

**A SHORT READER**

**TO**

**JAIN DOCTRINES**

*(English version Of" Laghu Jain Sidhanta Praveshika).*

भगवान श्री कुन्द-कुन्द-कहान जैन शास्त्रमाला-पुष्प नं १४५



## **A Short Reader To Jain Doctrines**

*(English version of “Laghu Jain Sidhanta Praveshika”)*



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## PREFACE

The whole world is filled with attachment and aversion; likes and dislikes and has been searching for happiness in materialism. Everybody is restless to seek comfort and has thirst for love and knowledge; even the smallest living being aspires for superiority. But real happiness has never been found to this day through the collection of more and more material. How can it, when it is not there ?

In this era, since last 50 years and more, Pujya Shri Kanji Swami of songad, saurashtra ( India ), through his spiritual discourses, has turned peoples' eyes towards the right path of salvation ever preached by the omniscient Tirthankaras. Due to his inspiring leadership and forthright interpretation of Jain doctrines and philosophical intricacies thousands of people all over India and abroad have begun to realise that real happiness lies within the soul itself and no amount of worldly comforts can make the soul eternally happy.

Shri Digamber Jain Swadhyaya Mandir Trust, Songad, has brought out several low priced authentic Hindi and Gujarati translations of original Pakrit and Sanskrit works of ancient saints (pontiffs). One

of the important publications of the "Trust" which provides basic definitions of Jain dogmatics and introduces the eager seeker of truth and happiness to the realm of Jain philosophy, is "Laghu Jain Siddhanta Praveshika". This small booklet is an abridged edition of "Jain Siddhanta Praveshika" which the late famous and learned Pandit Shri Gopaldasji Baraiya had compiled from several books on Jain philosophy.

"A short Reader to Jain Doctrines" is the English translation of "Laghu Jain Siddhanta Praveshika" which I hope and trust, will fulfil the longfelt need of thousands of non-Hindi knowing seekers of truth in our country and abroad, helping them to enter the realm of Jain Nyaya and philosophical teachings. I am thankful to the late Shri N. C. Jhaveri, Ex-president of D. J. S. M. Trust, Songad, Pt. Shri Khemchand Bhai, J. Seth, Songad, and Pt. Shri Babu Bhai, C. Metha, Fatepur, for constantly inspiring me to take up this work.

My grateful thanks are due to my friend Professor Jamnalalji Jain, Department of Business Management University of Indore, himself a keen student of Jain philosophy, for taking great pains in thoroughly checking the manuscript and for his valuable suggestions at many places. I am also thankful to Dr. Devendra Kumar Shastri, Neemuch, Pt. Shri Uttam Chandji Jain Seoni, and Shri S. Gajapathi Jain, Tiruppanamoor (Madras) for

going through the manuscript and giving some useful suggestions for improvement.

During the last few years, a number of publications on "Jain Religion and Philosophy" have come out in English, both in the form of translations of the works of ancient Acharyas (Pontiffs) and original works. However, the various technical words often used by the old authors (Acharyas) have yet to get a standard and appropriate terminology in English. I have tried my best to seek guidance from all such publications. But I am not fully satisfied by the available English Equivalents of the technical words used by me in this translation. A list of publications referred to by me is given in the end of this booklet.

I have tried my level best not to deviate from the original work and enough care has been taken to maintain the true meaning and sense of the original work. However, to convey accurately the original sense by a translation specially in a foreign language, is not easy. I, therefore, request the learned readers to forgive me for the errors still left and which may be entirely due to my own limitations and negligence. Readers are requested to send their valuable suggestions for further improvements which may be gratefully utilized in the next edition. If, notwithstanding my errors, even a single soul is inspired by this book to seek the truth in

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right direction, I shall consider my efforts amply rewarded.

In the end, I take this opportunity to express my sincere thanks to the president of Digamber Jain Swadhyay Mandir Trust, Songad (Saurashtra) for the decision to publish this booklet, and for keeping the price below cost. My thanks are also due to Shri Nemichandji Patni, Agra. for his keen interest in the early publication of this work.

OM NAMO ARIHANTANAM

*An Humble disciple to the  
Lotus feet of Lord Mahaveera.*

**Br. Hem Chand Jain "HEM"**

Shri Mahaveera Nirvana Day  
20th October, 1979.

