

MUNI RATNA-PRABHA VIJAYA.







HIS HOLINESS ĀCĀRYA MĀHĀRAJA  
ŚRĪ VĪJĀYĀ NĒMISŪRĪŚVARAJI

SHREE KRISHNA PRINTERY AHMEDABAD.

DEDICATED

INTO

THE LOTUS-LIKE HANDS

OF

MY MOST REVERED GURU

SARVA-TANTRA SVATANTRA, JAGAD-GURU

ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI

TAPAGACCHĀDHIPATI TIRTHODDHĀRAKA

BHATTĀRAKA

HIS HOLINESS ĀCĀRYA MAHĀRĀJA

SRĪ VIJAYA NEMISŪRĪSVARAJI

*By*

*His most grateful and obedient*

*Disciple*

RATNA-PRABHA VIJAYA.



## Introduction

India is the grand old mother of philosophy. Many questions arise in our mind about our life, life of others, the world, the Universe at large, and so on. These problems are still not solved to our entire satisfaction. Philosophy is an attempt at their solution.

Jainism, according to the ancient tradition of the Jainas, has been existing from times immemorial. The chief propounders of the Jaina Religion are known as Jinas as they have conquered all their internal enemies existing in all Saṃsāri Jīvas (worldly beings) in the form of various passions and worldly desires, and known also, as Tīrthaṅkaras as they have established a System of Religion for the welfare of the masses. Numerous Tīrthaṅkaras have existed in ancient times.

During the present Avarsarpinī era, Bhagavāna Śrī Rīṣabhadeva Śwāmī was the first Tīrthaṅkara of the present series of twenty-four Tīrthaṅkaras, and Śramaṇa Bhagavāna Mahāvīra, Śwāmī was the last. The existing Canonical Literature of the Jainas had been composed by the Gaṇadharas (Chief disciples) of Śramaṇa Bhagavāna Mahāvīra and the learned Ācāryas who have followed them.

The word "Jīva" comes from the root 'Jiv' to live, and thus means "One that lives, i. e. to say, a living being." As Śaṅkarā, the great propounder of the Advaita Philosophy, puts it, distinguished from the Paramāṭman or the Supreme Soul,

“Jīva” is an embodied soul, i. e., a soul limited by the body, the mind, and the like. Thus, ‘Jīva’ is a general term which can be used for all the beings that possess vital airs or who live the beings ranging from the so-called gods to the insignificant insects and the different types of vegetables. Some philosophers contend that the Jīva or the individual soul is merely an aśa or a part and parcel of the Highest Soul; some maintain that it is quite distinct from the Supreme Being. All the activities on the part of a jīva are believed to be directed towards Mokṣa or Salvation. In the abstract sense, ‘jīva’ includes even the Emancipated Souls.

Body is believed to have been constituted out of the five well-known elements of Earth, Water, Wind, Light, and Sky that possess respectively the qualities of smell, taste, touch, form, and sound.

It is clear that all of us fall within the category of Jīvas. Naturally, we would like to know how many different types of creatures there are; we become curious about their respective possessions, duration of life, the place and manner of their living, and so on. The question as to what happens to a being after death, also crops up in our mind. Has the being to take re-birth? If so, is it in the same body or in a different one? All these questions require profound thinking.

In this small treatise composed by Śrī Śāntisūri, we meet with a deep consideration of such inquiries about Jīvas. Hence the name “Jīva-vicāra” or “Consideration of Living Beings”.

Treatment of the subject-matter is quite scientific. A brief analytical survey of the subject-matter runs as follows:—

The work commences with a homage to Mahāvīra Swāmin. Then, there is Classification. The jīvas are two-fold; Emancipated and Transmigratory. The latter are both Movable and Immovable. The immovable beings are five-fold; Earth-bodied [Pṛthvikāya], Water-bodied [Apkāya], Fire-bodied [Tējaskāya], Wind-bodied

[Vāyukāya] and Vegetation-bodied [Vanaspatikāya] The last variety is again divided into two divisions viz Sādhāraṇa and Pratyéka The immovable beings except the Pratyéka Vanāspatikāyas are subtle and invisible. The mobile beings are bio-sensed, trio-sensed, four-sensed and five-sensed The five-sensed-beings are four-fold; Nāraka, Tiryac, Manusya and Déva There are seven types of the infernal beings [narakas] corresponding to the seven types of infernal regions [naraka prthvi] The lower animals [Tiryac] are three-fold; those moving in water, those moving on land, and those flying in the sky. The Sthalacaras again are three-fold; Quadrupeds, creeping, and propping [bhujaparisarpa] creatures. Birds [khécaras] are four-fold; the bristlewinged, the ski-winged, those possessing folded wings, and also those possessing unfolded wings. (22) All these are either Saṃmurcchima or Garbhaja.

The human beings are born in the Karma and Akarma-bhūmis as also in the Antardvīpas (23) The deities (dévas) are then divided into four varieties; Bhavanādhīpati [ten-fold] Vānmanāra (eight-fold), Jyotiṣka (five-fold) and Vaimānika (two-fold) (24).

The Siddhas or the Accomplished Ones are fifteen-fold.

In this way, the varieties of the living beings are succinctly explained in the first 25 gāthās.

The 26th gāthā makes a clear-cut distinction between the first twenty-five gāthās and the rest. A new aspect starts with gāthā no. 27. The bodily measure of the different types of beings is given in the succeeding seven gāthās. Then, in the next five gāthās, is shown the highest limit of life of different beings. In the 39th gāthā, the author sums up the discussion about the bodies and the life-limits, and directs us to refer to detailed treatises for further study of jīvas.

Gāthās 40-41 treat the question of the duration of jīvas in

the same body. With gāthā no 42 starts the discussion about the vital airs. Beings are divided into two types viz.—Those possessing mind and those not possessing it (43) The latter half of gāthā 43, states that death is nothing but separation from vital airs. The next gāthā instructs us that, those who have not accepted the Dharma (or particularly the Jaina religion) die for innumerable times.\* What is meant is that, one can save one-self from deaths—real and metaphorical—only by practising the Dharma.

Then, the yonis or places of origination, are dealt with in three gāthās.

Here one may ask: What about the body, longevity, duration in the same body, the vital airs, and the originating places of the Emancipated or Perfect beings? Gāthā 48 replies to this query by saying that their sthiti is sādi (with a beginning), but ananta (without an end).

The author concludes in gāthā 49 that the mundane existence is dreadfully strimming with originations and destructions and that those who do not pay any heed to the instruction of Jinās, ramble in it for ever. Consequently, the next gāthā [ 50 ] advises all to labour upon Dharma (piety) by means of rarely obtainable humanness and righteousness.

In the last gāthā the author humbly declares his gratefulness to the former Great Preachers of Jaina Religion, and explains that the motive of this abridged edition, is to enlighten the short-witted ones.

It will not be out of place here, to note a few note-worthy points in the treatment of the subject. The motive of his undertaking is mentioned not in the beginning, but only at the end. Another point that we notice is a sort of kramabhaṅga; e g.: in gāthā no. 2 the jīvas are divided into Mukta and Saṁsārin, and then in the subsequent gāthās, the Saṁsārin are dealt

with. The Muktas ( who are named there as Siddhas ) secure a place only in the 25th gāthā, at the end of the discussion of the first division. Similarly, in gāthā no. 2 the Saṃsārins are declared to be Trasa and Sthāvara, and then, the latter type viz. the gross [Sthāvara] beings are considered immediately. The treatment of the trasa type of beings commences only in the 15th gāthā.

As an exception, however, the Sādhāraṇa and Pratyēka Vegetables are treated in their due order. Similarly, the Nāra-  
kas, Tiryacs, Maṇuṣyas and Dévas also, are treated in their respective order. Lastly, in gāthā no. 50 the author indirectly gives his own name.

One will easily notice that long before Sir J. C. Bose, who proved that vegetables possess life, Śrī Śāntisūri includes them in the category of living beings.

The name of the author is Śrī Śāntisūri, as tells gāthā no. 50 From an inscription in a Jaina temple in Rāmasiṇa, a village near Palenpur, which tells us that Śāntibhadrasūri of Thārāpa-  
dragaccha had installed the Pratimā in 1084 V. S., we come to know that the full name of our author is Śāntibhadra Sūri \* From the work itself, we can get nothing more about him. Nevertheless, we can find his glorious life-story in Tapāgaccha Paṭṭāvali and Prabhā-  
vakacarita. In Aṇahillapura Pāṭaṇa, ruled in those days the great king Bhīma. In the city, there was a Śreṣṭhin named Dhanadéva who begot an excellent son called Bhīma. Bhīma's mother's name was Dhanaśrī. This Bhīma was handed over to a Sūri by his parents, at the preceptor's request. He was then initiated on an auspicious day and was thence named Śānti. This Śānti-sūri was the best poet in the council of king Bhīma. He had

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\* Vide Jīvavicāra Prakaraṇa edited by Śrī Jaina Śrēyaskara Maṇḍala-Méhsānā ( fifth edition ) pages 4-5



won over all the great and renowned poets of the court of Mālvā too. On successfully editing the Tilakamañjarī of Dhana-pāla, he was awarded by king Bhoja, the title of Vādivétāla +

+ कथा च धनपालस्य तैरशोध्यत निस्तुषम् ।

वादिवेतालविद्वद् सुरीणां प्रददे नृः ॥ ५९ ॥

—प्रभावकचरितम् ।

Candraprabhastūri, the author of Prabhāvakacarita, has narrated some marvels that our author is belived to have done. We may take one of them, as an instance Padma, the only son of a wealthy personage called Jinadēva, was bitten by a huge serpent. Every possible effort was made to remove the poison and pain; but all was in vain. When Śāntisūri came to learn this, he hastened to the spot and he touched the boy muttering the Mantra of Amṛtatva. Forthwith the boy recovered with face beaming like a lotus †

He had composed a long commentary on the Uttarādhyayana Sūtra, at the end of which commentary, he declares that he belonged to Thārāpadragaccha, a branch of Vādagaccha

From the Tapāgaccha Pattāvali we can gather that with the help of Cakreśvarī and Padmāvatī, he had saved 700 families of Śrīmālīs, having predicted the fall of Dhūlikota in 1097 V. S. He expired in Kānhoda in 1111 V. S.

Candrabhastūri, however, differs slightly from this. Apropos his last days he says that for twenty-five days constantly he was absorbed in meditation of Śrī Nemi, knowing no hunger or thirst or sleep or anything of the kind. Then, he went to the place of the Vaimānika gods. According to Prabhāvakacaritra the Sūris worldly life came to an end on the Ninth day of the

† For detailed narrations, vide pages 216-24 of the Nirṇayasāgara edition (1909) of Prabhāvakacaritra-Part I. <sup>†</sup>

bright half of the month of Kārttika in the year 1096 of Vikrama. \*

All this goes to prove that this Prakaraṇa might have been composed by Śrī Śāntibhadra Sūri in the latter half of the Eleventh Century V. S.

Two commentaries on the Jivavicāra Prakaraṇa seem to have been composed so far. One of them is the Brhadvṛtti of Pāthaka Ratnākara written in 1610 V. S. The other—the Laghuvṛtti—was written by Muṇi Kṣamākalyāṇajī in 1785 V. S. In the present volume we have given a digest of the former.

This work summarizes the details of other big treatises so as to introduce the subject to the beginner. It is hoped that the translation and the digest of Sanskrit commentary presented in this volume will be useful to the students of Jaina Philosophy.

Nutan Sarva Vidyālaya  
Visnagar  
20 : 3 : 1950

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J. P. Thaker

+ श्रोनेमि हृदये चक्रुः प्रायोपवेशनम् ॥ १२७ ॥

धर्मस्थानाग्निनिर्दग्धमवार्तिवितत्ते(विदत्ते)ऽथ सः ।

अज्ञातक्षुत्तृषानिद्राप्रभृत्यन्तप्रतीतयः ॥ १२८ ॥

समाधिना व्यतीत्याथ दिनानां पञ्चविंशतिम् ।

वैमानिकसुरावाप्तमधिजग्मुर्जगज्जताः ॥ १२९ ॥

श्रीविक्रमसंवत्सरतो वर्षसहस्रे गते स षण्णवतौ ।

शुचिसितनवमी कुजकृत्तिकासु शान्तिप्रभोभूदसम् ॥ १३० ॥

**x**

**4 Āṅgulas=1 Muṣṭi**

**2 Muṣṭis =1 Vitāsti**

**2 Vitāstis =1 Hasta**

**2 Hastas =1 Daṇḍa**

**2000 Dhanusa=1 Gavyūta**

**4 Gavyūtas=1 Yojana**

**2 to 9 measures=1 Prthaktva**

**1 Vitāsti generally corresponds to 9 inches.**

**2 Ghaṭikās =1 Muhūrta**

**1 Ghaṭikā =24 minutes**

**5 years = 1 yuga**

**7056000 crore years = 1 Pūrva**

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वादिवेताल श्रीशान्तिसूरीश्वरजी विरचित

## ॥ जीवविचार प्रकरणम् ॥

॥ पाठक रत्नाकर विरचित बृहद्वृत्तिसमलङ्कृतम् ॥

VĀDI-VĒTĀLA ŚRĪ ŚĀNTISŪRĪSVARAJI'S

Jīva Vicāra Prkaraṇam

Along with

Pāthaka Ratnākara's Commentary.

### CHAPTER I

मङ्गलाचरणम्

BENEDICTORY VERSE.

इह हि हेयोपादेयादिपदार्थसार्थपरिज्ञाननिपुणस्य जन्मजरामरणरोग-  
शोकादिदौर्गत्यनिपीडितस्य भव्यसत्त्वस्य स्वर्गापवर्गादिसंपत्संपाद्न प्रवणस्य  
जीवतत्त्वस्य ज्ञानमुपादातुमुचितं, तदुपादानोपायः सौवगुरूपदेश मन्तरेण न  
सम्यग्ज्ञायते, न चानुपायप्रवृत्तानामिष्टार्थाप्तिरित्यतः कृपापावित्र्यमनाः  
श्रीशान्तिसूरिस्तत्त्वोपदेशं दातुकामः शिष्टमागानुगामितया पूर्वे तावदभीष्ट

देवतानमस्करणप्रतिपादिकां शास्त्राभिधेयसूचिकामिमां गाथामाह—

भुवणपदीवं वीरं, नमिञ्ण भणामि अबुह बोहत्थं ।

जीवसरूवं किञ्चि वि, जह भणियं पुव्वसूरीहिं ॥ १ ॥

1. Bhuvaṇa-pādīvaṃ Viram, namiṇṇa bhaṇāmi abuha-bohṭṭam  
Jīvasarūvaṃ kiṃci vi, jaha bhaṇiyam puvva-sūrihim. 1.

[ भुवन प्रदीपं वीरं नत्वा भणामि अबुधबोधार्थम् ।

जीवस्वरूपं किञ्चिदपि यथा भणितं पूर्वसूत्रिभिः ॥ १ ॥

1. [Bhuvana-pradīpam Viram natvā bhaṇāmi abudha-bodhārtham  
Jīvasvarūpam kimcidapi yathā bhaṇitam pūrva-sūribhiḥ. 1.]

Trans 1 Having done respectful obeisance to Vira (Śramaṇa Bhaguvāna Mahāvira)—the Light of the Universe— I describe the various forms of Jiva (Living Beings) as explained by the Ancient Preceptors for the enlightenment of the ignorant. 1.

व्याख्या—१. इह पूर्वार्द्धेनाभीष्टदेवतानमस्कृतिद्वारेण विघ्नविनाय  
कोपशान्तये मङ्गलमभिहितं, उत्तरार्धेन चाभिधेयं, सम्बन्धप्रयोजने च<sup>१</sup>  
आमर्थ्यगम्ये। तथाहि—सम्बन्धस्तादुपायोपेयलक्षणः साध्यसाधनलक्षणो वा ।  
तत्रेदं शास्त्रमुपायः साधनं वा, साध्यमुपेयं वा शास्त्रार्थपरिज्ञानमिति ।  
प्रयोजनतु द्विधा—कर्तुं श्रोतुश्च पुनरन्तरं परस्परभेदादेकैकं द्वेधा। तत्रानन्तरं  
शास्त्रकर्तुः सत्त्वानुग्रहः, परस्परमपवर्गप्राप्तिः । यदुक्तम्—“सर्वज्ञोक्तोपदेशेन,  
यः सत्त्वानामनुग्रहम् । करोति दुःखतप्तानां स प्राप्नोत्यचिरान्छिवम्” ॥ १ ॥  
इति ॥ श्रोतुः पुनरन्तरं शास्त्रपरिज्ञानं, परस्परं (तु) तस्या (प्य) पवर्गप्राप्तिः ।  
उक्तं च—“सम्यक्शास्त्रपरिज्ञानाद्विरक्ता भवतो जनाः। लब्धा दर्शनसंशुद्धिं ते

१ नसिद्धयेत्यन्नेन २. कर्तुं श्रोतुनरन्तरं परस्परं चेति चतुर्विधस्य तथा गम्यत्वात्. अत्राध्यायि  
तु कर्तुनन्तरमेव

यान्ति परमां गतिम्” ॥ १ ॥ इति । साम्प्रतं सूत्रव्याख्या-अस्यां गाथायां पूर्वक्रियानुगामि कर्तुपदं, ततोऽहमिति श्रीशान्तिभूरिग्रन्थकृदाह, जीवैवरूपं किञ्चिदित्यलपाक्षरमहार्थमिति कृत्वा । अपेर्बहुवक्तव्यतया (त्वे) ऽपि मुक्ता मुक्त त्रसेतरादिभेदभिन्नं<sup>१</sup> भणामि इत्यन्वयः । किं कृत्वा ? नत्वा ।

कं ? वीरं, कर्मविदारणा तपसा विराजना इयं वीर्ययुक्तत्वा द्यो वीर इति रच्यतस्तं वीरं श्रीवर्धमानं । किं विशिष्टं ? भुवने-विश्वे प्रदीप इव प्रदीपः ज्ञानेना विष्कृत जीवाजीवादिपदार्थस्तं । पुनः सूत्रकारः प्रयोजनाभि सन्धि ब्रूवन्नाह-किमर्थं ? “अबुहबोदत्थं तिअबुधा-अविदिता जीवाजीवादि तत्त्वार्थास्तेषां बोधार्थ-तद्विज्ञानाय । पुनर्ग्रन्थकृदात्मनो गर्वपरिहारार्थं दर्शयति-यथा पूर्वसूरिभिः-गौतमाद्यैर्भणितं तथा, न स्वमनीषिक्येति गाथार्थः ॥ १ ॥

The author Śrīmān Śānti Sūriji thinking it is befitting (himself) to exhibit the knowledge regarding-the essence of Jiva-which is capable of acquiring the pleasures of heaven and Final Beatitude as well, and which is free from infirmities arising from birth, old age, death, disease, sorrow etc. proceeds to do so, by commencing with the above-mentioned benedictory verse.

### Digest of Commentary.

In this benedictory verse, the author explains the purpose and subject matter of the work after paying due homage to Śramaṇa Bhagavān Mahāvira-the Illuminatory Spirit of the Universe.

The purpose of explaining the various types of Jiva is three-fold viz. 1. To enlighten the ignorant 2. To attain the blessings of devout persons by relating to them the Preachings of the Omniscient, and 3. To enable the persons who hear it, to attain virakti (disgust towards worldly pleasures) by means of Right

१ सत्तामाप्ये ब्रह्म द्वा (१-४-१) इति भविष्यति वर्तमाना.



Knowledge of Scriptures and to purify their vision leading to Absolute Knowledge,

It is said,

सर्वज्ञोक्तोपदेशेन, यः सत्त्वानामनुग्रहम् ।

करोति दुःखतप्तानां, स प्राप्नोत्यचिराच्छिवम् ॥ १ ॥

1. Sarvajnoktopadésēna yaḥ sattvānāmanugraham,

Karoti duḥkhataptānānām sa prāpnotyachirācchivam.

1.

1. He, who shows favour towards creatures who have become distressed with miseries, by the bestowal of the preachings of the Sarvajnas (Omniscients), attains Eternal Bliss without delay.

Also,

सम्यक्छास्त्रपरिज्ञानाद्विरक्ता भवतो जनाः ।

लब्ध्वा दर्शनसंशुद्धिं ते यान्ति परमां गतिम् ॥ २ ॥

2. Samyakcchāstraparijñānādviraktā bhavato janāḥ,

Labdhvā darśanasamsuddhim, té yānti paramām gatim.

Those who having acquired pure vision of Right Belief become disgusted (towards worldly pleasures) by a knowledge of True Scriptures, attain the Most Excellent State.

2. So far as the topic of discussion is concerned, the author proposes to explain in brief, the various types of Jīva (living beings) along with all its sub-divisions and varieties.

The author expresses his sense of reverence forwards the past sages by saying humbly that he merely states the principles related by the former sages.

### **Benedictory Verse of the Commentator.**

Before proceeding with the actual treatise on Jīva-vicāra, the commentator does obeisance to Vira (Śrāmana Bhagavān Mahāvira)—the Sun of Right Knowledge—to the Goddess of Speech and also to his own preceptor, in order that his work may be completed successfully, by giving expression to the following benedictory verse:—

सज्ज्ञानभास्करं वीरं, नत्वा वार्णां निजं गुरुम् ।  
कुर्वे जीवविचारस्य, कारिकां सुखबोधिकाम् ॥ १ ॥

1. Sajjnāna bhāskaram Viram, natvā Vāṇīm nijam gurum  
Kurvē Jiva-vicāra sya kārīkām sukhabodhikām.

1. Having done obeisance to Vira (Śramaṇa Bhagavān Mahāvira)—the Sun of Right Knowledge), to the Goddess of Speech, and to my own preceptor, I compose (this) easy commentary on "Jiva-vicāra".

### Principal Types of Jiva.

अथ ग्रन्थोक्तवाच्यनिर्वाहितया पूर्व जीवस्वरूपं व्याचिख्यासुराह—  
जीवा मुक्ता, संसारिणो य तस थावरा य संसारी ।  
पृथ्वी-जल-जलण-वाऊ-वणस्सई थावरा नेया ॥ २ ॥

2. Jivā muttā saṁsāriṇo ya tasa thāvarā ya saṁsārī.  
Puḍhavi-jala-jalana-vāu-vaṇassaī thāvāra néyā. 2

[जीवा मुक्ताः संसारिणश्च त्रसाः स्थावराश्च संसारिणः ।  
पृथ्वी जलं ज्वलनः वायुर्वनस्पतिः स्थावरा ज्ञेयाः ॥ २ ॥

Jivā muktāḥ saṁsāriṇaśca trasāḥ sthāvarāśca saṁsāriṇaḥ  
Prithvī jalam jvalanaḥ vāyu-r-vanaspatīḥ sthāvarā jñeyāḥ 2]

Trans 2. Jivas are Mukta\* as well as Mundane-Moveable and Immoveable are (the two varieties of) mundane beings. Earth, Water, fire, Air, and Vegetation should be known as immoveable. 2

व्याख्या-२. "जीव ति" "जीव प्राणधारणे" अजीवन् जीवन्ति जीविष्यन्त्यायुर्योगेनेति निरुक्तवशाज्जीवाः । ते द्विधा-एके मुक्ताः "मुच्छ्र मोचने" मोचनान्मुक्ताः निष्टपितदुष्टाष्टकर्मविपाका आत्यन्तिकदेहादि वियोगवन्तः । चः पुनरर्थे, ततः "संसारिणः" तत्र संसरणं भ्रमणं संसारः,

\*Those who have already attained Final Emancipation.

स एवास्त्येषामिति संसारिणः । अथ मुक्तानां सिद्धजीवानामत्रैकभेदत्वात्पूर्वं  
तावत्संसारिणां भेदानाह-एतेष्वेके त्रसास्त्रसनामकर्मादयवशास्त्रसाः-शीतोष्ण  
भयाद्यैरभितप्ताः तन्नाशाय त्रस्यन्तीति त्रसाः । तथा तिष्ठन्त्युष्णाद्यभितापिता  
अपि तत्परिहारात्मन्याः स्थावर नाम कर्मादयवशवर्तिनः स्थावराः-ते  
एकेन्द्रिया एव ज्ञेयाः । “च” समुच्चये । अत्राह शिष्यः-इह सुत्रकृता पूर्वं  
त्रसास्ततः स्थावरा इति क्रमः प्रदर्शितस्तर्हि ? सत्यं, त्रसानां पुण्यप्रकृतिकत्वात्  
स्थावरेभ्यः समर्थत्वाद्वा मुख्यमोक्षाङ्गत्वाद्वा । अथवा (च) प्रायशो जीवा  
एकेन्द्रियेषु भ्रान्त्वा द्वीन्द्रियादिषूपगन्त इति क्रमदर्शनाय सुत्रकृतपृथ्व्यादि  
स्थावरविशेषान् व्यञ्जयन् “विचारयति, तत्तत्सज्जीवविचारणभित्तयतः पूर्वं  
स्थावरवक्तव्यतामाह-“पुढविति (वीत्यादि)” पृथ्व्यपतेजावायुवनस्पतयः  
एते पञ्चापि स्थावरभेदा ज्ञेयाः-ज्ञातव्या इति । तथाऽस्मिन् ग्रन्थे जीवभेद  
व्याख्यायां भेदद्वयी दर्शिता, शास्त्रान्तरेषु द्रव्यादिदशचतुर्दशचतुर्विंशति  
द्वात्रिंशद्भेदा अप्युक्ताः ।

यदुक्तं श्री जीवाभिगमादिसूत्रे तद्यथा-इह खलु जिणमयं जिणाणुमयं  
जिणाणुलोमं जिणप्पणीयं जिणप्परूविंयं जिणक्खायं जिणाणुचिन्नं  
जिणपन्नत्तं जिणदेसियं जिणपसत्थं अणुवीईए तं सदूहमाणा तं पत्तियमाणा तं  
रोएमाणा थेरा भंगवंतो जीवाजीवाभिगमं नामज्झयणं पण्णवइंसु, संसार  
मावन्नएसु णं जीवेसु इमाओ एव माहिज्जंति । तं जहा-एगे एवमाहिंसु  
दुविहा संसारि० ते एवमाहिंसु, तं जहा-थावरा चेव तसा चेव । से किं तं  
थावरा ? थावरा तिविहा पण्णत्ता, तं जहा-पु० अ० व० इत्यादि । से किं तं  
तसा ? तसा तिविहा पण्णत्ता, तं जहा-तेज्झाइया वाउकाइया उराळा, तसा

\* इह खलु जिनमतं जिनाणुमतं जिनाणुलोमं जिनप्रणीतं जिनप्ररूपितं जिनाख्यातं जिनानुचीर्णं जिन  
प्रक्षतं जिनवेशितं जिनप्रवास्तं अनुवीच्य [आलोच्य] तद् श्रद्धाधानाः तत्प्रतीयन्तस्तद्रोचमानाः स्थविरा भगवन्तो  
जीवाजीवाभिगमं नामाध्ययनं प्रज्ञापितवन्तः संसारमापन्नेषु जीवेषु इमाः (प्रतिपत्तयः) एवमाख्यायन्ते  
तद्यथा-एके एवमाख्यातवन्तः द्विधाः संघाः त एवमाख्यातवन्तस्तद्यथा-स्थावराश्चैव त्रसाश्चैव । अथ

पाणा० त्रिविधा संसा० ते एव० इत्थी पुरिसा णपुंसगा. (२). । चउव्विहा-  
 नेरइया तिरिया मणुस्सा देवा य (३). पंचविहाः-एग्गिदिया वेइंदिया तेइंदिया  
 चउरिंदिया पंचिंदिया (४). छव्विहा-पुढवि० आ० तेउ० वाउ० वणस्सई  
 तसा (५) सत्तविहा-नेरइया, तिरिक्खजोणिया, तिरिक्खजोणियोओम, गुस्सा,  
 मणुस्सणीओ देवा देवीओ य (६). अट्ठविहा-पढमसमयनेरइया, अपढमसम-  
 यनेरइया, एवं देवा मणुया तिरिया य (७). जहा ते नवविहा-पुढविकाइया  
 आउ० तेउ० वाउ० वणस्सई वेइंदिया तेइंदिया चउरिंदिया पंचिंदिया (८)  
 दसविहा य-पढमसमयएग्गिदिया, अपढमसमयएग्गिदिया जाव पढमसमय-  
 पंचिंदिया य अपढमसमयपंचिंदिया य (९) से किं तं सव्वजीवाभिगमे सव्व-  
 जीवेसु णं इमा उणव पडिदत्तोउ एवमाहिज्जंति । एगे एवमाहिंसु-दुविहा  
 सव्वजीवा जाव दसविहा सव्वजीवा पणत्ता । तत्थ जे ते एवमाहिंसु दुविहा  
 सव्वजीवा ते एवमाहिंसु सिद्धा चेव असिद्धा चेव १ । अहवा दुविहा सव्वजीवा  
 इंदिया चेव अग्गिदिया चेव २ । अहवा सकाइया चेव अकाइया चेव ३ ।  
 सजोगी चेव अजोगी चेव ४ । अहवा दुविहा सव्वजीवा वेदगा चेव अवेदगा  
 चेव । (५) एवं कसाई चेव अकसाई चेव ६ । अहवा दुविहा सव्वजीवा सळेसा  
 य अळेसा य ७ । अहवा नाणी चेव अन्नाणी चेव ८ । अहवा दु० आहारगा  
 चेव अणाहारगा चेव ९ । अहवा दु० भासगा चेव अभासगा चेव १० ।  
 अहवा दु० सरीरिया चेव असरीरिया चेव ११ । अहवा दु० चरिमा चेव

के ते स्थावराः ? स्थावरास्त्रिविधाः प्रज्ञाः तद्यथा पृ० अ० व० । अथ के ते ज्ञाः प्रज्ञास्तद्यथा-  
 तेऽश्वादिश्च वायुकायिका लवाराः । ज्ञाः प्राणाः त्रिविधाः, संज्ञा० त एवमाख्यातवन्तः स्त्रियः पुरुषा  
 नपुंसकाः । चतुर्विधाः नेरयिकाः तिर्यञ्चो मनुष्या देवाश्च । पञ्चविधाः-एकेन्द्रिया द्वीन्द्रिया त्रीन्द्रियाश्च  
 तुरिन्द्रियाः पञ्चेन्द्रियाः । षड्विंदिया-पृथ्वी० अप० ते० वा० व० ज्ञाः । सत्तविहाः नैरयिकास्तिर्यचः  
 तिर्यच्यः मनुष्या मानुष्य देवा देव्यश्च । अष्टविधाः-प्रथमसमयनारका अप्रथमसमयनारका एवं देवा  
 मनुष्यास्तिर्यचश्च । यथा ते नवविधाः-पृ० अ० ते० वा० व० द्वी० त्री० च० पं० । दशविधाश्च  
 प्रथमसमयकेन्द्रिया, अप्रथमसमयकेन्द्रिया यास्तु प्रथमसमयपञ्चन्द्रियाश्च । प्रथमसमयपञ्चन्द्रियाश्च । अथ  
 केऽसौ सर्वजीवाभिगमेः सर्वजीवेषु इमा नव प्रतिपत्तयः एवमाख्यातवन्तः द्विविधाः सर्वजीवका यावत्  
 दशविधाः सर्वजीवाः प्रज्ञाः तत्र ये ते एवमाख्यातवन्तः द्विविधाः सर्वजीवा इन्द्रियाचेवा निन्द्रियाचेव  
 सर्वजीवास्त एवमाख्यातवन्तः सिद्धाचेव असिद्धाचेव । अथवा द्विविधाः सर्वजीवा इन्द्रियाचेवा निन्द्रियाचेव

अचरिमा चेव १२ । अहवा दु० सागारोवउत्ता अणागारोवउत्ता १३ । से तं दुविहा सव्वे जीवा पणत्ता । द्विविधप्रतिपत्तौ १३ भेदाः । ज (त) त्थ जे ते एवमाहिंसु तिविहा सव्वजीवा पणत्ता ते एवमाहिंसु तं जहा-सम्मदिट्ठी मिच्छादिट्ठी सम्ममिच्छादिट्ठी (१) । अहवा तिविहा-परित्ता य अपरित्ता य नोपरित्ता नोअपरित्ता य (२) । अहवा तिविहा-पज्जत्तगा-पज्जत्तगा नोअपज्जत्तगा (३) । अहवा तिविहा-सुहुमा बायरा नोसुहुमा-नोवायरा (४) । अहवा ति० सण्णी असण्णी नोसण्णी-नोअसण्णी (५) । अहवा ति० भवसिद्धिया अभवसिद्धिया नोभवसिद्धिया-नोअभवसिद्धिया (६) । अहवा ति० तसा थावरा नोतसा-नोथावरा (७) से तं तिविहा सव्वजीवा पणत्ता । तत्थ० चउविहा सव्वजीवा पणत्ता ते एवमाहिंसु, तं जहा-मणजोगी वयजोगी कायजोगी अजोगी य (१) । अहवा च० इत्थिवेयगा य पुरिसवेयगा य नपुंसकवेयगा य अवेयगा य (२) । अहवा च० चक्खुदंसणी अचक्खुदंसणी ओहिदंसणी केवल्लदंसणी (३) । अ० च० संजया असंजया संजयासंजया नोसंजया-नोअसंजया (४) । से तं चउव्विहा सव्वजीवा पणत्ता । तत्थ जे ते एवमाहिंसु पंचविहा, से तं-णेरइया तिरिक्खजोणिया मणुस्सा देवा सिद्धा य (१) । अथवा पंचविहा--कोहकसाई भाणकसाई मायाकसाई लोहकसाई अकसाई । से तं पंचविहा । तत्थ छव्विहा--एणिदिया वेइंदिया तेइंदिया चउरिंदिया पंचिदिया अणिंदिया (१) । अहवा छव्विहा--उरालियसरीही

अथवा सकायाचेवा कायाचेव सयोगिनचेवा योगिनचेव । अथवा द्विविधाः सर्वजीवा वेदकाचेवा वेदका-चेव एवं कषायिणचेवा कषायिणचेव । अथवा द्विविधाः सर्वजीवा सलेइयाचेवा लेइयाचेव अथवा ज्ञानिन-चेवा ज्ञानिनचेव । अथवा द्वि० आहारकाचेवानाहारकाचेव । अथवा द्वि० भाषकाचेवा भाषकाचेव । अथवा द्विविधाः शरीरिणचेवा शरीरिणचेव । अथवा द्वि० चरसा चेवा चरसाचेव । अथवा द्वि० साकारोप-युक्तचेवा नाकारोपयुक्ताचेव । तदे ते द्विधाः सर्वे जीवाः प्रज्ञाताः । तत्र ये त एवमाख्यातवन्तस्त्रिविधाः सर्वजीवाः प्रज्ञाताः त एवमाख्यातवन्तस्तद्यथा-सम्यग्दृष्टयो मिथ्यादृष्टयो सम्यग्मिथ्यादृष्टयो अथवा त्रिविधाः परीताचेपरीताचे नोपरीताचे नोऽपरीताचे अथवा त्रिविधाः पर्याप्ता अपर्याप्ता । नोपर्याप्तापर्याप्ताचे । अथवा द्वि० सूक्ष्मावादरा नोसूक्ष्मनोबादराः । अथवा त्रि० संज्ञिनोऽसंज्ञिनः नोसंज्ञिनोऽसंज्ञिनः । अथवा त्रि० भवसिद्धिका अभवसिद्धिका नोभवसिद्धिक-नोऽभवसिद्धिकाः । अथवा त्रि० त्रसाः स्थावरा नोत्रसनोऽस्थावराः । तदेते त्रिविधाः सर्वजीवाः प्रज्ञाताः । तत्र० चतुर्विधाः सर्वजीवाः प्रज्ञाताः त एवमाख्यातवन्तस्तद्यथा-

बैवृहदसरीरी आहारगसरीरी तैयगसरीरी कम्पगसरीरी असरीरी । से तं छविहा सव्वजीवा । सत्तविहा-पुढविकाइया आउकाइया तेउकाइया वाउकाइया वणस्सईकाइया तसकाइया अकाइया (१) से तं सत्तविहा सव्वजीवा । से किं तं अट्ठविहा सव्वजीवा पणत्ता णेरइया तिरिक्खजोणिया तिरिक्खजोणिणीओ मणुस्सा मणुस्सणीओ देवा देवीओ सिद्धा य (१) अहवा अट्ठविहा आभिगिबोहियनाणी सुयनाणी ओहिनाणी मणपज्जनाणी केवल्लनाणी मइअन्नाणी सुययन्नाणी विभंगनाणी (२) से तं अट्ठविहा सव्वजीवा । जे ते एवमाहिंसु नवविहा सव्वजीवा पणत्ता । तं जहा-एगिंदिया वैदिया तेंदिया चउरिंदिया नेरइया तिरिक्खजोणिया मणुस्सा देवा सिद्धा य

मनोयोगिनो नाभ्योगिनः काययोगिनोऽयोगिनश्च । अथवा च० स्त्रीवेदकाश्च पुरुषवेदकाश्च नपुंसकवेदकाश्च अवेदकाश्च । अथवा चः चक्षुर्दर्शनिनोऽचक्षुर्दर्शनिनः अवधिदर्शनिनः केवलदर्शनिनः । अथवा च० संयता असंयता संयता-संयता नोसंयत नोअसंयताः । इत्येते चतुर्विधाः सर्वजीवाः प्रज्ञाताः । तत्र ये त एवमाख्यातवन्तः पञ्चविधा अथ एते-नैरयिकास्तिर्यग्योगिनिका मनुष्या देवाः सिद्धाश्च । अथवा पञ्चविधा-क्रोधकषायिणः मानकषायिणः मायाकषायिणः लोभकषायिणः अकषायिणः । इत्येते पञ्चविधाः । तत्र षड्विधाः एकेन्द्रिया द्वीन्द्रिया त्रीन्द्रिया श्रुतिन्द्रिया पद्मेन्द्रिया अनिन्द्रियाः । अथवा षड्विधाः-औदारिकशरीरिणो वैक्रियशरीरिणः आहारकशरीरिणः तैजसशरीरिणः कर्मणशरीरिण अशरीरिणश्च । इत्येते षड्विधाः सर्वजीवाः । सप्तविधाः-पृथ्वीकायिका अप्कायिका तेजस्कायिका वायुकायिका वनस्पति-कायिका त्रसकायिका अकायिका । इत्येते सप्तविधाः सर्वजीवाः । अथ के तेऽष्टविधाः सर्वजीवाः प्रज्ञाताः-नैरयिका तिर्यग्भ्योनिका तिर्यग्भ्योनिस्त्रियः मनुष्या मानुष्य देवा देव्यः सिद्धाश्च । अथवा अष्टविधाः अभिनिबोधिकज्ञानिनः श्रुतज्ञानिनः अवधिज्ञानिनः मनः पर्यायज्ञानिनः केवलज्ञानिनः मत्तज्ञानिनः श्रुताज्ञानिनः विभज्ज्ञानिनः । इत्येतेऽष्टविधाः सर्वजीवाः । ये ते एवमाख्यातवन्तः नवविधाः सर्वजीवाः प्रज्ञातास्तद्यथा एकेन्द्रिया द्वीन्द्रिया स्त्रीन्द्रिया श्रुतिन्द्रिया नैरयिका तिर्यग्भ्योनिका मनुष्या देवाः सिद्धाश्च । अथवा नवविधाः प्रथमसमय नैरयिका अप्रथमसमय-नैरयिका एवं तिर्यग् मनुष्य देवाः सिद्धाश्च । इत्येते नवविधाः । दशविधाः सर्वजीवाः पृथ्वीकायिका अप्कायिका तेजस्कायिका वायुकायिका वनस्पति-कायिका द्वित्रिचतुरिन्द्रियपद्मेन्द्रिया अनिन्द्रियाः । अथवा दशविधाः सर्वजीवाः प्रथमसमय नैरयिका अप्रथमसमय नैरयिकाः प्र० ति० अप्र० ति० प्र० म० अप्र० म० प्र० देवा अप्र० देवाः, प्रथम-समयसिद्धा अप्रथमसमयसिद्धाश्च । इत्येते दशविधाः सर्वजीवाः इत्येष सर्वजीवाभिगमः ।

नैरयिकाः १ असुरादयः १० पृथिव्यादय द्वीन्द्रियायः ४ ।

(१) अहवा नवविहा-पढमसमयनेरइया अपढमसमयनेरइया एवं तिरिय मणुय देवा सिद्धा य । से तं नवविहा दसविहा सव्वजीवा-पुढविकाइया आउकाइया तेउ० वाउ० वणस्सइकाइया बीयतियचउरिंदिय पंचिदिया अणिदिया (१) । अहवा दसविहा सव्वजीवां--पढमसमयनेरइया अपढमसमयनेरइया पढ० ति० अपढ० ति० पढ० मणु० अपढ० मणु० पढ० देवा, पढ० सिद्धा, अपढ० सिद्धा । से तं दसविहा सव्वजीवा । से तं सव्वजीवाभिगमे । अथवा सर्वजीवानां चतुर्विंशतिभेदाः--“नेरइया असुराइ पुढवीइ विहंदिआइओ चेव । नरवितर जोइसिया वेमाणिय दंडओ एवं ॥ १ ॥ एते चतुर्विंशतिभेदा जीवाः । यद्वा द्वात्रिंशद्भेदा अपि-विगल्लिदिय जीवाणं पज्जत्तापज्जहुंति छब्भेया । पंचिदियाण चउरो, बावीसमिगिंदिए संपि । (याणांपि) ॥ १ ॥ पुढवि दग अगणि बाउ, बायरसुमुइपज्जत्तापज्जत्ता । चउरो वि० चउरभेया, वणस्सइ पुण होइ छब्भेया ॥ २ ॥ पंचिदियाणं चउरो बावी साधारणपुव्वओ य छब्भेओ । पत्तेयं पज्जत्ते वत्तीसं जीवभेयाइं ॥ ३ ॥

नरा १ व्यन्तर १ ज्योतिष्का १ वैमानिकाः १ ॥ १ ॥

विकलेन्द्रियजीवानां पर्याप्तापर्याप्ता भवन्ति षड्भेदाः ।

पञ्चेन्द्रियाणां चत्वारो द्वाविंशतिरेकेन्द्रियाणामपि ॥ १ ॥

पृथ्व्युदकाग्निवायुवातरसक्षमपर्याप्तापर्याप्ताः ।

चत्वारोऽपि चतुर्भेदाः वनस्पतिः पुनः भवति षड्भेदः ॥ २ ॥

पञ्चेन्द्रियाणां चत्वारः द्वाविंशतिः साधारणपूर्वकः षड्भेदः ।

(विकलः) प्रत्येकं पर्याप्तं द्वात्रिंशत् जीवभेदाः ॥ ३ ॥

व्याख्या--द्वित्रिंशत्पञ्चेन्द्रियाणां पर्याप्तापर्याप्त भेदात् षट् । पञ्चेन्द्रियाणां संज्ञ्यसंज्ञि पर्याप्तापर्याप्त भेदात् चत्वारः । वातर पृथ्व्यपतेजो वायुप्रत्येक वनस्पतीनां पर्याप्तापर्याप्त भेदात् दश । सूक्ष्मपृथ्व्यपतेजो वायुवनस्पतीनां पर्याप्तापर्याप्त भेदात् दश । साधारण वनस्पतिरपि द्विधा पर्याप्तापर्याप्त भेदात् । मिलितः षड्भेदो द्वात्रिंशद्भेदाः । तथा अण्डजादयोऽप्यष्टौ भेदा उक्ताः सन्ति । ते प्रतीता एव । चेतनादयः षट्भेदास्तेऽपि विदिताः गौरवभयाच्चात्र लिरव्यन्ते । इह सामान्यतया पृथ्व्यादीनां नामान्युक्तानीति गार्थः ॥ ३ ॥

## Classification of Living Beings.

All the living beings in the Universe, can be classified into two main divisions. One division contains Mukṭātmās (मुक्तात्मा) or those perfect Liberated souls who having completely destroyed the the bondage of all the eight Karmas with which they were bound \* during their worldly existences, become possessed of \*eight sublime qualities of the Pure Soul and and who being possessed of a perfect knowledge of the Universe and Beyond ( Loka लोक A-loka अलोक ), are Eternal—are also known as Siddhātmās सिद्धात्मा or Siddha Paramātmās सिद्धपरमात्मा.

The other division consists of Saṃsāri Jivas संसारीजीव Mundane or Worldly Beings.

The Saṃsāri Jivātmās संसारीजीवात्मा or Mundana Living Beings are of two kinds viz (1). Sthāvara स्थावर Immobile Souls-e-g-Hills, mountains, trees etc. and (2) Trasa त्रस Mobile Souls e-g, all living beings, according to the bodies they inhabit.

Sthāvara bodies cannot under any circumstance, move from one place to another, while Trasa living beings are able to move for or against the influence of happy or unhappy circumstances.

Sthāvara स्थावर Jivas are devoid of locomotion and they have only one organ of sense viz sparsana स्पर्शन Sense of Touch or Tactile perception.

The sublime qualities of the Pure Soul are (1) Kēvala Jñāna केवलज्ञान Perfect Knowledge (2) Kēvala Darśana केवलदर्शन Perfect Conation (3) Ananta Virya अन्तर्वीर्य Infinite Power (4) Samyaktva सम्यक्त्व Perfect Right Belief (5) Avyābadhātā अविबाधिता Undisturbability (6) Sūkṣmatva सूक्ष्मत्व Extreme fineness beyond sense-perception (7) Avagāhanatva अवगाहनत्व Interpenetrability or infinite capacity of giving place; and (8) A-guru-laghatva अगुरुलघुत्व The quality of becoming neither light or small.



The five varieties of Sthāvara Jivas are (1) Pudhavi पृथ्वी Prithvi-Earth (2) Jala जल (अप) Ap-Water. (3) Jalaṇa जलण (अग्नि) Agni-तेजस् Tējas Fire (4) Vāu. वाऊ (वायु) Vāyu-Air and (5) Vaṇassaī वणस्सई (वनस्पति) Vanaspati-Vegetation. Vegetable kingdom

The author has thus divided all living beings into two main types in this work but according to other authors, they are divided into two to ten, fourteen, twenty or thirty-two types by computing them in many different ways.

All Saṃsāri Jivas of two kinds viz Sthāvara and Trasa. Sthāvara bodies are of three kinds viz (1) Prithvi Kāyika (earth-bodied) (2) Ap Kāyika (water bodied) and (3) Vanaspati Kāyika (vegetable-bodied). Trasa bodies are of three kinds (1) Tējaskāyika (Fire-bodied) (2) Vāyukāyika (Air-bodied) and Audārikā (possessing physical bodies. All worldly living beings are of three kinds. They are (1) Puruṣāḥ पुरुषाः Males (2) Striyāḥ स्त्रियः Females and (3) Napuṃsakāḥ नपुंसकाः Hermaphrodites, Eunuchs. All worldly living beings are of four kinds. They are (1) Nairayikāḥ नैरयिकाः Hellish beings (2) Tiryancas तिर्यञ्चः Brutes, Lower animals (3) Manuṣyāḥ मनुष्याः Humam Beings. and (4) Dēvāḥ (देवाः) Gods; celestial beings. All worldly living beings are of five kinds They are (1) Ekéndriyāḥ एकेन्द्रियाः Possessing one sense organ-namely Sense of Touch only. (2) Dvīndriyāḥ द्वीन्द्रियाः Possessing two sense organs namely sense of Touch and sense of Taste only. (3) Trīndriyāḥ त्रीन्द्रियाः Possessing thrde sense organs namely sense of Touch, Sense of Taste, and Sense of Smell only (4) Caturindriyāḥ चतुरिन्द्रियाः Possessing four sense-orgaus namely Sense of Touch, Sense of Taste, Sense of Smell and Sense of Sight only, and (5) Pañcēndriyāḥ (पञ्चेन्द्रियाः) Possessing five sense-organs namely Sense of Touch, Sense of Taste, Sense of Smell, Sense of Sight and Sense, of Hearing. All worldly living beings are of six kinds, They are (1) Prithvi Kāyikāḥ पृथ्वीकायिकाः Earth-bodied (2) Ap-Kāyikāḥ अपकायिकाः Water-bodied (3) Tejas-

Kāyikāh तेजस्कायिका: Fire-bodied (4) Vāyu Kāyikāh वायुकायिका: Air-bodied (5) Vanaspati Kāyikāh वनस्पतिकायिका: Vegetable-bodied and (6) Trasāh त्रसा: Mobile Souls. All worldly living beings are of following seven kinds viz (1) Nairayikāh (नैरयिका:): Hellish beings. (2) Tiryancah (तिर्यञ्च:): Male Living beings of the lower animal kingdom (3) Tiryancyah Female-living brutes. (4) Manuṣyāh मनुष्या: Male Human living beings 5) Mānuṣyāh Female Human living beings (6) Dévāh देवा: gods and (7) Dévyah देव्य: goddesses

They are of the following eight kinds viz (1) Prathama Samaya Narakāh प्रथम समय नारका: Hellish beings born at the first moment (2) A-prathama Samaya Narakāh अप्रथम समयनारका: Hellish beings born at a moment other than the first samaya (3) Prathama samaya dévāh प्रथमसमयदेवा: Gods born at the first samaya. (4) अप्रथमसमयदेवा: A-prathama samaya dévāh. Gods born at a moment other than the first samaya (5) Prathama samaya manuṣyāh प्रथमसमयमनुष्या: Human beings born at the first samaya. (6) A-prathama samaya manuṣyāh अप्रथमसमयमनुष्या: Human beings born at a moment other than the first samaya (7) Prathama samaya tiryancah प्रथमसमयतिर्यञ्चा: Beasts born at the first samaya and (8) A-prathama samaya tiryancah अप्रथम समयतिर्यञ्चा: Beasts born at a moment other than the first samaya.

They are of the following nine kinds viz (1) Prithvī Kāyikāh पृथ्वीकायिका: Earth-bodied (2) Ap-kāyikāh अपकायिका Water-bodied (3) Téjas kāyikāh तेजस्कायिका: Fire-bodied (4) Vāyu Kāyikāh वायुकायिका: Air-bodied. (5) Vanaspati Kāyikāh वनस्पतिकायिका: Vegetable-bodied (6) Dvīndriyāh द्वीन्द्रिया: Two-sensed. (7) Trīndriyāh त्रीन्द्रिया: Three-sensed. (8) Caturīndriyāh चतुरिन्द्रिया: Four-sensed and (9) Pañcēndriyāh पञ्चेन्द्रिया: Five-sensed.

All worldly living beings are of the following ten kinds:— viz (1) Prathama samaya Ekēndriyāh प्रथमसमयएकेन्द्रिया: Ekēndriya living beings born at the first samaya (2) A-prathama samaya Ekēndriyāh अप्रथमसमयएकेन्द्रिया: Ekēndriya living beings born at moment other than the first samaya (3) Prathama samaya dvi-

indriyāḥ प्रथमसमयद्वीन्द्रियाः Two-sensed living beings born at the first samaya. (4) A-prathama samaya dvi-indriyāḥ अप्रथमसमयद्वीन्द्रियाः Two-sensed living beings born at a moment other than the first samaya (5) Prathama samaya tri-indriyāḥ प्रथमसमयत्रीन्द्रियाः Three sensed living beings born at the first samaya. A-prathama samaya tri-indriyāḥ अप्रथमसमयत्रीन्द्रियाः Three-sensed living beings born at a moment other than the first samaya. (7) Prathama samaya Caturindriyāḥ प्रथमसमयचतुरिन्द्रियाः Four-sensed living beings born at the first samaya (8) A-prathama Samaya Caturindriyāḥ अप्रथमसमयचतुरिन्द्रियाः Four-sensed living beings born at a moment other than the first samaya (9) Prathama Samaya Pancēndriyāḥ प्रथमसमयपञ्चेन्द्रियाः Five-sensed living beings born at the first samaya, and (10) A-prathama Samaya Pancēndriyāḥ अप्रथमसमयपञ्चेन्द्रियाः Five-sensed living beings born at a moment other than the first samaya.

### Computation of Jivas according to Jivā-bhigama Sūtra.

The author of Jivabhogama Sūtra (जीवाभिगमसूत्र) Computes the divisions of living beings in the following manner:—

All worldly living beings of Two Types are computed as (1) Siddhāḥ सिद्धाः Liberated Souls or (2) Asiddhāḥ असिद्धाः Un-liberated Souls. (2) Indriyāḥ Having Sense-organs or Anindriyāḥ अनिन्द्रियाः Devoid of Sense-organs (3) Sakāyāḥ सकायाः Having activities of own body or अकायाः Wanting in bodily activities. (4) Sa-yoginaḥ सयोगिनः Having functional activities of mind, speech and body or A-yoginaḥ अयोगिनः Devoid of such functional activities. (5) Vēdakāḥ वेदकाः Possessing sexual inclinations or A-vedakāḥ अवेदकाः Destitute of sexual inclinations (6) Kaśāyinaḥ कषायिणः Having passions or A-kaśāyinaḥ अकषायिणः Devoid of passions (7) Sa-lēśyāḥ सलेश्याः Possessing thought-tints or A-lēśyā अलेश्याः Wanting in thought-tints. (8) Jnāninaḥ ज्ञानिनः Persons having higher knowledge or A-jnāninaḥ अज्ञानिनः Ignorant Persons. (9) Āhāraḥ आहारकाः Possessing Āhāra bodies or Anāhāraḥ अनाहारकाः Persons who remain without taking food-e-g-gods; Liberated Souls. (10) Bhāṣakāḥ भाषकाः Possessing speech sense or

A-bhāṣakāḥ अभाषकाः Devoid of power of speech. (11) Sarīrīṇaḥ शरीरिणः Incarnate Souls or A-sarīrīṇaḥ अशरीरिणः Disembodied Souls; Siddhas. (12) Carimāḥ चरिमाः Souls who have\* their body for the last time; persons who are going to attain Salvation without being re-born or अचरिमाः Persons plunged into the world; far from Final Liberation. (13) Sākārapayuktāḥ साकारोपयुक्ताः Having the use of knowledge or Anākaropayuktāḥ अनाकारोपयुक्ताः Possessed of general and undifferentiated view.

All Living Beings of *Three Types* are computed as (1) Samyag-driṣṭayaḥ सम्यग्दृष्टयः Souls having Right Belief; or Mithyā-driṣṭayaḥ मिथ्यादृष्टयाः Souls having False Belief; or Samyagmithyā-driṣṭikāḥ सम्यग्मिथ्यादृष्टयः Persons having mixed i. e. right and wrong belief. (2) Paritāḥ परीताः Those whose duration can be counted; or A-paritāḥ अपरीताः Souls eternally wandering in the worldly existence or No-paritā noaparitāḥ नोपरीतानोऽपरीताः Siddha Bhagavān. (3) Paryāptāḥ पर्याप्ताः The Souls which have fully developed the food etc. characteristics in the womb; or A-paryāptakāḥ अपर्याप्तकाः Undeveloped; souls whose six paryāptis have not been completed; or No-paryāptā No-aparyāptāḥ नोपर्याप्ता नोऽपर्याप्ता Neither sufficient nor insufficient. Liberated Souls (4) Sūkṣmā सूक्ष्मा One-sensed beings inhabiting the whole Universe which cannot be seen by any one except a Kēvali and which cannot be destroyed; or Bādarāḥ बादराः One-sensed gross beings which are visible in a bodily form e.g. earth, water etc; or No-sūkṣma No-bādarāḥ नोसूक्ष्म नोबादराः Siddha Bhagavāns who are neither minute nor gross. (5) Sañjīnaḥ संज्ञिनः Five-sensed rational beings; or A-sañjīnaḥ असंज्ञिनः Souls having five sense but without mind consciousness; or no-sañjīni no-asañjīnaḥ नोसंज्ञिनोऽसंज्ञिनः Siddha Bhagavāns who are free from being rational or irrational. (6) Bhava siddhikāḥ भवसिद्धिकाः Souls which are fit for Salvation or A-bhava siddhikāḥ अभवसिद्धिकाः Souls not fitted to get Absolution or नोभवसिद्धिनोऽभवसिद्धियाः No-bhavasiddhia No-abhavasiddhiyāḥ Souls which are neither \*emancipated or bound;

a Siddha Bhagavān. (7) <sup>Trasāḥ</sup> त्रसाः Mobile living beings who would run away on being frightened; or Sthāvarāḥ स्थावराः One sensed beings like hills, mountains trees, etc. which do not move under any circumstance or No-trasa no-sthāvarāḥ नोत्रसनोस्थावराः Siddha Bhagavāns who are neither mobile nor immobile.

The living beings of Four Types are computed as (1) Manoyogināḥ मनोयोगिनः Those who have the activity of the Soul to think of an object through an assisting cause in the form of an aggregate of mind substance; or Vāgyogināḥ वाग्योगिनः Two sensed to five-sensed beings having the activity of speech; or Kāya-yogināḥ काययोगिनः Those who are engaged in the activity of the body; or A-yogināḥ अयोगिनः Kévalins in the fourteenth Guṇasthāna who are free from all activities of mind, speech, and body. (2) Strī-védakāḥ स्त्रीवेदकाः Persons Females (males or eunuchs) with a desire of sexual intercourse with a male-or Puruṣa-védakāḥ पुरुषवेदकाः Persons (males, females or eunuchs with a desire of sexual intercourse with a male or Napumsaka védakāḥ नपुंसकवेदका Hermaphrodites with a desire for both or A-yédakāḥ अवेदकाः Souls between the tenth and the fourteenth Guṇasthāna who are perfectly free from carnal desires. (3) Cakṣur-darśanīnāḥ चक्षुर्दर्शनिनः Possessed of the sense of visual perception; or A-cakṣu-r-darśanīnāḥ अचक्षुर्दर्शनिनः Possessed of knowledge derived from senses none other except the sense of Vision; or Avadhi-darśanīnāḥ अवधिदर्शनिनः Persons with direct perception of masser limited to subject-matter, place, time etc. with the help of senses; or, Kévala darsanīnāḥ केवलदर्शनिनः Persons who are blessed with Perfect Vision (4) Saṃyātāḥ संयताः Ascetics who are observing self-restraint; or A-saṃyātāḥ असंयताः-Not free from sinful practices; or Saṃyātā-asamṃyātāḥ संयतासंयताः Laymen votaries who are at the fifth spiritual stage; or no-saṃyātā no-asamṃyātāḥ नोसंयतानोअसंयताः Siddha Bhagavāns who are neither self-restrained nor otherwise.

Living Beings of *Five Types* are computed as (1) Nairayikāḥ नैरयिकाः Hellish beings; or Tiryag-yonikāḥ तिर्यग्योनिकाः Sub-human creatures such as beasts, birds etc. or Manusyaḥ मनुष्याः Human Beings; or Dévāḥ देवाः Gods; celestial beings; or Siddhāḥ सिद्धाः Siddha Bhagavāns. (2) Krodha-kaṣāyīṇāḥ क्रोधकषायिणः Persons possessed of anger; or Māna-kaṣāyīṇāḥ मानकषायिणः Persons having passion in the form of pride; or Māyā-kaṣāyīṇāḥ मायाकषायिणः Persons having deceit; or Lobha-kaṣāyīṇāḥ लोभकषायिणः Persons having passion in the form of greed; or A-kaṣāyīṇāḥ अकषायिणः Souls perfectly free from passions such as anger, pride etc. Living Beings of *Six Types* are computed as. (1) Ekēndriyāḥ एकेन्द्रियाः One-sensed living beings; or Dvi-indriyāḥ द्वीन्द्रियाः Two-sensed beings; or Tri-indriyāḥ त्रीन्द्रियाः Three-sensed beings; or Caturindriyāḥ चतुरिन्द्रियाः Four-sensed beings; or Pancēndriyāḥ पञ्चेन्द्रियाः Five-sensed living beings; or Anindriyāḥ अनिन्द्रियाः Kēvalins and Siddha Bhagavāns who are free from sense-organs and other organs with their functional processes. (2) Audārika śarīriṇāḥ औदारिकशरीरिणः Living beings possessing external physical body having flesh, blood, bones etc; or Vaikriya-śarīriṇāḥ वैक्रियशरीरिणः Those with a fluid body generally to be met with among hellish beings, and seldom in human or sub-human beings, but at will amongst gods; or, Āhārakaśarīriṇāḥ आहारकशरीरिणः Ascetics who have the power of evolving the material molecules which go to build up the Āhāraka body; or Taijassarīriṇāḥ तेजस्शरीरिणः Persons with a lustrous body; or Kārmaṇa śarīriṇāḥ कर्मणशरीरिणः Souls possessed of Kārmaṇaśarīra—a body made up of the combination of eight kinds of Karmā. Every earthly soul has the Kārmaṇa as well as the Tejassarīra, and these two accompany it even in the next birth; or A-śarīriṇāḥ अशरीरिणः Disembodied souls-Siddha Bhagavāns.

