIII.18.1 What is the minimum duration of existence of the feeling producing karmas?

A.VIII.18.1 The minimum existence of feeling producing karmas is twelve Indian-hours or nine hours and thirty six minutes.

ukexks; kj "VKS VIII.19
Nāmagotrāyoraśtau

√Fk% uke vkj xks= dh t?kU; &fLFkr vkB&egrl gA
 Meaning: The minimum duration of the name-karma and the status-determining karmas is eight Indian-hours.

Q.VIII.19.1 What are the minimum durations of existence of the name and status determining karmas?

A.VIII.19.1 The minimum existence of name and status determining karmas is eight Indian-hours or six hours and twenty four minutes.

Q.VIII.19.2 When does the bondage of minimum duration of feeling producing, name and status determining karmas take place?

A.VIII.19.2 These bondages of minimum duration can occur to those ascetics who are in the annihilating category of the tenth stage of spiritual purification.

'k'kk. k'ellreḡurk' VIII.20
eṣ n mantarmuh rt

√Fk% ckdh ds i k p Øek dh t?kU; &flFkfr vUreḡur' gA
Meaning: The minimum duration of the rest is up to one Indian-hour.

Q.VIII.20.1 What is the minimum duration of existence of the remaining five types (deluding, knowledge obscuring, perception obscuring, obstructing and life span determining karmas)?

A.VIII.20.1 The minimum duration of bondage of these five types of karmas is up to forty eight minutes indicated as intra-Indian-hour (*antaramuh rta*).

Q.VIII.20.2 When does the bondage of minimum duration of deluding karmas take place?

A.VIII.20.2 This bondage of minimum existence can occur to those ascetics who are in the ninth stage of spiritual purification.

Q.VIII.20.3 When does the bondage of minimum duration of life span determining karmas take place?

A.VIII.20.3 Those human and sub human beings who have life span of numerable years in the region of labour can have this minimum bondage of life span determining karmas.

Q.VIII.20.4 When does the bondage of minimum duration of knowledge obscuring, perception obscuring, obstructing karmas take place?

A.VIII.20.4 These bondages of minimum duration can occur to those ascetics who are in the annihilating category of the tenth stage of spiritual purification.

foi kds uḡko% VIII.21
Vip ka(a)nubhavaḥ

√Fk% 'foi kd' √Fk'~fofo/k&i dkj ds Qy nus dh 'k'Dr dk i Muk gh 'v uḡko' gA

Meaning: Fruition is the ripening or maturing of karmas.

Q.VIII.21.1 What is meant by experience (*anubhava* or *anubh ga*)?

A.VIII.21.1 It is the distinctive and variegated ripening of the karmas producing feeling.

Q.VIII.21.2 What is meant by ripening /fruition (*vip ka*)?

A.VIII.21.2 The maturing or rising of the karmas to yield distinctive and variegated fruits is ripening.

Q.VIII.21.3 How many types of experience (*anubhava* or *anubh ga*) are there?

A.VIII.21.3 These are of two types namely own nature and other's nature.

- Q.VIII.21.4 What is meant by own nature's experience?
A.VIII.21.4 The karmas ripening for fruition in the same category (e.g. knowledge obscuring ripening to yield effects of knowledge obscuring karmas only and not of feeling etc karmas) as they were bonded is called own nature's experience.
- Q.VIII.21.5 What is meant by other's nature experience?
A.VIII.21.5 The karmas ripen for fruition in the different species than the one they were bonded due to other's nature is called other's nature experience (e.g. transformation is possible between any two sub species of the same main type of karma except life span determining karmas; conduct and faith deluding karmas yielding results due to other's nature is possible).
- Q.VIII.21.6 Which species of the karma can yield experience by own nature?
A.VIII.21.6 All species yield experience due to their own nature only. Lifespan determining karmas; conduct and faith deluding karmas yield experience due to their own nature alone. The fruition of sub- human and human life is not possible from infernal life. Similarly conduct deluding karmas cannot yield experience of faith deluding karmas and vice versa.
- Q.VIII.21.7 Which species of karmas can yield experience of other's nature?
A.VIII.21.7 Except lifespan determining karmas, conduct and faith deluding karmas; all sub species of same type of karmas can produce experience of other sub species nature.

I ; Fkkuke- VIII.22
Sa yath n ma

√Fk% og ftl del dk t§ k uke g§ ml ds vuq lk gkrk g§
Meaning: (The nature of) fruition is according to the names of the karmas.

- Q.VIII.22.1 What is the nature of results / experience from rise/ripening of the karmas?
A.VIII.22.1 The nature of experience is similar to the name of the karma species e.g. knowledge obscuring karma will only cover the manifestation of knowledge.
- Q.VIII.22.2 What is the experience on fruition produced by knowledge obscuring karmas?
A.VIII.22.2 The knowledge obscuring karma is of five sub types. Each sub type produces lack of complete or partial knowledge of the same type. The primary result of knowledge obscuring karmas is to weaken the knowledge manifestation attribute of the soul.

- Q.VIII.22.3 What is the experience on fruition produced by perception obscuring karmas?
- A.VIII.22.3 The result of this karma is to experience reduction in perception attribute of the soul.
- Q.VIII.22.4 What is the experience on fruition produced by feeling producing karmas?
- A.VIII.22.4 It is making the physical body and the internal passions thin / weak by abandoning their sources gradually at the approach of death.
- Q.VIII.22.5 What is the experience on fruition produced by deluding karmas?
- A.VIII.22.5 The result of this karma is to experience delusion i.e. forget own nature and accept other's nature as own.
- Q.VIII.22.6 What is the experience on fruition produced by lifespan determining karmas?
- A.VIII.22.6 The result of this karma is to experience existence in a particular realm.
- Q.VIII.22.7 What is the experience on fruition produced by body-making karmas?
- A.VIII.22.7 The result of this karma is to experience different body formations and structures.
- Q.VIII.22.8 What is the experience on fruition produced by status determining karmas?
- A.VIII.22.8 The result of this karma is to experience high and low status in one's family / life.
- Q.VIII.22.9 What is the experience on fruition produced by obstructing karmas?
- A.VIII.22.9 The result of this karma is to experience obstructions in achieving the desired objectives.
- Q.VIII.22.10 In how many classes the results / experiences of 148 sub species can be grouped?
- A.VIII.22.10 These can be grouped in four main groups namely: consciousness experience (*j vavip k*), material experience (*pudgalavip k*), mode experience (*bhavavip k*) and place experience (*kṣetravip k*).
- Q.VIII.22.11 What is meant by consciousness experience?
- A.VIII.22.11 The experience caused in the different degrees of manifestation (*upayoga*) of consciousness of the soul is consciousness experience.
- Q.VIII.22.12 What is meant by material experience?
- A.VIII.22.12 The experience caused in the body attributes is material experience.
- Q.VIII.22.13 What is meant by mode experience (*bhavavip k*)?
- A.VIII.22.13 The experience caused in the mode (*pary ya*) of the empirical soul is mode experience.

- Q.VIII.22.14 What is meant by place experience (*kṣetravip k*)?
A.VIII.22.14 The experience caused in the space points of the soul during transit from realm to another is called place experience.
- Q.VIII.22.15 Which are the karma species that produce consciousness experience (*j vavip k*)?
A.VIII.22.15 These are as follows: 47 of the four obscuring karmas, 2 of feeling producing, 27 of the name karma for a total of 78 sub species.
- Q.VIII.22.16 Why has *anta* added to *marana* in the aphorism?
A.VIII.22.16 The word *anta* or end refers to a particular state of existence caused by death.
- Q.VIII.22.17 What is meant by *m r nantik* ?
A.VIII.22.17 That which has death as its object is *m r nantik* .
- Q.VIII.22.18 What is voluntary pious-death (*sallekhan*)?
A.VIII.22.18 It is making the physical body and the internal passions (*kaṣ*) and activities (*yoga*) thin / weak by abandoning their sources gradually at the approach of death.

rr'p futjk VIII.23 *Tata ca nirjar*

- √Fk% bl ds ckn delādh futjk gks tkrh gā
Meaning: After fruition (enjoyment), the karmas fall off or disappear.
- Q.VIII.23.1 What happens to karmas after fruition?
A.VIII.23.1 They get dissociated from the soul after fruition (producing pleasant or miserable experience).
- Q.VIII.23.2 What is meant by dissociation (*nirjar*)?
A.VIII.23.2 Like the food consumed after digestion get excreted, similarly the karmas after fruition get excreted or dissociated from the soul. This is dissociation.
- Q.VIII.23.3 How many types of dissociation are here?
A.VIII.23.3 It is of two types, namely with fruitions (*savip ka*) and without fruits (*avip ka*).
- Q.VIII.23.4 What is meant by dissociation with fruits?
A.VIII.23.4 Dissociation of Karmas after their rise yield fruits and on completion of the results they get dissociated from the soul. This is dissociation with fruits.

- Q.VIII.23.5 What is meant by dissociation without fruits?
A.VIII.23.5 The karmas whose time to rise has not yet materialized but by austerities etc they are made to mature fast and dissociate without rising and without yielding fruits. This is dissociation without fruits.
- Q.VIII.23.6 Explain through examples dissociation with fruits and dissociation without fruits?
A.VIII.23.6 Dissociation with fruits is like a mango which ripens on the tree itself and then falls down is the example of dissociation with fruits. The same mango when plucked before it ripens and then the raw mango is ripened in an incubator is an example of dissociation without fruits.
- Q.VIII.23.7 Why is the word *ca* used in this aphorism?
A.VIII.23.7 This word denotes that there are other methods / forms of achieving dissociation other than those mentioned above.

ukei R; ; k% l oŕks ; kxfo' k'skRl i fēd {ks=koxkgfLFkrk%
l okReins k'so ulrkulrins k% VIII.24

*N mapratyay h sarvato yogavi eṣ ts, naxikakṣetr vag hasthit h
sarv tmaprade eṣva nant nantaprade h*

vFk% de&i&fŕ; k̄a ds dj. kHkr i fŕ l e; ; kx&fo' k'sk l s l i fēj , d {ks=koxkgf
vŕj fLFkr vuar kulr&i pxy&i jek. kq l c v kReins kka ea (l Ecl/k dks
i klr) gks gA

Meaning: The karmic molecules of infinite time infinite space-points always pervade in a subtle form in the entire space-points of every soul in every birth. And these are absorbed by the soul because of its activity.

- Q.VIII.24.1 What is meant by space-points bondage (*prade a bandha*)?
A.VIII.24.1 It is a state of the soul getting bonded with the matter particles capable of becoming karmas called *k rmana varagan* .

- Q.VIII.24.2 What is meant by *n ma-pratyaya*?
A.VIII.24.2 It means the species of the karmas indicated by respective names. Also the matter particles capable of becoming karmas are called *n ma-pratyaya* i.e. the entity whose name is the cause of its nature.

- Q.VIII.24.3 What happens with space-points bondage of the empirical soul?
A.VIII.24.3 As they get bonded they become of the nature of the seven species of karmas (except the life determining karma). However, a particular instant if happened only to be the instance of the bonding of the life determining karma then they become of the nature of all the eight species.

- Q.VIII.24.4 When and where do these space-points of karmas get bonded?
A.VIII.24.4 These get bonded in all the four destinies. There is no time instance when the karmas do not get bonded.

- Q.VIII.24.5 How do these karmas get bonded?
A.VIII.24.5 They get bonded with special activities.
- Q.VIII.24.6 What is meant by activity?
A.VIII.24.6 Actions of mind, speech and body which cause vibrations in the space points of the soul are called activities.
- Q.VIII.24.7 What is the nature of these karmas?
A.VIII.24.7 All matter particles capable of becoming karmas are subtle and not gross.
- Q.VIII.24.8 Where do the bonded karmas exist?
A.VIII.24.8 These karmas pervade in the same space-points as occupied by the soul being bonded.
- Q.VIII.24.9 Are the karmas stationery or mobile when getting bonded?
A.VIII.24.9 The matter-particles capable of becoming karmas are stationery do not get bonded when moving.
- Q.VIII.24.10 Does bondage take place in all space-points of the soul or just a few?
A.VIII.24.10 The matter particles capable of becoming karmas get bonded in all space-points of the soul and not just a few.
- Q.VIII.24.11 What is the size of the bondage of the matter particles capable of becoming karmas bonded with the soul?
A.VIII.24.11 Each space point of the soul is bonded with infinite space points of karmas. In every space point of the soul infinite karmas get bonded every instant.

I }s| &'khlk; qkE&xks=lf.k i q; e- VIII.25
Sadvedya- ubh yurn ma-gotr ni punyam

VFk% I krk onuh;] 'khlk&vk; q 'khlk&uke vlg 'khlk xks=& s i dfr; k; 'i q; : i'gA
Meaning: The good variety of feeling-producing karmas and the auspicious life, name and status-determining karmas constitute merit (*punya*).

Q.VIII.25.1 Which karma species constitute merit (*punya*)?
A.VIII.25.1 The good variety of feeling producing karmas and auspicious life, name and status determining karmas constitute merit.

Q.VIII.25.2 Which sub species of karmas constitute merit?
A.VIII.25.2 These are 42 namely: pleasant feeling producing, the three life karmas in heaven, human and sub human destinies and high status determining karmas along with 37 of name karma (without discriminating) or 63 with discrimination namely: human and celestial destinies, the class of beings with five senses, the five bodies, the three major and minor limbs, the symmetrical structure of the body, the

utmost firmness of the joints, pleasant colour – taste – odour – touch, two *n p rvi* which tend to move the soul towards celestial birth, neither heavy nor light, liability of getting injured by others, capacity for breathing, emitting a warm splendor, emitting a cold luster, graceful gait, moveable body, gross body, complete development of organs and the faculties of the body, possession of an individual body, firmness of the bodily frame, beauty of the body, melodious voice, lustrous body, glory and renown, the formation of the body with parts in their right place, formmaker status, high status and pleasant feeling.

vrks U; Riki e- VIII.26

Ato(a)nyatp pam

√Fk%

buds vfrfjDr 'ksk l c iɔdfr; k i ki : lk g

Meaning:

The remaining varieties of karma constitute demerit.

Q.VIII.26.1

Which karma species constitute demerit (*p pa*)?

A.VIII.26.1

These are unpleasant feeling producing karma, inauspicious life span determining, inauspicious name and inauspicious status are the five species which constitute demerit.

Q.VIII.26.2

Which are the sub species of karma that constitute demerit?

A.VIII.26.2

The 47 species of obscuring karmas (5 for knowledge obscuring, 9 for perception obscuring, 28 for deluding, 5 of obstructing karmas), low status, unpleasant feeling producing karma, infernal life, 50 inauspicious species of name karma (the infernal and the sub-human realms, 4 classes of beings i.e. 1 to 4 sensed living beings, 5 kinds of structure of the body, 5 kinds of joint, 20 of inauspicious colour-taste-touch-smell, movement of the soul towards infernal birth or sub human birth, infirmness of limbs, ugliness, bad looks (extending disgust or loathing), unpleasant voice, lusterless body and disgrace). In the 16 subtypes of inauspicious colour etc, therefore one can say from detailed view 98 species and from general view 82 species of karmas are bonded as demerit. But these two tendencies i.e. wrong and right beliefs can have existence as well as rise during the demerit bondage. Thus the total species from discrimination view can be 100 and from general view are 84 for demerit bondage.

Q.VIII.26.3

Which are the sub-species which can be bonded?

A.VIII.26.3

As the 28 (16 of touch-taste-colour-smell, 5 union / binding, 5 of molecular interfusion, and 2 of faith deluding) sub species are not binding, balance 120 sub-species are bondable.

Chapter IX Stoppage and dissociation of karmas

√kLkofujk% l ɔj% IX.1
sravanirodhah samvarah

- √Fk% √kLkɔ dk fujk% 'l ɔj' gA
Meaning: The obstruction of influx is stoppage (*samvara*).
- Q.IX.1.1 What is *samvara* or stoppage of the influx?
A.IX.1.1 Stoppage of the influx of karmas is called *samvara* or just 'stoppage'.
- Q.IX.1.2 What is meant by influx (*srava*) of karmas?
A.IX.1.2 The inflow of new karmas towards the soul is called influx.
- Q.IX.1.3 How many types of stoppage are there?
A.IX.1.3 There are two types of stoppages, namely psychic and physical.
- Q.IX.1.4 What is psychic stoppage?
A.IX.1.4 The cessation of activities that lead to transmigration is psychic stoppage. It can also be defined as the activities that lead to the stoppage of both auspicious and inauspicious thought activities.
- Q.IX.1.5 What is meant by physical stoppage?
A.IX.1.5 Stoppage of the influx of new matter karma particles towards the soul caused by psychic stoppage is called physical stoppage.
- Q.IX.1.6 Which one occurs first, the psychic or the physical stoppage?
A.IX.1.6 Psychic stoppage always occurs first followed by physical stoppage.
- Q.IX.1.7 What is the benefit of stoppage?
A.IX.1.7 Liberation of the empirical soul by annihilation of the bonded karmas can be started only after stoppage is achieved first.

l xflr&l fefr&/kekLiq fkk&ij "lgt; &pkfj =% IX.2
Sa gupti-samiti-dharm nuprekṣ -par śahajaya-c ritraih

- √Fk% og l ɔj xflr] l fefr] /ke] vuq fkk] ij "lgt; √k% pkfj = l s gkrk gA
Meaning: Stoppage (is effected) by restraint, carefulness, virtue, contemplation, conquest on sufferings (conquering afflictions) and conduct.
- Q.IX.2.1 What are the causes of stoppage?
A.IX.2.1 Stoppage is caused by restraint (*gupti*), carefulness (*samiti*), virtue (*dharma*), contemplation (*anuprekṣ*), and conquest by endurance (*parīśahajaya*) and conduct (*c ritra*).

- Q.IX.2.2 What is meant by restraint (*gupti*)?
 A.IX.2.2 Control or restraint of the activities of mind, body and speech that cause transmigration is called restraint.
- Q.IX.2.3 What is meant by carefulness (*samiti*)?
 A.IX.2.3 Carefulness in the movement in order to avoid injury to living beings or organisms is called carefulness.
- Q.IX.2.4 What is meant by spiritual virtue (*dharma*)?
 A.IX.2.4 That which takes the soul to its desired goal by relieving it from the miseries of transmigration is called spiritual virtue.
- Q.IX.2.5 What is meant by contemplation (*anuprekṣa*)?
 A.IX.2.5 Repeated meditation on the nature of the body, transmigration etc is called contemplation.
- Q.IX.2.6 What is meant by 'conquest on sufferings (*parīśahajaya*)'?
 A.IX.2.6 unwinding the experience of the sufferings caused by hunger, thirst etc to achieve dissociation of the karmas is conquest on sufferings.
- Q.IX.2.7 What is meant by conduct (*c-ritra*)?
 A.IX.2.7 Activities of an intelligent person to eliminate attachment and aversion is called conduct.
- Q.IX.2.8 Why is the word *sa* used in the aphorism?
 A.IX.2.8 It implies that stoppage can take place by these six causes and by no other means.

futṭk p IX.3 *Tapas nirjar ca*

√Fk% ri l s l ō j d s l kfk&l kfk futṭk Hkh gkrh gā
 Meaning: By penance (austerity) dissociation also.

- Q.IX.3.1 What is the benefit of penance (religious austerity)?
 A.IX.3.1 By performing penance (religious austerities), one attains dissociation also along with stoppage of karmas.
- Q.IX.3.2 Why is the word *ca* used in the aphorism?
 A.IX.3.2 The word *ca* indicates stoppage also along with partial destruction of karmas by penance.
- Q.IX.3.3 Penance is also included in the ten spiritual virtues. Then why is it repeated here also?
 A.IX.3.3 Even though spiritual virtues include penance also, yet it is included here as it is one of the primary reasons for dissociation of karmas along with their stoppage of new karmas.

- Q.IX.3.4 What is the benefit of penance?
 A.IX.3.4 The primary benefit of performing penance is dissociation of karmas and the secondary benefit is to attain worldly grandness.

IX.4
Samyagyoga-nigraho guptih

Meaning: Curbing activities well is restraint (*gupti*).

- Q.IX.4.1 What is meant by restraint (*gupti*)?
 A.IX.2.2 Control / restraint of the activities of mind, body and speech well (to avoid transmigration) is called restraint.
- Q.IX.4.2 What is meant by activity (*yoga*) and how types of activities are there?
 A.IX.4.2 Vibrations of the space points of the soul caused by the tainted activities of mind, body and speech is called activity (*yoga*). *Yoga* is of three types namely mind, body and speech.
- Q.IX.4.3 What is meant by *nigraha*?
 A.IX.4.3 *Nigraha* means curbing of the unrestrained activities of mind, body and speech.
- Q.IX.4.4 Why is the word *samyak* used in the aphorism?
 A.IX.4.4 The literal meaning of the word here is well. Here it implies the restraint of the activities leading to the worldly grandness.
- Q.IX.4.5 How many types of restraint are there?
 A.IX.4.5 There are three types of restraint namely of mind, body and speech.
- Q.IX.4.6 What is meant by restraint of mind (*manogupti*)?
 A.IX.4.6 Restraining the activities of mind like imagining this or that and of developing attachment and aversion is called restraint of mind.
- Q.IX.4.7 What is meant by restraint of speech (*vacanagupti*)?
 A.IX.4.7 Restraining the speech or maintaining silence is called restraint of speech.
- Q.IX.4.8 What is meant by restraint of body (*k yagupti*)?
 A.IX.4.8 Restraining the activities of body from activities leading to transmigration is called restraint the body.
- Q.IX.4.9 How can the monks who are unable to practise restraints of activities, practice flawless self- restraint (*samyama*)?
 A.IX.4.9 Such monks should practise carefulness (*samitis*) for flawless conduct and self-restraint.

bṛ kṣṇkṣkṣk. kṛṇkufu{ki kṛl xkṣ I fer; % IX.5
Iry -bh ṣaiṣan d nan kṣepotsarg h samitayah

√FKṣ bṛ k] Hkk"kk] , "k. kk] √kṛṇkufu{ki √kṣ mṛl xṛ ; s i kṣp&l fefr; k; gṛ
Meaning: Walking, speech, eating, lifting and putting down and depositing waste products constitute the fivefold regulation of activities.

Q.IX.5.1 How many types of carefulness (*samiti*) are there?

A.IX.5.1 There are five types of carefulness namely walking (*ry*), speech (*bhāṣā*), eating (*eṣan*), lifting and laying down (*ādāna nīkṣepa*) and depositing waste (*utsarga*).

Q.IX.5.2 What is meant by carefulness?

A.IX.5.2 When a monk is unable to practice penance, then they undertake activities like delivering sermons, going out to accept food, moving from place to another etc. Carefulness involved in such activities in order to avoid injury to living beings is called carefulness.

Q.IX.5.3 What is meant by walking (*ry*) carefulness?

A.IX.5.3 To perform essential activities and to practice self restraint, the act of observing carefulness in moving slowly by looking all around four to five yards on the floor is called walking (*ry*) carefulness.

Q.IX.5.4 What is meant by speech (*bhāṣā*) carefulness?

A.IX.5.4 To speak beneficial (spiritually), sweet and affectionate words is called speech (*bhāṣā*) carefulness.

Q.IX.5.5 What is meant by eating (*eṣan*) carefulness?

A.IX.5.5 It means carefulness in eating or involved in the activities of eating. Carefulness in activities performed by a monk once every day to visit a householder, accept in the palms flawless food offered other observing due respect and devotion (by the householder) and eat the same there in standing posture is called carefulness in eating (*eṣan*).

Q.IX.5.6 What is meant by carefulness in lifting and putting down (*ādānanīkṣepa*)?

A.IX.5.6 Carefulness observed in lifting and placing the instruments / appliances for spiritual virtues (like holy texts, water pot etc) or lying down to sleep by first cleaning the place and the appliances with the whisk (*pichhi*) is called carefulness in lifting and putting (*ādāna nīkṣepa*).

Q.IX.5.7 What is meant by carefulness in depositing waste (*utsarga*)?

A.IX.5.7 To excrete in a clean place free from living beings is called carefulness in depositing waste (*utsarga*). In other words it means to attend to the natures calls in a clean and free from organism place.

Q.IX.5.8 *Samiti* involves activity / engagement of mind, body and speech. How can it then lead to stoppage as the same involves disengagement?

A.IX.5.8 It causes stoppage as the auspicious tendencies occur while performing these activities.

mũke{kẽk&eknbktb&'kkp&l R; &l a e&ri LR; kxkfdpl; &cgkp; k̄.k /ke% IX.6
*Uttamakṣam -m rdav rjava- auca-satya-samyama-tapasty g kiñcany-
brahmacary ni dharmah*

√Fk% mũke&{kẽk] mũke&eknb] mũke&vktb] mũke&'kkp] mũke&l R;] mũke&l a e]
mũke&ri] mũke&R; kx] mũke&vkfdpu vlg mũke&cāp; &s nl i&dkj ds
/ke] gā

Meaning: Supreme forbearance, modesty, straightforwardness, purity, truthfulness, self-restraint, austerity, renunciation, non-attachment and celibacy constitute virtue or duty.

Q.IX.6.1 How many types of spiritual virtues (*dharma*) are there?

A.IX.6.1 There are ten spiritual virtues namely supreme forgiveness (*uttama kṣam*), supreme modesty (*uttama m rdava*), supreme straightforwardness (*uttama rjava*), supreme purity (*uttama auca*), supreme truthfulness (*uttama satya*), supreme self restraint (*uttama samyama*), supreme austerity (*uttama tapa*), supreme renunciation (*uttama ty ga*), supreme non attachment (*uttama kimcana*) and supreme celibacy (*uttama bṛhmacarya*).

Q.IX.6.2 What is meant by supreme forgiveness (*uttama kṣam*)?

A.IX.6.2 To forebear anger even when provoked by anger without developing a feeling of revenge is supreme forgiveness.

Q.IX.6.3 What is meant by supreme modesty (*uttama m rdava*)?

A.IX.6.3 To give up pride both internally and externally is supreme modesty.

Q.IX.6.4 What is meant by supreme straightforwardness (*uttama rjava*)?

A.IX.6.4 Psychic state without a feeling of crookedness and to act (mind, body and speech) in a straight forward manner is supreme straightforwardness.

Q.IX.6.5 What is meant by supreme purity (*uttama auca*)?

A.IX.6.5 To purify the soul by giving up the greed and tendencies leading towards greed is supreme purity.

Q.IX.6.6 What is meant by supreme truthfulness (*uttama satya*)?

A.IX.6.6 Giving up untrue speech based on attachment and aversions and to speak beneficial, sweet and favourable speech is supreme truthfulness.

Q.IX.6.7 What is meant by supreme self restraint (*uttama samyama*)?

A.IX.6.7 Activities leading to the restraint all the five sense organs, mind, body and speech; and to protect living beings of all types is supreme self restraint.

Q.IX.6.8 What is meant by supreme austerity (*uttama tapa*)?

A.IX.6.8 To dissociate the bonded karmas by performing 12 types of austerities is supreme austerity. In other words it is austerities observed to enjoy the intrinsic nature of the self / soul.