## **A SHORT READER TO JAIN DOCTRINES :**

**Q. What is cosmos ?**

**A.** Conglomeration of six substances is (collectively) termed as consmos.

(The cosmos is not a separately existing entity but the six types of self existing, uncreated and beginningless substances are collectively called as cosmos. The types of substances are six only, but in number they are numerous, innumerable and infinite).

**Q. 1. What is Substance (Dravya) ?**

The mass of Infinite inseparable attributes (Gunas) is called substance. गुणपर्ययवद्द्रव्यम्.

**Q. 2. What is Attribute (Guna) ?**

That (Quality) which exists in all the parts (Spatial units called 'Pradeshas) of the substance and in all its modifications is called attribute.

**Q. 3. What is Modification (Paryaya) ?**

The manifestation, i.e. functioning part or activity of an attribute is called modification.



**Q. 4. How many kinds of attributes are there ?**

The attributes are of 2 kinds :—

(1) Common (Samanya).

(2) Specific (Vishesha).

**Q. 5. Define Common attributes.**

Those (qualities) which exist in all types of substances are called common attributes.

**Q. 6. Define specific attributes.**

Those (qualities) which do not exist in all types of substances but are found only in its own substance are called specific attributes.

**Q. 7. How many common attributes are there ?**

They are infinite but main common attributes are the following six :—

1. Existence or Isness. (Astitva)

2. Functionality. (Vastutva)

3. Changeability. (Dravyatva)

4. Knowability or knowableness.  
(Prameyatva)

5. Constancy of Individuality.  
(Agurulaghutva)

6. Shape Formation attribute or shape retentivity. (Pradeshatva)

**Q. 8. Define Existence Attribute.**

That potentiality or quality by virtue of which the substance is never destroyed, and also can never be created by any one is called Existence attribute.

**Q. 9. Define Functionality attribute.**

That potentiality or quality by virtue of which the substance performs its own specific function (useful action) is called functionality attribute. For example, The specific function of a jar is to hold water.

**Q. 10. Define Changeability attribute.**

That potentiality or quality by virtue of which the modification of a substance changes every moment continuously and uninterruptedly is called changeability attribute.

**Q. 11. Define Knowability attribute or knowableness**

That potentiality or quality by virtue of which the substance becomes the subject of any kind (or kinds) of knowledge(s) is called knowability attribute.

**Q. 12. Define constancy of individuality attribute.**

That potentiality or quality by virtue of which the constancy (identity) with in-

dividuality of substance is always maintained, i.e., a substance does not change into another substance, an attribute does not change into another attribute and (also) the infinite attributes of a substance do not scatter or split up into separate entities. Due to this attribute no substance becomes less or more by losing or adding anything to it.

**Q. 13. Define Shape Formation attribute (Shape retentivity).**

That potentiality or quality by virtue of which the substance always exists in some shape or form (occupying some spatial units) is called shape formation attribute.

**Q. 14. How many kinds of substances are there ?**

Substances are of 6 kinds :—

1. Soul (Jiva).
2. Matter (Pudgala).
3. Ether (Dharmastikyya).
4. Anti-Ether (Adharmastikaya),
5. Space (Akasha).
6. Time (Kala).

**Q. 15. What specific attributes are found in each substance ?**

1. The principal specific attributes of the soul substance are :—

- (i) Consciousness or sentience, i. e. Power of knowing & seeing.
- (ii) Right Belief (Samyaktva).
- (iii) Conduct (Charitra).
- (iv) Bliss (Sukha).
- (v) Region changing capacity. (Kriyavati Shakti) etc.

2. The principal specific attributes of the matter substance (Pudgal Dravya) are :—

- (i) Touch (ii) Taste (iii) Smell or odour
- (iv) Colour and (v) Region changing capacity (Kriyavati Shakti) etc.

3. Ether (Dharmastikaya) Substance possesses the specific attribute of “motion-causation”.

4. Anti Ether (Adharmastikaya) substance possesses the specific attribute of “Stationariness-causation”.

5. Space (Akasha) Substance possesses the specific attribute of “accommodation-causation”.

6. Time (Kala) substance possesses the specific attribute of “Function-causation”.

**Q. 16. Define soul substance (Jiva Dravya).**

That which possesses sentience or consciousness, (i.e. the power of knowing and

cognising) as its (basic, specific) attribute is called soul (Jiva) substance.