Living Beings of *Seven Types* are computed as. (1) Prithvī-kāyikāḥ पृथ्वीकायिकाः Earth-bodied; or Ap-kāyikāḥ अपकायिकाः Water-bodied; or Tējaskāyikāḥ तेजस्ककायिकाः Fire-bodied; or Vāyu kāyikāḥ वायुकायिकाः Air-bodied; or Vanaspatikāyikāḥ वनस्पतिकायिकाः Vegetable-bodied; or Trasakāyikāḥ त्रसकायिकाः Mobile or Moving

living beings; or A-kāyikāh अकायिकाः Emancipated Souls or Siddha Bhagavāns who are without a body.

Living Beings of Eight Types are computed as. (1) Nairayikāh नैरयिकाः Hellish beings; or Tiryagyonikāh तिर्यग्योनिकाः Sub-human creatures such as beasts, birds etc; or Tiryag yonistriyāh तिर्यग्योनिस्त्रियः Females of beasts, birds etc; or Manuṣyāh मनुष्याः Human beings; or Mānuṣyāh मानुष्यः Females of human beings; or Dévāh देवाः Gods, celestial beings; or Dévyāh देव्यः Goddesses; and Siddhā सिद्धाः Siddha Bhagavāns. (2) Ābhinibodhika-jñāninah अभिनिबोधिक ज्ञानिनः Persons having knowledge derived through the medium of 5 senses and mind or Śruta-jñāninah श्रुतज्ञानिनः Persons having scriptural knowledge; or Avadhi-jñāninah अवधिज्ञानिनः Persons having direct knowledge of matter within a limit, without the help of the senses and the mind; or Manaḥ-paryāya jñāninah मनःपर्यायज्ञानिनः Persons having a direct knowledge of another's thoughts about matter; having mental knowledge; or Kévala Jñāninah केवलज्ञानिनः Persons having Perfect Knowledge; Mati-a-jñāni मत्यज्ञानिनः Having intellectual ignorance; Śruta-a-Jñāninah श्रुतअज्ञानिनः Persons with ignorance about Scriptures; or Vibhaṅga jñāninah विभङ्गज्ञानिनः Persons having wrong visual knowledge.

Living Beings of Nine Types are computed as. (1) Ekéndriyāh एकेन्द्रियाः One-sensed Beings; or, Dvi-indriyāh द्वीन्द्रियाः Two-sensed Souls; or, Tri-indriyāh त्रीन्द्रियाः Three-sensed Souls; or, Catur-indriyās चतुरिन्द्रियाः Four-sensed Souls; or, Nairayikāh नैरयिकाः Hellish Beings; or, Tiryag-yonikāh तिर्यग्योनिकाः Sub-human beings such as beasts, birds etc; or Manuṣyāh मनुष्याः Human Beings; or, Dévāh देवाः Gods; celestial beings; or Siddhāh सिद्धाः Siddha Bhagavāns (2) Prathama Samaya Nairayikāh प्रथमसमयनैरयिकाः Hellish beings born at the first samaya; or A-prathama samaya nairayikāh अप्रथमसमयनैरयिकाः Hellish beings born at a moment other than the first samaya; or Prathama Samaya Tiryancah प्रथमसमयतिर्यञ्चः Sub-human beings such as beasts, birds etc. born at the first samaya; or A-prathama Samaya Tiryancah अप्रथमसमयतिर्यञ्चः Sub-human beings such as beasts, birds etc. born

at a moment other than the first samaya; or, Prathama Samaya Manusyāḥ प्रथमसमयमनुष्याः Human Beings born at the first samaya; or A-prathama samaya manusyāḥ अप्रथमसमयमनुष्याः Human Beings born at a moment other than the first samaya; or Prathama Samaya-dévāḥ प्रथमसमयदेवाः Gods born at the first samaya; A-prathama Samaya dévāḥ अप्रथमसमयदेवाः Gods born at a moment other than the first samaya; or, Prathama Samaya Siddhāḥ प्रथमसमयसिद्धाः Siddha Bhagavāns liberated at the first moment or अप्रथमसमयसिद्धाः Siddha Bhagavāns liberated at a moment other than the first samaya.

Living Beings of Ten Types are computed as (1) Prithvi Kāyikāḥ पृथ्वीकायिकाः Earth-bodied; or Ap Kāyikāḥ अपकायिकाः Water bodied; or Téjas Kāyikāḥ तेजसकायिकाः Fire-bodied; or Vāyu Kāyikāḥ वायुकायिकाः Air-bodied; or Vanaspati Kāyikāḥ वनस्पतिकायिकाः Vegetable-bodied; or Dvi-indriyāḥ द्वेन्द्रियाः Two-sensed; or Tri-indriyāḥ त्रिन्द्रियाः Three-sensed; or Catur-indriyāḥ चतुरिन्द्रियाः Four-sensed; or Pancēndriyāḥ पञ्चेन्द्रियाः Five-sensed; or Anindriyāḥ अनिन्द्रियाः Bhagavāns who are devoid of sense-organs. (2) Prathama Samaya Nairayikāḥ प्रथमसमयनैरयिकाः Hellish beings born at the first samaya; or A prathama samaya Nairayikāḥ अप्रथमसमयनैरयिकाः Hellish beings born at a moment other than the first samaya; or Prathama Samaya Tiryancaḥ प्रथमसमयतिर्यञ्चः Sub-human beings born at the first moment; or, A-prathama Samaya Tiryancaḥ अप्रथमसमयतिर्यञ्चः Sub-human beings born at a moment other than the first samaya; or Prathama Samaya Manusyāḥ प्रथमसमयमनुष्याः Human Beings born at the first samaya; or A-prathama Samaya Manusyāḥ अप्रथमसमयमनुष्याः Human Beings born at a moment other than the first samaya; or, Prathama Samaya Dévāḥ प्रथमसमयदेवाः Gods born at the first samaya; or, A-prathama Samaya Dévāḥ अप्रथमसमयदेवाः Gods born at a moment other than the first samaya or Prathama Samaya Siddhāḥ प्रथमसमयसिद्धाः Siddha Bhagavāns liberated at the first samaya; or A-pratham samaya Siddhāḥ अप्रथमसमयसिद्धाः Siddha Bhagavāns liberated at a moment other than the first samaya.

All Worldly Living Beings are classified into Twenty-four



Types on the basis of their Daṇḍaka (sinful activity of the mind, speech, and body which blackens the soul).

The daṇḍaka for Nairayikāḥ नैरयिकाः Hellish Beings is one; the daṇḍaka for Asura Kumāra and other gods is ten; that for Prithvī (earth) etc. is five; that for two-three-and four-sensed beings is four; that for human beings is one; that for Vyantara gods is one; that for Jyotiṣk gods is one; and the daṇḍaka for Vaimānika gods is one-making a total of 24 daṇḍakas.

### Classification of Jivas on the Basis of Daṇḍakas

	Daṇḍaka
Hellish Beings	1
Asura Kumāra & other gods	10
Prithvī Kāyika etc.	5
Two-three-four sensed beings	4
Human Beings	1
Vyantara-gods	1
Jyotiṣk-gods	1
Vaimānika-gods	1

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### Classification into Thirty-two Types.

(1) *Six Types*-viz. Paryāpta (developed) and A-paryāpta (un-developed) of two-sensed, three-sensed, and four-sensed living beings. *Four-Types of Pañcēndriya* living beings, Bādara Téjas Kāyika Aparyāpta बांदर तेजस् कायिक अपर्याप्त Gross Undeveloped Fire bodied souls (9) Bādara Vāyukāyika A-paryāptah बांदर वायुकायिक-अपर्याप्त: Gross Undeveloped Air-bodied souls (10) Bādara Pratyēka Vanaspati Kāyika A-paryāpta बांदर प्रत्येक वनस्पतिकायिक अपर्याप्त Gross Undeveloped Vegetable-bodied souls with one soul for each individual body. Also *Ten Types* as (1) Sūkṣma Prithvī Kāyika Paryāpta सूक्ष्म पृथ्वीकायिक पर्याप्त Minute Fully Developed Earth-bodied Souls (2) Sūkṣma Ap Kāyika Paryāpta सूक्ष्म अपकायिक पर्याप्त Minute Fully Developed Water-bodied Germs. (3) Sūkṣma Téjas Kāyika Paryāpta सूक्ष्म तेजस्कायिक पर्याप्त Minute Fully Developed Fire-

bodied germs. (4) Sūkṣma Vāyu Kāyika Paryāpta सूक्ष्मवायुकायिकपर्याप्त Minute Fully Developed Air-bodied Germs. (5) Sūkṣma Pratyēka Vanaspati Kāyika Paryāpta सूक्ष्मप्रत्येकवनस्पतिकायिकपर्याप्त Minute Fully Developed Vegetable-bodied Souls with a soul for each individual body. (6) Sūkṣma Prithvi Kāyika A paryāpta सूक्ष्मपृथ्वीकायिकअपर्याप्त Minute Un-developed Earth-bodied Souls. (7) Sūkṣma Ap Kāyika Aparyāpta सूक्ष्मअपकायिकअपर्याप्त Minute Undeveloped Water-bodied Souls. (8) Sūkṣma Téjas Kāyika Aparyāpta सूक्ष्मतेजसकायिकअपर्याप्त Minute Undeveloped Fire-bodied Souls (9) Sūkṣma Vāyuhāyika A-paryāpta सूक्ष्मवायुकायिकअपर्याप्त Minute Undeveloped Air-bodied Souls. (10) Sūkṣma Pratyēka Vanaspati Kāyika A-paryāpta सूक्ष्मप्रत्येकवनस्पतिकायिकअपर्याप्त Minute Undeveloped Vegetable-bodied.

Pañcēndriya living beings are classified into four types viz., (1) Sañjñi Pañcēndriya संज्ञिपञ्चेन्द्रिय. Five-sensed rational beings (2) A-sañjñi Pañcēndriya असंज्ञिपञ्चेन्द्रिय Five-sensed beings devoid of consciousness of mind. (3) Paryāpta Pañcēndriya पर्याप्तपञ्चेन्द्रिय Fully developed Five sensed beings and (4) A-Paryāpta Pañcēndriya अपर्याप्तपञ्चेन्द्रिय Pañcēndriya (five-sensed) beings with undeveloped sense-organs and limbs, and undeveloped functional activities; Ekēndriya living beings are classified into *Twenty-two Types viz Ten Types* as (1) Bādara बादर Gross Prithvi Kāyika Paryāpta बादरपृथ्वीकायिकपर्याप्त Gross Fully Developed Earth-bodied souls (2) Bādara Ap Kāyika Paryāpta बादरअपकायिकपर्याप्त Gross Developed Watera-bodied souls (3) Bādar Téjas Kāyika Paryāpta बादरतेजसकायिकपर्याप्त Gross Fully-Developed Fire-bodied souls, (4) Bādar Bādara Vāyu Kāyika Paryāpt बादरवायुकायिकपर्याप्त Gross Fully Developed Air-bodied souls (5) Bādara Paryāpta Vanaspati Kāyika Paryāpta बादरप्रत्येकवनस्पतिकायिकपर्याप्त Gross Fully Developed Vegetable-bodied souls with one soul for each individual body. (6) Bādar Prithvi Kāyika A paryāpta बादरपृथ्वीकायिकअपर्याप्त Gross Undeveloped Earth-bodied souls, (7) Bādara Ap-Kāyika A paryāpta बादरअपकायिकअपर्याप्त Gross undeveloped Water-bodied Souls (8) Bādar Téjas Souls with one soul for each individual body.

*Two Types Sūkṣma Sādhāraṇa Vanaspti Kāyika Souls सूक्ष्मसाधारणवनस्पतिकजीवाः* Minute Vegetable-bodied souls with infinite souls for one body, are sub-divided into two types viz. (1) Sūkṣma Sādhāraṇa Vanaspati Kāyika Paryāpti सूक्ष्मसाधारणवनस्पतिकपर्याप्त minute Fully Developed Vegetable-bodied souls with infinite souls in one body; and (2) Sūkṣma Sādhāraṇa Vanaspati Kāyika A-paryāpta सूक्ष्मसाधारणवनस्पतिकअपर्याप्त Minute Undeveloped Vegetable-bodied Souls with infinite souls in one body.

Thus the Thirty-two Types are as under : —

Two-sensed, three-sensed, and four sensed Souls are of Six Types. Five-sensed Souls are of Fours Types and One-sensed Souls are of Twenty-two Types making a Total of Thirty two Types.

Besides these Types, there are other Eight Types viz. Andajāḥ अण्डजाः Those produced in eggs. (2) Potajāḥ पोतजाः Those animals who are born covered in skin e g an elephant etc (3) Jarāyujāḥ जरायुजाः Animals born from the womb with an umbilical cord e-g. human beings, buffaloes, cows etc. (4) Rasajāḥ रसजाः Small animals produced from perverted body-secretions e.-g. worms, (5) Saṁsvédajāḥ संस्वेदजाः Those produced from perspiration e-g. lice, bugs etc. (6) Sammurchimāḥ संमूर्छिमाः Those produced without the union of the male with the female, e g Ants, flies, frogs etc (7) Udabhiḥja उदाभिज्ज Those that come out from the ground after making a hole in it e. g. butterflies, grass-hoppers etc. and (8) Aupapātikāḥ औपपातिकाः Those born from a place which is not a birth locality e. g. gods and hellish beings, from a divine bed and from a pillar in hell.

On account of their having Caitanya चैतन्य Life, Vitality, all living beings are of one type. They are of two types viz (1) Sthāvara स्थावर Immobile, and (2) Trasa त्रस Moving. They are of three types viz Possessing (1) Strī Vēda स्त्रीवेद Feminine Inclination (2) Puruṣa Vēda पुरुषवेद and (3) Napuṁsaka नपुंसकवेद Inclination towards both. They are of four types viz (1) Déva देवा Gods

(2) Manusyā मनुष्या Human Beings (3) Tiryancas तिर्यञ्चा Sub-human Creatures; Brutes and (4) Nairikāh नैरयिकाः Hellish Beings. They are of five types viz. Ekéndriyāh एकेन्द्रियाः One-sensed Living Beings (2) Dvi-indriyāh द्वीन्द्रियाः Two-sensed (3) Tri-indriyāh त्रीन्द्रियाः Three-sensed (4) Caturindriyāh चतुरिन्द्रियाः Four-sensed and (5) Pancéndriyāh पञ्चेन्द्रियाः Five-sensed. They are of six types viz (1) Prithvikāyikāh पृथ्वीकायिकाः Earth-bodied (2) Apkāyikāh अप्कायिकाः Water-bodied (3) Téjas kāyikāh तेजस्कायिकाः Fire-bodied (4) Vāyu kāyikāh वायुकारिकाः Air-bodied (5) Vanaspati kāyikāh वनस्पतिकायिकाः Vegetable-bodied and (6) Trasakāyikāh त्रसकायिकाः Moving Beings,

### Prithvi Kyika Jīvas.

अथ केषां पृथ्वीकायतेति तद्विज्ञानाय सूत्रकृद्वाथाद्वयेन तद्विशेषानाह-

फलिह-मणि-रयण-विद्रुम-हिङ्गुल-हरियाल-मणसिलर-सिंदा ।

कणगाइ धाऊ-सेढी-वणिय-अरणेट्टय-पलेवा ॥ ३ ॥

अब्भय-तूरी-ऊसं मट्टिय-पाहाणजाइओऽणेगा ।

सौवीरंजण-लुणाइ पुढवी-मेयाइ इच्चाइ ॥ ४ ॥

Phaliha-Mani-Rayana-vidduma hiṅgula-hariyāla-maṇasila-rasindā.

Kaṇagaī dhāū-sēdhi-vaṇṇiya-araṇēṭṭaya-palevā 3.

Abbhaya-tūri-Ūsam-maṭṭiya pāhāṇa jāio'ṇegā

Soviraṇaṇa luṇāi puḍhavi-bhéyāiiccāi 4.

[ स्फटिक-मणि-रत्न-विद्रुम-हिङ्गुल-हरिताल-मनःशिला-रसेन्द्राः ।

कनकादयोधातवः खटिका-वर्णिका-अरणेटकः-पलेवकः ॥ ३ ॥

अभ्रकं-तूर्यषं-मृत्तिका-पाषाणजातयोऽनेकाः ।

सौवीराञ्जन-लवणादयः पृथ्वीभेदा इत्यादयः ॥ ४ ॥

Sphatika-maṇi-ratna-vidruma-hiṅgula-haritala-māṇaḥ- s'ilā-rasēn-drāḥ 3

Kanakādaya dhātvaḥ-khaṭikā-varṇikā-araṇēṭakaḥ-palēvakaḥ 3.

Abhrakam-tūryaspaṇi-mṛitikā-pāṣāṇa-jālayo'nékāḥ  
Sauvirañjana-lavaṇadayah Prithvribhédā ityādayah 4. ]

Trans. 3-4. Phaliha (sphatika) crystal or quartz; maṇi-jewel; rayaṇa (ratna) gem; vidduma (vidrūma). Coral; hīṅgula-vermilion; hariyāla (haritāla) yellow orpiment; manasila (maṇaḥśīsa) realgar; rasinda (rasendra) mercury; kanagāi dhāu (Kanakādi dhātavaḥ) gold and other metals; sédhī (khaṭikā) Chalk; vaṇṇiya (varṇikā) red reth; (soft stones lie) arkaṇṭaka; palivaka; abhraka (mica) of five colours; tūri (turyaṣa earth); ūsam (Crude Sodium Carbonate); Maṇṇiya (mṛitikā pāṣāṇa jālo-numerous kinds of earths and stones; sauviranjana-sulphuret of antimony; lavaṇa, salt, sea-salt, siṇdhava etc. such are the kinds of Prithvikāyika Jivas

व्याख्या-“फलिह ति” स्फटिकनामग्रहणेन अंकतैलिकादयो ग्राह्याः  
मणयश्चन्द्रकान्तादयः रत्नानि वज्रकर्केतनादीनि, यद्वा मणयः समुद्रोद्भवाः,  
रत्नानि (च) खनीसमुद्भवानि, विद्रुमः प्रवालः हिङ्गुलहरिताल मनःशीलादयः

According to Acārāṅga Sūtra-Bādara Prithvī Kāyika Beings are of two kinds viz. (1) Ślakṣṇa लुक्ष्ण Soft and (2) Khara खर Hard. (1) Ślakṣṇa Prithvī Kāyika Jivas are the soft earths of five colours viz. Red, green, yellow, black and white earths.

(2) Khara Prithvikayikā Jivas are 1. Earths 2. Pebbles. 3. Sand 4. Stone 5. Slabs 6. Salts 7. Usa-Salt earth 8. Iron 9. Copper 10. Lead 11. Tin 12 Silver 13. Gold 14. Diamands 15. Yellow orpiment 16. Vermilin 17. Realgar 18. Sulphuret of Antimony 19. Coral. 20. Mica 21. Fine Sand.

The fourteen kinds of gems are (1) Gomédaka (2) Rucaka (3) Aṅka (4) Sphatika (5) Lohitākṣa 6. Marakata 7. Masāragala 8. Bhujamodaka (9) Indranila (10) Chandra prabhā (11) Vaiḍurya 12 Jalakānta 13. Sūryakānta 14. Maṇikānta.

D. C. The term 'sphatika' uncludes all transparent and precious stones like Aṅkatalaka. Jewels are those like Candra-kānta etc that are produced in ocean and elsewhere.

प्रतीता एव, रसेन्दः पारदः एषा द्वन्दः। तथा कनकद्वयः सप्तधातवः तेचामी-  
चामीकरूप्यताम्रत्रपुखर्परसीसकलोहानि० एषां धातूनां खनीदलानि पृथ्वी-  
कायः। सेहि ति खटिका। वर्णिका रक्तमृत्तिका। अरणेट्टको देशप्रसिद्धः।  
पलेवकः पाषाणविशेषः। अभ्रकाणि पञ्चवर्णानि। तुरी वस्त्राणां पाशहेतु  
मृत्तिका-विशेषः। ओस ति क्षारभूमिर्यत्राङ्करोत्पत्तिर्न जायते। द्वन्द-समासा-  
न्नपुंसकत्वं चैकत्वं चेति। मृत्तिका प्रतीता एव। पाषाणजातयोऽनेक प्रकाराः।  
सौवीराञ्जनं श्वेतकृष्णभेदमिन्नमञ्जनं। लवणं प्रतीतं, उपलक्षणात्सिन्धव  
समुद्रलवणादि। एवमनेकप्रकारैः पृथ्वीकायभेदा इत्यादय उक्ता अनुक्ता  
अपि स्वबुद्ध्या ज्ञेया इति गाथाद्वयार्थः ॥ ३-४ ॥

According to Pannavaṇā Sūtra Bādara Prishvikāyikas are of two kinds viz. 1. Ślakṣṇa श्लक्ष्ण Soft and 2. Khara खर Hard.

- I Ślakṣṇa Bādara Prithvī Kāyikās are of seven kinds viz.  
1. Black 2. Green 3 Red 4 Yellow 5 White 6 Paṇḍu-  
mritikas and 7 Panaka-mritikas.
- II Khara Bādar Prithvī Kāyikas are:—1 Earths 2 Pebbles 3 Sand 4 Small stones 5 Slabs 6 Sea salt 7 Ūsa-Alkaline earths 8 Iron 9 Copper 10 Tin 11 Lead 12 Silver 13 Gold 14 Diamonds 15 Yellow orpiment 16 Vermilion 17 Realgar 18 mercury 19 Sulphuret of Antimony 20 Coral 21 Mica 22 Micasand 23 Gomédaka 24 Rucaka 25 Aṅka 26 Sphatika 27 Lohitākṣa 28 Marakata-nīlam 29 Masāragalla 30 Bhuja-mo-  
caka 31 Indra-nīla 32 Candana 33 Gairika 34 Haṃsagarbha 35 Pulāka 36 Saugandhika 37 Candra-prabhā 38 Vaiḍūrya 39 Ulakānta, and 40 Sūrya-kānta.

gems are those like karakétana etc, that are dug out of the mines. Coral is formed in sea, and it is of red colour. Vermilion, orpiment, mercury etc. are wellknown. Metals like gold, silver, copper, tin, lead, and iron, that are dug from the mines, also fall under the category of Prithvī Kāyika Jīvas. Mica includes five

varieties of different colours. Tārya ūsa is a kind of earth which is used for dyeing clothes etc. Kṣāras are the different kinds of salty, earth wherein nothing could be grown. The terms "earth" and "stone" are clear—Antimony Sulphuret is of two varieties viz black collyrium and white collyrium The term 'salt' signifies all sorts of salts. e.g. Sea-salt, Sindhava etc.

### Ap-Kāyika Jīvas.

अथ पृथ्वीकायभेदानुक्ता अप्कायभेदान् कथयन्नाह—

भोमंतरिक्खमुदगं ओसाहिमकरग हरितणुमहिया ।

हुंति घणोदहिमाई, भेयाणेगा य आउस्स ॥ ५ ॥

Bhomanterikkhamudagam, osā hima Karaga haritaṇu mahiyā ।  
Hunti ghaṇodahimā bhéyā négā ya āussa. 5.

[ भौमान्तरीक्षमुदकमवश्यायो हिमं करको हरितनुर्महिका ।

भवन्ति घनोदध्यादयो भेदा अनेके चापकायस्य ॥ ५ ॥

Bhaumāntarīkṣamudakam avasyāyo himam karako haritanur-  
-mahikā ।

Bhavanti ghanodadhyādayo bhéda anéké cāpkāyasya. 5. ]

*Trans*—Bhomain (bhaumam) sub-soil or under ground waters; antarīkṣamudakam (āntarīkṣam) rain water; osa=dew; himam=ice; karaka=hail; water-drops on green-vegetables; mist etc. are the numerous varieties of Water-bodied Souls

व्याख्या—५—भौमं कूपादिशिराजलं । आन्तरिक्षं मेघजं पयः । “ओस ति” अवश्यायस्नेहजलं । हिमं तुषारं । करको घनोपलः । “हरितणू ति” स्नेहकाष्ठे दर्भाश्रेषु जलबिन्दवः । “महिय ति” महिका धूमरी प्राकृत-त्वाद्दीर्घः । “घणोदहि ति” पृथ्व्या आधारभूतमसङ्ख्यातजौजनप्रमाणं पयः पिण्डरूपं पृथ्वी-पर्यन्तं तद् घनोदधिः अप्काय, इत्यादयोऽनेकेऽप्काय-भेदाः स्युरिति गाथाऽक्षरार्थः ॥ ५ ॥

*D. C.*—Sub-soil or ground water means water from wells etc; sky-water is rain water. Dense water spreading all over all over the earth for numerous yajans on which the earth rests is *Ānādadhi*. Other terms are clear.

According to Pannavaṇā Sūtra—Apkāyika Jivas are of two kinds viz (1) Sūkṣma Ap Kāyika and (2) Bādara Ap Kāyika. Sūkṣma Ap kāyika are Paryāpta Sūkṣma Ap Kāyika and Aparyāpta Sūkṣma Ap Kāyika.

Bādara Ap Kāyika Jivas are 1. Dew 2. Ice 3. Hail 4. Hartanu-wafer-drops on green vegetables 5. Pure Water 6. Cold water 7. Hot Water 8. Alkaline Waters 9. Slightly acid Water 10. Acid Waters 11. Salt-water 12. Water with a taste resembling that of wine 13. Milky Water 14. Water having the taste of ghee (clarified butter) 15. Kṣododaka-Water having the taste of sugar cane Juice 16. Rasodaka-Water in Puṣkara Vara Dvīpa.

### Appendix.

In a drop of unfiltered water, one can easily see under a microscope as many as 36450 moving living beings. Water belongs to the Ap-Kāyika division of Sthāvara Living Bodies. The minute living animalcules that are found in a drop of un-filtered water, are not Ap-Kāyika living bodies but they are two-sensed trasa (moving) living beings. By carefully filtering water, these minute two-sensed moving living bodies become greatly reduced and by boiling the water three times consecutively, they disappear, entirely and then, they do not grow and multiply in boiled water, as they do in un-filtered water. Boiled water, thus, becomes a-cita or life-less, that is to say, it becomes perfectly free from these minute two-sensed living bodies. Water boiled three times, one after the other at a time, remains a-cita or free from these minute two-sensed living beings for 5 (five) prahars (fifteen (15) hours) in Summer; for four prahars 12 hours.) in Winter and for three (3) prahars (nine (9) hours) in the Rainy Season. Water thus boiled can be used for drinking purposes by Jain Sādhus for the periods mentioned above for each season without transgressing the-limit of any period of time.

If a small quantity of Quick-Lime is added to that quantity of boiled water, the water remains perfectly free from these



minute animalcules for 24 prahars. (72 hours). Water, thus preserved; can be used by Jaina Sādhīs for other purposes. Jainas Sādhu cannot, under any circumstance touch sa-cita ( full of living beings ) un-boiled water.

### 3. Agni Kāyika Jīvas

अथ अप्कायभेदानुत्त्वा अग्निकायभेदानाह—

इंगाल-जाल-मुम्मुर-उक्कासणि-कणग-विज्जुमाईया ।

अगणिजियाणं भेया, नायव्वा निउणबुद्धीए ॥ ६ ॥

Ingāla-Jāla-mummura-ukkā-asani-kaṇaga-vijjumaīyā ।

Agāṇi Jiyāṇam bheyā nāyavvā nāyavvā niuṇa buddhié. 6.

[ अङ्गार ज्वाला-मुम्मुर-उल्काशनयः कणको विद्युदादयः ।

अग्निजीवानां भेदा ज्ञातव्या निपुणबुद्ध्या ॥ ६ ॥

Angāra-jvālā-murmura-ulkāśanayaḥ kaṇako vidyudādayaḥ ।

Agni-jīvānām bhedā Jñātavyā nipuṇa-budhyā. ]

*Trans.* 6. Ingāla (angāra)-burning Coal; jāla (jvālā)-flame; mummura (murmura)-sparks of fire mixed with ashes in burning cow-dung fuel; ukkā ulkā-Lines of various forms produced in the sky as a result of fire in the sky region; asani (aśani) sparks of fire falling on the ground, from the sky; kaṇaga (kanaka) fire bodies resembling stars, falling from the sky; vijjuma (vidyut) lightning etc. should be recognised by shrewd persons as different forms of Agnikāyika (lustrous) Jīvas\* 6.

व्याख्या-६-अङ्गारो ज्वालारहितोऽङ्गारः । ज्वालाऽग्निसम्बद्धार्चिविशेषः ।

मुम्मुरा विरलाग्निकणभस्मः लोके कारिषोऽग्निरिति प्रसिद्धः । उल्का गगनाग्निरुत्पातकारणं व्योम्नि विविधांकारवति रेखारूपा । “असणि ति” आकाशात्पतिता भुवि बह्निःकणाः । “कणग ति” गगनात्तारकवत्कणरूपः पतन्नग्निर्दृश्यते । विद्युत् प्रतीता । शुद्धाग्निर्निरिन्धनो बह्निर्विशेषणादेरुत्पन्नः । उपलक्षणात्सूर्यकान्त्या (न्ता) देरुत्पन्नश्च । इत्यादयोऽनुक्ता अप्यग्निकायभेदा निपुणबुद्ध्या ज्ञातव्या इति गाथाक्षरार्थः ॥ ६ ॥

\*In Punnavanā Sūtra, the Tejas-Kāyika Jīvas are of two kinds : (1) Sūkṣma Téjas Kāyika सूक्ष्मतेजस्कणिक Minute fire-bodies and Bādara Téjas Kāyika बादर तेजस्कणिक Gross fire-bodied.

*D. C.* "murmura" signifies the sparks found in a heap of ashes in a fire of cow-dung fuel. *Ulkā* represents a line of fire seen in the sky as a sign of storms. The fire-particles fallen on the ground from the sky are known as "aśani", and the fire seen as stars falling from the sky is termed as *Kanaka*. More over, pure fire is produced without the help of fire-wood, in the case of two bamboos being rubbed with force against each other. There are several kinds of fire also, like that produced from the *Sūrya Kāntā Jewel* etc.

### Appendix

*Lightning and Ordinary Lamp-light.* Is Lightning as well as ordinary lamp-light *sa-cita* or *a-cita* !

Jaina Sages have always considered ordinary lamp-light and the flash of lightning as forms of *Agni-Kāyika* (fire bodied)

*Sūkṣma Tējas Kāyika* bodies are *Paryāptā* and *A-paryāptā*.

*Bādara Tējas Kāyika* Bodies are of many kinds viz (1) *Angāra*-Burning coal without smoke (5) *Jvālā*-Flame in connection with burning coal or flame of a lamp (3) *murmura*-sparks of fire mixed with ashes in Cow-dung fire. (4) *Arci* अर्चि Flame unconnected with any burning substance. (5) *Alāta*-Aburning straw (6) *Śuddhāgni* शुद्धाग्नि Fire in a heated iron globe (7) *Ulkā* उल्का Lines of various forms produced in the sky as a result of fire in the sky (8) *Vidyut*-lightning (9) *Aśani*-sparks of fire resembling stars falling from the sky (10) *Nirghata* (निर्घात) Fire produced by a blow with a *vaikriya* club or mace (11) *Samgharṣa* संघर्ष Fire produced by forcible rubbing of two bamboos against each other (12) *Sūrya-Kānta* सूर्यकान्त Fire produced by the gem *Sūrya-kānta* and others, are varieties of *Bādara Tējas Kāyika* Jīvas. They are *Paryāptā* and *A. paryāptā*-Also they are divided into sub-classes on account of their varieties of colours small, taste, and touch. With one *paryāptā Agni Kāyika* body there are always *a-samakhyāta* (innumerable) *a-paryāptā Agni-Kāyika* bodies.

Jīvas\* and as such they are sa-cita

\*Jaina Sādhūs and persons while doing the Sāmāyika Kriyā, therefore, do not allow light from these two bodies to touch their bodies.

Also, if we place a lighted candle in a glass-chamber or a three-necked Wielfet Bottle from which air has been removed by an exhaust-pump, the lighted candle will be, at once, extinguished. Because a candle-flame requires a certain quantity of air to keep it burning.

Just as, human beings, and lower animals cannot live without a sufficient quantity of pure air, in the same way, fire and flame, cannot live without air. They can-exist, only if there be a sufficient quantity of air. This is a strong argument to prove that Agni-Kāyika bodies possess life.

### Electric Light

With regard to electric light, the question is whether the electric light produced by a current of electricity from power-producing machinery, is sa-cita or a-cita ?

We have electric lights in glass bulbs from which air has been removed by a special process. Glass-bulbs, from which air has been removed are especially necessary for the production of electric light. If air cannot be removed from these glass-bulbs, as it ought to be, there will be no light. This is not a conjectural hypothesis, but it can be readily proved by a simple scientific experiment.

Some persons say, that electric light is artificially made by friction, and that no sa-cita material has been used in its preparation and that it is, therefore, a-cita. But this line of argumentation is not conclusive as all varieties of electricity are

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\*In Aticāra (transgression) Sūtra during daily Prati-Kramaṇa Kriyā the following sentence does occur viz विम-सीवातणी उच्छेदी हुइ-  
Vija-dīvā taṇi ujéhi hui-meaning to say that it is a transgression if the light of Lightning, as well as, of a simple lamp falls on the body of persons doing the Kriyā.

not a-cita. For instance, vidyut or lightning, a form of electricity produced in the sky-is sa-cita and therefore, all forms of electricity are not a-cita.

The science of electricity is of recent date and the various developments in the form of Telegraphy, Telephone, Electric Trains, Wire-less, Radio etc are the products of the last century.

The Sacred Books of the Jains were composed several centuries before the birth of Christian era and consequently it is but natural that there may not be any mention of any of these discoveries of the present age, in those writings. But it must be said to the credit of the Jaina Sages that numerous centuries before the advent of the present scientific age, they were able to recognize vidyut-lightning as a form of electricity and knowing it to be sa-cita by their omniscient knowledge, they thought it fit to be avoided by Jaina Sādhūs, and by persons who were in Sāmāyika Kriyā.

The theory that electric light being made artificially from materials which are not sa-cita, is a-cita, is a wrong hypothesis.

Others argue that electric light is sa-cita because it is hot to touch. They go with the wrong hypothesis that all hot objects are sa-Cita. With heat they combine sa-citatā. If their hypothesis is correct, it will be practically impossible for Jaina Sādhūs to touch boiled water, hot milk, or heated articles of food material. Also, they cannot be allowed the use of hot-water-bag or heated brick for fomentation. They cannot use these articles if they are sa-cita. The theory that hot articles are sa-cita, does not hold good.

Jaina Sages are of opinion that electric light is sa-cita.

The reasons for holding this theory are the following:—

1. Just as Prithvī Kāyika Jivas are of various types e. g. numerous minerals, varieties of stones and earths, a multitude of salts all of which are of various densities, colours, shapes,

dimensions, weights etc in the same manner, Agni Kāyika and Vāyu-Kāyika Jivas are of various densities, colours, weights, dimensions etc. For instance, the intensity of heat in the fire of (1) grass (2) wood-charcoal (3) cow-dung fuel (4) mineral coal obtained from coal-mines and (5) Electric Light is different. Similarly Bādara Vāyu Kāyika Jivas are of various densities.

Jaina authors have mentioned two main types of Vāyu (wind) viz 1 Ghanavāta घनवात Heavy or Thick wind and (2) Tanuvāta तनुवात Light or Thin Rarefied Air according to their densities. The present-day scientists (4) also say that, as we go higher and higher from sea-level, the atmospheric air becomes more and more rarefied than that met with at the surface of the ground; and such is the general experience of aero-plane drivers. The dense atmosphere of ground-level is largely mixed with rarefied air.

2. One kind of air may be beneficial to the support of life in one kind of Agni Kāyika body, while it may destroy life in another. For instance, a gust of wind will instantly put out the flame of an ordinary lamp, while the same gust of wind will put energy into withering ambers of a pile of wood, and re-kindle them into a blazing flame.

3. Agni Kāyika Jivas cannot live without air. They must have air to support their individual life. If the kind of air that they require for the support of their life, be different, and if the quantity be more or less than their requirements, their life will be extinct.

4. Now, the question of electric light is different. Electric light, is extremely pure, clear, and highly escharotic. It cannot bear ordinary atmospheric air. When air is removed from electric glass-bulbs, there always remains a sufficient quantity of rarefied air in the bulbs which keeps the electric light burning. It is the presence of rarefied air that makes electric light bulbs sa-cita.

## 4. Vāyu Kāyika Jīvas

प्रक्रमाद्रायुकायभेदान् विद्वन्ब्रूह—

उभयामगउकलिया मंडलिमुहसुद्धगुंजवाया य ।

घणतणुवायाईया भेया खलु वाउकायस्स ॥ ७ ॥

Ubbhāmaga-ukkaliyā-maṇḍalimuha-suddha-guñjavāyā ya ।

Ghaṇa-taṇuvāyāyā bhēyā khalu vāukāyassa ॥ 7 ॥

[ उद्भ्रामक-उत्कलिकौ मण्डवि मुख-शुद्ध-गुञ्ज-वाताश्च ।

घनवाततणुवातादिका भेदा खलु वायुकायस्य ॥ ७ ॥

Udbhramaka-utkalika-maṇḍali-mukha-suddha-guñja-vatāśca ।

Ghana-vātatanu-vatadikā bhédākhalu vāyu-kāyasya ॥ 7 ॥ ]

*Trans.*—7. Ubbhāmaga ( udbhramaka )—wind blowing upwards; ukkaliyā—( utkalika )—wind blowing down-wards; maṇḍali-whirl-wind; mukha-wind coming from the mouth; suddha-breeze; guñja-vāta-wind blowing with a melodious humming tune; ghaṇa-

According to Pannavaṇā Sutra, Vāyu Kāyika Jīvas are of two kinds viz (1) Sukṣma Vāyu Kāyika ( Incorporeal Air-bodied ) and (2) Bādara Vāyu-kāyika ( Corporeal Air-bodied-Sukṣma Vāyu-kāyika are Paryāpta and A paryāpta. Bādara Vāyu-kāyika bodies are (1) Eastern Wind (2) Western Wind (3) Northern Wind (4) Southern Wind (5) Wind going upwards (6) Wind blowing downwards (7) Wind blowing a cross (8) Wind blowing in four corners (9) Wind blowing irregularly (10) Wind blowing in wanes (11) Whirl-wind (12) Wind moving in a circle (13) Wind blowing with humming noise. (14) Wind accompanied by showers of rain (15) Samvartaka wind which makes the branches of trees to bend down (16) Ghanavāta. The dense air resembling layers of hard ghee which supports Rāma-prabhā and other parts of the Universe and which also supports Sandharma déva-loka and other heanely regions (17) Taṇu Vāta-Thin rarefied air.

vāta ( Dense Wind; ) tanu vāta- ( Rareified Wind ) etc. are the different varieties of Vāyu Kāyika Jīvas.

व्याख्या-७-उद्भ्रामकवातः, उत्कलिकावातः, मण्डलिकावातः मुख-  
वातः, शुद्धवातः, गुञ्जवातादीनां स्वरूपनाम्नैव बुद्ध्या ज्ञेयं । अथवाऽयं विशेषः,  
तद्यथा-उद्भ्रामकवातोऽपरनामा संवर्त्तकः यो बहिः स्थितमपि तृणादि विवेक्षित-  
क्षेत्रान्तः क्षिपति । उत्कलिकावातो यः स्थित्वा स्थित्वा वाति । मण्डलिकावातो  
वातोलीरूपः । मुखवातः प्रतीत एव । शुद्धवात उत्कलिकादिविकलो मन्दानिलः ।  
गुञ्जवातो यो गुञ्जन् वाति । अथ घनवात तनुवात योः स्वरूपं किञ्चिदुच्यते  
रत्नप्रभादिपृथ्वीनां सौधर्मादि देवलोकानां यदाधारभृतौ घनवात तनुवातौ ।  
तयोराद्यस्त्यानघृतरूपः, अन्यस्तु तापितघृतवद्दृढरूपः । तौ द्वानपि असङ्ख्यात  
योजनप्रमाणपिण्डौ । इत्यादयो वायुकायभेदा ज्ञेया नामतः विस्तरार्थोऽन्य-  
शास्त्रेभ्योऽवसेय इति गाथार्थः ॥ ७ ॥

*D. C.*—Udbhrāmaka variety is that which blows a straw inside from outside a field. It is also known as samvartaka vāyu. The Utkalika type of wind blows downwards at short intervals of time. Out of the ghana and tanu types, the first one is thick like frozen ghee, while the second one is thin like heated ghee. Both of them are prevalent on the earth and heavens spreading far and wide. 7.

The author, then, proceeds to state the different kinds of Vanaspati Kāyika type of Sthāvaras:—

### 5. Vanaspati Kāyika Jīvas.

प्रस्तावादथ वनस्पतिकायभेदान् कथयन्नाह—

साहारणपत्तेया, वणसइजीवा दुहा सुए भणिया ।

जेसिमणंताण तणु पगासाहारणा ते उ ॥ ८ ॥

Sāhāraṇa pattēyā vaṇasai jīvā duhā suē bhaniyā ।

Jsimāesantāṇa tanu, egā sahāraṇā tē u ॥ 8 ॥

[ साधारणप्रत्येका वनस्पतिजीवा द्विधा श्रुते भणिताः ।

येषामनन्तानां तनुरेका साधारणस्ते तु ॥ ८ ॥

Sādhāraṇa pratyéka vanaspati-Jivā dvidhā śruté bhaṇitāḥ ।

Yēsāmanantānām tanurékā Sādhāraṇasté tu ॥8॥

*Trans.*-8. In scriptures, two kinds of Vanaspati Kāyika ( Vegetable-bodied ) jīvas are mentioned viz Sādhāraṇa ( General ) and Pratyéka ( Individual ). Those which, possess one ( Common ) form for many ( beings ) are ( included under ) the Sādhāraṇa ( General ) type. ॥8॥

व्याख्या-८-वनस्पतिजीवाः श्रुते आगमे द्विधा भणिताः-उक्ता इति सम्बन्धः । तत्रैके साधारणः, अन्ये प्रत्येकाः । “ वणस इति ” छन्दोभङ्गमयाद् द्वित्वं न । इह पूर्वं तावत्साधारणस्वरूपं व्याख्यायति “ जेसिंति ” येषां-वनस्पतिकायजीवानामनन्तानामेका तनुः-शरीरं ते साधारणः, अन्ये प्रत्येकाः । तथा चोक्तं श्री पञ्चापनायां-<sup>१</sup>“ समगं वक्ताणं समगं तेसिं शरीरनिष्पत्ती । समगमाहारग्रहणं समगं उस्सासनिस्सासा ॥ १ ॥ एगस्स उ जं गहणं बहूणं साहारणाणं तं चेव । जं बहुआणं गहणं समासओ तं पि एगस्स ॥ २ ॥ साहारणमाहारो साहारणमाणपाणगहणं च । साहारणजीवाणं साहारणलक्षणं एवं ” ॥ ३ ॥ आसां सुगमार्थत्वान्न व्याख्यायते, भावार्थः स्वयमेव भावनीयः । तथा ते साधारणा द्विधा-एके सूक्ष्मसाधारणा एके बादरसाधारणाः, सिद्धान्ते साधारणस्य निगोद इत्यपि संज्ञाऽस्ति । इह तावत्पूर्वं सूक्ष्मनिगोद स्वरूपं दर्शयति, यदुक्तं संग्रहिण्यां-“ गोला<sup>२</sup> य असंखिज्जा असंखनिगोय

१ समकं व्युत्क्रामता समकं तेषां शरीरनिष्पत्तिः ।

समकताहारग्रहणं समकमुच्छ्वासनिःश्वसौ ॥ १ ॥

एकस्य तु यदग्रहणं बहूनां साधारणानां तदेव ।

यद्बहुकानां ग्रहणं समासतस्तदपि एकस्य ॥ २ ॥

साधारण आहारः साधारणमानपानग्रहणं च ।

साधारणजीवानां साधारणलक्षणमेतत् ॥ ३ ॥

२ सूक्ष्मनिगोदो भदन्त ? सूक्ष्मनिगोदत्वे कालतः कियच्चिरं भवेत् गौतम ! जघन्येन अन्तर्महते-मुक्तर्षतः असङ्ख्येयोस्पर्पिण्यवस्पर्पिण्यः कालतः क्षेत्रतः ।



गोलो भणिओ । इकिक्किमि निगोए अणंतजीवा सुणेयच्चा ॥ १ ॥ सुणयैव ।  
 यथागमसम्प्रदायं किञ्चिदुच्यते-इह हि द्विधा जीवाः सांव्यवहारिका असांव्य-  
 वहारिकाश्च । तत्र येऽनादिसूक्ष्मनिगोदेभ्य उद्भूत्य शेषजीवेषूपपन्नन्ते ते  
 पृथिव्यादिविविधव्यवहारयोगात्सांव्यवहारिकाः । ये पुनरनादि कालादारभ्य  
 सूक्ष्मनिगोदेष्वेवावतिष्ठन्ते (ते) तथाविधव्यवहारात्तो तत्तादसांव्यवहारिकाः ।  
 अथ किमसांव्यवहारिकराशेः सांव्यवहारिकराज्ञावागच्छन्ति न वा ? तदुच्यते-  
 उक्तं च विशेषणवत्यां-“सिज्झन्ति” जत्तिया फिर, इह संव्यवहारजोव-  
 रासीओ । इति अणाइवणस्सइरासीओ तत्तिया तम्मि ॥ १ ॥ प्रकाटार्था ।  
 तथा च सांव्यवहारिकाः सूक्ष्मनिगोदेभ्य उद्भूत्य शेषजीवेषूपपद्यते । तेभ्यो-  
 ऽप्युद्भूत्य कैचिद्भूयोऽपि तेष्वेव निगोदेषु गच्छन्ति, परं तत्रापि सांव्यवहारिका  
 एव ते व्यवहारे पतितत्वात् । तत्र चोक्तर्षतोऽवस्थानकालमानमसङ्ख्याता  
 उत्सर्पिण्य वसर्पिण्यः, यदागमः-“सुहुमनिगोए णं भंते ? सुहुमनिगोयत्ता  
 कालओ केच्चिरं होइ ? गोयमा ? जहण्णेणं अंतोमुइत्तं, उकोसेणं असंखिज्जा  
 उस्सर्पिणी ओसर्पिणीओ कालओ खित्त उ त्ति” ध्याख्या-असङ्ख्येषु  
 लोकाकाशेषु प्रतिसमयमेकैकप्रदेशापहारे यावत्य उत्सर्पिण्यवसर्पिण्यो भवन्ति  
 तावत्प्रमाणाः असङ्ख्येया उत्सर्पिण्यवसर्पिण्य इत्यर्थः । सूक्ष्मनिगोदविशेषं  
 संदर्श्य बादरनिगोदस्वरूपं दर्शयति-बादरनिगोदकायस्थितिस्तु सप्ततिः  
 सागरकोटीकोटयः, यदाह-“बादर<sup>१</sup> निगोएणं भंते ! पुच्छा, गोयमा ?  
 जहण्णेणं अंतोमुहुत्तं उकोसेणं सत्तार कोडाकोडीओ सामान्यं<sup>२</sup> निगोद स्थिति-  
 मानं तु साद्धौं द्वौ पुद्गलपरावर्त्तौ । तथा पञ्चसङ्ग्रहे-साधारणाण दो सड्पुगला  
 निव्विसेसाणं” । अत्र साधारण निगोदानां-सूक्ष्मेतर पर्याप्तापर्याप्त विशेष

\* सिध्यन्ति यावन्तः किल इह संव्यवहारादिः । आयान्ति अनादिवनस्पति राशेस्तावन्तस्तास्मिन् ।

१ गोलश्चासंख्याता असङ्ख्यनिगोदको गोलको भणेतः ।

एकैकस्मिन्निगोदे अनन्ता जीवा ज्ञातव्याः ॥ १ ॥

२ बादरनिगोदो भवन्त ! पृच्छा, गौतमा ! अधन्येनान्तर्मुहूर्त उक्तर्षतः सप्ततिः कोटीकोटयः ।

३ साधारणानां द्वौ सार्धौ पुद्गलपरावर्त्तौ निर्विशेषाणाम् ।

रहितानामिति । तथा आर्यश्यामोऽपि प्रज्ञायनायामाह—“निगो<sup>३</sup> णं भंते ? निगोयत्ताए कालओ केच्चिरं होइ ? गोयमा ? जहण्णेणं अंतोमुहुत्तं, उक्कोसेणं अणंतं कालं, तत्थणं अणंताओ उत्सप्पिणि ओसप्पिणीओ खेत्तओ अट्टाइज्जा पुम्लपरियइ ” इति प्रसङ्गेनालं । प्रकृतं प्रस्तूयते—एकस्मिन् सूक्ष्मवालाग्रप्रदेश प्रमाणक्षेत्रेऽसङ्ख्याता निगोदाः गोलकाकारतया “गोलां” इति संज्ञा । तत्रैकस्मिन् सूक्ष्मवालाग्रप्रदेश प्रमाणक्षेत्रेऽसङ्ख्याता निगोदास्तेष्वेकैकस्मिन्निगोदेऽनन्ता जीवाः निगोद स्वरूपं प्राग्व्यावर्णितं ज्ञातव्यमिति गाथार्थः ॥ ८ ॥

D. C. According to the Jaina Scriptur, Vanaspati Kāyikā (Vegetable Beings) are divided into two types viz. 1. Sādhāraṇa (General) and (2) Pratyēka or Individual.

The principal characteristics of the Sādhāraṇa or General type of vegetable beings are explained in the Prajñāpāṇā (Panna-vaṇā) Sūtra as follows:—Going asunder together, taking the form together, taking food together, inhaling and exhaling air together, the possession of one, being the common possession of all, and of many together, being the possession of one; common food, common holding and the common Soul—These are the characteristics of the Sādhāraṇa or General type of Jivas.

The Sādhāraṇa or General Type is again sub-divided into (1) Sūkṣma (In-corporeal) and (2) Bādara or Corporeal.

The Sūkṣma or Incorporeal type of Sādhāraṇa Vanaspati Kāyika Jivas is explained in Saṃgrahīṇī Prakaraṇa as follows:—“There are innumerable spheres (golāḥ); each sphere possesses innumerable nigodas (i-e Sādhāraṇa types of Jivas) and in each nigoda there are ananta (infinite) Jivas.

According\* to the tradition of the Jaina Āgamas, the sub-divisions mentioned above are respectively known as (1) Sāṃvy-

१ निगोदो भदन्त ! कालतः कियच्चिरं निगोदत्वे भवति ? गौतम ? जहण्येनान्तमुहुत्तमुक्कोसेणानन्तं कालं । तत्र अनन्ता उत्सप्पिण्यवसप्पिण्यः क्षेत्रतः अर्धवृत्तीयाः पुट्ठपरिवर्तीः ।

avahārika सांख्यवहारिक and A-sāṃvyavahārika असांख्यवहारिक -Those that are produced from the original sūkṣma (in corporeal) type of nigōdas into the rest of the types of Jivas i-e Prithvī Kāyika, Ap Kāyika etc, are known as Sāṃvyavahārikas on account of their contact with Prithvī etc. And those that reside in the suṣma nigoda right from the beginning are known as A-sāṃvyavahārika in absence of any such contact.

Now, the question is whether these nigodas can ever come to the category of Sāṃvyavahārika, from that of the A-sāṃvyavahārika. It is said in Viśeṣaṇāvati That those that are found to have come from the category of Sāṃvyavahārika are, really speaking obtained from the original category of Vanaspati-kāya.

From amongst the Sāṃvyavahārikas there are some which return to the original state of sūkṣma (in-corporeal) nigodas; but even in that condition, these nigodas do not cease to be Sāṃvyavahārika on account of their falling into the said contact with Prithvī Kāya etc.

According to the Bhagavatī Sūtra, the life of Sūkṣma nigoda has been measured as covering innumerable Avasarpinī and Utsarpinī ages.

The Āgamas give the longevity of the Bādara type of nigodas as seventy crore crores of Sāgars. The age of Sādhāraṇa (General) type of Vegetable-bodied Jivas is measured as  $2\frac{1}{2}$  times their Bādara (corporeal) and Sūkṣma (in-corporeal) lives together, as said in Panca Saṃgraha.

The term Sādhāraṇa here includes those that are free from distinctions like sūkṣma bādara, paryāpta (completely developed) and a-paryāpta (not completely developed) Ārya Syāmācārya has also supported the above-stated view in Prajñā-panā (Pannavaṇā) Sūtra. The term "golā" (spheres) is used because on a small region equal to the point of a hair, innumerable nigodaṣ are existing, and in each nigoda there are ananta (infinite) Jivas.

Now, the names of several wellknown Sādhāraṇa Vanaspati Kāyika Jīvas are enumerated:—

### Some Ananta Kāyika Jīvas

अथ येषां लोकप्रसिद्ध्याऽनन्तकायता तेषां कानि विनामानि माथा  
द्वयेनाह—

कन्दा-अंकुर किसलय-पणगा-सेवाल-भूमिफोडा य ।

अदयतिगज्जर मोत्थवत्थुलाथेगपल्लंका ॥ ९ ॥

कोमलफलं च सव्वं, गूढसिराईं सिणाइपत्ताईं ।

थोहरि कुँआरि गुग्गुलि गलोयपमुहाइ छिन्नरुहा ॥ १० ॥

Kaṇḍā-ānkura-kisalaya-ṇaṇagā-sévāla-bhūmiphodā ya ।

Addayatiga-gajjara-mottha,-vatthulā-théga-pallaṅkā 9

Komala-phalam ca savvam, gūḍḍha sirāim sināi pattāim ।

Thohari-kumāri gugguli galoya pamuhāi cchinnaruhā. 10

[ कन्दा अंकुरा किसलयानि पनकाः शेवालं भूमिस्फोटाश्च ।

आर्द्रकत्रिकं गर्जरं मुस्ता वस्तूलः थेगः पल्लङ्कः ॥ ९ ॥

कोमलफलं च सर्वं गूढशिराणि सिनादिपत्राणि ।

थोहरी-कुमारी-गुग्गुल-गडूची प्रमुखाश्च छिन्नरुहाः ॥ १० ॥

Trans 9-10. Kaṇḍā (Bulbous Vegetation such as onions, garlic etc) Āṅkurā-sprouts; Kīsalaya-tendrils-young leaf-buds; Paṇaga (panaka)-would-fungus; sévāla-Moss; bhūmiphodā-mushrooms ādraka trikaṃ-three kinds of ginger; garjaram-carrots; mottha (mustā) -Nāgara-mottha-a kind of fragrant vegetation; vatthulā-a vegetable known as Bathuvā; théga (stéka)-a species of bulbous roots; pallaṅkā-palyaṅkaḥ-A vegetable of that name. Also, all kinds of soft fruits (before the formation to hard kernel e. g. ebony fruit, māṅgo fruit; leaves like those of jute with hidden veins, and roots like thorny plant, aloe plant, guggula plant (fragrant gummy plant) and galo (gaduci)-a medicinal bitter plant) etc. that grow though cut (9-10)

व्याख्या-कन्दाः-भूमध्यगा वृक्षावयवास्ते चाशुष्का एव ग्राह्याः, शुष्काणां तु निर्जोवत्वादनन्तकायिकत्वं न संभवति । तथा अङ्कुराः-उद्गमनावस्थायां अव्यक्तदलाद्यवयवा घोषातकीकरीरवरुणवटनिम्बादितरुणामङ्कुराः सर्वेऽप्यनन्तकायिकाः । किञ्च ( स ) लयानि उद्गच्छन्नुत्तनकोमलपत्राणि तान्यप्यनन्तकायिकानि प्रौढपत्रादर्वाग्भीजस्योच्छ्रान्नावस्थालक्षणानि सर्वाणि, न तु कानिचिदेव । यतः-सर्वोऽपि किसलयो खलु उद्गममाणो अनन्तलो भणिओ । सो चेव विवर्द्धतो, होइ, परित्तो अणन्तो वा ॥ १ ॥ इति । पनका-पञ्चवर्णा फुलिः । सेवालं प्रतातं । भूमिस्फोटानि ग्रीष्मवर्षाकाष्ठभावीनि छत्राकृतीनि लोकप्रतीतानि वा । “ अहयतिय त्ति ” आर्द्रकत्रिकं आर्द्रक-शृङ्गवेरः, आर्द्रहृदिद्रा, कञ्चूरकस्तिक्तद्रव्यविशेषः । गर्जराणि प्रतीतानि । तथा मुस्तादीनां चतुर्णां स्वरूपं द्वात्रिंशदनन्तकाय व्याख्यायां व्याकरिष्यते । तथा सर्वं कोमलं फलं अनिवद्धास्थिकं तिन्दुकाम्रादीनां । “ गूढसिराइं त्ति ” गूढानि सिराणि अप्रकटसन्धीनि गजपर्णपत्राणी-वाविज्ञात संधीनि पत्राणि येषां तानि । बहुव्रीहाविवलोपे सिद्धिः । एतदुक्तलक्षणं, न तु द्वात्रिंशदनन्त कायिकेषु सङ्ख्यापूरणमिति । “ थोहरि त्ति ” रतुद्यादीनां चतसृणामौषधीनां छिन्नरुहाणां च स्वरूपं द्वात्रिंशदनन्तकायिकेषु व्याख्यानयिष्यति । इह हि ग्रन्थकृता समग्रतया द्वात्रिंशदनन्तकाया नोक्ताः सूचनात्पत्रमिति कृत्वा, तथा प्युच्यन्ते तद्यथा-“ सव्वा हु कंदजाई ” इत्यादि गाथापञ्चकं सूत्रतो न लिख्यते विदितत्वाद्, अर्थाद्विव्रियते-हु शब्दोऽवधारणे, सर्वैवकन्दजातिर-नन्तकायिका । तथा सूत्रेण कन्दोर्शोऽग्नः, वज्रोऽपि कन्द विशेषः, आर्द्रकत्रिकं पूर्वं व्यावर्णितं ज्ञातव्यं, शतावरी विरालिके बल्लीभेदो कुमारी मांसल प्रणालाकारपत्रा थोहरी स्नुहीतरुः, गडच्यापि बल्ली प्रतीतैव, लशुनः कन्द-विशेषः “ वंसकरेलु त्ति ” कोमलानि नववंशावयवरूपाणि करेलुकतया प्रती-तानि, गर्जरः प्रागुक्तो रक्तकन्दः, लवणको वनस्पतिविशेषः येन दध्नेन सर्जिका स्यात्, लोढः पद्मिनीकन्दः, गिरिकर्णिका बल्लीविशेषः तस्याः किस-लयानि पत्राण्यप्यनन्तकायिकानि, खीरिशुक-येगावपि कन्दौ, मुस्ता बरह-

मिया तस्या आर्द्रकन्दः तथा लवणवृक्षस्य त्वक्, न त्वन्येऽव्यवाः, खिल्लूढः कन्दविशेषः, अथवाऽ (चा) मृतवल्ली तन्तुकाकाररूपा, तथा मूलको विदित एव, भूमिरूहाणि भूमिस्फोटानि प्रागुक्तस्वरूपाणि, विरूढानि अङ्कुरितानि द्विदलधान्यानि, ढक्कात्थुलः शाकविशेषः स च प्रथमोद्गत एव शूकरसंज्ञितो बल्लः स एवानन्तकायिको न तु धान्यविशेषः, पलयङ्कः शाकभेदः, “ कोमलं विलिय ति ” अबद्धास्थिका आम्लिका, आलुपिण्डालुकौ कन्दविशेषौ, इत्येते-ऽनन्तकायिका यत्नेन परिहार्याः श्रावकैर्बुद्धिमद्भिः, पुनस्तेष्वनन्तकायजीव घाततया कथमपि विराधना न विधेया तेषामिति गाथाद्वयार्थः ॥ ९-१० ॥

D. C. Since dry vegetable cannot possess infinite bodies because of its lifelessness, the word *kandāḥ* should mean green species, as well as, several dry species, Sprouts of trees like *ghoṣatakī* (a kind of vegetable known as घोसोडा or तुरीयां; *karira* (a tree known as केरडा *Kéradā* bearing sour berries); *varuṇa vaṭa* (a species of banyan tree; *nimba* (*Agadircta Indica* लीमट्टो etc. which are young and have not become thick, should also be included under the category of *Ananta-kāyika* or multi-bodied *Vanaspati Kāyika Jivas*. Similarly young leaf-buds are also *ananta-kāyika* at the time of their springing forth.

According to *Punavaṇā Sūtra*, *Vanaspati Kāyikas* are of two kinds viz (1) *Sūkṣma Vanaspati Kāyika* (2) *Bādara Vanaspati Kāyika*. *Sūkṣma Vanaspati Kāyika* are either *Parjāta* or *A-parjāpta*.

*Bādara Vanaspati Kāyikas* are of two kinds viz. (1) *Pratyéka Sarīra Bādara Vanaspati Kāyika* and (2) *Sādhāraṇa Sarīra Bādara Vanaspati Kāyika*.