- Q.IX.6.9 What is meant by supreme renunciation (*uttama ty ga*)?
 A.IX.6.9 To give up all types of living and non-living possession is supreme renunciation. It is of four types from practical viewpoint.
- Q.IX.6.10 What is meant by supreme non-attachment (*uttama kinchanya*)?
 A.IX.6.10 To give up the feeling of 'mine' in all things including your own body is called supreme renunciation. In other words supreme renunciation is to develop a feeling that nothing in this world is 'mine' accept the intrinsic nature of my soul.
- Q.IX.6.11 What is meant by supreme celibacy (*uttama brhmacarya*)?
 A.IX.6.11 To enjoy the intrinsic nature of one's pure soul by giving up attachment with all external things and sensual desires is supreme celibacy.
- Q.IX.6.12 What is meant by spiritual virtues?
 A.IX.6.12 The word dharma consists of the prefix *dhr* meaning 'to adopt'. Therefore the word dharma means an entity which lifts the living beings out of transmigration and takes them to liberation.

vfur; k'kj .k&l d kj dRokU; Rok'kp; kLko&l d j&fut jk
 ykd&ck/knyHk&/keLok[; k% rUokufplrueuq xkk% IX.7

*Anity arana-sams raikatv nyatv ucy srava-samvara-nirjar -
 loka-bodhidurlabha-dharmasv khy h tattv nucintanamanuprekṣ h*

VFk% vfur;] v'kj .k] l d kj] , dRo] vU; Ro] v'kp] vKl=O] l d j] fut jk
 ykd] ck/knyHk vKj /keL uked ckjg rUoka dk ckj&ckj fplru djuk
 'vUq xkk' gA

Meaning: Contemplation means repeated in right meditating on transitory-ness, helplessness, transmigration, loneliness, distinctness, impurity, influx, stoppage, dissociation, the universe, rarity of enlightenment and the truth proclaimed by religion.

- Q.IX.7.1 What is meant by contemplation (*anuprekṣ*)?
 A.IX.7.1 Repeated meditations on the metaphysical realities deeply and rightly are called contemplation.
- Q.IX.7.2 How much contemplation is there?
 A.IX.7.2 There are twelve contemplation namely transitory-ness (*anitya*), helplessness (*a arana*), transmigration (*sams ra*), loneliness (*ekatva*), distinctness (*anyatva*), impurity (*a uci*), influx (*srava*). Stoppage (*samvara*), dissociation (*nirjar*), universe (*loka*), rarity of enlightenment (*bodhi durlabha*) and the truth proclaimed by religion (*dharma*).
- Q.IX.7.3 What is meant by transitory-ness (*anitya*) contemplation?
 A.IX.7.3 The body and other objects of sensual pleasure like the bed, seat, clothes etc i.e. all internal and external objects along with associations with

others are transient in nature like a bubble. To think like this repeatedly is called transitoriness (*anitya*) contemplation.

Q.IX.7.4 What is meant by helplessness (*a arana*) contemplation?

A.IX.7.4 All living beings in this universe are enmeshed with misery's of birth, death, sufferings etc. There is no escape from these. Only religion is the escape for all living beings. To think like this repeatedly is called helplessness (*a arana*) contemplation.

Q.IX.7.5 What is meant by transmigration (*sams ra*) contemplation?

A.IX.7.5 Transmigration is the attainment of another birth in the four destinies by ripening of karmas. The living beings have no association with anyone or anything. What we consider as pleasure is also the cause of misery. To think like this repeatedly is transmigration (*sams ra*) contemplation.

Q.IX.7.6 What is meant by loneliness (*ekatva*) contemplation?

A.IX.7.6 Each living being is the enjoyer of his own pleasures and misery's, merits and demerits. He alone is the cause of his own emancipation by annihilating his own karmas. There is no one else who can do this for him. To think like this repeatedly is called loneliness (*ekatva*) contemplation.

Q.IX.7.7 What is meant by distinctness (*anyatva*) contemplation?

A.IX.7.7 The body is insentient and I am sentient. The body is temporary and I am eternal. Thus I am different than the body which is an external entity. To think like this is called distinctness (*anyatva*) contemplation.

Q.IX.7.8 What is meant by impurity (*a uci*) contemplation?

A.IX.7.8 This body is grossly impure. It cannot be purified by baths and other such activities. Attachment with it and developing a feeling of 'mine' with it makes the soul also impure. The soul can be purified by right belief and austerities etc only. To think repeatedly like this is called impurity (*a uci*) contemplation.

Q.IX.7.9 What is meant by influx (*srava*) contemplation?

A.IX.7.9 Perverted view, passions etc are the causes of influx of karmas. This influx is the primary cause of transmigration. To think like this repeatedly on the flaws of influx is called influx (*srava*) contemplation.

Q.IX.7.10 What is meant by stoppage (*samvara*) contemplation?

A.IX.7.10 To stop the influx of new karmas towards the soul is stoppage. This is the way to purify the soul. To think like this repeatedly is called stoppage (*samvara*) contemplation.

Q.IX.7.11 What is meant by dissociation (*nirjar*) contemplation?

A.IX.7.11 Annihilation of karmas is dissociation. Dissociation of karmas after their fruition (*savip ka*) is not beneficial for soul's purification. Only premature dissociation of karmas (*avip ka*) caused by spiritual austerities etc can cause spiritual purification. To think like this on the

benefits and flaws of dissociation is called dissociation (*nirjar*) contemplation.

Q.IX.7.12 What is meant by universe (*loka*) contemplation?

A.IX.7.12 To think repeatedly on the shape, size and constituents etc of the universe is called universe (*loka*) reflection.

Q.IX.7.13 What is meant by rarity of enlightenment (*bodhi durlabha*) contemplation?

A.IX.7.12 The living being even after transmigrations from the beginning-less time has got everything many times but not achieved the three jewels (right belief-knowledge-conduct) even once. To achieve them is extremely difficult. To think like this repeatedly is called rarity of enlightenment (*bodhi durlabha*) contemplation.

Q.IX.7.14 What is meant by the truth proclaimed by religion (*dharma*) contemplation?

A.IX.7.14 The religion based on non-violence, as preached by the omniscient lord is the only way to attain liberation. To think like this repeatedly is called truth proclaimed by religion (*dharma*) contemplation.

ekxP; oufutj kfkā i fj "kks<0; k% i jh"kgk% IX.8

Marg cyavananirjar rtham pariṣodhavy h par ṣah h

√fk% ekx l s P; r u gks ds fy, vkj delā dh futjk ds fy, tks l gu dju
; kx; gk os 'i fj "kg' gā

Meaning: The afflictions are to be endured so as not to swerve from the path of stoppage of karmas and for the sake of dissociation of karmas.

Q.IX.8.1 What is meant by affliction (*parīṣaha*)?

A.IX.8.1 The psychic and physical misery's and obstacles experienced when following the path of spiritual purification or in achieving dissociation of karmas are called afflictions.

Q.IX.8.2 Why these afflictions are to be endured / conquered through detached endurance.

A.IX.8.2 To succeed in stoppage of influx and dissociation of karmas, these 22 afflictions have to be endured unmindful.

Q.IX.8.3 What is meant by conquest by unminded endurance (*parīṣahajai*)?

A.IX.8.3 To endure the 22 afflictions with equanimity is called conquest by unminded endurance (*parīṣahajai*).

{kṛi i k l k & 'khr'k'. k & nāke'kd & uḥu; k j fr & L = h & p; k & fu" k | k & 'k,; k · Ø k s k &
o/k &; k p u k & v y k h k & j k s & r'. k l i ' k & e y & l R d k j & i ḡ L d k j & i K k K k u k n' k ū k f u IX.9

*Kṣutpip s - toṣṇa-dam ama ama aka-n gny rati-str -cary -niṣady - ayy kro a-
vadha-y chan -al bha-roga-trṇaspar a-mala-satk ra-purask ra-prajñ jñ n dar an ni*

VFk% {kṛi r"kk' 'khr' m".k nāke'kd] uḥurk] vjfr] L=h] p; k] fu" k | k] 'k,; k]
v k Ø k s k] o/k] ; k p u k] v y k h k] j k s] e y] r'. k l i ' k] l R d k j] i ḡ L d k j] i K k]
v K k u v k j v n' k ū & ; g u k e o k y s ' i f j " k g' g A

Meaning: Hunger, thirst, cold, heat, insect-bites, nudity, absence of pleasures, women, misery arising from roaming, discomfort of postures, uncomfortable couch, scolding, injury, begging, lack of gain, illness, misery inflicted by blades of grass, dirt, reverence and honour (good as well as bad reception), (conceit of) learning, despair or uneasiness arising from ignorance and lack of faith (are the twenty-two afflictions / hardships).

Q.IX.9.1 What are the twenty two afflictions (*parīśaha*)?

A.IX.9.1 These are: hunger (*kṣudh*), thirst (*pip s*), cold (*ta*), heat (*uṣṇa*), insect bites (*dam ama aka*), nudity (*nagnat*), absence of pleasure (*arati*), women (*stri*), misery arising from roaming (*cary*), discomfort from postures (*ni adh*), uncomfortable couch (*ayy*), scolding (*kro a*), injury (*vadha*), begging (*y can*), lack of gain (*al bha*), illness (*roga*), miseries inflicted by blades of grass (*tranaspar a*), dirt (*mala*), reverence and honour (*satk ra-purask ra*), high intellect (*prajñ*), despair arising out of lack of knowledge (*ajñ na*) and lack of faith (*adar ana*).

Q.IX.9.2 What is meant by conquest of affliction (*parīśahajaya*) of hunger (*kṣudh*)?

A.IX.9.2 To maintain equanimity and keep on meditating on self when misery's arising out of hunger (while observing fasts / purifying the body or other spiritually beneficial activities) is called conquest by endurance of hunger.

Q.IX.9.3 What is meant by conquest by unminded endurance of thirst (*pip s*)?

A.IX.9.3 To maintain equanimity and keep on meditating on self when misery's arising out of thirst (due to hot weather, accepting food contrary to the nature of the body, while observing fasts / purifying the body or other spiritually beneficial activities) is called thirst conquest by endurance.

Q.IX.9.4 What is meant by conquest by unminded endurance of cold (*ta*)?

A.IX.9.4 To maintain equanimity and keep on meditating on self when misery's arising out of extreme cold weather, meditating in the open cold fields, or cold experienced while performing spiritually beneficial activities is called cold conquest by endurance.

Q.IX.9.5 What is meant by conquest by unminded endurance of heat (*uṣṇa*)?

A.IX.9.5 To maintain equanimity and keep on meditating on self when misery's arising out of extreme hot weather, meditating in the hot cold fields, or

heat experienced while performing spiritually beneficial activities) is called conquest by unminded endurance of heat.

- Q.IX.9.6 What is meant by conquest by unminded endurance of insect bites (*dam ama aka*)?
- A.IX.9.6 To maintain equanimity and keep on meditating on self when misery arises out of bites by mosquitoes, flies and other insects while performing spiritually beneficial activities is called conquest by unminded endurance of insect bites.
- Q.IX.9.7 What is meant by conquest by unminded endurance of nudity (*nagnat*) ?
- A.IX.9.7 To maintain equanimity and keep on meditating on self when misery's arising out of being naked is called conquest by unminded endurance of nudity.
- Q.IX.9.8 What is meant by conquest by unminded endurance of pleasures (*arati*)?
- A.IX.9.8 To maintain equanimity and keep on meditating on self during misery's arising out of getting unpleasant food / place / people by remembering the past pleasant experiences is called conquest by unminded endurance of pleasures.
- Q.IX.9.9 What is meant by conquest by unminded endurance of women (*stri*)?
- A.IX.9.9 To maintain equanimity and keep on meditating on self when miseries arise during the enticement by young and beautiful woman even in lonely meetings are called conquest by unminded endurance of women.
- Q.IX.9.10 What is meant by misery arising from conquest by unminded endurance of roaming (*cary*) ?
- A.IX.9.10 To maintain equanimity and keep on meditating on self when misery's (caused by thorns, whether, pebbles etc on the road, meeting deadly animals or bad people) arising out of the roaming from one place another is called conquest by unminded endurance of misery arising from roaming.
- Q.IX.9.11 What is meant by discomfort from conquest by unminded endurance of staying place (*ni addy*) ?
- A.IX.9.11 To maintain equanimity and keep on meditating on self when misery's arising out of the seat (being hard, soft, wet, cold, hot, dirty etc) used for meditating is called conquest of unminded endurance of discomfort from postures.
- Q.IX.9.12 What is meant by conquest by unminded endurance of uncomfortable resting place (*ayy*) ?
- A.IX.9.12 To maintain equanimity by lying in one posture on a bed which may be hard / soft / high / low etc while sleeping is called conquest by unminded endurance from uncomfortable place of rest.
- Q.IX.9.13 What is meant by conquest by unminded endurance of scolding (*kro a*)?
- A.IX.9.13 To maintain equanimity and keep on meditating on self by forgiving those who use abusive / miseryful / dirty language / activities even

though fit to retaliate, is called conquest by unminded endurance of scolding.

- Q.IX.9.14 What is meant by conquest by unminded endurance of injury (*vadha*)?
A.IX.9.14 To think good of even thieves, dacoits and enemies while they cause extreme physical misery's and maintain equanimity is called conquest by unminded endurance of injury.
- Q.IX.9.15 What is meant by conquest by unminded endurance of begging (*y can*)?
A.IX.9.15 To maintain equanimity and not beg for food from others when confronted with lack of food availability is called conquest by unminded endurance of begging.
- Q.IX.9.16 What is meant by conquest by unminded endurance of lack of gain (*al bha*)?
A.IX.9.16 To maintain equanimity and keep on meditating on self by during the misery's caused by non availability of food and medicine etc is called conquest by unminded endurance of lack of gain.
- Q.IX.9.17 What is meant by conquest by unminded endurance of illness (*roga*)?
A.IX.9.17 To maintain equanimity and not to be disturbed or yearn for treatment etc when inflicted by body illness is called conquest by unminded endurance of illness.
- Q.IX.9.18 What is meant by conquest by unminded endurance of misery's inflicted due to grass (*transpar a*)?
A.IX.9.18 To maintain equanimity and not to be disturbed or yearn for treatment etc when inflicted by pain caused by thorns, sharp grass blades or leaves etc body is called conquest by unminded endurance of miseries inflicted due to grass.
- Q.IX.9.19 What is meant by conquest by unminded endurance of dirt (*mala*)?
A.IX.9.19 To maintain equanimity and not to be disturbed by the dirt accumulated on the body is called conquest by unminded endurance of dirt.
- Q.IX.9.20 What is meant by conquest by unminded endurance of reverence and honour (*purask ra*)?
A.IX.9.20 To maintain equanimity and not disturb the peace of mind when not recognized for the skills / knowledge / conduct even though they exist abundantly in the person is called conquest by unminded endurance of reverence and honour.
- Q.IX.9.21 What is meant by conquest by unminded endurance of high intellect (*prajñ*)?
A.IX.9.21 To maintain equanimity and not to develop pride caused by the non-attainment of high levels of knowledge is called conquest by unminded endurance of high intellect.

- Q.IX.9.22 What is meant by conquest by unminded endurance of despair arising out of lack of knowledge (*ajñ na*)?
- A.IX.9.22 To maintain equanimity and not to develop feeling of low caused by the lack of knowledge is called conquest by unminded endurance of lack of knowledge.
- Q.IX.9.23 What is meant by conquest by unminded endurance of lack of faith (*adar ana*)?
- A.IX.9.23 To maintain equanimity and not to develop a feeling of low; when high level of knowledge and attainments are not realized in spite of performing severe austerities is called conquest by unminded endurance of lack of faith.
- Q.IX.9.24 What is the difference between affliction (*upsarga*) and unminded endurance (*parīśaha*)?
- A.IX.9.24 Affliction are caused are inflicted by others and have to be tolerated while unminded endurance in imposed and endured by self.

I ſel kEi jk; &NneLFko hrj kx; k s pr n? k IX.10
Sūkṣmasāmparāya-cchadmasthav tar gayo caturda a

VFk% I ſel kEi jk; v k s NneLFko hrj kx ds xq kLFkuka ea p k ſ g i f j "kg I EHko gA
 Meaning: Fourteen afflictions occur in the case of the saints in the tenth, eleventh - and twelfth stages.

- Q.IX.10.1 Which are the fourteen afflictions existent in *chadmastha-v tar ga* (10th) and subtle passions (*sūkṣma sāmparāya*) (12th) *gunasth nas*?
- A.IX.10.1 These are: hunger (*kṣudh*), thirst (*pip s*), cold (*ta*), heat (*uṣṇa*), insect bites (*dam ama aka*), misery arising from roaming (*cary*), uncomfortable couch (*ayy*), injury (*vadha*), lack of gain (*al bha*), illness (*roga*), miseries inflicted due to grass (*transpar a*), dirt (*mala*), high intellect (*prajñ*), despair arising out of lack of knowledge (*ajñ na*).
- Q.IX.10.2 What is the meaning of *s mpar ya*?
- A.IX.10.2 It is a synonym of passion (*kaṣ a*)
- Q.IX.10.3 What is the meaning of *sūkṣma sāmparāya*?
- A.IX.10.3 The stage of spiritual purification (12th *gunasth na*) at which the greed passion exists, though in a very subtle flickering manner only.
- Q.IX.10.4 Who are the ascetics with *sūkṣma sāmparāya*?
- A.IX.10.4 The ascetics who practice *sūkṣma sāmparāya* conduct in the 10th and 12th stages of spiritual purification are called ascetics with subtle passions.

- Q.IX.10.5 What is the meaning of *chadmastha*?
- A.IX.10.5 *Chadma* meaning obscuring (knowledge and intuition) and *astha* means exist. Therefore *chadmastha* means a living being that exists with the faith and knowledge obscuring karmas.
- Q.IX.10.6 What is meant by detached (*v tar ga*)?
- A.IX.10.6 The ascetics who have achieved complete subsidence and destruction of the deluding karma in the 11th or 12th stage of spiritual purification respectively are called totally detached ascetics. Literally *v tar ga* means one who has conquered attachment completely.
- Q.IX.10.7 Who is a detached ascetic 'with intuition and knowledge obscuring karmas' (*chadmastha-v tar ga*)?
- A.IX.10.7 An ascetic in the 12th stage of spiritual purification, who despite being with active knowledge and intuition obscuring karmas is going to attain omniscience in intra-Indian-hour, is called a detached ascetic with intuition and knowledge obscuring karmas.
- Q.IX.10.8 Which afflictions are not possible for a detached ascetic with intuition and knowledge obscuring karmas?
- A.IX.10.8 These afflictions, which are not possible, are eight in numbers, namely: nudity, absence of pleasure, women, postures, scolding, begging, reverence and honour, and lack of faith.
- Q.IX.10.9 Which afflictions do not occur in the 10th stage of spiritual purification?
- A.IX.10.9 The same eight caused by delusion and as in detached ascetics with intuition and knowledge obscuring karmas, even though subtle passions exist in minute degree only.

, dkn'k ftus IX.11 *Ek da a jine*

√Fk% 'ftu' (l ; l x d p y i f t u & x q k l F k k u) e a X ; k j g ' i f j " k g ' l E h k o g a
Meaning: Eleven afflictions can occur to the Omniscient *Jina*.

- Q.IX.11.1 How many afflictions are possible for a *Jina* i.e. an omniscient with activities (*sayogi keval*)?
- A.IX.11.1 Eleven afflictions, namely: hunger, thirst, cold, heat, insect bites, misery arising from roaming, uncomfortable couch, injury, illness, misery's inflicted due to grass, dirt are possible for an omniscient with activities.
- Q.IX.11.2 In association of which karma activity does these afflictions occurs to an omniscient with activities?
- A.IX.11.2 It is the feeling (*vedan ya*) karma existent in the 13th stage of spiritual purification that can cause these afflictions.

- Q.IX.11.3 If these afflictions are possible for an omniscient with activities, then he must experience hunger, thirst etc?
- A.IX.11.3 The feeling karma, in the absence of deluding karma, does not have the potency to produce the misery's / afflictions. Further the absence of obstructing karma (*ant raya*) also results in the unobstructed state of bliss and so no hunger / thirst etc can cause afflictions. It is said in scriptures that these afflictions can rise but are immediately annihilated.
- Q.IX.11.4 How many types of food intake are there?
- A.IX.11.4 There are six types of food intake, namely: body-retaining nutrients (*no-karma*) for omniscient, karmas for infernal beings, food as morsels (*kaval h ra*) for human and sub-human beings, natural absorption of body-making foods from the air (*lep h ra*) for trees etc; absorbing body-making nutrients through warmth (*oj h ra*) for eggs and mental for heavenly beings.

cknj&l kEij k; s l oñ IX.12
B daras mpar ye sarve

- √Fk% 'cknj&l kEij k; ' ea l Hkh i f j "kg l EHko gñ
Meaning: All the afflictions are possible in the case of the ascetic with gross passions.
- Q.IX.12.1 Which afflictions exist in the 6th to 9th stages of spiritual purification?
- A.IX.12.1 As all the karmas which cause affliction are present in these stages; so all 22 afflictions can arise in these two stages.
- Q.IX.12.2 What is meant by gross passions (*b dara s mapr ya*)?
- A.IX.12.2 Existence of the active gross passions to cause afflictions is called gross passions.
- Q.IX.12.3 What type of ascetic can have all 22 afflictions?
- A.IX.12.3 An ascetic with gross passions can experience all the 22 afflictions.
- Q.IX.12.4 Which stage of spiritual purification is associated with gross passions?
- A.IX.12.4 None specifically as it can occur from 1st to 6th and 9th stages of spiritual purification.

Kkukoj .ks i KkKkus IX.13
Jñ n varane prajñ jñ ne

- √Fk% 'Kkukoj .k' ds l nHkko ea 'i Kk' vñ 'vKku' i jñ "kg gñ
Meaning: Extraordinary learning and lack of knowledge are caused by knowledge-obscuring karmas.

- Q.IX.13.1 Which afflictions are caused by the rise of knowledge obscuring karmas?
A.IX.13.1 High intellect (*prajñ*) and lack of knowledge (*ajñ na*) are caused by knowledge obscuring karma.
- Q.IX.13.2 What is the difference between high intellect and affliction due to high intellect (*prajñ pariṣaha*)?
A.IX.13.2 High intellect caused by the subsidence cum destruction of knowledge obscuring karmas is called *prajñ* . Existence of the pride due to this high intellect is called affliction due to high intellect.
- Q.IX.13.3 Which karma causes lack of knowledge?
A.IX.13.3 The rise of knowledge obscuring karmas causes lack of knowledge and hence it is also the cause of affliction due to lack of knowledge (*ajñ na*).
- Q.IX.13.4 Which types of knowledge cause development of pride?
A.IX.13.4 Mind based and scriptural knowledge cause the development of pride of knowledge.
- Q.IX.13.5 Till what stage the development of pride of knowledge can occur?
A.IX.13.5 This pride occurs as long as the knowledge of the owner is imperfect (or is little) which is caused by the rise of knowledge obscuring karmas.

n'kuekgkUrk; ; kg n'kUkykHkS IX.14
Dar anamoh ntar yayoradar an l bhau

- vFk% 'n'kuekg' vkg 'vUrk;' ds l nHko l s Øe l s 'vn'kU' vkg 'vykHk'
i fj "kg gkrs gA
Meaning: Afflictions of 'non-belief or delusion' and 'lack of gain' are caused by 'faith-deluding' and 'obstructive' karmas.
- Q.IX.14.1 Which afflictions are caused by faith deluding (*dar anamohan ya*) and obstructing (*antar ya*) karmas?
A.IX.14.1 Lack of gain (*al bha*) affliction is caused by the rise of obstructing karma and lack of faith (*adar ana*) affliction is caused by the rise of faith deluding karmas respectively.
- Q.IX.14.2 Which tendency of faith deluding karma is effective here?
A.IX.14.2 It is the right belief (*samyaktva*) tendency of the faith deluding karma.
- Q.IX.14.3 What is meant by lack of faith?
A.IX.14.3 It means the absence of firm belief in the existents / realities as per Jain scriptures.

pkfj =ekgs ukWU; kfr&L=h&fu" k | k . Øksk&; kpuk&I Rdkj &i j Ldkj k% IX.15
C ritramohe n gny rati-str-niṣady kro a-y can -satk ra-purask r h

√FK% pkfj =ekgs ds l nHko ea ukWU;] vjfr] L=h] fu" k | k] v k Øks k] ; kpuk] I Rdkj
 v k] i j Ldkj i f j "kg glrs gA

Meaning: (The afflictions of) nudity, disinterest, women, sitting posture, reproach, begging and reverence and honor are caused by conduct-deluding karmas.

Q.IX.15.1 Which afflictions are caused by the rise of conduct deluding karma
 (*c ritra- mohan ya*) karmas?

A.IX.15.1 The seven afflictions caused by the rise of conduct deluding karmas are:
 nudity, disinterest, women, and discomfort from postures, scolding,
 begging, reverence and honour.

Q.IX.15.2 What is meant by nudity affliction?

A.IX.15.2 Obstructions and misery's caused by maintaining nude body for spiritual
 purification are called nakedness affliction.

Q.IX.15.3 What is meant by disinterest affliction?

A.IX.15.3 An attitude of aversion / hate towards undesirable thing /beings is called
 disinterest afflictions.

Q.IX.15.4 What is meant by women affliction?

A.IX.15.4 effects caused by the presence and activities of women which obstruct
 the observance of celibacy are called women afflictions.

Q.IX.15.5 What is meant by discomfort of posture affliction?

A.IX.15.5 Experience the difficulties caused by the seat after it has been accepted
 and being used for meditation and contemplation is called discomfort in
 posture affliction.

Q.IX.15.6 What is meant by scolding affliction?

A.IX.15.6 Misery caused by accusations like 'he is a fake ascetic or he is a sinister
 or has perverted view etc' by ignorant persons are called discomfort in
 posture affliction.

Q.IX.15.7 What is meant by begging affliction?

A.IX.15.7 Begging for anything to remove the causes of distress /misery is called
 begging affliction

Q.IX.15.8 What is meant by reverence and honour affliction?

A.IX.15.8 Mental stress / misery's caused by non recognition and not honouring for
 the capabilities possessed is called reverence and honour affliction.

onuh; 'kskk% IX.16

Vedan ya eṣ h

√Fk% ckdh ds l c ifj"kg onuh; &del ds l nHkko ea gkrs gA
Meaning: The other afflictions are caused by feeling karmas.

Q.IX.16.1 How many afflictions are caused by the feeling (*vedan ya*) karmas?

A.IX.16.1 The remaining 11 afflictions namely hunger, thirst, cold, heat, insect bites, misery arising from roaming, uncomfortable couch, injury, illness, misery's inflicted due to grass and dirt are caused by the feeling karmas.

Q.IX.16.2 Why does the rise of feeling karmas in the absence of deluding and obstructing karmas not produce affliction?

A.IX.16.2 In the 13th and 14th stages of spiritual purification, the soul enjoys infinite bliss along with infinite knowledge-intuition and absence of obstructing karmas. In these stages therefore the feeling karmas do not produce any feeling of misery or pleasure to the soul.

Q.IX.16.3 Even when the deluding karma has mild rise, the feeling karmas do not produce any feelings. Why?

A.IX.16.3 When intense efforts are being made during 8th to 14th stages of spiritual purification, the soul is as to have complete conquest on all afflictions. Therefore rise of existing karmas do not yield any results but it raises is said only as a tradition or practice as they are existent.

Q.IX.16.4 Why is misery arising from roaming and uncomfortable couch afflictions called as caused by feeling karmas?

A.IX.16.4 As they are experiential, so it is said that they are caused by feeling karmas.

Q.IX.16.5 Why is staying place affliction caused by deluding karmas?