**Q. 17. Define Matter substance (Pudgal Dravya)**

That which possesses touch, taste, smell (odour) and colour as its (Basic, specific) attributes is called matter substance (Pudgal Dravya).

**Q. 18. How many types of matter substance are there ?**

Matter substance is of 2 types :—

(i) Atom (Parmanu) (ii) Molecule (Skandha).

**Q. 19. Define Atom :**

The smallest (indivisible) particle or unit of matter substance which can not be further divided is called an atom (Parmanu).

**Q. 20. Define Molecule (Skandha).**

The union or bondage of two or more than two atoms is called a molecule (Skandha).

**Q. 21. Define Bondage (Bandha).**

That particular relationship (Between two or more than two substances) which conveys the knowledge of oneness in many (separate) things is called Bondage (Bandha).

**Q. 22. How many types of Molecules (Skandhas) are there ?**

The molecules are of 23 types ; such as Ahar (Bodies-making) Vargana, Taijas (Luminous) Vargana, Bhasha (Speech) Vargana, Mano (mind) Vargana, Karman (Karmic matter) Vargana etc.

**Q. 23. Define Ahar (Bodies making) Vargana.**

Those matter molecules which transform (themselves) into 3 types of bodies, namely (i) Audarika (Gross body) (ii) Vaikriyaka (Fluid body) and (iii) Aharaka (assimilative, projectable body) are known as Ahar (bodies making) Vargana.

(The mass ( aggregate ) of molecules is termed as "Vargana").

**Q. 24. Define Taijas Luminous Vargana.**

Those matter molecules which transform (themselves) into Taijas (Luminous or electric) body are called Taijas Vargana.

**Q. 25. Define Bhasha (Speech) Vargana.**

Those matter molecules which transform (themselves) into words are called Bhasha (Speech) Vargana.

**Q. 26. Define Mano (Mental) Vargana.**

Those matter molecules which transform (themselves) into physical mind (called Dravya Mana') of the shape of eight petalled lotus are called Mano ( Mental ) Vargana .

**Q. 27. Define Karman (Karmic matter) Vargana.**

Those matter molecules which transform (themselves) into Karman (Karmic) body are called Karman Vargana .

**Q. 28. How many kinds of bodies are there ?**

There are 5 kinds of bodies .

- ( i ) Audarika (Physical, Gross body) .
- (ii) Vaikriyaka ( Fluid, transformable body) .
- (iii) Aharak (miraculous projectable or translocation body) .
- (iv) Taijas (Luminous, Electric body) .
- ( v ) Karman (Karmic matter body) .

**Q. 29. Define Gross body (Audarika body).**

The physical gross body of human beings animals and plants (Vegetables) is called audarika body .

**Q. 30. Define Fluid body (Vaikriyaka body) .**

The body of celestial and hellish (infernal) beings which can assume different forms and Shapes— small, big, separate and non-separate—is called a vaikriyaka body .

**Q. 31. Define Miraculous projectable body (Aharaka Body) .**

A clean and white, one hand long, miraculous body, resembling a human body in shape ( but ) devoid of seven physical elements such as flesh, blood etc., emanating from the forehead of an ascetic of 6th spiritual stage possessing ‘Aharaka riddhi’ (a type of supernatural power) in order to resolve a doubt about any of the principles (to satisfy his query) or when he wishes to visit “Jinalaya” for obeisance is called an “Aharaka” body .

**Q. 32. Define Luminous, electric body ( Taijas body ) .**

That body which produces brilliance or is a cause of providing brilliance in the three bodies namely audarika, Vaikriyaka and aharaka, is called Taijas body.

**Q. 33. What is Karmic Body (Karman Sharir) .**

That body which is composed of eight types of Karmic— matter ( Known as



“Dravya Karmas” ) is called Karman (Karmic) body.

**Q. 34. How many bodies a mundane soul can have at a time ?**

A mundane soul has atleast two or at the most four bodies at a time. The details are as follows :—

- ( i ) Electric and Karmic bodies in “Vigra-hagati”, i.e. when soul is in transit from one body to another.
- ( ii ) Physical, Electric and Karmic bodies found in human and sub-human (animal) beings.
- (iii) Fluid, electric and Karmic bodies found in celestial and hellish (infernal) beings, and
- (iv) Saints possessing “Aharaka riddhi” may have Physical, miraculous (projectable) electric and Karmic Bodies.