*Pratyéka Sarīra Bādara Vanaspati Kāyikas* are of twelve kinds viz. 1 Trees e.g. Mango-tree etc 2. *Cuccho* (a cluster) as *ringayi* (egg plant) 3. *Gulma* (a collection) as of bamboo trees (4) *Latā* (a creeper) like *Campaka latā* (5) *Valli* (a creeper) as of cucumber etc (6) *Parvagā* (Knotty Vegetation) e. g. *Sūg-*

The term "ārdraka-trikam" signifies green species of ginger, turmeric and curcuma. "All kinds of soft fruit" means all those fruits like mango-fruit and ebony fruit, whose kernels or stones have not been formed.

ar-cane plant etc. (7) Grasses such as Darbha grass, fodder, etc (8) Valayas plants whose barks are round e. g. Kétaki, plants etc. (9) Harita-green vegetables-such as vāstika.

(10) Oṣadhi औषधि Plants whose all the parts are destroyed after their fruits have become ripe (11) Jalaruha-Plants growing in water Lotus, etc and (12) Kuhaṇā (a kind of vegetation of the shape of an umbrella).

I. *Trees*—Trees are (1) Ekāsthika—with one kernel or stone in their fruit, and (2) Bahubijaka with many seeds in their fruit. *Ekāsthika Trees* are Limbado लीमडो Neem Tree (2) Āmbo आंबो Mango tree (3) Jāmboo ( जाँबु ) Jambolans (4) Kosāmra कोशम्र Kṣudrāmra क्षुद्राम्र Jangali Āmbo जंगली आंबो varieties Mango-trees (5) Sāla साल Teak-wood tree (6) Ānkola अंकोल A species of large tree oil bearing seeds. 7) Pīlu पीलु A particular tree and its fruit (8) Sēlu सेलु A tree that produces phlegm. (9) Sallakī सलकी A kind of tree. (10) Mocakī मोचकी Śemalo शौमलो—A vegetation of that name. (11) Māluka मालुक Black Tulasi. A species of tree (12) Bakula बकुल Bakul Tree बोरसिली. (13) Palāsa पलाश Palāsa Tree खाररा (14) Karañja करञ्ज Karanja Tree (15) Putramjīva पुत्रंजीव A tree named जीयापुत्ता Jiyāputtā which is used for securing the birth of a son (16) Arīṣṭha अरीष्ट Soap-berry Tree अरिष्ट (17) Bahédā बहेडा (चिभीतक) (18) Haritaka हरितक Haradā (19) Bhillātaka भिल्लतक Marking nut Tree भिलामा (20) Umbébhārīka उम्बेभरिका (21) Dhātakī धातकी Dhātakī trees round the salt sea (धालडी) (22) Priyāla प्रियाल Rāyaṇa tree under which the 4th Tīrthaṅkara attained Perfect Knowledge (23) Pūtikaranja (पूतिकरञ्ज) The worshipful Karanja Tree (काचका) (24) Ślakṣṇā श्लक्ष्णा 25. Sisapā शिशपा A tree called sisama. (26) Asana असन A tree of Bīyaka (बीयका) (27) Punnāga पुन्नाग Naga-Kēsara tree. (28) Nāgavrikṣa नागवृक्ष Vacchanāga, Aconite tree. (29) Sīvaṇa सीवण Sripārṇī श्रीपर्णी Sēvan Tree. (30) Aśoka अशोक

The forms of thohari etc, as well as, of mustā and the three following it, will be explained while ennumerating the thirty-two varieties of Ananta-Kāyikas. The author suggests that the whole species of root-vegetable is Ananta kāyika. The bulb

Aśoka Tree and several others. The roots, bulbs, trunks, bark, branches and small leaves of these trees have innumerable souls Their leaves have an individual soul, their flowers have numerous souls and their fruits have one kernal or stone.

II. *Bahu bija Trees* are of many kinds. They are (1) Agasthika अगस्थिक A kind of tree with many seeds (अगस्थियो) (2) Tinduka तिन्दुक A tree bearing fruit with many seeds (टींदरू) (3) Kapitthaka कपित्थक. Wood-apple Tree (कोठ). (4) Ambādaka अंबाडक-आम्रातक Āmrātaka-A tree the fruit of which is full of seeds (अंबाडा) (5) Mātulinga मातुलिङ्ग Bijoru. (6) Bilva विल्व Bael Fruit (विला) (7) Āmalaka आमलक Āmlā आमळा (8) Phanasa फणस Bread-fruit tree. (9) Dādama दाडम Pomegrenate (10) Aśvattha अश्वत्थ Peepal Tree (पीपळो) (11) Umbaro उंबर Udumbara उदुम्बर Ficus Glomerata (12) Vata वट Banyan Tree वड (13) Nya grodha न्यग्रोध A Banyan tree with the branches spreading all around. (14) Nandi Vrikṣa नन्दिवृक्ष Pārasa Peepal (पारस-पीपळो) (15) Pippalī पिप्पली Long pepper (पीपर) (16) Śatarī शतरी A kind of peepal (17) Plakṣa Vrikṣa प्लक्ष-वृक्ष Peepal. (18) Kākodumbaro काकोदुम्बरो Small Umbara (ढेड उंबरो). (19) Kustumbari कुस्तुंबरी A specie of wild fig (20) Deva-dālī देवदाली A creeper of this name having fruits with many seeds. (21) Tilaka तिलक Tilaka tree. (22) Lakuca लकुच A species of phanas (23) Chatraugha छत्रौघ Name of a tree. (24) Śirīṣa शिरीष Mustard plant (सरखव). (25) Saptaparṇa सप्तपर्ण A memorial tree of Nāga-Kumāra gods. (सप्तवीण) (26) Dadhiparṇa दधिपर्ण A memorial tree of Dvīpa Kumāra gods. (27) Lodhra लोध्र Lodhra Tree. (28) Dhava धव Name of a tree (धावडी). (29) Candana चंदन Sandal-wood. (30) Arjuna अर्जुन Terminalia Alata glabra. (31) Nīpa नीप Kādamba tree. (32) Kutaja कुटज Arbemesia Indica (इन्द्रजव) and. (33) Kādamba कदम्ब Kādamba tree and several others are Bahu-bija (multi-seeded) trees. The roots, tubers, trunks, bark, branches and offshoots of these trees have innumer-



of Surāṇa सुराण which is a remedy for piles; vajra-kanda (a kind of hard bult-root); three kinds (Ādraka-trika); creepers of satā-varī and virālikā; the aloe plant having large muscular leaves; the

able souls. Their leaves have one soul for each leaf, their flowers have numerous souls-and their fruits have many seeds for each fruit.

III. Gucchā (clusters) are (1) Vāṅgiṇī वाङ्गिणी Brinjal (रींगणी). (2) Śallakī शलकी A kind of tree शलेहुं; धुपेडो, (3) Thundaki थुडकी Cotton-Pods (बोन्दकी). (4) Kacchurī कच्छुरी Dhamasā Plant घमासो. (5) Jāsumāṇa जासुमणा The chinese-rose plant (6) Rupīṇī रुपिणी White Arka Plant (धोळो आकडो). (7) Ādhakī आढकी Tuvér corn plant. (8) Nīlī नीली Indigo (गली). (9) Tulasī तुलसी The Tulasī plant. (10) Māṭulingī मातुलिंगी Citron plant (बोजोरू) (11) Kucchubhariya कुच्छुभरिया or Kaustumbharika कौस्तुम्भरिका A plant of that name. (12) Pippalikā पिप्पलिका Long Pepper (पीपर). (13) Alasī अलसी The mustard-plant (14) Kāka mācī काकमायी A vegetation yidding sweet fruit (पीलुडो). (15) Patola-kandali पटोलकंदलो Bitter Paravara plant. (16) Viuvvā विउव्वा ? (17) Vastula वस्तुल Bathuvā plant (18) Badara बदर Berries (बोर) (19) Pattaura पत्तूर ? (20) Siyaura सीयूर ? (21) Javāsaya जवासय Javāsā (with red flowers). (22) Nirgundī निर्गुंडी Nagoda (नगोड) (23) Kāstumbari कस्तुम्बरि Dhāṇā (धाना) (24) Atthai अत्थई ? (25) Talaudā तलडडा ? (26) Saṇa सण Hemp (27) Pāṇa पाण A particular Vegetation (28) Kāsamarda कासमर्द Kasundaro (कासुंदरो) (29) Agghādaka अग्घाडक Āghrātaka आघ्रतक A plant of the name growing in marshy places (अघाडो) (30) Śyāmā priyaṅgu श्यामाप्रियंगु Priyangu plant (गजपीपर) (31) Sinduvāra सिदवार Nagoda tree bearing white flowers. (32) Kāramarda करर्मर्द Name of a tree producing berries करमर्द (33) Addarusaga अद्धरुसग Araduso (अरडुसो) (34) Karira करीर Kérado केरडो (35) Airāvaṇa ऐरावण Name of a plant (36) Mahittha महित्थ An order of plants. (37) Jāulaga जाउलगा A kind of vegetation growing in clusters (38) Māлага मालग ? (39) Parili परिलो ? (39) Cājamāriṇā गजमारीणी Kareṇa (करेण) (40) Kuvua Kāriyā कुव्वकारिया name of a vegetation (41) Bhaṇḍī भण्डं Majiṭṭha मजठ (42) Jāvanti जावन्ती Dodī (डोडी)

prickly plants of different varieties of *thohari* (थोर), the creeper of gaḍuci, the bulb of garlic, the soft bamboo fruits, the rec carrot, the creeper of Lavaṅka, the root of Padmini, the creeper

(43) Kétaki केतकी Ketaki Plant (44) Ganja गज Ganja. Hemp flower (गंजो) (45) Pātālā पाटल Red Rose-tree (46) Dāsi दासि Name of a cluster (47) Aṅkola अंकोल Aṅkola Tree, and several others.

IV. Gulma (गुलम) are of various kinds (1) Sairiyaka सैरियक A kind of bushy tree कायाशेरियो (2) Navamālīka नवमालिका A plant of Jasmine type (नरमोनवमालती) (3) Korantaka कोरंटक Hajārā Plant (4) Bandhujīvaka बन्धुजीवक Flower of Baporīya tree बपोरीयु (5) Mañojja मणोज्ज A specie of Mogara shrub (6) Priya प्रिय ? (7) Pāṇa पाण ? (8) Kaṇayara कणयर Kaṇēra shrub (कणेर) (9) Kuṇjaya कुञ्जय Kuṇjaka कुञ्जक Rose tree सफेद गुलब (10) Sinduvāra सिंदुवार Nagoda tree with yellow flower (जिथुडी) (11) Jāi जाई Jāi shrub. (12) Moggara मोगगर Mogharā shrub (मोगरो) (13) Jāhiyā जूहिया Jāi shrub (जूह) (14) Mallikā मल्लिका Mālātī shrub (मालती) (15) Vāsanti वासन्ति Vāsanti (नेमाली) (16) Vatthula वत्थुल Bashavā shrub (17) Kaśshula कश्युल ? (18) Sevāla सेवाल A species of bushy trees. (19) Granthimaka ग्रन्थिमक A kinds of flowering plant (20) Magadantikā मगदन्तिका A Jasmine shrub (21) Campakajātī चंपकजाति Campā tree (22) Navanīkā नवनीका Navanīkā shrub. (23) Kunda कुन्द A species of Mogara shrub (24) mahājātī महाजाति A particular shrub y vegetation. There are several other varieties.

V Latā (creepers) are (1) Padma-latā पद्मलता Lotus-creeper (2) Nāgā-latā नागलता Creepers of Nāga trees (3) Aśokā अशोकलता Creeper of Aśoka tree (4) Campaka latā चम्पकलता Creeper of Campā (5) Cūta latā चूतलता Mango creeper (वेलीयो आंबो) (6) Vana-latā वनलता Vana-latā creeper (7) Vāsanti-latā वासन्तिलता Mogaṛavēla (8) Atimukta latā अतिमुक्तलता Mādhavī creeper (9) Kunda कुन्द Mogara creeper (10) Syāmalatā श्यामलता A kind of bushy vegetation. There are many similar creepers.

VI Valli (véla) are (1) Puspaphali पुष्पफली The creeper of pūmkin (कुम्मांड-कोहल). (2) Kālīngī कालिंगी A kind of water-melon

and leaves of *girikarṇikā* (a creeper so named), the roots of *Khirinsuka* and *thēga*, the green species of *mustā* which is very much liked by boars, the bark of *lavaṇa* tree, the root of *Khi-*

- (तरबुच) (3) *Tumbī* तुम्बी Gourd (4) *Trapuṣī* त्रपुषी Cucumber (काकडी)  
 (5) *Elavālunkī* एलवालुंकी A kind of cucumber (6) *Ghoṣātakī* घोषाकी  
 Bitter (कडवा बीसोडा-तुरीयानीवेल) (7) *Pandolā* पंडोला *Pandolavēla* (8) *Nīlī*  
 नीली Indigo गळी (9) *Kaṅgu latā* कंगुलता A creeper of that name  
 (10) *Karkotakī* कर्कोटकी A species of cucumber कंकोडांनीवेल (11)  
*Kāravallī* कारवल्लो A creeping plant on which the vegetable known  
 as *Kārelā* grow (कारेलानीवेल) (12) *Subhagā* सुभगा A creeper so named  
 (13) *Kuyavā* कुयवा A creeper so named (14) *Vāguli* वागुली *Vyākuli*  
 व्याकुली A creeper so named (15) *Pāpavallī* पापवली A creeper so  
 named (16) *Dēvadālī* देवदाली A creeper of this name having many  
 living beings (17) *Apphoyā* अप्फोया Name of a creeper (अनन्तमूल)  
 (18) *Atimukta latā* अतिसुकलता *Mādhavi-Vāsanti*-creeper (19) *Nāga-*  
*latā* नागलता The betel-leaf creeper (नागरवेल-तांबुलवेल) (20) *Kṛiṣṇa*  
 कृष्ण Name of creeper (जयामांसी) (21) *Sūrya vallī* सूर्यवल्ली A creeper  
 so named (सुरजमुखीनी वेल) (22) *Samghatta* संघट्ट A species of creeper  
 (23) *Sumanasā* सुमनसा A creeper so named. (24) *Jāsumāṇa* जासुमण  
 Chinese-rose (जासुद) (25) *Kuvindavallī* कुविन्दवल्ली A creeper so named  
 (26) *Mridvikā* मृद्विका *Grepes* creaper (27) *Āmbavallī* आम्लवल्ली A cree-  
 per having acid juice (28) *Kṣīravidārikā* क्षीरविदारिका kind of bulbows,  
 root (29) *Jīvanti* जीवन्ति A creeper of that name (30) *Govālī* गोवाली  
 Name of a creeper (31) *Pāṇī* पाणि A water-creeper (32) *Māsāvallī*  
 मासावल्ली A kind of creeper (33) *Guṇjāvallī* गुजावल्ली A shrub of red  
 black berries (चणोठीनीवेल) (34) *Vatthāṇī* वत्थाणी A creeper so named  
 (35) *Girikarṇikā* गिरिकर्णिका A creeper of that name (36) *Mālūkā*  
 मालुका Name of a creeper (37) *Anjanakī* अजनकी A kind of a cree-  
 per (38) *Dadhikāmuka* दधिकामुका A creeper of that name (39)  
*Kakali* काकलि Name of a creeper. (40) *Mogali* मोगली *Mogara* creeper  
 (41) *Arka-bondī* अर्कबोन्दि A kind of creeper, and several others.

VII *Parvagā* (Knotty Vegetations) are (1) *Ikṣu* इक्षु Sugar-  
 cane (झेरणी) (2) *Ikṣu-vāṭikā* इक्षुवाटिका Fields where sugar-canes are  
 grown (3) *Vīraṇa* वीरण A kind of scented grass (वाळा) (4) *Ikṣāda*

llāda, the tender thread-like Amritavallī, the mūlaka plant, the above-stated mushrooms, the sprouted pulses, the vegetable of Dhakkavatthūi the Sukara plant and the vegetable creeper of Palyaṅka; the soft tamarind fruit and the dry fruits of

इल्लड A kind of knotty shrub (5) Bhamāsa भमाम्र A particular vegetation (6) Sara सर A kind of weed (मुंज, सरकंड, रामसर) (7) Vētra वेत्र A cane plant (नेतरनी सोरी) (8) Tīmira तिमिर A kind of mountainous plant (9) Śataporaḡa शतपोरंग A sugarcane with 100 knots (10) Nala नल A kind of reed (बर) (11) Vamśa वंश Bamboo (वांस) (12) Vēṇu वेणु Bamboo (13) Kanaka कनक A species of bamboo (14) Karkā-vamśa कर्कवंश A kind of bamboo. (15) Cāruvamśa चारुवंश Name of bamboo. (16) Kātaka कूटक A plant bearing white flowers (17) Vimaka विमक A species of knotty trees. (18) Kaṇḍā-vēṇu कंडावेणु A vegetation of Parvaga sort (19) Kalyāṇaka कल्याणक A tree of that name.

VIII Triṇa तृण Grasses are (1) Sétika सेटिक A kind of grass (2) Bhantiya भन्तिय Bhrāntika भ्रान्तिक A sort of grass (3) Hotrika होत्रिक A kind of grass (4) Darbha दर्भ A kind of sacred grass (5) Kuśa कुश Darbha grass. (6) Podaila पोडइल्ल A kind of mountainous grass. (7) Arjuna अर्जुन Arjuna grass (8) Āśādhaka आषाढक A kind of vegetation (9) Rohitāmśa रोहितांश So named (10) Bhāsa भूस Husk (भूसो) (11) Eranda एरंड Castor-oil plant (12) Kuruvinda कुरुविन्द A kind of grass (नागरमोथ) (13) Karakara करकर A kind of vegetation (करकरछुण्ट) (14) Vibhaṅga विभङ्ग A kind of grass (15) Madhara मधुरतृण Tree of Śata puṣhā शतपुष्पा (16) Triṇaka तृणक A kind of grass (17) Kṣuraka क्षुरक The Tilaka tree (18) Sippaya सिप्पय A grass so named

IX Valaya (with circular bark) Vanaspati Kāyas are (1) Tāla ताल Palm Tree (ताड) (2) Tamāla तमाल Tamāla Tree (दमाल) (3) Takkali तक्कलि Takkali Tree (4) Toyali तोयली ? (5) Sālī साली Pine Tree (सरसडे) (6) Sālakalyāṇa सालकल्याण Name of a tree (7) Sarala सरल Pine Tree (देवदार) (8) Jāvatti जावत्ती Jātipatṛi जातिपत्र The outer skin of Nut-meg (जावंत्री) (9) Kétai केतइ A flowering plant so named (केतकी) (10) Kēla कैल कदली Kadali. Plant ain. (11) Carma vṛikṣa चर्मवृक्ष

āluka and piṇḍāluka all these are Ananta-kāyika or multi-bodied Vanaspati Kāya Jīvas, and hence genuine śrāvakas should necessarily abandon them. Because by eating them, a multitude of small living animalcules are very likely to be killed.

A kind of tree (चर्मवृक्ष) (12) Bhuja Vrikṣa भुजवृक्ष Bhojapatra tree भोजपत्रतृं झाड (13) Hingu Vrikṣa हिंशुवृक्ष The asafoetida tree (हिंशुवृक्ष) (14) Lavaṅga Vrikṣa लवंगवृक्ष The clove-tree (15) Pūgaphali पूगफली The Betelnut tree (16) Khajjurī खजूरी A kind of palm tree bearing dates (17) Narikila नारिकेल Coconut Tree (नारियेल) and and such other trees.

X Harita हरित Green Vegetables are (1) Ajjorah अजोरुह ? (2) Boḍāṇa बोढाण A green vegetable so named (3) Haritaki हरितकित Hardā हरदे (3) Tandulejjaga तंदुलेज्जग Green vegetable तांदलजो (4) Vatthula वत्थुल A green vegetable named Bathuvā (वत्थुवानिभाजी) (5) Poraga पोहुग ? (6) Majjarayā मजारया A particular vegetable (7) Billi बिली A particular green vegetable (8) Pālakkā पालक्का A common green vegetable so named (पालक) (9) Dagapippali दगपिपली A green herb of this name (10) Darvī दर्वी Cabbage; cauliflower (11) Soththiya सोत्थिय Svastika स्वस्तिक A Green vegetable of that name. (12) Sāya साय A vegetable (शाक-भाजी) (13) Mandukī मंडुकी Brāhmī a kind of vegetable (14) Mūlka मूलक Radish मूलो (15) Sarisava सरिसव Sarṣapa सर्षप Mustard सरसव (16) Ambila अंबिल A kind of sour vegetable अम्मोदवट्टी (17) Sākēta साकेत A green vegetation so named (18) Jīva-ntaka जीवन्तक A green vegetable popular in Mālvā जीवशाक (19) Tulasī तुलसी Tulsī plant (20) Kṛṣṇā कृष्णा Black holy basil plant कृष्णतुलसी (21) Phaṇijjaka फणिज्जक A kind of vegetable मखो (22) Ārjaka आर्जक The holy basil; ocymum sanctum तुलसी (23) Bhūja-naka भूजनक A vegetation so named (24) Coraka चोरक A kind of fragrant vegetation known in Népal as Bhalléur (25) Damanaka दमनक A particular flower-plant डमरो (26) Maruvaka मरुवक A kind of fragrant plant तक्रमरीयां (27) Śatapusyī शतपुष्पी Deal a kind of vegetation सुग (28) Indīvara इन्दीवर ?

XI. Osahi (a class of plants which live till the harvest ripens). They are (1) Śālī शालि Rīce-plant डांगर (भात) (2) Vrihi

अथ अनन्तकाया द्वात्रिंशदधिका वेति संदेहनिरासार्थं सूत्रकृद्गाययाह-

इश्वाङ्गो अणेगे, हवन्ति अणंतकायाणं ।

तेसिं परिजाणणत्थं लक्खमेयं सुष् भणियं ॥ ११ ॥

गूढसिरसंधिपव्वं, समभंगमहीरुहं (रगं) च छिन्नरुहं ।

साहारणं शरीरं तन्निवरीयं तु पत्तेयं ॥ १२ ॥

Iccāṇo anégé havanti Aṇanta Kāyāṇam ।

Tésim parijāṇaṇattham lakkhaṇameyam sué bhaṇiyam 11.

Gudha sira sandhi pavvam, samabhaṅgamahiruham (ragam)  
ca chinna ruham Sāhāraṇam śarīram tavvivariyam tu patteyam. 12.

Rice (3) Godhūma गोधूम Wheat-plant 4) Java जव Barley (5)  
Java-java जव-जव A corn of this name 6) Kala कल Beans बटाणा  
(7) Masūra मसूर A pulse called Masūra (8) Tala तल Sesamum  
(9) Mugga मुग्ग A kind of pulse मग (10) Māsa माषः A kind of beans  
अडद (11) Niṣpāva निष्पाव A kind of beans बाल (12) Kulattha कुलत्थ  
A kind of pulse कलथी (13) Ālisandaka आलिकमंदक-A kind of corn  
चोळा (14) Satīna सतीन A kind of pulse सठ (15) Pali-Mantha पलिथ  
Black grāma चणा 16) Alasī अलसी A kind of corn अलसी (17) Kusu-  
mibha कुसुम्भ A kind of cereals कुसुम्भो (18) Kodrava कोदव A kind of  
inferior corn कोदरो (19) Kaṅgu कंग Panic seed कांग (20) Hāla'ka  
हालक A kind of corn so named (21) Varatṭa वरद Banti बंटी 22)  
Sāma साम A kind of corn. (23) Koraduṣaka कोरदूषक A kind of corn  
(कोदरा) (24) Saṇa सण Hemp. (25) Sarasva सरसव A oily corn (सरसव)  
(26) Mulaka-bīja मूलकबीज Seeds of Radish etc

XII Jala-ruhā (vegetations growing in water) are (1) Udaka  
उदक ? (2) Avaka अवक ? (3) Panaka पनक ? (4) Sévāla सेवाल Moss 5)  
Kalambuka कलंबुक A kind of aquatic plant (6) Haḍḍa इड A kind  
of aquatic plant (7) Kaséruka कसेरुक Natue of an aquatic plant  
(कसेरु) (8) Kaccha कच्छ ? (9) Bhānī भाणी ? (10) Utpala उत्पल Blue-lotus-  
Sun-lotus. (11) Padma पद्म Lotus (सूर्यविकाशीकमल) (12) Kumuda कुमुद  
White Lotus (सफेदकल-चन्द्रविकाशीकमल) (13) Nalina नलिन variety of lotus  
(14) Sābhaga सुभग A variety of Lotus. (15) Sangandhika सौगन्धिक

[ इत्यादयोऽनेके भवन्ति भेदा अनन्तकायाणाम् ।

तेषां परिज्ञानार्थं लक्षणमेतच्छ्रुते, भणितम् ॥ ११ ॥

गूढशिरासंधिपर्व-समभङ्गमहोरकं च छिन्नरुहम् ।

साधारणं शरीरं तद्विपरीतं च प्रत्येकम् ॥ १२ ॥

Ityādayo' néké bhavantibhédā anantakāyāṇām

Tēṣām pariññānārtham lakṣaṇamétacchruté bhaṇitam 11.

Gudha śirā-sandhi-parva samabhaṅgamahirakam ca chinna-  
rūham Sādhāraṇam śarīram tadviparītam ca pratyēkam. 12 ]

A kind of lotus (16) Puṇḍarīka पुण्डरीक White lotus (घोलु कमल) (17) Mahāpuṇḍarīka महापुण्डरीक A kind of lotus (18) Satapatra शतपत्र A lotus of 100 petals (सोपांखडीवालुं कमल) (19) Sahasrapatra सहस्रपत्र A Lotus with 1000 petals हजार पांखडीवालुं कमल 20) Kalhāra कलहार A kind of white lotus. (21) Kōkanada कोकनद Red Lotus (लाल कमल) (22) Aravinda अरविन्द A kind of lotus (23) Tāmarsa तामरस A lotus (24) Bisa बिस A lotus filament (25) Bisa-mrīṇāla बिसमृणाल A lotus-stem (26) Puṣkara पुष्कर Lotus (कमल) (27) Sthalaja puṣkara स्थलज पुष्कर A lotus growing on land etc.

XIII Kuhaṇā (a kind of vegetation growing by germination) are (1) Āya आय A kind of vegetation of the gourd bariety (कोळानीजात) (2) Kāya काय A vegetation of that name (3) Kuhaṇa कुहण A kind of vegetation भुफोडा (4) Kuṇaka कुणक Name of a vegetation (5) Dravya halikā द्रव्यहलिका Name of a vegetation (6) Saphā सफा A vegetation having infinite souls (7) Sajjā सज्जा A kind of bulbous root (8) Chhatrauka छत्रौक A kind of umbrella-shaped vegetation sprouting up immediately after the rains; mushrooms, fungi (9) Vamsī-ṇakhitā वंसीःखता A vegetation of Kahaṇā type (10) Kuraya कुरय Name of a species of Kahaṇa vegetation.

णाणाविहसंठाणा स्फुल्लणं एगजीविया पत्ता ।

खंधा वि एगजीवा ताल-सरल-णालिप्रीणं ॥ १ ॥

जह् सगल सदिसवाणं विलेसमिस्साण वट्टिया वट्टी ।

पत्तेयसरीराणं तह होति सरीरसंघाया ॥ २ ॥

*Trans* 11. Such are the various types of Ananta-kāyika or Multibodied creatures. The following is their distinctive feature laid down by Scriptures for the purpose of identification.

12. The body of the Sādhāraṇa or General Type has hidden veins, joints and knots; it is equally divisible; is threadless; and it grows even though cut. The reverse (is the characteristic of) the Pratyéka or Individual (type; 12.

अह वा तिलप पडिया बहुएहिं तिलेहिं संहता संती ।

पत्तेय सरीरणं तह हेति सरीरसंघाया ॥ ३ ॥

1. Nāṇāvīhasamāhāṇā rukkhāṇam éga-jīviyā pattā ।  
Khandhā vi éga-jīvā tāla-saralaṇaliérīṇam 1.
2. Jaha sa-gala sarisavāṇam silésamissāṇa vaṭṭiyā vaṭṭi  
Pattéya-sarīraṇam taha honti sarīrasamghāyā. 2.
3. Jaha vā tīla-pippadiyā bahuéhim tiléhim samhatā santi  
Pattéya-sarīraṇam taha honti sarīra-samghayā. 3

1. The various forms of leaves of Vrikṣas (trees), guccha (clusters), gulmas (bunches) etc. described above, have a separate soul for an individual leaf. So, have their skandhas (trunks) etc. an individual soul. For instance, the skandha of Tāla (Palm Tree), Sarala (Pine Tree), Nāliéra (Cocoa-nut Tree) and such other vegetation, has an individual soul.

2. Just as, an entire rounded cylinder prepared from sesamum seeds mixed with a sticky substance, is one as regards the cylinder itself; and just as, all the sesamum seeds have their entire bodies and a separate existence, since they occupy their appropriate spaces, in the same way, quite similar is the avagāhanā (capacity of individual existence) of Pratyéka Vanāspati Kāyika Jivas.

3 Or just as, sesamum sweet-meat cakes have numerous sesamum seeds arranged according to their avagāhanā, in the same way, the avagāhanā of Pratyéka Vanāspati Kāyika Jīva becomes similar,



व्याख्या-११ इत्यादयः-सूत्रोक्त एव न, किंतु अनेकेऽनन्तकायिकानां भेदा भवन्ति । सिद्धान्ते द्वात्रिंशदेव तर्कि ? उच्यते-आर्यदेशप्रसिद्धत्वा ल्लोकानां कार्योपगमनियुक्ताः अन्येत्वप्रसिद्धत्वादन्युपयोगित्वाच्च सङ्ख्यायां नान्तर्भाविताः । अतस्तेषां परिज्ञानार्थमेभ्योऽधिकानामेतद्वृत्तं श्रुते भणितं-व्यावर्णितमिति गार्थार्थः ॥ ११ ॥

\* Sādhāraṇa Śārīra Bādara Vanaspati Kāyikas are of numerous types. They are:—(1) Avaka अवक A kind of aquatic plant (2) Panaka पनक An aquatic plant (3) Sévāla सेवाल moss (3) Rohiṇi रोहिणी A kind of bitter bark (4) Thihu थिहु Sthibhu स्तिभु A kind of gross-vegetation having infinite souls. (5) Aśvakarṇi अश्वकर्णी A kind of vegetation having leaves of the shape of a horse's ears. (6) Siṃhakarṇi सिंहकर्णी. Name of a bulbous root (7) Sunḥī सुंही Dried Ginger (सुंठ) (8) Muṣaṇḍhi मुषण्डि A species of vegetation having infinite lines (9) Kunduruṣka कुन्दुरुष्क A kind of ordinary vegetation. (10) Jārū जारू A kind of bulbous root. (11) Kṣīra vidārika क्षीर विदारिका A particular kind of bulbous root (12) Kiṭṭi किट्टि A kind of vegetation (13) Haridrā हरिद्रा Turmeric (हल्हर) (14) Śringabēra शृङ्गबेर Ginger (आदु) (15) Āluka आलुक Potato (बटाटा) (16) Mulaka मूलक Radish मूला (17) Kambū कम्बू A kind of bulbous root (18) Madhuśringī मधुशृङ्गी A bulbous plant of that name (19) Sarpasāndhā सर्पसन्धा A bulbous root so named. (20) Chinnaruhā छिन्नरूहा Vegetations which grow even though they are cut. (21) Bijaruhā बीजरूहा Trees which grow by planting seeds. (22) Pādha पाद्म A species of vegetation. (23) Mriga vāluṅki मृगवलुङ्की A root bulb of that name (24) Madhara-rasā मधुरासा A species of vegetation (25) Rājavallī राजवल्ली A creeper of that name (26) Padmā पद्मा A vegetation of that name. (27) Mādhari माढरी A species of vegetation (28) Danti दन्ती Udumbara tree (उदुम्बर) (29) Caṇḍī चण्डी Name of vegetation (30) Kiṭṭi किट्टि A kind of vegetation (31) Māṣaparṇi माषपर्णी A species of vegetation माषपर्णी (32) Mudga-parṇi मुद्गपर्णी A species of vegetation with many souls. (33) Jivaka जीवक A kind of vegetation. (34) Rēṇukā रेणुका Vegetation so named having infinite souls (35) Kākoli काकोली Name of a kind of vegetation

व्याख्या-१२ “गूढसिरेत्यादि” गूढानि-प्रकटवृत्त्या अज्ञायमानानि सिरास्सन्धयः पर्वाणि च यस्य पत्रकाण्डनालशाखादेः तत्तथा । यस्य भाज्यमानस्य पत्रादेः समोऽदन्तुर छेदो भवति तत्समभङ्गं । तथा छिद्यमानस्य न विद्यन्ते हीरकास्तन्तुलक्षणा मध्ये यस्य तदहीरकं । तथा छित्वा गूढाद्यानीतं शुष्काद्यवस्थामाप्तमपि जलादिसामग्रीं प्राप्य गडुच्यादिवत्पुनरपि यत्प्ररोहति तच्छिन्नरूढं । तदेतैर्लक्षणैः साधारणं शरीरं ज्ञेयं तदनन्तकायिकमित्यर्थः । एतल्लक्षणव्यतिरिक्तं प्रत्येकशरीरमिति । चः पुनरर्थे । तुरेवार्थे । तथा पुनरन्यदप्यनन्तकायलक्षणमिदं शास्त्रे नोपदर्शितं तथाप्युच्यते, तद्यथा-“चक्रं व भज्जमाणस्स, जस्स गंठी हविज्ज चुन्नघणो । तं पुदविसरिसभयं अणंतजीवं वियाणाहि ॥ १ ॥” इति प्रकटार्थैवेति गाथाक्षरार्थः ॥ १२ ॥

D. C. (11). By saying “such are” the author means that there are even more types of Ananta-Kāya jīvas. These types

(36) Kṣīrakākote क्षीरकाकोटी A kind of vegetation (37) Bhaṅgi भङ्गो A vegetation with pungent taste having infinite souls. (38) Krimi-rāśi कृमिराशि Name of a kind of vegetation (39) Bhadrā-mustā भद्रमस्ता A kind of root having infinite lives (नापरमोद्य) (40) Lāṅgali लङ्गली Name of a vegetation having infinite lives (दुधियोवज) (41) Pēlugā पेळुगा A particular vegetation (पीछु) (42) Kṛiṣṇā कृष्णा A kind of vegetation (43) Paula पौल A particular vegetation (44) Haḍḍha हड्ड A kind of vegetation (45) Hara-taṇu हरतणु A vegetation so named having infinite lives (46) Loyāṇi लोयणी A kind of vegetation having infinite lives. (47) Kṛiṣṇa-kanda कृष्णकंद Name of a bulb-root. (48) Vajrakanda वज्रकंद A bulbous root so named. (49) Sūraṇa kanda सुरणकंद A root named Sūraṇa (सुरण). (50) Khallada खलड्ड A kind of bulbous root; and many others of the same type are Ananta-Kāyika Jīvas.

Trṇa Mula तृणमूल Kanda-mūla कंदमूल and Vamsamūla वंसमूल have numerous, innumerable, as well as, infinite souls. The cluster of Singhātaka सिंघाटक has numerous souls. Its leaves have one soul for each leaf, and its fruit has two souls.

have been laid down in theory as thirty-two only as they are prominently seen in daily life in our own country, Others being unknown in this country, are not included in that number.

D. C (12) A Sādhāraṇa Vanaspati Kāyika or Ananta-kāyika jivas can be easily recognised by the following main characteristics :—

1. The veins, joints, and knots of its constituent part namely leaves, trunks and branches etc are not openly visible.
2. When cut, it is divided into equal parts.
3. When cut, no threads are seen within its inner parts
4. Though cut, dried and brought home, it grows, when associated with water etc, as in the case of Gaduci plant

The characteristics of Pratyēka Vanaspati Kāyika Jiva are just the reverse of those of a Sādhāraṇa one.

#### Characteristics of Ananta Kāya Jivas

The following verses of Pannavaṇā Sūtra describe the nature of the characteristics of Ananta-Kāyika Vanaspati Jivas.

जस्स मूलस्स भग्गस्स समो भंगो पदीसइ ।  
अणंतजीवे उ से मूले जे यावन्ने तहाविहा ॥ १० ॥

जस्स कंदस्स भग्गस्स समो भंगो पदीसइ ।  
अणंतजीवे उ से कंदे जे यावन्ने तहाविहा ॥ ११ ॥

जस्स खंधस्स भग्गस्स समो भंगो पदीसइ ।  
अणंतजीवे उ से खंधे जे यावन्ने तहाविहा ॥ १२ ॥

जीसे तथाए भग्गाए समो भंगो पदीसइ ।  
अणंतजीवा तथा सा उ जे यावन्ने तहाविहा ॥ १३ ॥

जस्स सालस्स भग्गस्स समो भंगो पदीसइ ।  
अणंतजीवे य से साले जे यावन्ने तहाविहा ॥ १४ ॥

जस्स पवाल्लस्स भग्गस्स समो भंगो पदीसइ ।  
अणंतजीवे पवाले से जे यावन्ने तहाविहा ॥ १५ ॥

જસ્સ પત્તસ્સ ભગ્ગસ્સ સમો ભંગો પદીસઈ ।

અણંતજીવે ઉ સે પત્તે જે યાવન્ને તહાવિહા ॥ ૧૬ ॥

જસ્સ પુપ્ફસ્સ ભગ્ગસ્સ સમો ભંગો પદીસઈ ।

અણંતજીવે ઉ સે પુપ્ફે જે યાવન્ને તહાવિહા ॥ ૧૭ ॥

જસ્સ ફલ્લસ્સ ભગ્ગસ્સ સમો ભંગો પદીસઈ ।

અણંતજીવે ફલ્લે ઉ સે જે યાવન્ને તહાવિહા ॥ ૧૮ ॥

જસ્સ બીયસ્સ ભગ્ગસ્સ સમો ભંગો પદીસઈ ।

અણંતજીવે ઉ સે બીય જે યાવન્ને તહાવિહા ॥ ૧૯ ॥

10 Jassa Mūlassa bhaggassa samo bhaṅgo paḍīṣai  
Aṇanta-jīvé u sé mūlé jé yāvanné tahāvihā 10

11. Jassa Kāḍassa bhaggassa samo bhaṅgo paḍīṣai  
Aṇanta-jīvé u sékāḍé jé yāvanné tahāvihā. 11.

12. Jassa Khandhassa bhaggassa samo bhaṅgo paḍīṣai  
Aṇanta-jīvé u sé khandhé jé yāvanné tahāvihā 12.

13. Jisé Tayāé bhaggāé samo bhaṅgo paḍīṣai ।  
Aṇanta-jīvā tayā sā u jé yāvanné tahāvihā 13.

14. Jassa Sālassa bhaggassa samo bhaṅgo paḍīṣai ।  
Aṇanta-jīve ya sé sālé je yāvanné tahāvihā 14.

15. Jassa Pavālassa bhaggassa samo bhaṅgo paḍīṣai ।  
Aṇanta-jīvé pavālé sé jé yāvanné tahāvihā 15.

16. Jassa pattassa bhaggassa samo bhaṅgo paḍīṣai ।  
Aṇanta-jīvé u sé patté jéyāvanné tahāvihā 16.

17. Jassa pupphassa bhaggassa samo bhaṅgo paḍīṣai ।  
Aṇanta-jīvé u sé pupphé jé yāvandé tahāvihā 17.

18. Jassa phalassa bhaggassa samo bhaṅgo padisai ।  
Ananta-jivē phalē u sé jē yāvannē tahāvihā 18.
19. Jassa biyassa bhaggassa samo bhaṅgo padisai ।  
Ananta-jivē u sé bīe jē yāvannē tahāvihā 19.

### List of Thirty-two Anantakāyika Jivas.

The following is the list of the thirty-two Ananta-kāyika Jivas chiefly met with in daily life in India, and specially forbidden by Jaina Scriptures, as being the source of destruction of infinite numbers of living animalcules

1. All varieties of bulbous roots
2. Vajra-kanda, Kṛiṣṇa Kanda, Padma-kanda.
3. Ratālu-kanda, Sūraṇa-kanda.
4. लीली हलदर Lili Haladar  
( Green Turmeric )
5. लीलो कचुरो Lilo kacuro
6. लीलु आदु (Green Ginger)  
Lilu Ādu
7. गरमखेल (गिरिकर्णिक) Gara  
Mara Vēla
8. लीलीमोथ Lili Motha
9. सतावरीखेल Satāvari Vēla
10. अमृतखेल Amrita Vēla
11. सुअरवल्ली Suara Valli
12. थेगनीभाजी Thega-ni bhāji
13. पल्लंकानीभाजी Pallankā-ni-bhāji
14. दक्षात्तुलानीभाजी Vatthulāni-  
bhāji
15. मूलो (पञ्चांग) Mūlo Radish  
(all the five parts)
16. गलो Gālo, Gulencā
17. लसण Garlic
18. पिलांडु (हंगली Onions
19. आलु (बटाटा) Potatoes, Ālu
20. गाजर (Carrot) Gājara
21. लुणीनीभाजी Luṇinibhaji
22. लुणी (साजी) वृक्ष
23. वंशकारेली Vaṃsa Kāreli
24. कुंवार Kunvāra
25. विलाडीना दोप Mushrooms
26. All kisalaya patras (newly  
grown leaf-buds)
27. कुणी आंबलो Undeveloped  
tamarind fruits)
28. Sprouts of Pulses
29. Khilludo
30. Kḥirasudo ( Kḥarasāṇi )
31. Thor थोरनी जाति
32. Billalli ( भोई कालुं )

Similar articles of foreign countries should be avoided.

STHĀVARA EKENDRIYA JIVAS



SĀDHĀRANA VANASPATI KAYA



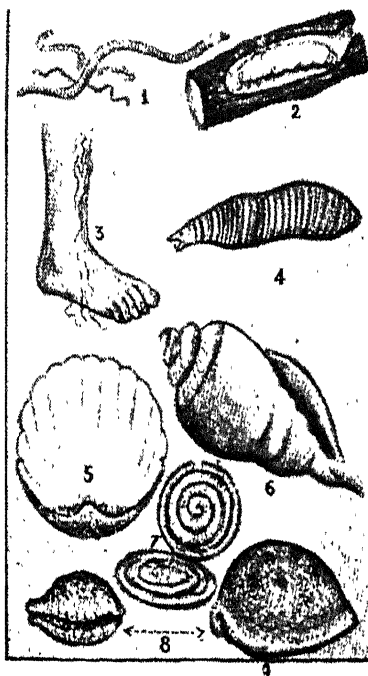
Potatoes, Radish, Carrot, Sweet Potatoe.



A Drop of Water  
Under the Microscope  
Reveals 36450. Mobile  
living beings.

## TWO-SENSED LIVING BEINGS

Earth-worms.    2 Wood-worms.  
3 Guinea-worm. 5 Mother of pearl.  
6 Concha, 7 Candanaka 8 Cowrie.



## List of Twenty-two Abhakṣya (Uneatable) Articles

1. Fruits of Banyan Trees
2. Fruits of Peepal Trees
3. पीपरना फल (Pipernāphala) Fruits of Piper trees
4. उंबरना फल (Umbaranāphala) Fruits of Umbara trees
5. कीठिंबडा (Koṭhimbadā)
6. मदिरा (Madirā) Wine
7. मांस (Māmsa) Flesh
8. माखण Mākhaṇa, Fresh Butter
9. मध Madha, Honey
10. हिम Hima, Snow, ice
11. विष Viṣa-Poison
12. करा Karā, Ice-balls
13. काचीमाटो Kāci Māṭi
14. काचु मीठु Kācu Mithun, Unbaked Salt
15. रात्रीभोजन Rātri bhojana, Taking of food, drink etc after Sunset
16. अनंतकाय Ananta-Kāya
17. बहुबीज Bahu-bija, Fruits with numerous small seeds e.g. अंजिर Anjira Figs
18. बोल अथाणु Bola Athāṇu, Preserves of mangoes and other fruits not well-exposed to the heat of the Sun, each for a particular period of time.
19. रींगणा Ringaṇā, Brinjals
20. अज्ञाण्या फलफूल (Ajānyā phala-phula) Unknown fruits and flowers
21. तुच्छफल (Tuccha phala) Low-quality fruits e.g. पिलु Bora बोर etc. in which very little is eatable and a greater portion is fit to be thrown away
22. चलित रस (Calita Rasa), Substances whose वर्ण varṇa (colour) गंध (gandha) smell, etc. are changed e.g. If cooked food is kept for two days or more, the taste, colour, smell etc of that food, gets deteriorated and it becomes uneatable.



### Pratyéka Vanaspati Kāyika Jivas

अथ प्रत्येकवनस्पतिलक्षणं शरीरे क केषु स्थानेषु तज्जीवाः तत्प्रकटयन्नाह-

एग सरीरे एगो जीवो जेसिं तु ते य पत्तेया ।

फलफुल्लछल्लिकट्ठा, मूला पत्ताणि बीयाणि ॥ १३ ॥

13. Ega sariré égo jīvo jésim tu té ya Pattéyā ।  
Phala-phulla-challi-katthā mūlā pattāṇi biyāṇi 13.

[ एकस्मिन् शरीरे एको जीवो येषां तु ते च प्रत्येकाः ।

फलपुष्पे छल्लिकाष्टानि मूलकपत्राणि बीजानि ॥ १३ ॥

13. Ekasmin śariré éko jīvo yeṣām tu tè ca Pratyékāḥ ।  
Phala-puṣpā-challi kēṣṭhāni mūlaka-patrāṇi bijāni 13.

*Trans.* 13. Those which possess one jīva in one body (in the form ) of fruit, flower, bark, wood, root, leaves, (or) seeds, are known as the Pratyéka or Individual (type) of Jivas. 13.

व्याख्या-एकस्मिन् शरीरे, विभक्तिलोपे, एको जीवो यासां वनस्पतीनां, प्राकृत-वात्पुंस्त्वं ता प्रत्येकवनस्पतयः इति सामान्यलक्षणं । विशेष लक्षणं व्यनक्ति । चः समुच्चये । तुरेवार्ये । यासां सप्तसु स्थानेषु पृथक् पृथक् जीवा भवन्ति, तानीमानि स्थानानि, विभक्ति व्यन्ययात्सप्तम्योः स्थाने प्रथमा, तत्र फलेषु पुष्पेषु त्वचि, काष्ठे मूले पत्रेषु बीजेषु सर्वत्र जीवसद्भावादयं क्रमः फलबीजयोः पञ्चानामन्तर्गतत्वेनैव युपदर्शितः यदुपचित्तिस्तयोरनुयायिनी । तथा सप्तसु स्थानेषु एक जीवत्वमित्यर्थः । इह सूत्रकृता प्रत्येकवनस्पतीनां

### Characteristics of Pratyéka Vanaspati Kāya Jīva.

The following verses of Pannavaṇā Sūtra describe the nature of characteristics of Pratyéka Vanaspati Kāya Jivas.

जस्स मूलस्स भग्गस्स हीरो भंगो पदीसए ।

परित्तजीवे उ से मूळे जे यावन्ने तहाविहा ॥ २० ॥

जस्स कंदस्स भग्गस्स हीरो भंगो पदीसए ।

परित्तजीवे उ से कंदे जे यावन्ने तहाविहा ॥ २१ ॥

नाममात्रमुपदर्शितं, विशेषो न कश्चिद् दर्शितः, तथापीह नाममात्रविभेदो दृश्यते  
तद्यथारुक्खा १ गुच्छा २ गुम्मा ३ लया य ४ वल्ली य ५ पव्वगी. ६ चेव ।  
तिण ७ वणलय ८ हरिओ ९ सहि १० जलरुह ११ कुहणाय बोद्धव्वा ॥१॥  
इति द्वादशधा प्रत्येक वनस्पतिकायः । एषां विस्तरार्थः प्रज्ञापनादिभ्योऽवसेयः  
ग्रन्थ गौरवभयान्नात्र लिख्यत इति गाथाक्षार्थः ॥ १३ ॥

जस्स खंधस्स भग्गस्स हीरो भंगो पदीसए ।  
परित्तजीवे उ से खंधे जे यावन्ने तहाविहा ॥ २२ ॥  
जीसे तयाए भग्गाए हीरो भंगो पदीसए ।  
परित्तजीवा तया सा उ जे यावन्ने तहाविहा ॥ २३ ॥  
जस्स सालस्स भग्गस्स हीरो भंगो पदीसए ।  
परित्तजीवे उ से साले जे यावन्ने तहाविहा ॥ २४ ॥  
जस्स पवालस्स भग्गस्स हीरो भंगो पदीसए ।  
वि पवाले उ जे यावन्ने तहाविहा ॥ २५ ॥  
जस्स पत्तस्स भग्गस्स हीरो भंगो पदीसए ।  
परित्तजीवे उ से पत्ते जे यावन्ने तहाविहा ॥ २६ ॥  
जस्स पुप्फस्स भग्गस्स हीरो भंगो पदीसए ।  
परित्तजीवे उ से पुप्फे जे यावन्ने तहाविहा ॥ २७ ॥  
जस्स फलस्स भग्गस्स हीरो भंगो पदीसए ।  
परित्तजीवे फले से उ जे यावन्ने तहाविहा ॥ २८ ॥  
जस्स बीयस्स भग्गस्स हीरो भंगो पदीसए ।  
परित्तजीवे उ से बीए जे यावन्ने तहाविहा ॥ २९ ॥

20. Jassa mūlassa bhaggassa hīro bhaṅgo paḍisaé ।  
Paritta-Jivè u sé mūlé jé yāvanné tahāvihā. 20.
21. Jassa kandassa bhaggassa hīro bhaṅgo paḍisaé ।  
Paritta-jive u sé kandé jé yāvanné tahāvihā. 21.
22. Jassa khandhassa bhaggassa hīro bhaṅgo paḍisaé  
Paritta-jivé u sé khandhé jé yāvanne tahāvihā 22

D. C. That vegetation (vanaspati) which bears one Jiva in one form, in absence of division, is commonly known as the Pratyéka or Individual type of vanaspati. Explaining the same in particular, the author states that in case of such a type, there are individual jīvas in seven different parts of the vegetation namely in (1) fruit (2) flower (3) bark (4) wood (5) root (6) leaf and (7) seed. There is one jīva in each part separately, and at the same time there is one Common jīva for all the seven limbs to-gether.

Here, the author has referred to the Pratyéka type of Vanaspati alone, without giving any details. The detailed species of the Pratyéka Vanaspati Kāyika Jīvas are. 1. Vrikṣas (trees) 2. Guccas (groves) 3. Gulmas (shrubs) 4. Latā (Creepers) (5) Valli (Tendrils-creepers) 6. Parvagā (Knotty vegetations) 7. Triṣa त्रिषा Grasses 8. Vana-latā, Wild creepers. 9. Harita (Green vegetables) 10. Oushadhi (Corns) 11. Jala-rahās (Water-plants) and 12. Kuhaṇās (Mushrooms etc growing without germination)

23. Jisē tayāē bhaggāē hīro bhaṅgo padisāē ।

Paritta-Jivā tayā sā u jē yāvannē tahāvihā. 23

24. Jassa sālassa bhaggassa hīro bhaṅgo padisāē ।

Paritta-Jivē u sé sālē Jē yāvannē tahāvihā 24

25. Jassa pavālassa bhaggassa hīro bhaṅgo padisāē ।

Paritta-jivē pavālē u jē yāvanne tahāvihā 25

26. Jassa pattassa bhaggassa, hīro bhaṅgo padissae ।

Paritta-jivē u sé pattē jē yāvannē tahāvihā 26

27. Jassa pupphassa bhaggassa hīro bhaṅgo padisāē ।

Paritta-Jivē u sé pupphē jē yāvannē tahāvihā. 27

28. Jassa phalassa bhaggassa hīro bhaṅgo padisāē ।

Paritta-jivē phalē sé u jē yāvannē tahāvihā 28

29. Jassa biyassa bhaggassa hīro bhaṅgo padisāē ।

Parillā-jivē u sé biē jē yāvannē tahāvihā. 29

### Skūṣma Sthvara Jivas.

The details regarding Sūkṣma Sthāvara Jivs are explained as follows:—

अथ सर्वैकेन्द्रियानाश्रित्य पृथ्व्यादयः पञ्चापि (कीदृशा ?) क क्व भवन्ति (इति) तद्विशेषं (च) दर्शयन्नाह—

प्रत्येकतरुं मुक्तुं, पंच वि पुढवाइणो सयललोए ।

सुहुमा हवन्ति नियमा, अंतमुहुत्ताउ अदिस्सा ॥ १४ ॥

14 Pattēya tarum muttum pañca vi Puḍhavāiṇo sayala-lōé ।

Suhumā havanti niyamā, antamuhttāu addissā. 14

[ प्रत्येकतरुं मुक्त्वा पञ्चापि पृथिव्यादयः सकललोके ।

सूक्ष्मा भवन्ति नियमादन्तर्मुहूर्तायुषोऽदृश्याः ॥ १४ ॥

14 Pratyēka-tarum muktva pañcāpi prithivyādayaḥ sakala-loké ।

Sūkṣmā bhavanti niyamādan-tarmuhūrttāyuso adriśyāḥ 14.]

Trans. 14. Leaving aside, the pratyēka (type of) Vanaspati, the five (varieties) such as Prithvi etc. pervade the whole of the Universe, in sūkṣma (suble) form As a rule, they have an age-limit of an antarmuhūrta (a period of time) falling short of a \*Muhurta); and they are invisible. 14

व्याख्या—१४—प्रत्येकतरुं मुक्त्वा प्रत्येकवनस्पतिं विहाय पृथ्व्यादयः पञ्चापि कायाः सूक्ष्मनामकर्मोदयात्सूक्ष्मैकेन्द्रियाः केवलीनां ज्ञानगोचराश्चर्म-चक्षुषां छन्नस्थानामदृश्याश्चर्मचक्षुर्ज्ञानगोचरा (तीतत्वात्) निरवकाशतया सर्वत्र चतुर्दशरज्जुप्रमाणे लोके भवन्ति । इह सूक्ष्मजीवानां विशेषः सूत्रकृताऽत्र शास्त्रे स्वयमेवोक्तः । बादराणां तेषां तावदागमाद्दर्शयति । तथा चोक्तं \*एगिंदिय पंचिंदिय, उडूय अहे अतिरियलोए य । विगलिंदिय जीवा पुण तिरियलोए मुण्णेयव्वा ॥१॥ पुढवी आउ वणस्सई, बारसकण्णेषु सत्तपुढवीसु ।

\*A Muhurta=2 Ghadis or 77 Lawas or, a time taken by 3773 respirations.

पुढवी जा सिद्धसिला, तेउ नरखित्तिरिलोए ॥ २ ॥ सुरलोए वाविमज्जे,  
मच्छाई नत्थि जलयरा जीवा । गोविज्जे न हु वावी वाविअभावे जलं नत्थि  
॥ ३ ॥ “ इति विशेष उक्तः । तथा सुत्रकृता सूक्ष्माणां सर्वव्यापित्वं दर्शितं ।  
अत्राह शिष्यः—प्रभो ? सर्वत्राञ्जनभृत समुद्रकवद्विश्वं व्याप्य स्थितास्ते सूक्ष्म-  
जीवास्तर्हि मनुष्यादीनां धावनवल्गनशयनाशनासनादिभिरुपघातो भविष्यति ।  
गुरुराह—न तेषां मनुष्यादिभिरुपघातः स्यादतिसूक्ष्मत्वात्, तीक्ष्णखड्गधारया  
छिन्नमानेऽपि वज्रघातेनाप्युपघातो न स्यात्, एवं वह्न्यादिभ्योऽपि नोपघातः ।  
अतो ये व्यापारैर्न विनश्यति ते सूक्ष्माः इह तेषां कार्यानुपयोगित्वाद् वादरैरेव  
कार्यकारिता, ये बादरनामकर्मोदयवशांश्चर्मचक्षुषां गोचराः स्युरिति । तथा  
पुनः सूक्ष्माणामुत्पत्ति-स्थानमभिधायायुः स्वरूपं दर्शयति—नियमादन्तर्मुहूर्त्तायुषः ।  
कोऽन्तर्मुहूर्त्तः ? नवसमयेभ्य उपरि समयोनं घटीद्वयं, आगमे नवसङ्ख्यायाः  
पृथक्त्वसंज्ञा, तदन्तर्मुहूर्त्तमायुरिति । बादराणामायुः पुरो वक्ष्यति ।

अथ प्रसङ्गानुश्रानां स्थावराणां संस्थानविशेषं दर्शयति । तथा (च)  
संग्रहिण्यां—<sup>१</sup>सुरा समा हुंडिया सेसेत्ति वचनात्, सर्वावयवेष्वलक्षणं हुण्डं  
तत्संस्थानवन्तः । हुण्डत्वेऽपि विशेषं निर्दिशति पृथिव्यप्तेजोवायुवनस्पतीनां ।  
तथा चागमे—<sup>२</sup>पुढवाइणं किं संठाणं पणत्ता ? गोयमा ? पुढवी मसूर-  
संठाणा पणत्ता, आउ थिबुगबिंदु संठाणा पणत्ता, तेऊ मईकळावसंठाणा  
पणत्ता, वाऊ पढागासंठाणा पणत्ता, वणस्सई णाणांसंठाणा पणत्ता, बेदिया

एकेन्द्रियाः पञ्चेन्द्रियाउर्ध्वं च अधश्च तिर्यग्ग्लोको च ।

विकलेन्द्रियजीवाः पुनस्तिर्यग्ग्लोके ज्ञातव्या ॥ १ ॥

पृथ्वी आपो वनस्पतयः द्वादशस्तु कल्पेषु सप्तसु पृथ्वीषु ।

पृथ्वी गावस्त्रिद्विषिलां तेजो नरक्षेत्रे तिर्यग्ग्लोके ॥ २ ॥

सुरलोके वापीमर्ष्य मत्स्याद्या न सन्ति जलचराजीवाः ।

प्रवैयकेषु नैव बाप्यः बाप्यमावात् जलं नास्ति ॥ ३ ॥

सुराः समचतुरन्नाः हुण्डसंस्थानाः शेषाः ( उक्तशेषाः )

तेदिया चरिदिया समुच्छिम पंचिदियतिरिया हुंडसंडाणा पण्णात्ता, गम्भ-  
वकंतिया छव्विहसंडाणा, संसुच्छिमामणूसा हुंडसंडाणसंडिसा तथा कम्म-  
न्यिकास्तु-संतुच्छिम तिरश्चामपि षट् षट् संस्थानानि वर्णयन्ति—“तथा  
च तत्पाठः—‘वेडव्विया वि हुंडसरीरा पडागासंडिया, पंचिदियतिरियनराणं  
वेडव्विया अश्रुअंताणं देवाणं उत्तरवेडव्विया वि नाणासंडाणसंडिया पण्णात्ता,  
नारगाणं उत्तरवेडव्विया वि हुंडसंडाणसंडिया चेव’” तथा सुराणां संस्थान-  
भणनावसरे द्वीन्द्रियादीनामप्युक्तं तत्प्रसङ्गतो नाम सूत्रेडन्तणोपि तमिति  
गाद्यर्थः ॥ १४ ॥

D C. Leaving aside the Pratyéka type of Vanaspati, the remaning five varieties viz Prithvi āp, Tējas Vāyu, and Sādhāraṇa Vanaspati Kāyika Jivas are the sūkṣma (subtle) or the Invisible types of Jivas as they are not apprehended by the physical senses. They pervade all the Fourteen Rajju Lokas (worlds).

1. The Bādara or Visibles jīvas having one sense-organ and five sense-oragans reside in the, Urdhva Loka (Upper World) 2. Adhaḥ Loka (Lower World) and 3. Tiryag Loka (middle World—Tirchā Loka or madhya Loka—a region of rational and irrational beings—measuring 1800 yijans. Two-sensed, three-sensed and four-sensed beings are fit to be known to exist in Tirchā Loka. (middle World).

2. Prithvi āp, and Vanaspati (vegetation) are also to be found in the twelve heavenly regions as well as in the seven

१. पृथ्व्यादीनां भेदन्त ! किं संस्थानं प्रज्ञप्तम् ? गौतम ! पृथ्वी समुद्र संस्थाना प्रज्ञप्ता, आपः स्तिबुध्बिन्दुसंस्थानाः प्रज्ञप्ताः, तेजः सचीकलापसंस्थानं प्रज्ञप्तं, वायुः पताकासंस्थानः वनस्पति-  
नानासंस्थानः प्रज्ञप्तः । द्वीन्द्रियस्त्रिन्द्रियाश्चतुरिन्द्रियाः समूच्छिमपञ्चेन्द्रियतिर्यञ्चः हुंडसंस्थानाः  
प्रज्ञप्ताः, गर्भव्यु-कान्ताःषड्विधसंस्थानाः, समूच्छिममनुष्याः हुण्डसंस्थानस्थिताः ।

२. वैक्रियाभ्यापि हुण्डशरीराणि पताकासंस्थितानि । पञ्चेन्द्रियतिर्यग्नराणां वैक्रियाणि अक्युतान्तानां  
देवानामुत्तरवैक्रियाभ्यापि नानासंस्थान संस्थितानि प्रज्ञप्तानि, नारकाणामुत्तरवैक्रियाभ्यापि हुण्ड-  
संस्थान संस्थितानि चेव ।

divisions of the Lower World known as Nāraka Bhumis. Prishvī type of Jīvas pervades as far as the Siddha-silā (The abode of Salvation); Téjas (fire) exists in Nara-kṣetra (regions of human and sub-human beings) in Tīrchā Loka (middle World).