A.IX.16.5 Misery of life forces is caused by deluding karmas. This is the primary concern on postures affliction. Hence it is said to be caused by conduct deluding karmas.

, dkn; ks HkkT; k ; xi ndfLellu&kufokr% IX.17

Ek dayo bh jy yugapadekasminnekonavim atih

√Fk% , d&l kFk , d&vkRk ea , d l s ydJ mUuH rd ifj"kg fodVi l s gks l drs gA

Meaning: The afflictions can occur simultaneously from one to nineteen.

Q.IX.17.1 What are the minimum and maximum number of afflictions can occur simultaneously to a living being?

A.IX.17.1 A minimum of one and a maximum of nineteen afflictions can occur to a living being at a time.

- Q.IX.17.2 Which afflictions cannot occur together?
 A.IX.17.2 Only one of staying / resting / roaming can occur at a time; i.e. they cannot occur together. Similarly hot and cold cannot occur simultaneously i.e. either hot or cold can occur at any one time.
- Q.IX.17.3 How can one to nineteen afflictions occur simultaneously in a living being?
 A.IX.17.3 Only one of staying / resting / roaming can occur at a time; and hot and cold cannot occur simultaneously i.e. either hot or cold can occur at any one time. Thus we find two out of these five afflictions can occur simultaneously leaving nineteen (22-3 =19) afflictions which can occur simultaneously.
- Q.IX.17.4 High intellect and lack of knowledge are also contradictions and should not occur simultaneously. Is it therefore impossible for these to occur simultaneously?
 A.IX.17.4 No; as high intellect affliction is caused by scriptural knowledge while lack of knowledge is caused by clairvoyance, telepathy and omniscience. Therefore there is no mutual contradiction between high intellect and lack of knowledge afflictions.

I kekḥ; d&PNnki LFkki uk&i f jgkj fo'kḥ) &I ¶el kḥ jk; &; Fkk[; krfefr pkfj=e- IX.18
S m yika-cchedopasth pan -parih ravi uddhi-s kṣmas mpar ya-yath khy tamiti
c ritram

√Fk% I kekḥ; d] Nnki LFkki uk] i f jgkj &fo'kḥ)] I ¶e&I kḥ jk; √kṣ ; Fkk[; kr &
 ;g ikp izdkj dk 'pkfj=' gḥ

Meaning: Equanimity, re-initiation, purity of non-injury, slight passion and perfect conduct are the five kinds of conduct.

- Q.IX.18.1 How many types of conduct (*c ritra*) are there?
 A.IX.18.1 Equanimity (*s m yika*), reinitiating (*chedopasth pan*), purity of non injury (*parih ravi uddhi*), subtle passion (*sūkṣma sāmparāya*) and prefect (*yath khy t*) are the five types of conduct.
- Q.IX.18.2 What is meant by equanimity conduct?
 A.IX.18.2 To give up all types of inauspicious activities (resulting in demerit without any discrimination) is called equanimity conduct.
- Q.IX.18.3 What is meant by re-initiation conduct?
 A.IX.18.3 Sometimes owing to carelessness or the rise of passions, the ascetic deviates from his vows and commits injury to others and so on. When he is installed again in his vows according to the rules through repentance etc, that practice is called re-initiation conduct.
- Q.IX.18.4 What is meant by purity of non-injury conduct?
 A.IX.18.4 The conduct which results in achieving special purification of the soul by giving up violence against the living beings is called non-injury conduct.

- Q.IX.18.5 What is meant by subtle passion (*sūkṣma sāmparāya*) conduct?
 A.IX.18.5 The conduct which is practiced due to the rise of subtle greed is called subtle passion conduct.
- Q.IX.18.6 What is meant by prefect (*yath khy t*) conduct?
 A.IX.18.6 To exist in the intrinsic nature of the soul as a result of complete destruction or subsidence is called perfect conduct.
- Q.IX.18.7 What is the purpose of the word *iti* after perfect conduct in the aphorism?
 A.IX.18.7 The word *iti* indicates complete annihilation of all the karmas by Practising perfect conduct.
- Q.IX.18.8 What is the difference between ‘equanimity *śikṣa* *vrata*’ (teaching vow, one of the supplementary minor vows), ‘equanimity *pratim*’ (state of spiritual purification conduct of the householders), ‘equanimity *va yaka*’ (one of the essential daily duties of a householder / ascetic) and equanimity conduct?
 A.IX.18.8 Equanimity, termed as periodic contemplation of self as one of the supplementary minor vows is practiced for enhancing purification of the conduct in the 2nd *pratim* ; at the 3rd *pratim* , it is practiced as vow; as essential duty it is practiced by the ascetic in the sixth *gunasth na*; and as the conduct it is practiced by the ascetic as meditation on the self in the seventh *gunasth na*.
- Q.IX.18.9 What is meant by conduct?
 A.IX.18.9 Conduct is a set of activities performed with right knowledge and faith to sever the bondage of karmas with the soul so to attain / enjoy the pure state of the soul.

vu'kukoekṣ; & ofūki fjl ĩ; ku&jl i fjr; kx&fofoDr'k; ; kl u&
 dk; Dy&kk cká&ri% IX.19

*Ana an vamaudarya-vṛttiparisamkhy na-rasaparity ga-
 vivikta ayy sana-k yakle b hyam tapah*

- VFk% vu'ku] voekṣ;] ofūki fjl ĩ; ku] jl i fjr; kx] fofoDr&'k; ; kl u VFk
 dk; Dy&k & ; g Ng&i&dkj dk cká&ri g%
 Meaning: (The external austerities are) fasting, reduced diet, special restrictions for begging food, giving up stimulating and delicious dishes, lonely habitation and mortification of the body.
- Q.IX.19.1 How many types of spiritual austerities or just austerities (*tapa*) are there?
 A.IX.19.1 There are of two types of austerities, namely external and internal.
- Q.IX.19.2 How many types of external austerities are there?
 A.IX.19.2 There are six types of external austerities namely fasting (*an ana*), reduced diet (*unodari* / *avamaudarya*), special restrictions for receiving

food (*vr̥tiparisamkhy na*), giving up delicious and stimulating food (*rasa parity ga*), lonely habitation (*vivikta ayy sana*), mortification of the body (*k yakle a*).

Q.IX.19.3 What is meant by austerities?

A.IX.19.3 Activities performed to annihilate the karmas are called austerities. Alternatively, austerities are the activities performed to control or stop the rise of desires for sensual gratification.

Q.IX.19.4 What is meant by fasting?

A.IX.19.4 Giving up intake of four types of food to enhance the degree of self control, discipline, destruction of attachment / aversion, enhance spiritual knowledge and meditation is called fasting.

Q.IX.19.5 What is meant by reduced diet?

A.IX.19.5 To eat less than the normal diet so as to be able to exercise self control and other spiritual purification activities is called reduced diet.

Q.IX.19.6 What is meant by special restrictions for receiving food?

A.IX.19.6 Putting restrictions on the path to be followed and the number of houses to be visited etc while going out on the round to receive food, is called special restrictions for begging food.

Q.IX.19.7 What is meant by giving up delicious and stimulating food?

A.IX.19.7 Giving up foods like butter, ghee, sugar, spices etc to achieve control over the tendencies of the sense organs is called giving up delicious and stimulating food.

Q.IX.19.8 What is meant by lonely habitation?

A.IX.19.8 To enhance observation of celibacy, meditation and self study, staying and resting in a lonely place is called lonely habitation.

Q.IX.19.9 What is meant by mortification of the body?

A.IX.19.9 To perform activities for developing detachment with the body and gaining control over its tendencies is called mortification of the body.

Q.IX.19.10 What is the difference between endurance and mortification of the body?

A.IX.19.10 Mortification of the body is performed intentionally while endurance is not to mind the difficulty appearing suddenly and afflictions have to be endured with equanimity.

Q.IX.19.11 Why fasting and other austerities mentioned in this aphorism are called external austerities?

A.IX.19.11 These austerities are performed with external entities and also they are cognizable by others as being observed.

- Q.IX.19.12 Are external austerities useless as liberation is attained by observing internal austerities only?
- A.IX.19.12 No, these are not useless as the internal austerities are enhanced only by observing external austerities.

i k; f' pũk&fou; &o\$ koũ; &Lok/; k; &0; ¶I x&/; kukũ; ¶k j e~ IX.20

Pr ya citta-vinaya-vaiyāvr̥tya-sv dhy ya-vyutsarga-dhy n nyuttaram

√Fk% i k; f' pr] fou;] o\$ koR;] Lok/; k;] 0; ¶I xL √kš /; ku & ;s Ng& i d k j d s
√kH; Ūr j & r i gA

Meaning: Expiation, reverence, service, study, renunciation and meditation are the internal austerities.

Q.IX.20.1 How many types of internal austerities are there?

A.IX.20.1 There are six types of internal austerities namely expiation (*pr yascita*), reverence (*vinaya*), respectful service (*vaiy vrata*), self-study (*sv dhy ya*), renunciation (*vyutsarga*) and meditation (*dhy na*).

Q.IX.20.2 What is meant by expiation?

A.IX.20.2 To rectify the flaws caused by laziness or under the influence of passions is called expiation.

Q.IX.20.3 What is meant by reverence?

A.IX.20.3 Observance of respect and regards to worthy people and ascetics to purify own thoughts, is called reverence

Q.IX.20.4 What is meant by respectful service?

A.IX.20.4 To nurse physically or serve by other means to remove misery's of the body of the ascetics and other holy people is called nursing service.

Q.IX.20.5 What is meant by self-study?

A.IX.20.5 To study the religious texts to enhance self's knowledge and to eliminate laziness is called self study.

Q.IX.20.6 What is meant by renunciation?

A.IX.20.6 To purify the soul by giving up external and internal possessions is called renunciation.

Q.IX.20.7 What is meant by meditation?

A.IX.20.7 To control the wandering nature of the mind so as to concentrate it on own soul is called meditation.

Q.IX.20.8 What is meant by internal austerities?

A.IX.20.8 Internal austerities mean the activities performed to purify own soul. All the austerities mentioned in this aphorism, even though involve external activities also, and result in purification of soul.

uo&prn7k&i 'p&}Hknk ; FkkØea i&x~/; kukr~ IX.21
Nava-caturda a-pañca-dvibhed yath kramam pr gdhy n t

vFk% ';/ ku' l s i n l ds ¼'vKH; Urj r i k d½ Øe'k% uk§ pkj] n'k] i k p v k §
 nk&Hkn gA

Meaning: Prior to 'meditation', these are of nine, four, ten, five and two types respectively.

Q.IX.21.1 How many types of first five internal austerities are there?

A.IX.21.1 Expiation is of nine types, reverence is of four types, nursing service is often types, self-study is of five types and renunciation is of two types.

vkykpu&i frØe.k&rnHk; &food&0; Hl x&ri 'Nn&i f j g k j k i L F k k i u k % IX.22
locana-pratikramana-tadubhaya-viveka-vyutsarga-tapa cheda-parih ropasth pan h

vFk% vkykpu k] i frØe.k] rnHk;] food] 0; Hl x] ri] Nn] i f j g k j v k §
 mi L F k k i u k ; g u o i d k j d k i k ; f'puk gA

Meaning: Criticise, repentance, both, discrimination, giving up attachment to the body, penance, suspension, expulsion and reinitiating.

Q.IX.22.1 How many types of expiation (*pr yascitta*) are there?

A.IX.22.1 Expiation is of nine types namely; criticise (*locan*), repentance (*pratikramana*), twofold (*tadubhaya*), discrimination (*viveka*), giving up attachment to the body (*vyutsarga*), penance (*tapa*), suspension (*cheda*), expulsion (*parih ra*) and re-initiation (*upasth pan*).

Q.IX.22.2 What is meant by criticising-expiation?

A.IX.22.2 To relate one's transgressions (errors) before the teacher / master by making one free from the ten flaws of criticising (mentioned later) is called criticising-expiation.

Q.IX.22.3 What is meant by repentance-expiation?

A.IX.22.3 To express in words (speech) the feelings / wish of renunciation of the transgressions / errors i.e. 'my deeds be condoned', is called repentance-expiation.

Q.IX.22.4 What is meant by 'twofold-expiation'?

A.IX.22.4 To observe both confession and repentance is called twofold expiation.

Q.IX.22.5 What is meant by discrimination-expiation?

A.IX.22.5 Separation of food, drinks and implements of self control is called discrimination-expiation.

Q.IX.22.6 What is meant by 'giving up attachment to the body'-expiation?

A.IX.22.6 Standing at one place without any attachment to the body to perform austerities is called 'giving up attachment to the body'-expiation.

- Q.IX.22.7 What is meant by penance-expiation?
A.IX.22.7 Observing fast and other types of external austerities for purification of the flaws committed is called penance-expiation.
- Q.IX.22.8 What is meant by suspension (*cheda*)?
A.IX.22.8 To observe the period of separation from the congregation and perform penance for one, two weeks for removing the flaws committed is called suspension (*cheda*).
- Q.IX.22.9 What is meant by expulsion-expiation?
A.IX.22.9 To observe expulsion from the order / congregation for a week / fortnight / month etc for flaws committed is called expulsion-expiation.
- Q.IX.22.10 What is meant by re-initiation-expiation?
A.IX.22.10 To reinitiate the expelled person once again in the order /congregation is called re-initiation expiation.
- Q.IX.22.11 Which attributes in the preceptor, giving expiation to the ascetics are required?
A.IX.22.11 The teacher / preceptor should be in possession of the knowledge of the four part scriptural knowledge, practiser of five types of conduct; knowledge of the norms of practice according to place / time / substance / mode; ability to lead and serve the entire congregation, express effectively the knowledge of flaws and attributes of the three jewels of right belief-knowledge-conduct; benefactor, influential, able to protect the flaw of the disciples and to lead the others out of the cycle of transmigration.
- Q.IX.22.12 What is meant by repentance (*pr yascitta*)?
A.IX.22.12 The word *pr ya* means flaw / error / transgression and *citta* means purification. Therefore the word repentance means purification from the flaws / transgressions.
- Q.IX.22.13 Which are the ten flaws that can arise in criticize?
A.IX.22.13 These are inducing (*kampita*), inferential (*anum nita*), visible (*dṛṣṭa*), gross (*b dara*), subtle (*sūkṣma*), hiding (*pracchanna*), obstructed by noise / sound (*abd kulita*), disguising (*bahujana- akti*), non-expressible (*avyakta*), and disguising (*tatsev*).
- Q.IX.22.14 What is meant by inducing (*kampita*) flaw?
A.IX.22.14 To offer inducements to the preceptors (in the form of service or presenting implements like water pot or whisk etc) so as to have the duration of penance reduced.
- Q.IX.22.15 What is meant by inferential (*anum nita*) flaw?
A.IX.22.15 To pause own self as weak and sick so that the preceptor can reduce the penance imposed for the flaws committed is called inferential flaw.

- Q.IX.22.16 What is meant by visible (*dr̥ṣṭa*) flaw?
 A.IX.22.16 To conceal the flaws committed which have not been seen by anybody while being committed is visible flaw.
- Q.IX.22.17 What is meant by gross (*b dara*) flaw?
 A.IX.22.17 To hide the subtle flaws committed while telling the gross flaws only to the preceptor for repentance is called gross flaw.
- Q.IX.22.18 What is meant by subtle (*sūkṣma*) flaw?
 A.IX.22.18 To hide the gross flaw and tell only the subtle flaws for repentance to the preceptor due to the fear of severe punishment) is called subtle (*sūkṣma*) flaw.
- Q.IX.22.19 What is meant by ‘hide (*pracchanna*) flaw’?
 A.IX.22.19 To hide the secret flaws due to the fear of reprimand is called ‘hide (*pracchanna*) flaw’.
- Q.IX.22.20 What is meant by ‘obstructed by noise / sound (*abd kulita*) flaw’?
 A.IX.22.20 To recite the flaw during repentance when there is lot of noise so that the preceptor does not listen to it properly is called ‘obstructed by noise / sound’ flaw.
- Q.IX.22.21 What is meant by ‘indecisiveness (*bahujana- akti*) flaw’?
 A.IX.22.21 The doubt the punishment given by the preceptor and seek its justification from other ascetics is called ‘indecisiveness flaw’.
- Q.IX.22.22 What is meant by ‘non-expressible (*avyakta*) flaw’?
 A.IX.22.22 To tell the transgressions committed to other fellow ascetics and not the preceptor is called non-expressible flaw.
- Q.IX.22.23 What is meant by ‘disguising (*tatsev*) flaw’?
 A.IX.22.23 To tell the preceptor the transgression committed by self as committed by others and seek repentance is called disguising flaw.

Kku&n'kū&pkfj =kī pkj k% IX.23

Jñ na-dar ana-c ritropac r h

√Fk% Kku&fou;] n'kū&fou;] pkfj = fou; √kḡ mi pkj&fou; & g pkj&iḍkj dh
 ‘fou;’ gA

Meaning: Reverence to knowledge, faith, conduct and the custom of homage.

Q.IX.23.1 How many types of reverence (*vinaya*) are there?

A.IX.23.1 It is of four types, namely: knowledge (*jñ na*), faith (*dar ana*), conduct (*c ritra*) and custom of homage (*upac ra*).

Q.IX.23.2 What is ‘reverence to knowledge’?

A.IX.23.2 Acquiring, Practising and remembering knowledge with reverence is called ‘reverence to knowledge’.

- Q.IX.23.3 What is meant by 'reverence to faith'?
- A.IX.23.3 Belief in the nature of the reality without doubt, hankering and opposition is called 'reverence to faith'.
- Q.IX.23.4 What is meant by 'reverence to conduct'?
- A.IX.23.4 Absorption in right conduct with full knowledge and faith is called 'reverence to conduct'.
- Q.IX.23.5 What is meant by reverence to 'custom to homage'?
- A.IX.23.5 Rising up, offering welcome and making obeisance to the presence of the preceptor / head of the congregation, to other ascetics and other great ones, and to praise the ford makers, the scriptures and the preceptor by mind, body and speech constitute 'reverential custom to homage'.

વૃકૃ; કૃ; ક; & r i f l o ' k s k & x y k u & x . k & d y & l a k & l k / k & e u k k k u k e- IX.24
Ac ryop dhy ya-tapasvi- ak a-gl na-gana-kula-samgha-s dhu-manojñ n m

વૃકૃ; કૃ; ક;] r i f l o h ' k s k] x y k u] x . k] d y] l a k] l k / k v k s e u k k &
 buds H k n l s ' o s k o R ; ' r i n l & i d k j d k g a

Meaning: Nursing service to the Head (*c rya*), the preceptor, the ascetic, the disciple, the ailing ascetic, the congregation of aged saints, the congregation of disciples of a common teacher, the fourfold congregation (monks, female saints, votarymen and votarywomen), the long-time ascetic and the saint of high reputation.

- Q.IX.24.1 How many types of nursing service (*vaity vrata*) are there?
- A.IX.24.1 Nursing service is often types, namely that given to: the head of congregation (*c rya*), the teacher ascetic (*up dhy ya*), the penances (*tapasvi*), the disciple (*śaikṣa*), the ailing ascetic (*gl na*), the congregation of aged ascetics (*gana*), the congregation of the disciples of one teacher / preceptor (*kula*), congregation of the four orders of monks, nuns, votary men and votary women (*samgha*), the long time ascetic (*s dhu*) and the saint of high reputation (*manojñā*).

- Q.IX.24.2 Who is called the head of congregation (*c rya*)?
- A.IX.24.2 An ascetic who is a practiser of five types of specific conduct himself and guides other ascetics to do the same is called the head of congregation.

- Q.IX.24.3 Who is a teacher ascetic (*up dhy ya*)?
- A.IX.24.3 An ascetic who is himself well versed with the Jain canonical texts himself and teachers other ascetics to learn the same is a teacher ascetic.

- Q.IX.24.4 Who is a penancer (*tapasvi*)?
- A.IX.24.4 A person who observes the major vows and observes the twelve fold strenuous external and internal austerities is called a penancer.

- Q.IX.24.5 Who is a disciple (*śaikṣa*)?
A.IX.24.5 A person who is a willing learner and practice of the Jain canonical texts is called disciple.
- Q.IX.24.6 Who is an ailing ascetic (*gl na*)?
A.IX.24.6 An ascetic who is sick is called an ailing ascetic.
- Q.IX.24.7 What is meant by the congregation of aged ascetics (*gana*)?
A.IX.24.7 The group of senior and aged ascetics is called the congregation of aged ascetics.
- Q.IX.24.8 What is meant by the congregation of the common disciples (*kula*) of one teacher / preceptor?
A.IX.24.8 The lineage of disciples initiated into the monk-hood by the same head of the congregation called the congregation of the disciples of one teacher / preceptor.
- Q.IX.24.9 What is meant by the four fold congregation of the monks, nuns, votary men and votary women (*samgha*)?
A.IX.24.9 Congregation of the four folds / orders namely monks, votary men, votary women and nuns is called *samgha*. Alternatively congregation of *ṛṣis*, *yatis*, *munis* and totally detached from the household (*anag ra*) is called congregation or holy-gathering.
- Q.IX.24.10 Who is called the 'long-time ascetic' (s dhu)?
A.IX.24.10 An ascetic who had been initiated into monk-hood for quite some time is called 'long-time ascetic'.
- Q.IX.24.11 Who is called the saint of high reputation (*manojña*)?
A.IX.24.11 An ascetic who commands respect for his scriptural knowledge, oratory skills and Practising the path of spiritual purification is called saint of high reputation.
- Q.IX.24.12 What is meant by nursing service (*vaīy vrata*) austerity?
A.IX.24.12 Nursing service to cleanse the external and internal dirt of the ten types of people on purification path namely, the head of congregation, the teacher ascetic, the ascetic (*tapasvi*), the disciple, the ailing ascetic, the congregation of aged ascetics, the congregation of the disciples of one teacher / preceptor, congregation of the four orders of monks, nuns, votary men and votary women, the long-time ascetic and the saint of high reputation is called 'Nursing service austerity'.
- Q.IX.24.13 Who are the four types of ascetics with high supernatural powers?
A.IX.24.13 They are known as *rājaṛṣi*, *bṛhmaṛṣi*, *devāṛṣi* and *paramaṛṣi*.

okpuk&i PNuk· uij{kk· · Euk; &/keli nskk% IX.25
V can -prcchan nuprekṣ mn ya-dharmopade h

√Fk% okpuk] iPNuk] vuij{kk] vEuk; v{kj /keli nsk & ;s ikp&iɔkj dk
 ‘Lok/;k;’ gā

Meaning: Teaching, questioning, reflection, recitation and preaching (are five types of self study austerity).

Q.IX.25.1 How many types of self-study (*sv dhy ya*) austerities are there?

A.IX.25.1 Teaching (*v c na*), questioning (*pracchan*), contemplation (*anuprekṣ*), recitation (*mn ya*) and preaching (*dharmopade a*) are the five types of self study austerities.

Q.IX.25.2 What is meant by teaching (*v c na*)?

A.IX.25.2 To teach the disciples is called teaching.

Q.IX.25.3 What is meant by questioning (*pracchan*)?

A.IX.25.3 To seek clarifications regarding the text or the verses / commentaries being studied / taught is called questioning.

Q.IX.25.4 What is meant by contemplation (*anuprekṣ*)?

A.IX.25.4 To mentally recite and contemplate the meanings of the texts / verses taught is called contemplation.

Q.IX.25.5 What is meant by recitation (*mn ya*)?

A.IX.25.5 To memorize or recite repeatedly correctly and clearly is called recitation.

Q.IX.25.6 What is meant by preaching (*dharmopade a*)?

A.IX.25.6 To preach the Jain doctrine to remove the misconceptions concerning the metaphysical nature of reality, path of spiritual purification and to provide the knowledge of Jain doctrine is called preaching. It can also be said as narrating the religious principles and related stories.

ckāH; Urj{k /; k% IX.26
B hy bhyantaropadhyoh

√Fk% ckā v{kj v{kH; Urj&mik/k dk R; kx & ;g nk&iɔkj dk ‘0; q|x? ri gā

Meaning: Giving up external and internal attachments.

Q.IX.26.1 How many types of renunciation (*vyutsarga*) are there?

A.IX.26.1 There are two types namely; giving up the external objects of attachment and giving up the internal objects of attachment.

Q.IX.26.2 What is meant by *vyutsarga*?

A.IX.26.2 It means to give up.

- Q.IX.26.3 What is meant by giving up external objects of attachment?
 A.IX.26.3 Objects like money, physical assets, family etc are called external objects of attachment. To give up such objects is called giving up external objects of attachment.
- Q.IX.26.4 What is meant by giving up internal objects of attachment?
 A.IX.26.4 To give the passions (anger, deceit, greed and pride) which are the perverted states of the soul is called giving up internal objects of attachment.
- Q.IX.26.5 These are included in renunciation-expiation also. Then why are these included here also?
 A.IX.26.5 As expiation, it is performed or cleaning up a misdeed / transgression committed. Here it is voluntary and done with on wish to attain the purer state of the soul.

mūkeḷ guuL; ḥkxḥpūrḥfuj kḥks /; kueḥreḥḥrḥkḥ- IX.27
Uttamasamhananasyaik gracint nirodho dhy nam ntarmuh rt t

√Fk% , d y{; &fclnq ij fpūkofūk dks jkduk ‘/;ku’ g\$ tks mūkeḥl guuokys dk
 vūreḥḥkḥdky rd gkḥk gḥ

Meaning: Concentrating of thought on one particular object is meditation. In the case of a person with the best physical structure or constitution its period is under one Indian-hour.

- Q.IX.27.1 What is meant by meditation (dhy na)?
 A.IX.27.1 Concentrating of thoughts on one object for a maximum of one Indian-hour by an ascetic with perfect body structure (uttama sahanana arira) is called meditation.
- Q.IX.27.2 Who can meditate properly and for how long?
 A.IX.27.2 An ascetic with perfect body structure can meditate properly for a maximum period of intra-Indian-hour (48 minutes approx).
- Q.IX.27.3 Which are the perfect body structures?
 A.IX.27.3 The first three types of body structures namely vajravṛṣabha-n r ca, vajra-n r ca and n r ca are best body structures and can attain correct meditation which leads the practitioner to liberation.
- Q.IX.27.4 What is the duration of meditation?
 A.IX.27.4 The minimum duration of meditation essential for achieving liberation is one intra-Indian-hour.
- Q.IX.27.5 What is Indian-hour?
 A.IX.27.5 An Indian-hour is equal to two ghad .

- Q.IX.27.6 What is ghad ?
A.IX.27.6 A ghad equals 24 minutes.
- Q.IX.27.7 What is intra-Indian-hour (antaramuh rta)?
A.IX.27.7 The time period which lies within an Indian-hour.
- Q.IX.27.8 Why the duration of meditation is said to be intra-Indian-hour?
A.IX.27.8 As concentration of mind on one object becomes difficult after Indian-hour.
- Q.IX.27.9 What are the benefits of meditation?
A.IX.27.9 It annihilates all karmas bonded with the soul. A correct meditation for an intra-Indian-hour can destroy all obscuring karmas and enable the practitioner to become an omniscient.
- Q.IX.27.10 What are the essential components for a proper meditation?
A.IX.27.10 The four things, namely: the one who meditates, the process of meditation, the object of meditation and the period of meditation are the four components of the proper meditation.

√kŭk j kŭ /kE; & 'kŭy kfu IX.28
rta-raudra-dharmya- ukl ni

√Fkŭ √kŭk j kŭ /kE; l √kŭ 'kŭy & ; s /; ku ds pkj & Hkn gŭ
Meaning: The miseryful, the cruel, the virtuous (righteous) and the pure.