**Q. 35. Define “Ether” substance ( Dharmastikaya )**

That which is a passive cause in the motion of self moving Jivas (embodied souls) and matter (atom or molecule) is called Ether (Dharma Dravya). For example : Water is a passive cause in the motion of self-moving fish.

**Q. 36. Define Anti-Ether (Adharmastikaya).**

That which is a passive cause in the state of rest (stationariness) of self stopping Jivas (Embodied Souls) and matter (atom or mole-cule) just after their motion is called Anti-Ether (Adharmastikaya). For example :— The Shadow of a tree is a passive cause for the traveller who wants to take rest.

**Q. 37. Define Space substance (Akasha Dravya).**

That which provides accommodation to all the other five substances, i.e., soul, matter, Ether, Anti-Ether and Time is called Space substance. The space is all pervasive, and it is found in whole of the cosmos.

(Here the readers should note that only (i) matter (Pudgal) is a material (rupi) substance and rest of all five substances, i.e. soul, Ether, Anti-Ether, Time and Space are non-material (rupi) substances; (ii) Soul and matter substances are active and have movement, whereas the rest of the four substances, i.e. Ether, Anti-Ether, Space and Time are inactive and without movement).

**Q. 38. How many divisions of space are there ?**

Space substance is only one substance and as such it is indivisible (Akhand). How-

ever, universe (Lokakash) and non-universe (alokakash) are considered its two divisions.

**Q. 39. Define Universe (Lokakash)**

That portion of space in which all the substances are found is called the universe (Lokakash) .

**Q. 40. Define Non-universe (Alokakash)**

The (empty) infinite space outside the universe is called the non-universe (Alokakash) .

(In the non-universe, space alone exists without the other five substances) .

**Q. 41. Define Time Substance (Kala Dravya) .**

That which is a passive cause in the function of self-functioning substances such as soul, matter, etc. is called the (real) Time substance. For example :— An iron axle in the revolving wheel of the potter .

**Q. 42. How many kinds of Time Substance are there ?**

It is of 2 kinds :

( i ) Real Time Substance (Nishchaya Kala)

( ii ) Conventional Time (Vyavahar Kala)

**Q. 43. Define real time substance (Kalanu).**

That which possesses the characteristic attributes of time substance is called real time substance (Kalanu). These Kalanus (Static, inactive particles of time substance) exist one by one in each space point of the universe (like heap of jewels).

**Q. 44. Define Conventional Time.**

Year, month, day, hour, minute, second, moment, (Ghari, Pal) etc. are termed as conventional time (Vyavahara Kala).

**Q. 45. State the numerical strength and location of all the six kinds of substances.**

1. Jivas (soul substances) are infinite times infinite in number and are found in whole of the universe.
2. Pudgalas (matter substances) are infinite times more in number than Jivas (Souls) and are found in whole of the universe.
3. & 4. Ether and Anti-ether both substances are one-one each in number and are pervading in whole of the universe.
5. Space substance is one in number and is all pervasive in the universe and non-universe.

6. Time substances are innumerable and exist in whole of the universe.

**Q. 46. What is the size (Extent) of each soul ?**

From the spatial units (Pradeshas) covering point of view, each individual soul has innumerable units of space equal to universe, but by virtue of the quality of contraction and expansion it retains the shape and size of the body it occupies and the emancipated soul has its size equal to the last body it occupied.

**Q. 47. Which soul becomes equal to the universe ?**

Just before attaining emancipation the soul which undergoes 'Kevali Samudghat' becomes equal to the universe,

('Kevali Samudghat' is emanation of the spatial units (Pradeshas) of the omniscient soul from its body without wholly discarding the body)

**Q. 48. Define 'Samudghat'.**

The emanation of spatial units (Pradeshas) of soul from its body without discarding the body it is occupying is called 'Samudghat'.

**Q. 49. Define 'Astikaya'.**

The substance which has manifoldness of space units (pradeshas) is called 'Astikaya'.

**Q. 50. How many substances are 'Astikaya' ?**

Soul, matter, Ether, Anti-ether and space these five substances are 'Astikaya', i. e. having more than one spatial unit, (Pradesha).