3. In the heavenly regions. water animals such as fish etc are not found in the vāpī (square well (वापि)). In the \*Graivékaya havenly regions there no wells and in the absence of wells, there is no water.

It may be argued against the principle holding the sūkṣma or invisible type of jīvas to be allpervading by asserting that such jīvas are likely to be injured by means of actions—such as running Jumping, sleeping, eating, sitting etc—of human beings or similar (sub-human) creatures, thus argument could certainly be refused by replying that the form of such jīvas is so exquisitely subtle that they could never injured by any action what-so-ever of human beings and the like. These invisibles jīvas could neither be struck by the sharp blade of a sword nor by the blow of a thunder-bolt, nor even by fire etc. '

Since they are not affected by any external actions, they are called subtle or Invisible beings. These jīvas are employed in material use; but the Bādaras or visible beings are certainly employed in use because they are capable of being apprehended by means of sense-organs in terms of name, action etc.

The age-limit of the Sūkṣma type of jīvas has been estimated, as an antara-muhūrta i-e as much as a period of time ranging between two and nine samayas as the lowest limit to 2 ghatikas less one samaya or 77 Lavas or a period of time taken by 3773 respirations as the highest limit. The number "nine"






\*Nava Graivékayas are the three rows of three Vimāns each of the Nine Graivékaya gods situated above the twelve Heavenly Regions. They are called Graivékaya because they are situated in The neck of the loka-puruṣa.

has very often been mentioned in Jaina Scriptures as "pritha-katva" signifying any number between two and nine.

The saṁsthāna (form, figure) of the five Sthāvaras has been mentioned in the "Saṁgrihīni Grantha" as follows:—The form of a Prithvī-kāya jīva resembles that of a seed of Masūra corn; the form of an Ap-kāya jīva resembles that of a bubble of water; the form of a Téjas-kāya jīva resembles that of a bundle of needles; the form of a Vāyu-kāya jīva resembles that of a flag; Vanaspatī-kāya jīvas have a large variety of forms. Two-sensed, three-sensed and four-sensed jīvas, as well as, Saṁmurchima pañcēndriya tiryānca jīvas (five-sensed brutes born without the union of parents) have ugly and multi-formed bodies. Those who are born from an embryo, have all the six forms. Saṁmurchima manusyāḥ (human beings born without the union of parents) have huṇḍa saṁsthāna (ugly and irregular forms).

The writers on "Karma-Granthas" mention all the six forms for Saṁmurchima tiryāncas (brutes born without the union of parents). According to them, even Vaikriya bodies have ugly forms and have fan-like figures. The Vaikriya forms of five-sensed sub-human and human beings and the uttara-vaikriya forms of Vaimānika gods are mentioned to be of various forms. The uttara-vaikriya forms of hellish beings, have ugly and irregular shapes.

The Saṁsthāna (saṁsthāna) or forms or figures of objects are of the following six kinds viz (1) Parimaṇḍala, resembling a bangle or a wheel. (2) Vātṭa, resembling a ball or a sweet-meat ball (3) Taṁsa (tryamsa) triangular-resembling the fruit Śīghṛāḍ śīghṛāḍ (4) Samacaturasra—a square. (5) Āyata—a figure that has length more than its breadth resembling a stick-and (6) Huṇḍa saṁsthāna—An ugly-multi-formed figure. Irregular and ugly.

(1)  (2)  (3)  (4)  (5)  and (6) Huṇḍa—Irregular ugly.



Referring to the characteristics of Trasa (Moving) Living beings the author, then, proceeds to enumerate Bi-organed or Two-sensed living beings :—

### Two-sensed Living Beings.

इत्युक्तः स्थावराणां विशेषः प्रक्रमादथ त्रसानां प्रोच्यते, पूर्वं तावद्द्वीन्द्रिय-  
विशेषं प्रकटयन्नाह—

संखकवङ्गयगंडोलजलोयचंदणगअलसलहगाई ।

मेहरकिमिपूयरगा बेइंदिय माइवाहाई ॥ १५ ॥

15. Śaṅkha kavaddaya gaṇḍola jaloya candanaga alasa lahaḡāi ।  
Mehari kimi pūyaragā Béindiya māivahaī. 15.

[शङ्खः कपर्दको गण्डोलो जलौकाश्चन्दनकालसलहकादयः ।

मेहरकः कृमयः पूतरका द्वीन्द्रिया मातृवाहिकादयः ॥ १५ ॥

15 Śaṅkhaḥ kapardako gaṇḍolo jalaukāścandanaka alasa lahakādayaḥ Méharkaḥ krimayaḥ pūtarakā dvīndriyā mātrivāhikādayaḥ 15.]

Trans 15. Śaṅkha (conch); Kapardaka (cowrie); gaṇḍolo (a kind of worm); Jalaukā (leeches) candanaka (a variety of two-sensed beings (अक्ष-कोडा); alasā (snake-like earth worms that originate in the beginning of rainy season भूनाग-अलसीया), lahaka (saliva-insects लात्रिया), Méharkaḥ (timber-worms), krimayaḥ (intestinal-worms) pūtarakā (small red water-insects with black mouths (पोर); mātri vahikā (white ants or other insects living in timber-wood (उधेह) etc are dvīndriya or two-sensed living beings 15.

According to Pannavanā Sūtra, the two-sensed living beings are:—1 Pulākimiya (thread-worms) 2 Kuksi Kimiya (worms generated in the belly) (3) Gaṇḍo-laka (Tape-worms (गिगोडा) (4) Golomā (two sensed beings found in cow-dung (5) Saumaṅgala सौमंगल a kind of two sensed beings (6) Vamāṅmukha

व्यख्या-शङ्खः प्रतीतः, कपर्दीको वराटः, गण्डोलका उदरान्तवृहत्  
 कृमयः जलौकसः प्रतीताः, चन्दनका जलचरजीव विशेषः। ते तु समयभाषया  
 अक्षत्वेन प्रतीताः, अलसा भूनागाः ये अश्लेषास्थे भानौ जलदवृष्टौ सत्यां  
 समुत्पद्यन्ते, लहको जीवविशेषो विषयप्रसिद्धः। आदिशब्दाच्छ्रुतादयो ग्राह्याः।  
 महेरकः काष्ठकीटविशेषः। कृमय उदरान्तवर्तिनो हर्षा (अर्शा) मूलमपान-  
 कण्डुकराः स्त्रीयोन्यन्तर्गता वा। पूतरा जलान्तवर्तिनो रक्तवर्णाः कृष्णमुखाः।

वसीमुख two-sensed beings (7) Sūcimukhā सूचिमुख A two-sensed  
 being with a needle-shaped mouth (8) Gojalaukā गोजलौका A  
 two-sensed being styled Gojaloka (9) Jalaukā जलौका Leeches  
 (जलों) (10) Jālāyus a kind of two-sensed living being. (11) Saṅkha  
 ( conch ) ( 12 ) Saṅkhanaka शंखनक Small conches ( संखला )  
 (13) Ghullā घुल्ला Two-sensed concha-like beings (14) Kḥullā  
 खुल्ला Conch-like living beings. (15) Gulayā. (16) Khandha ( a  
 two-sensed living being. ( 17 ) Varāta ( Cowrie-a two  
 sensed being). (18) Sauktika सौक्तिक Mother-of pearl. (19) Mau-  
 ktika मौक्तिक Pearls. (20) Kalluya. (21) Ekata āvarta एकतभावर्त. (22)  
 Dvidhāāvarta द्विवाभावर्त A kind of two-sensed beings. (23) Nandi-  
 yāvarta. (24) Śambuka शंबुक A kind of Concha. (25) Mātrivāha  
 मातृवाह (White ants or other wood-worms (उघेइ). (26) Śukti-sam-  
 puta (27, Śukti-sāmpuṭa (a pair of mother-of-pearls) (28) Can-  
 danaka चंदनक A kind of cowries kept as Sthāpanācāryas by Jaina  
 Sādhus (अक्ष-कोडा) (29) Samudra-likṣā समुद्रलिक्छा A kind of two-sensed  
 beings produced in seas.

Besides these, the worms and insects produced in dead  
 bodies are two-sensed. All these creatures are sammurchima  
 (born without the union of parents), and because they are sam-  
 murchima, they have neuter inclinations. They are Paryāpta  
 (fully developed) and a-paryāpta (in-completely developed).

The two-sensed beings belong to the Trassa Jāti (type) of  
 living beings. There are numerous Jāti-kulas (families of similar  
 type) such as Krimi-Jāti kula कृमिजातिकुल (family of worm type)  
 Kīta jāti-kula कीटजातिकुल (family of insect type) Vriścika Jātikula

मातृवाहिका गुर्जरदेश प्रसिद्धाः चुढेलोति । आदिग्रहणादीलिकादयोऽनुक्ता  
अपि द्वीन्द्रिया ग्राह्याः । सूत्रत्वाच्छ्रोमङ्गभयाद् द्वीन्द्रियपदे विभक्तिलोपः,  
अथवा कर्मधारयो वा । तथेहोभ्यत्रापि आदि शब्दग्रहणेन जलजाः स्थलजाः  
(अथ) भेदभिन्नत्वेन ज्ञेया इति नाथार्थ ॥ १५ ॥

D. C. Candolakas belong to the large type of worms found in the intestines. Candanka is a kind of sea-product resembling conch-shells obtainable from Arabian Sea, largely used by Jaina Sādhus as Sthāpanācārya (symbolic representations of Ācāryas) while performing their daily religious ceremonies.

By the word 'ādi' conch-shells etc should be understood. Krimis are also intestinal worms found in case of diseases like piles, fistula etc. They are also existing in female generative organs. Pātaras are water-germs of red colour with black mouths. Mātrivāhika is popularly in Gujārāta as "Cūḍēla".

Other insects such as īlikā (इयल) etc found on earth as well as, in water should also be included in the list of two-sensed creatures

### Three-sensed Living Beings

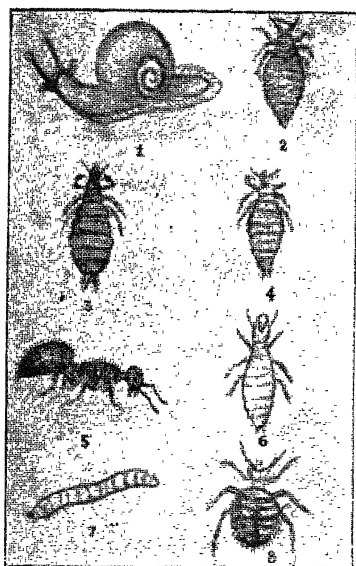
The following are some of the names of three-creatures-

इति द्वीन्द्रियजीवविशेषानुक्त्वा कर्तिचित्रीन्द्रियजीवनाम्नानि गाथाद्वयेनाह-

गोमी मङ्कुणजूआ, पिपीलि उद्देहिया य मक्रोदा ।

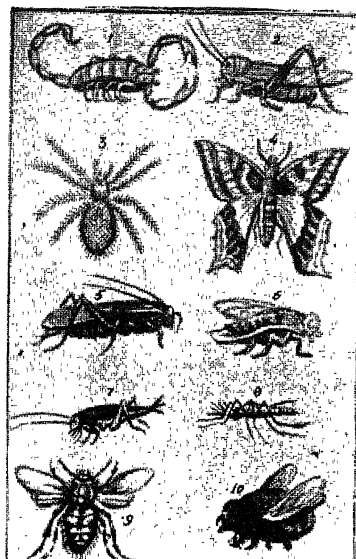
इल्लिय घयमिल्लीओ सावयगोकीडजाईओ ॥ १६ ॥

श्विकजातिकुल (family of scorpion type) etc produced from cow-dung. Yoni (योनि) is the place of origin. The above-named families of worms, insects scorpions, etc of a particular kind, are produced from one yoni (place of origin) i.e. cow-dung. The seven lakh crore families of two-sensed beings are produced from various yonis (sources of origin).



### THREE-SENSED LIVING BEINGS

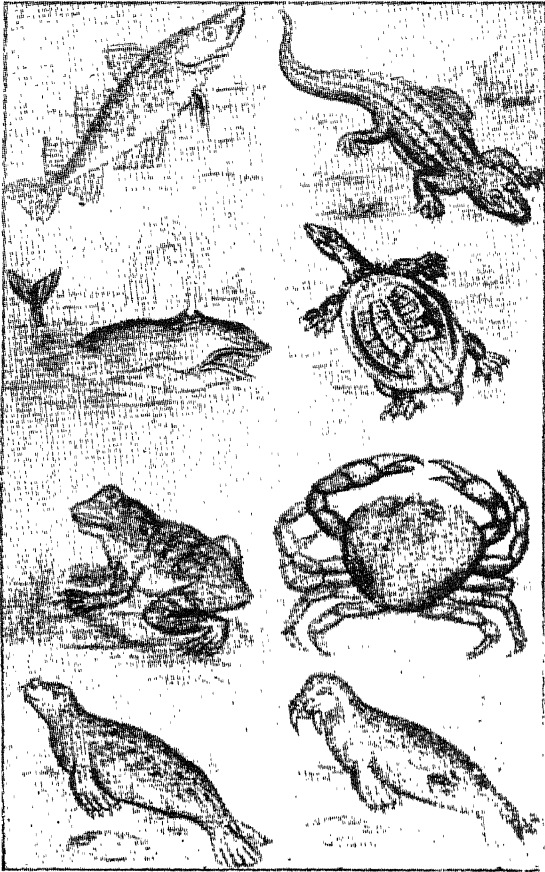
- 1 Snail 2 Cow-bug 3 Louse, (Black)  
4 Louse (white) 5 Black Ant 6 Ant  
7 Moth 8 Bug.



### FOUR SENSED LEIVING BEINGS

- 1 Scorpion 2 Locust 3 Grass hopper  
4 Butterfly 5 Honey Bee 6 Fly  
7 Gnat 8 Mosquitto 9 wash

## FIVE-SENSED AQUATIC LEIVING BEINGS



- 1 Fish   2 Alligator   3 Whale   4 Crab   5, Frog   6 Tortoise  
7 Susumāra   8 Sea-Monster.

गह्वयचोरकीडा गोमयकीडा य धन्नकीडा य ।

कुंथुगु(गो) वालिय इलिया, तेइंदिय इंदगोवाई ॥ १७ ॥

16 Gomī maṅkuṇa Jhā pipīli uddéhiyā ya makkodā ।

Iliya ghayamillio sāvaya go-kīḍa Jāio 16

17 Gaddhahaya Cora-kīḍa, gomayakīḍa ya dhāṇna-kīḍa ya ।

Kanthugu (go) vāliya iliyā, Téindiya inda-govāi. 17

[ गुल्मो मत्कूण-यूके पिपील्यपदेहिका च मत्कोटकाः ।

इलिका घृतेलिकाः सावा गोकीटकजातयः ॥ १६ ॥

गर्दभक चौरकीटा गोमयकीटाश्च धान्यकीटाश्च ।

कुन्थुगोपालिका इलिका त्रीन्द्रिया इन्द्रगोपादयः ॥ १७ ॥

16 Gulmo matkūṇa-yūké pipīlyupadéhiḱā ca matkotakāḥ ।

Ilikā ghrítelikāḥ sāvā go-kitaka Jāṭayah 16

17 Garadbhaka Caura-kītā gomayakīṭasca dhānya-kīṭasca ।

Kunthu-r-gopālikā ilikā trīndriyā indra-gopādayaḥ 17.]

*Trans.* 16-17. Gummi (centipede कानखजुरो); matkuṇa (bed-bug); yūkā (louse); pipīli (ant); uddéhiyā (upadéhiḱā) white ant; makkodā (black ant) ilikā इलिका A worm found in rice and other grains (इयल); ghrítelika (an insect found in clarified butter; 'sāvaya (crab-louse met with in axilla and on hairs of pudenda. (सावा); go-kīḍa-jāio different kinds of go-kitaka (an insect found on ears of cows); the gardabhaka susect; germs (found) in foeces

According to Pannavaṇā Sūtra, the irindriya or thrée-sensed living beings are:—(1) Ovayiyā (aupayika) A three-sensed living being (2) Rohiṇiya (3) Kunthu कुंथु A three sensed being (कंथवो) (4) Pipilikā (ant) (5) Uddamsagā उद्धमगा Stinging Insech (डॉय) (6) Uddehikā moth (उद्धेइ) (7) Utkala (8) Utpāta (a (three-sensed living being) (9) Utpātaka (10) Taṇāhāra तणाहार An insect living on grass (घासनेकीडो) (11) Kaṣṭāhāra काष्ठहार A wood eating worm. (12) Māluka (13) Patrāhāraka पत्राहारक A worm living on leaves. (14) Taṇabenṇiya (15) Pattbenṇiya (16) Pūspabenṇā (17) Phala-

and cowdung; insects (found) in food-grains (घनेरु); the subtle Kuntha insect (कंथवी) gopālikā insects; insect (found) in rice and similar corn-grains and indragopa insects a kind of insects of red-colour springing up in early monsoon etc are three-sensed living beings. (16 17)

व्याख्या-गोमीती गुलिगः कर्णशृगालौ । गत्कुण यूके मसिर्द  
उपलक्षणास्त्रिणा अपि । पिपीलिकाः कीटिकाः । आसां जातिग्रहणादन्या अपि  
जातिविशेषेण लघुवृद्धभावेन ग्राह्याः । उपदेहिका वाल्मीक्यः । चः समुच्चये ।  
मत्कोटकाः प्रतीताः । इल्लिकाः धान्याधिपूत्पन्नाः । “अयमिल्लित्ति धृतेल्लिकाः  
प्राकृतत्वान्मकारागमः । “सावयेत्ति-लोकभाषाया सावाः ते मनुष्याणामशु-  
भोदयतः प्राग्भाविकि कष्टे शरीरकेशेषूत्पद्यन्ते । तथा गोकोटकाः प्रतीता एव ।  
जातिग्रहणेन सर्वतिरश्चां कर्णाद्यवयवेषूत्पन्नाश्च जम्बुकचिच्चडादयो ग्राह्याः ।  
तथा गर्दभका लोक विदिताः । चैरकोटा जीवविशेषाः । गोमयकीटाश्छा-

benṭiyā. (18) Bīja benṭiyā (19) Tévuraṇamirijiyā. (20) Téosaminijiyā  
(21) Kappāsatiḥiminijiyā कप्पासट्टिमिजिय An insect found in cotton-  
seed (22) Hilliya (23) Ihilliya (24) Ibingira (25) Kingirida (26)  
Bādhuyā (27) Lahuyā (28) Subhaga (29) Sovatthiya svastika)  
(30) Suyabentā (srutavrintā) (31) Indra-kāyika इन्द्रकायिक A three-  
sensed insect of red-colour (32) Indra-gopa इन्द्रगोप an insect of  
red colour springing up in monsoon (32) Urutumbagā (33)  
Kucchala-vāhaga (34) yūkā (louse) (35) Hālāhala (36) Piśuka पिशुक  
A three-sensed being (चांचड) (37) Śata-pādaka शतपादक A centiped.  
(38) Gomhī गोम्ही A centiped (कानखजुरो) (39) Hastisaunda हस्तिशौण्ड  
A three-sensed being having a trunk like an elephant, and other  
insects, worms etc of a similar type are tri-indriya or three-  
sensed living beings. They are all sammārcchima (born without  
the union of parents) and they are napumsaka (of neuter inclina-  
tion.) They are parvāntā (fully developed) and a-parvāntā (un-  
developed)

णोत्पन्नाः । धान्यकीटा घुणत्वेन प्रसिद्धाः । चकाराद्वातेरिकादयोऽपि मन्सव्याः ।  
कुन्थुः प्रतीतः । गुवाली जीवविशेषः । ईलिका लढाः । इन्द्रगोपा ये आषाढे  
प्रथमवृष्टौ जीवा उत्पद्यन्ते, द्रष्टुः शिरोधृता ये वामनहर्तारो लोके मामलात्वेन  
प्रतीताः इति त्रीन्द्रियाः नामतः केऽप्युक्ताः । इहापि विभक्तिलोपच्छन्दत्वा  
दिति गाथाद्वयार्थः ॥ १६-१७ ॥

D. C. 16-17. Under the category of pipīlikā, yukā etc, other small and big germs of the same kind, should be included. Ilikās are produced in corn, as well as, in sweet things such, sugar, jaggery etc. Gritelikās are commonly known as 'ghimels' and are found in rotten ghee. The sāvā insects are produced at hair roots and are considered inauspicious. Go-kitas are the various insects that are produced on different limbs like ear, axilla, etc of various animals. Indra-gopas are the small insects of red colour which are produced in earth in the beginning of the rainy season, and as they are seen without heads, they are popularly known as "māmālā". These are some of names of tri-indriya or three-sensed living creatures.

#### Four-sensed Living Beings

अथ केषाञ्चित्चतुरिन्द्रियाणां नामतो (मानि) गाथया दर्शयन्नाह—

चतुरिन्द्रिया य विच्छू द्विकुण भमरा य भमरिया तिड्डा ।

मक्खी डंसा मसगा, कंसारिय कविलडोला य ॥ १८ ॥

Caurindiyā ya vicchū dhiṅkuṇa bhamarā ya bhamariyā tiddā ।

Macchiya damsā masaga kamsārī kavila-ḍolā 18

Caturindriyāśca vṛściko dhiṅkuṇā bhamarāśca bhamarikāstiddāh ।

Makṣikā damsā maśākāḥ kamsārikā kapiladolādayaḥ ] 18.

*Trans.* 18. Scorpion, cattle-bugs, drones, bees, locusts, flies, gnats, mosquitoes, moth, spiders, grass-hoppers etc are four-sensed creatures.

व्याख्या-चतुर्भिर्निन्द्रियैरुपलक्षिताश्चतुरिन्द्रियाः\* इति पदं सर्वपदेषु



संबध्यते । ततो वृश्चिकः प्रतीतः । टिंकुणो जीवविशेषः । भ्रमरा भ्रमरिका च, यणविकारादिविविधभेदवत्तया पदद्वययर्शनं । तिङ्गाः—शलभाः तद्ग्रहणा-  
त्पतङ्गादयीऽपि योया । “मक्खी ति” मक्षिका उपलक्षेणान्मधुमक्षिकादयोऽपि ।  
देशाः सिन्धुविषयप्रसिद्धाः प्रावृड्भवाः । मशकास्तु दंशाकारवन्तः सर्वतुमा-  
विनश्च । येषां गहणाद्रणकुत्तिकादयो ग्राह्याः । कंसारिका विख्यातैव कविल-  
डोल ति कपिलको जीवविशेषः । कस्मिंश्चिद्विषये टिंण इति प्रसिद्धः । इत्यादय  
श्चतुरिन्द्रिया अनेके ज्ञेयाः । इह येषां नामोक्तं परं, सम्यक्तया नोपलक्ष्यन्ते ते  
तत्ताद्विषयभाषाविशेषैरप्रसिद्धत्वात्, परं त्विन्द्रियविशेषैरेकेन्द्रियादयो मन्त-  
व्याः । तथैकेन स्पर्शनलक्षणेनेन्द्रियेणोपलक्षिता एकेन्द्रियाः । एवं स्पर्शन  
रसनाभ्यां द्वीन्द्रियाः । तथा स्पर्शनरसनघ्राणैस्त्रीन्द्रियाः । पूर्वोक्तैः सचक्षु-  
भिरिन्द्रियैश्चतुरिन्द्रियाः । एतैः सश्रोत्रैरिन्द्रियैः पञ्चैन्द्रियाः । एवमिन्द्रिय-  
विभागैरेकेन्द्रियादय उपलक्षणीयाः । अथवाऽन्यदपि स्वरूपं किञ्चिद्दृश्यते,  
यथा—प्रायशो द्वीन्द्रियाणां चरणा न भवन्ति । त्रीन्द्रियाणां चतुर्भ्यश्चरणेभ्य  
उपरि षड् बहवो वा चरणा भवन्ति कर्णशृगालीव । चतुरिन्द्रियाणां तु

According to Pannavaṇā Sūtra, the Caurindiya Jivas (four-sensed living beings) are of numerous varieties—They are (1) Andhiya अंधिय A living beings with four sense organs (2) Pattiya पतिय 3) Macchiya मच्छिया Mākṣikā मक्षिका A fly (मांखी) (4) Maśaka मशक A mosquito (5) Kīṭa कीट A worm (कीडो) (6) Pataṅga पतंग A butter-fly (7) Dhaṅkuṇa ढंकुण Cattle-bug (बगाट) (8) Kukkada कुकड (9) Kukkuha कुकुह (10) Nandāvarīa नंदावत (11) Singirada सिंगिरट (12) Kṛiṣṇa-patra कृष्णपत्र (13) Nīlapatra नीलपत्र (14) Lohitapatra लोहितपत्र (15) Halidrāpatra हालिद्रात्र (16) Śūklapata शुक्लपत्र (17) Citrapakṣa चित्रपक्ष (18) Vicitrapakṣa विचित्रपक्ष (19) Ohanjaliā ओहंजलिआ (20) Jalakārīn जलकारिन (21) Gambhīrā गंभीरा (22) Nīṇiyā नीणिआ (23) Acchiroda अच्छिरोड (24) Acchivēdha अच्छिवेध (25) Sāraṅga सारंग (26) Néura नेउर (27) Dola दोला (28) Bharmara भ्रमर Drone (29) Bharilī भरिली (30) Jarulā जरुला (31) Tottā तोट्टा (32) Vinchuyā विंचुया Scorpion (33) Patta-vicchuyā पत्तविच्छुया (34) Chāṇa-vicchuyā छाणविच्छुया Scorpion produced in dung (35) Jala-vicchuyā जलविच्छुया Scorpions

ताष्टौ चरणाः स्युः । पञ्चेन्द्रियाणां तु द्वौ चत्वारोऽष्टौ वा, अथवा सर्व-  
मत्स्यादीकामिव न तु नियमः । अथवा मूर्ध्नौ मुखस्य उभयोः पार्श्वयोर्वा  
वालौ स्यातां येषां ते त्रीन्द्रियाः । तथा पुनर्मूर्ध्नौ येषां वालाः रहस्यवद्भ-  
वन्ति ते चतुरिन्द्रियाः । इत्युक्तो द्वीन्द्रियादीनामुपलक्षणोपाय इति गायार्थः  
॥ १८ ॥

*D. C* 18. Dhiṅkuṇa is a kind of bug found on bodies of cattle. Bhramara and bhramarikās are of various colours and shapes. Tīḍas (locusts) include butterflies also. Makṣikā includes madhu-makṣikā (honey bees). Daṁṣas (gnats) are seen in marshy places in monsoon; mosquitoes are similar to gnats but they are produced in all seasons. Bhaṇakuttikā should also be included in that class.

Ekéndriya living beings have got only one sense-organ viz that of touch. Dvīndriyas are said to possess two sense-organs viz those of touch and taste. Tri-indriyas have got three sense-organs viz those of touch, taste, and smell. Catur-indriyas possess the senses of sight in addition to three mentioned above viz those of touch, taste, smell, and sight. Pañcéndriya Jīvas have all the five sense-organs viz those of touch, taste, smell, sight, and hearing.

These creatures can be identified in another way also:— Mostly two-sensed creatures have no feet; three-sensed creatures possess four to six or more feet as in the case of the centipede; four-sensed creatures have got six or eight feet; five-sensed

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found in water (36) Priyaṅgala प्रियङ्गल (37) Kaṇaga कणग (38)  
(38) Gomaya-kīḍā-गोमयकीडा Insects found in foeces, dung, and several other varieties They are saṁmuscchima (produced without union of parents) and napuṁsaka (neutral). They are paryāptā (fully developed) and a-paryāptā (not completely developed).

living beings have two, four, or eight feet. There is on such prescribed rule in case of some creatures like serpents, fish etc.

There is a third way of distinction also:—Three-sensed creatures are distinguished by two hairs on the two sides of the face, while four-sensed creatures are identified by clusters of hair in the shape of horns, right on the head.

### Classifications of Pañcendriya Jīvas

पञ्चिन्द्रिया य चउहा नारयण-तिरिया-मणुस्स-देवा य ।

नेरइया सत्तविहा नायव्वा पुढवी-भेएणं ॥ १० ॥

Pañcindriyā ya cauḥā nāraya-tiriyāmaṇussa-dévā ya ।

Nēraiya sattavihā nāyavvā puḍhavi bhēḥaṇaṇ 19

[पञ्चेन्द्रियाश्च चतुर्धा नारकास्तिर्यञ्चो मनुष्या देवाश्च ।

नैरयिकाः सप्तविधा ज्ञातव्याः पृथ्वीभेदेन ॥ १९ ॥

Pañcendriyāśca Caturdhā narakāstiryāṇco manuṣyā dévāśca ।

Nairayikāḥ sapṭavidhā jñātavyāḥ prithvī-bhédēna ] 19.

*Trans*—19. And the Pañcendriyā (the five-sensed living beings are four-fold viz 1 Narakas (infernal beings) 2 Tiryancas (lower animals) 3 Manuṣyas (human beings) and 4 Devas (gods). Out of these, the Narakas (infernal beings) must be understood to be of seven varieties in accordance with the kinds of the different prithvis (earths). 19

व्याख्या स्पर्शनरसनघ्राणचक्षुः श्रोत्रलक्षणातीन्द्रियाणि पञ्च येषां ते पञ्चेन्द्रियाः । ते चतुर्विधाः नारकतिर्यङ्मनुष्यदेवभेदैः । तत्र नारकाः रत्नप्रभादिपृथ्वी भेदेन सप्तधा ।—तद्यथा—“कै गै रै” शब्दे नरानुपलक्षणा-तिर्यञ्चोऽपि योग्यतानतिक्रमेण कायन्त्याकारयन्तीति नरकाः सीम-न्तकादयस्तेषु भवा नारकाः । एते नारकाः कं भवन्ति तद्विशेषं दर्शयति । तथा रत्नप्रभादिषु पृथ्वीषु । तत्र रत्नानि वज्रादीनि, प्रभाशब्दोऽत्र रूपवाची

वायुलयनाची वा, ततो रत्नानि प्रभा स्वरूपं स्वभावौ रत्नानां प्रभा बाहुल्यं यस्याः सा रत्नप्रभा रत्नबहुला इत्यर्थः । तद्वहुल्यं च स्वरकाण्डगतप्रथमरत्नकांडापेक्षं तथाप्य (ह) स्यां षोडशयोजनानां सहस्राः (णि) प्रथमं स्वरकाण्डं, चतुरशीतिद्वितीयं पङ्कबहुलकाण्डं, अशीतिस्तृतीयं जलबहुलकाण्डमिति । शेषास्तु पृथिव्यः सर्वा अपि पृथ्वीस्वरूपाः । केवलं शर्कराप्रभा शर्कराबहुला इत्यादि नामानुसारतोऽन्वर्था भावनीयाः । यावत्तमस्तमसः प्रकृष्टतमसः तमतमसो वाऽत्यन्ततमसः प्रभा बाहुल्यं यस्यां सा तमस्तमः प्रभा तमतमः प्रभा वेति ।—उक्तं च—तत्थ सहस्सा सोलस, स्वरकंडं पंकबहुलकंडं तु । चुलसीइ सहस्साई असीइ जलबहुलकंडं तु ॥ १ ॥ एवं असीइ लक्खा स्वरकंडाई हि धम्मपुढवीए । सेसा पुढविरूवा पुढवीओ हुंति बाहुल्ला ॥ २ ॥” ततो रत्नप्रभा १ शर्कराप्रभा २ बालुकाप्रभा ३ पङ्कप्रभा ४ धूमप्रभा ५ तमः प्रभा ६ तमस्तमः प्रभा ७ । आसां पृथ्वी-नामेवं नामानि । तथा चासां निरन्वया नामसंज्ञाः प्रोच्यन्ते—“धम्मा १ वंसा २ सेला ३ अंजण ४ रिद्धा ५ मघा य ६ माघवई ७ । नामेहि पुढवीओ, उत्ताई उच्चसंठाणा ॥ १ ॥ सुगमैव । नवरं सप्तापि पृथिव्यः समुदिताञ्छत्र-मतिक्रम्य छत्रं तत्संस्थापनाः । यथा ह्युपरिच्छत्रं लघु, तस्याधो महत् ततोऽपि अधो महत्तरं, एवंमेवाधोऽधो महाविस्ताराः । अथासां पिण्डबाहुलयान्तरादि वक्तव्यता प्रज्ञापनादिशास्त्रेभ्योऽवसेया । पुनरेतासु नारकाणां गतिस्थिति अवगाहना (वेदना)—दि प्रस्तुतमपि ग्रन्थकृता नोक्तं, मयाऽपि ग्रन्थगौरवमया-न्नात्रलिख्यते । इत्युक्तो नारकपदस्यार्थः ॥ १९ ॥

D. C. The five-sensed living beings are characterised by the five sense-organs viz that of (1) Touch, (2) Taste, (3) Smell, (4) Sight, and (5) Hearing. They are four-fold :—

1. Nāraka (Infernal) 2. Tiryanca (lower animals) 3. Manusya (human beings) and 4. Dévas (celestial beings).

The infernal beings are seven-fold:— The earths, also, being seven, thus—(1) Ratnaprabhā (2) Śarkarāprabhā (3) Vāluka-prabhā

(4) Pañka-prabhā (5) Dhūma-prabha (6) Tamaḥ-prabha and (7) Tamastamaḥ-prabhā—where the term 'Prabhā' has the sense of "Form" (rūpa) or abundance (bahulatā). Others give the following names viz (1) Dhammā (2) Vamsā (3) Sēlā (4) Anjanā (5) Rīṭhā (6) Maghā and (7) Māghavai.

These earths<sup>o</sup> have spread downwards and have become more and more expansive in their respective course; the last i-e the Tamastamaḥ-prabhā being the most expansive

Those that give forms to naras or human beings and to lower animals according to propriety are called the narakas, the first of which is Simantaka. Similarly Narakas are those that spring from these Narakas (19)

[ We are Manusya (human beings) Cows, buffaloes, horses, donkeys etc. are tiryancas (lower animals), Parrots, crows, sparrows etc. are khécara jivas (animals flying in the sky). Alligators, fishes, crabs etc. are jala-cara (animals living in water-aquatic animals). They are all called Pancéndriya Tiryanca Jivas.

The place of residence for all varieties of living beings, is called Vīsva विश्व The Universe. In Jaina Hagiology, it is technically called Loka (लोक) or Cauda Rajju\* Loka (चौदरज्जुलोक) It is also called Cauda Raja loka (चौदराज लोक). Beyond that, the space is called A-loka (अलोक).

Regions of enjoyment of celestial happiness for human beings and for lower animals as a reward for their good are called Déva deeds-loka (heavens). There are twelve Déva-lokas.

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\*Rajju is a measure of length. According to that measurement, the Universe is fourteen rajjus in length, and hence it is called Cauda Rajju Loka.

Regions suitable for inflicting agonising pains and mutilations of various parts of their bodies for human beings and for lower animals as punishment for heinous acts during previous lives

are called Nareka Bhūmis (Infernal Regions, Hells) . There are seven Naraka Bhūmis. They are arranged one below the other. The first naraka bhūmi viz Ratna Prabhā Prithvi is the top-most. Human beings and tiryancas (lower animals) live on the upper surface of Ratna Prabhā earth. Below it, is the second or Śarkarā Prabhā earth, below it is the third or Vālukā-prabhā and so on, the seventh or the Tamastamah Prabhā. The first Naraka-bhūmi is one rajju long and one rajju broad. The second is two long and two broad. The third is three long and three broad. The fourth is four rajjus long and four rajjus broad. The fifth is five long and five broad. The sixth is six rajjus long and six broad. And the seventh Narakabhūmi is the lowest and it is seven rajjus long and seven rajjus broad. Every one of these seven Naraka bhūmis is supported by Tanuvata तनुवात, Ghana-vāta घनवात and Ghanodadhi घनोद्धि. These Nāraka-bhūmis are named (1) Dhammā (2) Vamśā (3) Śēlla (4) Anjana (5) Rippā (6) Maghā and (7) māghavatī respectively. They are popularly known as 1 Ratnaprabhā, 2 Sarkarā-prabhā 3 Vālukāprabhā 4 Pañka-prābhā 5 Dhūmaprabhā 6 Tamah-prabhā and 7 Tamas-tamah-prabhā.

The portion of the Universe containing the seven Nāraka prithvis is known as Adhaḥ Loka अधोलोक The Lower World.

Above it, is the Tircchā Loka तिर्यच्छालोक The Middle World, resting on the uppermost layer of the Ratna-prabhā earth and inhabited by human beings and lower animals.

Above the human and animal habitation, is the Sun, the Moon, the Nakṣatras and innumerable Stars.

The portion of the Universe containing Déva-loka (Celestial abodes--heavens-) is called Urdhva Loka ऊर्ध्वलोक The Upper World.

On the top of the Universe is Siddha Śīlā सिद्धशिला (the Abode of Liberated Souls).

One yojana above the Siddha-Śīla, is, A-loka अलोक

It will be seen that the Narakās (Internal Beings, Hellish Beings-Denizens of Hell) living under ground, suffer terrible miseries. Manusyas (human beings) and Tiryancas (lower animals brutes, sub-human beings) living in Tircchā-loka have slight misery and proportionately much happiness. While the most happy individuals enjoying all the divine pleasures of the senses, are the Dévas (gods celestial beings)

Liberated Souls have unique, incomparable and eternal happiness which cannot be equelled by any divine happiness.

### Tiryanca Pancéndriya Jivas Jalacara

जलयर-थलयर-खयरा तिविहा पंचिदिया तिरिक्खा य ।

सुसुमार-मच्छ-कच्छव-ग्राहा-मगरा य जलचारी ॥ २० ॥

Jalayara-thalayara-khayarā tivihā pañcindiya tirikkhā ya ।

Susumāra-maccha-kacchava-gāhā-magarā ya jalacārī 20.

[ जलचर-स्थलचर-खचरास्त्रिविधाः पञ्चेन्द्रियास्तिर्यञ्चश्च ।

शिशुमारा-मत्स्याः-कच्छपा-ग्राहा-मकराश्च जलचराः ॥ २० ॥

Jalacara-sthalacara-khacarāstrividhāḥ pañcēndrioāstiryāñcaśed ।

Śiśumārā-matsyāḥ-kacchapā-grāhā makarāśca jalacarāḥ । 20.

Trans. 20. The five-sensed tiryancas on their part, are of three kinds viz jalacara (aquatic) sthalacara (land-going and khé-cara (sky-going). (Out of these three) the aquatic, animals are :- Susumāra (a species of aquatic sub-human beings resembling a buffalo) matsyāḥ (fishes), kacchapā (crabs), grāhā (a very powerful aquatic animal resembling a long thread which can drag away an elephant into water), and makarāḥ (crocodils). 20.

व्याख्या-अथ तिरश्चां नामार्थजात्योविशेषं व्याकुर्वन्नाह-जलचरः पूर्वं तिर्यक्छन्दार्थः, स चायं-तिर्यगञ्चन्तीति यदि वा तिरोहिताः स्वकर्म-वशवर्तिनः सर्वासु गतिषु गच्छन्त्युत्पद्यन्त इति तिर्यञ्चः, त्रिधा-जलचरादि-भेदैः । जले प्रानीये चरन्तीति जलचराः । “चर गति भक्षणयोः” इति

प्रसिद्धं, तदभावे विपत्तिमाप्नुवन्ति । तथा स्थले भूम्यां (भूमेः उपरि चरन्तीति स्थलचराः । खे आकाशे चरन्तीति खचराः, अलुप्रविभक्तिके खेचरा । इत्यपि स्यात् । अथ पूर्वपदस्य विशेषं दर्शयति-सुसुमारो जलचारी जीवविशेषः प्रसिद्ध एव । मत्स्योऽपि विदित एव, परं मत्स्यनामग्रहणेन सर्वे भेदास्तेषां ग्राह्याः । विविधाकारवत्तया ।

यदुक्तं श्री आवश्यकवृहद्वृत्तौ पञ्चशतादेशाधिकारे—“तत्थ जे पढम-  
वज्जा नेगमसंग्रहववहारा य ते तिविहं पि उप्पत्तिं, इच्छंति, समुट्ठाणेणं जहा  
तिथ्थगरस्स सएणं उट्ठाणेणं वायणाए वायणायरियस्स निस्साए जहा भगवया  
गोयमसामी वा दो (भगवओ गोयमसामिणो २, लद्धी (इ) वा-अमवियस्स  
णत्थि, भवियस्स पुण उव्वदेसगमंतरेणावि पडिमादि दट्ठुणं सामाइयावर  
णिज्जाणं कम्माणं खओवसमेणं सामाइयलद्धी समुपज्जहि, जहा-सयंशुरमण  
समुट्ठे पडिमासंठिदा य मच्छा पउमपत्तावि पडिमा संठिया साधु संठिदा य,  
सत्त्वाणि किर तत्थ संठाणाणि अत्थि मोत्तूणं वलयसंठाणं, एरिसं गत्थि  
जीवसंठाणं ति ताणि संठाणाणि दट्ठुणं करसइ सम्मत्तसुयचरित्ताचरित्तसामा-  
इयलद्धी समुप्पज्जैज्जा इति । ” तथा कच्छपः कूर्मः । ग्राहो जीवविशेषस्तन्तुक  
योनि प्रसिद्धः । मकरो महामत्स्यः । इत्यादयो जलचरा अनेके ज्ञेयाः ॥२०॥

D. C. 20. The different names are philologically explained thus—(1) Tiryanca—A tiryanca is a lower animal, a bird or a beast that moves (āncati) obliquely (tiryak); or, one that goes (āncati) to various births, by the force of Karmans (actions) even after vanishing (tirohitah) (2) Jalcara is an aquatic animal that moves in water (Jalé carati)\* (3) Sthala-cara—A sthala-cara is a

According to Pannavaṇā Sūtra—the Jalacara pañcēndriya Tiryanca-yonikāḥ (Five-sensed aquatic lower animals) are of five kinds They are (1) Matsya (fishes) (2) Kacchapa (tortoise) (3) Graha (4) Magara and (5) Śīsumāra.



land-going animal that moves on the land or sthala (4) Similarly, the Kēcaras (birds) move (i.e. fly) in the sky (khé)

Five, out of the many aquatic animals are mentioned in the Gāthā. From the categories of these five, others must be understood.

It is stated in Āvaśyaka-vritti, 105 th Ādésa, quoted in the vyākhyā, of this Gāthā, that

- (I) The Matsyas (fishes) are of numerous varieties They are (1) Ślakṣṇa matsya श्लक्ष्णमत्स्य A kind of fish (2) Khavalla matsya खवल्लपत्स्य (3) Juṅgamatsya जुंगमत्स्य (4) Vijjhadiya matsya (5) Hali-Matsya (6) Magari-matsya मगरिमत्स्य A crocodile (मगरमच्छ) (7) Rohita matsya (8) Halisāgara (9) Gagara (10) Vada (11) Vadaḡara (12) Gabbhaya (13) Usagārā (14) Timi (15) Timingala (16) Nakra (17) Tandula-matsya (18) Kaṇika matsya (19) Sāli (20) Svastika-matsya (21) Lambhana-matsya (22) Patākā (23) Patākātipatākā, and others.
- (II) Kacchapā (tortoises) are of two varieties viz (a) Asthi Kacchapā अस्थिकच्छप Bony tortoises and (b) Māṇsa Kacchapā मांसकच्छप Flesny tortoises
- (III) Grāha (an aquatic animal of a thread-like form powerful enough to drag away a big elephant into deep waters). They are of five varieties viz 1. Dili दिली 2. Vēṣṭaka वेष्टक 3. Mūrdhaja मूर्धज 4. Pulaka पुलक and 5. Simākāra सीमाकार
- (IV) Magarā (alligators) are of two kinds They are Saunda magara सौण्डमगर A crocodile having a trunk and Maṭṭha magara मट्ठमगर.
- (V) Śuśumāra is a big aquatic animal resembling a he-buffalo.

These aquatic animals are saṁmurcchima (born without the union of their parents) and garbhaja (born from an uterus). The saṁmurcchima are neutral and garbhaja, are males, females, and neuters.

In this gāthā, Tiryanca Pancéndriya Jivas are classified into their main three divisions as (1) Jalacara (2) Sthalacara and (3) Khécara Ekéudriya; Dvi-indriya tri-indriya and caturindriya jivas are also tiryanca and they called Vikaléndriya tiryāñca विकलेन्द्रियतिर्यञ्च because they do not possess all the five sense-organs.

The five Sthāvara Jivas viz (1) Prithvi (earth) (2) Ap (water) (3) Tejas (fire) (4) Vāyu (wind) and (5) Vanasapati (Vegetable kingdom) are Ekéndriya

Two-sensed, three-sensed and four-sensed are called Vikaléndriya jivas because they possess one or more senses, vikala (less) than the five-sensed (pancéndriya) jivas.

### Sthāla-cara Tiryanca Jivas

चतुष्पद-उरपरिसर्पा-भुजपरिसर्पा य स्थलचरास्त्रिविधा ।

गो-सर्प-नकुल प्रमुखा बोधव्या ते समासेन ॥ २१ ॥

Caupaya-uraparissappā-bhuya parisappā ya thālayarā tīviḥā ।

Go-sappa-naula pamuhā bodhavyā bé samāsēnam 21

[ चतुष्पदा-उरःपरिसर्पा भुजपरिसर्पाश्च स्थलचरास्त्रिविधा ।

गो-सर्प-नकुल प्रमुखा बोधव्यास्ते समासेन ॥ २१ ॥

Catuspadā-uraparissarpā bhujaparissarpāśca sthalacarāstrividhā ।

Go-sarpa-nakula pramukhā bodhavyāsté samāsēna ] 21

*Trans-21* The land-going animals are of three kinds (1) The quadrupeds (2) the creeping (lit-breast-going) and (3) the arm-moving. They must be known succinctly as (animals) represented by a cow, a serpent (and) an ichneumon

व्याख्या—अधुना स्थल-चारिणां विशेषं प्रकटन्नाह—“चतुष्पद स्थल चरास्तिर्यञ्चास्त्रिविधा-चतुष्पदा-उरपरिसर्पा-भुजपरिसर्पाश्च । तत्र चतुर्भिः

According to Pannavaṇā Sūtra-Sthālacara Pancéndriya Tiryanca-yonikas are of two kinds viz 1 Catuṣpada Sthāla-cara Pancéndriya Tiryanca-yonika and 2 Parisarpa Sthāla-cara Pancéndriya Tiryanca-yonika.

पदैश्वर्यैश्चरन्ति गच्छन्ति ये ते चतुष्पदाः । उरसा हृदयेन परिसर्पन्ति ये ते  
 उरः परिसर्पा ' आदिपद्म लोप ' इतिकृत्वा विसर्गलोपः कृष्णोरगादयः ।  
 भुजभ्यां परिसर्पन्ति ये ते भुजपरिसर्पाः गृहगोधादयः । इत्येतैर्लक्षणैरुप  
 लक्षितास्तिर्यञ्च । समासेनेति नामाद्यकथनेन स्वयमेव ज्ञेयाः ॥ २१ ॥

- I Catuspada Sthālacaras are (1) One-hoofed (2) Two-hoofed  
 (3) Gaṇḍipada (having feet resembling a goldsmith's anvil  
 or the pericarp of a lotus e. g. an elephant and (4) Feet  
 with claws (1) One-hoofed are (1) Aśva अश्व A horse (2)  
 Aśvatara (a donkey) (3) Ghodāka (a kind of horse) (4)  
 Qardabha an ass (5) Qorakhāra (a white ass) (6) Kandalaga  
 (7) Āvartaga (8) Sirikandalagā
- II (2) Two hoofed are:- 1) Camels (2) Cows (3) Gavaya  
 (a species of ox) (रोह) (4) Mahiṣa (a he-buffalo) (5) Mriga  
 (a deer) (6) Sambara a reindeer (साभर) (7) Varāha (a hog,  
 a boar) (8) Aja (sheep) (9) Elaga (a ram) (10) Pasaya (11)  
 Ruru (a kind of deer) (12) Śarabha (an octo-ped wild animal  
 which can carry a big elephant on its back (अष्टपद) (13)  
 Camara a kind of deer resembling a buffalo, the hair of  
 whose tail is used for making chowries (14) Kuraṅga  
 (a deer) (15) Gokarṇa (a kind of animal with ears resembling  
 those of cows and having two hoofs) etc
- III Gaṇḍi padā are (1) Hatthi (an elephant) (2) Hatthi puṇayaga  
 (3) Maṅkuna-hasti (an animal having round legs like those  
 of a elephant) (4) Khadgī (a rhinoceros) (5) Gaṇḍa (a kind  
 of rhinoceros)
- IV Sa-nakhapadā (feet with claws) are (1) Simha (a lion) (2)  
 Vyāghra (a tiger) (3) Dvipī a leopard) (4) Accha a bear)  
 (5) Tarakṣa (6) Parassara (7) Srigāla (a jackal) (8) Biḍāla  
 (a cat) (बीलाडी) (9) Śunaka (a dog) (10) Kolaśunaka (a big pig)  
 (मोड़ डुकर) (11) Kokantikā, (a jackal) (लोकन्ती) (12) Śaśaka (rabbit)  
 (शाकल) (13) Citraḥa (a leopard) (चित्तरी) (14) Cillalagā.

## FIVE-SENSED QUADRUPEL LIVING BEINGS



1 Cow, 2 Elephant, 3 Lion, 4 Horse, 5-6 Serpent 7-8 Monkey  
9 Rat, 10 Lizard, 11 Mongoose 12 Squirrel.

## FIVE SENSED BIRDS



1 Birds with feathery wings

3 Birds with wings closed

2 Birds with skin wings

4 Birds with wings expanded

D. C. 21. The quadrupeds move on four legs; the creeping animals move on their breasts; while the bhuya paṛisarpas move with the help of their arms. The significance of the word "samāsēna (succintly) is that, these are to be understood even without the mention of theirsnames etc. 21.

Ura-parisarpas are (1) Ahi (2) Ajagara (3) Āsālyā and (4) Mahoragā.

(1) Ahi (snakes) are Darvikara (with a hood on their heads) and Mukulin (without hood). Darvikara Ahi are (1) Āśiṣā (a serpent with venom in its fangs.) (2) Driṣṭi-ṣiṣā ( with venom in their eyes.) (3) Ugra-ṣiṣā (snakes with a virulent poison) (4) Bhoga-ṣiṣā (snakes with a poison in their entire body) (5) Tvacāṣiṣā (with a poison in their skin) (6) Lālāṣiṣā (with a venom in their sāliva) (7) Uchhvāsa-ṣiṣā (with the venom in their breath-inspiration) (8) Nihśvāsa-ṣiṣā (with) the venom in their expiration (9) Kṛṣṇa sarpa (Black snake) (10) Ś ēta sarpa (white snake) (11) Kākodara (12) Dugdha-puṣpa (13) Kōlāha (14) Meliminda (15) Śesendra etc.

Mukuli Ahi (without a hood) are (1) Dēvvaga (2) Coṇasa (3) Kaśāhi (4) Vaiulā (vyāla) (5) Cittali चित्तरु (6) Maṇḍali (7) Mali (8) Ahi salāgā (10) Vāsapatākā etc.

(2) Ajagara ( boa )

(3) With regard to Asālika snakes, Śramana Bhagavān Mahāvira, to a question from Gautama swāmī, replied:—O Gautama ! Asālikas are not produced from an embryo, but they are produced as sammurcchima (born without the union of parents). They are born only within manuṣya kṣetra, not outside it. They are not produced all throughout the Fifteen Karma Bhūmis or five Mahā Videha but they are produced only in Camps of Cakravartins, Vāsaudevas, Baladevas, Mandaliks, Mahā Maṇḍlika, or in a village, or a town or a place inhabited by merchants, or a khēṭa (a place enclosed by a mud-wall) or a karbāṭa (a place surrounded

### Khécara Living Beings

खयरा रोमय-पक्खी चम्मय-पक्खी य पायडा चैव ।

नर-लोगाओ बाहिं समुग्ग-पक्खी विपय-पक्खी ॥ २२ ॥

Khayarā romaya-pakkhī cammaya-pakkhī ya pāyadā céva

Nara-logāo bahim samugga-pakkhī vipaya-pakkhī 22

by a small fortress, or a maṇḍaba ( a village without any village within 2½ kosa )-or a paṭṭana ( a town which can be reached only by a sea-route) or a pattan पत्तन ( which can be reached by horses, carts, as well as by sea-route ) or a dṛoṇamukha (where there is inlet, as well as an outlet for water, or an ākara (mines of gold, silver etc) or an āśrama (a dwelling-place for hermits) or where pilgrims have their dwelling-places or in capital towns of kings. When the camp of a cakravartin is to be destroyed numerous as ālika snakes spring up there. At birth time, they are of a size of an innumerable part of an angula in all directions but each one of them assumes the size of twelve yojanas in all directions, and emerging from the ground under the camps, they produce huge pits into which, the army of the Cakravartin tumbles down and is destroyed. These creatures have an ultimate life-limit of an Antara mahurta

(4) Mahoragas are of various sizes viz. (1) of one āngula-(angala) (2) Angulapuhuttiya (2-9) Angulas (3) Vitasti (one span) (4) Vitasti puhuttiyā (2-9) spans (5) Ratnin (one hand) (6) Ratni Prathaka (2-9 hands) (7) Dhanuśa (four hands) (8) 2-9 hands (9) Gāu (2000 dhanuśa) (10) Yojana (11) Yojana prathakta (12) Yojanaśata (13) Yojana Sahasru

### Bhuja Parisarpas

Bhujaparisarpas are (1) Nakula (mangoose) (2) Saha (3) Sarat (chameleon) (चमेली) (4) Śalya (5) Śaraṇṭha (6) Sāra (7) Khora (8) Qharoṭha (Horse lizard) (9) Viśvambhara (10) Mūsaka (rats) (11) Mangusa (A weasel) (12) Ksirala (13) Johā, and (14)

[खचरा रोमजपक्षिणः चर्मजपक्षिणश्च प्रकटाश्चैव ।

नरलोकाद् बहिः समुद्रपक्षिणो विततपक्षिणः ॥ २२ ॥

Khacarā romaja-pakṣiṇaḥ carmaja pakṣiṇaśca prakatāścaiva  
Nara-lokāḍ bahiḥ samudrapakṣiṇo vitata-pakṣiṇaḥ. 22. |

*Trans-22* The bristle-winged and the skin-winged birds are of course, well-know, Outside the nara-loka i. e. outside the world of human beings (are the birds with folded and unfolded wings. 22.

व्याख्या-२२ इत्युक्तः स्थलचरविभागोऽथ स्वचरविशेषं व्याकरोति-  
“खचरा” रोमणो जाता ये पक्षास्ते रोमजपक्षाः, रोमजपक्षां सन्त्येषामिति  
रोमजपक्षिणः शुककाकादयः । चर्मणो जाता ये ते चर्मजाः, चर्मजाश्च ते  
पक्षाश्च, ते सन्त्येषामिति चर्मजपक्षिणः बल्गुलीचर्मचटिकादयः । ते द्विधा  
अपि प्रकटा एव पक्षोपलक्षितत्वात् । चः समुच्चये । एवकारस्तु विविधजाति-  
विशेषदर्शनार्थः । एते हि पञ्चत्वारिंशलक्षयोजनप्रमाणमनुव्यलोकान्तवर्तिनः ।

Catuṣpādika (a species of serpents with four feet). They are sammurcchima and garbhaja The first are neuter, and the garbhaja are males, females and neuter. They are paryaptā (fully developed) and a-paryāptā (undeveloped), not well-developed).

According to Pannavaṇā Sūtra, Khécara Pañcéndriya Tiry-  
anca-yonikas are of four kinds vir (1) Carma-pakṣi (2) Loma-  
pakṣi (3) Samudaka-pakṣi and (4) Vitata-pakṣi.

I Carmapakṣi (1) Vāguli (a bat) (2) Joloyā (3) Aḍilla (4) Bhāra-  
ṇḍra-pakṣi (a bird which has one bill and two bodies; the  
gap between the two bodies being very minute, it has to  
take great care to support them. It can carry heavy weights  
on its wings (5) Jivam-jīva (the chakore bird) (6) Samudra-  
vāyasa (a sea-crow) (7) kaṇṇate (8) Pakṣi-vīralikā (a parti-  
cular bird resembling a cat.

II Loma-pakṣi are (1) Dhāṅka (a bird feeding upon insects  
living in water (2) Kaṅka (an aquatic carnivorous bird; a



तत्र मनुष्यलोकसंज्ञा कियद्यावत्तदर्शयति तथा जम्बूद्वीपो धातकीखण्डः  
 पुष्करवरद्वीपार्धं चेत्यर्धतृतीयद्वीपाः । लवणकालोदश्वेति दौ समुदौ ।  
 ए ते समुदिता हेममय मानुषोत्तराचल प्रतिक्षिप्तं मनुष्यक्षेत्रं, अत्र मनुष्याणां  
 जन्मनो मरणस्य च संभवात् । तत्र पञ्चचत्वारिंशत्सङ्ख्येषु भरतादिक्षेत्रेषु  
 षट्पञ्चाशत्सङ्ख्येषु चान्तरद्वीपेषु जन्ममरणं प्रतीतं, न तु वर्षधरपर्वतादिषु ।  
 प्रायो जन्म न घटते, मरणं तु संहरणतो विद्यालब्धितो वा तत्रगतानां  
 संभवति । मनुष्यक्षेत्राब्दहिर्जन्ममरणभाजो मनुष्या न भूता न भवन्ति न  
 भविष्यन्ति । यद्यपि कश्चिद् देवो दानवो विद्याधरो वा वैरनिर्यातनार्थं बुद्धि

heron) (3) Kurala (osprey) (4) Vāyasa (a crow) (5) Cakra-  
 vāka (6) Haṁsa (Royal swan) (7) Kala-haṁsa (a swan) (8)  
 Rajā-haṁsa (Royal swan whose bill and feet are red and  
 whose eyes are white) (9) Pāya haṁsa (a species of royal  
 swan) (10) Ādā (a kind of bird that can swim in water) (11)  
 Sēdī (12) Baka (a stork) (बगली) (12) Balākā (a female stork)  
 (बगली) (13) Pāriplava (14) Kraunca कैंच (a heron) (15) Sārasa  
 (a crane) (16) Mēsara (17) Masūra (18) Mayūra (a pea-  
 cock) (19) Gahara (गृध्र Gridhra) a vulture (20) Puṇḍarika  
 (21) Kāka (a crow) (22) Kāminjua (a kind of bird with  
 downy feathers) (23) Vanjulaga (24) Tētara (tittira) A par-  
 tridge (25) Vattagā (26) Lāvaka (लावरी) (27) Kapota (a dove  
 a pigeon) (28) Kapinjala (chātaka bird) (29) Pārpata (a dove)  
 (30) Cidaga (Cataka) a sparrow (31) Cāsa कैषा (32) Kukkuḍa  
 (a cock) (33) Śuka (34) Barhin (a pea-cock) (35) Madana-  
 śalākā (36) Kokila (the cuckoo bird) (37) Sēha (38) Varill-  
 aga etc.

III Samudaka-pakṣi are not found in  $2\frac{1}{2}$  dvīpas but they are  
 met with in islands (dvīpas) and oceans outside the  $2\frac{1}{2}$   
 dvīpas.

IV Vitata-pakṣi are not found in  $2\frac{1}{2}$  dvīpas, but they are met-  
 with in dvīpas (islands) and samudras (oceans) outside the  
 $2\frac{1}{2}$  dvīpas.

मेवं विधत्ते, यथाऽस्मात्स्थानादुत्पाद्य मनुष्यमेनं नरक्षेत्रादृहिः प्रथिपामि,  
येनायमूर्ध्वशेषं श्रुष्यन्म्रियत इत्ति, तथापि लोकानुभावादेव सा काश्चिद्बुद्धि  
श्रुयोऽपि जायते, यथा संहृत्येव न. संहृत्य वा पुनरानयति । तथा तेऽपि  
जङ्घ्याचारिणो विद्याचारिणो वा नन्दीश्वरादीनपि यावद्गच्छन्ति, तेऽपि  
तैभ्यो मनुष्यक्षेत्रमागत्येव म्रियन्ते, तेनार्धतृतीयद्वीपसमुद्रपरिमाणमेव मनुष्य-  
क्षेत्रं न शेषमिति । तच्चायामविष्कम्भाभ्यां पञ्चचत्वारिंशलक्षयोजनानामि ।  
अथ तद्बहिरपि द्विप्रकाश एव । के ते समुद्रकपक्षिणः अपरे विततपक्षिणः ।  
तत्र समुद्रकवत्क्षूपटीभूताः पक्षाएवां सन्तीति, वितता विस्तृता एव पक्षाः  
सन्त्येषामिति । तेषामाकाश एवोत्पत्तिविपत्ती श्रूयेते संप्रदायादिति ॥२२॥

D. C.—22. The wings of the parrot, the crow, and the like grow out of their bristles, while those of birds like the cockroach and the sparrow grow out of their very skin. Both of these types are well-known (prakatā), for we can see the wings.