- Q.IX.28.1 What are the four types of meditation?
A.IX.28.1 The four types of meditation are: *rta* or mournful, *raudra* or cruel, *dharmya* or virtuous and *ukla* or the pure.
- Q.IX.28.2 What is meant by pan based mournful-meditation?
A.IX.28.2 The meaning of *rta* is misery. Concentrating the mind on the miseryful-disposition / experience is mournful -concentration. Concentration at object of mournful and cruel types of meditations is distinguished as inauspicious.
- Q.IX.28.3 What is meant by cruel-concentration?
A.IX.28.3 *Raudra* means cruel temperament. The concentration caused by cruel temperament is called cruel-concentration.
- Q.IX.28.4 What is meant by virtuous-meditation?
A.IX.28.4 Concentration on thoughts on the auspicious activities or the right conduct or the nature of the omniscient lord etc is called virtuous-meditation.
- Q.IX.28.5 What is meant by pure-meditation?
A.IX.28.5 *ukla* means pure or clean. So, to concentrate the thoughts without any passions on an object is called pure-meditation.

- Q.IX.28.6 Which are the auspicious and inauspicious types of meditation?
 A.IX.28.6 The virtuous and the pure meditations are auspicious and the mournful and cruel concentrations are inauspicious concentrations.
- Q.IX.28.7 Why miseryful and cruel concentrations are inauspicious?
 A.IX.28.7 As they are the cause of transmigration, they are called inauspicious.
- Q.IX.28.8 Why the virtuous and pure meditations are called auspicious?
 A.IX.28.8 Since these two types of meditation are capable of *k rma* annihilation, they are called auspicious.

ij s ek lgrw IX.29
Pare mokṣahet

vFk% muel s 'ij' vFk%~'vUr' ds nk;/; ku ek k ds grq gA
 Meaning: The last two are the causes of liberation.

- Q.IX.29.1 Which meditations are the causes of transmigration and which are the causes of liberation?
 A.IX.29.1 The miserable and cruel meditations are the causes of transmigration while the virtuous and the pure meditations are the causes of liberation.
- Q.IX.29.2 Which is the direct or clear cause of liberation?
 A.IX.29.2 Pure meditation is the direct cause of liberation.
- Q.IX.29.3 Which type of mediation is traditionally considered as the cause of liberation?
 A.IX.29.3 The virtuous mediation is the traditional cause of liberation.

vrbeukKL; l Eiz kxs rf} iz ksk; Lefr&l ellokgj% IX.30
rtamamanojñasya samprayoge tadviprayog ya smṛti-samanv h rah

vFk% veuk&inkfz ds i ltr gkus ij ml ds fo; kx ds fy; s fplrk&l krR; dk gksuk
 i fke 'vrZ; ku' gA
 Meaning: On the contact of disagreeable objects, thinking again and again for their removal is the first kind of sorrowful concentration.

- Q.IX.30.1 What is meant by *amanojña*?
 A.IX.30.1 'Disagreeable' is the literal meaning of the word *amanojña*. Here it means the disagreeable objects like poison, prickly thorns, enemies, weapons, etc as they are obstacles to our agreeable temperament.
- Q.IX.30.2 How many types of disagreeable objects are there?
 A.IX.30.2 These can be classified as sentient and insentient.

- Q.IX.30.3 What are sentient disagreeable objects?
 A.IX.30.3 The body emitting stench odour, snake etc are sentient disagreeable objects.
- Q.IX.30.4 What are the insentient disagreeable objects?
 A.IX.30.4 Arms, prickly thorns, poison etc are insentient disagreeable objects.
- Q.IX.30.5 What is meant by *smṛti samany h ra*?
 A.IX.30.5 Repeated recollection of an object by digressing from other objects of thoughts is called *smṛti samany h ra*.
- Q.IX.30.6 What is the state of thoughts of the person engaged in deep worryful - meditation caused by disagreeable objects?
 A.IX.30.6 On the contact of such disagreeable objects, the person is engrossed in ways and means of removing them.

foi jhra eukKL; IX.31
Vipar tam manojñasya

- √FK% eukK&OLr q ds fo; kx gkus ij ml dh i kflr dh l rr&fp lrk djuk n l jk
 'v kÜZ; ku' gA
 Meaning: The contrary in the case of agreeable objects.

- Q.IX.31.1 What is meant by 'mournful-concentration caused by the loss of contact of agreeable objects'?
 A.IX.31.1 On the loss of contact of agreeable objects, the person is engrossed in ways and means of making that contact again. This is called 'deep worry full-concentration' caused by the loss of contact of agreeable objects'.

onuk; k'p IX.32
Vedan y ca

- √FK% onuk ds gkus ij ml s nj djus ds fy, l rr fp lrk djuk rhl jk&v kÜZ; ku
 gA
 Meaning: Immersed in the thoughts to eliminate suffering from misery is the third type of mournful-concentration.

- Q.IX.32.1 What is mournful-concentration induced by suffering from misery?
 A.IX.32.1 To continuously think on ridding the misery caused by a disease or illness is called mournful-concentration induced by suffering from misery.
- Q.IX.32.2 What is meant by *vedan* ?
 A.IX.32.2 The literal meaning of the word *vedan* is experiencing the misery and pleasure.

funkua p IX.33
Nid nam ca

√Fk% 'funku' uke dk pkfkk 'vkÜkZ; ku' gA
Meaning: The wish for enjoyment also.

Q.IX.33.1 What is meant by 'sting or intense anxiety' (*nid na*) mournful-concentration?

A.IX.33.1 To be engrossed in achieving pleasure (not attained till now) in future is called 'sting or intense anxiety' mournful concentration.

Q.IX.33.2 Why is *ca* used in the aphorism?

A.IX.33.2 It means that besides the three types of mournful concentration discussed earlier, this is also the fourth type of such mediation.

Q.IX.33.3 What is the nature of 'sting or intense anxiety' mournful concentration?

A.IX.33.3 Wishing and thinking repeatedly (intense anxiety) is the nature of this concentration.

rnfojr&nskfojr&iæÜkl a rkuke- IX.34
Tadavirata-de avirata-pramattasamyat n m

√Fk% ; g 'vkÜkZ; ku' vfojr] nskfojr vkš iæÜkl a r&thok ds gkrk gA
Meaning: These occur in the case of laymen with and without minor vows, non-votary, partial votary and non-vigilant ascetics.

Q.IX.34.1 Who are the *avirata* (who do not observe small vows or non-votary) living beings?

A.IX.34.1 The laymen / women who do not observe the small vows (*anuvratas*) even though they may have the right belief are called non-votary. All living beings up to the fourth stage of spiritual purification belong to this category.

Q.IX.34.2 To which stages of spiritual purification (*gunasth ana*) do non-votaries belong?

A.IX.34.2 The *aviratas* belong to the first four i.e. up to *asamyata samyagdr̥ṣṭi*.

Q.IX.34.3 To which stage of spiritual purification do partial-votaries (*de aviratas*) belong to?

A.IX.34.3 The lay householders belong to the fifth stage of spiritual purification as they do observe the small vows and are the right believers.

Q.IX.34.4 Which living beings are called as self-restraint with laxity (*pramatatasamyata*)?

A.IX.34.4 The non vigilant monks, who perform their duties but are subject to flaws associated with laziness/pride.

- Q.IX.34.5 In which stages of spiritual purification, the practiser can have mournful-concentration?
- A.IX.34.5 The mournful-concentration can occur in the first six stages of spiritual purification i.e. up to self-restraint with laxity stage.
- Q.IX.34.6 Which monks cannot have sting-mournful concentration?
- A.IX.34.6 The monks in the sixth stage of spiritual purification cannot have this sting-mournful concentration.
- Q.IX.34.7 In which stages of spiritual purification the practitioner cannot have bondage of karmas leading to subhuman realms?
- A.IX.34.7 The *k rma* bondage leading to the birth in subhuman realms cannot take place in fourth to sixth stages of spiritual purification as the mournful-concentration in these stages is very subtle.

fgd kur&Lrş &fo"k; l j {k. kkl; ks jkñæfojr&nskfocr; k% IX.35

Hims nr̥ta-steya-viṣayasamrākṣanebhyo raudramavirata-de aviratayoh

√Fk% fgd k] v l r;] pljh vlg fo"k; &l j {k. k ds fy; s l rr&fpłru djuk 'jknz; ku' gA og 'vfojr' vlg 'nskfocr' & xqklFkuorh&thok ds gkrk gA

Meaning: Cruel-concentration relating to injury, untruth, stealing and safeguarding of possessions occurs in the case of laymen with and without partial vows.

- Q.IX.35.1 What is raudra or cruel-concentration?
- A.IX.35.1 Concentration which is induced by thoughts of violence, untruth, stealing or safeguarding own possession is called raudra or cruel concentration.
- Q.IX.35.2 In which stages of spiritual purification can this cruel concentration occur?
- A.IX.35.2 It can occur up to the fifth stage of spiritual purification but cannot occur to the monk in the sixth stage else he is not a monk and falls to lower stages.
- Q.IX.35.3 What are sub types of cruel concentration?
- A.IX.35.3 It is of four types namely violence enjoying (*hims nand*), untruth enjoying (*mṛś nand*) and theft-enjoying (*caury nand*) and possession enjoying (*parigrh nanad*).
- Q.IX.35.4 What is meant by violence enjoying (*hims nand*) concentration?
- A.IX.35.4 Thinking of violence as a source of pleasure, to be engrossed in planning and organizing violence is called violence enjoying concentration.
- Q.IX.35.5 What is meant by untruth enjoying (*mṛś nand*) concentration?
- A.IX.35.5 Thinking of speaking lies as a source of pleasure, to be engrossed in planning and organizing untruth activities is called untruth concentration.

- Q.IX.35.6 What is meant by stealing (*caury nand*) concentration?
 A.IX.35.6 Thinking of stealing as a source of pleasure, to be engrossed in planning and organizing stealing is called stealing concentration.
- Q.IX.35.7 What is meant by possession enjoying (*parigrh nand*) concentration?
 A.IX.35.7 Thinking of wealth and its possession as a source of pleasure, to be engrossed in planning and organizing the accumulation and safeguard of the wealth is called possession enjoying concentration.
- Q.IX.35.8 What are the results of miserable and cruel concentrations?
 A.IX.35.8 The mournful (*rta*) concentration results in subhuman realms and the cruel (*raudra*) concentration results in infernal / hellish realms.
- Q.IX.35.9 What are the peculiarities in the cruel concentration of avirata and of de avirata lay-householders?
 A.IX.35.9 The de avirata lay-householders cannot accrue the hellish realms due to the potency of right belief possessed by him / her even though he is doing cruel concentration. On the other hand cruel concentration of avirata can lead him / her to the hellish destiny.

√kKk;k; &foi kd&l lFkku&fop;k; /kE; Ē- IX.36
jñ p ya-vip ka-samsth na-vicay ya dharmyam

√Fk% √kKk] vik;] foi kd √k] l lFkku & budh fopkj .kk %ds fpŀrou½ ds fufeŀk
 eu dks ,dkx; djuk ‘/kE; Ī; ku’ gā

Meaning: To concentrate on the objects of revelation, misfortune or calamity, fruition of karmas and the structure of the universe is virtuous meditation.

- Q.IX.36.1 What is meant by virtuous (*Dharmya*) meditation?
 A.IX.36.1 Meditation accompanied by spiritual values / virtues is called virtuous meditation.
- Q.IX.36.2 How many types of virtuous meditation are there?
 A.IX.36.2 It is of four types, namely concentrating on objects of i.e. revelation (*jñ vicaya*), misfortune / calamity (*ap yavicaya*); fruition of karmas (*vip kavicaya*); and structure of the universe (*samsth navicaya*).
- Q.IX.36.3 What is meant by concentrating on objects of revelation?
 A.IX.36.3 To accept the reality of an entity, even though the same cannot be explained by examples or logic, but supported by the valid knowledge of the scriptures (based on the sermons of the omniscient) is called concentrating on objects of revelation.

- Q.IX.36.4 What is meant by concentrating on objects of misfortune / calamity (*ap yavicaya*)?
- A.IX.36.4 To contemplate on the sufferings of self and others and the ways and means of getting rid of them is called concentrating on objects of misfortune / calamity.
- Q.IX.36.5 What is meant by contemplation on objects of fruition of karma (*vip kavicaya*)?
- A.IX.36.5 To contemplate on the modes and types of results of the karma with reference to substance, place, time and modes is called contemplation on objects of fruition of karma.
- Q.IX.36.6 What is meant by contemplation of objects of structure of the universe (*samsth navicaya*)?
- A.IX.36.6 To contemplate on the form, size and the constituents of the universe is called contemplation of objects of structure of the universe.
- Q.IX.36.7 How many types of contemplation on objects of structure of the universe (*samsth navicaya*) are there?
- A.IX.36.7 It is of four types namely contemplation on the body (*pindastha*), contemplation on the word / aphorism (*padastha*), contemplation on a form (*r pastha*) and contemplation on formless self (*r p t ta*).
- Q.IX.36.8 What is meant by 'contemplation on the body' (*pindastha*)?
- A.IX.36.8 Contemplation on own soul (and its virtues) by concentrating on own body, standing (*khadg sana*) or sitting (*padam sana*) in a solitary and calm / clean place with clean and pure body, mouth and thoughts is called contemplation on the body.
- Q.IX.36.9 How many types of retentions (*dh ran*) of the contemplation on the body are there?
- A.IX.36.9 There are five types of retentions namely seat / place / earth (*p rthiv*), fire / energy (*gney*), air (*pavana*), water (*jala*) and pure virtuous existence (*tatvar pavat*). Each of these retentions occurs after the earlier retention has been completed sequentially.
- Q.IX.36.10 What is the imagery namely seat / place / earth (*p rthiv*)?
- A.IX.36.10 The retention namely seat / place / earth (*p rthiv*) contemplation on your body consists of your sequential contemplation on
- Existence of a milky ocean in the centre of the middle world of cosmos (*madhyaloka*).
 - A shining golden lotus of the size of Jambudw pa in the centre of the milky ocean.
 - A yellow conical pillar of the height of Mount Sumeru in the centre of the lotus.
 - A throne of transparent glass crystal at the top of the yellow conical pillar.
 - Yourself sitting on that throne in absolutely pure form.

- Q.IX.36.11 What is the fire / energy (*gney*) retention?
- A.IX.36.11 This is the continuation of p rthiv imagery and involves the following additional and sequential steps. Sitting at the throne as indicated above, you contemplate:
- On your navel, sixteen petals (each with one of sixteen vowels of Hindi written on it) white lotus flower blooming upwards and the word *hym* written in the centre.
 - There is another smaller eight petals white lotus half blooming just at the centre of your heart. Think of each petal representing one of the eight types of karma.
 - There is a flame of fire along with smoke emanating from the centre of the larger lotus at the navel rising upwards. It starts burning the lotus petals at the heart as if burning the material karma and moves up to the brain.
 - This flame of fire from the brains moves down along the sloping surface surrounding the body forming a pyramid shape. On the three lines of the triangular pyramid, the words *ram, ram, ram* are written.
 - Each corner of triangle has a swastika of the form of fire on which words *aum ram* are written.
 - This flame has burnt life determining karma internally, and the body externally before it cools down as ashes.
 - The flame subs idea at the same place from where it emanated.
- Q.IX.36.12 What is air (*pavana*) retention?
- A.IX.36.12 After the fire retention, contemplate that of air his surrounded the body. The winds are blowing away the ashes of material karmas and of the nokarma (body particles). Then it settles down. This is called air retention.
- Q.IX.36.13 What is meant by water (*jala*) retention?
- A.IX.36.13 After the air retention contemplate that the area above the brain is covered with a thick shield of clouds. It has started drizzles as large water droplets all over you. This washes away even the stains left behind by the ashes of karma and body particles leaving behind just pure and clean soul. This is called water retention.
- Q.IX.36.14 What is meant by pure virtuous existence (*tatvar pavat*) retention?
- A.IX.36.14 After the water retention, contemplate further on the soul completely free from physical and psychic body particles. This pure soul is similar to siddha with infinite vision-knowledge-bliss-energy-quad along with the other characteristics of the pure soul. This is called pure virtuous existence (*tatvar pavat*) retention.
- Q.IX.36.15 What is meant by meditation on the word / aphorism (*padastha*)?
- A.IX.36.15 The practices of this type of meditation contemplates on a word or an aphorism of his choice; e.g. on each of the right petals of the lotus at the heart, he writes one of the following eight aphorisms namely *namo arahant nam, namo siddh nam, namo yari nam, namo uvvajjh y nam, namo loye savva s hunam*, right belief, right knowledge

and right conduct. He visits each petal again and again concentrating on their meanings. Similarly self study, reciting slowly (*j pa*) some aphorisms etc also is called meditation on word / aphorism (*padastha*).

- Q.IX.36.16 What is meant by 'contemplation on a form (*r pastha*)'?
- A.IX.36.16 The practiser of this type of meditation thinks that he is attending the religious congregation (*samo arana*) of the formmaker who is sitting on a golden throne on the top of the lotus surrounded by the eight auspicious elements (*pr tih rvas*) or he is himself sitting on the throne as form maker. Another type of this meditation is to contemplate on the idol / image of a formmaker and enshrine that in his brain to contemplate on his virtues.
- Q.IX.36.17 What is meant by contemplation on formless self (*r p t ta*) meditation?
- A.IX.36.17 The practiser of this type of meditation considers himself like a pure formless *siddha* and then contemplates on the virtues of the *siddha* only.

'kopya pk | s i mton% IX.37
ukle c dye p ravidah

- √FK% √kfn ds nks 'kopy/; ku 'i mton² ds gkrs gā
- Meaning: The first two types of pure meditation are attained by the saints well-versed in the *p rvas*.
- Q.IX.37.1 Which are the first two types of *ukla* or the pure meditation which can be realized by saints (*p ravid*) well versed in *p rvas* (scriptures by omniscient existing prior to Mah v ra)?
- A.IX.37.1 *Pṛthaktvavitarkavic ra* and *Ekatvavitarkavic ra* are the first two types of pure meditation which can be realized by the saints well versed in the scriptures given by the omniscient.
- Q.IX.37.2 What is implied by *p ravid*?
- A.IX.37.2 A *śrutakeval* (scriptural-omniscient); i.e. a saint who knows completely the scriptures based on the sermons of the omniscient lords. The scriptures prior to Mah v ra are called *p rvas*.
- Q.IX.37.3 Who is a *śrutakeval* (scriptural-omniscient)?
- A.IX.37.3 A person who knows the 11 limbs of 12 limbs of Jain canons and 14 *p rvas* is called *śrutakeval* (scriptural-omniscient).
- Q.IX.37.4 What is the meaning of the word *ca* in the aphorism?
- A.IX.37.4 The word *ca* implies that in the 11th (complete self-restrain with suppressed passions) and 12th (complete self-restrain with eliminated passions) stages of spiritual purification, the person can have both virtuous meditation as well as the first two types of pure meditation.

Q.IX.37.5 In which stages of spiritual purification do the first two types of pure meditation possible?

A.IX.37.5 The first type i.e. *Prthaktvavitarkavic ra* is possible in 8th, 9th, 10th, and 11th stages of spiritual purification (*gunasth nas*) which are respectively known as ‘gross passions with novel experiences’ (*ap rvakarana*), (*anivrtikarana*), ‘subtle flickering greed passion’ (*sūkṣmasāmparāya*) and ‘suppressed passions’ (*upaśāntakaṣāya*). The second one i.e. *Ekatvavitarkavic ra* can occur in the twelfth stage of spiritual purification as known as ‘complete self-restrain with eliminated passions’.

i js dōfyu% IX.38

Pare kevalinah

√Fk% ‘kšk nks ‘kōy/; ku ‘dōyh’ ds gkrs gā

Meaning: The last two arise in the omniscient.

Q.IX.38.1 To who are the remaining two types of pure meditation possible?

A.IX.38.1 The third type of pure meditation known as subtle infallible physical activity (*sūkṣmakriyā-pratip ti*) is possible to the omniscient with activities (*sayoga-keval*) in the 13th stage of spiritual purification. The last i.e. the fourth type of pure meditation, known as irreversible stillness of the soul (*Vyuparatakriy -nivarti*), is possible to the omniscient without activities (*ayoga-keval*) in the 14th stage of spiritual purification.

i FkDroRoforØ&I ¶efØ; ki fri kfr&0; qj rrfØ; k&fuorhfu IX.39

Prthaktvaikatvavitarka-sūkṣmakriyāpratipāti-vyuparatakriy -nivart ni

√Fk% i FkDroRoforØ] , dRoforØ I ¶efØ; ki fri kfr √kš 0; qj rrfØ; k& fuorh & ; s
pkj ‘‘kōy/; ku’ gā

Meaning: (The four types of pure meditation are: separatory contemplation, unitary Contemplation, subtle infallible physical activity and irreversible Stillness of the soul.

Q.IX.39.1 What is the meaning of pure (*ukla*) meditation?

A.IX.39.1 It is just pure contemplation.

Q.IX.39.2 How many types of pure meditation are there?

A.IX.39.2 It is of four types, namely: separatory contemplation (*prthaktv-avitarkav c ra*), unitary contemplation (*ekatvavitarkav c- ra*), subtle infallible physical activity (*sūkṣmakriyā-pratip ti*), and irreversible stillness of the soul (*vyuparatakriy -nivarti*).

- Q.IX.39.3 What is the meaning of ‘separatory contemplation pure meditation’?
 A.IX.39.3 Pṛthaktva means separateness; vitarka means detailed or special examination or scriptural knowledge and v c ra means shifting or moving from one to another. Thus in this type of contemplation, the practitioner, based on the scriptural knowledge, moves / shifts his thoughts from one substance / mode / word / number to another substance / mode / word / number and so on, or from one activity (of mind / body / speech) to another activity till he gets one subject concentrating / contemplating.
- Q.IX.39.4 What is the meaning of ‘unitary contemplation pure meditation’?
 A.IX.39.4 Ekatva means oneness. So in this type of meditation, the practitioner, without surfing from one to another substance / mode / word / number and based on scriptural knowledge contemplates on one subject only.
- Q.IX.39.5 What is the meaning of ‘subtle infallible physical activity pure meditation’?
 A.IX.39.5 Giving up gross bodily activity, and depending upon slight bodily activity but not being detracted by it, the practiser ascends / embraces the contemplation on just the soul.
- Q.IX.39.6 What is the meaning of ‘irreversible stillness of the soul pure meditation’?
 A.IX.39.6 Vyuparatakriy -nivartī pure meditation is when after making the duration of all the four non-obscuring karmas equal and through subtle bodily activities embraces the meditation on pure soul to destroy all activities (mind, body and speech) completely.

«; d; l̥x&dk; ; l̥xk; l̥xkuke- IX.40
Tryekayoga-k yayog yog n m

√Fl% os plj &/; ku Øe'k% rhu ; l̥xoky} , d ; l̥xoky} dk; ; l̥xh] v; l̥xh ds gl̥rs gā
 Meaning: The pure meditation is accompanied by three activities, one activity, bodily activity and no activity.

- Q.IX.40.1 With how many activities existent can the practitioner attain the first pure meditation?
 A.IX.40.1 Multiple-contemplation, the first type of pure meditation can be acquired by a saint with all the activities of mind, body and speech.
- Q.IX.40.2 With how many activities existent can the practitioner attain the second pure meditation?
 A.IX.40.2 Unitary-contemplation, the second type of pure meditation can be acquired by a saint with anyone of the three types of activities only.

- Q.IX.40.3 With how many activities existent can the practitioner attain the third pure meditation?
- A.IX.40.3 Subtle infallible physical activity, the third type of pure meditation can be acquired by a saint with body activities only.
- Q.IX.40.4 With how many activities existent can the practitioner attain the fourth pure meditation?
- A.IX.40.4 Irreversible stillness of the soul, the fourth type of pure meditation is possible only to omniscient without any activity.
- Q.IX.40.5 What is the meaning of *triyoga*?
- A.IX.40.5 Vibrations of the space points of the soul caused by the activities of mind, body and speech is called *triyoga*.
- Q.IX.40.6 What is the meaning of *eka-yoga*?
- A.IX.40.6 It means the vibrations of the space points of the soul caused by any one of the three activities (i.e. of mind or body or speech).
- Q.IX.40.7 What is meant by *k yayoga*?
- A.IX.40.7 Vibrations of the space points of the soul caused by the activities of the body are called *k yayoga*.
- Q.IX.40.8 What is meant by *ayoga*?
- A.IX.40.8 It implies absence of the vibrations of the space points of the soul in an omniscient without activities.

, dkU ; s l for Ø&ohpj s i nð IX.41
Ek raye savitarka-v c re p rve

- √Fk% i gys ds nks /; ku , d v kU ; oky} 'l for Ø' v k} 'l ohpj' gkrs gñ
 Meaning: The first two types are based on one substratum (particular substance as their object) and are associated with scriptural knowledge and shifting.
- Q.IX.41.1 How are the first two types of pure meditation said to be based on one substratum?
- A.IX.41.1 They are called as they can be acquired only by a scriptural omniscient (*śrutakeval*).
- Q.IX.41.2 What is the peculiarity of the first type of pure meditation?
- A.IX.41.2 The peculiarity of the first type of pure meditation called Multiple-contemplation is that it involves scriptural knowledge (*vitarka*) and shifting of the subject (*v c ra*).

vohpkjaf}rh; e~ IX.42
Av c ram dvit yam

vFk% nt j k&'kpy/; ku 'vohpkj' gA
Meaning: The second type is free from shifting.

- Q.IX.42.1 What is the implication of this aphorism?
A.IX.42.1 Unitary contemplation, the second type of pure meditation involves scriptural knowledge but is devoid of shifting (*v c ra*).

forØ% Jre~ IX.43
Vitarkah rutam

vFk% 'forØ' dk vFk/ 'Jr' gA
Meaning: Vitarka is scriptural knowledge.

- Q.IX.43.1 What is the meaning of the word *vitarka*?
A.IX.43.1 Scriptural knowledge is called *vitarka* i.e. knowledge which is free from contradictions / doubts / arguments.

Q.IX.43.2 Why are the first two types of pure meditation i.e. multiple -meditation and unitary contemplation, called *savitarka*?
A.IX.43.2 Since both these types of meditation are possible only to a saint with scriptural knowledge, they are called *savitarka*.

ohpkjks Fk&0; at u&; kxI Økfr% IX.44
V c ro(a)rtha-vyañjana-yogasamkr nti

vFk% vFk/ 0; at u vls ; kx dh I Økfr 'ohpkj' gA
Meaning: *V c ra* is shifting between the objects, words and activities.

- Q.IX.44.1 What is meant by shifting (*v c ra*)?
A.IX.44.1 Shifting is with regards to objects (*artha*), words (*vyanjana*) and activities (*yoga*).

Q.IX.44.2 What is meant by object (*artha*)?
A.IX.44.2 The subject of meditation is object. The object includes substance and modes.

Q.IX.44.3 What is meant by shifting of objects?
A.IX.44.3 Shifting of objects means passing / moving contemplation from substance to modes and from modes to substances. It is also called *artha samkr nti*.