**Q. 51. Why the time substance is not an 'Astikaya'.**  
The 'Kalanu' real time substance has only one spatial unit, hence it is not an 'Astikaya'.

**Q. 52. An Atom (Parmanu) has also one spatial unit. Even then how is it called an 'Astikaya' ?**

Although an atom (Parmanu) has only one spatial unit, even then it has the power of attaining manifoldness of spatial units (Pradeshas) by becoming a molecule. It is, therefore, conventionally called an 'Astikaya'.

**Q. 53. Define spatial-unit or space point (Pradesha).**

A spatial unit or space-point (Pradesha) is the space occupied by an atom (an indivisible elementary matter particle called 'parmanu').

**Q. 54. How many spatial-units are found in each substance ?**

Each soul, Ether, Anti-ether and universe have innumerable spatial units. The

matter (Pudgal Draya) has numberable, innumberable and infinite, thus all the three types of spatial units. The real time substance, i. e. Kalanu and an atom i. e. Pudgal Parmanu both have one spatial unit.

**Q. 55. Define Origination (Utpada').**

Origination is the emergence or assuming of a new modification in a substance.

**Q. 56. Define Disappearance ( Destruction )— 'Vyaya'.**

The loss or going out of existence of the modification is called disappearance former or destruction.

**Q. 57. Define Permanence (Dhrouvya).**

Permanence is the indestructibility of the intrinsic (inherent) nature or characteristics of the substance which is the cause of recognition through remembrance. (The remembrance 'This is that only' is recognition).

**Q. 58. How many types of modification are there ?**

The modifications are of two types :—

(i) Shape ( Spatial ) modification  
( Vyanjana Paryaya ).

(ii) Substantive (Attributive) modification. (Artha Paryaya).

**Q. 59. Define Shape (Spatial) modification.**

The modification or the characteristic function of the shape formation attribute (Pradeshatva Guna) of a Substance is called shape (Spatial) modification.

**Q. 60. How many types of Shape (Spatial) modifications are there?**

It is of two types :—

1. Natural Shape modification.
2. Alienated (contrary) Shape modification.

**Q. 61. Define Natural shape modification.**

The shape attained by a substance without any conjunction with other instrumental (auxiliary) causes is called natural shape modification ; for example :—State or modification of an emancipated soul (Siddha).

**Q. 62. Define alienated (contrary) shape modification.**

The shape assumed or attained by a substance in conjunction with other instrumental (auxiliary) causes is called alienated (contrary) shape modification. For example :—The shape of soul in human hellish etc. bodies.



**Q. 63. Define Substantive (attributive) modification.**

The (functional) modification of all attributes excepting the shape formation attribute (pradeshatva Guna) of a substance is called substantive (attributive) modification.

**Q. 64. How many types of substantive modifications are there ?**

It is of two types :—

1. Natural Substantive modification.
2. Alienated ( contrary ) Substantive modification.

**Q. 65. Define natural substantive modification.**

The attributive modification (of a substance) which originates (emerges) without any conjunction with other instrumental causes (or in the absense of a operative Karmic matter) is called natural substantive modification. For example :—State of omniscience in a soul.

**Q. 66. Define Alienated ( contrary ) Substantive modification.**

The attributive modification (of a substance) which originates (emerges) in conjunction with other instrumental causes (or in the presence of operative karmic

matter) is called an alienated (contrary) substantive modification, for example; state of attachment or aversion in a mundane soul.

**Q. 67. What kinds of modifications are found in each substance ?**

All the four types of modifications, i.e. natural and alienated substantive modifications and natural and alienated shape modifications are found in Jivas(Souls) and Pudgalas (matter) substances. Each Ether, Antiether, Space and Time substance possesses only two natural modifications i.e., natural substantive and natural shape modifications.

**Q. 68. Define affirmative attributes. (Anujivi Gunas).**

The positive attributes which constitute the in-herent (intrinsic) nature of the substance are called affirmative attributes, e.g., perception and knowledge sentience, belief, conduct and bliss in the soul and touch, taste, smell and colour in the matter.

**Q. 69. Define Non-affirmative attributes. (Pratijivi Gunas).**

The attributes which are found in negative sense for showing the absence of their opposite qualities in a substance are called

non-affirmative attributes e.g. non existence, non-materiality, non-consciousness etc.