The word *ca च* (and) has the sense of addition while the word *éva एव* (of course) is used to make clear the disinction among the varieties of classes, for all of them dwell on the earth which extends to 45 hundred thousand yojanas [1 yojana = 8 miles]. Jambūdvīpa, Dhātākī khaṇḍa, and half of the Pākṣaravara-dvīpa are  $2\frac{1}{3}$  islands of which, the manuṣya loka (the world of living beings) consists. The Lavana Samundra and Kālodayāhi [i-e the Salty and Black-watered respectively] are the two oceans. The nara (human beings) neither originate nor die outside these  $2\frac{1}{3}$  islands. Hence, the name Nara-loka also.

The two types of birds outside this land viz Samudgata pakṣi those having their wings folded for ever in the manner of a covered box and vitata pakṣi—those having their wings

Kṣécaras are samurcchima and garbhaja. Samurcchima are weuter and garbhaja are (1) males (2) females and (3) neuter. They are paryāpta (fully developed) and a-paryāpta (not fully developed.)

stretched for ever are traditionally said to be born and to die in the sky itself 22

Now the author proceeds to give the general divisions of living beings.

### Sammurcchima and Garbhaj Pancendriya Tiryancas and Mannusyas

सर्वे जल-थल खयरा समुच्छिमा गम्भया दुहा हुन्ति ।  
कम्मा-ऽकम्मग-भूमि-अंतरदीवा मणुस्सा य ॥ २३ ॥

Savve Jala-thala-khayarā samucchimti gabbhayā duhā hunti  
Kammā'kammaga-bhūmi-antara-dīvā maṇussā ya 23

[ सर्वे-जल-स्थल-खचराः समूर्च्छिमा गर्भजा द्विधा भवन्ति ।  
कर्मा-कर्मभूमिजा (महीजा) अन्तर्दीपा मनुष्याश्च ॥ २३ ॥

Sarvé Jala-sthala-khacarāḥ samūrccchimā garbhjā dividhā bhavanti  
Karmma'karma bhūmijā (mahījā) antardvīpā maṇusyāśca. ] 23

*Trans* 23 All the (creatures)-aquatic, land-going, and sky-moving, fall under two heads-1 Sammūrccchima and Garbhaja. Sammūrccchima [ or produced in course of universal expansion ] and 2. Garbhaja [born of an embryo]: Human beings are born in the Karma-bhūmi [lands of action] in a-karma-bhūmi [lands without the arts of asi (sword-fighting), masi (learning), and kṛiṣi (cultivation) ], as also in antar-dvīpas (inner islands.)

व्याख्या—इत्युक्तः स्वचारिणां विशेषः । अथ तिरश्चां सर्वसामान्यतया विशेषं गाथार्थेन दर्शयन्नाह—“सर्वे जल० सर्वे तिर्यञ्चो जलचर स्थलचर खचरादिभेदभिन्ना द्विधा-संमूर्च्छिमगर्भजभेदाभ्यां । तत्र संमूर्च्छिनात्संमूर्च्छिमाः मातृपितृनिरपेक्षतया । तथा गर्भे जाता यदि वा गर्भाज्जाता वेति गर्भजाः, ते तु पञ्चेन्द्रिया एव, तिर्यञ्चोऽन्ये एकद्वित्रिचतुरिन्द्रियास्तिर्यञ्चः संमूर्च्छिमा एव । अथैषां संमूर्च्छिमनामुत्पत्तिविशेषं दर्शयति । यथा--एकेन्द्रिया द्वीन्द्रियाः स्वजातिमलनिरपेक्षतयोत्पद्यन्ते, त्रीन्द्रियास्तु स्वजातिपुरिषादिषूत्पद्यन्ते, चतुरिन्द्रियास्तु स्वजातिबालामलस्पर्शादिभ्य उत्पद्यन्ते । पञ्चेन्द्रियेषु भूतस्या-

दयो जलचरा द्विधाऽपि स्युः । स्थलचरेषु उरः परिसर्पा भुजपरिसर्पाः प्रायशो द्विधा स्युः । चतुष्पदतिर्यञ्चः संभूर्छिमाः क्वाप्युत्पद्यन्ते । गर्भजतिर्यङ्मनुष्याः प्रसिद्धा एव । संभूर्छिमनुष्याणामुत्पत्तिस्वरूपं पुरतः प्रादुर्करिष्यति । तथा खचरेषु संभूर्छिमाः शुक्रदहिकखञ्जरीटादयः क्षेत्रेष्वीतिकारणतयोत्पद्यन्ते, तज्जात्यखिलावयवत्वेन निष्पद्यन्ते । गर्भजखचरास्तु अण्डजास्ते प्रसिद्धा एव । इत्युक्तस्तिरश्चां विशेषः प्रस्तावान्मनुष्यजातिविशेषं गाथार्थेनाह—  
 “कम्माकम्म०” कर्म-कृषिवाणिज्यादिमोक्षानुष्ठानं श्रुतचारित्र्यरूपं वा तत्प्रधाना मह्यो भूमयस्ताः पञ्चदश भवन्ति । तद्यथा-एकं भरतक्षेत्रं जम्बूद्वीपं, द्वे भरते पुष्करार्थे एवं पञ्चभरतानि । एव मेव पञ्च महाविदेहाः तथैरवतानि च मत्त्येकं पञ्च पञ्चेति । तासु जाताः कर्ममहीजाः । कर्म पूर्वोक्तं, तद्यत्र न ता अकर्ममह्याः त्रिंशन्मिताः । तद्यथा-हैमवतं १ हरिवर्ष २ देवकुर्वः ३ तथोत्तर-  
 कुरवः ४ रम्यकं ५ ऐरण्यवत ६ चैताः षण्मह्यः । पञ्चभि मेरुभिर्गुणितास्त्रिंश-  
 त्सङ्ख्या भवन्ति । तासु महीषु जाता अकर्ममहीजाः । एताश्च सर्वा अपि युगलधार्मिकाणां स्थानमाश्रयाः युगलधार्मिका एव नरतिर्यञ्चस्तत्र भवन्ति इति भावः । ते दशविधकल्पद्रुमाप्ताशनपानवसनालङ्कारादिभिः प्राप्तेन्द्रियमुखाः । इत्युक्तः कर्माकर्ममहीजानां विशेषः । अथान्तरद्वीपस्वरूपं प्रस्तावयति । उक्तं च-हिमवतंता विदिसीसाणाइगयाइ चउसु दाढासु । सग सग अंतरदीवा पढम चउकं च जगईओ ॥ १ ॥ जोयणतिसए हितओ सय सय वुडी य छसु चउकेसु । अनुन्नजगइअंतर, समअंतरिअंतरासन्वे” ॥ २ ॥ हिमवदुभयमान्ता-  
 भ्यां द्वेद्वेदंष्ट्रे निवर्तते । ततस्तासु चतसृषु दंष्ट्रासु विदिक्ष्वीशानादिषुसप्त सप्ता-  
 न्तरद्वीपा भवन्ति । तेऽन्तरद्वीपेषु प्रथमचतुष्कं जगतीतो योजनानां त्रिभिः

According to Pannavanā Sūtra, Manuṣyas (human beings) are of two kinds viz. (1) Sammūrcchima Manuṣsyas and (2) Garbha Manuṣyas.

While replying to a question from Gaṇādhara Mahārāja Gautama Swāmī, the all-knowing Śramaṇa Bhagavān Mahāvira says.—Sammur-chima Manuṣyas are born (produced) in manu-

शतैरस्ति । ततः परं षट्सु चतुष्केषु अन्योऽन्यान्तरे जगतीद्वीपान्तरे च योजनशतवृद्धिश्च भवति योजनशतं वर्धत इत्यर्थः । तथा सर्वेऽपि द्वीपा अन्तरसमविस्तारा भवन्ति । अयमर्थः—जगतीद्वीपान्तराले द्वीपानां च विस्तारे प्रथमद्वीपचतुष्कमाश्रित्य योजनशतत्रयं, द्वितीयं चतुष्कमाश्रित्य योजनशतचतुष्टयं, इत्याद्येकैकयोजनशतवृद्ध्या यावन्सप्तमं द्वीपचतुष्कमाश्रित्य योजनशतनवकं भवतीत्यर्थः । अन्तरद्वीपानामेव जलोपरिगतं प्रमाणमाह—“पद्मचउक्कुचवर्हि अट्टाइय जोयणे व वीसंसा । सयरिस वुड्ढि परओ मज्झदिसिं सव्वकोसदुगं ॥ ३ ॥” द्वीपानां प्रथमचतुष्कं बहिर्जम्बूद्वीपदिशि चत्वं जलोपरि समकाशं सार्धे द्वे योजने विंशतिः पञ्चनवतिभागाश्च । एतदङ्कानयनविधिः क्षेत्रसमासवृत्तेरवसैयः । स्थूलवृत्त्या चतुष्के सप्तति सङ्ख्यानां पञ्चनवतिभागानां वृद्धिः क्रियते, सर्वेषामन्तरद्वीपानामेवं जलोपरिगतं भवति । अथैषामन्तरद्वीपानां नामान्याह—“सव्वे सवेइयंता पद्मचउक्कम्मि तेसिं नामांइ । एगोरग आभासिय, वेसाणिय चेव लंगूछे ॥ ४ ॥” सर्वेऽन्तरद्वीपा वेदिकावनखण्डमण्डिता ज्ञेयाः । तथा प्रथमचतुष्के तेषामुत्तरपूर्वादिदिशमादितः कृत्वा प्रादाक्षिण्येन नामानि यथा एकोरुकः १ आभाषिकः २ वैणाणिकः ३ काङ्गूलश्चेति ४ नामानश्चत्वारो द्वीपा वर्तन्ते । अथ “वीयचउक्के ह्य १ गय २ गो ३ सक्कुलि पुव्वकण ४ नामाणो । आयरस १ मिंदग २ असो ३ गोपुव्वमुहउ ४ तइयम्मि ॥ ५ ॥” अथ द्वितीयचतुष्के हयकर्ण १ गजकर्ण २ गोकर्ण ३ चण्कुलीकर्ण ४ नामानश्चत्वारो द्वीपा वर्तन्ते । तृतीयचतुष्के आदर्श-

syas Kṣetra-2; dvīpas (islands) and samudras (oceans) in 15 Karma bhūmis, in 30 a-karma bhūmis, and in 56 Antara-dvīpas, in the (1) Foeces, (2) Urine (3) Cough (4) Mucus (5) Vomiting (6) Bile (7) Pus (8) Blood (9) Semen (10) Semminal Discharges. (11) Dead-body (12) During sexual intercourse (13) In the big cess-pools of cities-(14) In all dirty-filthy places wherever there is decomposition of living or dead matter. They are of the size of an innumerable part of an aṅgula. They are conscience-less,

मुख १ मिण्डमुख २ अयोमुख ३ गोमुख ४ नामानश्चत्वारो द्वीपा वर्तन्ते ।  
 अथ-हयगयहरिवग्घमुहा, चउत्थए आसकणहरिकण्णो । अकन्न कन्नापावरण  
 दीव पंचमचउकम्मि ॥ ६ ॥ ” चतुर्थचतुष्केऽश्वमुख १ गजमुख २ सिंहमुख ३  
 व्याघ्रमुख ४ नामानश्चत्वारो द्वीपा वर्तन्ते । पञ्चमचतुष्के अश्वकर्ण १ हरि-  
 कर्ण २ अकर्ण ३ कर्णमावरण ४ नामानश्चत्वारो द्वीपा वर्तन्ते । अथ-उक्क-  
 मुहो मेहमुहो, विज्जुमुहो विज्जुदंत छट्ठम्मि । सत्तमगे दंतता घणलहनिगूद-  
 मुदाय ॥ ७ ॥ षष्ठे चतुष्के उलकामुख १ मेघमुख २ विद्युन्मुख ३ विद्युद्दन्त ४  
 नामानश्चत्वारो द्वीपा वर्तन्ते । सप्तमकेचतुष्के घनदन्त १ लघुदन्त २ निगूद-  
 दन्त ३ शुद्धदन्त ४ नामानश्चत्वारो द्वीपा वर्तन्ते । “एमेव सिंहिरिम्मि वि

ignorant, a paryāpta, and of an age-limit of an antar-muhūrta  
 II Garbhaja manūṣyas are of three kinds (1) Karma-bhūmaka  
 (belonging to Karma-bhūmi) (2) A-Karma-bhūmika (belonging to  
 A-Karma bhūmi and 3 Antara-dvīpaga (belonging to Antara  
 vīpa (1) Karma-bhūmdka are those human beings who have  
 to do work such as cultivation, dealings in merahandise and  
 various arts and trades, and who also can work for their spiri-  
 tual advancement and Final Liberation (2) A-karma bhūmika  
 manūṣyaḥ are those human beings born in lands which are desti-  
 tute of agriculture, arts, trades etc, who are born as twins  
 (male and female) and are active sexually and whose desires  
 for food, drink, clothes, ornaments etc are satisfied by ten Kālpa-  
 drumas (desire-yielding trees)

(3) Antara-dvīpaga Manuṣyas are of 28 kinds. They are  
 (1) Ekoruka (2) Abhāsika (3) Vaiśāṇika (4) Nārigolika (5) Haya-  
 karṇa (6) Gaja-karṇa (7) Go-karṇa (8) Saṣkuli-karṇa (9) Ādarśa-  
 mukha (10) Meṇḍha mukha (11) Ayo-mukha (12) Go-mukha (13)  
 Aśva-mukha (14) Hasti-mukha (15) Simha-mukha (16) Vyāghra-  
 mukha (17) Aśva-karṇa (18) Hari-karṇa (19) A-karṇa (20) Karṇa-  
 prāvarṇa (21) Ulkā-mukha (22) Mēgha-mukha (23) Vidyun-  
 mukha (24) Vidyud-danta (25) Ghana-danta (26) Laṣṭa-danta  
 (27) Gṛha-danta, and (28) Suddha-danta.

अद्वीसं सर्वं हुंति छप्पन्न । एषु जुयलरूपा पलियासंखस आउनरा ॥८॥  
 एवमेव पूर्वोक्तरीत्या हि शिखरिणि पर्वतोऽप्यष्टाविंशतिद्वीपा भवन्तीति । सर्वे  
 मिलिताः षट्पञ्चाशदन्तर्द्वीपा भवन्ति । एतेषु षट्पञ्चाशदन्तर्द्वीपेषु युगल-  
 रूपा मनुष्याः पल्यः पमासङ्ख्येयवर्षायुषो वसन्ति । अथ शरीरप्रमाणादि-  
 विशेषं दर्शयति— 'जोयणदसमंयतण्ण, पिठ्ठिकरंडाणाघेसि चउसट्ठी । असणं  
 च चउत्थाओ, गुणसी दिणवच्च पालमया ॥ ९ ॥ ' तेषां युगलधर्मिणां तनुः  
 शरीरं योजनदशांशोच्चं अष्टशतधनुस्छित्तमित्यर्थः । तथैतेषां शरीरे पृष्टि-  
 करण्डानां चतुः पृष्टिर्भवति । तथैतेषामाहारेच्छा एकान्तराहाद्वति । तथैतेषा-  
 मेकोनाशीति दिनान्यपत्यपालनभावतश्चेति । अथ सूत्रपदं व्याख्यानयति-  
 मनुष्यशब्दस्य निरुक्तिः—मनोरपत्यं मानुष्यः मनोर्याणौ पश्चान्तः (६-१-९४)  
 य प्रत्यये मनुष्यः अणप्रत्यये मानुषः मानवानि (इ) ति, पुनः के मनुष्याः ?  
 आन्तरद्वीपाः समुद्रान्तर्भूतषट्पञ्चाशद्वीपसमुदायाः । च समुचये । इत्युक्ता  
 एकोत्तरशतक्षेत्रसमुद्भवा मनुष्यास्त्रिविधाः ॥ २३ ॥

*D. C.* An the living beings are either *saimmūrcchima* (born without the union of parents or *Garbhaja* (born from an embryo). The term *sammūrcchima* is applied owing to *sammūrcchana* or universal expansion which takes place. For, this type of creatures is born having no concern with parents, that is to say, they originate not from the embryo.

The five-sensed living beings are *garbhaja* (born from an embryo)

All the rest are *saimmūrcchima* or born in course of universal expansion.

Fishes and the like may be of both the kinds.

The creeping and the arm-moving animals, also, may take birth in both these ways.

The one-sensed living beings and the two-sensed living beings are produced without any help of their race.

Three-sensed living beings spring from the excretions and the like of their species.

Four-sensed living beings originate in such substances as the saliva and excretions of their class.

The sub-human animals and human beings originating through the foetus are well-known.

We shall learn about *saṃmūrcchima* human beings later on.

Parrots, wag-tails etc are produced as indicative of a calamity of the season (*iti*).

The embryo-originating birds are produced through eggs and are well-known.

### Karma-bhūmi

Karma or action means preparation for such kinds of work as agriculture, trades, arts, sciences etc, or for religious rites for the attainment of Salvation. Lands specialised for these purposes are fifteen (15) in number—They are five for five Bharatas, (2) Five for five Airavatas, and (3) Five for five Mahāvidehas.

### A-Karma-bhūmi

On the other hand, lands without the need of preparation for agriculture, arts, trades etc. and such other Karmas, are called A-karma-bhūmis.

According to Pannavaṇā Sūtra, the human beings residing in Karma-bhūmis are of fifteen kinds viz (1) Those residing in five Bharatas (2) Those residing in five Airavatas and (3) Those residing in five Mahāvidéhas. They are briefly classified as (a) Āryas (civilised) and (b) Mlécchas (un-civilized)

The Mlécchas are of numerous tribes They (1) Śāka (2) Yavna (3) Cilāta (4) Śabara (5) Barbara (6) Kāya (7) Muruḍa (8) Bhadaga (9) Doba (10) Ninnage (11) Pakkaṇiya (12) Kulakha (13) Gonda (14) Sinhala (15) Pārasa (16) Godha (17) Konca (18) Amāda (19) Idamila (20) Cillala (21) pulinda (22) Hārosa



They are thirty (30) in number viz (1) Hemavat (2) Hari-varṣa (3) Dévakurus (4) Ullara-kurus (5) Ranyaka and (6) Aira-nyavat--multiplied by the five (5) Mérus, these six (6) Come down to thirty (30)

Persons réading in these A-karma bhumis are yugalikas (born as a hvin--male and female). They are active sexually. The desires of their senses are salisfied by ten Kāpa-drumas (the deaire-yielding trees.)

### Antara--dvipah

Two points from either side of the Himavān, have entered the Lavana Samudea ( the Sally Occan ). On these four points

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(23) Dova (24) Vokkāṇa (25) Gandhāhārāga (26) Pahaliya (27) Ajjhala (28) Romapīsa (29) Pausa (30) malayāya (31) Bandhu-yāya (32) Sūyali (33) Koṅkrṇaga (34) méya (35) Polhava (36) Mālava (37) maggara (38) Ābhāsiya (39) Nakka (40) Ciṇa (41) Lhasiya (42) Khasa (43) Ghāsiga (44) Khasiya (45) Nahara (46) monḍha (47) Donvilaga (48) Losa (49) Posa (50) Kakkaya (51) Hkkhāga (52) Hūṇa (53) Ramaga (54) Bharn (55) Maruya (54) Cilāya (kirāta) (55) Visayvāsiya etc.

The Āryas are of two kinds-viz 1) Riddhi prāpta and (2) An-riddhiprāpta

(1) The Riddhiprāpta Āryas are those Aryas who have attained riddhi (prosperity). They are (1) Arihanta Dévas (2) Cakravar-tins (3) Baladévas (4) Vāsudévas (5) Cāraṇa Munis and (6) Vidyādharas.

(2) An-riddhi prāpta Āryas are of the following nine kinds viz Kṣétrārya (2) Jāti Aryas (3) Kūlāryas (4) Karmārya (5) Silpārya (6) Bhāṣārya (7) Jnānārya (8) Darśanārya and (9) Cāritrārya

1 The Kṣétrāryas or Ārya-kṣetras are 25; in number. The following are the countries with their capital towns. viz.

under the water in each direction are formed seven inner islands or antardvīpas. The first four (in the N. E. direction) are at a distance of three hundred yojanas from the land, the next four islands in the east are at a distance of 400 yojanas

(1) Magadha-désa with Rājagriha Nagari (2) Aṅga-désa with Campā Nagari (3) Baṅga-désa with Tāmraliptī (4) Kalinga-désa with Kāncanapura (5) Kāśi-désa with Varāṇasi Nagari (6) Kośala-désa with Sāketa-pura (Ayodhyā) (7) Kuru-désa with Gajapura (8) Kuśāvarta with Śauripurī (9) Pañcāla-désa with Kāmpilyapura (10) Jaṅgala désa with Ahichatra Nagari (11) Saurāstra with Dwarāvati (12) Videha with Mithilā (13) Vatsa-désa with Kauśambi (14) Sāṇḍilya-désa with Nandipura (15) Malaya-désa with Bhaddilapura (16) Vaccha-désa with Acchā Nagari (18) Daśārṇa désa with Mritikāvati (19) Cedi-désa with Śauktikāvati (20) Sindhu-sauvira with Vītabhayapaṭṭaṇa (21) Sūrasēna with mathurā Nagari (22) Bhaṅga-désa with Pāpā Nagari (33) Purāvarta-désa with Māṣā Nagari (24) Kuṇāla désa with Śrāvastī Nagari (25) Lāta-désa with Kotivarṣa and (26) Kékayārdha with Śvélīkā Nagari. The following list gives the names of 25½ Ārya-désas with their capital towns;

### List of 25½ Ārya-des'as

Names	Capital Town
1. Magadha-désa	Rājagriha Nagari
2. Aṅga-désa	Campā Nagari
3. Baṅga-désa	Tāmraliptī
4. Kalinga-désa	Kāncanapura
5. Kāśi désa	Varāṇasi
6. Kośala-désa	Saketapura (Ayodhyā)
7. Kuru-désa	Gajapura
8. Kuśāvarta-désa	Sauripurī
8. Pañcāla-désa	Kāmpilyapura
10. Jaṅgala-désa	Ahichatrā Nagari

and so on, thus, the last four islands being 900 yojanas away from the earth. The twenty-eight (28) inner islands begin with Ekoruṣa and Ābhāṣita and end with Nigūḍh-danta and Śuddha-danta. In the very same way, there are 28 islands on the Śikhari Mountain; thus in all the inner islands are 56 in number. They born in [and so residing in] these autardvipa islands are called antar dvīpaga.

The word ca (and) shows addition (23) [Those living beings which are produced in the embryo by the union of the male and the female, which are nourished in the embryo for a specified period of time, and which are born into the world after a definite period of time for maturation are called Garbhaja (born of an embryo). Garbha (an embryo, uterus) is an internal part of the generative organs of the female. Birth after remaining for a specified time in the interior of the belly of the female is called Garbha Janma (Birth from an embryo).

All the creations, except these, produced by extraneous surroundings, without the union of the parents are of Sammūrchima Janma

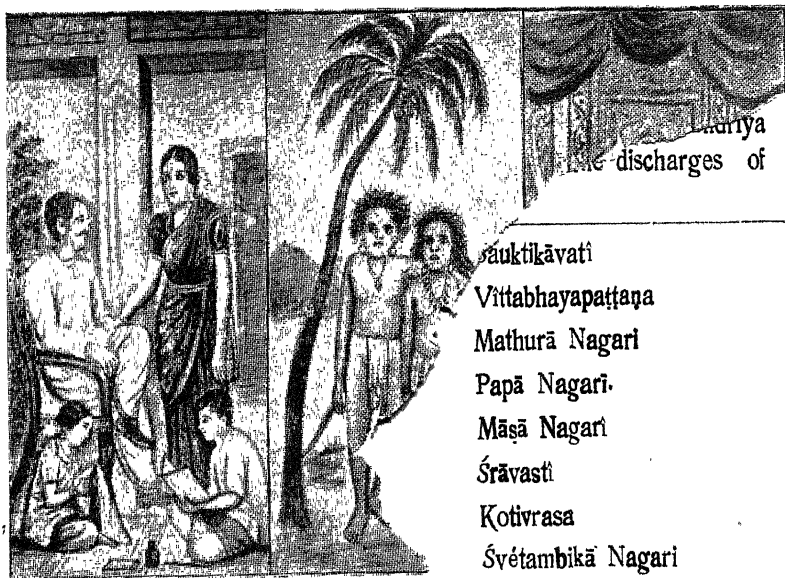
One-sensed, two-sensed, three-sensed and four-sensed living creatures are sammūrchima.

Pancēndriya tiryancas (five sensed sub-human beings) and Pancēndriya manuṣyas (five sensed human beings) are both

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11. Saurāṣṭra	Dvārāvati
12. Vidēha	Milhilā
13. Vatsa-dēśa	Ḳauśāmbi
14. Śāṇḍriya	Nandipura
15. Malaya-dēśa	Bhaddilapura
16. Vaccha-dēśa	Vairāṭapura
17. Varāṇa-dēśa	Acchā Nagari
18. Daśārṇa-dēśa	Mrittikāvati

## PANCENDRIYA LIVING BEINGS



śauktikāvati

Vittabhayapaṭṭaṇa

Mathurā Nagari

Papā Nagari.

Māṣā Nagari

Śrāvastī

Kotivrasa

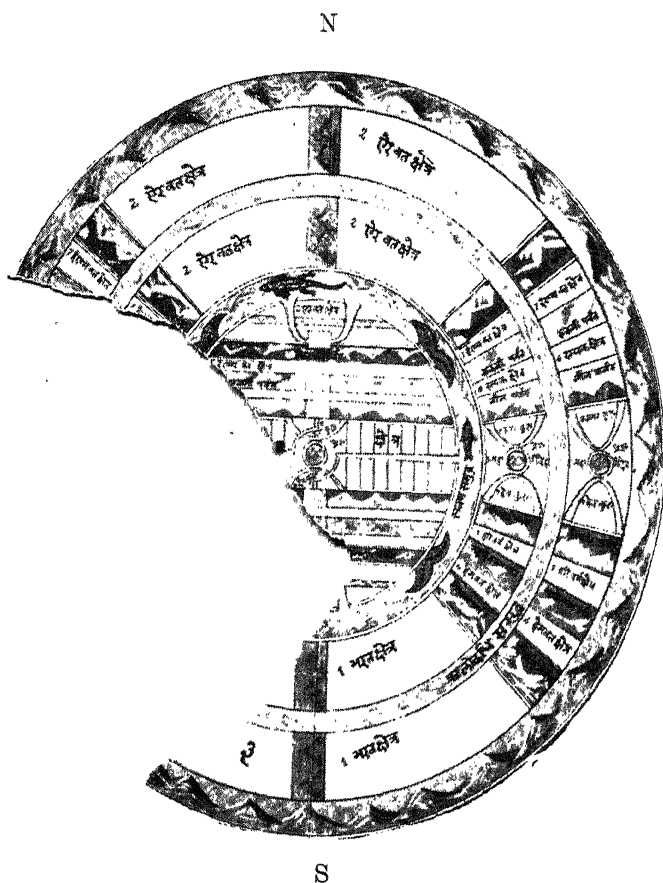
Śvétambikā Nagari

Ārya-kṣetras because they

1 Devas ( celestial beings 2 Karmabhumi *Devras*, Cakrabartins, Vās-  
Yugallikas 3 Nārkas ( Hellish Beings

(4) Vēdaga

# MAP OF ADHI - DVIPA 4500000 YOJANAS IN EXTENT



15 Karma Bhumi No. 1, 2, 3,  
30 A-Karma Bhumi No. 4, 5, 6, 7, 8, 9,  
56 Antardvīpa No. 19 ~

No. 1, Jamba Dvīpa  
No. 2 Dhataki Khanda  
No. 3 Puskarārdha Dvīpa

are both sammūrcchima and garbhaja.

Ekéndriya ( one-sensed ) and dvi-indriya (two-sensed) beings are produced in near creatures of their species under suitable conditions of living.

Tri-indriya (three-sensed) living beings are produced in the dirt, exercta etc of creahires of their species.

Catur-indriya (four sensed) livings being are produced from the salivā, dirt, etc of creatures of their species.

Pancéndriya Jalacara (aquatic) living beings e-g fishes etc are both garbhaja and sammūrcchmia. Bhūja-pari-sarpa and Urah parisarpas, are also garbhaja and sammurchima. Pancéndriya Sammūrcchima Manuśyas are produced from the discharges of human beings.

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19. Cēdi-dēsa	Śauktikāvati
20. Sindhu-sauvira	Vittabhayapaṭṭaṇa
21. Sūrasena	Mathurā Nagari
22. Bhaṅga-dēsa	Papā Nagari.
23 Purāvarta	Māśa Nagari
24 Kuṇāla-dēsa	Śrāvastī
25 Lāta-dēsa	Kotivrasa
26 Kēkayārdha	Śvétambikā Nagari

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These 25½ localities are called Ārya-kṣetras because they are the places of birth of Jaina, Tirthaṅkaras, Cakrabartins, Vāsudēvas, Baladēvas and higely religious saints.

II Jātyāryas are (1) Ambaṣṭha (2) Kalinda (3) Videha (4) Vēdaga (5) Harit and (6) Cuṇcuṇa.

These six are highly respectable Ārya jātis.

III Kulāryas are (1) Ugra 2 Bhoga 3 Rājanya (4) Ikṣvāku, (5) Jnāta and (6) Kauravya. These six are Ārya kulas.

IV Karmāryas are (1) Dausyika (a cloth-merchant) (2) Sautrika (a yarn-merchant) (3) Kārpāsika (a cotton-merchant) (4) Sūtra-

Sammūrcchima birds such as parrots are produced from the dead bodies of their species. Garbhaja birds are born out of eggs. They are said to be Aṇḍaja Garbhaja. Human beings, cows, buffaloes etc. are born, covered with a membrane. They are called Jarāyuja Garbhaja. There are some quadrupeds such as cubs of an elephant which are not born from an egg or with a covering membrane, but are born without a covering membrane; such are called Potaja Garbhaja.

vaikālka (The art of making and selling threads) (5) Bhāṇḍ-avaikālīka (a grocer) (6) Kolāliya (potters), and (7) Naravāhanika. These are Ārya trades.

Silpāryas are (1) Tunnāko (A tailor mender of rent cloth) (2) Tanuvāya (a weaver) (3) Paṭṭakāra (a weaver of cloth-garments) (4) Déyaḍā (maker of bellows) (5) Varuṭṭā (brush-makers) (6) Charirika (mat-makers) (7) Kāṣṭapādukākāra (makers of wood-sandals) (8) Munja-pādukā kāra (makers of grass-sandals) (9) Chatrakāra (umbrella-makers) (10) Vajjhāra (11) Potthakāra (An artison of books, books-maker) (12) Lépyakāra (one who smears) (13) Citrakāra (a painter) (14) Śankha kāra (a worker in concha) (15) Danta-kāra (a worker in wory) (16) Bhāṇḍa-kāra (a maker of brass-vessels) (17) Jijhagāra (18) Sēllagāra (a mason) (19) Kotikāra (one who sharpens or grinds the edges of a weapon.)

Bhāṣā Āryas—Population speaking the Ardhr-Māgadhi language are spoken of as Bhāṣā Ārya. Brāhmī Lipi is used for writing. There are eighteen methods of writing Brāhmī Lipi (1) Brahmi (2) Yavanānī (3) Doṣāpurīyā (4) Kharauṣṭrī (5) Pukkharā sārīyā (6) Bhogavatī (7) Paharāiyā (8) Antakkhariyā (9) Akkhara-putṭhiyā (10) Vainayikī (11) Nihavikī (12) Aṅkalipi (13) Ganita-lipi (14) Gāndharva-lipi (15) Ādarśa lipi (16) Mahēśvarī (17) Domilipī and (18) Paulindī.

VII Jñānāryas are of five kinds. They are (1) Ābhinibodhika Jñānārya (2) Śruta Jñānārya (3) Avadhī Jñānārya (4) Manah paryaya Jñānārya and (5) Kēvala Jñānāryas.

With the setting in of the rainy season and with the first pouring of a shower of rains, we sometimes see a large number of winged insects cropping up from the ground. These insects become so abundant that they become a source of nuisance to us. Within a short time after their appearance, they lose their wings and they die. They are *saminūrchhima* living beings born spontaneously without the union of the male and the female. During the rainy season we see several varieties of such *saminūrchhima* living beings appear spontaneously and die within a short time.

It will thus be seen that there are 9 kṣētras in Jambū Dvīpa, 18 kṣētras in Dhātaki khanda and 18 kṣētras in Puṣkarārdha dvīpa-making a total of 45 Kṣētras-15 for Karma-bhūmīs and 30 for A-karma-bhūmīs. These 45 Kṣētras added to the 56 Antardvīpas of Jambū-dvīpa makes total of 101 kṣētras. On the Antardvīpas there are yugalikās. They have a desire for food on alternate days.

They have a desire for food of the size of a berry after an interval of two days. They always have the Second-

VIII Darśanārya and IX Cāritrārya-These subjects being rather intricate for beginners have been purposely left out. Students are desired to get a knowledge from Pannavanā Sūtra with the help of a learned teacher.

### **Yugalikas of Dévakuru and Uttarakuru**

The yugalikas of Déva kuru and Uttara kuru have an age-limit of three Palyo-painas. They have a desire for food of the size of a Tuvér pulse seed after an interval of three days. They always have the First Ār of the cycle of time. They nourish their progeny for 49 days.

In Mahāvidéha Kṣētra the height of the body of human beings is 500 Dhanuṣya and they live for pūrva kroḍa years.

The yugalika manuṣyas and tiryancas of Ā-kārma bhūmīs are born in Déva-lokas (heavenly regions) after death.



Śusuma-Āra of the cycle of time. They nourish their progeny for 64 days.

### Manuṣya Kṣétrā

Bharata Kṣétrā is situated in the south of Mount Méru in Jambū Dvīpa. In the north of Bharata Kṣétrā, there are two land-areas, named Himavanta Kṣétrā and Harivarṣa Kṣétrā. Separating the Bharata Kṣétrā from the Himavanta Kṣétrā is the Himavān Parvata and separating the Himavanta Kṣétrā from the Harivarṣa Kṣétrā is the Mahā-himavanta Parvata.

In the north of Harivarṣa Kṣétrā there is Niṣadha Parvata. In the north of Niṣadha Parvata, there is Mahāvidéha Kṣétrā. In the north of Mahāvidéha Kṣétrā there is Nilavanta Parvata. After the Nilavanta Parvata there are consecutively Hiranyavanta Kṣétrā, Rūpya Parvata, Rāmyaka Kṣétrā, Śikhari Parvata, and Airavata Kṣétrā. There are thus seven kṣétrās inhabited by human beings separated by six mountains.

Out of these seven kṣétrās, Bharata, Airavata, and Mahāvidéha are three Karma-bhūmis. Himavanta, Hiranya-vanta, Harivarṣa, Rāmyaka, Déva-kuru, and Uttarakuru are six A-karma-bhūmis. Human beings residing in these land-areas as known as Karma-bhūmija and A-karma-bhūmija.

Bharata Kṣétrā, Airavata and Mahāvidéha are known as Karma-bhūmis because in those lands there are three main Karmas (actions) viz असि Asi sword (for protection) मसि Masi Lampblack as writing material, and कृषि Kṛṣi agriculture and arts and sciences as the guiding agents for work for livelihood. These human beings can also work for their spiritual advancement and Final Liberation of the Soul.

The human beings residing in A-Karma bhūmis are free from these worldly troubles. Their desires for food, drink, clothing, ornaments, etc are satisfied by ten Kalpadrumas (desire-yielding trees). They are born as an yugala (a pair—a male and a female) and they are called yugatikas. These

yugalikas resides in thirty a-karma bhūmis viz on 5<sup>th</sup> Himavanta kṣetra 5 Harivarṣa kṣetra, 5 Rāmyak kṣetra 5 Hiranyavanta kṣetra 5 Dēva Kuru, and 5 Uttar Kuru kṣētras.

The yugalikas are very handsome and straight-forward.

The yugalikas of Himavanta kṣetra and yugalikas of Himavanta and Hiranyavanta kṣētra are tall handsome, with lovely faces. They live for one Palyopama years. They have a desire for food of an Āmblaka size on alternate days. They nourish their progeny for 79 days. They always have the Third-Susama Susama Āra

### Yugalikas of Harivarṣa and Rāmyak

The yugalikas of Harivarṣa Kṣētra and of Rāmyak kṣētra have double Sammūrcchima manuṣyas are produced in the foeces, urine, cough, nasal mucus, vomit, pus, blood, sexual intercourse, semen, bile, wet particles of dried semen main cesspool of the town, in dead bodies, and in all dirty, filthy places.] 23

Now begins the discussion about dévas (gods)-

### Kinds of Dévas (gods)

दसहा भवणाऽहिचई अष्टविहा वाणमंतरा हुंति ।

जोइसिया पंचविहा दुविहा वेमाणिया देवा ॥ २४ ॥

Dasahā bhavaṇā-hivai aṣṭavihā vānamantarā hunti ।

Joiṣiya pancavihā duvihā vemāniyā dévā 24

[दशधा भवनाधिपतयोऽष्टविधा वानमंतरा भवन्ति ।

ज्योतिष्काः पञ्चविधा द्विधा वैमानिका देवाः ॥ २४ ॥

Daśadhā Bhavanādhīpatayo'sṭavidhā vānamantarā bhavanti ।

Jyotiṣkāḥ pancavidhā dvidha Vaimānikā dévāḥ ] 24

*Trans* 24 Deities presiding over bhavanas (residences) are ten-fold; the forest-deities are eight-fold; the Jyotiṣkāḥ (luminaries) are five-fold, while the Vaimānikā are two fold 24

व्याख्या-२४. अथ प्रक्रमाद् देवभेदान् विवृण्वन्नाह-‘दसहा’ पूर्वं तावद् देवानां चत्वारो भेदा भवनाधिपतिव्यन्तरज्योतिष्कवैमानिकादिकभेदैर्भवन्ति । इह प्रस्तावाद्भवनाधिपतीनां नामान्वयसङ्ख्याविशेषं व्यक्तीकुर्वन्नाह-तत्र सामान्येन भवनवसनशीला भवनवासिनः । यद्यपि कायमानसन्निभेषु परमरमणीयकभूमिषु आवासापरनामसु महामण्डपेषु प्रायोऽसुरकुमाराः परिवसन्ति कदाचिदेव भवनेषु । शेषास्तु नागकुमारादयो भूम्ना भवनेषु कदाचिच्चावासेष्विति । स्थानस्थानिनोरभेदाद्भवना असुरकुमारादयो देवास्तेषामधिपतय इन्द्रा भवनाधिपतयश्चेति । ते दशधा तद्यथा-“असुर १ नाग २ तदित् ३ सुवर्ण ४ अग्नि ५ द्वीप ६ उदधि ७ दिक् ८ पवन ९ स्तनिताः १० ।” एतेऽसुरादयो दशापि कुमाराः शान्ता (कुमार शब्दान्ता) ज्ञेयाः । अथ ते क्व वसन्ति ? तद् दर्शयति, तथाहि-<sup>१</sup> इह मन्दरस्स हिडा, पुढवी रयणप्पहा

१. इह मन्दरस्यास्तात् पृथ्वी रत्नप्रभा मुणितव्या त्रिभिर्भागैर्विभिक्षा अशीतिसहस्रोर्विकं लक्षं योजनानां नाम् ॥१॥ तत्रैल भवनवाहिनी देवा निवासन्ति द्वयोभग्नियोः । तृतीये पुनर्नैरियिका भवन्ति बहु वेदनाः सततम् ॥ २ ॥

According to Pannavaṇṇa Sūtra, the devāḥ (gods-deities) are of four types viz (1) Bhavana-vāsī (2) Vānamantara (3) Jyotiṣik and (4) Vaimānika.

- I Bhavana-vāsī dévas are of ten kinds :- They are (1) Asura-kūmāra (2) Nāga-kumāra (3) Suvarṇa-kumāra (4) Vidyukumāra (5) Bgni-kumāra (6) Dvīpa-kumāra (7) Udadhi-kumāra (8) Diśā-kumāra (9) Vāyukumāra and (10) Stanitkumāra. They are Paryāptā and A-paryāptā.
- II Vāna mantara dévas are of eight kinds. They are (1) Kinnara (2) Kimpuruṣa (3) Mahoraga (4) Gāndharva (5) Yakṣa (6) Rākṣasa (7) Bhūtā and (8) Piśāca. They are Paryapta and A--paryāptā
- III Jyotiṣikas are of five kinds. They are (1) Candra (moon) (2) Sūrya (Sun) (3) Graha (Planets) (4) Nakṣatra (constellahon) and (5) Tārā (stars)

मुणेयन्वा । तिसु भागेषु विभक्ता, अस्सीयं जोयणं लक्षं ॥ १ ॥ तत्स्थेव भवणवासी, देवा निवसन्ति दोसु भागेषु । तइए पुण नेरइया हवन्ति बहुवेयणा निययं ॥ २ ॥ क्वचिदित्यपि दृश्यते—उर्ध्वाध एकं सहस्रं मुक्त्वा एकलक्षाष्ट-सप्ततिसहस्रबहुमध्ये रूचकाधोऽष्टशतयोजनेषु भवनपतिस्थितिः, शेषेतु नारका णामिति दृश्यते । अन्ये त्वाहुः—नवतियोजनसहस्राणामधस्ताद्भवानि अन्यत्र चोपरितनमधस्तनं च योजनसहस्रं मुक्त्वा सर्वत्रापि यथासंभवमावासा इत्यपि । तत्त्वं तु केवलिनो विदन्ति । परं नरकप्रस्तटान्तराले भवनपतय इति संगम्यं । उक्तं च—“बारसमु अंतरेसु इकं इकं अहोवरिं मुत्तुं । मज्झंतरेसु जाई, वसन्ति दस भवणवासीणं ॥ १ ॥” सुगमार्थैव । परं रत्नप्रभायां त्रयोदश नरकप्रस्त-टास्तेषु द्वादशान्तराणि तेभ्य एकमुपर्येकमधोऽन्तरमपनीयते शेषेषु दशस्वन्त-रेषु भवनवासिन इति तात्पर्यमिति । एषां दशानामपि एकैकास्मिन्निकाये द्वौ द्वाविन्द्रौ स्यातां दक्षिणोत्तरश्रेण्याश्रयणात् सर्वाग्रेण चमरादयो विंशतिरिन्द्रा भवेयुरिति । तथैतेषां भवनसङ्ख्यावगाहनशक्तिर्वर्णध्यायुश्चिन्हादयो नात्र लिख्यन्ते, सूत्रकृतापि प्रस्तुतं नोपदर्शितमतोऽन्यशास्त्रेभ्योऽवसेयमिति । अथ भवनवासिवक्तव्यतां निरूप्य गाथाया द्वितीयपादेन व्यन्तराणां सूचयति—  
‘अट्टविह’ त्ति विविधमन्तरं वनान्तरादिकमाश्रयतया येषां ते व्यन्तराः ।  
तथा वनानामन्तरेषु शैलान्तरेषु कन्दरान्तरेषु वसन्ति तत्प्रसिद्धमेव यथा (अथवा विगतं) भृत्यबच्चक्रवर्त्याधाराधकत्वेन (अन्तरं) विशेषो मनुष्येभ्यो

IV Vaismānika dévas are of two kinds. viz (1) Kalpopanna (having grades of position etc) and (2) Kalpātita (those who are beyond such grades) .

(I) Kalpopapanna dévas are of twelve kinds viz. 1 Saudharma 2 Isāna 3 Sanat kṣmāra 4 Māhendra 5 Brahmāloka 6 Lān- taka 7. Mahāsūkra 8 Sahasrāra 9 Anat 10 Prānat 11 Āraṇa and 12 Acyuta. They are paryaptā and a-parpāptā.

II Kalpātita dévas are of two kinds viz. (1) Graivēyaka and (2) Anūttaraupa--pātika.

येषां ते व्यन्तराः । तथा वनानामन्तरेषु भवाः पृषोदरादित्वान्मागमे वान-  
मन्तरा इत्यपि । तेऽष्टविधाः अष्टप्रकारा भवन्ति । ते चामी-पिशाचाः १  
भूताः २ यक्षाः ३ राक्षसाः ४ किन्नराः ५ किंपुरुषाः ६ महोरगाः ७  
गन्धर्वाः ८ इति । अथैतैषां क्वावस्थानं ? तदाह-रयणाइपढमजोयणसहस्से  
इक्किंसयमहोवरिं मुत्तुं । अट्टसयए अट्ट यं, वित्तरजाईउ पत्तेयं ॥ १ ॥”  
पुनरन्ये त्वष्टप्रकारा व्यन्तराः, तद्यथा-एवं पढमंमि सए जोयणदसगं अहोवरिं  
मुत्तुं । अट्टदसगेसु जाई, अणपन्नाई परिवसन्ति ॥ १ ॥” ते त्विगे “अणपन्नी १  
पणपन्नी २ इसिवाई ३ भूइवाइए ४ चेव । कंदीय ५ महाकंदी ६ कोइंडे ७  
चेव पयए य ८ ॥ २ ॥ द्वयोरपि जात्योः श्रयणात् षोडश भेदा भवन्ति ।  
एषामप्येकैकस्यां जातौ द्वौ द्वाविन्द्रौ । एवं त्रिंशदिन्द्रास्तेषु भवेयुरिति ।

Graivéyaka dévas are of nine kinds. They are 1. Lower graivéyaka of the lower trinity 2. Middle graivéyaka of the lower trinity 3. Upper graivéyakas of the lower trinity 4. Lower graivéyaka of the middle trinity 5. Middle graivéyaka of the middle trinity 6. Upper graivéyaka of the middle trinity 7. Lower graivéyaka of the upper trinity (8) middle graivéyaka of the upper trinity and (9) Upper Graivéyaka of the upper trinity. They are paryāptā and a-paryāptā.

Anuttaraupapātika dévas are of five kinds viz (1) Vijaya (2) Vaijayanta (3) Jayanta (4) Aparajita and (5) Sarvārtha Siddha

Asura Kumāra, Nāga Kumāra etc are Bhavanavāsi dévas (gods) They are called Kumāra (bachelors) because like royal princes, they are handsome, of gentle, charming and graceful gait and being fond of amorous pursuits they are capable of assuming attractive artificial forms of various kinds.

They are foppish with regard to apparel, language, putting on of ornaments, weapons, clothes, and also with regard to their palanquins, boats, conveyances etc. They are highly sportive and always ready for sensual pleasures

आयुर्वर्णादि शास्त्रान्तरेभ्योऽवसेयमिति । इत्युक्तो व्यन्तरविभागः । अथ  
ज्योतिष्कस्वरूपं निरूप्यते—द्योतनं ज्योतिरौणादित्वात्तदेषामस्ति इति  
ब्रीह्यादिभ्य (स्तौ ७-२-५) इति इक प्रत्ययः इकारलोपे ज्योतिष्काः । ते  
पञ्चविधाः, तद्यथा—चन्द्राः १ सूर्याः २ ग्रहमण्डलादयोऽष्टाशीतिसङ्ख्याः ३  
अनुचन्द्रं नक्षत्राण्यश्विन्यादीन्यष्टविंशतिः ४ अनुचन्द्रं तारकाः षट्षष्टिसङ्ख्याः  
कोटाकोटयो नव शतानि कोटाकोटयः पञ्चसप्ततिकोटयोऽनुचन्द्रं ज्ञेयाश्चेति ५ ।  
एषामवस्थितिस्वरूपं प्रस्तावयति । उक्तं च सङ्ग्रहिण्याम्-<sup>१</sup> समभूयलाञ्

१ समभूतलादष्टभिः दशोनैयेजिनशतैरारभ्य ।

उपरि दशोत्तरयोजनशते तिष्ठन्ति ज्योतिष्काः ॥ १ ॥

तत्र रविदेशसु योजनेषु अशीतौ तदुपरि शशी च ऋक्षेषु ।

अथो भरणिः स्वातिरूपरि ऋहिर्मुलमभ्यन्तरेऽभिजित् ॥ २ ॥

तारका रविचन्द्रं नक्षत्राणि बुद्ध शुक्र जीव मङ्गलशनैश्चराः ।

सप्तशतानि नवत्यधिकानि दश अशीतिः चत्वारि क्रमशस्त्रिकाश्चतुर्षु ॥ ३ ॥

Kinnaras are of ten kinds. They are (1) Kinnara (2) Kimpurusha (3) Kimpuruṣṭama (4) Kinnarottama (5) Hridayāṅgama (6) Rūpaśālī (7) Anindita (8) Manorama (9) Ratipriya and (10) Rati-śrēṣṭha

Kimpurusas are of ten kinds They are (1) Puruṣa (2) Satpuruṣa (3) Mahāpuruṣa (4) Puruṣa vṛiṣabha (5) Puruṣottama (6) Ati-puruṣa (7) Mahādēva (8) Marut (9) meruprabha and (10) Yaśaswān

Mahoragas are of ten kinds. They are (1) Bhujaṅga (2) Bhogaśālī (3) Mahākāya (4) Ati-kāya (5) Skandha-śālī (6) Manorama (7) Mahāvēga (8) Mahāyakṣa (9) Mērukānta and (10) Bhāswan.

Gandharvas are of twelve kinds. viz. (1) Hāhā (2) Huhu (3) Tumbaru (4) Nārada (5) Rīṣi-vādika (6) Bhūta-vādika (7) Kādamba (8) Mahā-kādamba (9) Raivata (10) Viśva-vasu (11) Gīta-rati and (12) Gīyayaśa.

Yaksas are of thirteen kinds viz. Pūrṇa-bhadra (1) Mañi-bhadra (2) Śvēta-bhadra (3) Harit-bhadra (4) Sumano-bhadra (5) Vyatipātika-bhadra (6) Su-bhadra (7) Sarva-bhadra (8) Sarva-bhadra (9)

अद्विह दसूणजोयणसएहि आरब्ध । उवरि दसुत्तरजोयणसयम्मि चिट्ठंति जोइ-  
 सिया ॥ १ ॥ तत्थरवी दसजोयण, असोइ तदुवरि ससी य रिक्खेसु । अह  
 भरणिसाइ उवरि, बहिं मूलोब्भितरे अभिई ॥ २ ॥ तार रक्खिंदरिक्खा बुह-  
 सुकाजीवमंगलंसणिया । सगसयनउ दस असोइ, चउ चउ कमसो तिया  
 चउसु ॥ ३ ॥ एताः प्रकटार्था एव । तथैते द्विप्रकाराश्चराः स्थिराश्चेति ।  
 तत्र मनुष्यलोकान्तर्वर्तिनश्चराः तद्बहिस्तु स्थिराः । तेषां स्थिराणां मनुष्य-  
 लोकवर्तिभ्यो ज्योतिष्केभ्यो विमानान्यायामविष्कम्भाभ्यामुश्वत्वेन चार्धप्रमा-  
 णानि । विस्रसास्वाभाव्याश्च सदावस्थाना (स्थिता)नीत्यर्थः । तेऽपि पञ्चप्रकारा  
 एव सन्ति । तेषामायुः प्रमाणादि प्रकटत्वान्नोच्यते । इत्युक्तं ज्योतिष्काणां  
 स्वरूपं । अथ क्रमायातं वैमानिकस्वरूपं निरूपयति—तथा दुविहा० तत्र विशिष्ट  
 पुण्यैर्जन्तुमिर्मान्यन्ते उपभुज्यन्ते इति विमानानि तेषु भवाः वैमानिकाः, ते च  
 द्विधा कल्पोपपन्नाः कल्पातीताश्च । तत्र कल्पः स्थितिर्मर्यादाजीतमित्येकार्थाः ।  
 स चेन्द्रस्तत्सामानिकादिव्यवस्थारूपस्तं प्रतिपन्नाः कल्पोपपन्नाः । ते तु सौधर्म  
 १ ईशान २ सनत्कुमार ३ माहेन्द्र ४ ब्रह्मा ५ लान्तक ६ शुक्र ७ सहस्रार ८ आनत  
 ९ प्राणत १० आरण ११ अच्युत १२ निवासिनः । परतस्तु ग्रैवेयकानुत्तर  
 विमानवासिनः सर्वेषामपि तेषामहमिद्वत्वाच्चे कल्पातीताः सामान्यतया ।

Manusya-pakṣa (10) Vanādhipati (11) Vanāhāra (12) Rūpa yakṣa  
 and (13) Yakṣottama.

Rākṣasa are of seven kinds viz. (1) Bhīma (2) Mahā-bhīma  
 (3) Vighna (4) Vināyaka (5) Jala-rākṣas (6) Rākṣasrākṣasa and  
 (7) Brahma-rākṣasa.

Bhūtas are of nine kinds viz. (1) Su-rūpa (2) Prati-rūpa (3)  
 Ati-rūpa (4) Bhutottama (5) Kāṇḍa (6) Mahā-skāṇḍa (7) Mahā-  
 vēga (8) Praticchanna, and (9) Akāśaga.

Pisācas are of sixteen kinds viz (1) Kūṣmāṇḍa (2)  
 Pataka (3) Sujosā (4) Ahanika (5) Kāla (6) Mahākāla (7) Cokṣa  
 (8) Acokṣa (9) Tāla-pisāca (10) Mukhara pisāca (11) Adhastāraka  
 (12) Déha (13) Videha (14) Mahāvidéha (15) Tusnika. and (16)  
 Ghana-pisāca.

अथ नामतो ग्रैवेयकानां विशेषो निरूप्यते, तद्यथा १ सुदरिषण १ सुप्पबुद्धं २ मणोरमं ३ सन्वभद्र ४ सुविसालं ५ सोमणस ६ सोमाणस ७ पियंकरं ८ चैव नन्दिकरं ९ ॥ १ ॥ विजयं च १ वेजयन्तं २ जयन्तं ३ अपराजितं ४ च सन्वद्धं ५ । एतसु चैव गया, कप्पाईया मुणेयव्वा ॥ २ ॥ इत्युक्ता द्विधा अपि वैमानिकाः देवाः । एवं सर्वे पञ्चेन्द्रियाणां भेदा ज्ञेयाः ॥ २४ ॥

*D. C.* The dévas-gods or deities-are of four kinds viz (1) Bhavanādhipati (2) Vyantara (3) Jyotiṣka and (4) Vaimānika.

There being no difference between the residence and the resident, the bhavans or the mansions also mean the deities dwelling in the mansions. Their adhipatis or kings are the Indras who are twenty one for each of the north and south śreni (row) of the ten bhavans. The bhavana-vāsi dévas are of ten kinds viz. 1 Asura Kumāra (2) Nāga Kumāra (3) Vidyut Kumāra (4) Suvarṇa Kumāra (5) Agni Kūṇiāra (6) Dvīpa Kumāra (7) Udadhi Kumāra (8) Dig Kumāra (9) Vāyn Kumāra and (10) Stanita Kumāra. These are called Kumāra because they are always young sportive and full of sensual pleasures.

The Ratnaprabhā earth is divided into 13 layers. Out of the twelve inner layers, one upper one and one lower one are left out. In the remaining ten layers dwell the Bhavanapati gods. Two Indras live in each of these ten layers; thus the total number of Indras being twenty for the ten bhavanas. These ten nikāyas or residential places, extend to 178000 yojanas [1 yojana=8 miles]

**II Vyantaras:**—Those living in forests at different (vividha) distances (antara) are called Vyantaras. Or, whose distinction

१ सुदर्शनं सुप्रबुद्धं मनोरमं सर्वभद्रं सुविसालं ।

सुमनसं सौमनस्यं प्रियंकरं चैव नन्दिकरम् ॥ १ ॥

२ विजयं च वेजयन्तं जयन्तमपराजितं च सवर्धम् ।

एतेषु चैव गताः कल्पातीताः ज्ञातव्याः ॥ २ ॥



(*antiara*) from the human beings is lost (*vigata*) on account of their serving Cakravartins, sovereigns etc; or even those born in (and so dwelling in) forests are called the Vyantaras or Vānamantaras.

Vyantāras are eight-fold viz, (1) Piśācas (2) Bhūtas (3) Yakṣas (4) Rākṣasas (5) Kinnaras (6) Kimpuruṣas (7) Manoragas and (8) Gandharvas.

Vyantaras reside in the central 800 *yojanas* of the upper one thousand *yojanas* of the Ratna-prabhā earth, leaving aside the upper and lower layers of 100 *yojanas* each. Others make distinction between the Vyantaras and Vāna-mantaras and contend that the latter dwell in the first 80 *yojanas* leaving off the upper and lower layers of 10 *yojanas* each (out of the first hundred *yojanas*). Thus there are sixteen kinds of gods of this type and their 30 Indras.

The Jyotiṣka:—Jyotis means brilliance and the Jyotiṣkas are those that possess brilliance. They are of five types in which (1) the Sun (2) the Moon (3) the Planets (4) the Constellations and (5) the Stars are included. These Jyotiṣkas or Luminaries reside in 110 *yojanas* above 790 *yojanas* of the sama-bhūtala (ground-level) and are divided into two sets—Cara [moving] and Sthira [motionless]. The luminaries of the first type are the inhabitants of the Manuṣya-loka, and the motion-less ones live outside. The reason is that the sama-bhūtala is at the foot of the Mount-Mārū which is the centre of our earth.

The celestial carts of the five moving luminaries inside the the manuṣya-loka naturally move round Mount Mārū while those of the other five are steady.

The Vaimānikas; Vimāns are those worldly objects that are honoured or enjoyed [manyante] by specially or excessively [vīṣiṣṭa] meritorious persons, and the Vaimānikas are those that originate from these. They too are two-fold viz (1) Kalpapa panna and (2) Kalpātita—kalpa means status in life, bounds of morality or

superior power. It is an arrangement like the servant and the master in which the ordinary gods and goddesses must obey the orders of the Indra. Upapanna means reached, approached or acquired. They dwell in twelve déva-lokas which are named Saudharma, lāna etc.

Those that have passed such a condition of dependence as servant and master by reason of their highly meritorious deeds and who are extremely more powerful and opulent than Indras are known as Kālpātita dévas. They are of two kinds viz. (1) Graivēyaka and (2) Anuttaraupāpka.

Graivēyaka dévas are of nine kinds viz (1) Lower Graiveyakas of the lower trik (2) Middle Graivēyakas of the lower trik (3) Upper Graivēyakas of the lower trik (4) Lower Graivēyakas of the middle trik (5) Middle Graiveyakas of the middle trik (6) Upper Graivēyakas of the middle trik (7) Lower Graiveyakas of the upper trik (8) Middle Graiveyakas of the upper trik (9) Upper Graivēyakas of the upper trik.

Anullaraupapātika dévas are of five kinds. They are of (1) Vijaya (2) Vaijayanta (3) Jayanta (4) Aparājita and (5) Sarvārthā Siddha.

[ Ratna-prabhā prithvi is 180000 yojanas deep. It is divided into thirteen layers. Out of inner twelve layers one upper one of 1000 yojanas and lower one of 1000 yojanas are left. In the remaining ten layers of 178000 yojanas dwell the Bhanapati gods. These gods live in bhavanas (Mansions) and in residential quarters resembling pavilions. They are called Bhavanapati gods because they live in bhavanas (mansions). They are handsome, joyful, playful, and foppish like royal princes and therefore they are called Kumāras e-g. Asura-Kumāra Nāga Kumāra etc.

### Vyanatra gods

In the 800 yojanas remaining after leaving off one hundred yojanas above and 100 yojanas below from the 1000 yojanas left out in the upper layer, dwell the eight kinds of Vāna-vyantara gods.

Vyantāra means dwelling without an interval or dwelling at intervals of various kinds—at long distances. Owing to their dwelling in forests, they are called Vāṇa-vyantara or Vāṇa-mantara gods.

### -Jyotiska-dévas-

The locality occupied by the Seven Nāraka-bhūmis is called Adho Loka. One inhabited by Vaimānika gods is called Urdhva Loka and the world inhabited by us (human beings) and the sub-human creatures is called Tiryak loka or Tīrchā loka. The universe is thus divided into Urdva Loka (Upper World), Tiryak or Tīrchā Loka (Middle World) and Adho Loka (Lower World).

Exactly in the middle of the Tīrchā Loka is Méru Parvata (Mount Méru) and at the foot of that mountain, there is a flat even surface—land named, Samabhūtalā containing a delightfully beautiful holy piece of ground named Rucaka Prade-a which is perfectly free from the bondage of all the eight varieties of Karmas and from which all the measurements of height of the various eternal objects described in the Jaina Āgamas (Scriptures) are taken.

The Tīrchā Loka extends over Eighteen hundred (1800) yojanas, 900 yojanas above Samabhūtalā Prithvi, and 900 yojanas below it.

In the upper 900 yojanas of Tīrchā Loka the Jyotiṣk Heavenly Bodies are arranged as follows:—

The Stars are located at a distance of 790 yojanas above the Samabhūtalā Prithvi.