- Q.IX.44.4 What is meant by word (*vyanjana*)?
 A.IX.44.4 Word stands for the scriptural term.
- Q.IX.44.5 What is word 'shifting'?
 A.IX.44.5 Word 'shifting' is passing from one scriptural term to another and from that to another.
- Q.IX.44.6 What is meant by activities (*yoga*)?
 A.IX.44.6 Actions of mind, body and speech are called *yoga*.
- Q.IX.44.7 What is meant by *yoga samkr nti*?
 A.IX.44.7 It is changing from body activity to activities of mind or speech and then again to body activities and so on.
- Q.IX.44.8 What is meant by *samkr nti*?
 A.IX.44.8 It means changing or passing or shifting.

I E; Xnf"V&Jkodkfojrkulrfotk d&n'kuekg&{ki dki 'ke&
 dki 'kkurekg&{ki d&{kh. kekg&ftuk% Øe'kks I Ā; s xqkfutj}k% IX.45

*Samyagdr̥ṣṭi- r vakavirat nantaviyojaka-dar anamoha-kṣapakopa ama-
 kopa ntamoha-kṣapaka-kṣ namoha-jin h krama o (a) samkhyeyagunanirjar h*

VFk% I E; Xnf"V] nskorh&Jkod] i=k&fojr] vullrkupfl/k&fo; kst d]
 n'kuekg&{ki d]pkfj=ekg&mi 'ked] mi 'kkurekg] pkfj=ekg& {ki d {ki d
 {kh. kekg vkg ftu &; s Øe I s vd [; xq. kr &futj}kokys gksr gā

Meaning: The dissociation of karmas increases innumerable-fold from stage to stage in the ten stages of the right believer, the householder Practising vows partially, the ascetic Practising major vows, the separator of the passions leading to infinite births, the destroyer of faith-deluding karmas, the suppressor of conduct-deluding karmas, the saint with quiescent passions, the eliminator of delusion, the saint who has eliminated delusion and the spiritual victor (Jina).

- Q.IX.45.1 Which stages of spiritual purification have manifold increase (*uttrottara*) in dissociation (*nirjar*) of karmas?
 A.IX.45.1 The dissociation of karma increases innumerable fold from stage to stage in the ten stages (4th to 13th stages of spiritual purification) of right believer, householder with minor vows, ascetic with major vows, the separator of passions leading to infinite births, the destroyer of faith deluding *karma*, the suppressor of conduct deluding karmas (*chapaka ren*), the saint with subtle passions, the destroyer of delusion and the *keval* or omniscient.
- Q.IX.45.2 The word *nirjar* implies the right believer in the aphorism. Which type of right belief is implied here?
 A.IX.45.2 *Prathamopaśamsamyagdr̥ṣṭi* is the type of right belief implied here. A living being having perverted views from beginning-less time acquires

this type of right belief in the first instance. At that stage only, he accrues innumerable times dissociation of karma compared to his earlier state.

- Q.IX.45.3 The second position in dissociation of karmas is assigned to a householder. Which type of householder is implied here?
- A.IX.45.3 The householder, who is not able to observe complete self restraint due to the rise of mild (which hinders abstinence) passions but is able to observe partial vows due to the rise of intense (which disturbs complete self restraint), passions is implied here.
- Q.IX.45.4 What is meant by detached (*virata*)?
- A.IX.45.4 The ascetics in the sixth and seventh stages of spiritual purification are implied here.
- Q.IX.45.5 What is the implication of the word *anant nubandhi viyojaka* in the aphorism?
- A.IX.45.5 The practitioner in the 4th to 7th stages of spiritual purification, who starts destruction of the faith deluding karma and destroys the virulent (which leads to infinite births) passions is inferred here.
- Q.IX.45.6 What does *anant nubandhi viyojaka* do?
- A.IX.45.6 He first performs the three worthy actions / duties (*karanas*) in the 4th, 5th and 6th stages of spiritual purification destroying the seven k rma species and then destroys the virulent four passions.
- Q.IX.45.7 What is meant by *visamyojan* ?
- A.IX.45.7 It is the transformation of virulent four passions into the 12 passions at the levels intense (which hinders abstinence), mild (which disturbs complete self restraint) and gleaming / subtle of the four (anger, pride, greed and deceit).
- Q.IX.45.8 Who is *dar anamoha chapaka*?
- A.IX.45.8 The practitioner who destroys the seven tendencies namely; existence of four passions at virulent level along with perverted views / beliefs, mixed (right and perverted) and right belief slightly clouded by wrong beliefs is called *dar anamoha chapaka*.
- Q.IX.45.9 Which living beings are referred by *upa amaka* (subsidence oriented)?
- A.IX.45.9 Here the word *upa amaka* refers to the practitioner in the 8th to 10th stage of spiritual purification that use subsidence method to attain their spiritual purification and achieve subsidence of the 21 tendencies of conduct-deluding karmas.
- Q.IX.45.10 Who are referred by *upa nta moha*?
- A.IX.45.10 It refers to the practitioner in the 11th stage of spiritual purification.

- Q.IX.45.11 Who are referred by *chapaka*?
 A.IX.45.11 The practitioner in the 8th to 10th stage of spiritual purification that use destruction method to attain their spiritual purification and achieve destruction of the 21 tendencies of conduct-deluding karmas.
- Q.IX.45.12 Who are referred by the word *jina* here?
 A.IX.45.12 The practitioner in the 13th stage (omniscient with activities) and 14th stage (omniscient without activities) of spiritual purification are referred here.

i ykd&cdqk&cdqkhy&fuxɁFk&Lukrdk fuxɁFk% IX.46
Pul ka-baku a-ku la-nirgrantha-sn tak nirgranth h

- vFk% i ykd] cdqk] dqkhy] fuxɁFk vks] Lukrd & ;s ikp fuxɁFk (fnxEcj e(u) gñ
 Meaning: Husk (*Pul ka*), the tainted (*baku a*), and the imperfect or with unwholesome disposition (*Ku la*), the unbound (*Nirgrantha*) and successful (*Sn taka*) are the passionless saints.

- Q.IX.46.1 How many kinds of ascetic (*nirgrantha muni*) are there?
 A.IX.46.1 The ascetics are of five kinds namely; husk, the tainted, imperfect or unwholesome disposition (*ku la*), the unbound (*nirgramtha*) and successful (*sn taka*).

- Q.IX.46.2 What is meant by husk?
 A.IX.46.2 *Pul ka* literally means empty or shelled grain. The saint, whose mind is devoid of the practice of even observance of secondary vows (of the ascetic) and who sometimes lapses (at some places or times) in perfect observance of even the primary vows (of the ascetic) is called husk.

- Q.IX.46.3 What is meant by ‘the tainted’?
 A.IX.46.3 *Baku a* literally means spotted. The saint who observes the primary vows without any flaws but have the inclination / tendencies to adore their body or implements of self restraint are called the tainted.

- Q.IX.46.4 What is meant by ‘the imperfect or with unwholesome disposition’?
 A.IX.46.4 They are of two types namely *pratisevana ku la* and *kaş yku la*.

- Q.IX.46.5 Who are *pratisevana ku la*?
 A.IX.46.5 The ascetics who observe both the primary and secondary vows completely but are occasionally lax in secondary vows due to attachment with their body and implements of self restraint are called *pratisevana ku la*.

- Q.IX.46.6 Who are *kaṣ ya la*?
A.IX.46.6 The ascetics who have conquered the first three levels of passions but not the fourth (gleaming / subtle) level of passions yet are called *kaṣ ya la*.
- Q.IX.46.7 What is meant by 'the unbound'?
A.IX.46.7 The passionless ascetic, who has rising karmas like the line drawn in the water, i.e. the passions are extremely weak and are soon going to disappear, is called *nirgramtha*.
- Q.IX.46.8 What is meant by 'successful'?
A.IX.46.8 The omniscient, which has destroyed the four obscuring karmas completely are called 'successful'.
- Q.IX.46.9 Why are all these five kinds of ascetics also called passionless (*nirgramtha*)?
A.IX.46.9 The five types of ascetics are with right belief and are free from all possessions. However they are classified differently due to different levels of the practice of vows. Being free from possessions and with right belief, they are also collectively called as passionless.

l a e & J r] i f r l o u k & r t f k & f y a & y s ; k s i k n l f k k u & f o d y i r % l k / ; k % IX.47
Samyama- ruta-pratisevan -t rtha-limga-le yopap dasth na-vikalpatah s dhy h

- √FK% l a e] J r] i f r l o u k] r t f k] f y a] y s ; k] m i i k n v l s l f k k u d s H k n l s
bu fuxɔfKka dk 0; k[: ku djuk pKfg, A
- Meaning: They are fit to be described (differentiated) on the basis of differences in self-restraint, scriptural knowledge, transgression, the period of ford-maker, the sign, thought-colouration, birth by descent and the state or condition.
- Q.IX.47.1 What are special classifications on the basis of which the ascetics can be further distinguished / differentiated?
A.IX.47.1 Each of the five types of ascetics (aphorism 46) can be further sub classified in seven sub categories namely self-restraint, scriptural knowledge, transgression, the period of the fordmaker (*t rtha*), the sign (*limga*), the thought-colouration (*le y*), birth by descent (*upap da*) and the state / condition (*sth na*).
- Q.IX.47.2 What type of self-restraint is practiced by husk, the tainted and the 'imperfect or with unwholesome disposition' ascetics?
A.IX.47.2 These kinds of saints dwell in the first two types of conduct i.e. equanimity (*s m yika*) and re-initiating (*chedopasth n*).
- Q.IX.47.3 What type of self-restraint is practiced by *kaṣ ya ku* ascetics?
A.IX.47.3 These kinds of ascetics dwell in the first four types of conduct namely: equanimity (*s m yika*), re-initiating (*chedopasth n ya*), purity of non injury (*parih ravi uddhi*) and subtle passion (*sūkṣma sāmparāya*).

- Q.IX.47.4 What type of self-restraint is practiced by unbound and the successful ascetics?
- A.IX.47.4 They practice perfect (*yath khy t*) conduct and self control only.
- Q.IX.47.5 What are the peculiarities amongst different kind of ascetics with reference to scriptural knowledge?
- A.IX.47.5 The husk, the tainted, and *pratishevana ku la* ascetics have knowledge of ten p rvas maximum. The *kaṣ ya ku la* and unbound ascetics can have knowledge of all 14 p rvas. At the minimum level the knowledge of husk ascetic can be of the first limb of inner corpus of Jains, namely: c r mḡa, while those of the spotted (*baku a*) and *pratishevana ku la* ascetics the minimum knowledge and practice of the five attitude of self-control (*samitis*) and three attitudes of restraint (*guptis*) called collectively eightfold alphabet of scriptures (*m trak pada*) is essential.
- Q.IX.47.6 What are the peculiarities amongst different kind of ascetics with reference to transgression?
- A.IX.47.6 The husk ascetics can, under the severe influence of others, commit flaws in the practice of five major vows and eating at night. The tainted ascetics are of two types namely implements-spotted and body-spotted. The implement-spotted tend to develop infatuation with their implements like whisk or water pot and indulge in making them more attractive and beautiful. The body-spotted develop infatuation with their body and indulge in beautifying the same. *Pratishevana ku la* ascetics tend to develop flaws in their secondary vows. *Kaṣ ya ku la* unbound and successful ascetics do not have transgression.
- Q.IX.47.7 What are the peculiarities amongst different kind of ascetics with reference to the period of the ford-maker (*t rtha*)?
- A.IX.47.7 All the five types of ascetics are found during the period of each fordmaker.
- Q.IX.47.8 What are the peculiarities amongst different kind of ascetics with reference to the sign (*limga*)?
- A.IX.47.8 With reference to the psychic signs, all the five types of ascetics are *Bh va- limga* (have psychic signs as they are all with right faith and practice self-control. With reference to physical signs, all ascetics barring successful ascetics have the whisk and the water pot even though all of them are sky clad unbound ascetics.
- Q.IX.47.9 What are the peculiarities amongst different kind of ascetics with reference to the colouration (*le y*)?
- A.IX.47.9 The husk ascetics can have three auspicious colourations. The tainted and *Pratishevana* ascetics can have all the six thought-colourations due to their infatuation with body and implements. *Kaṣ ya ku la* ascetics can have four colourations except the black and blue. The unbound and successful ascetics have only pure (*ukla*) colouration while the ayoga keval does not have any colouration.

- Q.IX.47.10 What are the peculiarities amongst different kind of ascetics with reference to the birth by descent (*upapada*)?
- A.IX.47.10 The highest celestial birth of the pul ka ascetics is in Sahasra kalpa among devas of maximum lifetime. The next two kinds of ascetics are born in Arana and Acyuta kalpas with the lifetime of twenty two ocean-measured-periods. The imperfect ascetics of the second type and the passionless ascetics are born in Sarv rthasiddhi with the lifetime of thirty three ocean-measured-periods. The lowest birth of all these kinds of ascetics is in Saudharma kalpa with the lifetime of two ocean-measured-periods. The perfect ascetics attain liberation.
- Q.IX.47.11 What is the meaning of state / condition (*sthana*) here?
- A.IX.47.11 Here it implies the state of self-restraint.
- Q.IX.47.12 How many states of self-control are there?
- A.IX.47.12 There are innumerable states of self-control induced by passions.
- Q.IX.47.13 How can the passion induced states of self control be innumerable?
- A.IX.47.13 The continuous upgrade / increase or downgrade / decrease of the passions cause innumerable states of passions. As self controlled is directly affected by passions, the states of self control also become innumerable due to the state of the passions.
- Q.IX.47.14 What is the state of husk and *kaṣaya ku la* ascetics?
- A.IX.47.14 They have the minimum states attained.
- Q.IX.47.15 What is the meaning of lowest state (*sarvanikṣṭa*) of attainment?
- A.IX.47.15 The lowest state of self control found in husk and *kaṣaya ku la* ascetics is called the lowest state (*sarvanikṣṭa*) of attainment.

Chapter X Liberation

Ekṣg{k; kTKkun'kūkoj .kkūrjk; {k; kPp dōye- X.1

Mohaṣay jñ nadar an varan ntar yaṣay cca kevalam

√Fk% ekṣ dk {k; gkūs l s rFkk Kkuko.j.k] n'kūkoj .k vṭṣ vūrjk; &delā dk {k; gkūs l s 'dōyKku' i dV gkrk gā

Meaning: Omniscience (perfect knowledge) is attained on the destruction of deluding karmas, and on the destruction of knowledge and perception-obscuring karmas and obstructive karmas.

Q.X.1.1 Which species of karma when destroyed / annihilated completely results in the complete annihilation of knowledge obscuring, intuition obscuring and obstruction creating karmas and results in the attainment of omniscience?

A.X.1.1 The deluding (*mohan ya*) karma when annihilated completely in the 12th stage of spiritual purification (*gunasth na*) namely 'completely annihilated passions (*kṣ nakṣ ya*)', results (in an intra-Indian-hour (*antaramuh rta*) in the destruction of all obscuring (*gh tia*) karma and attainment of omniscience in the 13th *gunasth na*.

Q.X.1.2 At what instant, the omniscience is first realized?

A.X.1.2 Omniscience is first realized at the instance the four obscuring karmas are completely annihilated.

Q.X.1.3 Why the word *mohaṣay t* written separately in the aphorism?

A.X.1.3 The deluding (*moha*) karma is the foremost of the four obscuring karmas which is annihilated first. Since the other obscuring karmas cannot be annihilated without first annihilation of deluding karma. In the absence of deluding karma, the other three obscuring karma are annihilated in intra-Indian-hour. Therefore the word *mohaṣay t* is written separately.

Q.X.1.4 How many tendencies of karmas have to be annihilated before omniscience is realized?

A.X.1.4 Sixty three tendencies, listed below, have to be annihilated before omniscience is realized.

Deluding karma	28
Knowledge obscuring karma	5
Intuition obscuring karma	9
Obstructing karma	5
Destinies determining karmas	3
Name karma	13
Total	63

Q.X.1.5 How does the empirical soul become pure soul?

A.X.1.5 By annihilating 63 tendencies of karmas as given above, the empirical soul becomes pure soul with gross body (*arihanta*).

Q.X.1.6 In reality only 60 tendencies are annihilated, then why 63 tendencies are mentioned?

A.X.1.6 It is true that 60 tendencies are annihilated as the three tendencies of life / destiny determining karma do not exist at that time.

Q.X.1.7 How many types of omniscient are there?

A.X.1.7 There are ten types of omniscient as follows:

- Ford-makers (*tirthaṅkaras*) with 5 auspicious events of life
- Ford-makers with three auspicious events of life
- Ford-makers with two auspicious events of life
- Miraculous omniscient
- General omniscient
- Omniscient who experienced natural calamities
- Silent omniscient
- Omniscient who attained omniscience in intra-Indian-hour (*Amtah kṛat*) (e.g. Bharat)
- Sequential (*Anubaddha*) omniscient (e.g. Indrabhuti, Sudharma - Jambu)
- Continuously existent (*Satata*) omniscient (e.g. 20 ford-makers in Videha region).

८कु/कग०ह०को&fुत०ज०क०; का द०र०लु&दे०तो०ऐ०क०क०स० ऐ०क०क० X.2

Bandhahetvabh va-nirjar bhy m kṛtsna-karmavipramokṣo mokṣah

व०फ० ८कु/क द०स०ग०र०का द०स०व०ह०को व०ज०स० fुत०ज०क० । स० । c० दे०क० द०क० व०क०; fु०र०द०(०क०; ग०कु०
gh 'ekṣ' gā

Meaning: Owing to the absence of the causes of bondage and with the functioning of dissociation of karmas, the annihilation of all *karma* is liberation

Q.X.2.1 What is meant by mok a / emancipation?

A.X.2.1 Absence of the causes of bondage and annihilation of all *karma* due to total dissociation (*nirjar*) achieved as a result of self-restraint and austerities is called liberation / emancipation of the soul.

Q.X.2.2 How does the absence of *karma* take place?

A.X.2.2 With the annihilation of deluded faith / views and other bondage extending entities, fresh bondage of karma is not possible. Then by Practising austerities the existing karmas are dissociated from the soul. This is how annihilation of karma takes place.

Q.X.2.3 How many types of *karma* annihilation are there?

A.X.2.3 It is of two types, namely: with efforts and without efforts.

- Q.X.2.4 Which types of karma are annihilated with or without effects?
 A.X.2.4 The realm (*gati*) determining karma namely for birth in heaven, hell and subhuman realms with superior bodies is automatic and without effort. The remaining 60 tendencies are annihilated with efforts like austerities, penance etc.

√kš 'kfedkfnHk0; Rokuka p X.3
Aupa amik dibhavyatv n m ca

√Fk% rFkk √kš 'kfed √kfn Hkkoka √kš Hk0; Ro&Hkko ds √Hkko gkus l s 'ekšk' gksrk gA

Meaning: (Emancipation is attained) on the destruction of psychic factors also like quietism and potentiality.

- Q.X.3.1 What other entities are annihilated beside karma on attaining emancipation?

A.X.3.1 Emancipation is attained on the destruction of psychic factors (*bh vas*) as well as potentiality (*bhavyatva*) also besides karma.

- Q.X.3.2 How many types of psychic factors are there?

A.X.3.2 These are five, namely: due to subsidence, subsidence cum destruction, destruction, rising of karma, and the inherent nature of the soul.

- Q.X.3.3 Why is inherent nature disposition not associated with subsidence-disposition even though potentiality is a part of inherent-nature disposition?

A.X.3.3 In the disposition due to inherent nature of the soul, only the potentiality disposition is destroyed and not other characteristics like substantiality, existentiality etc as their destruction will lead to inexistence of the soul itself.

- Q.X.3.4 Destruction of physical karma leads to simultaneous destruction of dispositions arising out of those physical karma. Then why is this aphorism included here?

A.X.3.4 It is not a rule that the absence of an efficient-cause leads to non-completion of an effect / work. On the contrary work is seen to be performed even in the absence of an efficient-cause. Hence annihilation of physical karma leads to destruction of psychic karmas simultaneously.

- Q.X.3.5 Which psychic state stays with the emancipated soul?

A.X.3.5 Only consciousness (which is the inherent nature of the soul) exists with the emancipated soul.

vU; = dpyl E; DRo&Kku&n'kU&fl) RoH; % X.4
Anyatrakevalasamyaktvajñ nadar anasiddhatvebhyah

vFk% i jUrq {kkf; d&l E; DRo} dpyKku] dpy'n'kU vUj fl) RoHkko dk vHkko
 ekqk ea ugha gkrKA

Meaning: Other than infinite faith, infinite knowledge, infinite perception and infinite perfection.

Q.X.4.1 Which psychic states do not get annihilated in an emancipated soul?
 A.X.4.1 Indestructible right belief, omniscience, indestructible-intuition (*kevala dar ana*) and indestructible pure state of the soul / infinite perfection (*siddhatva*) are the psychic states which do not get annihilated in the emancipated soul.

Q.X.4.2 If the above psychic states exist in an emancipated soul; then the four infinities, namely infinite-knowledge-intuition-bliss-energy will get annihilated also from the emancipated soul?

A.X.4.2 Infinite intuition and knowledge are always present with infinite energy. Then infinite bliss is possible only with infinite energy also. Like these there are other infinite attributes existing like consciousness, sentiency etc with the emancipated soul also with these four infinities.

Q.X.4.3 As the emancipated souls do not have form, how can we consider absence of form in them as an entity without a form cannot be termed to have substantiality?

A.X.4.3 The emancipated soul has the same form as the last body it had before getting emancipated. Hence the emancipated soul is not without a form.

Q.X.4.4 If the form of an emancipated soul is like the last body it had, then it should expand to the entire expanse of the universe as the soul is as extensive as the universe with regards to the space-points?

A.X.4.4 But this is not so as the expansion and contraction of the body is determined by the rise of the physique-making karma and the physique-making karma is fully annihilated when the soul gets emancipated or becomes pure soul (devoid of any *karma*).

rnulrje#o& xPNR; ky&dkUrkr~ X.5
Tadanantaram rddhvam gacchaty lok nt t

vFk% ePr gkus ij tho ykd ds vUr rd Äij tkrk g&

Meaning: Immediately after liberation the soul darts up to the summit of the cosmos (*loka*).

Q.X.5.1 Where does the soul go after annihilation of all the karma?
 A.X.5.1 The emancipated soul, i.e. free from all the bonded karmas goes to the summit of the cosmos.

- Q.X.5.2 Which are the three states which the emancipated souls get immediately on emancipation?
- A.X.5.2 Separations from the body, state of the perfect-soul and the attainment of the last place upwards (summit) of the cosmos.
- Q.X.5.3 Where is the summit of the cosmos (*siddha il*)?
- A.X.5.3 It is in the form of semi-circular arc 4.5 million *yojana* plain and of the size of the place of inhabitation of the human being above and in the middle of the 8th land (*prthavi*). The 8th land is 8 *yojana* thick and 12 *yojana* above Sarv rtha-siddhi and seven *yojana* north and one *yojana* east west.

iṁṭiḥ kṣkṇi ṛRokneU/kPNnKŪkFkkxfriḥj .kkēkPp X.6
P rvaṇṇayog dasamgatv dbandhacched ttath gatiparin m cca

- VFk% iṁṭiḥ kṣ lḥ l ṛ dk vHkko gkus lḥ clu/k ds VWus l s vḥḡ oḥ k xeu dḡus
 dk LoHkko gkus l seḍrtho Ā/oḡeu dḡrk gḡ
- Meaning: As the soul is previously impelled, as it is free from karma particles, as it has separation from karma bondage and as it is of the nature of soaring upwards.

- Q.X.6.1 What is the cause of the upward movement only of the emancipated soul?
- A.X.6.1 The emancipated soul soars upwards only due to its nature of upward motion only as well as due to its being free from all karma bondages to drag it down/hold it back.
- Q.X.6.2 What is the meaning of the word *p rva-prayoga* in the aphorism?
- A.X.6.2 It means previously impelled due to existing impetus i.e. its movement to acquire new body several times as an empirical soul.

vḥfo) &dḡyḡ&pḶon-Ḷ; xṛ&yḡkykḡpnḡ .Mcit on&fḡuḥ'k[ḡkoPp X.7
viddha-kul la-cakravād vyapagata-lep l bhuvaderandab javada gni ikh vacca

- VFk% ?ḡkḡ; s x; s dḡḡḡ ds pḶ ds l ekuḡ yḡ l seḍr ḡḡḡ mḡḡ ds l ekuḡ , j .M
 ds cḡt ds l eku vḥḡ vḥḡu dh f'k[ḡk ds l eku (eḍr&tho Ā/oḡeu ḡḡ
 dḡrk ḡḡ)
- Meaning: Like the potter's wheel, the gourd devoid of mud, the shell of the castor-seed and the flame of the candle.

- Q.X.7.1 Explain, by means of examples the upwards movement of the soul due to previously impelled due to existing impetus?
- A.X.7.1 Like a potter spins the wheel with a stick, the wheel revolves around its axis till its momentum is exhausted. Similarly an empirical soul makes several attempts to move up to the end of the cosmos. Though on beings

emancipated, its ability to make such attempts gets lost, yet due to its previous experience it soars upwards in the emancipated state.

Q.X.7.2 Why does the emancipated soul soar upwards due to its being free from bondage?

A.X.7.2 Gourd-vegetable when coated with mud sinks in the water but when the mud layer on it is washed completely, it floats on the water. Similarly an empirical soul keeps on transmigrating as long as it is bonded with karmas. When it gets emancipated i.e. the soul becomes free of k rma dirt, it keeps on soaring upwards only till the summit of cosmos.

Q.X.7.3 How does emancipated soul soar upwards, give an example?

A.X.7.3 Like a castor seed when ripe gets cracked and the kernel inside the castor seed pops upwards. Similarly when the emancipated soul leaves the karma body, it soars upwards.

Q.X.7.4 Explain the nature of the soul for upward movement through the example of movement of the candle flame in the absence of sideways winds (*tath gati*)?

A.X.7.4 Like the candle flame in the absence of the sideways movement of the air always goes upwards as its nature, similarly an emancipated soul, in the absence of the k rma bondage (which takes it in sideways direction) soars straight upwards.

/keʔLrdk; kʰkʰokr~ X.8

Dharm stik y bh v t

√Fk% /keʔLrdk; &n0; dk vʰkko gkus l s epr&tho ykdʰur l s vkʃ Āij ugha tkrkA

Meaning: As there is no medium of motion.

Q.X.8.1 Why the emancipated soul does not go beyond the summit of the cosmos?

A.X.8.1 Due to the absence of the medium of motion (*dharm stik ya*) beyond the summit of the cosmic-space, the emancipated soul does not go beyond it.

Q.X.8.2 Why does the emancipated soul not go in the trans-cosmic space (*alok k a*)?

A.X.8.2 By the very definition of the trans-cosmic space, it is devoid of the existence of the medium of motion. Hence nothing can move or exist in it. This is why the emancipated soul does not go in the trans-cosmic space.

Q.X.8.3 Which are the two types of causes which are important in the successful completion of any activity?

A.X.8.3 These are called material (*up d na*) and efficient causes (*nimitta*).