**Q. 70. What affirmative attributes are found in souls ?**

Perception and knowledge sentience, belief, conduct, bliss, Potency, capacity for salvation, in-capacity for salvation, consciousness i. e. livingness, alienatedness and doer-ness etc., infinite affirmative attributes, are found in each individual soul.

**Q. 71. What non-affirmative attributes are found in a soul ?**

Undisturbedness, accommodativeness, constancy of individuality, subtleness etc. are non-affirmative attributes of a soul.

**Q. 72. Define Santience—‘(Chetana)’.**

The sole characteristic of the soul which perceives and knows the substance is called sentience or consciousness.

**Q. 73. How many kinds of Sentience (Chetana) are there ?**

It is of two kinds :

1. Perceptual ( Darshan Chetana ) sentience.
2. Knowledge Sentience (Jnan Chetana).

**Q. 74. Define Perceptual Sentience (Darshan Chetana).**

That which perceives (apprehends) the substances undifferentiatedly and undistinguishedly is called perceptual sentience (Darshan Chetana).

**Q. 75. Define Knowledge Sentience (Jnan Chetana).**

That which perceives with particulars of the substances differentiatedly and distinguishedly is called knowledge sentience (Jnan Chetana).

**Q. 76. How many types of perceptual Sentience are there ?**

It is of 4 types :—

- (i) Ocular perception (Chakshu Darshan).
- (ii) Non-ocular perception (Achakshu Darshan).
- (iii) Clairvoyant perception (Avadhi Darshan).
- (iv) Omniscient perception (Keval Darshan).

**Q. 77. Define Ocular Perception.**

The perception through the sense of eyes which occurs just before the sensory knowledge of the object is called ocular perception.

**Q. 78. Define Non-Ocular Perception.**

The perception through the mind and the remaining four senses excluding eyes which occurs just before the sensory knowledge (of the object) is called non-ocular perception.

**Q. 79. Define clairvoyant perception.**

The (Direct) perception (of the object which occurs just before the clairvoyance knowledge (without the aid of any sense organ or mind) is called clairvoyant perception.

**Q. 80. Define omniscient perception.**

The (Direct) perception (of the whole cosmos) which occurs together with the omniscience (Keval Jnan) is called omniscient perception.

By nature, soul is the perceiver & knower of the self and the whole cosmos.

**Q. 81. When does the perception originate ?**

In case of non-omniscients, the perception originates just before the knowledge (of the object) and in case of omniscients it originates together with the omniscience.

**Q. 82. How many kinds of knowledge sentience are there ?**

It is of five kinds :—

1. Sensory knowledge (Mati Jnan).
2. Scriptural knowledge (Shrut Jnan).
3. Clairvoyance (Avadhi Jnan).
4. Telepathy (Manah Paryaya Jnan).
5. Omniscience (Keval Jnan).

**Q. 83. Define sensory knowledge.**

- (i) Preceded by perception, the knowledge of the self which originates by giving up the tendency of depending on others and concentrating it on one's own self is called (true)sensory knowledge.
- (ii) The knowledge in the origination of which the sense organ (Dravya-Indriya) and the mind (Dravya-mana) are the instrumental causes is called sensory knowledge.

**Q. 84. Define Scriptural Knowledge.**

The knowledge of other (unknown) object deduced from the reference of an object already known in sensory knowledge is called scriptural knowledge.

- ( ii) The scriptural knowledge which realises the natural purity of the self is called spiritual scriptural knowledge.

**Q. 85. Define clairvoyance.**

The direct and crystal clear knowledge of material objects with limitations of matter, place, time and mode (according to its potency) is called clairvoyance.

**Q. 86. Define Telepathy.**

The Direct and crystal clear knowledge of (those) material objects ( which are ) thought of by or are located in the mind of other "Jiva" (embodied soul) with limitations of matter, place, time and mode is called Telepathy (telepathic knowledge).

**Q. 87. Define omniscience.**

Omniscience is the perfect, supersensitive, direct and crystal clear knowledge in which all substances are known together in each unit of time completely as they really exist with their manifoldness, infinite attributes and modifications of all the three tenses.

[ Here it will be worthwhile to understand that from the definition of omniscience it is proved that all modifications (of

three tenses) in each substance take place in their definite serial order and moment of time, i.e., their serial numbers with respect to their births (originations) can not be changed or disturbed.]