The Vimāna of Sūrya is 10 yojanas above the region of stars.

The Vimāna of Candra (the Moon) is eighty (80) yojanas above that of the Sun.

The Nakṣatras, (Constellations) are four (4) yojanas above the Moon.

The Grahas ( Planets ) Planets ( Grahas ) are sixteen (16) yojanas above the the constellations. The Vimānas of the Five

Jyotiṣka Heavenly Bodies located above the Adhī Dvīpa\* which is inhabited by human beings and sub-human beings (lower animals or brutes) revolve round Mount Méru and they are called Cara (Revolving) Jyotiṣka.

The Five Jyotiṣka Heavenly Bodies outside the Adhī Dvīpa are Sthira (Stable) Jyotiṣka. The Jyotiṣka Heavenly Bodies are ten-five Cara (Moving) and five sthira (Stable).

Going higher above the Vimānas of the Grahas (Planets) at the end of one rajju-loka of innumerable yojanas, Saudharma Déva-loka, is in the South and Ísana Déva-loka is in the North. In the same way, the Third Déva loka is above it, in the South, and the Fourth Dévaloka is in the North.

Above these, in the center are the Fifth and the Sixth Dévalokas one above the other.

Above these, in the same way, are arranged in the centre, the Seventh Dévaloka and the Eighth Déva-loka, one above the other.

The Ninth Déva-loka is in the South, and the Tenth is in the North

Above these, the Eleventh Déva-loka is in the South, and the Twelfth Déva-loka is in the North

### Arrangement of Déva-lokas

South

11  
9

Center

8  
7  
6  
(k)  
5

North

12  
10

---

\* Jambū Dvīpa, Dhātakī Khanda and half the portion of Puskārāvarta Dvīpa constitute Adhī Dvīpa.

3
1

(k)

4
2

(k)

### Abodes of Kilbiṣika Dévas

In the Déva-lokas, the Kilbiṣika Dévas have their abodes at three places viz 1 Below the Saudharma Déva-loka 2 Below the Isāna Déva-loka, and 3 Below the Sixth Déva-loka (as shown above by (k) The Kilbiṣika gods are of the lowest class They do menial work. They are generally despised and shunned.

### Lokāntika Dévas

Lokāntika Dévas have their nine abodes in the Kṛiṣṇa-rāji [a row of a black layer of sa-cita (full of living matter) and a-cita (free from living matter) earth] in the Ariṣṭa pavement of the Fifth Déva-loka Lokāntika gods are very chaste and during their next life, they attain Mokṣa (Liberation). One year before the Dīkṣā Kāla (time of renunciation) of every Tirthaṅkara, they go to the Tirthaṅkara and remind him to give gifts of Vārṣika-dāna (gifts of one year's duration) to poor and needy persons, and to renounce all worldly pleasures. These gods have their habitations near the end of the Loka (world of living beings) and hence they are called Lokāntika Dévas

### Nava Graivékya Dévas

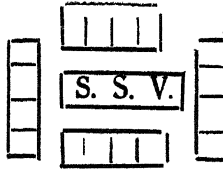
The nine vimāns (aerial cars) of the Nava Graivékya gods are arranged in three rows of three vimāns each, one above the other, located in the Neck portion of an imaginary figure of a Man standing with his feet wide apart and with his arms bent at the elbow resting on the waist, with which the configuration of the Cauda Rāja Loka or Cauda Rajju Loka or the Universe bears a close resemblance. They are called Graivékya, because they are situated in the grivā or neck.

---

(k) Abodes of Kilbiṣika gods.

### Anuttara Vimāns

Above the Nava Graivēyaka Vimāns there are Five <sup>2</sup>Anuttara (highest-most excellent) Vimāns on a level surface out of which Sarvārtha-Siddha Vimāna, is in the center, and the remaining four Vimāns are in four direchous.



### Tryak Jrimbhaka Dévas

Ten kinds of Tiryak Jrimbhaka Dévas are a variety of Vyantara gods. They are (1) Anna Jrimbhaka (2) Pāna Jrimbhaka (3) Vastra Jrimbhaka (4)† Léṇa Jrimbhaka (5) Puṣpa Jrimbhaka (6) Phala Jrimbhaka (7) Puṣpa Jrimbhaka (8) Śayana Jrimbhaka (9) Vidyā Jrimbhaka, and (10) Āvyakta Jrimbhaka. They fill up the house of Tīrthaṅkara as with gold, wealth, ornaments, corn, and other articles suggested by their respective names, on the auspicious days of 1. Cyavana (descent from heaven) 2. Janma (birth) and other auspicious days of Tīrthaṅkaras They live on mount Vaitāḍhya.

### Paramādharmika Dévas

Paramādharmika Dévas are parama (extremely) ādharmika (vicious-cruel). They are included in the class of Bhavana-pati gods. They torment in various terrible ways, the denizens of the first three hells by maiming them, cutting off the flesh from their bodies by taking away the skin of their bodies and putting them to different kinds of torments.

### Indras

Ten bhavana pati gods have 20 Indras Vyantara and Vānavyantara gods have 32 Indras Jyopaska have 2 Indras one for

† Léṇa (relating to houses, buildings etc).

the Sun and one for the Moon. Vaimānika gods have 10 Indras viz Eight for the first eight déva-lokas, one for the ninth heaven and, for the tenth, and one for the eleventh and the twelfth heavens.

	Indras
Bhavana-pati	20
Vyantara and Vāṇa-vyautra	32
Jyotiṣk	2
Vaimānika	10
	<hr/> 64

### Kalpopapanna and Kalpāyita

Indras are the kings of gods. Just as we have a social arrangement of a king and subjects, or of a master and a servant, in the same way, the gods have the same arrangement. So there are king gods and servant gods. The gods among whom such an arrangement exists, are called Kalpopapanna and the gods who are beyond that stage, are called Kalpātita gods. They are classified as follows:—

Kalpopapanna	Kalpātita
10 Bhavanapati	Nava Graivēyaka (9)
16 Vyantara and Vānavyantara	Five Anuttara (5)
10 Jyotiṣka-Cara and Sthira	
12 Vaimānika	
15 Parawādharmika	
9 Lokāntika	
10 Tiryak Jrimbhaka.	
3 Kilbiṣika.	

99 Paryāpta

99 A-paryāpta

198 kinds of gods.

## APPENDIX

## Classification of Dévas (gods)

## 1. Bhavana-pati Dévas (10)

- |                   |                           |
|-------------------|---------------------------|
| 1. Asura Kumāra   | 6. Dvīpa Kumāra           |
| 2. Nāga Kumāra    | 7. Udadhi Kumāra          |
| 3. Suvarṇa Kumāra | 8. Dig (diśi) Kumāra      |
| 4. Vidyut Kumāra  | 9. Pavana Kumāra          |
| 5. Agni Kumāra    | 10. Stanit (Mégħa) Kumāra |

## Paramādhārmika Dévas (15)

- |              |                 |
|--------------|-----------------|
| 1. Amba      | 9. Aṣi-patra    |
| 2. Ambariṣa  | 10. Vana        |
| 3. Śyāma     | 11. Kumbhī      |
| 4. Śabala    | 12. Vālukā      |
| 5. Rudra     | 13. Vaitarani   |
| 6. Upa-rudra | 14. Khara-svara |
| 7. Kāla      | 15. Mahā-ghoṣa  |
| 8. Mahā-kāla |                 |

## 2. Vyantara Dévās (8)

- |            |               |
|------------|---------------|
| 1. Piśāca  | 5. Kinnara    |
| 2. Bhūta   | 6. Kim Puruṣa |
| 3. Yakṣa   | 7. Mahoraga   |
| 4. Rākṣasa | 8. Gandharva  |

## Vāṇa-vyantara Dévas (8)

- |               |                 |
|---------------|-----------------|
| 1. Aṇapannī   | 5. Kāṇḍita      |
| 2. Paṇa-pannī | 6. Mahā-Kāṇḍita |
| 3. Isī-vāḍī   | 7. Kōhaṇḍa      |
| 4. Bhūta-vāḍī | 8. Pataṅga      |

## 3. Jyotiṣk Dévas

- | Cara               | Sthira            |    |
|--------------------|-------------------|----|
| 1. Candra (Moon)   | 1. Candra         | 1  |
| 2. Sūrya (Sun)     | 2. Sūrya          | 1  |
| 3. Graha (Planets) | 3. Graha          | 88 |
| 4. Nakṣatra        | 4. Nakṣatra       | 28 |
| 5. Tārakā (Stars)  | 5. Tārakā (Stars) |    |



## 4. Vaimānika Dévas,

(a) Kālpopapanna-Dévā-lokas (12)

1 Saudharma.	7 Śukra
2 Isāna	8 Sahasrāra
3 Sanat-Kumāra	9 Ānata
4 Māhendra	10 Prāṇata
5 Brahma	11 Āraṇa
6 Lāntaka	12 Acyuta

## Lokāntika Dévas (9)

1 Śarasvata	6 Triṣṭa
2 Āditya	7 Avijā-bādha
3 Vahni	8 marut
4 Aruṇa	9 Artṣṭa
5 Garḍa-toya	

## Tiryak jimbāhka (10)

1 Anna Jrimbhaka	8 Śayana Jrimbhaka
2 Pāna Jrimbhaka	9 Vidyā Jrimbhaka
3 Vāstra Jrimbhaka	10 Avyakta Jrimbhaka
4 Lēṇa Jrimbhaka	These are a variety of
5 Puṣpa Jrimbhaka	Vyāntara gods.
6 Phala Jrimbhaka	
7 Puṣpa-phala Jrimbhaka	

## (b) Kalpātītīṣṭa Dévas

Nava Graivēyaka Dévas. (9)

1 Sudarśana	6 Sumanas
2 Su-pratibadha	7 Saṁmātasya
3 Manorama	8 Priyāṅkara
4 Sarvato-bhadra	9 Nandikra
5 Su-viśāla	

## Anuttara Vimāns (5)

1 Vījaya	4 Aparājita
2 Vaijayanta	5 Sarvārtha Siddha
3 Jayanta	

## APPENDIX

## 563 Kinds of Living Beings

Sthāvara	22
Vikaléndriyas (2-3-4 Indriyas)	6
Tiryanca Pañcèndriya	20
Nārakī	14
Manuṣya	303
Dévas (gods)	198
	<hr/> 563

## CHAPTER II

## मुक्तात्मा Mukta Jivas (Liberated Souls)

अथ<sup>३</sup>द्वितीयगाथायां जीवा द्विधा उक्ताः सिद्धाः सांसारिकाश्च ।  
तत्र सांसारिकाणां जीवानां गमनिकामात्रं विशेषो दर्शितः । अथ सिद्धस्वरूपं  
निरूपयति । अथ मुत्रकृता व्यत्ययः प्रदर्शितः । तत्तु सर्वं सांसारिकव्यवहारा-  
तीतत्वात्पूर्वं तेषां सिद्धानां विशेषो न दर्शितः अधुना तद्व्यनक्ति—

सिद्धा पनरसभेया तित्थअतित्था य सिद्धभेएणं ।

एए संखेवेणं, जीव.विगप्पा समक्खाया ॥ २५ ॥

- 25 Siddhā panarasa-bhéyā tithā a tithā ya Siddhabhéēṇam ।  
Éé samkhévéṇam jīva-vigappā samakkhāyā. 25

[ सिद्धाः पञ्चदशभेदाः तीर्थातीर्थादिसिद्धभेदेन ।

एते संक्षेपेण जीव विकल्पाः समाख्याताः ॥ २५ ॥

- Siddhāḥ panca-dāśa bhédāḥ tirthā tirthādi siddha-bhédéna ।  
Été samksepeṇa jīva-vikalpāḥ samakhyātāḥ 25 ]

*Trans.* 25 The Perfect Souls are of fifteen types such as the Tirtha Siddhas or the A-tirtha Siddhas etc. These different types of living beings, are explained clearly in brief. 25

व्याख्या-२५-सिद्धा निष्ठितार्थाः क्षीणाशेषकर्माणः । ते पञ्चदशधा ।  
सूत्रे तु तीर्थकरभेदावुक्तौ । चकारादन्येऽपि त्रयोदशभेदा ग्राह्याः । सूत्रात्वा-

त्करलोपे सिध्यति । तद्यथा—तीर्थकराः सन्तो ये सिद्धास्ते तीर्थकरसिद्धाः १ ।  
 अतीर्थकराः—सामान्य केवलिनः सन्तो ये सिद्धास्तेऽतीर्थ(कर) सिद्धाः २ ।  
 इति सामान्यं, अथो विशेषं व्यनक्ति—तीर्थते संसारोऽनेनेति तीर्थं यथावस्थित-  
 जीवाजीवादिपदार्थप्ररूपकं परमगुरुप्रणीतं प्रवचनं, तच्च निराधारं न भवतीति  
 स संघः प्रथमगणधरो वा वेदितव्यः, तस्मिन्नुत्पन्ने ये सिद्धास्ते तीर्थसिद्धाः ३ ।  
 तथा च स्वलिङ्गे रजोहरणादिरूपे व्यवस्थिताः सन्तो ये सिद्धास्ते स्वलिङ्ग-  
 सिद्धाः ४ । तथाऽन्यलिङ्गे परिव्राजकादि सम्बन्धिनि वल्कलकषायादिरूपे  
 द्रव्यलिङ्गे व्यवस्थिताः सन्तो ये सिद्धास्तेऽन्यलिङ्गसिद्धाः । यदाऽन्यलिङ्गिनां  
 भावतः सम्यक्त्वादिप्रतिपन्नानां केवलमुत्पद्यते, तत्समयं च कालं कुर्वन्ति,  
 तदैवान्यलिङ्गसिद्धत्वं द्रष्टव्यं, अन्यथा यदि दीर्घमायुष्कामात्मनः पश्यन्ति ज्ञानेन  
 ततः साधुलिङ्गमेव प्रतिपद्यन्तेः ५ । तथा स्त्रिया लिङ्गं स्त्रीलिङ्गं स्त्रीत्वस्योपलब्ध  
 क्षमित्यर्थः । (तच्च) वेदः शरीरनिवृत्तिर्नेपथ्यं च । तत्रेह शरीरनिवृत्त्या प्रयोजनं  
 न वेदनेपथ्याभ्यां, वेदे सति सिद्धा (ऽप्य) भावात्, नेपथ्यस्य चाप्रमाणत्वात् ।  
 तस्मिन् स्त्रीलिङ्गे वर्तमानाः सन्तो ये सिद्धाः प्रत्येकबुद्धवर्जिताः केचित्  
 स्त्रीलिङ्गसिद्धाः ६ । तथा पुरुषलिङ्गे शरीर निवृत्तिरूपे व्यवस्थिताः सन्तो ये  
 सिद्धास्ते पुरुषलिङ्गसिद्धाः ७ । तथा नपुंसकलिङ्गे वर्तमानाः सन्तो ये सिद्धास्ते  
 नपुंसकलिङ्गसिद्धाः ८ । ग्रहस्थाः सन्तो ये सिद्धास्ते गृहलिङ्गसिद्धाः ९ । तथा  
 तीर्थस्याभावोऽतीर्थं, तीर्थस्याभावस्तु अनुत्पादेऽपान्तराले वा व्यवच्छेदे  
 तस्मिन् समये सिद्धाः जाति स्मरणादिना निर्दग्धकर्माणोऽतीर्थसिद्धाः । तत्र  
 तीर्थस्यानुत्पादे सिद्धा मरुदेवीप्रभृतयः, न हि मरुदेव्याः सिद्धिगमनकाले  
 तीर्थमुत्पन्नमासीत् । तीर्थव्यवच्छेदश्च सुविधिप्रभृतीनां तीर्थकृतां सप्तस्वन्तरेषु ।  
 यदाह—\*‘जिणंतरे साहुवुच्छेओ’ त्ति । तत्रापि ये जातिस्मरणादिना प्राप्तप-  
 र्गमार्गाः केवलिनो भूत्वा सिध्यन्ति ते तीर्थव्यवच्छेदे सिद्धाः १० । प्रतीत्यैकं  
 किञ्चिद् वृषभादिकं अनित्यादिभावनाकारणं वस्तुबुद्धाः बुद्धवन्तः परमार्थमिति  
 प्रत्येकबुद्धाः (तथा) सन्तो ये सिद्धास्ते प्रत्येकबुद्ध (सिद्धाः) सिद्धाः ११ ।

\* जिनान्तरे न्साहुविच्छेदः ।

स्वयमात्मना बुद्धास्तत्त्वं ज्ञानवन्तः स्वयंबुद्धा तथा सन्तो ये सिद्धास्ते स्वयंबुद्ध  
 सिद्धाः १२ । स्वयंबुद्धप्रत्येकबुद्धानां च बोध्युपधिश्रुतलिङ्गकृतो विशेषः । तथाहि  
 स्वयंबुद्धानां बाह्यनिमित्तमन्तरेणैव बोधिः, प्रत्येकबुद्धानां तदपेक्षया । श्रूयते  
 च—<sup>१</sup>वसभे य इंदकेज्जवलणं अवे य पुप्फिए बोही । करकंडुदुम्मुहस्स नमिस्स  
 गंधाररणे य ॥ १ ॥ इति सूत्रे बाह्यवृषभादि प्रत्ययसापेक्षतया करकण्डूवादीनां  
 प्रत्येकबुद्धानां बोधिरिति । उपधिः स्वयंबुद्धानां पात्रादिद्वादशविधः । तद्यथा—  
<sup>२</sup>पत्तं १ पत्ताबंधो २ पायद्वयणं ३ च पायकेसरिया ४ । पटलाइ ५ रयताणं  
 ६ गोच्छओ, पायनिज्जोगो ॥ १ ॥ तिन्नेव य पच्छागा १० रयहरणं चैव ११  
 होइ मुहपोत्ती १२ ॥ २ ॥ प्रत्येकबुद्धानां तु जघन्येन रजोहरणमुत्खपोति-  
 कारूपो द्विविध उपधिः । उत्कृष्टतस्तु पुनश्चोलपद्ममात्रकल्पत्रिकवर्जो  
 नवविध उपधिः । स्वयंबुद्धानां पूर्वाधीतं श्रुतं संभवति न वा, प्रत्येकबुद्धानां  
 तु पुनस्तन्नियमाद्भवति, जघन्येनैकादशाङ्गान्युत्कृष्टतोऽभिन्नदशपूर्वाणीति ।  
 लिङ्गप्रतिपत्तिस्तु स्वयंबुद्धानां यदि पूर्वाधीतं श्रुतं नास्ति ततो नियमाद् गुरुसमीपे  
 भवन्ति, गच्छे च विहरन्ति, अथ श्रुतं भवति ततो देवता लिङ्गं प्रयच्छति  
 गुरुसमीपे वा तत्प्रतिपद्यन्ते । यदि चैकाकिविहारेच्छावन्तस्तदौकाकिन एव  
 विहरन्ति, अन्यथा गच्छ एवासते इति । प्रत्येकबुद्धानां पुनर्लिङ्गं देवतैव ददाति,  
 लिङ्गवर्जिता वा भवन्ति १२ । तथैकैकस्मिन् समये एकैका एव सन्तो ये  
 सिद्धास्ते एकसिद्धाः १३ । एकसमये द्रयादीनामष्टशतानां सेधनादनेकसिद्धाः ।  
 तत्रानेकसमयसिद्धानां प्ररूपणार्था गाथाः—बत्तीसा अडयाला सट्टी बावत्तरी य  
 बोद्धवा । चुलसीई छन्नवई, दुरहियमट्टुत्तरसयं च ॥ १ ॥ एतद्विवरणं—यदैक-  
 स्मिन्समये एकादिर्वा उत्कर्षेण द्वात्रिंशत्सिध्यन्ति तदा द्वितीयसमयेऽपि  
 द्वात्रिंशत्, एवं नैरन्तर्येणाष्टौ समयान् यावद् द्वात्रिंशत्सिध्यन्ति, तत ऊर्ध्वम-

१ वृषभश्च इन्द्रकेतुवलयं आप्नश्च पुष्पिता ।

बोधिः करकण्डोर्दुमुखस्य, नमेर्गान्धारराज्ञश्च ॥ १ ॥

२ पात्रं पात्रबन्धः पात्रस्थापनं च पात्रप्रमार्जिका ।

पटलानि रजस्त्राणं गोच्छकः पात्रनिर्योगः ॥ २ ॥

३ तत्र एव प्रच्छादका रजोहरणं चैव मुखवृत्तिकाभवति ॥

वश्यमेवान्तरं भवति । एवं यदा पुनस्त्रयस्त्रिंशत् आरभ्याष्टचत्वारिंशदन्ता एकं समयेन सिध्यन्ति तदा निरन्तरं सप्तसमयान् सिध्यन्ति, ततोऽवश्यमेवान्तरं भवति । एवं यदैकोनपञ्चाशत्तमार्दि कृत्वा यावत् षष्टिः एकेन समयेन सिध्यन्ति तदा निरन्तरं षट्समयान् सिध्यन्ति, तदुपरि अन्तरं समयादि भवति, एव मन्यत्रापि योज्यं । यावदष्टशतमेकसमयेन सिध्यन्ति तदाऽवश्यमेव समया-  
घन्तरं भवति इति ॥ १४ ॥ तथा बुद्धा आचार्यास्तैर्बोधिताः सन्तो ये सिद्धास्ते बुद्धबोधित सिद्धाः ॥ १५ ॥

इत्युक्तास्तीर्थकर त्वादिभेदः सिद्धानां पञ्चदशभेदाः । ननु तीर्थकरसिद्धा तीर्थकरसिद्धरूपभेदद्वयेऽवशेषाः सिद्धभेदाः सर्वेऽप्यन्तभवन्ति, तत्किमर्थं शेषभेदोपादानमुच्यते ? सत्यं, अन्तभवन्ति, परं न विवक्षितभेद द्वयोपादान-  
मात्रात् शेषभेद परिज्ञानं भवति विशेष परिज्ञानार्थं चैव शास्त्ररम्भप्रयासोऽतः शेषभेदोपादानमिति । इत्येते जीवविकल्पाः सांसारिका असांसारिका एकेन्द्रियादयो वा संक्षेपेणेति तेषां जीवानामसङ्ख्यातानन्तरत्वान्नामजातिकथन-  
द्वारेण समाख्याता-भणिता इति गायार्थः ॥ २५ ॥

*D. C. Siddhas or the Perfect Ones are those who are freed from all their Karmas. They are of 15 kinds. Only two of these are mentioned in the Gāthā. But by the word ādi (etc) the rest 13 are to be understood.*

- (1) Tīrtha (kara) Siddhas are those Perfect Souls who have become Siddhas when they were Tīrthankaras
- (2) A-tīrtha Siddhas are those Perfect Souls, who became Siddhas when they were Sāmānya Kévali.

3. That by which the mundane existence can be crossed over is called a Tīrtha. It means an utterance about living and non-living substances by some great preceptor with the help of

which the mundane existence can be got over. And naturally such utterances must have some receptacle. This latter can be either be the Saṅgha (a congregation of Sādhus ( Monks ) 2 Sādhvis (nuns) 3 Śrāvakas ( laymen followers of Jinéśvaras ) and 4 Śravikas (female devotees) or the First Gaṇadhara. When such a one is born some persons become free from worldly trammels.

Such freed persons are also called Tirtha-siddha [or siddha, Perfect accomplished by Tirtha ]

4. Sva-linga Siddhas are those Siddhas who have become siddha (freed), when they had the apparel and raṇorahaṇa and mukha-vastrikā of a Jaini Sādhu. with them.

5. Anya-linga Siddhas are those Siddhas who have become siddha (freed) when they have the apparal i.e. bark of trees or coloured clothes, and the linga of a Parivājaka ( a wandering mendicant.)

When such persons have Kévala Jñāna after the acquisition of Samyaktva (Right Knowledge), and if they died at the same moment, then their anya-linga siddhatva (the state of being a Siddha with the apparel and linga of mendicancy of another creed) becomes true. But if such persons live longer after the attainment of Kévala Jñāna (Perfect Knowledge), then, enlightened by Perfect Knowledge they usually adopt sādhu-linga (the apparel and practices of a Jaini sādhu) 6. Stri-linga Siddhas are those Siddhas who have become siddha (freed) when they were females.

6. Stritva (the state of being a female) constitutes (1) Possession of female organs and feminine body-configuration. (2) Véda-Possession of feminine impulses and inclinations and (3) Népathya-Acting. Here the question is with sarirānivritti (possession of female organs and feminine configuration) and not with impulses or with feminine acting. With feminine impulses and inclinations, there is absence of fitness for Siddhatva (becoming

a Siddha). Népathya (feminine acting) is unauthoritative. Consequently, those who have become Siddhas with female organs and feminine body-configuration are Strī-liṅga Siddhas.

7. Puruṣa-liṅga Siddhas are those Siddhas who have become siddha (freed) when they were males.

8. Napuṃsaka-liṅga Siddhas are those Siddhas who have become Siddha (freed), when they were neuter or with hermaphrodite organs.

9. Gṛhi-liṅga Siddhas are those Siddhas who became Siddha (freed) when they were house-holders.

10. A-tīrtha Siddhas are those Siddhas who became Siddha (freed) during the absence of any tīrtha.

Tīrthasya abhāvo is absence of a tīrtha. It results (1) Before the establishment of any tīrtha (2) During the interval between the Nirvāṇa of a Tīrthaṅkara and the establishment of a Tīrtha by the next Tīrthaṅkara and (3) During the complete abolishment of Order of Monks and Nuns. Those who have become Siddha during this period are A-tīrtha Siddhas.

Maru-dēvi Mātā and others became Siddha when the Tīrtha was not established. At the time of the attainment of Siddhī-pada by Maru-dēvi Mātā, Tīrtha was not established.

Total abolishment of the Order of Sādhus (Monks) and Sādhvī's (Nuns) occurred during the interval between the Nirvāṇa of Suvidhi Nātha Tīrthaṅkara and the establishment of the Tīrtha of the seven Tīrthaṅkaras commencing from the Nirvāṇa of Suvidhi Nātha and ending with that of Śānti Nātha Tīrthaṅkara.

11. Pratyēka-buddha Siddhas are those Siddhas who have become siddha on seeing a bull or some other thing as an object of meditation about the frailty of worldly objects.

12. Svayam Buddha Siddhas are those Siddhas who have become Siddha by their own natural intuition and not by the preaching of any religious preceptor. The distinction

between the Svayam Buddha and the Pratyéka Buddha is with regard to (1) upadhi (articles for use in ascetic life). (2) 'śruta (Knowledge) and (3) Liṅga (rajo-haraṇa, mukhavastrikā). Svayam Buddhas have perfect enlightenment without the motive of any external object while Pratyéka Buddhas have that requirement. As for instance—Kara-kaṇḍu, Durmukha, Tīrthaṅkara Nami Nātha, and the King of Gaṇḍhāra had enlightenment through the medium of a bull, circles of the rain-bow, a mango-fruit and a flower.

Svayam Buddhas have the following twelve articles for use viz. 1 Pātra (wooden dishes and bowls) 2 Pātra-bandha (A square piece of cloth to tie dishes, bowls etc) 3 Pātra-ssthāpana (anything over which vessels are placed), 4 Pātra-pramārjanikā (A wollen brush to wipe bowls etc) 5 Patalāni (pieces of cloth to cover dishes and bowls at the time of begging. 6 Rajastrānam (a covering for utensils, dishes etc) 7 Gocchaka (गुच्छक) Two pieces of square woollen cloths with strings applied to one for tying utensils dishes, bowls etc 8-10 Three Pracchādakā (three coverings for the body. 11 Rajoharaṇa (A symbolic accessory of a Jaina Sādhu—a woollen brush to remove dust and insects) and 12 Mukha-vastrikā (a piece of cloth to cover the mouth)

Pratyéka-Buddhas keep only Rajoharana and Mukha-vastrikā. At the most, they keep nine articles. Svayam-buddhas may or may not have previous scriptural knowledge. Pratyéka Buddhas as a rule, have a knowledge of, at least Eleven Aṅgas and at the most, not less than Ten Pūrvas.

In the case of Svayam-Buddhas who do not possess previous scriptural knowledge, the acquisition of symbolic accessories i.e. Rajoharma and Mukha-vastrika takes place as a rule from the Guru and they move about along with the saṃudaya. If they possess scriptural knowledge, the gods give them the symbolic accessories or they get them from the Guru. If they



have a desire to move about alone, they can move about alone. Other, wise they live in the samudāya.

“In case of Pratyēka Buddhas, the gods give the symbolic accessories or they remain without those accessories.

13. Eka-siddhas are those Siddhas who have become siddha in one moment.

14 Anēka-siddhas are those numerous Siddhas who have become siddha in one samaya.

If during one samaya (instant) one or at the most, thirty-two become siddha, during the second samaya also thirty-two become siddha, and without an interval till eight samayas thirty-two become siddha, and beyond that, there is an interval. Similarly commencing with the thirty-third and ending with forty-eighth become siddha in one samaya, then, they become siddha, without an interval for seven samayas, and then there is an interval. In the same manner, commencing with the forty-ninth and ending with the sixty, they become siddha in one samaya, then, they become siddha without an interval for six samayas, and then there is an interval of many samayas. In a similar way, one hundred and eight become siddha in one samaya—and then there is an interval of many samayas.

15. Buddha-bodhita Siddhas are those siddhas who have become siddha (freed) by the precept of some eminent ācāryas (preceptors.)

In this way, the fifteen (15) kinds of siddhas are briefly mentioned. Only two kinds are given in the text, and the rest are not described, because all of them are included in the two varieties. 25

### CHAPTER III

एष एकेन्द्रियादिजीवानां शरीर-आयुःस्वकायस्थिति-प्राण-योनि  
प्रमाणानि प्रकटयन्नाह—

एषसि जीवाणं शरीरमाउ-र्गि-सकायम्भि ।

प्राणा जोगियमाणं, जेसि जं अत्थि तं भणियो ॥ २६ ॥

26 Eésim Jivāṇam śarīramāum thi-sakāyamami  
Pāṇā-Joṇi pamāṇam jésim jam atthi tam bhaṇimo

[ एतेषां जीवानां शरीरमायुः स्थिति-स्वकाये ।

प्राणा-योनिप्रमाणं येषां यदस्ति तद् भणिष्यामः ॥ २६ ॥

Etēsām Jivānām śarīramāyuh-ssthīti-svakāyē

Prāṇā-yonipramāṇam yēsam yada-sti tad bhaṇisyāmaḥ 26 ]

*Trans*-26. We are going to speak about the Measure of 1. the body 2. the Life-limit 3. the Stay in their own body, 4. the vital airs and 5. the forms of existence of these living beings.

व्याख्या-२६-एतेषां पूर्वव्यावर्णितस्वरूपाणामेकेन्द्रियादीनां जीवानां येषां यावत्प्रमाणं शरीरं । प्रमाणशब्दः सर्वत्राभिसम्बध्यते, ततो येषां यज्जघन्यो त्कृष्टायुः प्रमाणं । तथा येषां यावती स्वकायस्थितिः, किमुच्यते ? यदैकेन्द्रियाः पृथ्व्यादयो मृता पुनः पृथ्व्यादिषु कियत्कालमुत्पद्यन्ते सा स्वकायस्थितिः, तस्याः प्रमाणं । तथा प्राणाः-जीव धारणलक्षणा येषां जीवानां दशसु प्राणेषु (मध्ये) यावन्तः प्राणास्तत्प्रमाणं । तथा चतुरशोऽतिलक्ष (८४०००००) प्रमाणा योनयो येषु जीवेषु यावत्प्रमाणाः । अथीत्यत्र प्राकृतत्वादेकत्वं द्वित्वबहुत्वं न कश्चिद्विशेषः, यच्चाऽस्तिशब्दोऽव्ययेषु सर्ववचनवाचोवर्तते, अतोऽत्र न कश्चिद् दोषः । ततो यच्छब्देनापेक्षितपर्यं तच्छब्देनाह-‘तं भणिमो’ तद्भणाम इति गायार्थः ॥ २६ ॥

D. C.-Word “Pramāṇa” ( extent or measure) is to be construed with all the words.

What is the magnitude of the body ?

Whether the life is short or long ? How long do the beings stay in their own bodies ? i-e that is to say, How long do the earth and the like take rebirths in the very earth and the like ? How long do the vital airs stay in the body ? How many of the 84 hundred thousand ( 840000 ) existences are prescribed for a certain being. All these questions are answered in the following lines.

As to the term 'asti' it can have the sense of the plural, due to the common usage in that sense. Or, to explain it otherwise, in the case of the 'avyaya (in-declinable) the word has the sense of all numbers. Thus, we must not find any defect with the use of the singular.

### Height of the Body

(a) of Ekendriya Living Beings.

पूर्वाक्तकथनद्वारेण एकेन्द्रियादीनां शरीरद्वारं व्याकुर्वन्नाहः—

अंगुल असंखभागो शरीरमेगिदियाण सव्वेसि ।

जोयणसहस्रमहियं नवरं प्रत्तेयरुक्खाणं ॥ २७ ॥

27 Aṅgala asaṁkhabhāgo sarīra-méqindiyāṇa savvésim ।  
Joyaṇa sahasramahiyam, navaram pattéya-rukkhāṇam 27

[ अङ्गुलासङ्ख्यभागः शरीरमेकेन्द्रियाणां सर्वेषाम् ।

योजनसहस्रमधिकं नवरं प्रत्येकवृक्षाणाम् ॥ २७ ॥

Aṅgala asaṁkhéya-bhāgaḥ śarīra mékéndriyāṇām sarveṣām ।  
yojana sahasramadhikam, navaram pratyēkavrikṣāṇām 27 ]

*Trans.* 27. The body of all the one-sensed living beings is of the size of an asaṁkhéya bhāga (innumerable part) of the finger The body of the Pratyéka (one-souled) yegetables, however is more than a thousand yojanas in extent.

व्याख्या—२७-शीर्यत इति शरीरं । ततोऽङ्गुलासङ्ख्यभागं सर्वेषामप्ये-  
केन्द्रिया (णां) दीनां शरीरप्रमाणं । नवरं विशेषश्चायं प्रत्येक-वनस्पतीनां  
योजनसहस्रमधिकं शरीरमिति । तथेह सूत्रे पृथ्व्यादीनां शरीर प्रमाणे सामान्य  
तयोक्तेऽपि विशेषो दर्श्यते । उक्तं च सङ्ग्रहिण्यां—<sup>१</sup>अंगुलअसंखभागो सुहुम-

१ अङ्गुलासङ्ख्यभागः सूक्ष्मनिगोदोऽसंख्यगुणो वायुः ।

ततोऽग्निस्ततः आपस्ततः सूक्ष्मा पृथ्वी ॥ १ ॥

ततो बादरवाय्वग्नाग्नेऽपृथ्वीनिगोदा अनुक्रमशः ।

प्रत्येक वनस्पतिशरीरं अविक्रं योजनसहस्रं तु ॥ २ ॥

निगोओ असंख्यगुण वाङ् । तो अगणि तओ आउ, ततो सहुमा भवे पुढवी  
॥ १ ॥ तो बायरवाउगणी आउ-पुढवीनिगोय अणुकमसो । पत्तेयवणसरीरं  
अदियं जोयणसहसं तु ॥ २ ॥ द्विधा वनस्पतिः-प्रत्येकः साधारणश्च ।  
साधारणो निगोदोऽ अनन्तकायिक इत्येकार्थाः । तत्र प्रत्येको बादर एव,  
पृथिव्यपतेजोवायु निगोदास्तु सूक्ष्माबादराश्च । तत्राद्यन्तयो निगोदपृथि-  
व्योः सूक्ष्मविशेषणात्तदन्तर्वर्तिनां वाय्वग्निजलानामपि सूक्ष्माणां ग्रहणायदय-  
मर्थः-सूक्ष्मनिगादशरीर मङ्गलस्या सङ्ख्योभागोऽङ्गुलासंख्यातभागमित्यर्थः ? ।  
तदसङ्ख्यातगुणमेकं सूक्ष्मवायुकायशरीरं २ । ततोऽसङ्ख्यातगुणमेकं सूक्ष्म-  
तेजस्कायिकशरीरं ३ । ततोऽसङ्ख्यातगुणमेकं सूक्ष्ममप्कायिकशरीरं ५ ।  
ततोऽप्यसङ्ख्यातगुणमेकं बादरवायुशरीरं ६ । ततोऽप्यसङ्ख्यातगुणमेकं  
बादरग्निशरीरं ७ । ततोऽप्यसङ्ख्यातगुणमेकं बादरअप्कायशरीरं ८ । ततोऽ-  
प्यसङ्ख्यातगुणमेकं बादरपृथ्वीकायिकशरीरं ९ । तस्मादसङ्ख्यातगुणमेकं  
बादरनिगोदशरीरं १० । स्वस्थाने तु सर्वाण्यप्यङ्गुल असंख्येयभागमात्राणीति ।

तथा च भगवत्यामेकोनविंशतितमे शतके तृतीयोद्देशके-<sup>१</sup> “ के महालए  
णं भंते ? पुढविसरीरे पणत्ते ? गोयमा ? अणंताणं सुहुमवणस्सइकाइयाण  
जावइया सरीरा से एगे सुहुमवाउसरीरे, असंखेज्जाणं सुहुमतेउकाइयाणं  
सरीरा से एगे सुहुमतेउसरीरे, असंखेज्जाणं सुहुमतेउकाइयाणं जावइया सरीरा  
से एगे पुढवीसरीरे, असंखिज्जाणं सुहुमपुढवीकाइयाणं जावइया सरीरा से  
एगे बायरतेउसरीरे, असंखिज्जाणं बायरतेउकाइया सरीरा से एगे बायर-  
आउसरीरे, असंखिज्जाणं बायरआउकाइयाणं जावइया सरीरा से एगे बायर  
पुढविसरीरे । एवं महालये णं गोयमा ? पुढविसरीरे पणत्ते ” ॥ अत्र “ अणंताणं सुहुम

१. कियन्महत पृथ्वीशरीरं भदन्त ! प्रज्ञप्तम् ? गौतम ! अनन्तानां सूक्ष्मवनस्पतिकायिकानां  
यावच्छरीरं तावत् एकं सूक्ष्मवायुशरीरं, असंख्यातानां सूक्ष्मवायुकायिकानां शरीराणि तावत् एकं सूक्ष्मतेजः  
शरीरं, असंख्येयानां सूक्ष्मतेजस्कायिकानां यावन्ति शरीराणि तावदेकं पृथ्वीशरीरं, असंख्येयानां सूक्ष्म-  
पृथ्वीकायिकानां यावन्ति शरीराणि तावद् बादरअपृच्छरीरं, असंख्येयानां बादरअप्कायिकानां यावन्ति  
शरीराणि तावदेकं बादरपृथ्वीशरीरं, इत्यन्महत गौतम ! पृथ्वीशरीरं प्रज्ञप्तम् ॥

वणस्सइकाइआणं जावइया सरीरा” इति यावद् ग्रहणादसङ्ख्याताहि ग्रा-  
ह्याणि, अनन्तानामपि वनस्पतिनामेकाद्यसङ्ख्येयान्तशरीरत्वेनानन्तानां  
शरीराणामभावात् । सूक्ष्मवनस्पत्यवगाहनापेक्षया सूक्ष्मवाय्ववगाहनाया असं-  
ख्यातगुणत्वेन चागमेऽभिधानात् । यदुक्तमन्यत्राप्यागमे<sup>१</sup> गोयमा ? सन्व-  
त्थोना सुहुमनिगोयस्स अपज्जत्तगस्स जहणिया ओगाहणा असंखिज्जगुणा  
जाव वायरपुढवि अपज्जत्त जहणिया असंखिज्जगुणा पत्तेयसरीरवायरवण-  
स्सइकाइयरस वायरनिगोयस्स य एएसि णं अपज्जत्तगणं जहणिया ओगा-  
हणा दोणवि तुलाऽसंखेज्जगुणा इत्यादि । प्रत्येकवनस्पतिनां तु समुद्रादि  
गतपद्मनालादीनां शरीरं किञ्चिदधिकं योजन सहस्रं<sup>२</sup> । न्तु शरीरस्य मानमु-  
त्सेधाङ्गुलेन, समुद्रहृदादीनां तु प्रमाणाङ्गुलेन, ततः समुद्रादीनां योजन सहस्रा-  
वगाहनात् तद्रतपद्मनालादीनामुत्सेधाङ्गुलापेक्षायाऽत्यन्तं दैर्घ्यं स्यादेत  
आह विशेषणवत्यां—जोयणसहस्समइ (हियं) वणस्सइ देहमाणमुक्किट्ठं । तं च  
गि (कि) ल समुद्दगयजलरुहनालं हवइ रत्ता (भूमा) ॥ १ ॥ उस्सेहंगुलओ तं  
होइ पमाणंगुलेण य समुदो । अवरोप्परओ दुन्नि वि कइम विरोहिणी हुज्जाहि ?  
॥ २ ॥ पुढवीपरिणामाइ, ताइं (तु) सिरिनिवासपइमं व । गोतिथेसु वणस्स  
इपरिणाइं (च) होज्जाहि ॥ ३ ॥ जत्थुस्सेहंगुलओ, सहस्समवसेसएसु य जलेसु  
वल्लीलयादओ वि य सहस्समायामओ होति<sup>३</sup> ॥ ४ ॥ तथा सूक्ष्माणां पञ्चाना

१ गौतम ? सर्वस्तोका सूक्ष्मनिगोदस्य अपर्याप्तवस्य जघन्या अवगाहना असंख्येयगुणा यावत्  
बादरपृथ्व्यापर्याप्तानां जघन्या असंख्येयगुणा प्रत्येक शरीर बादरवनस्पतिकायिकस्य बादरनिगोदस्य च  
एतेषां अपर्याप्तानां जघन्या अवगाहना द्वयोरपि तुलयाऽसंख्येयगुणा ।

२ योजनसहस्रमधिकं वनस्पते देहमानमुत्कृष्टम् ।

तच्च किलसमुद्गतजलरुहनालं भवति भूमौ ॥ १ ॥

उत्सेधाङ्गुलेन तद्भवति प्रमाणाङ्गुलेन च समुद्रः ।

परस्परतो द्वे अपि कथमविरोधिनी भवतः ॥ २ ॥

पृथ्वीपरिणामानि तानि तु श्रीनिवासपद्मवत् ।

गोतीर्थेषु वनस्पतिपरिणामानि च भवेयुरपि ॥ ३ ॥

३ यत्रोत्सेधाङ्गुलतः सहस्रमवशेषेषु च जलेषु ।

वल्लीलतादयोऽपि च सहस्रमायामतो भवन्ति ॥ ४ ॥

मपि पृथ्व्यादीनामसंख्यातान्यपि शरीराण्येकत्रीभूतानि न चर्मचक्षुषा  
 गोचराणि भवन्ति । तथा पुनर्बादरानां चतुर्णांमपि पृथ्व्यादीनां शरीराण्य-  
 संख्यातानि पिण्डीभूतानि दृष्टिगोचरतां भवन्ति । यतः— 'अहामलयपमाणे  
 पुढविकायम्मि हूति जे जीवा ! ते जइ सरिसवमिच्चा, जंबूद्वीवे न मायंति  
 ॥१॥ तथा — “ एगम्मि उदगबिंदुम्मि जे जीवा जिणवरेहि पणत्ता ।  
 ते पारेवयतुल्ला, जंबूद्वीवेन मायंति ॥२॥ ” तथा वनस्पतिकायस्य जघन्यतोऽ-  
 ङ्गुलासङ्ख्येयमात्रम् उत्कृष्टतस्तु योजनसहस्रमधिकम् अतः परं तत्पृथ्वी-  
 मिति गार्थः ॥ २७ ॥

*D. C. Śīryatē iti Śārīram—(Body is it, that fades away.)* The Body of the one-sensed beings is very minute, while the case of the vegetables is quite different.

The Vegetables are two kinds:—*Pratyēka* (one-souled) and *Sādhāraṇa* (many-souled). The *Pratyēkas* are *bādara* (gross,) while the elements like the earth, the water etc are both subtle and gross. The body of these *Pratyēka* (one souled) vegetables is mentioned to be more than one thousand *yojanas* in extent. This fact can be instanced by lotus-stalks etc growing in thousand-*yojana* deep water-reservoirs or seas.

(b) The Extent of the Bodies of *Vikalēndriya Jīvas*,

अथ द्वीन्द्रियादीनां शरीरप्रमाणं यथाक्रमं व्याचिकीर्षुराह—बारस  
 जोयण तिन्नेव गाउयाइं जोयणं च अणुकमसो । बेइंदिय-तेइंदिय, चउरिंदिय-  
 देइमुच्चं ॥ २८ ॥

१ आद्रमालकप्रमाणे पृथ्वीकाये भवन्ति ये जीवा ।

ते यदि कृषपमात्राः (स्युः) जम्बूद्वीपे न मान्ति ॥ १ ॥

२ एकस्मिन्नुदकाब्जन्दौ ये जीवाः जिनवरेः प्रज्ञताः ।

ते पारापतमात्रा जम्बूद्वीपे न मान्ति ॥ २ ॥

28 Bārasa joyaṇa tinnéva gāyāim joyanam ca aṇukamso.  
Bé-indiya-té-indiya-caur-indiya déhamuccattam 28.

[ द्वादशयोजनानि त्रिण्येव गव्यूतानि योजनं चानुक्रमशः ।

द्वीन्द्रिय-त्रीन्द्रिय-चतुरिन्द्रिय देहस्योच्चत्वम् ॥ २८ ॥

Dvāśa yoganāni triṇyēva gavyūtāni yojanam cānukramaśah  
Dvindriya-trīndriya-catur-indriya déhasyoccatvam 28 ]

Trans-28. The bodies of the two-sensed beings, the three-sensed beings and of four-sensed beings are respectively twelve yojanas, three Koshas and one yojana in extent.

व्याख्या. २८. देहसहस्रशब्दौ पुनर्पुंसकौ, अथ प्राकृते लिङ्गव्यत्ययमि  
(इ) ति प्रतीतमेव । तथा द्वादशयोजनानि त्रीणिगव्यूतानि योजनं च ।  
अनुक्रमशोऽनुक्रमेण । समासाद्विभक्तिलोपे सूत्रत्वात्पुंस्त्वनिर्देशे योजनादिषु  
शब्देषु द्वीन्द्रियाणां त्रीन्द्रियाणां चतुरिन्द्रियाणां, इहापि विभक्तिलोपो । देहं  
शरीरमुच्चत्वेन भगवता भणितं । तृतीयार्थे द्वितीया । तथा चोक्तं सङ्ग्रहिण्यां<sup>१</sup>  
“बारस जोयण संखो, तिकोस गुम्मी य जोयणं भ्रमरो” इतिवचनात् ॥ तत्र  
द्वीन्द्रियपदे द्वादशयोजनानि शरीरावगाहना स्वयम्भूरमणादिशङ्खादिनामवसेया ।  
एवं त्रीन्द्रियेष्वप्यवगाहना भावनीया । नवरं गव्यूतत्रयं शरीरावगाहना बहि-  
र्द्वीपवर्त्तिकर्णशृङ्गाख्यादीनामवगन्तव्या । एवं चतुरिन्द्रियेष्वपि । नवरं गव्यूत  
चतुष्टयं शरीरमानं बहिर्द्वीपवर्त्तिनां भ्रमरादीनामित्यनुयोगद्वारवृत्तावुक्तं । तथा  
पञ्चेन्द्रियाणां तिर्यङ्मनराणां शरीरमानं पुरतो व्याकरिष्यतीति गाथार्थः ॥२८॥

D. C. Here, the author speaks about the extent of the bodies of the two-sensed three-sensed, and four-sensed beings yojana=8 miles, 1 Kośa (Gavyūta)=2 miles. Mark the word uccatvam” (extent or length). The Accusative is used for the Instrumental. The conch-shells of the Svayambhū ramaṇa sea are at the most twelve yojanas in length. Similarly, Centipedes, outside

<sup>१</sup> द्वादशयोजनः शङ्खः त्रिकोशो गुल्मी च योजनं भ्रमरः

the Adhi-dvīpa (world of human habitations) are at the most three koshas in length while the length of wasp etc outside the human island, is at the most, one yojane or 4 koshas.

It is also mentioned in Jama Canonical Works that a dvi-indriya (two-sensed) living being named बल्ल Alasa has a length of twelve govyutas. If the army of a Cakravartin happens to encamp on the ground inhabited by that creature, and if that animal dies on account of the heavy burden of the Cakravartin's army, then, it creates such an enormous hollow in the ground, that the whole army of the Cakravartin is tumbled down into it and dies.

(c) The Height of Nāraka Jīvas

अथ पञ्चेन्द्रियेषु पूर्वं नारकाणां शरीरप्रमाणं विमणिपुराह—

धनुसयपंचप्रमाणा नेरइया सत्तमाइ पुढवीए ।

तत्तो अद्धद्धणा नेया रयणप्पहा जाव ॥ २९ ॥

29 Dhaṇuṣaya-pañcapamāṇā Nēraiya sattamāi puḍhavié ।

Tatto addhaddhūṇā néyā Rayaṇappahā jāva 29

[ पञ्चशतधनुः प्रमाणा नैरयिका सप्तम्यां पृथिव्याम् ।

ततोऽर्द्धार्द्धोना ज्ञेया रत्नप्रभां यावत् ॥ २९ ॥

Pañcaśatadhanuḥ pramāṇā Nairayikā saptamyām prithivyām ।

Tato arddhārdhōnā jñeyā Ratnaprabhām yāvat 29 ]

*Trans.* 29 The Nārakas (denizens) dwelling in the Seventh hell (possess a body) 500 dhanuṣas in height; from there (the bodies of the denizens of hell in the other hells) upto Ratnaprabhā hell must be understood to diminish in half the measure (in the respective order). 29.

व्याख्या-२९ धनुःशतपञ्चप्रमाणशरीरा नारकाः तमस्तमः प्रभायां सप्तमनरकपृथिव्यां ज्ञेयाः । ततो व्युत्क्रमेण अर्धाधीन ॥ देहप्रमाणा नारका रत्नप्रभां यावत्ज्ञेया । तद्यथा-तमस्तमः प्रभायां पञ्चधनुःशतानि देहप्रमाणं ७ ।



तमःप्रभायां सार्धे द्वे धनुः शते देहप्रमाणं ६ । धूमायां पञ्चविंशतं धनुषां  
देहप्रमाणं ५ । पङ्कायां द्वाषष्टिर्धनुषि द्वौ हस्तौ देहप्रमाणं ४ । बालुकायाम्  
एकत्रिंशदधनुषि एको हस्तो देहप्रमाणं ३ । शर्करायां पञ्चदशधनुषि द्वौ हस्तौ  
द्वादशाङ्गुलानि देहप्रमाणं २ । रत्नप्रभायां सप्त धनुषि त्रयो हस्ताः षडङ्गुलानि  
देहप्रमाणं १ ॥

इह हि शरीरप्रमाणमुत्सेङ्गुलि (ल) निष्पन्नं, यच्च धनुषश्चतुर्हस्त-  
प्रमाणं निष्पन्नं, तेषां नारकाणां शरीरप्रमाणं प्रतिपृथिवि विज्ञेयं । एतत्स्वा-  
भाविकं शरीरप्रमाणम् । उत्तरवैक्रियं तु स्वाभाविकशरीरप्रमाणात्सप्तस्वपि  
पृथिवीषु द्विगुणं ज्ञेयम् ।

अथ जघन्यतस्तु सप्तस्वपि पृथिवीषु द्विविधोऽपि स्वाभाविकउत्तर  
वैक्रियश्च क्रमादङ्गुलस्य असङ्ख्यातांशः सङ्ख्यातांशश्च इयं द्विधाऽप्यवगाहना  
उत्पत्तिसमये नान्यदा । केचित्तु जघन्यमुत्तरवैक्रियमप्यङ्गुलासङ्ख्यातभाग  
प्रमाणममाहुः ।

यदागमः—<sup>१</sup>‘जहणं भवधारणिज्जा अंगुलस्स असंखेज्जइभागं उत्तर-वेउ-  
व्विया वि अंगुलस्स असंखेज्जइभागं’ इति । इह ग्रन्थकृता जघन्याऽवगाहना  
नोक्ता तथापि प्रस्तावादुक्ता । तथा प्रतिप्रस्तटं जघन्यमध्यमोत्कृष्टदेहप्रमाण-  
विशेषो ग्रन्थगौरवभयान्नोच्यते, तच्चान्यशास्त्रेभ्योऽवसेयमिति गार्थः ॥२९॥

D. C. Here the ordinary measure of the body is given,  
which can be summarised as under:—

Table

No.	Name of the Hell-earths.	Measure of Height of Bodies of denizens.		
		Dhanuṣa	Hastas	Fingers.
7	Tamastamaḥ-prabhā	500		
6	Tamaḥ prabhā	250		
5	Dhūma prabhā	125		
4	Pañka-prabhā	62	2	
3	Vālukā-prabhā	31	1	
2	Śarkarā-prabhā	15	2	12
1	Ratna-prabhā	7	3	6

The following table will clarify the above measures:—

24 Fingers=1 Hasta

4 Hastas=1 Dhanus

The uttara-vaikriya (changed or extra-ordinary) body has double the measure of the natural ordinary body in each hell-earth. Both these avagāhanas (sizes) of the body viz—the natural and the changed—take place only at the time of birth and after birth. The distinct measure of the lowest, ordinary, and the highest bodies in accordance with the various layers of the hell-earths is not mentioned here for fear of an unnecessary increase in the bulk of the volume. It can, however, be easily known from other Scriptural works.

(d) Height of Tiryanka and Manuṣyas

Height of Garbhaja Tiryancas.

अथ प्रस्तावानारकाणां शरीरप्रमाणमुक्त्वा पञ्चानामपि गर्भज संमूर्द्धिम-  
पञ्चेन्द्रियतिरश्चां शरीरप्रमाणमाह—

जोयणसहस्रमाणा, मच्छा उरगा य गब्धया हुंति ।

धनुहपुहुत्तं पख्खी, भुयचारी गाउयपुहुत्तं ॥ ३० ॥

30 Joyaṇasahassamāṇā macchā uragā ya gabhayā hūnti  
Dhaṇu-puhuttam pakkhī, bhuyacarī gāuya-puhuttam 30.

[ योजनसहस्रमाना मत्स्या उरगाश्च गर्भजा भवन्ति ।

धनुः पृथक्त्वं पक्षिषु भुजपरिसर्पिणां गव्यूत-पृथक्त्वम् ॥ ३० ॥

Yojana sahasramānā matsyā uragāśca garbhajā bhavanti  
Dhanuḥ prithaktvam pakṣiṣu bhujaparisarpāṇām gāv्यūta  
prithaktvam 30 ]

Trans. 30 (The bodies of) the fishes and the embryo-origi-  
nating creeping creatures are a thousand yojanas in magnitude  
There is the severalty of dhalnuses in the case of the birds and  
the severalty of kośas in the case of the arm-moving creatures. 30.

व्याख्या-३०-योजनसहस्रमाणशरीरा मत्स्या उरगाश्च गर्भजा  
भवन्ति । तत्र योजनसहस्रमानं स्वयंभूरमणमत्स्यानामवसेयं । तथौघतः उरगाणां  
गर्भजानां बहिर्द्वीपवर्तिनामुत्कृष्टतो देहप्रमाणमवसेयमिति । मत्स्यशब्देन जल-  
चरा ग्राह्याः । चकारात्संमूर्छिमा अपि मत्स्यास्तत्प्रमाणशरीरा भवन्ति । तथा  
पक्षिणो गर्भजा धनुः पृथक्त्वं पृथक्त्वसंज्ञा पूर्वोक्तैवात्र ज्ञेया । प्राकृतत्वाद्वचन-  
व्यत्ययः तथा भुजचारिणो गृहगोधादयो गव्यूतपृथक्त्वशरीरप्रमाणेन भवन्तीति  
गाथाक्षरार्थः ॥ ३० ॥

D. C. A thousand yojanas is the measure of the bodies of  
the fishes and the creeping beings. Fishes of such a vast size  
can be had in the Svayambhū-ramaṇa ocean. The creeping crea-  
tures of such a great magnitude must be understood to be out-  
side the Human Island. The word 'fishes' has the general sense  
of including all the aquatic animals. The use of the word,

ca (and), suggests the same measure also, for the Saṃmūrccchima aquatics.

The embryo-born birds have the prithaktva (severalty) of dhanuses. The use of the term prithaktva (severalty) has already been explained [prithaktva=2-9 times the measure e-g yojana prithaktva=2 to 9 yojanas.]

In the same way, the arm-moving creatures have bodies possessing Gavyūta-prithaktva or measuring 2 to 9 Koshas,

**Height of Saṃmūrccchima Tiryanca Pancendriya Jivās**

अथ गर्भजतिरश्वां चतुष्पदवर्जानां विशेष उक्तः अथान्येषां संमूर्च्छिम-  
तिरश्वां संमूर्च्छिमचतुष्पदानां च देहमानविशेषः विवेक्षुराह—

खयरा धणुहपुहुत्तं, भुयगा उरगाय जोयणपुहुत्तं ।

गाडयपुहुत्तमिता समुच्छिमा चउप्पवा भणिया ॥ ३१ ॥

31 Khayarā dhanuḥ-puhuttam bhuyagā uragā ya joyaṇa-puhuttam ।  
Gāuya puhutta mittā samucchimā cauppayā bhaniyā 31.

[ खचराणां धनुः पृथक्त्वं भुजगानामुरगानां च योजनपृथक्त्वम् ।

गव्यूतपृथक्त्वमात्राः संमूर्च्छिमाश्चतुष्पदा भणिताः ॥ ३१ ॥

Khacaraṇām dhanuḥ 'prithaktvam bhujagānam-uragānām ca  
yojanaprithaktvam ।

Gavyūta prithaktva-mātrā saṃmūrccchimā ścatuṣpadā bhanitāḥ 31 ]

*Trans.* 31. The birds are 2 to 9 dhanuses in length; the creeping and arm-moving, are 2 to 9 yojanas long, and the Saṃmūrccchima quadrupeds are declared to be 2 to 9 koshas in magnitude. 31

व्याख्या -३१-खचराः पक्षिणो गृध्रादयो धनुः पृथक्त्वं शरीरेण भवन्ति ।  
उरगा भुजगाश्च संमूर्च्छिमा योजनपृथक्त्वं देहप्रमाणेन भवन्ति । संमूर्च्छिमचतुष्पदा  
अपि गव्यूतपृथक्त्वमात्रं । मात्राशब्दोऽत्र प्रमाणवाची । तत्प्रमाणशरीरा इत्यर्थः ।  
क्वापि भुजपरिसर्पाणां धनुः पृथक्त्वमप्युक्तं । तथाहि-समुच्छिम चउपयभुय-  
गुरा (ग) गाडय धणुजोयणपुहुत्तमिति वचनात् ॥ इति गाथाक्षरार्थः ॥ ३१ ॥

संमूर्च्छिमचतुष्पदभुजपरिसर्पोः परिसर्पाणां गव्यूत-धनुयेजिनपृथक्त्वम् ।

*D. C.* The sky-flying i-e the birds like the vultures etc possess a body 2 to 9 dhanuṣas long. The breast-going and the arm-going beings said here to possess 2 to 9 yojanas long bodies, are Saṁmūrccima. The Saṁmūrccima quadrupeds also, are 2 to 9 gavyutas in length.

It may be noted here that the term 'mātrā' is used here in the sense of measurement.

Some attribute prithaktva (severally) 2-9 of dhanuṣas to the bhujagas. 31

	Table	Length
Saṁmūrccima Khécara	}	2 to 9 Dhanuṣas
" Bhujā-parisarpa		
" Uraḥ-parisarpa		2 to 9 Yojanas
" Catuspada		2 to 9 Gavyūtas
" Jala-cara		More than 1000 Yojanas

#### Size of Garbhaja Catuspada and Manusyas

अथ गर्भजचतुष्पदानां देहप्रमाणविशेषं गाथापूर्वार्द्धेन व्याकुर्वन्नाह—

छत्रेव गात्रथाइं चउप्पया गब्भया मुणेयव्वा ।

कोसतिगुच्चं मणुस्सा, उक्कोससरीरमाणेण ॥ ३२ ॥

32. Chaccéva gāuāim cauppayā gabbhayā muṇéyavvā ।

Kosa-tigucca maṇussā, ukkosasarīramāṇéṇam 32

[ षड्गव्यूतय एव चतुष्पदा गर्भजा ज्ञातव्याः ।

कोशत्रिकं च मनुष्या उत्कृष्टशरीरमानेन ॥ ३२ ॥

Saḍ gavyūtaya éva catuspada garbhajā jñātavyāḥ

Koṣatrikam ca Maṇusyā utkrīṣṭaśarīramānénā. 32 ]

Trans. 32. The foetus-born quadrupeds are to be understood as six koshas high; while the human beings with their bodies very high are three koshas in height. 32.