- Q.X.8.4 What is the material cause?
A.X.8.4 The self energy of any substance in its stated activities is called the material cause; e.g. the soil is the material cause of the pitcher.
- Q.X.8.5 What is an efficient cause?
A.X.8.5 The external entities which support or cause the activity's completion of any substance is called the efficient cause; e.g. in making the pitcher, the potter and his wheel and stick et are the efficient cause of making the pitcher from soil..
- Q.X.8.6 What are the other types of causes from different viewpoint?
A.X.8.6 There are two other types of causes namely samartha (ability to get the activity completed) and asamartha (inability to get the activity completed).
- Q.X.8.7 What is an 'inability' cause?
A.X.8.7 Absence of a coordinating entity does let the activity be completed even though both material and efficient causes are available is called 'inability' cause.
- Q.X.8.8 What is 'ability' cause?
A.X.8.8 Absence of obstructing entity in the completion of the activity as caused due to abundant availability of both material and efficient causes are available is called 'ability' cause.
- Q.X.8.9 The emancipated souls have become totally free from bondage. Then how the impact of other entities on them is possible?
A.X.8.9 Even though they are free from all bondages, yet some of their natural activities like upward movement is dependent on the existence of the principle of motion. Hence they also cannot go beyond the summit of cosmic-space.

{ks=&dly&xfr&fyx&rhfk&pkfj=&iR; dcd) &ckf/kr&
Kkukoxkguklurj l f; kYi cgror% l k/; k% X.9

*Kṣetra-k la-gati-limga-t rtha-c ritra-pratyekabuddha-bodhita-
jñ n vag han ntara- samkhy lpabahutvatah s dhy h*

VFk% {ks= dky] xfr] fyx] rhfk] pkfj=] iR; dcd)] ckf/kr c)] Kku] voxkguk]
vlurj] l f; k vkj vYi cgror&buds }kjk fl) &tho foHkx djus ; k; gA

Meaning: The emancipated souls can be differentiated with reference to the region, time, realm of birth, gender or dress, ford, conduct, self-enlightenment, enlightened by others, knowledge, stature, interval, number and numerical strength of the liberated soul in these eleven gateways.

- Q.X.9.1 What are the different causes which can lead to classifying emancipated souls?
- A.X.9.1 These are region, time, realm of birth, gender or dress, ford, conduct, self-enlightenment, enlightened by others, knowledge, stature, interval, number and numerical strength of the liberated soul in these eleven gateways.
- Q.X.9.2 What is the meaning of present (*pratyutpanna*) viewpoint?
- A.X.9.2 It is the standpoint which targets only the present realm of birth.
- Q.X.9.3 What is the meaning of past (*bh ta-prajñ tpanna*) viewpoint?
- A.X.9.3 It is the standpoint which targets only the past realm of birth.
- Q.X.9.4 Is there any difference in the emancipated souls from different regions?
- A.X.9.4 No but by tradition we say that souls got emancipated from Bharata, Air vata and other regions.
- Q.X.9.5 Are there differences in the emancipated souls due to the time and the realm of birth when they got emancipated?
- A.X.9.5 No, however traditionally we say that some souls became emancipated in the ascending time cycle while others got emancipated in the descending time cycle. Similarly we can say that some souls got emancipated as human beings while others got emancipated as human beings after the heavenly realm of birth.
- Q.X.9.6 In which gender form the souls get emancipated?
- A.X.9.6 Actually the emancipated souls are genderless. However the empirical souls in the physical male gender get emancipated. As per their psychic gender state, empirical souls in any gender state can get emancipated.
- Q.X.9.7 Which empirical souls get emancipated in a particular creed (*t rtha*)?
- A.X.9.7 Some get emancipated as ford-maker while others get emancipated during the existence of a ford-maker. Similarly some get emancipated when there is no ford-maker and others get emancipated without being a ford-maker.
- Q.X.9.8 Which is the conduct when practised results in an empirical soul get emancipated?
- A.X.9.8 The empirical souls can get emancipated Practising one type of conduct (self enlightened) while others (enlightened by the sermons of the others) get emancipated by Practising two types of conduct.
- Q.X.9.9 How does the self enlightened and the enlightened by the sermons of others get emancipated?
- A.X.9.9 The self enlightened become the true believers by their own inherent nature while the others become enlightened by the sermons / teachings of others.

- Q.X.9.10 Which knowledge type is instrumental in the soul getting emancipated?
A.X.9.10 Some get emancipated by one type of knowledge while others can get emancipated by one or two or three or four types of knowledge.
- Q.X.9.11 What is the meaning of stature (*avag han*)?
A.X.9.11 By stature we mean the pervasion of space-points by an entity.
- Q.X.9.12 How many types of stature are there?
A.X.9.12 Stature is of three types, namely: maximum, minimum and middle.
- Q.X.9.13 What is the limit for each type of stature?
A.X.9.13 For maximum stature it is 525 bows, minimum is a little less than 3.5. Cubit (*h tha*), while the middle can be in between three.
- Q.X.9.14 What is the meaning of interval (*antara*)?
A.X.9.14 The time duration between the two consecutive souls getting emancipated is called interval. It can also be said as the time duration during which no soul gets emancipated.
- Q.X.9.15 What is the interval between two souls getting emancipated?
A.X.9.15 The minimum interval is one time-instant (*samaya*) while the maximum can be eight time-instants when the liberation is continuous. When the souls do not get continuous emancipation then the minimum time interval can be one time-instant and the maximum can be six months.
- Q.X.9.16 Explain the number (*samkhy*) and numerical comparison i.e. one or more (*alpabahutva*)?
A.X.9.16 In time instant a minimum of one and a maximum of 108 souls can get emancipated. The difference in the numbers of souls getting emancipated and distinguished from the place of abode and so on can be one or many. In this way the emancipated souls have been classified on difference basis, however all emancipated souls are of one type only.

Units of measurement for mass / weight, space and time and numbers

To start a cognition enquiry and explain cosmic and physical phenomena the three fundamental units of space, matter and time have been chosen corresponding to units of length, mass and time i.e. the C.G.S. (centimeter gram seconds) or the F.P.S. (foot pound second) systems of modern science. A third system called Absolute system is also used when we try to understand abnormal states of an entity. Even in a philosophical tradition, and as a part of its ontological and metaphysical explanations, we always use some units by which we distinguish an entity from others and measure it, its inherent nature, physical characteristics such as space occupied, its weight, its life-span and its various stages, quantity etc. Jain metaphysics and cosmology analyzes and describes every entity from at least four different aspects namely substance (*dravya*), space occupied (*k etra*), time (*k la*), and mode (*bh va*). We shall look at these units as applied in Jain philosophy.

SUBSTANCE:

A substance is defined in numbers of different manners such as its distinguishing nature, class, composition i.e. smallest indivisible unit comprising the substance as well as its average and the largest values / numbers.

The primary unit of existence of:

- Living beings is called *j va* or soul. There are infinite-infinite souls.
- Matter is *parm u* (the smallest indivisible particle of matter, like the electron or the quark in science). We call it as sub-atom in this book to distinguish it from atom generally used today and to emphasize that *parm u* is the infinitesimal part of an atom*. The sub-atom is like the geometric 'point', which is considered almost as dimensionless and mass-less having existence and yet not perceptible by senses or any instruments. It is thus almost without mass and volume but definitely has existence meaning miniscule amounts of these two measures of existence.
- Medium of motion and medium of rest are one in number and an unbreakable continuum, we do not talk of their primary unit.
- Space, even though is one continuum, is first bifurcated as cosmic and trans-cosmic continuum for enhancing our understanding of the same. The primary unit of cosmic-space is called space-point (*prade a*) which is the space occupied by one sub-atom.
- Time is called *kal u* which is like a sub-atom, but has the distinction of its existence as *kal u* always i.e. it has no extension or continues menthe neighboring *kal u* unlike other substance types.

*Dalton talked of atom as the smallest part of a matter. Later on other scientists talked of electron, proton, neutron, mesons, neutrino, quark etc., as being further sub divisions of atom. Today scientists talk of quark (being 1/3 of proton), being the smallest part of atom. This research if continued may further lead us closer to the *parm u* defined by Jain thinkers.

NUMBERS

Numbers play an important role in Jain cosmology, karma doctrine and lifespan of beings in different realms. Numbers are divided in three categories namely: numerable (*samkhy ta*), innumerable (*asamkhy ta*), and infinite (*ananta*) with each category being further divided in sub-categories.

Numerable (*samkhy ta*):

These are numbers from a minimum of 2 to 3 onwards and a maximum of a very large number which can be counted and explained through the examples of pits and mustard seeds explained briefly below.

Consider four pits of the size equal to Jambudv pa i.e. of 1, 00,000 yojana diameters and 1000 yojana deep. In these, three are stable and the fourth is of varying height and shape. Now we put two mustard seeds in the variable dimensioned fourth pit. This is the minimum numerable number. Put one more mustard seed in this pit and we have medium numerable number. Keep on filling this unstable pit with mustard seeds till it is full. The number of seeds from upwards of three and till the pit is full is supreme numerable. Thus numerable implies a range of numbers from 2 upwards to a very large number which can be counted by the observer or speaker. This helps us understand later on the concept of mega (10^6), giga (10^{12}), tera (10^{18}) etc on ascending scale and mili (10^{-3}), micro (10^{-6}), nano (10^{-9}) and paco (10^{-12}) on descending scales as used in computer technology to define the processing time / capabilities of various processors .

Innumerable (*asamkhy ta*) is defined as a number which is beyond our capability to count. Mathematically it is represented as minimum $(x)^x$ (or maximum numerable plus one) where x is a large number and maximum innumerable = (infinity -1). The concept of countless is also well defined in Dhaval and 'That which is'.

Infinite (*ananta*): From the definition of innumerable, if we add one to the maximum innumerable, we get infinite. The difference between infinite and innumerable is also explained in other way around as "If we keep on reducing an extremely large number by one and we reach a stage of zero, then the extremely large number started is called innumerable. If the extremely large number never reaches zero, then it is called infinite". Also, infinite is a number which cannot be comprehended by us but is comprehended by an omniscient only.

Infinite-infinite (*anant nta*): It is an extremely large number and is used for expressing number of living beings, sub-atoms etc in the cosmos.

Infinitesimal (*anantav bh ga*): It is the infinite subdivision of an entity. Mathematically it is represented as $1 / \text{infinity}$.

Koṭa –Koṭi=crore multiplied by crore, or 10^7 multiplied by $10^7 = 10^{14}$.

WEIGHT:

The unit of weight is based on *parm u*. It is given as *tranfal*, which is $2.04 \times (10)^{-12}$ *v ra* where *v ra* is approx one *tol* or 11.6 grams. Weight is also represented through similes (*pr m a*) e.g., one fistful, etc.

In modern science, Einstein and other scientist have calculated weight by using the concept of interchangeability of matter into energy. They state that 1 kilogram of matter if transmuted completely in energy can generate $9 \times (10)^{16}$ joules of energy which is enough to provide electricity to a small town for months together. Another way to define it is, as the quantity of heat required to convert 1000 tons of water into steam will weigh only 1/30 grams¹⁸. Estimated weight of electron is $1.2(10.28)^{-10}$ grams and proton approximately 1837 times heavier than electron.

SPACE:

The unit of space is called *prade a* or space-point. It is defined as the space occupied by one *parm u* of matter under normal conditions. This *prade a* is even capable of accommodating infinite number of such particles and living beings under abnormal conditions. Every substance is described in terms of number of *prade a* or space points it occupies to describe its size. In computer terminology we may refer *prade a* as similar to pixels.

The units of measurement generally used for length, breadth, volume, etc are as follows:

<i>Angula</i>	finger breadth (from tip of the nail to the bottom of the finger)
<i>P da</i>	6 finger breadths (half span from tip of the thumb to the tip of little finger), <i>p da</i> is approx 4.5 inches
<i>H tha</i>	Cubit (length of forearm from tip of middle finger to the elbow and approx 17 to 24 inches)
<i>Dhanusa</i>	Bow (or dand) approx 6 feet or 4 Cubit
<i>Yojana</i>	4*2000 dhanu or 48000 feet or 9.03 miles or 14.4 kilometers approximately
<i>Rajju</i>	Rope varying values given. One such value is 1.15×10^{21} miles or 1.84×10^{21} kilometers

For area these units are squared and for volume these units are raised to the power three

Scientists talk of light years based on the speed of light at 332000 kilometers per second to measure distance between stars in the cosmic space. Thus the distance between two stars is indicated in terms of light years (one light year = $332000 \times 60 \times 60 \times 24 \times 365$ or 10^{13} kilometers)

TIME:

The primary unit of time is called *samaya* (time-instant), which is defined as the time taken to traverse one space point (*prade a*) by a *parm u* at normal speed. It is most incomprehensible and indeterminable; the omniscient lord alone can know it and even they cannot express it as it is too short lived. Because of the distinguishing characteristics of time, it can be viewed both as a substance and mode.

Time with respect to time instant is measured as follows.

1 <i>Samaya</i>	time-instant	= Smallest unit of time.
1 <i>valik</i>		= innumerable time-instants
1 <i>Swasochaw sa</i> (inhale-exhale) pulse beat		= approx 4447 <i>valik s</i>
1 <i>Stoka</i>		= 7 pulse beats
1 <i>Lava</i>		= 7 <i>stokas</i>
1 <i>N lik</i>		= 38.5 <i>lavas</i>
1 second		= 1.25 pulse beats
1 minute		= 78 pulse beats
1 <i>Muh rata</i>	Indian-hour	= 3773 <i>pr as</i> /2 <i>N lik s</i> 48 min.
<i>Antarmuh rata</i>	Inter-hour	= <48 min. and >one time-instant
1 <i>ahor tras</i>	day (day and night)	= 30 Indian-hours
1 <i>Pak a</i>	Fortnight	= 15 days
1 <i>M sa</i>	Month	= 2 <i>Pak a</i>
1 solar month		= 30.5 days
1 <i>Samvatsara</i>	year	= 12 months
1 <i>P rv ga</i>		= 84, 00,000 years
1 <i>P rva</i>		= 84, 00,000 <i>P rv ga</i>

P rvais followed by units such as *tru it ga*, *tru ita*, *c lik ga*, *c lik* etc which is each 84, 00,000 times longer than the previous period.

For units of time like *palya*, *s gara*, *addh s garopama* and ascending-descending time cycle (*utsarpi i* and *avasarpi i*) please refer the books given in reference below. These are the units used in describing the life span of living beings in various realms. Here we briefly describe the following two units used in this text based on similes of pits and oceans.

- Pit-measured-period (*palyopama*)

Palya is of three kinds, namely:

- *Vyah ra*: Basis of other two. Nothing is measured by this.
- *Uddh ra*: Oceans and continents are measured by this
- *Addh* : Duration of time

Vyah ra: Three pits of the extant of one *yojana* (1*1*1) are dug. These are packed with the smallest ends of the wool of the rams from one to seven days old; the bits are further indivisible by scissors.

Uddh ra: Each bit is further divided into as many pieces as there are time-instants in innumerable *koṭa-koṭi* years. Imagine that the pits are filled with so many pieces of

hair. These bits of wool are taken one by one every time-instant. The time taken to empty the pits is called *Uddh rapalyopama*.

Addh : The pits are filled with the bits again from cutting each bit of *Uddh rapalya* into the number of time-instants in one hundred years. The time taken to empty the pits in this manner is called *Addh palyopama*.

- Ocean-measured-period (*s garopama*)

10 *koṭa-koṭi Addh palyopama* constitute one *Addh s garopama*.

Speed of movement:

The lowest speed is one space-point per time-instant. The highest speed by a *parm* or pure-soul is 14 *rajjus* / *samaya* or approximately $14 \times 1.4 \times (10)^{21}$ miles per *samaya*.

Einstein has established that the movement of matter (light) at 332000 kilometers per second is the fastest speed of any type of matter or energy in the universe. Recently Russian scientist Caranova has identified higher speeds achievable by light in special media.

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Word Meanings

<i>Abhavya</i>	Incapable of achieving salvation	VIII.6
<i>Abhavyatva</i>	Incapacity for salvation	II.7
<i>Abh kṣana jñ nopayoga</i>	Constant contemplation of knowledge	VI.24
<i>Abhinibodha</i>	Deduction (cognition type)	I.13
<i>bhiyogya</i>	servants	IV.4
<i>Abidh na</i>	is not commendable	VII.14
<i>Abṛhma</i>	Un-chaste	VII.1 / 16
<i>Acakṣu</i>	Without eyes	II.9/5
<i>Acaury nuvrata</i>	Non stealing minor vow	VII.2 / 6/7
<i>Acīta</i>	Non living beings	II.32
<i>Ādāna nikṣepa</i>	Care in taking and placing things	VII.4, IX.5
<i>Adatta</i>	What is not given	VII.15
<i>deya</i>	Lustrous body	VIII.11
<i>Adhigama</i>	Dependent on some direct cause	I.3
<i>Adhikarana</i>	Location /resting place	I.7, VI.7
<i>dhikaranik</i>	Taking weapons	VI.5
<i>Adho(a)dhah</i>	subsequent 'land' is below the previous	III.1
<i>Adhruva</i>	Transitory	I.16
<i>dhye</i>	First two	I.11
<i>dim na</i>	Beginning	V.24
<i>Ag r</i>	Householder /laity	VII.19
<i>Agh ti</i>	Non obscuring	II.1, VIII.4
<i>Agni ikh</i>	Walking over the flames of the fire	III.36
<i>Agrah ta</i>	Natural	VIII.1
<i>Agur laghu</i>	Neither heavy nor light	VIII.11
<i>h raka</i>	Conveyance	VI.1
<i>Ahims</i>	Non -violence/ injury	VII.1
<i>Aj va</i>	Non -living	V.1
<i>Aj vak ya</i>	Non -living bodies	V.1
<i>jñ</i>	Omniscient	III.36
<i>Ajñ na</i>	Ignorant attitude	II.6, VIII.1, IX.13
<i>jñ vicaya</i>	Revelation	IX.36
<i>Ajñ vy p dik</i>	Misinterpretation of scriptures	VI.5
<i>Ak manirjar</i>	Involuntary dissociation	VI.20
<i>kampita</i>	Inducing	IX.22
<i>akaṣ ya</i>	Souls devoid of (or with gleaming) passions	VI.4
<i>Akaṣ ya vedan ya</i>	Conduct deluding karmas with quasi-passions	VI.14
<i>kramdana</i>	Moaning	VI.11
<i>Akṣara</i>	Expressed	V.24
<i>Akṣipra</i>	Slowly	I.16
<i>Alok k a</i>	Trans-cosmos / void space encompassing universe	V.9/12/18, X.8

<i>lokitap na</i>	Contemplation	VII.1
<i>Alpa bahutva</i>	Numerical comparison i.e. one or more	X.9
<i>Alpabhutva</i>	Reciprocal comparison	I.8
<i>Amanaska</i>	Without mind	II.11
<i>man ya</i>	Recitation	IX.25
<i>Amb var a</i>	Celestial beings	III.5
<i>Amūdhadr̥ṣṭi</i>	Un-deluded vision	VII.23
<i>An c ra</i>	Wrong view	VII.23
<i>Anag r</i>	Without a home	VII.19
<i>An h raka</i>	Non-assimilative	II.30
<i>An k mkṣa</i>	Indifference to observe scriptural commandments	VI.5
<i>Anakṣara</i>	Not expressed	V.24
<i>Anant nubamdhi</i>	Infinitely intense	II.3/4/5, VIII.9
<i>Ananug mi</i>	Does not go with the owner from one state to another	I.22
<i>An-apavartya yu</i>	Cut short of life span	II.53
<i>Anarpita</i>	Secondary importance	V.32
<i>Anarthdandavrata</i>	Abstaining from purposeless sin	VII.21
<i>Amdaja</i>	Egg	II.33
<i>Amga b hia</i>	External-corpus	I.20
<i>Amga praviṣṭa</i>	Inner-corpus	I.20
<i>Amgop mga</i>	Major limbs-minor limbs	II.19, V.19, VIII.11
<i>Anih saran tmka</i>	Auspicious	II.48
<i>Anih sṛta</i>	Hidden	I.16
<i>An ka</i>	Army	IV.4/5
<i>Anim</i>	Smaller stature	III.36
<i>Anindriya</i>	Quasi or internal sense organ	I.14
<i>Anitya</i>	Transitory-ness	IX.7
<i>Antar ya</i>	Obstruction / acquisition of knowledge	II.1, VI.10, VI.27, VIII.4
<i>Anubh ga</i>	Potency	VIII.3
<i>Anubhayamana</i>	The mind which is neither correct nor false	VI.1
<i>Anubhayavacana</i>	The speech which is neither correct nor false	VI.1
<i>Anucaṭana</i>	Sparks emitted by eating a red hot iron	V.24
<i>Anug mi</i>	Which goes with the owner wherever he goes	I.22
<i>Anugraha</i>	Beneficial to both the giver and the recipient	VII.38
<i>Anuj v guna</i>	The attributes like right belief and right knowledge of the soul	II.1
<i>Anukta</i>	Unexpressed	I.16
<i>Anum nita</i>	Inferential	IX.22

<i>Anumodana</i>	Approval	VI.8
<i>Anuprekṣ</i>	Reflections / contemplation	IX.2/7/25
<i>nup rvyā</i>	Migratory /movement after death	VIII.11
<i>Anu reni</i>	Successive-rows	II.26
<i>Anutseka</i>	Modesty	VI.26
<i>Anuv c</i>	Speaking harmless words	VII.5
<i>Anuvratas</i>	Minor vows	VI.12, VII.2
<i>Apadhy na</i>	Evil thought	VII.21
<i>Ap na</i>	Exhale	V.19
<i>Aparatva</i>	Non-priority	V.22
<i>Aparigrahit</i>	Cohort	VII.28
<i>Ap ya</i>	Calamity	VII.9
<i>Ap yavicaya</i>	Calamity	IX.36
<i>Apidh na</i>	To cover	VII.36
<i>Apra asta</i>	Not commendable	VII.14
<i>Apratigh ta</i>	Stretching the body	III.36
<i>Apratip ta</i>	Infallibility	
<i>Apratyakh na</i>	Intense preventing total restraint / misfortune	II.5, VI.5, VIII.9, IX.45
<i>Apratyvekṣita niḥṣepa</i>	Placing without inspection /seeing	VI.9
<i>Arihanta</i>	Pure soul with a body	
<i>rambh</i>	Life style	VII.13
<i>Arati</i>	Dislike for certain objects	II.5, VI.14, VIII.9
<i>Ardhan r ca</i>	Weak joint	VIII.11
<i>Arhat</i>	Ford or the one who achieves emancipation	X.9
<i>rta</i>	Misery	IX.28
<i>Arthakya</i>	Objects needed	VII.32.
<i>Arthanaya</i>	Modal viewpoint	I.33
<i>Arth vagraha</i>	Object-perception / awareness	I.17/18/19
<i>rya</i>	Civilized people	III.36
<i>s dana</i>	Disregard of knowledge	VI.10
<i>Asadgunocch dana</i>	To praise own virtues even though they are not present in one	VI.25
<i>Asampr patsrpātikā</i>	Fragile joint	VIII.11
<i>Asamyama</i>	Non-restraint	II.6, VIII.1
<i>A arana</i>	Helplessness	IX.7
<i>As t vedaniya</i>	Unpleasant feeling	V.20, VI.11, VIII.8, VII.10
<i>Asi</i>	Defense	III.10
<i>Asiddhabh va</i>	Imperfect disposition	II.6
<i>rava</i>	Influx	I.4, VI.2

<i>Aṣṭ mgamah nimittajña</i>	Astrological intellect	III.36
<i>stikya</i>	Belief in life here after and the existence of soul	I.2
<i>A uci</i>	Impurity	IX.7
<i>Atad k ra</i>	Dissimilar	I.5
<i>tapa</i>	Warm light	IV.12, V.25 VIII.11
<i>Athithisamvibh gavrata</i>	Partaking food after feeding the ascetics	VII.21
<i>Atic ra</i>	Transgression	VII.23
<i>Atikrama</i>	Violation of vows	VII.23
<i>tma-prade a</i>	Space points of soul	I.4
<i>Aud rika</i>	Physical	VI.1
<i>Audayika</i>	Wrong belief	II.1
<i>Aupap dika</i>	Birth in fully grown form on special bed	II.46
<i>Aup amika</i>	Subsidence	I.7 , II.1
<i>Avadhi</i>	Clairvoyance	I.9, II.5/9
<i>Avag ha</i>	Depth / place to stay / exist	III.16,V.12/18
<i>Avag han</i>	A unique quality of providing space	V.10
<i>Avagraha</i>	Apprehension / sensation	I.13/15/17/18/19
<i>vali</i>	Unit of time	V.40
<i>Avasarpin</i>	Decreasing	III.27
<i>va yakas</i>	Essential duties	VII.21
<i>Av ya / ap ya</i>	Perceptual judgment	
<i>Avigraha</i>	Without hindrance / bend state	II.27/28/29
<i>Avineya</i>	Insolent	VII.11
<i>Avip ka</i>	Without fruits	VIII.23
<i>Avirati</i>	Non-abstinence	III.36,VIII.1
<i>Avisamv di</i>	ascetic	VII.6
<i>Avyakta</i>	Non-expressible	IX.22
<i>Ayogikevali</i>	Omniscient without activities	II.7
<i>Ayuṣya</i>	Life determining	V.20
<i>B dara</i>	Gross	IX.22
<i>Bahuprade</i>	Many space points	V.1
<i>Bahuvidha</i>	Many types	I.16/17
<i>Baku a</i>	Spotted	IX.46
<i>B la</i>	Perverted faith, foolish	VI.20
<i>Bandha</i>	Bondage	I.4/ VIII.2
<i>Bhaikṣyaśuddhi</i>	Seeking clean food	VII.6
<i>Bh jy ni</i>	An entity which is divisible in parts	I.30
<i>Bhaktap na</i>	Combining edible items	VI.9

<i>Bhāṣātmaka</i>	Which partakes of the nature of languages	V.24
<i>Bh s vargan</i>	Speech particles	V.19/24
<i>Bh vas</i>	Thought-activity / psychic	I.2/8,I.21,I.11/16, IV.2,X.3
<i>Bhavya</i>	Auspicious	VIII.6
<i>Bhavyatva</i>	Capacity for salvation / potentiality	II.7, X.3
<i>Bheda</i>	Divisions	V.24/25/26
<i>bhir tva</i>	cowardice or fearfulness	VII.5
<i>bhoga</i>	The matter which is enjoyed once	II.4
<i>bhramara</i>	bumble-bee	II.23
<i>bh ta</i>	living beings in general	VI.12
<i>bh ta-prajñ tpanna</i>	Past viewpoint	X.9
<i>Bila</i>	dwelling places	III.2
<i>bodhi durlabha</i>	rarity of enlightenment	IX.7
<i>bṛhmacarya</i>	celibacy	VII.2
<i>carapar</i>	astringent	V.22
<i>c rītra mohan ya</i>	conduct deluding karmas	VI.14
<i>Cary</i>	roaming	IX.9
<i>cetan</i>	consciousness	I.4
<i>chapaka ṛen</i>	suppressor of conduct deluding karmas	IX.45
<i>cheda</i>	suspension	IX.22
<i>chedopasth n ya</i>	reinitiating	IX.18
<i>c rna</i>	Wheat flour	V.24
<i>c rnika</i>	Skin of gram etc which results by thrashing them	V.24
<i>d n ntr ya</i>	charity obstructing	VIII.13, VI.27
<i>dam ama aka</i>	insect bites	IX.9
<i>dar anamohan ya</i>	faith deluding	IX.14
<i>dar an varn ya</i>	Intuition obscuring	VIII.4
<i>dasalakṣana</i>	the ten indicators of spiritual purification	VI.13, VII.1
<i>De a</i>	partial	VII.2
<i>de agh ti</i>	partially-destructive	II.1
<i>de avirati</i>	abstaining activity with regard to country / city	VII.21
<i>Dh ran</i>	retention	I.13/15
<i>dharm stik ya</i>	medium of motion	X.8
<i>Dharmya</i>	virtuous	IX.28
<i>Dhrauvya/ dhruva</i>	Permanent	
<i>De avirati</i>	abstaining from activity with regard to direction	VII.21
<i>Dravya</i>	Substance, an entity with permanence and change and attributes	I.6/26/29, II.11/16,