**Isness**—(‘Sat’) i.e. independent existence being the intrinsic nature of each substance its each attribute and each modification originating in each unit of time has also an independent existence. In other-words, modifications in each substance originate by themselves in their regular succession or series without any variation in time, place and mode. Thus each substance is an independent entity which always remains engaged in functioning its own function without the help or support of any other substance. Hence no substance is free to do anything (good or bad) for other substance, and to arrive at this decision and remain firm on it, is really a great achievement (purushartha).

Reference can be made to Pt. Phool Chandji Siddhant Shastri’s commentary on ‘Phanchaadhyayi’ given at Page 162 on couplets 61 to 70 in chapter 3, wherein the meaning of “Niyati” (definiteness) is described by him as “power of ability to



perform or to undergo the particular function (modification) in a substance is fixed and seriated’.

The belief that the omniscient knows only the substances, attributes and modifications but he does not or cannot know their other relative specific characteristics is totally absurd and false. Again, the belief that the omniscient knows either ‘infinity’ or his soul only but does not know the whole cosmos with its functions is also false and unjustified.

The omniscient, being an all knowing lord, knows directly (without any assistance or aid) everything with its manifoldness.

**Q.87. (A) Define multifacedness (Anekanta)**

The simultancous assertion of two natural seemingly contradictory attributes or characteristics in a substance such as existence and non-existence, oneness and numerousness etc , establishing its substantiality, is called multifacedness ‘Anekant’.

For example, the soul always exists by itself and never by otherself. Having such a view and understanding, is the correct view and understanding about pluralism or manifoldness of the substance.

**Q. 88. How many kinds of knowledge can a soul possess at a time :**

A soul can possess atleast one and at the most four kinds of knowledge at a time.

Details are as under :—

When one, it will be omniscience (Keval Jnan)

When two, it will be sensory and scriptural knowledge.

When three, it will be sensory, scriptural and clairvoyance—knowledge or sensory, scriptural and telepathy knowledge.

When Four,—It will be sensory, scriptural, clairvoyance and telepathy knowledge.

**Q. 89. Define Belief attribute (Samyaktva or Shraddha Guna).**

The natural or pure state of manifestation of an attribute in which there originates the real, doubtless and firm faith of the pure self soul (i.e. real self realisation) is called Belief attribute (Samyaktva or Shraddha Guna).

(i) Firm right faith in true deity, preceptor and religion.

- (ii) Firm right faith in soul, non soul etc. i.e. in Seven Elements. (realities).
- (iii) Firm right faith of the self and non-self.
- (iv) Firm right faith of the self.

That belief wherein the above mentioned four kinds of faith are inevitably found together is called real right belief. The belief attribute (samyaktva or Shraddha Guna) is the holder of that (real right belief) modification. The real right belief and the perverted belief both are the modifications of belief attribute (Samyaktva or Shraddha Guna).

**Q. 90. Who is Jain ?**

He who has achieved the state of pure (substantive) modifications by conquering delusion, attachment, aversion etc. through the reliance and concentration on one's own pure self is a true Jain, (in piritual sense). He is Jain to the extent he has destroyed (won over) attachment and aversion after having destroyed delusion (false belief called "Mithyatva").

In fact, "Jainatva", (i.e. ascendancy established over the forces of evils such as

delusion etc.) begins only with real right belief (Nishchaya Samyagdarshan) which originates in the fourth stage of spiritual development.

**Q. 91. Define conduct (Charitra).**

Alongwith real right belief, the attainment of the condition of equanimity i.e. passionless conduction of the self through self absorbedness and by warding off passionless activities of attachment and aversion is called conduct of the self.

This conduct being devoid of delusion and non-tranquility is absolutely passionless modification of the soul. And the attribute originating such passionless modifications is called conduct attribute.

**Q. 92. Define Passion.**

The perverted and alienated modification of the soul (Jiva) such as the state of delusion, anger, pride, deceitfulness and greed etc. is called passion. (In other words, passion is nothing but the unnatural (contrary) functioning of the Soul).

**Q. 93. How many kinds of conduct are there ?**

It is of four kinds :

1. Self absorption conduct. (Swarupa charan charitra, i.e. vowless conduct found with right belief.)
2. Partial conduct i.e. conduct with partial observance of vows. (Desh Charitra).
3. Complete conduct, i.e. conduct with complete observance of vows. (Sakal Charitra).
4. Passionless perfect conduct (Yathakhyat Charitra).