व्याख्या—३२ षड्गव्यूतानि गर्भजाश्चतुष्पदाः 'मुणेयव्वेति' देहप्रमाणेन ज्ञातव्याः । तद्देहप्रमाणमुत्कर्षतो देवकुर्वादिगतगर्भजद्विरदानमभित्य

निश्चेतव्यमिति । चकारोऽनुक्तसमुच्चयार्थः । एवेति निश्चयार्थः । इति तिरश्चा-  
मुत्कृष्टशरीरप्रमाणं व्याख्याय क्रमागतं मनुष्याणामुत्कृष्टदेहप्रमाणं गायोत्तरा-  
र्धेनाह—क्रोशत्रिकोच्चा मनुष्या समासाद्विभक्तिलोपे उत्कृष्टशरीरप्रमाणेनेति ।  
एतत्प्रमाणं प्रथमे सुषमसुषमारके युग्मिनां नृणामवसेयमिति गायोत्तरार्थः ॥३२॥

D. C. The length of the bodies of the foetus-born quadru-  
peds is six koshas. This measurement must be determined from  
the height of the embryo-originating elephants found in the Déva  
Kurus etc. The term 'ca' adds such things, as are not actually  
mentioned. 'Eva' has the sense of determination. The embryo-  
born human beings possess a body of three (3) koshas. Such great  
height is found of the human beings in the Susama-susama part  
of the Cycle of Time.

	Table	Size
Garbhaja Jalacara		One Thousand yojanas
„ Ura-parisarpa		One Thousand yojanas
„ Bhuja-pnrissarpa		2 to 9 Gavyūtas
„ Catuspada		6 Gavyūtas
„ Khécara		2 to 9 Dhanuṣas.

#### (e) Heights of Bodies of Dévas

नारकतिर्यग्रराणां शरीरप्रमाणं सूत्रकृद्व्याख्याय देवानामुत्कृष्टं देहप्रमाणं  
पार्थक्येन व्याचिकीर्षुराह—

ईसानंतसुराणं रयणीओ सत्त हुंति उच्चत्तं ।

दुग दुग दुग चउ गेविज्जाणुत्तरेक्किपरिहाणी ॥ ३३ ॥

33 Isānānta-surānam rayanio satta hunti uccattam ।

Duga duga, duga, cau. Gevijjāṇuttarékikka parihāṇi 33

[ ईशानान्तसुराणां रत्नयः सप्त भवन्त्युच्चत्वम् ।

द्विक द्विक द्विक चतुष्कग्रैवेयकानुत्तरेष्वेकैकपरिहानिः ॥ ३३ ॥

Isānāntasurānām ratnyaḥ sapta bhavantyuccatvām

Dvika dvika dvika catuṣka Graivéyaka anuttarésyēkaikaparihāṇi 33 ]

*Trans.* 33. The height of the gods upto the *Isāna* (*dēvaloka*) is seven hastas (hands). (There-after) there is the complete loss of one hasta in the other *dēvalokas* in the following gradation:— the (next) two, (then the next two), (then again the next two), (then the next) four (*lokas*) then the *Graivēyakas* and (then) the *Anuttaras*.

व्याख्या—३३—ईशानान्तम्—ईशानदेवलोकं यावत् सुराणां—देवानां सप्तरत्नयः—सप्तहस्ता उच्चत्वं शरीरस्य भवन्ति (ति) । अन्तमिति प्राकृतत्वा द्विन्दुलोपो मात्राभङ्गभयात् । ईशानान्तग्रहणेन उपलक्षणाद् वनपतिव्यन्तर ज्योतिष्क सौधर्मेशाना ग्राह्याः । तदग्रतस्त्रिकयुगले एकैकहस्तहान्या शरीरप्रमाणं । एवमष्टौ देवलोकः । किमुक्तं भवति ? सनत्कुमार माहेन्द्रयोः षडहस्ताः, बह्म-  
छान्तकयोः पञ्च, शुकसहस्रारयोश्चत्वारो हस्ता देहमानं । तदग्रतो देवलोक चतुष्टये नवग्रैवेयकानुत्तरसुरेण्वेकहस्तहान्योत्कृष्टशरीरप्रमाणं भवति । कथं ? तदुच्यते—आनतप्राणतारणाच्युतेषु त्रयो हस्ताः, नवग्रैवेयकेषु द्वौ हस्तौ, अनुत्तरेषु हस्तप्रमाणं शरीरमिति । तच्च शरीरप्रमाणं प्रमाणाङ्गुलेभ्योऽथवोत्से-  
धाङ्गुलेभ्यः केन मिनुयात् ? तद्व्याचष्टे । तद्यथा—<sup>१</sup>सरीरमुत्सेहमङ्गुलेन तद्वा इति वचनाच्छरीरप्रमाणमुत्सेधाङ्गुलेन ग्राह्यं । उत्सेधाङ्गुलप्रमाणं त्विदं, यथा—  
“परमाणु तसरेणु रहरेणु वालभग लिखत्वा य । जूआ जवो अट्टगुणा क्रमेण उत्सेहमङ्गुलयं” ॥ १ ॥ इति । स्पष्टैव । एतच्च शरीरप्रमाणं भवधारणीयं । उत्तरवैक्रियं तु लक्षयोजनप्रमाणं । यदुक्तं—भवधारणिज्ज एसा, उकोस विउज्वि जोयणा लल्लवं । मेविज्जणुत्तरेसु उत्तरवेउज्विया णत्थि ॥ १ ॥ प्रकटार्था ।

१ शरीर उत्सेधाङ्गुलेन ।

२ परमाणुसरेणुः रथरेणुर्वालाग्रं लिखा च ।

युका यवः अष्टगुणाः क्रमेण औत्सेधमङ्गुलकम् ॥ १ ॥

३ भवधारणीया एषा उत्कृष्टा वैक्रियं (औत्तरं) योजनानि लक्षम् ।

ग्रैवेयकानुत्तरेषु उत्तरवैक्रियाणि न सन्ति ॥ १ ॥

तथा ग्रैवेय-केष्वनुत्तरेषूत्तरवैक्रियं नास्ति । तत्सत्यामपि शक्तो प्रयोजनाभावे  
तदकरणादिति संतर्कः, (एतच्च) ग्रन्थकृतानोक्तं तथापि प्रक्रमादुक्तमित्यर्थः ॥३३॥

D. C. "Isānāntam" means upto the Isāna Déva-loka. Ratnis are the hastas (measure of a hand). The déva-lokas meant are the abodes of the Bhavana-patis, the Vyantaras, the Jyotiskas, Saudharma and the Isāna. After these for three couples of the déva-lokas, there is the loss of one hasta each, in the height of the body of the deities What is meant is this

Deva-lokas	Height in Hastas
1 Bhavana-pati, Vyantaras Jyotiska, Saudharma and Isāna	} ..... 7 Hastas
2 Sanat Kumāra+Māhendra.....	6 „
3 Brahma and Lāntaka.....	5 „
4 Śukra and Śahasrāra.....	4 „

Again, for the group of the next four déva-lokas, the Nava-Grāivéyakas and the Anuttaras, there is the loss of one hasta in due gradation

Thus:—

Devalokas	
5 Ānata Prāṇat Āraṇa+Acyuta	} 3 Hastas
6 Nava Grāivéyaka	2 „
7 Anuttara	1 Hasta

This measurement is to be taken with the help of Utsédha-  
āṅgula, and not of pramāṇa āṅgula.

The measure of utsedha āṅgula is given thus—Paramāṇu,  
Trasaréṇu, Ratharénu, Vālāgra, Likṣā, Yukas, Yavas and aṣṭa guṇas  
in their respective order is the measure of an Utsedha āṅgula.



## Table of Utsédha Angula.

Ananta Sūkṣma Paramāṇu.	= 1 Vyavahāra Paramāṇu
	= 1 Utslaksṇa ślaksṇika
8 Utslaksṇoślaksṇika	Ślaksṇa ślaksṇika
8 Ślaksṇaslaksṇika	= 1 Urdhava-réṇu
8 Urdhva-réṇu	= 1 Trasa-réṇu
8 Trasa-réṇu	= 1 Ratha-réṇu
8 Ratha-réṇu	= Kuru-yugalika Vālāgra
8 Ends of Hair of yugalikas of Purvāpara Videha	= 1 End of Hair of yuga-likas of Bharata and Airavata
8 End of Hair of yugalikas of Bharata+Airavata	= 1 Likṣā (egg of a louse)
8 Likṣā (eggs of a louse)	= 1 yūka (louse)
8 Yukas (lice)	= 1 yava (barley-grain)
8 Yavas (barley-grains)	= 1 Utsédha Angula
400 Utsédha Angulas.	= 1 Pramāṇa Angula
6 Utsédha Angulas	= 1 Pāda
2 Pāda	= 1 Vēnta (वैत) Cubit
2 Cubits	= 1 Hasta (hand)
2 Hastas (Hands)	= 1 Kuṁṣi
2 Kuṁṣi or Vāma or 4 Hasta or 96 Angulas	= 1 Danda or Dhanuṣya or yuga- musala nalikā
2000 Dhanuṣyas	= 1 Gāu (Gavyuta)
4 Gavyutas	= 1 Yojana

The measure of the height of the bodies of the gods discussed above, is that possessed by the different types of gods at the time of their birth. It is their bhavadhāraṇiya avagāhanā, (size acquired by birth) as a different type of god.

The magnitude of their *uttaravaikriyaka* body may extend to one hundred thousand (100000) *yojanas*

It may be noted here, however, that *Nava Graivēyaka* and *Anuttara Vimāna*-gods do not assume *uttara-vaikriyaka* forms.

Table

Kind of gods	Height
1 Bhavana-pati, Vyantara, Vānavyantara, Jyotiṣka, Tiryak Jrimbhaka, Parmādharmika, Saudharma, Isāna dévaloka First Row of Kilbiṣika gods.	7 Hastas
2 Third and Fourth Deva-lokas. Second Row of Kilbiṣikas	
3 Fifth and Sixth Devalokas. Third Row of Kilbiṣikas, Lokāntika gods	
4 Seventh and Eighth Deva-lokas.	
5 Ninth, Tenth, Eleventh, and Twelfth Deva-lokas	3
6 Gods of the Nava Graiveyaka Vimāns	
7 Gods of the Five Anuttara Vimāns	1

### Āyusva (Duration of Life)

(a) Duration of Life of Ekéndriya Jīvas.

एतावता एकेन्द्रियादीनां शरीरप्रमाणद्वारं व्याख्यातं, अथ आयुद्वारं विवरीयुराह—

वावीसा पुढवीए सत्त य आउस्स तिन्नि वाउस्स ।

वाससहस्सा दस तरुणाण तेज तिरत्ताऊ ॥ ३४ ॥

34 Bāvisā Puḍhavié satla ya Āussa tinni Vāussa ।

Vāsasahassā dasa taru-gaṇāṇa Tēu ti-rattāu 34

[द्वाविंशतिः पृथिव्याः सप्तापकास्य त्रीणि वायुकायस्य ।

वर्षसहस्रा दश तरुगणानां तेजस्कायस्य त्रीण्यहोरात्राण्यायुः ॥ ३४ ॥

Devā-vimśatiḥ Prithivyāḥ sapta Ap Kāyasya, trīṇi Vāyukāyasya ।  
Varsahasrā daśa taru-gaṇānām Tejaskāyasya trīṇyahorātrā-  
nyāyauḥ 34 ]

*Trans.* 34. The duration of life of the earth is twenty-two thousand (22000) years; that of the water-bodied souls is seven thousand (7000) years; that of the wind-bodied is three thousand (3000) years (while) that of the collection of trees in ten thousand (10000) years, and that of the collection of fire is three days and three nights.

व्याख्या-३४. आयाति भवाद्भवान्तरं सङ्क्रमतां जन्तूनां निश्चयेनोद-  
यमित्यायुः । आयुषिना (चा) यं न्यायः । तस्य तद्भवेऽवे (व एव वे) दनात् ।  
तथा तेजस्कायं विहाय चतुर्षु कायेषु उत्कृष्टायुः स्थित्या सह सहस्रशब्दोऽ-  
भिसम्बध्यते । बावीसेति स्त्रीत्वाच्चनिर्देशः तथाहि द्वाविंशतिर्वर्षसहस्राः  
पृथ्वीकायिकानामुत्कृष्टायुः स्थितिः । एवं अप्कायिकानां सप्तवर्षसहस्राः  
उत्कृष्टायुः स्थितिः । वायुकायिकानां त्रयो वर्षसहस्रा उत्कृष्टायुः  
स्थितिः “ तरुगणाणि ति ” तत्सङ्ग्रहणात्प्रत्यक्वनस्पतिकायिकानां  
दश वर्षसहस्रा उत्कृष्टायुः स्थितिः । “तेजः तिरत्ताउ त्ति विभक्तिव्यत्ययात्  
षष्ठ्यर्थे प्रथमा, ततस्तेजस्कायिकानां त्रीण्यहोरात्राण्युत्कृष्टायुःस्थितिः । इत्युक्ता  
पञ्चानामपि स्थावराणामुत्कृष्टायुः स्थितिः । जघन्या तु सर्वेषामपि आन्तर्माँ  
हुत्तिकी । जघन्योत्कृष्टान्तर्वर्तिनी स्थितिर्मध्यमा । जघन्यमध्यमस्थिती अनुक्ते  
अप्यवसेये । तथा यद्यपि सूत्रकारेण पृथ्वीकायभेदेऽप्युत्कृष्टस्थितिर्विशेषो  
विशेषेण नोक्तः, तथापि प्रपञ्च्यते । तथाहि-सण्डा १ य शुद्ध २ बालुका ३  
मणोसिद्धा ४ सकरा य ५ खर पुढवी ६ । एग बार चउद सोलसद्वार  
बावीस समसहस्रा ॥ १ ॥

शृङ्गानां-मरुस्थलयादिगता पृथ्वी १, शुद्धा-कुमारमृत्तिका २, बालुकाः

१ श्लक्ष्णा शुद्धपृथ्वी च बालुका मनः शीला शर्करा च खर पृथ्वी ।

एक द्वादश चतुर्दश षोडशदशद्वाविंशतिषहस्रवर्षाणि (यथाक्रमं पूर्वसां) । ॥

सिकताः ३ मनःशिला-प्रसिद्धा ४ शकरा-दृषत्कर्करिकाः ५ सरपृथ्वी-शिला-  
पाषाणरूपा ६ आसां षण्णामपि क्रमादुत्कृष्टस्थितिरेको द्वादश चतुर्दश षोडशादय  
द्वाविंशतिः वर्षाः समाः सहस्रास्तावन्मितवर्षसहस्रा इत्यर्थः ॥ ३४ ॥

*D. C.* Here, the duration of life of one-sensed living beings is given. The coming (āyati) to one state of existence from another state, of the living beings that transmigrate from birth to birth, is called āyuh. The period occupied by that life of existence is its āyuh (period of life). The word 'thousand' is to be construed with all the words denoting the highest limit of life, of course, excluding the case of the Téjaskāya.

What is meant is this:—The highest limit of the life of the beings embodied in 'Prithvi' (the earth) is twenty-two thousand (22000) years. Similarly, the highest limit of the life of water-bodied souls is seven thousand (7000) years; while that of the wind-bodied ones is three thousand (3000) years, and that of the vegetables is ten thousand (10000) years. The word 'tree' has the sense of Pratyéka (one-souled) vegetables. Lastly, the highest limit of the life of Téjaskāyika (fire-bodied) beings is three days and three nights.

The lowest limit falls within even a Mahūrta (an Instant), while the middle limit falls in between the highest and the lowest boundaries—

To be more clear on the distinction of the six varieties of the earth-bodied beings

### Table

Kinds of earth	Duration of Life
1 Ślakṣnā or the deserts	1000 Years
2 Śuddhā or the virgin soil	12000 Years
3 Vālukā or the Sands	14000 Years

4	Manaha śīla or Red arsenic	16000 Years
5	Śarkarā or Stone-pieces	18000 Years
6	Kharaprithvi or the hard earth in the } form of big stones and rocks	22000 Years

(b) Highest Duration of Life of Vikaléndriya Beings.

इत्युदिता पृथ्व्यादीनामुत्कृष्टायुः स्थितिः द्वीन्द्रियादीनामायो रुक्कृष्टायुः  
स्थिति स्पष्टयन्नाह—

वासानि बारसाऊ बेइंदियाणं तेइंदियाणं च ।

अजणापन्नदिणाणं चउरिंदीणं तु छम्मासा ॥ ३५ ॥

35 Vāsāṇi bārasāu bé-indiyāṇam tè-indiyāṇam ca ।

Ajāṇāpannadiṇāṇam Caurindīṇam tu chammāsā 35

[ वर्षाणि द्वादशायुर्द्वीन्द्रियाणां त्रीन्द्रियाणां तु ।

एकोनपञ्चाशद्दिनानि चतुरिन्द्रियाणां तु षण्मासाः ॥ ३५ ॥

Varṣāṇi dvādaśay-r-dvīndriyāṇām trīndriyāṇām tu

Ekonapancāśad dināni caturindriyāṇām tu ṣaṇmāsāḥ 35 ]

*Trans.* 35. The life-time of the Two-sensed beings is twelve (12) years, and that of the Three-sensed being is forty-nine (49) days; while (tu) that of the Four-sensed ones is six (6) months.

व्याख्या-३५-आयुःशब्दः प्रत्येकमभिसम्बध्यते । वर्षाणि द्वादश  
द्वीन्द्रियाणामुत्कृष्टायुः स्थितिः । त्रीन्द्रियाणां त्वेकोनपञ्चाशद् दिनान्युत्कृष्टायुः  
स्थितिः । अत्र चउरिंदोभङ्गभयात् 'इ' स्वरस्य पृथगभिधानं । चः पृथगभिधाने ।  
चतुरिन्द्रियाणां तु षण्मासा उत्कृष्टायुः स्थितिः । तुरेवार्थे । इति गाथाक्षरार्थः ॥ ३५ ॥

*D. C.* The word āyuh (life-time) is to be construed everywhere, the highest limit of the life of two-sensed beings, is twelve (12) years; that of Tri-indriya beings is only forty-nine days. The word ca (and) has the sense of separate mention.

The 'highest limit of the life of caturindriya living being is six (6) months. The term tu (while) means éva (of course). 35

(c) Duration of Life of Dévas (gods)

Nārakas (hellish beings)-Garbhaja

Catuspada Tiryancas-Manuṣyas.

द्वीन्द्रियादीनांमुत्कृष्टायुः स्थितिमभिधाय, देवादीनां चतुर्णामपि पञ्चेन्द्रि-  
याणामुत्कृष्टायुः स्थितिं विवृण्वन्नाह—

सुरनेरइयाण दिई उक्कोसा सागराणि तिच्चीसं ।

चउपयतिरियमणुस्सा तिन्नि य पलिववमा हुंति ॥ ३६ ॥

36 Sura Nérāiyāna thii ukkosā sāgarāṇi tittīsam

Caupayatiriyamaṇussa tinniya paliuvamā hunti 36

[ सुरनैयिकाणां स्थितिस्तुक्कृष्टा सागरोपमाणि त्रयस्त्रिंशत् ।

चतुष्पदतिर्यश्चमनुष्याणां त्रीणि च पलयोपमानि भवन्ति ॥ ३६ ॥

Sura Nairayikāṇām sthitruṭkṛiṣṭā sāgaropamāṇi trayastrimśat ।

Catuspadatiryanca manuṣyāṇām triṇi ca palyopamāni bhavanti 36

*Trans.* 36. The highest limit of the life of the gods and of the infernal beings, is thirty-three (33) sāgaropamas, while that of the quadrupeds tiryancas, (lower animals), and of human beings is three 3 palyopamas. 36

व्याख्या—३६—सुरनारकाणांमुत्कृष्टायुः स्थितिस्त्रयस्त्रिंशत्सागरोपमाणि ।  
उभयोस्तुल्यस्थितिकत्वादुत्कृष्टस्थितादित्येकत्राभिधानं । तथा चतुष्पदतिर्यग्म-  
नुष्याणां त्रीणिपलयोपमानि । यदुक्तं—मणुआण सम गयाई, इयाइं चउरंसऽजाइ  
अहुंसा । गोमहिमुदृखराई, पणंस साणाइ दसमंसा ॥ १ ॥ इवाइ तिरिच्छाण  
वि पायं सव्वारण्णु सारिच्छं “इति प्रायो बाहुल्येन सर्वारकेषु मनुजायुः  
समायुषो गजसिंहसर्पादयः मनुजयुश्चतुर्थीशायुषस्तुरगवेसराययः । अष्टांशायुषो-  
ऽजोरणकादयः । पञ्चमांशायुषो गोमहिष्युष्टखरादयः । दशमांशायुषश्च वृकचित्र  
कादयः । इत्यादि तिरश्चां सर्वारकेषु सादृश्यं दृश्यते । उत्कृष्टस्थितेरथो  
मध्यमजघन्यस्थिती अवसेये । अत्र षष्ठ्यर्थे प्रथमा । तथेह पल्योपमसागरोपमयोः  
स्वरूपं सूत्रेऽनुक्तमपि प्रदर्श्यते, तद्यथा—तत्र धान्यपल्यवत्पल्यस्तेनोपमा यस्य

कालप्रमाणस्य तत्पल्योपमं । तत्त्रिधा-उद्धारपल्योपमं, अद्धारपल्योपमं, क्षेत्र-  
 पल्योपमं च । तत्र बालाग्राणां तत्खण्डानां वा प्रतिसमयमुद्धारस्तद्विषयं तत्प्रधानं  
 वा पल्योपमुद्धारपल्योपमं १ । अद्धार-कालः, स च कालः प्रस्तावाद्बालाग्राणां  
 तत्खण्डानां वा प्रत्येकं वर्षशतलक्ष (णः) णं तत्प्रधानमद्धारपल्योपमं २ । क्षेत्र-  
 माकाशप्रदेशरूपं तत्प्रधानं क्षेत्रपल्योपमं ३ । तत्पल्योपमं पुनरेकैकं द्विधा-  
 बादरं सूक्ष्मं च । तत्रायामविस्ताराभ्यामवगाहेनोत्सेधाङ्गुलनिष्पन्नैकयोजन  
 प्रमाणो वृत्तत्वाच्च परिधिना किञ्चिन्न्युनपङ्मागाधिकयोजनत्रयमानः पल्यो  
 मुण्डिते शिरसि एकेनाह्वाद्वाभ्यामहोभ्यां यावदुत्कर्षतः सप्तभिरहोभिः प्ररुढानि  
 यानि बालाग्राणि तानि प्रचयविशेषान्निविडतरमाकर्णं तथा भ्रियते यथा तानि  
 बालाग्राणि वह्निर्न दहति वायुर्नोपहरति जलं न कोथयति । यदुक्तं-“तेणं  
 बालगंगा नो अग्नी डहेज्जा, नो वाउ हरेज्जा, नो सल्लि कुथिज्जा” इत्यादि ।  
 ततः किमित्याह-“ततो समए, इक्किं अवहियम्मि जो कालो ति” ततः  
 समये समये एकैकबालाग्रापहारेण यावता कालेन स पल्यः सकलोऽपि  
 सर्वात्मना निर्लेपो भवति, तावत्कालः सङ्ख्येयसमयमानो बादरमुद्धारपल्यो-  
 पमो भवति । पतेषां च दश कोटीकोटयो बादरमुद्धारसागरोपमं, महत्त्वात्सागरेण  
 समुद्रेणोपमा यस्येतिकृत्वा बादरे च प्ररूपिते सूक्ष्मे सुखावसेयं स्यादिति  
 बादरोद्धारपल्योपमसागरोपमयोः प्ररूपणं । न पुनरेतत्प्ररूपणेऽन्यद्विशिष्टं  
 फलमस्तीति । एवं बादरेष्वद्वाक्षेत्रपल्योपमसागरोपमेष्वपि वक्तव्यं । एकैकं  
 बालाग्रं असङ्ख्येयानि खण्डानि कृत्वा पूर्ववत्पल्यो भ्रियते । तानि खण्डानि  
 द्रव्यतः प्रत्येकमत्यन्तशुद्धलोचनलवस्थो यदतीवसूक्ष्मपुद्गलद्रव्यं चक्षुषा  
 पश्यति तदसङ्ख्येयभागमात्राणि क्षेत्रतस्तु सूक्ष्मपनकशरीरं यावति क्षेत्रवगाहते  
 ततोऽसङ्ख्येयगुणानि, बादरपर्याप्तपृथ्वीकायिकशरीर-तुल्यानीति वृद्धाः ।  
 ततः प्रतिसमयं एकैकं खण्डापहारेण सर्वो निर्लेपनाकालः सङ्ख्येयवर्षकोटी-  
 प्रमाणः सूक्ष्मुद्धारपल्योपमं तद्दश कोटीकोटयः सूक्ष्ममुद्धारसागरोपमं । आभ्यां  
 च सूक्ष्मोद्धारपल्योपमसागरोपमाभ्यां द्वीपसमुद्राश्च भीयन्ते । तथा वर्षशते  
 वर्षशतेऽतिक्रान्ते पूर्वोक्तपलयादेकैकबालाग्रापहारेण सकलो निर्लेपनाकालः

सङ्ख्येयवर्षमाना बादरमद्वापल्योपमं । तद्दश कोटीकोटयो बादरमद्वा-  
 सागरोपमं । तथैव वर्षशते वर्षशते एकैकवालाग्रसङ्ख्येयतमखण्डापहारेण  
 निर्लेपनाकालोऽसङ्ख्यातवर्षकोटीमानः सूक्ष्ममद्वापल्योपमं । तद्दश कोटी-  
 कोटयः सूक्ष्ममद्वासागरोपमं । तद्दशकोटीकोटयोऽवसर्पिणी । एतावत्प्रमाणैव  
 चोत्सर्पिणी । उत्सर्पिण्योऽनन्ताः पुद्गलपरावर्तः । अनन्ताः पुद्गलपरावर्ता  
 अतीताद्वा, तथैवा नागताद्वा । अत्रातीताद्वातोऽनागताद्वाया अनन्तगुणत्वं  
 समयावलिकादिभिरनवरतं क्षीणमाणाया अप्यनागताद्वाया अक्षयात्, एतश्च  
 मतान्तरं । तथा च भगवतोविवरणे वृद्धगाथा—<sup>१</sup>“अहवा पहुच्चकालं, न  
 सव्वभव्वाण होइ वुच्छिती । जं तीयाणागयाओ अद्वाओ दोवि तुल्लाओ ॥१॥”  
 अयमभिप्रायः—यथाऽनागताद्वाया अन्तो नास्ति एवमतीताद्वाया आदिरिति  
 व्यक्तं समलमिति । तथाऽऽभ्यां च सूक्ष्माद्वापल्योपमसागरोपमाभ्यां सुरनारक-  
 नरतिरश्चां कर्मस्थितिः भवस्थितिश्च मीयते । तथा प्राग्वत्पल्यो वालाग्रस्पृष्ट-  
 नभः प्रदेशानां प्रतिसमयमेकैकापहारेण निर्लेपनाकालोऽसङ्ख्योत्सर्पिण्यवसर्पि-  
 णीमानो बादरं क्षेत्रपल्योपमं । तद्दशकोटीकोटयो बादरं क्षेत्रसागरोपमं ।  
 तथैव असङ्ख्यातखण्डोक्तवालाग्रः स्पृष्टानामस्पृष्टानां च नभः प्रदेशानां प्रति-  
 समयमेकैकनभः प्रदेशानामपहारेण निर्लेपनात् बादरादसङ्ख्येयगुणकालमानं  
 सूक्ष्मं क्षेत्रपल्योपमं, \* प्राग्वत्सागरोपमं च । एताभ्यां सूक्ष्म क्षेत्रपल्योपम-  
 सागरोपमाभ्यां पृथिव्युदकाग्निवायुवनस्पतित्रसजीवानां प्रमाणं ज्ञातव्यं, एतश्च  
 प्राचुर्येण, प्रायो दृष्टिवादे द्रव्यप्रमाणचिन्तायां प्रयोजनं सकृदेव, अन्यत्र  
 चोद्धाराद्वाक्षेत्रपल्योपमानामप्येतान्येव प्रयोजनानि दृष्टव्यानि, इह हि  
 सूक्ष्माद्वापल्योपमेन प्रयोजनम् ॥ ३६ ॥

१ अथवा प्रतीत्यकालं न सर्वभव्यानां भवति व्युच्छित्तिः ।

यदतीतानागते अद्वे द्वे अपि तुल्ये ॥ १ ॥

Palyopama is a period of time counted according to a  
 simili of a huge cup-like hollow viz the time which is required



*D. C.* The period of living of both the dévas (gods) and the Nārakas (infernal beings), is similar. The highest limit of their living, is also the same viz thirty-three (33) Sāgaropams

Most probably everywhere, the duration of the life of elephants, lions, serpents, and the like, is the same as that of human beings. The life of horses, mules, and the like is equal to one fourth ( $\frac{1}{4}$ ) of human life; that of goats, sheep etc equals one-eighth ( $\frac{1}{8}$ ) of human life; that of the bull, buffalo, Camel, donkey, and the like compares with the fifth part ( $\frac{1}{5}$ ) of the human one; while a wolf, a panther, and the like have a life equal to one-tenth ( $\frac{1}{10}$ ) of human life.

Now, we proceed to explain the terms 'Palyopama and 'Sāgaropama.'

Palyopama.—'Palya' means a cup-like vessel for measuring corn or a cup-shaped granary or a cup-shaped pit. The proportion of time that compares with the emptying of a 'palya' is Palyopama.

It is three-fold:—

- (1) Uddhāra-palyopama is the time in which the tips of the hair or the pieces of hair are taken off completely from the huge cup-like pit; the process being executed at certain definite intervals of one samaya each.
- (2) Addhā-palyopama is the period of time taken for the complete removal of the mass of hair—one piece of hair being removed at an interval of one hundred (100) years.
- (3) Kṣētra-palyopama—Kṣētra is nothing else but the vast sky—

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to completely empty a hollow one yojana (8 miles) long and wide by removing one hair at an interval of every one hundred years (100) years when it has been thoroughly packed up very closely with the ends of the hair of yugalika's heads of one, to seven days duration grown after being clear shaved.

In Kṣétra-palyopama the calculation of the smallest bits of hair divided into a-samkhyéya parts is taken into account. These are again bādara (gross), as well as, suksma (subtle).

### **Bādara Uddhāra-palyopama**

Having filled to the brim, a pit (or a granary) one yojana long and deep, as well as, one yojana broad with such bits of hair as may grow on a clean shaved head of an yugalika of Déva Kura Kṣétra, within a day or two or at the most within seven days so that they cannot be affected by fire, wind, or even water, we take off one piece of hair at every samaya. The time taken to thoroughly empty the pit (or the granary) is Bādara (gross) Uddhāra-palyopama

### **Sūkṣma Uddhāra Palyopama**

Similarly, fill the pit (or the granary) with the hair that are divided into innumerable small pieces. Then take off each of them one by one at an interval of every samaya, in order to evacuate the pit (or granary) completely. The time taken for this is Sūkṣma (subtle) Uddhāra Palyopama

### **Bādara Addhā Palyopama**

In the same way, the period of time taken for emptying the pit (or granary) completely of the hair-bits, which latter are taken off one by one at an interval of one hundred (100) years, is Bādara (gross) Addhā Palyopama

### **Sūkṣma Addhā Palyopama**

The period of time in which all the minute bits of hair are removed from the pit, one bit of hair being removed at an interval of one hundred (100) years, is called Sūkṣma Addhā Palyopama.

The following table must be noted:-

$$10 \text{ Crore-crore of Bādara Uddhāra Palyopam } \left. \vphantom{\begin{matrix} 10 \\ \text{Crore-crore} \end{matrix}} \right\} = 1 \text{ Bādara (gross) Uddhāra sāgaropama}$$

10 Crore-crore of Sūkṣma Uddhāra Palyopama	}	Sūkṣma (subtle) Uddhāra sāgaropama
10 Crore-crore of Bādāra Addhā- Palyopama	}	= Bādāra ( gross ) Addhā sāgaropama
10 Crore-crore of Sūkṣma Addhā Palyopama	}	= Sūkṣma (subtle) Uddhāra sāgaropama
10 Crore-crore of Bādāra Sāgaropama	}	= 1. Avasarpīṇi or Utsarpīṇi

The term Sāgaropama is very easy. It means that which is compared to a sea due to its greatness

The Utsarpīṇis collected to infinity make one Puḍgala-parāvarta Innumerable Puḍgala-parāvartas make one *Atitāddhā* or *Anāgatāddhā*

It is said that there is no end to the anāgatāddhā and there is no beginning to the atitāddhā.

The different states of action, body, and existence of the gods, of infernal beings and of lower animals, are measured with the help of the sūkṣma (subtle) addhā-palyopams and of sūkṣma (subtle) sāgaropams.

In the same way, the bādāra gross) Kṣētra palyopama, and bādāra (gross) Kṣētra sāgaropama and the sūkṣma (subtle) kṣētra-palyopama and the sūkṣma (subtle) Kṣētra sāgaropama are to be counted.

With the help of the latter two, viz sūkṣma-kṣētra palyopama and sūkṣmakṣētra sāgaropama, are measured the proportions of the earth, water, fire vegetable and Movable Beings 36.

The highest limit of the period of life of manuṣyas (human beings) and tiryāṇca (lower animals) in Bharata and Airvata Kṣētras during the first ara of Cycle of Time is three palyopams.

The lowest limit of the period of life of the dévas ( gods ) and Narakas (Infernal beings) is ten thousand (10000) years, and

that of manuṣyas (human beings) and tiryancas (lower animals) is antar-muhūrta.

(d) Highest Duration of Life of Garbhaja Pañcendriya Tiryancas.

ततः सुरनारकमनुष्यचतुष्पदतिरश्चामुत्कृष्टायुः स्थितिं ब्रुवन्नाह—

जलयर-उर-भुयगाणं परमाऊ होइ पुव्वकोढीओ ।

पक्खीणं पुण भणिओ असंखभागे य पलियस्स ॥ ३७ ॥

37. Jalayara-ura-bhuyagāṇam paramāu hōi puvva-kodīo, Pakkhīnam puna bhaṇīo asamkhabhāgo ya paliyassa. 37

[ जलचरोरगभुजगानां परमायुर्भवति पूर्वकोटी तु ।

पक्षिणां पुनर्भणितोऽसङ्ख्येयभागः पलयोपमस्य ॥ ३७ ॥

Jalacar-oraga bhujaḡāṇām parmāyu-r-bhavati pūrva koti tu, Pakṣiṇām puna-r-bhaṇito' samkhyéya bhāgaḡ palyopamasya 37 ]

*Trans.* 37. The highest period of life for the aquatic, the creeping, and the arm-moving creatures is a crore Pūrva. The innumereble part of a Palyopama is, however, declared for the birds. 37.

व्याख्या-३७-जलचरग्रहणेन गर्भजसंमूर्च्छिम जलचरग्रहणमेकस्थिति-  
कत्वात् । जलचरोरगभुजगानां परमायुः-उत्कृष्टायुःस्थितिः पूर्वकोटिः ।  
मकारोऽलाक्षणिकः । इह हि पूर्वप्रमाणमेतत्-‘पुव्वस्स य परिमाणं सयरि  
खलु वासकोडिलक्खाओ । छप्पन्नं च सहस्स, बोद्ध्वा वासकोडीणं ॥ १ ॥  
इत्येकपूर्वप्रमाणं । एतादृक् पूर्वकोटीप्रमाणमुत्कृष्टायुरिति तात्पर्यं । तथा पक्षिणां  
पुनः पलयोपमस्य असङ्ख्यातभागमुत्कृष्टायुरिति । इत्युक्ता जलचरोरगभुज-  
गानामुत्कृष्टायुः स्थितिः इह हि सूत्रकृता संमूर्च्छिम पञ्चेन्द्रियाणां स्थलचराणा-  
मुत्कृष्टायुः स्थितिर्नोक्ता तथापि प्रक्रमादुच्यते-संमूर्च्छिमपण्णितियत्तु खयरग-  
भुजगजिह्विडि कमसो । वाससहस्सा चुलसी, विसत्तरि तिपण्ण बायाळा ॥ १ ॥

इति संमूर्च्छिम-पञ्चेन्द्रिया ये स्थलयरा गवादयः १ । खचरा पक्षिणो वकका-  
कादयः २ । उरगाः सर्पादयः ३ । भुजगा गृहगोधादयः ४ । क्रमात्तेषां ज्येष्ठा  
स्थितिश्चतुरशीतिः १ द्वासप्ततिः २ । त्रिपञ्चाशत् ३ द्विचत्वारिंशश्च वर्षसहस्रा  
इत्यर्थः ॥ ३७ ॥

D. C. The aquatic animals of both the *garbhaja* and the *Sammūrccchima* kinds are to be understood here The highest limit of the duration of life for the aquatic, breast-moving, and arm-moving beings is one crore Pūrvas

The measurement for a Pūrva is as under:—

1 Pūrva=7056000 Crores of years. The highest limit for the life-time of birds is the *asamkhyāto* part of *Palyopama*

Here the author of the aphorisms has not mentioned duration of life for the *sammūrccchima* five-sensed land-going beings. Still, it will not be out of place to make that point clear also

### Table

Sammūrccchima Type of Being	Highest Limit of Life
1. Land-going beings e.g. bull	84000 years
2. Birds e.g. crane, crow	72000 years
3. Creeping Beings e.g. serpents	53000 years
4. Arm-going animals	42000 years

(d) Highest Limit of Life of *Sākṣma Ekēndriya*, *Sādhāraṇa Vanaspati Kāya* and-*Sammūyccchima Manusyas*.

इयता पञ्चानामपि संमूर्च्छिमपञ्चेन्द्रियतिरथांमुत्कृष्टायु स्थितिमुक्त्वा  
सामान्येन जघन्योत्कृष्टैकस्थितिकानां सूक्ष्मसाधारणपञ्चेन्द्रियमनुष्याणां विशेषं  
प्रकटयन्नाह—

सन्वे सुहुमा साधारणा य संमूर्च्छिमा मनुस्ता य ।

उक्रोसजहन्नेणं अंतर्मुहुत्तं चिय जिंयति ॥ ३८ ॥

38. Savyé<sup>\*</sup> suhumā sāhāraṇāya sammūccchima mssnuṣṣā ya,  
Ukkosajahannēṇam anta-muhuttam ciya jiyanti 38

[ सर्वे सूक्ष्माः साधारणाः समूर्च्छिमा मनुष्याः ।

उत्कर्षेण जघन्येनाऽन्तर्मुहूर्तमेव जीवन्ति ॥ ३८ ॥

Sarvé sūkṣmāḥ sādharmaṇāḥ sammūrchimā manuṣyāḥ,

Utkarṣeṇa jaghanyēnā, nta-r-muhūrtamēva jivanti 38 ]

*Trans.* 38. All the subtle, many souled ( sādharmaṇa ) (and) universally expanding ( sammūrchima) human beings, live only for muhūrta in the highest (or) the lowest limit 38.

व्याख्या-३८-सर्वे सूक्ष्माः पृथिव्यप्तेजोवायुवनस्पतिरूपाः साधारणा अनन्तकायिकाः । चः समुच्चये । समूर्च्छिमा मनुष्याः । च पुनरर्थे । तत्र के ते समूर्च्छिमा मनुष्याः ? एकोत्तरशतक्षेत्रसमुत्पन्न गर्भनमनुष्याणां वान्तादिभूतनाः, यदुक्तपागमे-<sup>१</sup> “कहिणं भंते ! समुच्छिमा मणुस्सा समुच्छन्ति ? गोयमा ? अंतोमणुस्सखेत्ते पणयालीसाए जोयणसयसहस्सेषु गम्भवक्कंतियमणुस्साणं चेव उच्चारेषु वा पासवणेषु वा खेलेषु वा संवाणेषु वा वंतेषु वा पित्तेषु वा शुक्केषु वा शोणितेषु वा सुकपुग्गलपरिशाटेसु वा विगतजीवकलेवरेषु वा थीप्पुरिससंगमेषु वा नगरनिद्धमणेषु वा सव्वेषु चेव असुइहाणेषु इत्थणं समुच्छिममणुस्सा समुच्छन्ति अंगुलस्स असंखिज्जमागमिताए ओगाणाए असन्निमिच्छादिट्ठी सव्वहिं पज्जत्तीहिं अपज्जत्ते अंतोमुहूर्ताउयं चेव कालं करेति ” । तथा बादरनिगोदविशेषं पुनरागमाद् दर्शयति, तथा चोक्तं-<sup>२</sup> “नियोगपज्जत्तए बायरनियोगपज्जत्तए य पुच्छा ? गोयमा । दोण्ह वि

१ क्व भदन्त ? समूर्च्छिमा मनुष्याः समुच्छन्ति ? गौतम ! अन्तर्मनुष्यक्षेत्रस्य पञ्चत्वारिंशति योजनशतसहस्रेषु गर्भव्युत्क्रान्तिकमनुष्याणामेव उच्चारेषु वा प्रश्रवणेषु वा स्लेमासु वा सिद्धघणकेषु वा वान्तेषु वा पित्तेषु वा शुक्केषु वा शोणितेषु वा शुक्पुद्गलपरिशाटेषु वा विगतजीवकलेवरेषु वा ध्रुवोरुष्यंगमेषु वा नगरनिर्धमनेषु वा सर्वेष्वेवाशुचिस्थानेषु अत्र समूर्च्छिममनुष्याः समुच्छन्ति । अङ्गुलस्य असंख्यभागमात्रया अवगाहनया असंज्ञिमिध्यादृष्टिः सर्वाभिः पर्याप्तिरपर्याप्तः अन्तर्मुहूर्तांशुष एव कालं कुर्वन्ति ।

२ निगोदपयसि बादरनिगोदपयसि च पुच्छा ? गौतम द्वयोरपि जघन्येनोत्पुत्कर्षेणापि अन्तर्मुहूर्तापुरिति ।

जहन्नेण वि उक्कोसेण वि अंतोमुहुत्ताउअमिति । अथैते सर्वे पूर्वोक्ता उत्कृष्टतो जघन्यतोऽन्तमुहुत्तायुषस्तत्किम् ? उच्यते, मुहुत्तस्य असङ्ख्यातभेदत्वादिति गाथार्थः ॥ ३८ ॥

*D. C.* The sūkṣma (subtle) beings, are the minute beings in the form of the elements viz Earth, Water, Light, Wind, and the Vegetables (Sādhārana many-souled) beings are the living beings that have many souls in only one body The term 'Ca (and) used twice expresses addition.

Samīmūrccima Maṇuṣyas are those living beings that originate from the foeces, or urine, or coughed-out material or nasal secretions or vomited matter or bile or semen or blood, or, cloth saturated with semen, or dead bodies or sexual intercourse with a male and a female, or cesspool of the town, or all dirty places, and the like of the embryo-born human beings in the 101 Kṣétra (places) within the 45 hundred thousand yojanas of the Maṇuṣya-kṣétra.

The heighest and the lowest limits of all these fall within a Muhūrta; for, a Muhūrta is divided into asaṅkhyāta parts. (38).

पूर्वोक्तद्वारद्वयं निगमयन्नाह —

ओद्वागणा-ऽऽवमाणं एवं संखेवओ समक्खायं ।

जे पुण इत्थ विसेसा विसेस-सुत्ताउ ते जेया ॥ ३९ ॥

39 Ohāgaṇā” āumāṇam évam saṅkhévaō samakkhāyam ।

Jé puṇa ittha visésā visésasuttau té jéyā 39.

[ अवगाहनाऽऽयुर्मानमेवं संक्षेपतः समाख्यातम् ।

ये पुनरत्र विशेषा विशेष-सूत्रेभ्यस्ते ज्ञेयाः ॥ ३९ ॥

Avagāhanā āyurmanévaṁ saṅkṣepataḥ samākhyātam ।

Yé punaratra viśeṣā viśeṣasūtrébhyasté jñeyāḥ 39 ]

*Trans.* 39. In this way, the length of the body, as well as, the period of life, have been succinctly enumerated. However, the details in this matter are to be known from the Main Sources.

व्याख्या-३९-मानशब्द उभयत्र योज्यते । तत्र ओगाहनेति-अवगाहन्तेऽवतिष्ठन्ते जीवा अस्यामित्योगाहना अवगाहना वा शरीरमानमायुर्मानं च पूर्वाक्तप्रकारेण । संक्षेपेणेति सर्वजीवाश्रयणात् सर्वेषामेकेन्द्रियादिपञ्चेन्द्रियपर्यन्तानां । समाख्यातमुत्कृष्टतया । तथा ओगाहना सर्वजघन्याऽङ्गुलासङ्ख्येय भागमात्रा । जघन्यमायुरन्तमुहूर्त्तमेव सामान्यतयोक्तं । ये पुनरोगाहनायुर्विशेषा उत्कृष्टमध्यमजघन्यप्रमाणरूपा जात्यादिविशेषाश्रयेण नोक्ताः ते विशेषसूत्रात् प्रज्ञापनोपाङ्गरूपादेरवसेया इति गार्थः ॥ ३९ ॥

*D. C.* The term māna (length) is to be construed both with body and life Avagāhanā means that in which the souls are conditioned i-e the body. The measure of body and the measure of life, are mentioned here in brief, for they pertained to all creatures in general from the One-sensed living beings to the Five-sensed beings What is declared here is rather the highest possible limit of body and life. The lowest possible limit of life is expounded here only in general terms, and of such beings as live not more than a Muhūrta. While the details regarding the highest middle and lowest limitations pertaining to the different classes and the like, are not given here, and so, they are to be understood from the special Sūtras like the Prajñāpanā Sūtra-Jivā jivābhigama Sūtra, Brihat Saṅgrahīṇi etc

### 3. Existence in the Same Body

(a) Of Exéndriya Living Beings.

अथ स्वकायस्थितिद्वारं विवृणोति—

एगिंदिया य सव्वे असंखडस्सप्पिणी सकायम्मि ।

उववज्जंति चयंति य, अणंतकाया अणंताओ ॥ ४० ॥

40 Egindiyā ya savvé asaṅkha Ussappiṇi-sa kāyammi ।

Uvavajjanti cayanti ya Aṇantakāyā aṇantāo 40

[ एकेन्द्रियाः सर्वेऽसंख्येयोत्सर्पिण्यवसर्पिणीः स्वकाये ।

उत्पद्यन्ते व्यबन्ते चानन्तकाया अनन्ताः ॥ ४० ॥



Ekéndriyaṃ sarvé asaṅkhyéyotsarpinyavasarpiniḥ svakāyē ।  
Utpādyante cyavantē ca Anantakāyā anantāḥ 40 ]

*Trans.*—40. All the One-sensed living beings originate, and die in their own bodies for a period of time covered by) asaṅkhyéya (innumerable) Utsarpiṇis and Avasarpiṇis; and Ananta kāyika (Infinite-bodied) ones originate and die in their own bodies for ananta (infinite) Utsarpiṇis and Avasarpiṇis. (40)

व्याख्या-४०-एकेन्द्रियाः सर्वे पृथिव्यप्तेजोवायवो असङ्ख्येय उत्सर्पिण्यवसर्पिण्यः स्वकाये मृत्वा तत्रैव उत्पद्यन्ते विपद्यन्ते च एतत्कायस्थिति-मानं । यदुक्तं प्रज्ञापनायां स्वकायस्थित्यष्टादशेपदे-<sup>१</sup>“ पुढविकाइए णं पुढविका-यत्ताए कालओ केवचिरं होइ पुच्छा ? गायमा ! जहन्नेणं अंतोमुहुत्तं उकोसेणं असंखिज्जाओ उत्सर्पिणिओसर्पिणीओ कालओ खेत्तओ असंखेज्जा लोका ” । इदमुक्तं भवति-असङ्ख्येयेषु लोकाकाशेषु भवति प्रतिसमयमेकैकप्रदेशापहारेण सर्वप्रदेशापहारे यावत्योऽसङ्ख्येयोत्सर्पिण्यवसर्पिण्यो भवन्ति, एवं आउतेउ-वाउकाइया वि । चतुर्णां कायानां पृथगभिधानं । तथा अनन्तकायिकास्ता एवोत्सर्पिण्योऽनन्ताः । यदुक्तमन्यत्राप्यागमे-<sup>२</sup>“ वणस्सइकाइयाणं पुच्छा ? गोयमा ! जहन्नेणं अंतोमुहुत्तं उकोसेणं अणंतं कालं अणंताओ उत्सर्पिणीओ-सर्पिणीओ कालओ खेत्तओ अणंतालोका असंखेज्जा पोणलपरियट्ठा आवलियाए असंखेज्जइभागे ” । इयं स्थितिः सांव्यवहारिकानाश्रित्य द्रष्टव्या, असांव्यव-हारिकजीवानां त्वनादिखसेया, ततो न मरुदेव्यादिभिर्व्यभिचारः । तथा च क्षमाक्षमणः-<sup>३</sup>“ तह काल (य) द्विई कालादओ विसेसे पडुच्च किर जीवे । नाणा-इवणस्सइणो, जं संववहारवाहिरिया ॥ १ ॥ इति गाथार्थः ॥ ४० ॥

१ पृथ्वीकायिकः पृथ्वीकायिकतयः कालतः किंचिद्विरं होइ पुच्छा ? गौतम ! जघन्येन अनन्तमुहूर्त-मुत्कर्षतः असंख्येया उत्सर्पिण्यवसर्पिण्यः कालतः क्षेत्रतः असंख्येया लोकाः ।

२ वनस्पतिकायिकानां पृच्छा ? गौतम ! जघन्येन अनन्तमुहूर्तमुत्कर्षत अनन्तं कालं अनन्ता उत्सर्पिण्यवसर्पिण्यः कालतः क्षेत्रतः अनन्ता लोका असंख्येयाः पुद्गलपरावर्त्ताः आवलिकाया असङ्ख्येयतमभिणः ।

३ तथा कायस्थितिकालादयोऽपि विशेषः प्रतीत्य किर जीवान् ।

नामादिचक्रवर्त्तान् ये संख्यवद्वाक्याः ॥ १ ॥

*D. C.* All the One-sensed living beings i-e Earth, Water, Light, and Wind, die in their own body and again take birth and die in the same body. for innumerable Utsarpiṇis and Avasarpiṇis. This is the highest limit of their staying in the same body.

What is meant is this:—The so many asaṅkhyéya utsarpiṇis and avasarpiṇis in which (time) the asaṅkhyéya spaces are completely emptied in the manner of removing one at a certain interval, make up the time during which the Ekéndriya beings stay in the same embodiment.

The mention of the remaining four kinds of beings is separate.

In the case of the ananta-Kāyikas the time of duration is so many ananta utsarpiṇis.

This limitation should be applied to those beings who are in the usual course of birth and death.

A-sāmyavahārīka Jivas i-e beings who have not come into the general course of life and death, are existing from times immemorial.

It may be noted that Anantakāyika jīvas are Sādhāraṇa Vanaspatikāyas. (40)

(b) Of Vikaléndriya and Pañcéndriya jīvas.

इत्युक्तमेकेन्द्रियाणां स्वकायस्थितिद्वारं, अथ विकलादीनां स्वकाय-  
स्थितिद्वारं निरूपयन्नाह—

संखिज्जसमा विगला सत्तद्भवान् पण्डितिरिमणुआ ।

उववज्जन्ति सकाए नारय देवा य णो चेव ॥ ४१ ॥

41 Saṅkhiija samā vigalā sattsttha bhavā paṇḍi tiri maṇuā ।

Uvavajjanti sa-kāe nārya dévā ya no céva 41

[ सङ्ख्येयसमान विकला सत्ताष्टभवान् पण्डितिरिमणुआः ।

उत्पद्यन्ते स्वकाये नारका देवा न चेव ॥ ४१ ॥

41 Saṅkhy éyasamān vikālāḥ saptaṣṭabhavān pañcéndriya  
tiryag manusyāḥ.

Utpadyanté svakāyé nārakā dévā na caiva. 41 ]

*Trans* 41. The Vikaléndriyas (beings with deficient sense-organs) take birth in their own body for saṅkhyéya years, (and) the Five-sensed lower animals and human beings (originate in their own body) for seven or eight existences. (While) the Nārakas (hellish beings) and the Dévas (celestial beings) do not at all (originate in the same embodiment.) 41.

व्याख्या-४१-सङ्ख्यातसमाः सङ्ख्यातवर्षसहस्राः “ विगलाइए वाससहससंखेज्ज ति ” पञ्चसङ्ग्रहवचनात् विकलाः स्वकाये उत्पद्यन्ते । तथा संज्ञिनः पर्याप्ताः पञ्चेन्द्रियतिर्यङ्मनुष्याः सप्ताष्टौ भवाः । तत्र सष्टमवाः सङ्ख्येयवर्षायुषोऽष्टमस्तत्सङ्ख्यातवर्षायुरेवातथा हि-पर्याप्त संज्ञिमनुष्याख्यं संज्ञिपञ्चेन्द्रियतिर्यञ्चो वा निरन्तरं यथा सङ्ख्य सप्तनरभवांस्तिर्यग्भवांश्चानुभूय यद्यष्टमे भवे भूयस्तेष्वेवोत्पद्यन्ते, ततो नियमाद् असङ्ख्यातायुष्कश्च मृता सुरेष्वैवोत्पद्यते, ततो नवमोऽपि नरभवस्तिर्यग्भवो वा, परं निरन्तरं न लभ्यते । अष्टमवेषूत्कर्षतः कालमानं त्रीणि पत्योपमानि पूर्वकोटीपृथक्लाधिकानि, जघन्या तु सर्वत्रापि कायस्थितिरन्तर्मुहूर्त्तमिति । नारकदेवाश्च स्वकाये नोत्पद्यन्ते । इति गाथार्थः ॥ ४१ ॥

D. C. The term ‘ saṅkhyātasamāḥ means a thousand saṅkhyāta years, For so many years, the Vikaléndriyas i.e. one-two-three and four-sensed beings originate in the same embodiment.

The limitation for the Five-sensed beings—The Tiryancas and the Manusyas have seven or eight existences. In this connection, it must be noted that the seven births relate to the beings whose duration of life is saṅkhyāta years while the eighth existence belongs to those only, whose highest limit of living is a-saṅkhyāta years.

To explain:—If the human beings or the lower animals, after finishing seven births without any break, re-originate in the very same embodiment for the eighth time, they have definitely originated in the class of beings whose highest limit of life, is a saṅkhyāta years; and an a-saṅkhyātāyuska re-generates in the class of gods. Then even, the ninth birth may be in the same animal or human species, but not constant.

In the case of those who have eight births in the same class, the highest limit of living is, three (3) Palyopamas to more than two (2) to nine (9) crores of Pūrvs; the lowest limit falling within a Muhūrta in the case of all.

Lastly, the Nārakas (denizens of hell), as well as, the Dévas (celestial beings) do not re-birth at all in the same body. 41

Now, comes the discussion about Prāṇas (vital airs).

### Prāṇas

(a) Prāṇas of Ekéndriya and Vikaléndriya Jīvas.

इत्युक्तं स्वकायस्थितिद्वारं, अथ प्रक्रमात्केषां कति प्राणास्तद्वाथाद्वयेन दर्शयन्नाह—

दसहा जियाण पाणा इंदिसासाउजोगबलरूवा ।

एगिंदिएसु चउरो विगळेसु छ सत्त अट्टेव ॥ ४२ ॥

असन्निसन्निपंचिदि-एसु नव दस क्रमेण बोद्धवा ।

तेहि सह विप्पओगो जीवाणं भण्णए मरणं ॥ ४३ ॥

42 Desahā jiyāṇa pāṇā indi-ṣāsa-āyu-joga-bala-rūvā,  
Egindiésu cauro Vigalésu cha satta atthéva 42

43 Asanni-sanni pancindiésu nava dasa kraméṇa bodhdhāvā,  
Téhim saha vipphaōgo jīvāṇam bhaṇṇaé maraṇam 43

[ दशधा जीवानां प्राणाः इन्द्रियोच्छ्वासायुर्बलरूपाः ।

एकेन्द्रियेषु चत्वारो विकलेषु षट् सप्त अष्टैव ॥ ४२ ॥

असंज्ञिसंज्ञि पञ्चेन्द्रियेषु नव दस क्रमेण बोधव्याः ।

तैः सह विप्रयोगो जीवानां भण्यते मरणम् ॥ ४३ ॥

42 Daśadhā jīvānām prāṇāḥ indriyocchvāsāyu-r-balarūpāḥ ।  
Ekéndriyēsu catvāro Vikalēsu ṣaṭ sapta aṣṭaiva 42

43 A-sañjñi sāñjñi pañcēndriyēsu nava daśa kramēṇa bodhavyāḥ ।  
Taiḥ saha viprayogo jīvānām bhaṇyaté maraṇam 43 ]

*Trans.* 42. 43 The prāṇas (vital airs) of the living beings are ten-fold in the form of 5 Indriyas (senses) 6 Breathing 7 Life-limit 8 Mind 9 Speech, and 10 Kāyabala (strength). In the one-sensed beings (they are) four; in Vikalēndriyas (beings with deficient sense-organs) they are six, seven, and eight, indeed. Nine and ten (vital airs) are to be understood respectively for the a-sañjñi (unconscious) and the sañjñi (conscious) five-sensed beings. Separation from these (vital airs), is said to be the death of the living beings 42-43.