		IV.2,V.2/29
<i>dravy rthikanaya</i>	Substance viewpoint	I.6
<i>duh pramṛṣṭa nikṣepa</i>	disinterested placing	VI.9
<i>duh ruti</i>	listening to undesirable stories	VII.21
<i>Duṣam</i>	happy-misery	III.27
<i>dvi-camara</i>	with two births to achieve liberation	IV.16/ 26
<i>Dvirdvirvi</i>	double the size of the previous one in succession	VII.8
<i>ekade a</i>	partial or little	II.1/16
<i>eṣan</i>	eating	IX.5
<i>eṣan uddhi</i>	To clean and purify food	VII.39
<i>evambh ta</i>	the specific viewpoint /actuality	I.33
<i>Gana</i>	the congregation of aged ascetics	IX.24
<i>ganadharas</i>	Scriptures	VI.13
<i>gati</i>	existences /realms also motion /speed	II.25/6, V.17
<i>ghātāyuska</i>	degraded	IV.28
<i>Gh ti</i>	obscuring karmas	II.1, VIII.4, X.
<i>gl na</i>	the ailing ascetic	IX.24
<i>gotra</i>	status determining karma	II.1
<i>gunasth nas</i>	spiritual purification	II.7, X.1
<i>gunavrata</i>	enhancing vows	VII.21
<i>gupti</i>	attitudes of restraint	VII.4,VIII.1
<i>h sya</i>	jest	II.5, VII.5
<i>h tha</i>	cubits	X.9, IV.21
<i>Hiranya</i>	golden or gold or silver	III.10, VII.29.
<i>hitopade a</i>	delivering sermons of beneficence to others	I.1
<i>h yam na</i>	That decreases over time	I.22
<i>Hṛda</i>	large lake	III.15
<i>humdaka</i>	deformed body	VIII.11
<i>Hund vasarpin .</i>	Time period in Bharata and Air vata regions	III.27
<i>h</i>	speculation /discrimination	I.13/15
<i>indr s</i>	celestial beings	IV.3
<i>ry patha</i>	transgression-reducing	VI.5
<i>ry samiti</i>	regulation of movement	VII.4
<i>iṣu</i>	the state of movement of the living being straight like that of an arrow	II.29
<i>itvarik</i>	licentious woman / prostitute	VII.28
<i>jaghanya</i>	minimum / sub-atom has the lowest	V.34,VIII.13
<i>Jalac rana</i>	extraordinary powers to walk above water	III.36

<i>Jamgh c rana</i>	extraordinary power to walking over earth	III.36
<i>jar yuja</i>	The living beings with placenta	II.33
<i>jau nal</i>	barley tube	II.20
<i>j vatva</i>	principle of life / consciousness	II.7
<i>j vavip k</i>	consciousness experience	VIII.22
<i>jñ n varn ya</i>	knowledge obscuring	VIII.4
<i>jñ nendri</i>	consciousness	II.15
<i>joṣit</i>	to observe with pleasure	VII.22
<i>jugups</i>	disgust	II.5, VI.14
<i>jyotiṣ</i>	stellar /luminous	IV.1/2
<i>k la labdhi</i>	An opportune time which results in the attainment of an objective	II.3
<i>k l nu</i>	one jewel like particle of time / time-elements	IV.14, V.6
<i>kalpa</i>	The region, where the existence of celestial beings with extraordinary powers is imagined Saudharma	IV3/19/23/29/30/34
<i>k mkṣ tic ra</i>	transgression of the desire in worldly pleasures	VII.23
<i>k rana vipary sa</i>	wrong causal imagination	I.32
<i>k rita</i>	extending it done	VI.8
<i>k rmana</i>	The body consisting of the karmas	II.25
<i>karmendri</i>	A sense organ used to perform an action by the empirical soul	II.15
<i>kaṣ ya</i>	passion	II.6, VI.4/14/13
<i>kaṣ ya vedan ya</i>	Experience the misery induced by the passions (anger, pride, deceit and greed).	VI.14
<i>kavala</i>	Morsel/ lump of food taken one at a time for eating	II.4
<i>K yotsarga</i>	Relaxation	III.36
<i>kevala</i>	omniscience	I.9, II.9
<i>khamda</i>	Fragments	V.24
<i>k laka</i>	very weak joint	VIII.11
<i>kilviṣika</i>	the menials	IV.4/5
<i>kli yam na</i>	afflicted	VII.11
<i>koṭ -koṭ</i>	scattered stars	IV.13
<i>kṛata</i>	Doing	VI.8
<i>kṛmi</i>	worms	II.23
<i>kṛtsane</i>	entire	V.13
<i>kṣ mti</i>		VI.12
<i>kṣ yika</i>	destructive	I.7, II.4/1
<i>kṣayopaśama</i>	Subsidence cum destruction	I.22

<i>kṣetravip k</i>	place experience	VIII.22
<i>kṣ nakaṣ ya</i>	Complete self-restraint with passions eliminated	X.1
<i>kṣipra</i>	quick	I.16
<i>kuavadhi</i>	perverted clairvoyance	I.31
<i>kumati</i>	erroneous	I.31/32
<i>kupya</i>	clothes for use as dress to put on	VII.29
<i>ku la</i>	perverted conduct / unwholesome disposition	VII.16 / IX.46
<i>ku ruta</i>	erroneous scriptural knowledge	I.31/32
<i>labdhi</i>	the efficient cause for attainment of the objective	II.47
<i>labdhipratyaya</i>	the cause	II.48
<i>l dalik</i>	state of movement with two bends like in the plough	II.29/30
<i>Ladhim</i>	very light body	III.36
<i>lauk ntika</i>	terminal-gods	IV.24
<i>Lava</i>	Unit of time measurement	V.40
<i>Le y</i>	Thought colouration	II.6, IV.2
<i>mah skamdha</i>	major aggregate	V.24
<i>mah vrata</i>	major vows	VI.12, VII.2
<i>Mamgala</i>	Auspicious	I
<i>M l</i>	rosary	VI.8
<i>manah paryaya</i>	mind-reading /telepathy	I.9
<i>Mang lacarana</i>	Auspicious practice	I, I.5/7
<i>manogupti</i>	attitude of restraint of mind	VII.4
<i>manojña</i>	agreeable	VII.8
<i>m r nantik</i>	That which has death as its object	VII.22
<i>m rdava</i>	non-pride	VI.13
<i>m rga prabh van</i>	propagation of the creed	VI.24
<i>Masi</i>	professional and accounting	III.10
<i>m tsarya</i>	jealousy	VI.10
<i>m y</i>	deceitful practice	VI.5
<i>mi ra</i>	destruction cum subsidence of karmas	II.1
<i>mithyācāra abṛhma</i>	perverted and unchaste conduct	VII.16
<i>mithy tva</i>	wrong belief	II.3/4/5
<i>Mleccha</i>	Barbarian	III.36
<i>mohan ya</i>	Deluding karmas	II.1, VI.14, VIII.4, X.1
<i>mokṣa</i>	Liberation	I.4, X.2
<i>mṛṣ nand</i>	untruth	IX.35
<i>muh rta</i>	Reducing	V.40
<i>m rcch</i>	infatuation	VII.17
<i>m rta</i>	concrete	II.7

<i>naigama</i>	figurative	I.33
<i>Nakṣatra</i>	constellations	IV.3/12/4
<i>napumsakaveda</i>	hankering after both sexes	II.5
<i>n r ca</i>	inferior joint	VIII.11
<i>naraka</i>	infernal	II.6
<i>n r yanas</i>	Important / influential beings	II.43/53
<i>Nava-Anudi</i>	life span of deities	IV.32
<i>naya</i>	standpoint / viewpoint	I.6/33
<i>nibamdhā</i>		I.26
<i>nicairvṛtti</i>	Humility	VI.26
<i>nid na</i>	Sting	VII.18
<i>nigoda</i>	However subtle souls can exist as infinite souls with one body in one space point	V.15
<i>Nigraha</i>	restraint	IX.4
<i>Nih k m ita</i>	having no desire for the worldly pleasures	VII.23
<i>nihnava</i>	concealment of knowledge	VI.10
<i>nih amkita</i>	Absence of doubt in the tenets propounded by the <i>Jina</i> .	VII.23
<i>nih saran tmka</i>	auspicious	II.48
<i>nih lavrata</i>	It implies the non-observance	VI.19
<i>nih sṛta</i>	revealed / un-hidden	I.16
<i>Nik ya</i>	Group	IV.1
<i>nikṣepa</i>	install or present or position	I.5, VI.8
<i>nimita</i>	direct cause	I.3/14/21, X.8
<i>nirgramtha</i>	Unbound	IX.46
<i>nirjar</i>	dissociation	I.4, X.2
<i>nirvicikits</i>	Non repulsion from the impurity of the body of a person possessed of three jewels	VII.23.
<i>ni adh</i>	discomfort from postures	IX.9
<i>nisarga</i>	self originated	I.3,
<i>ni cayanaya</i>	transcendental viewpoint	V.12
<i>niṣeka</i>	number of karmas which become active in a small instant	II.1
<i>Nityam</i>	eternal	V.31
<i>nivṛtti</i>	formation	II.17
<i>nokarm h ra</i>	capability to extract the nutrients required for the body from the environment	VI.13
<i>nyagrodhaparimamdala</i>	the upper part symmetrical alone	VIII.11
<i>Pad nus r</i>	organized memory intellect	III.36
<i>Padastha</i>	contemplation on the word / aphorism	IX.36

<i>p dodaka</i>	To wash the feet of the guest ascetic with pure water	VII.39
<i>palya</i>	pit-measured-period	IV.32/33, VI.1
<i>Palyopama</i>	life span of nymphs	III.19, V.40
<i>p p nubamdhi punyakriy</i>	meritorious activities resulting in demerit	VI.4
<i>param nu</i>	Smallest indivisible part of matter / sub-atom	I.4, II.38 V.1/6/8/
<i>Paramavagāṭha</i>	special spiritual purification	III.36
<i>parameṣṭhi</i>	Auspicious personality	I.5
<i>paratva</i>	priority	V.22
<i>parigraha</i>	excessive attachment	VI.15, VII.1
<i>p rigr hik</i>	to maintain attachment to worldly objects	VI.5
<i>parigrahit</i>	married woman	VII.28
<i>parigrh nanad</i>	safeguarding wealth	IX.35
<i>parih ra</i>	expulsion	IX.22
<i>parih ravi uddhi</i>	purity of non injury	IX.18
<i>parimukt</i>	The state, with one end of handful of water which when thrown upwards	II.29/30
<i>Parin ma</i>	Environment resulting in poor metabolism	III.3
<i>p rin mika</i>	finally the inherent nature	II.1
<i>p rin mikabh va</i>	inherent nature of the soul	II.7
<i>Pāriṣada</i>	councillor, the courtier	III.19, IV.4/5
<i>parīṣaha</i>	affliction	IX.9
<i>parīṣahajai</i>	Conquest/ endurance of affliction	IX.2
<i>p rit pik</i>	causing misery to others	VI.5
<i>parivedana</i>	lamentation	VI.11
<i>paroparodh karana</i>	extending no hindrance to others	VII.6
<i>parvyapde a</i>	to ask others to serve (and not self) or to serve food prepared by others	VII.36
<i>pary ptaka</i>	full completions / mature organs	I.7
<i>pary ya</i>	Mode. Momentary state of an entity	I.6/2629, V.7/30/38/42
<i>pimdastha</i>	contemplation of the body	IX.36
<i>potaja</i>	umbilical without a covering	II.33
<i>prabh</i>	word hue	III.1
<i>prabh van</i>	glorification of faith	VII.23
<i>pracavacana bhakti</i>	contemplation on the sermons or creed of the omniscient	VI.24
<i>prade a</i>	space-point	I.4, V.8
<i>prādoṣikī</i>	acting in anger	VI.5
<i>prajñ</i>	high intellect	IX.9/13
<i>prajñ ramana</i>	Ascetic with high intellect	III.36

<i>pr k</i>	prior to	II.28
<i>pr k mya-ṛddhi</i>	Extraordinary power to walk over water	IV.1
<i>Prak narka</i>	scattered stars	IV.3/12/40
<i>prakṛti</i>	tendencies	II.3,VIII.1
<i>Pram da</i>	passions tainted / negligence	VII.13, VIII.1
<i>pram na</i>	valid / comprehensive	I.6/10/11/12
<i>pram n tikrama</i>	to exceed the limits set	VII.29
<i>pram rjita</i>	cleaning a place or thing by soft implements like whisk.	VII.34
<i>pramatta</i>	tainted with passions	VII.13, II.49
<i>pramatta yoga</i>	passionate activities	VII.13
<i>pramoda</i>	joy at the sight of the virtuous	VII.11
<i>pr n p na</i>	Inhale and exhale air	V.19
<i>pr nas</i>	vitalities	VII.1
<i>pr n tip tik</i>	injuring life forces of others	VI.5
<i>Pr pti</i>	stretching the body	III.36
<i>pr rambha</i>	indulgence	VI.5
<i>pra ama or ama</i>	calmness / serenity / tranquility	I.2
<i>pra asta</i>	auspicious	VII.18
<i>pratikramana</i>	repentance	IX.22
<i>prat ndra</i>	scattered stars	IV.12
<i>pratip ta</i>		I.24
<i>pratyakh na</i>	preventing total restraint and mild	II.5, VII.5 VIII.9, IX.45
<i>Pratyakṣa</i>	Direct	
<i>pratyavekṣita</i>	to inspect personally for the presence and absence of living beings at a place or a thing	VII.34
<i>Pratyekabuddha</i>	self restraint capability	III.36
<i>Pr tyik</i>	to explore new sense of enjoyments	VI.5
<i>pratyutpanna</i>	present viewpoint	X.9
<i>Prav c ra</i>	copulation (sexual union)	IV.7
<i>Pr yascita</i>	expiation	IX.20
<i>Prayoga</i>	evil urges of body	VI.5
<i>Pr yogika</i>	contrived	V.24
<i>proṣadhopav savrata</i>	fasting at regular intervals	VII.21
<i>Pudagal</i>	The smallest indivisible part of matter	I.9, V.1/5/6/10/19/23
<i>Punya</i>	merit	VI.2
<i>purūṣa veda</i>	Inclinations	II.5,VI.14
<i>P rv h p rvag h</i>	the first flowing towards eastern ocean	III.21
<i>P rvavid</i>	a saint who knows completely	IX.37

	the scriptures based on the sermons of the omniscient lords	
<i>Rasa</i>	occult power to change food	III.36
<i>rasa parity ga</i>	giving up delicious and stimulating food	IX.19
<i>Rati</i>	liking for certain objects	II.5, VI.14, VIII.9
<i>Ṛddhi</i>	extraordinary	III.36
<i>rjumati</i>	Simple	I.23/24, III.36
<i>rjus tra</i>	the straight	I.33
<i>r pastha</i>	contemplation on a form	IX.36
<i>r p t ta</i>	contemplation on formless self	IX.36
<i>R p</i>	Concrete	I.9,V.5
<i>sacita</i>	living matter	II.32
<i>sadgunocch dana</i>	Not to praise the virtues of others even though those virtues are present in them	VI.25
<i>s dhana</i>	cause / means	I.7/13
<i>s dhya</i>	object of knowledge	I.13
<i>s di</i>	starting point	II.41
<i>sadrśa</i>	same kind or same class / type	V.35
<i>Ṣadvim ati</i>	twenty six	III.24
<i>sahasā nikṣepa</i>	placing quickly	VI.9
<i>śaikṣa</i>	disciple	IX.24
<i>sakala pratyakṣa</i>	complete	I.12
<i>sakaṣ ya</i>	Empirical souls tainted with passions	VI.4
<i>sakaṣ yatvat</i>	different states of the passions cause identical characteristics of the karmas bonded	VIII.2
<i>aktitasty ga</i>	contemplation on giving gifts or charity	VI.24
<i>sallekhan</i>	Pious / religious death	VII.22,VIII.22
<i>alya</i>	thorns or stings	VII.18
<i>samabhir dha</i>	the conventional	I.33
<i>sam d na</i>	neglect of vows	VI.5
<i>samanaska</i>	with mind	II.11/24
<i>S m nika</i>	equal/co-chief	III.19, IV.4/5/23
<i>samant nup ta</i>	excreting on places frequented by others	VI.5
<i>sam rambha</i>	preparation for it	VI.8
<i>samavasarana</i>	religious congregation of the omniscient	I.5
<i>S m yika</i>	periodical contemplation, Equanimity	VII.21, IX.18
<i>samcaturasa</i>	perfectly symmetrical body	VIII.11
<i>samgraha</i>	the synthetic viewpoint	I.33
<i>Samiti</i>	attitudes of carefulness	VII.4, VIII.1
<i>samm rchana</i>	spontaneous generation	II.31

<i>s mpar ya</i>	passion	IX.10
<i>s mpar yika</i>	transgression-extending	VI.4
<i>samudragh ta</i>	inauspicious luminous	II.40/48, V.8
<i>samyagdr̥ṣṭi</i>	right belief	VI.12
<i>Samyak</i>	right	I.1, IX.4
<i>samyaktva kriy</i>	Activities performed to strengthen the right faith	VI.5
<i>Samgha</i>	congregation of the four orders of monks, nuns, laymen and lay women	VI.13, IX.24
<i>samgh ta</i>	inflow for bonding / fusion	IV.1, V.26
<i>samgraha</i>	To welcome an ascetic for accepting food by chanting the mantra	VII.39
<i>samhanana</i>	joint	VIII.11
<i>samh ra</i>	Contraction.	V.16
<i>samjavalana</i>	gleaming /subtle	II.5, VIII.9, IX.45
<i>Samjñ</i>	recognition	Q.I.13.5
<i>Samjñi</i>	Five sensed living beings with mind	II.24
<i>samkalp</i>	intentional	VII.13
<i>samkara</i>	Intermixing	V.38
<i>Samkliṣṭa</i>	disposition of the soul tainted with virulent passions	III.5
<i>samkr nti</i>	changing or passing or shifting	IX.44
<i>samrambha</i>	Planning to commit	VI.8
<i>sam aya</i>	doubtful attitude	VIII.1
<i>samstava</i>	Praise	VII.23
<i>samsth na</i>	Shape / structure	V.24/25, VIII.11
<i>samvara</i>	derived or created	I.4, IX.1
<i>samvega</i>	absence of hankering	I.2
<i>samvega</i>	contemplation on perpetual fear of transgression	VI.24, VII.12
<i>samyṛta</i>	covered	II.32
<i>samyam samyama</i>	self restraint cum non restraint	II.5, VI.20
<i>samyoga</i>	Combining	VI.8/9
<i>sar ga</i>	with attachment	I.2
<i>sarvagh ti</i>	all-destructive	II.1
<i>sarvajña</i>	An omniscient	I.1
<i>sarv vadhi</i>	Clairvoyance	I.22/28
<i>Sat</i>	reality	I.29/32
<i>s t vedaniya</i>	influx of pleasant feeling	V.20, VI.12, VIII.3/8
<i>Satva</i>	Living beings	VII.11
<i>auca</i>	purity	VI.12
<i>savip ka</i>	With fruitions	VIII.23

<i>sayogikevali</i>	Omniscient with body and activities	II.7
<i>ayy sana</i>	lonely habitation	IX.19
<i>eṣ h</i>	the celestial beings from S ntakum ra to Acyuta sub-classes	IV.8
<i>setara</i>	knowledge of opposites	I.16
<i>Sevit</i>	to enjoy or serve	VII.22
<i>Siddha</i>	pure soul	II.6/10/42
<i>siddhas</i>	liberated souls	VI.1
<i>la</i>	virtuous conduct	VII.24
<i>ito na</i>	mixed (living and non living being), Hot and cold	II.32
<i>skandha</i>	aggregate / molecule	V.10/25
<i>smṛti</i>	remembrance	I.13
<i>smṛti samanv h ra</i>	Repeated recollection of an object by digressing from other objects of thoughts	IX.30
<i>oka</i>	grief or sorrow	II.15, VI.11/14
<i>spardhaka</i>	the group or collection of karmas	II.1
<i>spar ana</i>	extent of space, have pleasurable touch	I.8, VI.5
<i>reni</i>	rows	II.26
<i>reni</i>	Creepers	III.36
<i>ruta</i>	verbal / scripture	I.9, II.21, VI.13
<i>Steya</i>	stealing	VII.15
<i>sthāpnā nikṣepa</i>	Symbols	I.5
<i>sth vara</i>	stationery body	II.5/12, VIII.11
<i>sthir karana</i>	steadfastness of faith	VII.23
<i>sth lapan</i>	grossness	V.24/25
<i>str veda</i>	female gender feeling / inclination	II.5, VI.14
<i>subhaga</i>	amiability	VIII.11
<i>ukla</i>	pure contemplation	IX.28/39
<i>sūkṣma</i>	subtle	IX.22
<i>sukṣmapan</i>	fineness	V.24/25
<i>ny g rav sa</i>	residence in a solitary place	VII.6
<i>Suṣam</i>	Happy	III.27
<i>Suṣira sound</i>	The sound produced by wind musical instruments	V.24
<i>sutra</i>	aphorism	I.10/11/3, III.36
<i>svahasta</i>	Conceit	VI.5
<i>sv ti</i>	the lower part alone symmetrical	VIII.11
<i>tad k ra</i>	similar	I.5
<i>tadbh va</i>	The existence of a substance to be in its own intrinsic nature	V.31/42
<i>tadubhaya</i>	twofold	IX.22
<i>Tantu</i>	spider webs	III.36

<i>Tapā</i>	Austerity, penance	III.36, VI.20, IX.22
<i>t pa</i>	agony	VI.11
<i>tapasvi</i>	ascetic	IX.24
<i>tarka</i>	logic	I.13
<i>tath gati</i>	movement of the candle flame in the absence of sideways winds	X.7
<i>tatsev</i>	disguising	IX.22
<i>tattva</i>	The nature of a substance	I.2
<i>tattv rtha</i>	Ascertaining substances as they really are	I.2
<i>tejasa</i>	the luminous	II.36
<i>t rtha</i>	Creed	X.9
<i>tirthañkaras</i>	omniscient	X.1
<i>Tiryagyonija</i>	The living beings born out of the womb of the sub human beings	III.39
<i>tiryamca</i>	subhuman beings / animals	I.21, II.23, IV.27
<i>trasa</i>	mobile body	II.12/14/5
<i>tr yastrim a</i>	the minister	IV.23/4/5
<i>ubhaya</i>	evolving	I.22
<i>ubhayamana</i>	right and wrong	VI.1
<i>ubhayavacana</i>	correct and incorrect	VI.1
<i>udhota</i>	emitting cool lustre	VIII.11
<i>udhyog</i>	in-profession	VII.13
<i>udyota</i>	lustre	IV.12
<i>udyota</i>	cool light	V.24/25
<i>ukta</i>	Expressed	I.16
<i>unmata</i>	An intoxicated or mad person	I.32
<i>unmattavat</i>	a mad person	I.32
<i>unodari/ avamaudarya</i>	reduced diet	IX.19
<i>upabhog ntr ya</i>	influx of repeated-enjoyment-obstructing	VI.27
<i>upabhoga</i>	The matter which is enjoyed repeatedly/ which can be consumed many times	II.4, VII.21
<i>up d na</i>	Material cause	X.8
<i>up dhy ya</i>	the teacher ascetic	IX.24
<i>upagh ta</i>	instruments of true knowledge, self annihilation	VI.10, VIII.11
<i>upagraha</i>	to support or to assist/ benefits	V.17/20/21
<i>upag hana</i>	confirmation of faith	VII.23
<i>upakarana</i>	instruments	II.17, VI.9
<i>upap da</i>	the bed of birth	II.31/34
<i>upasth pan</i>	re-initiation	IX.22
<i>upayoga</i>	manifestation	II.8/9/15/18

<i>upsarga</i>	obstacles	IX.9
<i>upyoga</i>	manifestations	I.4
<i>u na</i>	hot	II.32
<i>utkara</i>	Sawdust created by sawing a piece of wood	V.24
<i>utkr̥ṣṭa</i>	maximum	VIII.13
<i>utp da</i>	origination	V.7/30
<i>utsarga</i>	depositing waste	IX.5
<i>Utsarpin</i>	Increasing	III.27
<i>uttama kimcana</i>	supreme non attachment	IX.6
<i>uttama rjava</i>	supreme straightforwardness	IX.6
<i>uttama br̥hmacarya</i>	supreme celibacy	IX.6
<i>uttama kṣam</i>	supreme forgiveness	IX.6
<i>uttama m rdava</i>	supreme modesty	IX.6
<i>uttama samyama</i>	supreme self restraint	IX.6
<i>uttama satya</i>	supreme truthfulness	IX.6
<i>uttama auca</i>	supreme purity	IX.6
<i>uttama tapa</i>	supreme austerity	IX.6
<i>uttama ty ga</i>	supreme renunciation	IX.6
<i>uttrottara</i>	manifold increase	IX.45
<i>v c na</i>	Teaching	IX.25
<i>vacanagupti</i>	attitude of restraint of speech	VII.4
<i>vacanayoga</i>	speech activities	VI.1
<i>vadha</i>	injury	VI.11 ,IX.9
<i>V di</i>	debating capability	III.36
<i>vaikriyaka</i>	protean / transformable	II.36/46,VI.1
<i>vaim nika</i>	empyrean (heavenly beings)	IV.16/18/1
<i>vainayika</i>	non discriminating attitude	VIII.1
<i>vair gya</i>	detachment	VII.12
<i>vaistrasika</i>	Natural	V.24
<i>vaīy vrata</i>	respectful service	IX.20
<i>vaīy vratyakarana</i>	contemplation on serving the meritorious	VI.24
<i>vajran r ca</i>	the less perfect joint	VIII.11
<i>vajravṛṣabhan r yanasa hanana</i>	the superior most body	II.53
<i>vajravṛṣabhan r ca</i>	Perfect joint	VIII.11
<i>vajry</i>	Leaving out'	IV.5
<i>Vakrat</i>	crookedness	VI.22
<i>vakrayika mi ra</i>	celestial mixed	VI.1
<i>v mana</i>	Dwarf	VIII.11
<i>vanaspati</i>	Plant	II.13
<i>Vanaspatyant n ma</i>	Living beings having bodies from earth till plant based	II.22

<i>vardham na</i>	which increases over time	I.22
<i>vargan s</i>	molecules	VI.1
<i>Varṣa</i>	region or area	III.25
<i>Varṣadhara</i>	Mountain	III.25
<i>vartan</i>	leaving their nature	V.22
<i>Va itva</i>	Domination	III.36
<i>va itva-ṛddhi</i>	extraordinary power of domination	IV.1
<i>vastu</i>	true nature of an entity	I.7
<i>v stu</i>	house	VII.29
<i>vastutva</i>	inherent nature of substantiality	II.7
<i>V ta</i>	circle of thin /rarified air	III.1
<i>veda</i>	State caused due to the rise of quasi passion	II.6
<i>vedan ya</i>	feeling producing	II.1, VIII.4
<i>vibhamga</i>	wrong type of clairvoyance	I.21
<i>vicikits tic ra</i>	transgression of disgust	VII.23
<i>Vid rana</i>	proclaiming other's sins	VI.5
<i>Videh nt</i>	up to the end of Videha kṣetra only	III.25
<i>Vidhy dharas</i>	human beings who live on Mānuṣottara Mountain	III.35
<i>Vigraha</i>	body	II.25/27/28/29
<i>vih yogati</i>	Gait (movement) in space	VIII.11
<i>vikalendriya</i>	Living beings with two to four types of sense organs	II.23
<i>Vikriy</i>	change of form	III.3
<i>vimocit v sa</i>	residence in a deserted place	VII.6
<i>Vinaya</i>	reverence	IX.20
<i>vinaya sampannat</i>	abundance of reverence contemplation	VI.24
<i>Vip ka</i>	ripening/fruition	VIII.21
<i>vip kavicya</i>	fruition of karmas	IX.36
<i>Vipary sa</i>	Wrong imagination or thinking	I.32
<i>Vipulamati</i>	Complex	I.23/24
<i>Viraha</i>	State	II.13
<i>virodh</i>	Defensive	VII.13
<i>V rya</i>	peculiar potency	VI.6
<i>v ryantr ya</i>	Energy obstructive	II.11
<i>v ry tr ya</i>	influx of work or energy-obstructing	VI.27
<i>visamv da</i>	To misguide/ mislead a person busy in auspicious activities.	VI.22
<i>vi udhi</i>	purity	I.24
<i>Viṣṭ</i>	Excreta	III.36
<i>v tar ga</i>	Detachment of all things foreign / external to the soul	I.1, I.2
<i>vitarka</i>	involves scriptural knowledge	IX.43
<i>vivakṣita</i>	expected	V.32

<i>viveka</i>	discrimination	IX.22
<i>vivrta</i>	exposed	II.32
<i>Vratas</i>	vow	VI.19, VII.1
<i>vrati</i>	devout , votary	VI.12, VII.18
<i>vrtiparisamkhy na</i>	special restrictions for begging food	IX.19
<i>vyamjan vagraha</i>	awareness	I.18/19
<i>vyantara</i>	peripatetic or forest dwelling	IV.1/2
<i>vy pti</i>	universal relationship	I.13
<i>vyatikara</i>	becoming one after intermixing	V.38
<i>vyatikrama</i>	crossing the limits of the vows with passionate disposition	VII.23
<i>vyavah ra</i>	the analytic	I.33
<i>vyaya</i>	destruction	V.7/30
<i>vyutsarga</i>	giving up attachment to the body/ renunciation	IX.20/22/26
<i>yadr̥cchopalabdi</i>	To accept the knowledge of an object at one's sweet will.	I.32
<i>yath khy t</i>	perfect	IX.18
<i>yonī</i>	nuclei	II.32
<i>yugapada</i>	simultaneous or to occur together at the same time	I.30

Chart of Tattva (Basic Elements)

Reality Tattva

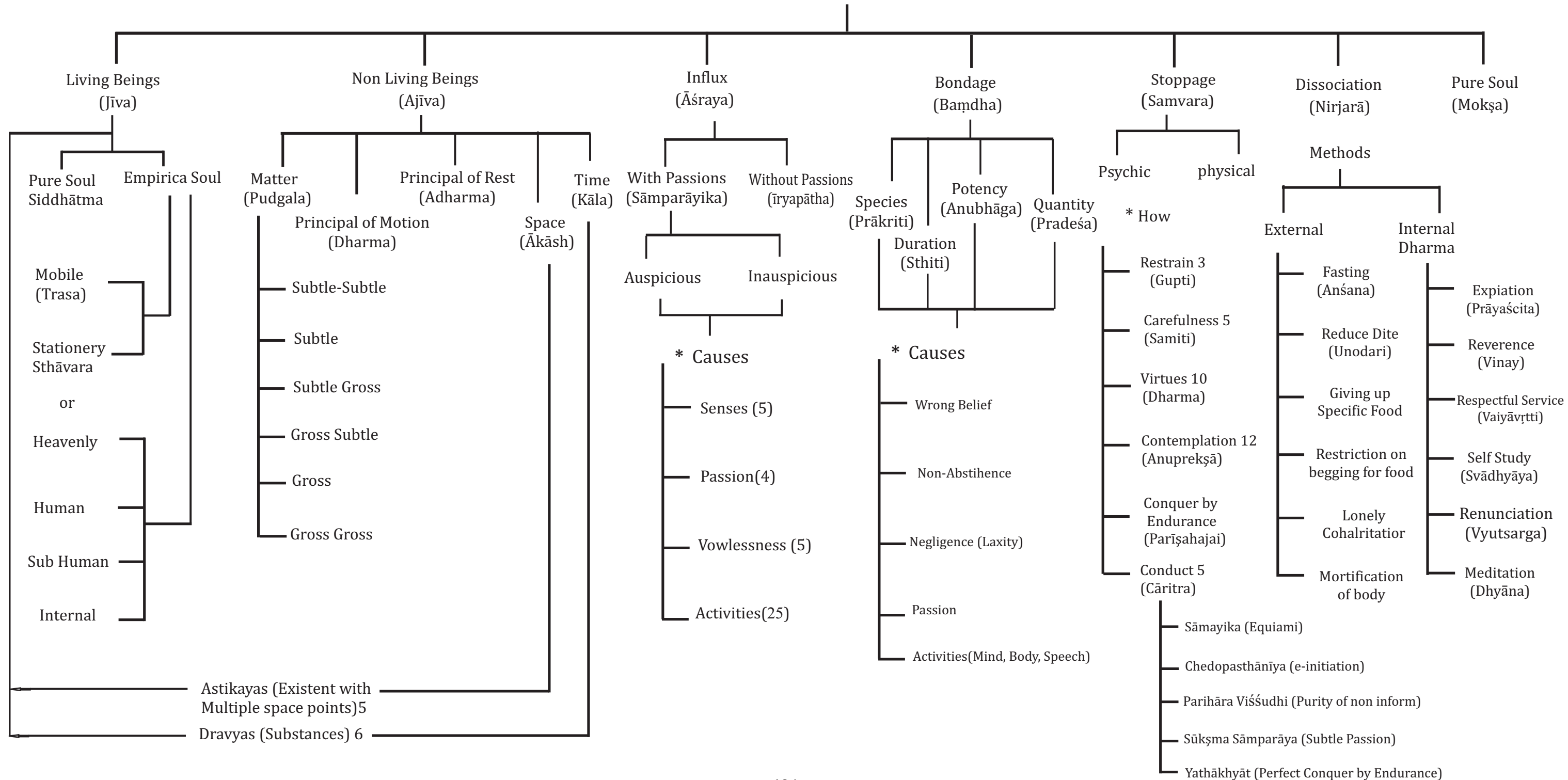
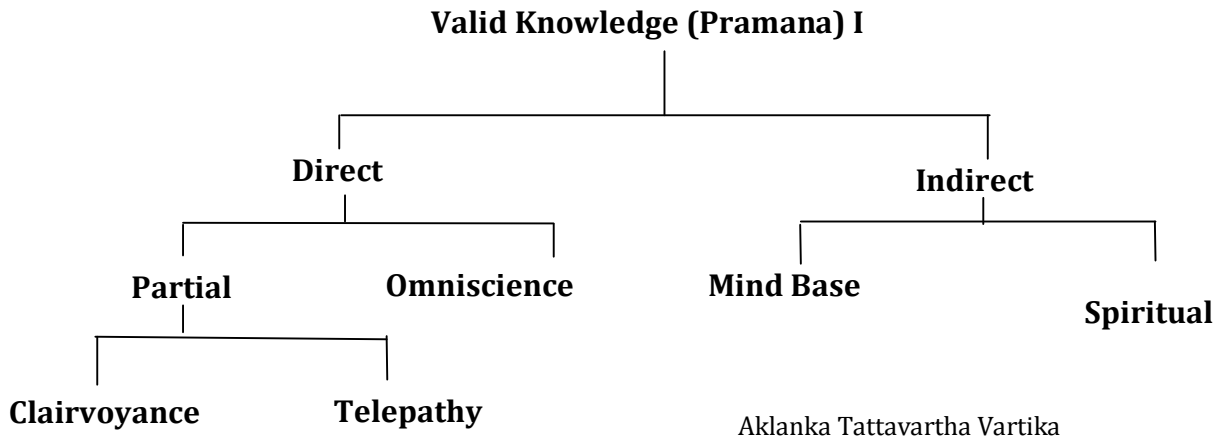
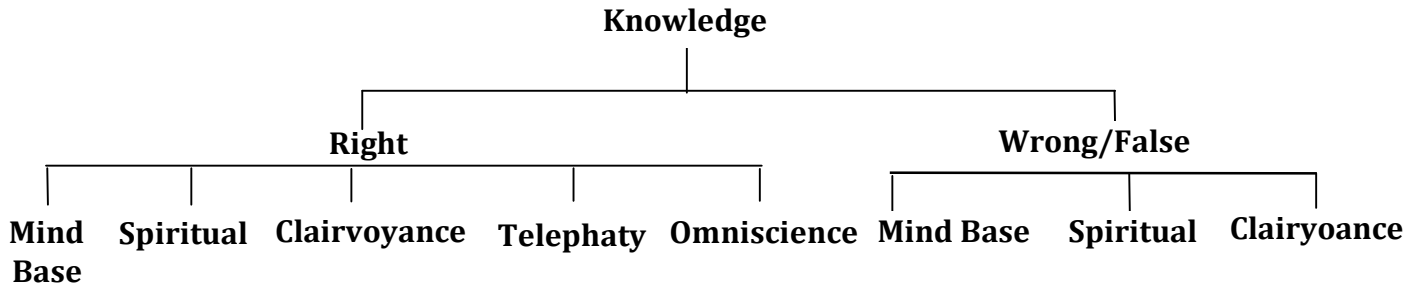
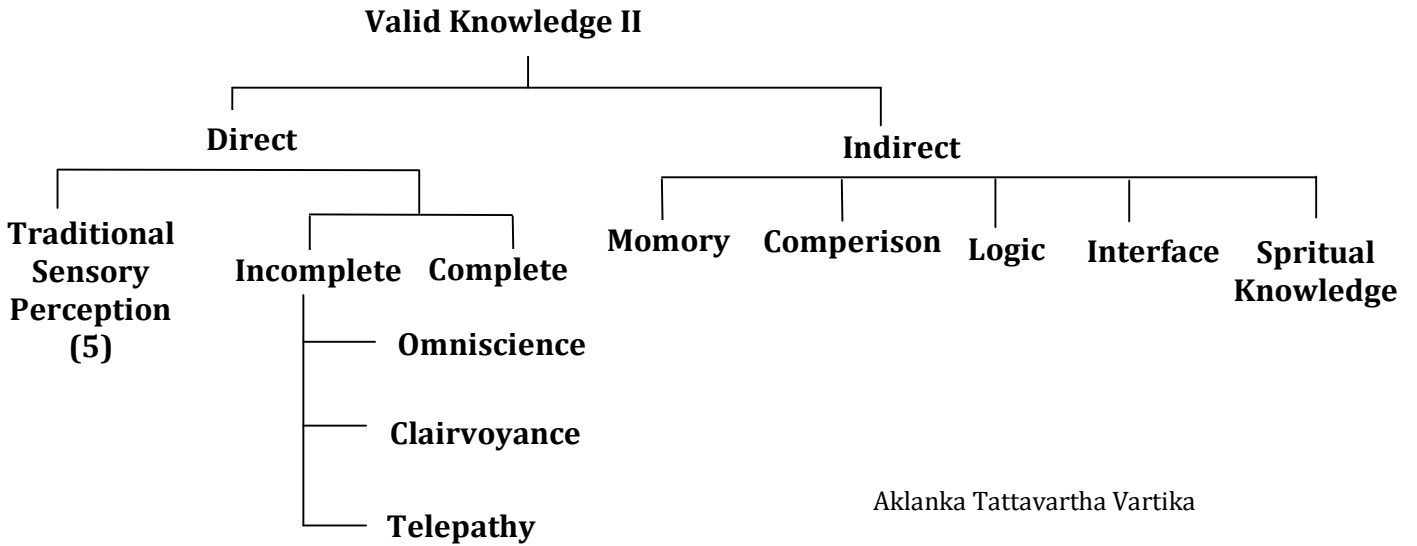


Chart of Knowledge



Aklanka Tattavartha Vartika



Aklanka Tattavartha Vartika

Chart of Vows

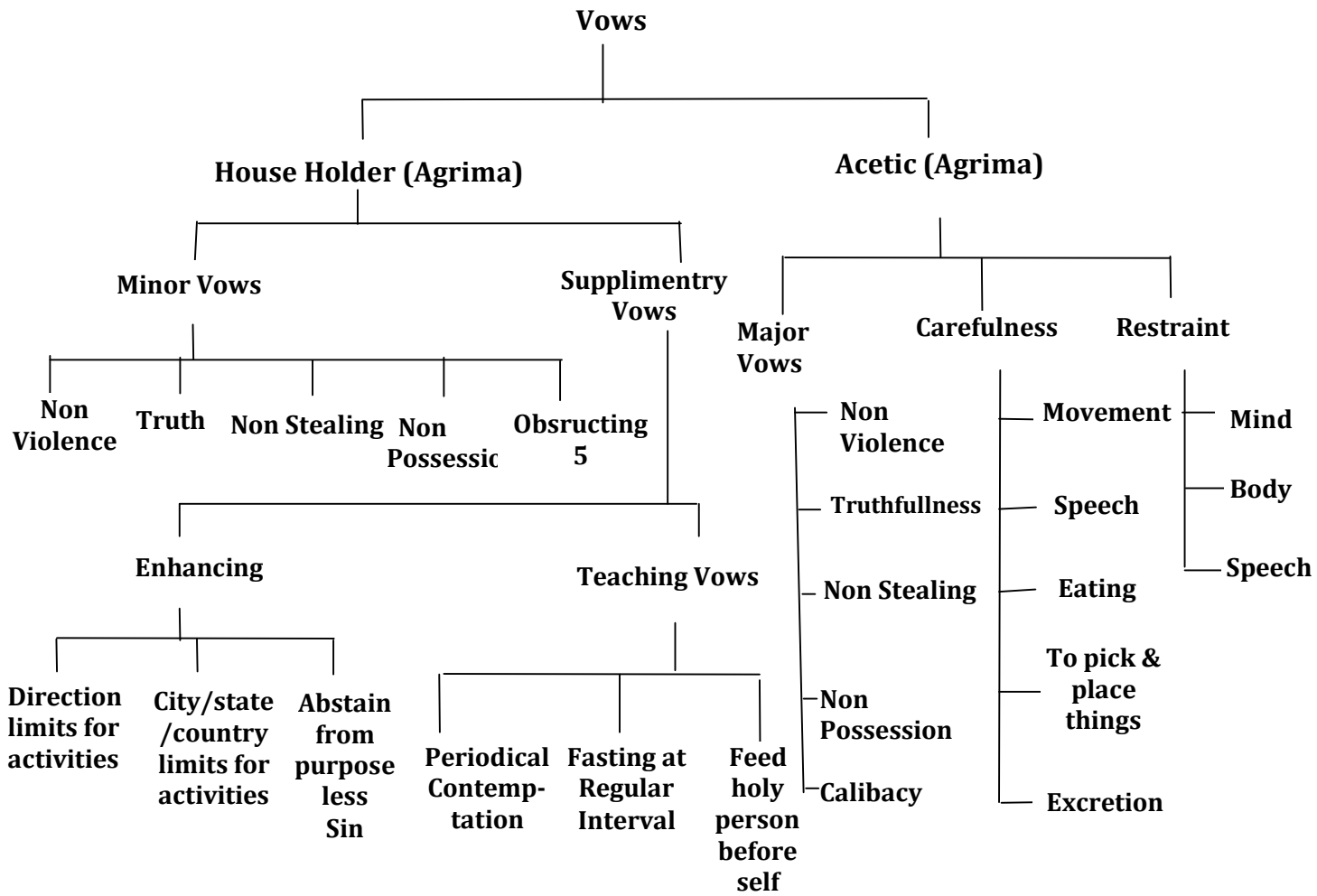


Chart of Karma

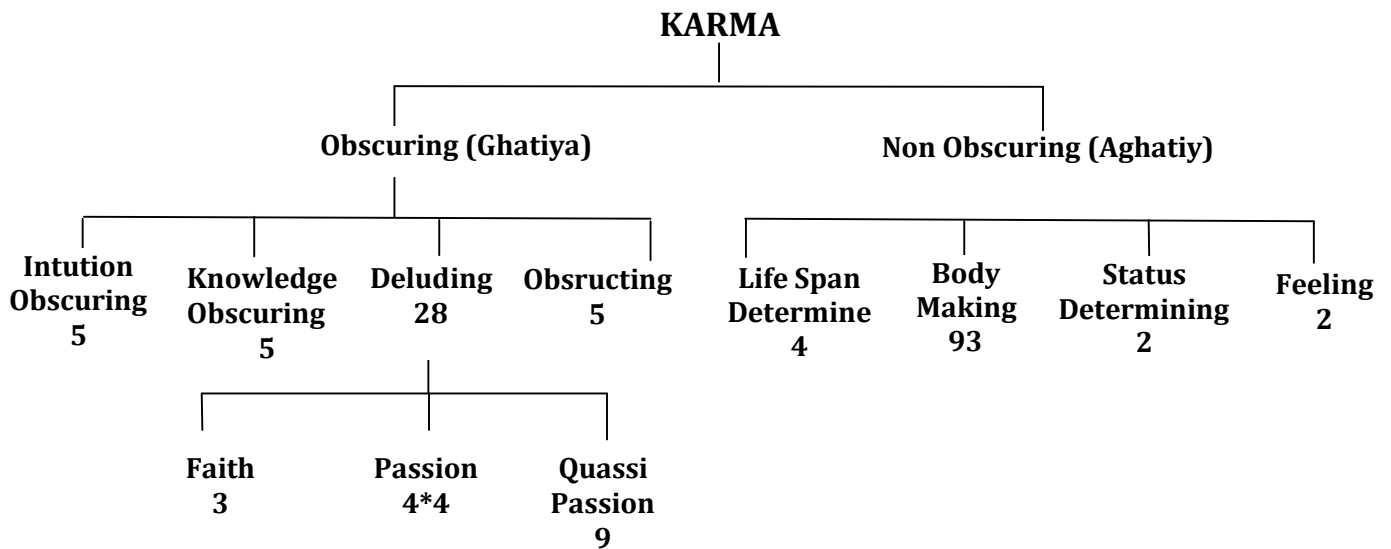
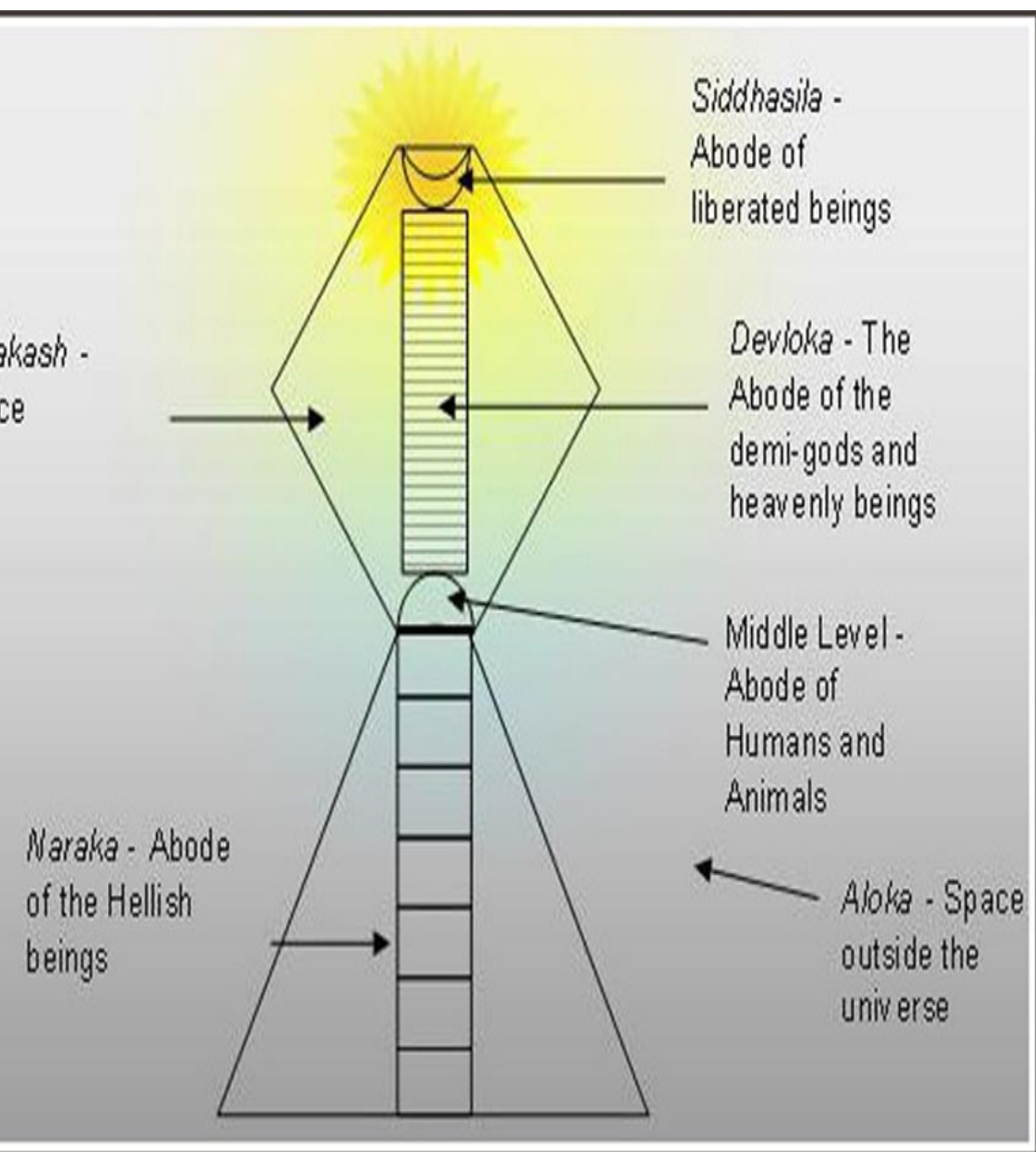


Diagram of Cosmos (Loka)



Further reading suggestions

Sarvarthasiddhi by Ac. PujaPada. It is a commentary on Tattvarthasutra. Hindi translation by Pandit Phool Chand Shastri. Published by Bharatiya Jnanapith New Delhi

Tattvarath vartika by Akalanka Hindi translation by Prof Mahendra Kr. Jain, Nyayacharya Published by Bharatiya Jnanapith New Delhi

Tattvarthavritti by Ac. Shrutsagar, Hindi translation by Prof Mahendra Kr. Jain, Nyayacharya Published by Bharatiya Jnanapith New Delhi

Samayasara by Ac. Kund Kund commentary Ac. Amritchand Hindi translation by Shri Nemichand Patni. English Translation by A.Chakravarti. Published by Bharatiya Jnanapith New Delhi

Jainendra Sidhantasabdakosh by Jinendra Varni. 5 volumes published by Bharatiya Jnanapith New Delhi

Pravachansara by Ac. Kund Kund. Commentary by Ac. Amritchandra in Sanskrit. Hindi and English translation by Dr A.N. Upadhye. Published by Param Sruta Prabhavaka Mandal shrimad rajachandra Ashram Agas

Panchastikaya by Ac. Kund Kund and its commentary by Ac. Amrit Chandra. English translation by Prof. A. Chakravarty Nayanar and Prof A N Upadhye. Published By Bharatiya Jnanapith New Delhi

Rattan Karandashravakacara by Ac. Samant Bhandra commentary by Ac. Prabha Chandra, Hindi translation by Dr PannaLal Shastri Published by Vitrag Vani Trust Tikamgarh MP

Reality by Prof S.A. Jain Published by Jwalamalini Trust

‘That which is’ by Prof Nathmal Tatia Published by Motilal Banarsidass Publication Pvt. Ltd. Delh.

Initiation as Upadhyaya	:	Saturday 18th April 1998
Initiation Guru	:	c rya Vidhy nandji at Del



Auspicious Blessings of the Supreme Jain Sadhvi

Pujya Ganini Pramukh Shri Gyanmati Mataji



‘ Tattv rthas tra ’ is the key of Jain Philosophy. One, who grasps the contents of this important treatise, is considered to be well-acquainted with the expansion of Jainism in nut-shell.

It is very pleasant and satisfying for me that Dr. Shugan Chand Jain has endeavored well to translate and edit the book ‘Key to Reality in Jainism’. English is the international language, widely understood and used all over the world. Infact, it is quite essential for the wide-spread dissemination of Jain philosophy that our treatises are presented in this language. I appreciate this valuable effort of Dr. Jain to present the contents of the key-book of Jainism i.e. Tattv rthas tra in the form of English Questionnaire. It will certainly help the scholars and other inquisitives to know elaborately about the Jainism. I extend my hearty blessings for Dr. Shugan Chand Jain and all the associated personnel’s for the success of this important piece of work.

Jambudweep-Hastinapur

Vaishakh Shukla Teej, 17th April 2010

गानि ग्यानमती

Ganini Gyanmati

(Translated)





Auspicious Blessings of
Pragyashramni Aryika Shri Chandnamati Mataji



The book '**Key to Reality in Jainism**' is a valuable volume translated & edited by Dr. Shugan Chand Jain. The study of 'Tattvārthasūtra' is the essential base for a scholar of Jainism because this aphoristic treatise provides the in-depth knowledge of the philosophical doctrines of Jainism. I, myself, always used 'Tattvārthasūtram' (English) by (Late) J.L. Jaini as key-book during my religious studies. While we prepared Lord Mahavir Hindi-English Jain Dictionary and worked on Jain-Bharati (English), we consulted this book for the English terms used for different particular words of *Jainagam* several times. I was quite happy when I saw the book by Dr. Shugan Jain.

This present book based on 'Tattvārthasūtra' has become more useful because of its English language and its quiz form. English will make it indispensable worldwide for philosophy-scholars and its questionnaire form is capable of explaining the minute details contained in 'Sutras'.

I sincerely wish that this book may prove a milestone for the philosophically curious minds, inside the country and abroad. I extend my hearty Blessings for Dr. Jain, who has performed a lot of hard work for making this book a reality. It is very fortunate that he is utilizing his life-time in such auspicious activities of *Dharma-Prabhavna*.

I also want to mention the immense contribution of Dr. Shugan Chand Jain for the establishment & the successful running of the **International Summer School For Jain Studies**, through which the foreign scholars are coming to India for knowing the exact learning of Jain-principles into the real life along with the literary knowledge. My sincere, Best-wishes & Blessings for Dr. Shugan Jain & his team-mates.

Jainam Jayatu Shasnam

Jambudweep-Hastinapur

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Auspicious Blessings to Dr. Shugan Chand Jain for his efforts in translating,
editing and adding appendices in this book



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ISJS has also established a network with ten leading universities of India to work together for advancement of Jain studies. ISJS undertook publication of papers, important books and participate in national and international seminars. ISJS is a nonprofit non government non discriminatory foundation funded by a handful of Jains from USA and India primarily.

This is the first book attempted in an easy to understand presentation of Tattvaratha sutra (comprehensive compendium of Jainism).

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