व्याख्या-४२-४३-दशधा दशमकारा जीवानां प्राणाः । ते के ?  
पूर्वं पञ्चेन्द्रियाणि-स्पर्शनरसनघ्राणचक्षुःश्रोत्ररूपाणि । तथोच्छ्वाससशब्देन  
अविनाभावित्वात् निःश्वासोऽपि गृह्यते । तत उच्छ्वास-निःश्वासरूप एकः  
प्राणः आयुश्च प्राग्बलवर्णितस्वरूपं तथा त्रयाणां मनो-वाक्-कायलक्षणानां  
योगानां बलरूपा इत्येते दशप्राणाः । अस्यां व्याख्यायामयं पाठो ग्राह्यः  
“ इदि उसासाउजोगबलरूपा चि ” । अथवा योगाः पूर्वोक्ता एव बलग्रहणे-  
नायुर्बलं, शेषं तथैव । अथ केषां कति प्राणास्तदाह-एकेन्द्रियेषु पृथिव्यादिषु  
चत्वारः प्राणाः स्पर्शनेन्द्रियोच्छ्वासायुः कायबलरूपाः । द्वीन्द्रियेषु चत्वारस्त  
एव वाग्बलरसनेन्द्रिययुताः षट् प्राणा भवन्ति । तथा त्रीन्द्रियेषु षट् प्राणास्त  
एव घ्राणेन्द्रियान्विताः सप्त भवन्ति । तथा चतुरिन्द्रियेषु सप्तैव चक्षुरिन्द्रिय-  
सहिताः अष्टौ प्राणा भवन्ति । तथा असंज्ञिपञ्चेन्द्रियेषु अष्टौ त एव श्रोत्रेन्द्रिय-  
युता नव प्राणा भवन्ति । तथा संज्ञिपञ्चेन्द्रियेषु नव त एव मनोयुक्ता दश

प्राणा भवन्ति । तैः सह विप्रयोगे जीवानां मरणं भण्यते । इति गांधार्यः ।  
 तथा असंज्ञिसंज्ञिनोर्विशेषो निर्दिश्यते । तद्यथा-संज्ञाऽस्यास्तीति संज्ञी, न संज्ञी  
 असंज्ञी, तत्र असंज्ञिनः पृथिव्यादयः समूर्द्धिमपञ्चेन्द्रियान्ताः । इतरे संज्ञिनः  
 पञ्चेन्द्रिया मनः पर्याप्त्यापर्याप्ताः । ननु प्रज्ञापञ्चायामेकेन्द्रियादीनामपि  
 आहार १ भय २ मैथुन ३ परिग्रह ४ क्रोध ५ मान ६ माया ७ लोभ ८ ओष  
 ९ शोक १० रूपा दश संज्ञा उक्ताः ततस्तेऽपि संज्ञिनः ? उच्यते-दशविधाऽ-  
 पीयमोघसंज्ञारूपत्वात्स्तोका तथा मोहोदयजन्यत्वादशोभनाऽतो नानया संज्ञाऽ-  
 धिकारः, किंतु महत्या शोभनया च विशिष्टज्ञानावरणीय कर्मक्षयोपशमजन्यया  
 मनोज्ञानसंज्ञया चेति । तथाऽमुमेवार्थं भगवान् क्षमाश्रमण आह-<sup>१</sup>“ जइ सन्ना  
 संबंघेण, सन्निणो तेण सन्निणो सव्वे । एगिंदियाइयाण वि, जं सन्ना नाहिगार  
 विप्पइ य च्छि ” । अथवा संज्ञा त्रिविधा दीर्घकालिक्युपदेशेन १ हेतुवादोपदेशेन  
 २ दृष्टिवादोपदेशेन ३ च । तत्र यः सुदीर्घकालमतीतमर्थं स्मरति, भविष्यच्च  
 वस्तु चिन्तयति कथं नु कर्त्तव्यमिति त्रिकालविषया संज्ञा यस्त स प्रथमसंज्ञी ।  
 यदुक्तं-<sup>२</sup>इह दीहकालिगी कालिगि ति सन्ना जया सुदीर्घपि । संभरइ भूयमेस्सं,  
 चित्तेइ य कह णु कायव्व ? ॥ १ ॥ इति तथा यः संचिन्त्येष्टानिष्टेषु छाया-  
 तपादिवस्तुषु स्वदेहपालनाहेतोः प्रवृत्तिनिवृत्ती विषत्ते सा द्वितीया संज्ञा,  
 तद्वान् द्वितीयसंज्ञी । यदाह-<sup>३</sup>जे पुण संचित्तेउं इट्ठाणिट्ठेसु विसयवत्थुं ।  
 वदंति नियत्तंति य सदेहपरिपालनाहेउं ॥ १ ॥ पायेण संपए च्छिय कालम्मि  
 नयाइ (वि) दीहकालन्ना (नू) । हेऊवएससन्नि, णिच्चिट्ठा हुंति हु अस्सण्णी ”  
 ॥ २ ॥ तृतीयस्तु संज्ञी सम्यग्दृष्टिरेव, शेषास्त्वसंज्ञिनः हिताहितप्राप्तिपरिवर्जन

१ यदि संज्ञासंबन्धेन संज्ञिनस्तेन संज्ञिनः सर्वे । एकेन्द्रियादिका नामपि यत्संज्ञा दशविधा  
 भणिता ॥ १ ॥ स्तोका न शोभनाऽपि च । या संज्ञा (तया) नाधिकारः गृह्यते च ।

२ इह दीर्घकालिकी कालिकीतिसंज्ञा यथा सुदीर्घमपि ।  
 संस्मरति भूतमेतन्तं चिन्तयति च कथं नु कर्त्तव्यम् ॥ १ ॥

३ ये पुनः संचिन्त्येष्टानिष्टेषु विषयवस्तुषु ।  
 प्रवर्त्तन्ते निवर्त्तन्ते च स्वदेहपरिपालन हेतोः ॥ १ ॥

प्रायेण साम्प्रत एव काले न चापि दीर्घकालज्ञः ।  
 हेतुवादोपदेश संज्ञिनः निश्चेष्टा भवन्ति असंज्ञिनः ॥

संज्ञिकक्षणसंज्ञिसाध्यप्रयोजनाकरणात् । उक्तं च-<sup>१</sup>सम्मदिट्ठी सण्णी संते णाणे  
 खओवसमयम्मि । असन्नी मिच्छत्ती दिट्ठिवाओवएसेणं” ॥ १ ॥ अथैतासां मध्ये  
 कस्य जन्तोः का संज्ञा भवतीति व्यक्ताभ्यां क्षमाश्रमणगाथाभ्यामेव प्रदर्शयति,  
 तथाहि-<sup>२</sup>पंचण्ह मू (मो) ह सन्ना, हेऊ सन्ना बिइंदियाईणं । सुरनारयगब्धु-  
 वभवजीवानां कालिगी-सन्ना ॥ १ ॥ सन्ना सम्मदिट्ठीण, होइ इह दिट्ठिवाउ  
 सुयनाणं । मइवावारविमुक्काण, सन्नाईवा (या) उ केवल्लिणो ॥ २ ॥”  
 इत्यसंज्ञिसंज्ञिविशेषमभिधाय पुनः सूक्तोक्तमेवान्यक्रमेण प्राणास्वरूपं व्यनक्ति,  
 यत् उक्तम्-पञ्चेन्द्रियाणि त्रिविधं बलं च, उच्छवासनिःश्वासमथान्यदायुः ।  
 प्राणा दशैते भगवद्विरुक्ता एषां वियोगीकरणं तु हिंसा ॥ १ ॥ इति गाथा-  
 इयार्थः ॥ ४२-४३ ॥

D. C. The term Ucchvāsa means breathing out and Nihśvāsa means breathing in. The Prāṇas (vital airs) of the living beings are of ten kinds. viz. 1 Sense of Touch 2. Sense of Taste 3. Sense of Smell 4. Sense of Sight 5. Sense of Hearing 6. Breathing 7. Āyu ( Limit of Life ), 8 Strength of Mind. 9 Strength of Speech, and 10. Strength of Body. .

The commentator explains the term “Yoga” in two ways. (1) The three types of strength viz of mind, speech and of body. Or (2) The word ‘yoga,’ may be disconnected with the word ‘bala’ which latter may be connected with āya or life. In this case also, the yogas are of mind, apeech and body. The first alternative seems to be preferable.

१ सम्यग्दृष्टयः संज्ञिनः सति ज्ञाने क्षायोपशमिके ।

असंज्ञिनः मिथ्यात्विनः दृष्टिवादोपदेशेन ॥ १ ॥

२ पञ्चानां ओषसंज्ञा हेतुसंज्ञाद्वीन्द्रियादीनाम् ।

सुरनारकर्मोद्भवजीवानां कालिकी संज्ञा ॥ १ ॥

संज्ञा सम्यग्दृष्टीनां भवतीह दृष्टिवादः श्रुतज्ञानम् ।

मतिव्यापारविमुक्ताः संज्ञातीताः केवलिनः । २ ॥

The details are given in the following table.

**Table**

Kinds of Living Beings	Prāṇas	In the form of:-
1 One-sensed Beings	4	Touch, Breath, Life, and Bodily Strength
2 Two-sensed Beings	6	Touch Breath Life Bodily Strength + Sense of Taste
3 Three-sensed Beings		Do + Sense of Smell
4 Four-sensed Beings		Do + Sense of Sight
5 Mind-less Five-sensed Beings	9	Do + Sense of Hearing
6 Conscious Five-sensed Beings	10	Do + Mind

Loss of these Prāṇas means Death. That is to say, if the being concerned possesses none of the prescribed vital airs at all, he is said to be dead. Thus, death is nothing but the loss of connection with the Prāṇas.

**Sanjñi**=One having Sanjñā or Consciousness or mind.

A-sanjñi has no consciousness or mind. All the living beings beginning with Ekēndriya jīvas and ending with Sāmmārcchima Pañcēndriyas are a-sanjñi (un-conscious or mindless beings). The others i-e Garbhaja Pañcēndriya beings that have been perfect with the acquisition of mind are sanjñi (having consciousness).

In the Prajñāpanā Sūtra, the one-sensed and the like also, are declared to possess the following ten (10) Sañjñas viz 1 Ahāra (food) 2 Bhaya (fear) 3 Parigraha (belongings) 4 Maithuna (sexual intercourse) 5 Krodha (anger) 6 Māna (pride) 7 Māya (deceit) 8 Lobha (greed) 9 Ogha, and 10. Śoka (sorrow). In that list, however the ninth is 'Ogha' sanjñā



So, it is vain. Again, being the incitor of Moha (infatuation) etc, it is not good. It does not deserve to be called a saññā

Or, saññā is of three kinds viz 1 Dīrghakālikī 2 Hétuvāda and 3 Dr̥ṣṭivāda.

A being possessing Dīrgha-kālikī saññā remembers past events, thinks about whatever is desirable and thinks over how it is to be done A being possessing Hétuvāda saññā having thought over what is agreeable and what is disagreeable goes to or retires from shade or heat for the protection of his body.

A being possessing Dr̥ṣṭivāda saññā is always a Samyagdr̥ṣṭi jīva.

Gods, Nārakas, and Garbhaja (embryo born) beings have Kālikī Saññā

Two-sensed, three sensed and four-sensed beings have Hétuvāda saññā.

Samyag-dr̥ṣṭi jīvas have Dr̥ṣṭivāda saññā

Kévalins are free from saññā and free from the activities of Mati Jhāna

सर्वजीवमाणद्वारमभिधाय क्रमप्राप्तमपि योनिद्वारमुपरिष्टाद्वक्ष्यति ततोऽत्र संसारे स्वरूपग्राहकजीवस्वभावं व्याकुर्वन्नाह—

एवं अणोरपारे संसारे सायरम्मि भीमम्मि ।

पत्तो अणंतखुत्तो जीवेहि अपत्तधम्मोहि ॥ ४४ ॥

44 Evam aṇorapārē saṁsārē sayarammi bhīmammi ।

Patto aṇantakhutto Jivēhim apattadhammēhim 44

[ एवमणोरपारे संसारे सागरे भीमे ।

प्राप्तोऽनन्तकृत्व एव [ प्राणवियोगः ] जीवैरप्राप्तधर्मैः ॥ ४४ ॥

Evamanārapārē saṁsārē sagarē bhīmē ।

Prāpto'anantakṛitvam evaṁ (prāṇa vīyogāḥ) jīvaīrapāptadharmān 44 ।

*Trans.* 44. In the dreadful ocean in the form of beginningless and endless Samsāra (transmigration) thus, is acquired (death) for innumerable times by the beings who have not accepted Dharma (piety). 44.

व्याख्या-४४-एवमिति प्राणवियोगलक्षणेन अणोरपारेऽप्राप्तपर्यन्ते दुस्तरत्वात्संसारे सागरे इव शब्दलोपात्समुद्रोपमेयत्वेन भीमे-रौद्रे जन्मजरा-मरणरोगशोकादिभिः कारणभूतेः प्राप्तमुपलक्षणान्मरणं । “अणंतखुत्तो चि” अनन्तशोऽनन्तद्वारान् । कै ? जीवैः । कीदृशैः ? अप्राप्तजिनधर्मेरिति ॥ उक्तं च-कोटिशो विषयाः प्राप्ताः, संपदश्च सहस्रशः । राज्यं तु शतशः प्राप्तं न तु धर्मः कदाचन ॥ १ ॥ इति गायार्थः ॥ ४४ ॥

*D. C* The Samsāra or mundane existence is compared here to an ocean due to the difficulty or impossibility of crossing it. The jīvas attain to the metaphorical deaths caused by birth, old age, death, disease etc.

Anantaśaḥ-for endless times. The beings here talked of are those that have accepted the Jaina Dharma.

### Yoni-dvāra

क्रमप्राप्तं योनिद्वारमभिषित्सुराह—

तह चवरासी लक्खा संखा जोणीण होइ जीवाणं ।

पुढवीण चउण्हं, पत्तेयं सत्तसत्तेव ॥ ४५ ॥

45 Taha caurāsī lakkhā saṅkhā jonīṇa hōi jīvāṇam ।  
Pudhaviṇa caṇḥam paṭṭeyam satta sattēva 45

[ तथा चतुरशीर्तिर्लक्षाः संख्या योनीनां भवति जीवानाम् ।

पृथिव्यादीनां चतुर्णां प्रत्येकं सप्त सप्तैव ॥ ४५ ॥

Tathā caturāśī-r-lakṣāḥ saṅkhyā yonīnām bhāvati jīvānām ।  
Prithivyādīnām caturṇām pratyēkam sapta sapṭajīva 45 ]

*Trans.* 45. Similarly, the number of •yonis (or places, of origination) of the living beings, is eighty-four hundred thousand

(8400000). (But) in the case of the four (elements), such as Prithivī (earth) Water etc it is seven hundred thousand (700000) for each. 45

व्याख्या—४५—इह योनिरिति कः शब्दार्थः ? पूर्वं तदुच्यते—यु मिश्रणे, युवन्ति तैजसकर्मणशरीरवन्तः सन्तः औदारिकादिशरीर प्रायोगयपुद्गलस्कन्ध-समुदायेन मिश्रीभवन्त्यस्यामिति योनिरुत्पत्तिस्थानं, औणादिको निःप्रत्ययः । तथेति गणनाद्वारप्रकारेण चतुरशीतिर्लक्षा योनीनां । विभक्तिव्यत्यया तृतीयार्थे प्रथमा । सङ्ख्यया । केषां ? जीवानां । द्वितीयार्थे सप्तम्यर्थे वा षष्ठी । इति सामान्यतयाऽभिधाय विशेषं दर्शयति—पृथिव्यप्तेजोवायुषु चतुर्षु प्रत्येकं सप्त लक्षा इति गाथाक्षरार्थः ॥ ४५ ॥

*D. C.* The word 'yoni' comes from the root 'yu' to join or mix. A place where the Taijasa and Kārmaṇa bodies mix with aggregates of the Pudgala and Skandhas suitable for Audārika and other bodies, is called a yoni So, in short, it is the place of origination.

Due to transmutation of cases, the Nominative is used for the Instrumental; so saṅkhya saṅkhyayā. The Genetive in 'Jivānām' is used for the Accusative or the Locative.

After the general statement is over, the particular statement declares that each of the four elements viz the Earth, the Water, the Light, and the Wind, have got seven hundred thousand (700000) yonis as under:—

Elements	Yonis
1 Prithvikāya	7,00,000
2 Ap Kāya	7,00,000
3 Tejās-Kāya	7,00,000
4 Vāyu Kāya	7,00,000

(b) Yonis of the Rest of the Living Beings

इत्येतावताऽष्टाविंशतिर्लक्षा योनीनामुक्ताः अन्यासां योनीनां स्थान-  
विशेषं गाथाद्वयेन दर्शयन्नाह—

दस पत्तेयतरूणं चउदस लक्खा हवन्ति इयरेसु ।

विगलिंदियाण दो दो, चउरो पंचिंदितिरियाणं ॥ ४६ ॥

46 Dasa Patétya-tarūṇam caudasa lakkhā havanti iyarésu, ।

Vigalindiyāṇa do do, cauro pañcindi-tīriyāṇam. 46

चउरो चउरो नारय-सुरेसु मणुआण चउदस हवन्ति ।

संपिंडिया उ सव्वे, चुलसी लक्खा उ जोणीणं ॥ ४७ ॥

47 Cauro Cauro Nāraya Surésu Maṇuāṇa caudasa havanti ।

Sampiṇḍiyā u savvā Culasī lakkhā u joṇiṇam 47

[ प्रत्येकतरूणां चतुर्दश लक्षा भवन्ति इतरेषु ।

विकलेंद्रियेषु द्वे द्वे चतस्रः पञ्चेन्द्रियतिरश्चाम् ॥ ४६ ॥

Pratyēka-tarūṇām catur-dāśa lakṣā bhavanti itarésu ।

Vikaléndriyēṣu dvé dvé catasraḥ Pañcéndriya tīraścām 46

चतस्रश्चतस्रो नारकसुरेषु मनुष्याणां चतुर्दश भवन्ति ।

संपिण्डिताश्च सर्वे चतुरशीतिर्लक्षास्तु योनीनाम् ॥ ४७ ॥

Catasraścatasro Nāraka-Surésu Maṇuṣyāṇām caturdaśa bhavanti ।

Sampiṇḍitāśca sarvā Caturaśīti-r-laksāstu yonīnām 47 ]

*Trans.* 46-47. In the case of One-souled Vegetables the originating places are ten hundred thousand (1000000) while in the case of the rest viz the Many-souled Vegetables they are fourteen hundred thousand (1400000) For the beings with deficient sense-organs (the originating places) are two hundred thousand (200000) for each (class); (while) there are four hundred thousand (400000) yonis in the case of five-sensed lower animals. For the Nārakas and the Dévas, (they are) four hundred thousand.

(400000) for each; and in the case of human beings (they) are fourteen hundred thousand (1400000)

However, All these added together come to be eighty-four hundred thousand (8400000) of yonis (46-47)

व्याख्या-४६-४७-सप्तम्यर्थे षष्ठी । प्रत्येकतद्भु दश योनिलक्षाः । इतरेषु सूत्रत्वात्कायग्रहणेन वा पुंस्त्वं । साधारणवनस्पतिषु चतुर्दशलक्षा योनयो भवेयुः । तथा त्रिकलेन्द्रियेषु द्वित्रिचतुरिन्द्रियेषु द्वे द्वे लक्षे भवेतां । तथा पञ्चेन्द्रियतिर्यक्षु चतुर्लक्षा योनीनां भवेयुः ॥ ४६ ॥

तथा चतस्रश्चतस्रो लक्षा योनयो नारकेषु सुरेषु । समासेन विभक्ति-लोपः । तथा मनुष्येषु चतुर्दश लक्षा योनयः । तुः पूरणार्थे । चः समुच्चये । एवं संपिण्डिताः एकराशीकृताः । 'सर्वे त्ति' प्राकृतत्वाल्लिङ्गव्यत्यये सर्वाश्चि-तुरशीतिलक्षा योनीनां भवन्ति । इति निर्दिष्टं योनिद्वारमिति गार्थार्थः ॥ ४७ ॥

D. C. Pratyēka-tarūṇām-The Genetive is used for the Locative. The term 'itara' means the rest i.e. the other type of vegetables viz. the Sādhāraṇa or Many-souled vegetables. The Viklaēndriyas are the Two-sensed beings, the Three-sensed beings, and the Four-sensed-beings The word 'tu' is used in the sense of completion, while 'ca' signifies addition. Sampiṇḍi-tāḥ-gathered or collected or added together.

The particulars can be put in a tabular form, thus:—

Table

Kind of Beings	Number of Originating places
1 Prithvikāya	7,00,000
2 Ap Kāyā	7,00,000
3 Téjas Kāya	7,00,000
4 Vāyu Kāya	7,00,000
5 Pratyēka Vanspati Kāya	10,00,000
6 Sādhāraṇa „	14,00,000
7 Two-sensed-Beings	2,00,000
8 Three-sensed Beings	2,00,000

9	Four-sensed Beings	2,00,000
10	Dévas (deities)	4,00,000
11	Nārakas (Infernal Beings)	4,00,000
12	Five-sensed Tiryancas	4,00,000
13	Human Beings	14,00,000
		<hr/> 84,00,000

In all, there are eighty-four hundred thousand ( 84,00,000 ) yonis ( originating places ) of living beings.

Here ends the discussion about the yonis. Now the Sūtra-kāra describes the peculiarities regarding the bodies etc. of the Siddhas or the Accomplished or the Perfect Souls, that were referred to in the second Gāthā

#### CHAPTER IV.

#### The Siddhā-tmā

तथेह ग्रन्थे पूर्वं ग्रन्थकारेण आदौ द्वितीयगाथायाः पूर्वाद्धे जीवानां भेदकथने प्राक् सिद्धस्वरूपं दर्शितं, तत्तेषामव्ययत्वान्निष्ठितार्थत्वात्सांसारिककृत्यानुपयोगित्वात्प्राक् सिद्धानां पञ्चदशभेदव्यावर्णनप्रस्तावेऽपि शरीरादिविशेषो न दर्शितः, तद्विचित्रगतिकत्वात्सूत्रस्येति, इह तं व्यावर्णयन्नाह—

सिद्धाण नत्थि देहो न आउकम्मं न पाणजोणीओ ।

साइअणता तेसिं, ठिई जिणिंदागमे भणिया ॥ ४८ ॥

48 Siddhāṇa naṭṭhi dēho na āukammam na pāṇa jōṇio ।

Sāiaṇantā tēsīm ṭhii Jīṇindāgamé bhaṇiyā 48

[ सिद्धानां नास्ति देहो नायुःकर्म न प्राणयोनयः ।

साधनन्ता तेषां स्थिति-जिनेन्द्रागमे भणिता ॥ ४८ ॥

Siddhānām nāstidēho nāyuhkarmana prāṇayonayaḥ

Sādyānantā tēsām sthiti-r-Jinendrāgamé bhaṇitā 48 ]

*Trans:—*The Siddhas ( Accomplished ones-Perfect ones ) possess no body, no duration of Life, or Karmas (actions), and no vital airs, as well as, originating places. Their state is decla-

red as with a beginning and (but) without an end in the Scriptures of the Jinéndras.

व्याख्या-४८-सिद्धानां नास्ति देहः। यत् उक्तं श्रीआचाराङ्गे-<sup>१</sup>सिद्धानां  
इगतीसगुणा पण्णात्ता, तं जहा-गोयमा ? से न दीहे १ न हस्से २ न वड्डे ३  
न तंसे ४ न चउरंसे ५ न परिमण्डले ६ न लोहिण् ७ न हाळिहं ८ न सुक्खि  
९ न किण्हे १० न नीले ११ न दुरभिगंघे १२ न सुरभिगंघे १३ न तित्ते  
१४ न कडुए १५ न कसाइले १६ न अंबिले १७ न महुरे १८ न कक्खडे  
१९ न मउए २० न गुरुए २१ न लहुए २२ न सीए २३ न उण्हे २४ न  
निद्धे २५ न लुक्खे २६ न कायसंगे २७ न रुहे २८ न इत्थी २९ न पुरिसे  
३० न पुंसए ३१ इत्येकत्रिंशत्सिद्धगुणाः। अत्र सूत्रव्याख्या-आश्रयश्रि  
यिणोरभेदाद्यस्मादेहो न, अत एवायुरपि न, यस्मादायुर्न अत एव मरणमपि  
न। ततो निमित्तनिमित्तवत्तोरभेदात्सप्तापि कर्माणि न, बन्धोदयोदीरणासत्तानाम  
भावात्। यतः कर्माणि न अत एव प्राणा योनयोऽपि न, पुनः संसारेऽनुत्पादात्  
अथ तेषां स्थितिं व्याचष्टे। ततस्तेषां सिद्धानां स्थितिः कीदृशी? सादिरनन्ता  
यतस्तत्रोत्पत्तिकालात्सादिः ततश्च वनाभावादनन्तैव। यदुक्तं शक्रस्तवे-<sup>२</sup>“सिद्ध-  
मयलमरुअमणंतमक्खयमब्बाबाहमपुनरावित्ति सिद्धिगइनामधेयं ठाणं संपत्ताणं”  
इति वचनात् जिनेन्द्रागमे। स्थितिर्भणिता प्रोक्ता। यथा संसारिणां जीवानां  
प्राणयोन्यायुः कर्मस्थित्यादयस्तथा सिद्धानां न भवन्तीति गार्थार्थः ॥४८॥

१ सिद्धानामेकत्रिंशद्गुणाः प्रज्ञप्ताः तद्यथा-गौतम ? स नदीर्घ, न हस्व, न वृत्तः, न व्यस्रः,  
न चतुरस्रः, न परिमण्डलः, न लोहितः, न हारिश्चः न शुक्लः, न कृष्णः, न नीलः, न दुर्गन्धः,  
न सुरभिगन्धः, न तिकः, न कटुकः, न कषायः, न म्लः, न मधुरः, न कर्कशः, न मृदुः, न शुष्कः,  
न लघुः, न श्रूतः, नोष्णः, न श्लिथः, न रक्षः, न कायसजः, न रोहकः, न स्त्री, न पुरुष,  
न पुंसकः।

२ सिद्धमयलमरुअमणंतमक्खयमब्बाबाहमपुनरावित्ति सिद्धिगइनामधेयं स्थलं संप्राप्तेभ्यः।

D. C. Due to the lack of the distinction between the resort and the resorted, Siddhas do not possess a body. Where there is no body, no question either of duration of life or death or of the seven Karmas (actions) can arise at all. Similarly, when there are no Karmas (actions), there does not ensue the question of re-birth in the mundane life, and, therefore, there cannot be any vital airs or originating places in their case. But, then, what about their condition? They have a beginning, for there is a time of their origination. But they have no end for there is no possibility of their stumbling or falling down from there.

This peculiarity of their state is proclaimed in the Śakra-stava of the Jaina Āgamas (Scriptures). In a word, what is meant is this, have that the Siddhas no body, and hence there are no vital airs, no originating places no births and rebirths, no life-limit, no Karmas, and no other conditions in the case of the Siddhas, as are inevitable in the case of the Saṃsārī (transmigrating) souls 48.

इत्येतावता सिद्धानां स्वरूपमभिधाय पुनः संसारिणां जीवानां स्वभावं  
व्याकुर्वन्नाह—

काळे अणाइनिहणे जोणीगहणम्मि भीसणे इत्य ।

भमिया ममिहिति चिरं जीवा जिणवयमलहन्ता ॥ ४९ ॥

49 Kāle aṇāinihaṇé jonigahaṇammi bhīsaṇé ittha ।

Bhamiyā bhamihinti cīram jīvā jīṇa-vayanamalahantā 49

[ काळे अनादिनिधने योनिगहने भीषणेऽत्र ।

भ्रान्ता भ्रमिष्यन्ति चिरं जीवा जिनवचनमलमयानाः ॥ ४९ ॥

Kālé anādinidhané yonigahané bhīṣaṇé' atra,

Bhrāntā bhramiṣyanti cīram jīvā jīṇa-vacanamalahamānāḥ 49 ]

*Trans.* 49. The living beings who have not reached or accepted the words (i-e the advice) of the Jīnas, have rambled (and) will ramble for a long time through the beginningless and endless time in the fierce (world) strimming with originations 49.



व्याख्या-४९-कालेऽतीतानागत लक्षणे वर्तमानस्यैकसामयिकत्वात्स्वलपत्वाच्चात्र विवक्षितं (सत्त्वं) कथं भूते काले?—अनादिनिधनेऽनाद्यपर्यवसिते । तथा पुनः कथं भूते ? “जोषीगहणम्मि भीसणे चि” चतुरशीतिलक्षयोनिग्रहणे तत्तदाश्रयणेनानवस्थानात् । अथवा कोदृशे संसारे ? योनिग्रहणे—उपलक्षणादुत्पत्ति विपत्तिरोगशोकादिभिर्ग्रहणे विचित्रकर्मगत्याऽतिगुणिले जीवानां कर्म विपाककारणभूतत्वाद्भीषणे—भयकारिणि तस्मिन्नधिकरणभूते जीवा भ्रान्ता भ्रमिष्यन्ति चिरं—प्रभूतं कालं । कीदृशाः सन्त ? जिनवचनं—भगवद्वचनं हितोपदेशमलभमानाः—अप्राप्नुवन्तः । तथा कचिदित्यपि पाठः—“भमिया भमन्ति भमिहिति चि” तत्र त्रिकालाश्रयणेन धातोरर्थविशेषो ज्ञेय इति गाथाक्षरार्थः ॥ ४९ ॥

D C. Time includes the Past and the Future. The Present may not be considered here, as it is brief. This time has no commencement nor is it to end at any time.

‘Yonigahana’ may be construed either with the time or with the world. With the time, it would mean ‘Caught by the many eighty four hundred thousand existences’. With the world or rather mundane existence) it means one which is confused or intrigued (gahané) with births, deaths, diseases, sorrow, and the like.

The Samsāra is fierce; because it is the cause of the results of previous actions. In such a place, the living beings have wandered in the past and will (surely, wander in the future for a long time being confused in these intricacies till they secure ( and execute ) the auspicious advice of the Divine One.

Some read “Bhamiyā bhamanti bhamihinti.” The v.l. also is alright, For, here, all the times (including the present) are considered 49.

• Now, comes a concluding Couplet

अथ ग्रन्थकारः सम्यग्ज्ञानाद्धर्मफलं विधेयं चाविष्कुर्वन्ग्रन्थमुपसंहर्तुं  
शिक्षारूपं स्वनामगर्भितं च सूत्रं व्याख्यानयन्नाह—

ता संपद् संपत्ते, मणुअत्ते दुल्लहे सम्पत्ते ।

सिरिसंतिस्सूरिसिद्धे, करेह भो ? उज्जमं धम्मो ॥ ५० ॥

50 Tāsampai sampatte maṇuatté dullahé sammaté ।

Siri Santi sūri siṭṭhé karéha bho ujjamam dhammé. 50

तत् सम्पत्तिं संप्राप्ते मनुष्यत्वे दुर्लभेऽपि सम्यक्त्वे ।

श्रीशान्तिस्सूरिशिष्टे कुरुत भो ! उद्यमं धर्मे ॥ ५० ॥

Tat samprati samprāpté manuṣyatvé durlabhé'pi samyaktvé ।

Śrī Śānti Sūrisiṣṭhé kuruta bho ! udyamam dharmé 50 ]

*Trans.* 50. Therefore, O Devout Persons ! Now when you have obtained Manuṣyatva (human-ness), and even the rare Samyaktva (Right Belief), labour upon the Dharma promulgated by the Reverend Ones possessing wealth (of Knowledge) and quietitude [ or instructed by the glorious Śānti Sūri.] 50.

व्याख्या—५०—तावद् भो मव्याः ! साम्प्रतं मनुजत्वे दशभिर्दृष्टान्तै-  
र्दुर्लभे संप्राप्ते तत्रापि सम्यक्त्वे अचिन्तितफलप्रदे चिन्तारत्नप्राये । चकारा-  
त्सम्यग्ज्ञानचारित्रे । संप्राप्तशब्दो मनुजत्वसम्यक्त्वयोरुभयत्र संबध्यते ।  
ततश्चिन्तारत्नमिव प्राप्ते सम्यक्त्वे । यत्करणीयं तदाह—धर्मे उद्यमं कुरुत ।  
किंविशिष्टे ? “ सिरिसंतिस्सूरिसिद्धे च्छि ” सिरिति श्रीः उपलक्षणात् ज्ञानश्रीः,  
तथा ज्ञानं शान्तिः रागादीनामुपशमः, ताभ्यां, सूरयः पूज्याः गुणगुणिनोर-  
भेदात्तीर्थकरा गणधरा वा, तैः शिष्टेऽर्थादुपदिष्टे । इयता ग्रन्थकृता स्वनामा-  
प्याविष्कृतं । तत्र कर्तृपदं शान्तिस्सूरिः उपदिशति शिष्टे मूर्खस्तेऽनुपमं जिनधर्मे ।  
क्रियासंबन्धस्तथैव व्येष्ट्य इत्यक्षरार्थः ॥ ५० ॥

*D. C. Bhoḥ!* is the general form of address to human beings, Both the *manuṣyatva* and the *samyaktva* are durlabha or rarely obtainable. 'Samprāpté' is also to be construed with both. Samyaktva means full confidence in the True Deity, True Preceptor, and the True Dharma ] when they have secured not only human-ness, but also Samyaktva (Right Belief), they must labour on the Dharma, which has been preached by Sûris or the Revered Ones. Who are these Revered Ones ?

Śrī means jñānaśrī (wealth of knowledge) Śānti or quietitude means calming down of passions and the like. The Sûris may mean the Tirthankaras or the Gaṇadharas, there being no difference between the qualities and the resorts of these qualities.

Through this phrase, the author discloses his own name viz Śānti Sûri. 50.

### Upasamhāra

अथ सूत्रं निगमयन्नाह

एसो जीवविचारो संक्षेपरुचिं जाणणाहेउं ।

संखित्तो उद्धरियो रुद्धाओ सुयसमुद्धाओ ॥ ५१ ॥

51. Eso Jīva-viyāro saṅkhéva-ruñam jāṇanāhéum ।  
Sankhitto uddharīo ruddāo suyasaṃuddāo 51

[ एष जीवविचारः संक्षेपरुचीनां ज्ञानहेतोः ।

संक्षिप्त उद्धृतो रुद्रात् श्रुतसमुद्रात् ॥ ५१ ॥

Eṣa jīva-vicāra saṅkṣēpa-rucīnām jñāna-hétoḥ ।  
Saṅkṣipta uddhruto rundrat śrutasaṃudrāt 51 ]

*Trans.* 57. This Consideration of the Living Beings has been extracted from the deep ocean of the Scriptures and is abridged for the enlightenment of the short-witted ones. 51

व्याख्या-५१-जीवानां विचारो जीवविचारः त्रसस्यावरैकेन्द्रियादि  
विज्ञारवान् । रूपरूपिणोरयेदाद् ग्रन्थनामापि जीवविचार इति समर्थितः ।

एष आत्मनाऽविनाभावेनैति । ततः श्रीशान्तिमूर्तिना अयं संक्षेपवृत्तीनांमर्था-  
 त्स्वल्पमतीनां प्राणिविशेषजिज्ञासार्थं संक्षिप्यान्नुग्रहबुद्ध्या रुद्राद्-अनवगाह  
 विस्तारात् श्रुतसमुद्भेदादुतः । इयता न स्वमनीषिकया, किंतु परम्परया जिन-  
 रूपदिष्टं श्रुतं महार्थं तस्मादित्यक्षरार्थः ॥ ५१ ॥

*D. C.* The Consideration of the Living Beings such as Trasa (mobile) s̥thāvāra (Steady-fixed), one-sensed beings etc is jīva-  
 vicāra. The title of the volume is the same according to the  
 non-distinction between the form and the one possessing the  
 form. The preaching of this book is nothing new, but it is an  
 abridgement of what is preached by the series of the Great  
 Preceptors. 51.

END



# SUPPLEMENT

By : **Mr. R. B. JAIN.**

*Secretary.*

**Jain Misson Society**

*Madras,*

At the outset, let me say frankly without the least exaggeration that the author of this Treatise, which is called, " Jiva Victor, or Treatise on the (Science of) ' Life, or Biology, " was His Holiness Vadivetāl Sṛī Sānti Suriṇi who was an unrivalled scholar of his times, whose greatness and scholarship were enlorgised by then distinguished Poet Dhanapāl, one of the Gems in the court of the Emperor Bhoṇa-rāj as well as, by other contemporary learned scholars and the emperor himself. The treatise though small in size containing only 50 stanzas deals with all the Biological gist Exhibiting wide range of knowledge of how the life developes from the tiny being to the highest human form in its successive stages, and how complicated it becomes and how it gets its deliverence from birth and death, and then how it eventually reaches a state of permanent happiness called, 'Mukti,' or Emancipation.

To ordinary men, this work may appear to be an insignificant one, but when we study it deeply, we come to know how

important and useful it is for us-mankind-to understand the the implication of our misery and bondage, and how we can save ourselves from the severe punishment of Nature's Government by obeying her rules and regulations etc., and so we can at once see that our author wrote this work for the good of humanity confirming the irrevocable law of Nature viz., "As we sow, so we reap". By sowing a mago-seed we get a mango-fruit, and from a margosa-seed we get a margosa fruit. In the same manner, we suffer from pain by giving pain to others and get happiness in return of the good we have done to others. Out of this Law, there is no escape, and to expect happiness from our bad deeds, is to expect nectar from a serpent's hood or mouth. A certain Philosopher has paraphrased this as follows:—

‘So long thou shalt not refrain thyself from causing pains and troubles to thy fellow-creatures, thou needst not dream to be emancipated from the appalling danger of the same.’

Our ancient Rishis had known this from time immemorial. But modern critics remark that if according to your scriptures, everything has a life, if a man, beast, bird, insect, and a worm, if even roots, fruits, trees, and creepers have a soul-and science also supports this view-then why do you discriminate between cutting a fruit and cutting an animal, and attach comparatively less or more sin respectively in each case. From the economic point of view, many fruits are necessary to quench or satisfy the hunger of a man, and so also, if by killing a single animal, appetite of many hungry people can be satisfied, there is comparatively less sin in their opinion in killing one animal than in cutting many fruits.

We will discuss this point rationally and give a suitable answer to the above objection.

The above critics accept the authority of science, and science in its turn, proclaims that it accepts no other authority

than Nature. Now, if we study closely the natural phenomena, we understand that Nature is working incessantly for the betterment of every one, for the happiness of all, until every one of us reaches the pinnacle of perfect peace and happiness. But, here again, another objection is raised by the critics that if nature is so kind, why does she put different souls in different wombs and make them suffer, birth and death, old age, disease, pain, and fear etc., and "What is the reason of this?" While trying to solve this point, I have to proceed further and remark that the whole universe is being governed by an unchanging Law with regularity,—Justice and Truth—and it takes account of even atoms and seconds. This Law of Nature never commits any mistake. In fact, just as any Government, though good, has to punish the wrong doers or Law-breakers to correct their wrong mentality and reform them into good citizens and to establish Law and order, in the state, and just as Parents punish their children, if they go wrong and render them more disciplined and well-behaved. Can we call the action of the Government or of Parents in the above instances as harsh and cruel or unjust? Similarly, can the action of a doctor in giving some bitter medicine to the patient or operating a wound on the body of a child be construed as cruel? The disease appears in the body as a result of the violation of the rules re: eating and drinking it is by way of punishment that Nature introduces disease in the body for one's going against the dietary rules. So also, the experiencing of pain by the living being is the result of its bad actions. The function of the Doctor is to remove the pain and also the function of nature is to do good to the living being. We misunderstand the process of nature and call it pain and misery when she is actually doing good to it indirectly without our knowledge and this cannot be called a fault in her as the action of Nature is always prompted in our favour with disinterested motives.

Now, it is clear that the living is itself the cause—the seed—of its own troubles. If so, another question arises as to why it causes its own trouble! The answer given by all thinkers is



that it is nothing but ignorance that is the cause of this mistake. When one knows that the fire burns one's fingers if he touches it or when one knows that a snake bites, if it is meddled with, naturally he refrains from it, after realising this knowledge. But before this experience comes to man, he tries in ignorance to eat the forbidden fruit and jumps in the fire of miseries like the butter-fly falling into the fire with the false knowledge that the red fire is an eatable thing, and it should enjoy it. It is thus clear that to be safe, and happy, in the kingdom of Nature is to have the knowledge of the above truth and without this knowledge, a living being cannot discriminate between good and bad actions and in eating and drinking and without the help of this knowledge he has no chance to rectify and reform himself and cannot achieve his own good and happiness. Nature is always helpful to the living being towards its acquiring this knowledge and in proportion to the acquisition of this knowledge, the living being is given better chances and opportunities and it is the possession of this knowledge, which has entitled the human being to the majestic position and superiority over others. It is accordingly said by others, "There is nothing greatest in the world than man, and there is nothing greatest in the man than mind." Man has got better chances to follow the directions of Nature, and thus, by following her, reaches the highest object of existence viz highest happiness and peace. And so the favour of nature seems to be more on the human being rather than on any other living creature. There is a saying of an experienced soul, who says "Obedience is the first law of Governing" that is to say that one who follows the rules of a Government becomes the more fitted to govern it. To the extent to which the knowledge of man develops, to that extent, he is rendered fit by Nature to understand her intentions and follow her rules and in such a man full evolution of Nature takes place and so in the order of gradation, all the living beings are divided into five classes viz beings with one sense developed, beings with two senses, some with three senses, and others with four senses, and the rest with five senses

developed, respectively. In the beings of the first division they feel knowledge through touch only, the 2nd category through touch, taste; the 3rd class through touch, taste and smell and the 4th category through touch, taste, smell, and sight, while the 5th division has got all the five senses well developed and has got a better opportunity of understanding good and bad, true and false. It is why and how the superiority of the human being has come to be recognised over all other beings.

In order to elevate it self from stage to stage till the achievement of human form, every living being has to go through a great deal of ordeal in the Laboratory of Nature, viz they have to go through infinite births and deaths and still they may not easily reach the human stage. There may be many pitfalls and slips between the cup and the lip, from the highest summit he may at once fall to the abasies. The process is complicated and laborious as to throw a ring in the mid-ocean and go after its search. This receding process is all due to the sins we are committing, though unconsciously, and this is the cause of the complication. Thus to come to the point at issue, there is greater sin in killing beings of two senses than in killing those of one sense, and so on; the enormity of sin incaeases in each successive step. In the common experience of the world, we know that ordinary mud has little value; but pots etc made from the same have got more value and further, if they undergo workmanship and ornamentation, they fetch higher value, because of the process they undergone. Another instance is that the death of an adult person who is the pillar of the family causes more sorrow for the family members than the death of a young child. So also the assasination of a big illustrious person or a king is considered more heinous and cruel than that of an ordinary being. In this kingdom of nature, the killing of a man is met with the severest punishment by nature herself. Our ancient seers had therefore given out this future by writing so many books on the Science of life, so that the man, the highest ornament in the scale of evolution may not commit the destruction of life through

ignorance for the selfish nourishment of his own body or maintenance of livelihood and thus avoid the severest punishment at the hands of nature. They saw this truth through their finer and subtler intelled and intuition and analysed how the sin is increased in proportion from the killing of life possessing one sense to that of 5 senses. They say as follow :--

सत्त्विराहणपावं, असंखगुणीयस्स एगभूयस्स ।

भूयस्साणंतगुणं पावं, इक्कस्स पाणस्स ॥ १ ॥

वेइंदिय तेइंदिय चउरिंदिय, तहय चेव पंचिदी ।

लक्ख सहस्सातहं सयगुणंत पावं मुणेयव्वं ॥ २ ॥

From the above observations and summary it is evident that infinite amount of sin is gathered from eating flesh than from eating fruits etc., In our ignorance and from temptations of passions, we forget what is right and what is wrong, and what should be eaten and what should not be eaten and fall into the error of judgement and commit such sins for which the highest punishment would await us.

It is, therefore, essential that we should completely avoid violence to the living beings when we can easily maintain our body by fruits, nuts, and vegetables and other articles which contain no tangible life, just as Jaina Munis do. This kind of life of non-violence of munis practised even for a day is extolled as greater than all the charities an Emperor can make; but in the case of a house-holder, it is impossible for him to follow the strict rules of munis, and so, he is allowed some margin for his maintenance except through the violence committed to the mobile living Beings. Even from the standpoint of medical science, it has been proved that by vegetable diet, the health and life is better maintained than through flesh-eating. We can also know which food is natural to human beings by a little observation of natural Laws.....From the very anatomical construction of human

teeth and and nails etc., we see that they are different in man that in that of carnivorous animals like lions, tigers, bears etc., The difference of this construction of teeth etc., is seen in herbivorous animals like cows, buffaloes goats etc; which makes them unable to kill through their teeth and nail. Further, man's body is similar to that of a monkey and if the food of the monkey is vegetarian man's food also must be vegetarian and so flesh eating is unnatural and is attended with severe consequences, and so must be avoided by man. This avoiding of flesh-eating is not only imperative on man, but very beneficial to him. If a man wants to be happy in this world, it is not only essential to avoid violence in food matters but in every walk of life. To those who are earnest enquirers and want to avoid Violence to life it becomes their first duty to study Biology.

Our author, Acharya Bhagavan Shree Vadivetāl Shānti Suriji, has, in this kindness to us, composed the gist of Biology in the form of a small treatise, called Jiva Vichāra. He has tried to shew herein in a nutshell the nature of life, their division into many categories, their bodies, senses and energies, their lifetime and how the life remains in the body etc;—All these details are beautifully described by studying which we can become beginners in its practice and save ourselves from sin and eventually reach perfect state of emancipation.

Our Jain Mission Society is trying in its humble capacity to make this small treatise reach into the hands of every-body, by translating the same in different languages. The first edition has been published in Hindi through Pandit Hiralalji Duged Nyaya Thirtha and we are getting it published in English through Our Holiness the Muni Maharaj Sri Ratna Prabha Vijayaji, who though 79 years in age, has, however, finished the work in spite of his ascetic hardship of penance, general weakness of health, and heart-trouble and we cannot thank him sufficiently for the trouble he has taken.

While engaged in writing small supplement to this work, re-

gular chain of ideas surge up in my mind but for fear of the already swelling itself into a text, I have refrained myself from expressing all that I wanted to say herein, reserving the same for an independent publication which I intend bringing out shortly on the same subject of biology. I hope this small essay is enough and if through oversight and dullness of my intellect, I have overstepped the limit or said anything out of the way, I request the indulgence of Dharmācharyas and with my humble salu-tations at their feet, I conclude this essay.

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**SRI JAINA SIDDHANTA SOCIETY.**

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**A H M E D A B A D**

[ India ]

**1950.**

## VOLUMES

1. Śramaṇa Bhagavān Mahāvīra Vol. I Part I Life.
2. Śramaṇa Bhagavān Mahāvīra Vol. I Part II Life
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Remaining two books viz. Vol. II Part II ( Life ) and Vol. V Part II completing the series are in press and they will be published in October or November of the current year.

July 1950.

Publisher

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*of*

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## Vol I Part I

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### Śramaṇa Bhagavān Mahāvīra.

## Vol I Part II

CHAPTER I. Sixteenth Previous Bhava. Birth of Viśvabhūti Kumāra-Viśvabhūti Kumāra going to Puṣpa-karaṇḍaka garden for amusement during Spring Festival-Viśvabhūti Kumāra treacherously sent with a large army to fight with a frontier feudatory prince at the instigation of Queen Madana-lēkhā. When Viśvabhūti Kumāra returned home, he realised that it was a well-designed plan of Madana-lēkhā to drive him out from the garden to make room for her son Viśākha-nandī. Becoming enraged at this insulting diplomacy, Viśvabhūti Kumāra renounces the pleasurable enjoyments of the world, and he takes Bhāgavati Dikṣā at the hands of Ācārya Sambhūti Sūri. Viśvabhūti Muni practised severe austerities during his ascetic life, and went to various towns and villages with the object of preaching the principles of the Tirthaṅkaras.—When Viśvabhūti Muni-whose body had become greatly debilitated by continuous fastings and strict penances—was going for alms after a continuous fasting of one month at Mathurā (Muttrā), he was accidentally knocked down by a rushing cow. On seeing that Viśvabhūti Muni had fallen down on the ground owing to a strong impact with the body of the cow, his cousin Viśākha-nandī who had gone to Mathurā with a number of his attendants on his marriage-ceremony with the daughter of the king of that place, began to crack jokes at the withered condition of the body of Viśvabhūti Muni. The penitent Muni was greatly offended, and he made a *niyāṇa-nidāna*—(a firm determination) to be able to possess, after death, sufficient strength to kill all those persons at one blow, by way of revenge. Although Viśvabhūti Muni was repeatedly advised by Sthavīras and others to desist from the attempt, he

did not leave off his firm resolution, and having died without expiating for his sinful act even on his death-bed, he was born as a god in Mahā-śukra déva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra déva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No. I, containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra.

CHAPTER II. Eighteenth previous Bhava of Śramaṇa Bhagavān Mahāvīra-Triṣṭha Vāsudéva-Queen Bhadrā, the chief consort of ( King Ripu prati-Śatru of Potanapura ) gave girth to Acala Kūmāra portended by four Great Dreams-After a few years, birth of a daughter named Mrigāvatī to Queen Bhadrā-When Mrigāvatī attained youth and marriageable age, King Ripu prati-Śatru becoming greatly enamoured with her exquisite beauty and blooming charms, publicly and shamelessly, contracted marriage with his own daughter, disregarding violent protestations from Queen Bhadrā, Acala Kūmāra, family-members, feudal princes, ministers, religious preceptors, and from a large majority of citizens, who were painfully grieved at such an un-natural and utterly disgraceful alliance, and, having made her his Chief Queen, he began to enjoy worldly pleasures with her. Queen Bhadrā-the girl's mother-becoming displeased by this heinous act, and greatly distressed by public censure, went away to her parents' house in the Deccan, and passed her days in mourning.

The parents of Queen Bhadrā were very wealthy. A nice town named Māhēśvarī-complete with high city-walls, beautiful buildings, temples, dharmasālās (inns for travellers), cattle-camps, big market-places and gardens, inhabited by wealthy merchants-was built for her, and it soon became a very flourishing city in the South.

By this heinous act on his part, King Ripu-prati-Śatru, came to be, afterwards, called Prajā-pati ( literally, husband of one's own progeny ), by the people, on account of his having a desire of sexual intercourse with his own daughter. The source

Viśvabhūti Muni, descending from Mahā-śukra déva-loka, assumed the form of a foetus in the womb of Mrigāvatī-dévi, portended by seven great dreams—Birth of Triprīṣṭha Vāsudéva—Celebration of Birth-festivities—Attainment of youth—Cleverness in wrestling, use of war-like weapons and various arts and sciences—Prati-Vāsu-déva, Aśvagrīva of Rājagriha Nagara,—The soul of Viśākha-nandī Kumāra born as a lion in a den near the rice-fields of the Prati-Vāsudéva—One day, Prati Vāsudéva Aśvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death—The astrologer reluctantly but positively replied :—“ O king ! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice fields, and the man who will insult your messenger Caṇḍavéga so widely respected by all your feudatory kings.”—The lion in the rice-fields of Prati Vāsudéva Aśvagrīva was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection. Thereupon, Prati-Vāsudéva Aśvagrīva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.—The Prati-Vāsudéva, then inquired of his ministers as to who were very powerful among the young princes of his feudatory kings. The ministers said ‘ We cannot definitely say, but we have heard that both the young princes viz Acala Kumāra and Triprīṣṭha Kumāra of King Prajāpati are clever and powerful. Thereupon, Prati-Vāsudéva Aśvagrīva, sent an order through his messenger Caṇḍavéga, to King Prajāpati to come and see him immediately. At the time when Caṇḍavéga arrived at Potanapura, King Prajāpati, his princes, family—members, and some citizens, had met together in the Inner Court of King Prajāpati, and there was excellent dancing, dramatic performance, and great rejoicing going on. Now, Caṇḍavéga, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King Prajāpati—The king hurriedly got up from his seat, to receive

the messenger, and there occurred a sudden break in the revelry. Prince Tripristha Kumāra became greatly enraged at the rude behaviour of Prati-Vāsudēva's messenger and having dealt him blows with his fists, feet and stick, he took back all the valuable presents received from King Prajāpati. Now Prati-Vāsudēva Aśvagrīva became very angry on hearing about the insult to his messenger, and he realised that the first part of the foretelling of the astrologer—that the man who would insult his messenger Caṇḍavēga will cause his death—may turn out to be true. So, he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there, but both his princes viz Acala Kumāra and Tripristha Kumāra vehemently implored him not to undergo the risk, on account of his old age, and they went there with men and materials, against his wish. When nearing the den of the lion, Tripristha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied even by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well selected persons fully equipped with various destructive weapons, on horse-backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den, Tripristha Kumāra repeatedly coaxed the lion for a duel fight with himself, and, as soon as the lion jumped on him, Tripristha Kumāra, at once caught hold of the lion's upper jaw, and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripristha Kumāra instructed the cultivators to give the lion's skin to Prati-Vāsudēva Aśvagrīva, and to inform him that as the lion was now dead, his rice-fields will, for the present, be free from danger.

When both the princes of King Prajāpati returned home with their party, King Prajāpati was extremely delighted, and there was great rejoicing in the town. When the cultivators narrated the unique bravery of Triprīṣṭha Kumāra in killing the lion before Prati-Vāsudēva Aśvagrīva, he became alarmed, and he began to be convinced more about the truth of the fore-telling of the astrologer, viz that his death would be caused by the person who insults his messenger Caṇḍavēga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the enraged Prati-Vāsudēva Aśvarīva sent another messenger to King Prajāpati and told him—"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Triprīṣṭha Kumāra-to me for my service. They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings. In case, you cannot act according to my orders, be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudēva Aśvagrīva was killed by Triprīṣṭha Kumāra. When Prati Vāsudēva Aśvagrīva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Triprīṣṭha Kumāra, and announced :-"O. kings ! This Triprīṣṭha Kumāra is born as the first Vāsudēva in the Bharata-kṣetra, owing to his meritorious deeds of previous life. You, therefore, leave off your enmity towards him, seek his protection, and do respectful salutations to him. All the feudatory kings of Prati Vāsudēva Aśvagrīva fell at the feet of Triprīṣṭha Kumāra and accepted him as their supreme lord. On seeing that all the feudatory kings of Prati-Vāsudēva Aśvagrīva had accepted service under Triprīṣṭha Kumāra, the queens of Prati Vāsudēva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect. When Triprīṣṭha Kumāra



returned to Potanapura, there was great rejoicing in the town. After staying there for some time, Triprīṣṭha Vāsudēva carrying with him, cakra, chatra, dhanusya, maṇi, gadā etc. went with a large army for dig-vijaya. In course of time, he brought under his supreme authority, half the continent of Bharata-kṣētra and thousands of feudatory kings. Having conquered the kingdoms of Aṅga ( country near Modern Bhāgalpur on Coromandel coast. S. India ) Vaṅga ( Bengal ) Kalinga ( a district ) and having established his own officers there, he went to Magadha-dēśa ( Southern Bihār ). There, he merrily lifted up, like an umbrella, over his own head, a very huge stone-slab which could be lifted by ten million persons collected together, and beings praised by the kings and bards, he went in the direction of Daṇḍakā raṇya ( a forest in South Deccan ), and having located his army there, he passed some days in the forest. One night, when all the people of his camp were asleep, Triprīṣṭha Vāsudēva, unnoticed by any of his numerous watchmen, went out from his camp, and as he was walking alone silently, he heard a gentle noise coming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Triprīṣṭha Vāsudēva went quite near the tree, and asked the man as to who he was and why he was thus bound. The man replied:—"O Worthy Śir ! please make me free from my ties, and I will narrate my account. The Vāsudēva cut the ties of the man with his discus and set him free. The man, then, said:—" I am a Vidyādhara ( a class of demi-gods ) named Ratnaśekhara. Nijayavatī—the extremely beautiful and charming daughter of the King of Simhala-dvīpa ( Island of Ceylon ) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvīpa, an inimical Vidyadhara named Vāyu-vēga, forcibly snatched away everything from me, and reduced me to this state.", Triprīṣṭha Vāsudēva, then asked him:—"Being a vidyādhara ( a demi-god ), why are you desirous of marrying a human female ? The Vidyādhara said:—"O illustrious man ! She is very beautiful, and her charms are unique."

With the consent of the Vidyādhara Triprīṣṭha Vāsudēva made up his mind to have regular marriage with her, and having gone to Simhala-dvīpa, he married her. Triprīṣṭha Vāsudēva stayed there only for a few days, but returned to Potanapur leaving Vijayavati there—Coronation of Triprīṣṭha Kumāra as Vāsudēva—Arrival of Tīrthaṅkara Bhagavān Śrī Śrēyāmsa Nāth—Preaching—Acceptance of Samyaktva by Acala Kumāra and Triprīṣṭha Vāsudēva—Pouring of hot molten lead into the ears of his bed-chamber-attendant—Death of Triprīṣṭha Vāsudēva and his birth as a hellish being in A-pratiṣṭhāna Narakāvāsa (dwelling place for hellish beings) of Tamas-tamā (Seventh) Hell—Arrival of Dharma-ghoṣa Ācārya—Preaching—Dīkṣā of Acala Kumāra; Acala Muni—Severe austerities.—Mokṣa.

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Śramaṇa Bhagavān Mahāvīra.

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## Śramaṇa Bhagavān Mahāvira

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**The Adyar Library Bulletin  
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**The Theosophical Society Adyar, Madras**

*Śramaṇa Bhagavān Mahāvīra* ( Vols I-IV Part I only of each by Muni Ratna Prabha Vijayaji. *Śrī Granthaparakāśaka Sabha Pānjrā Pole*, Ahmedabad 1941-42.

“Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism, dominted by priestly ritualism. The former of these two, is generally accepted to date from an earlier date. But the religions start with opposing the authority of the Vēdas, and this is perhaps the most important common ground. The differences between the two religions, are far too many; the most striking of those, barring doctrinal differences which are too obvious, is that while Buddha is the real founder

of Buddhism, his first sermon, as well as, the doctrines he preached then being those which are ever to be remembered by his followers; Mahāvīra with whose name only History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world, the principles enunciated by his predecessors,—the twenty-three Tīrthānīkaras who lived before him.

It is the object of the Four Volumes under review, to give an account of the life of this Śramaṇa Bhagavān Mahāvīra, the 24th Tīrthānīkara of the Jains. The first of these, gives an account of fifteen out of the twenty-six previous lives of Mahāvīra; and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas,—the eleven disciples of Mahāvīra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statements like, "There is a reference of Rīṣabha-dēva, Ajitnātha and Ari-iṣṭhanēmi in Yajurveda" (Introduction to Volume III. p. 3) could have been avoided. I cannot trace the word Ajitanātha in the Yajurveda, in its Śukla or Taittiriya recension. The words Rīṣabha and Ariṣṭhanēmi do occur in this Vēda; but it is in the highest degree questionable whether these Vēdic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value. By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism, and on Sāṅkhya and Yoga, it is of very great interest to the student of Comparative Religion. This alone, should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these four volumes, is to be eagerly awaited.



# University of Allahabad.

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ALLAHABAD.

18th August 1943.

*Dear Shri Muni Ratna Prbha Vijayaji.*

Many thanks for all the four volumes of your valuable book Śramaṇa Bhagavān Mahāvīra. The volumes contain much interesting and important matter on different aspects of Jainism. I could read several portions from these volumes, and I am glad to find them very lucid, and is formative. It is a matter of great satisfaction that our religious heads are bringing out the treasures of Jainism in English, so that they may be easily available to all. These are undoubtedly authoritative.

I am sure, those interested in the religion and Philosophy of Jainism, will find these volumes very interesting and beneficial.

Yours Sincerely

(Sd) UMESHA MISHRA.

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### Extract from Modern Review, March 1944

Presidential Address (Philosophy and Religion Section) delivered at the Twelfth All India Oriental Conference held at Benares Hindu University, Benares.

(December 31-1943 and January 1 & 2, 1944)

The Jaina Sādhus have been writing in Sanskrit for a pretty long time on Jaina thoughts. It is gratifying to find that they have lately begun to write in English also, to popularise their thoughts. This will enable us to have more authentic books based on original sources and traditions of the Sampradāya. It is our first duty to preserve the traditions which also can guide us like a torch, in our scholarly pursuits to bring into light the hidden

treasures of thoughts. It is because we have lost tradition in several branches of our literature, that we are quite in the dark as to the correct interpretation of various important problems connected with them.

I am glad to mention in this connection the effort made by Muni Ratna Prabha Vijaya of Ahmedabad. Under the common title, *Śramaṇa Bhagavān Mahāvira*, he has brought out four volumes. The first part of Volume I deals with the twenty-six Bhavas (existences) of Mahāvira, after the realisation of Samyaktva (Right Belief). The second volume contains an account of the twenty-seventh Bhava of Mahāvira as Vardhamāna Kumāra. The third volume treats of Gaṇadhara-vāda, that is the explanation of the doubts of the eleven chief disciples of Mahāvira, namely of Indra-bhuti and others. The fourth volume is named Sthavirāvali which contains an exposition of the sthaviras that is the old and highly respected learned ascetics. All the works are well annotated, translated, and explained. Every effort has been made to make these volumes useful and up-to-date. The expositions though very lucid, interesting, and informative, are sometimes more frivolous. To write much more than what is necessary seems to be a habit with the modern Jaina writer. For a scholarly work, brevity of expression should always be adhered to.

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From a Review of Books in the Journal of the Royal Asiatic Society of Great Britain and Ireland 56 Queen Anne Street, London W. C. I.

*Śramaṇa Bhagavān Mahāvira*. Vol. 2, pt. 1, containing 116 Sūtras of Kalpa Sutra. Muṇi Ratna Prabha Vijaya. With an Introduction by Professor D. P. Thakur M. A. 10×7, pp. 12+20+6+284. Ahmedabad; Śrī Jaina Grantha Prakāśaka Sabhā, Pānjrāpole, 1942. 7s 6d.

*Śramaṇa Bhagavān Mahāvira*. Vol. 4, pt. 1. Sthavirāvali. Muṇi Ratna Prabha Vijaya, 10×7, p p. 8+219. Same publishers, 1941. 5s. 6d.

Kṣamāśramaṇā Jinabhadra Gaṇi's Gaṇadharavāda. Along with Maḷadhariṇ Hēmachandra Suri's commentary. Edited by Muni Rāt-na Prabha Vijaya. With translation, digest of commentary, and introduction by Professor, D. P. Thaker. 10×7, p.d. 38+538. Same publishers, 1942. 9s.

These three works are part of a series with a general title, and so far are due to the learning and scholarship of Muni Rāt-na Prabha Vijaya. The first contains that portion of the Kāḷpa-sūtra attributed to Bhadrabāhu known as the Jinacaritra giving the life of Mahāvira down to his leaving the worlds and is to be completed in a later volume. The text is given in dēvanāgarī with transliteration, translation, and long quotations from other works. It has been divided up into chapters, and the horoscope of Mahāvira by Mr. M. J. Doshi is inserted as Chapter 5. Professor Thaker has contributed an Introduction, and makes some interesting comparisons with Buddhist practices. It is unfortunate that, he relies too much on Max Muller and Rhys Davids without going to the texts. He quotes the five vows of Jain ascetics, and then instead of putting beside them, the ten rules of Buddhist ascetics gives the eight rules which Buddhist laymen keep on Fast-day. This is no real comparison, but we should like to know what the corresponding rules of Jain laymen are.

The volume of the Sthavirāvalī contains the lives of the eleven chief disciples or Gaṇadharas and four of the sthavrias, and is to be completed in a further volume. It appears to be compiled from various paṭṭāvalīs with the texts transliterated and translated, and contains much information on the Canon and such subjects as the marvellous attainments (Labdhis) of the ascetics.

The third volume discusses important problems of Jain doctrine (on the Jīva or Ātman, Karma, etc.), each question being discussed with one of the disciples. The original prakṛit, mostly in ārya verse, is given with a chāya and transliteration and concise extracts from the commentary.

Muni Ratna Prabha Vijaya's valuable painstaking labours should do much to remove the idea that this is a dry subject or one that can be neglected in a study of Indian culture. His method forms an excellent introduction to the obscurities of Jain Prākṛit.

E. J. Thomas.

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Simla I

27th July 1949.

My dear Sir,

I thank you very much for your letter of the 21st July, and the set of books you sent to me.

I am sorry to say that I have not been able to read them with the care and attention that they deserve. But I have seen enough to know that they must be of great value to students of religious thought.

With regards,

Your Sincerely

Sd (Rādhākṛishanan.)

Muni Mahārāja Shri Ratna Prabha Vijayaji  
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