**Q. 94. Define Self absorption conduct ("Swarupa-charan Charitra").**

Alongwith real right belief and self realisation the state of tranquility and equanimity achieved by the self (in the absence of intensest type of passion leading to infinite births) is called self absorption conduct.

(This is vowless conduct found in fourth stage of spiritual development alongwith real right belief).

**Q. 95. Define partial conduct (Desh Charitra).**

Alongwith real right belief, due to partial manifestation of purity (desirelessness) in

conduct attribute of the self (which originates in the absence of (i) intensest type of passion leading to infinite births and (ii) the passion which hinders partial abstinence, this particular purity of the soul achieved thus by the self is called partial conduct (Desh chaitra).

This conduct is originated with partial observance of vows called Anuvratas etc. in householder's life. The real right partial conduct leads to piety and the accompanying conventional vows etc. lead to bondage. In the absence of real right conduct there can not be real conventional conduct.

**Q. 96. Define complete conduct (Sakal Charitra).**

Alongwith real right belief, due to great increase in the manifestation of purity (desirelessness) in conduct attribute of the self (which originates in the absence of —

- (i) intensest type of passion leading to infinite births.
- (ii) the passion which hinders partial abstinence, and
- (iii) the passion which hinders complete abstinence, this particular purity of

the soul (achievable only by the real spiritual saint) is called complete conduct (Sakal Charitra). And the accompanying 28 basic rites (mūl-guṇas) i.e. 28 basic observances of a real spiritual saint is called conventional complete conduct.

(The real right conduct being independent spiritual purity of the self is the real right path of salvation and is real piety; where as the conventional conduct being a dependent activity of the soul is not real piety but is a cause of bondage and hence it is not the right path of salvation.

**Q. 97. Define Passionless Perfect conduct (Yathakhyat Charitra).**

Alongwith real right belief, due to complete manifestation of purity (desirelessness) in conduct attribute of the self which is originated in the total absence of all sorts of passions, this particular purity of the soul (achievable only by the real spiritual saint) is called passionless perfect conduct (Yathakhyat Charitra).

**Q. 98. Define Bliss (Real happiness).**

The particular (pure) manifestation of stoical blissful nature of the self is called real happiness or bliss.

**Q. 99. Define Power attribute of Soul. (Virya Guna).**

The potency i.e. spiritual energy of the soul is known as the power (Virya). 'Purushartha' i.e. efforts-making is the modification of power attribute (Virya Guna).

**Q. 100. Define Bhavyatva. (Endowment of Capacity for slavation).**

That attribute or characteristic by virtue of which a soul has the ability of effectuating right belief, right knowledge and right conduct is called "Bhavyatva" i.e., (the endowment of capacity for salvation found naturally in some souls known as "Bhavyas", is called 'Bhavyatva').

**O. 101. Define 'Abhavyatva' (Endowment of incapacity for Salvation).**

The attribute or characteristic by virtue of which a soul has no ability of effectuating right belief, right knowledge and right conduct is called "Abhavyatva" i.e. (the endowment of incapacity for salvation found naturally in some souls known as "Abhavyas", is called 'Abhavyatva').

**Q. 102. Define 'Jivatva Guna'. (life attribute of soul).**



The attribute which has consciousness as its inherent life called spiritual vitality and which provides substantiality to soul, is known as 'Jivatva Guna' (life attribute of soul), only due to this attribute a soul retains its name as Jiva.

**Q. 103. How many kinds of vitality are there ?**

It is of two kinds :

1. Material vitality (Dravya Prana).
2. Spiritual or Psychical vitality (Bhava Prana).

(Dravya Prana is an apparatus or instrumental part made up of matter substance which helps in ascertaining the existence of soul (beingness) in the physical body; whereas Bhava Pran is the conscious life of the soul itself without which there can not be a soul substance).

**Q. 104. How many kinds of material vitality are there ?**

It is of 10 kinds :—

1. 5 sense organs (sense of touch, sense of taste, sense of smell, sense of sight and sense of hearing).

2. 3 Forces (Force of body, Force of mind and Force of Speech).
3. 1 Respiration (Breathing).
4. 1 Age (Ayu, the deciding factor of duration of life).

All these 10 material vitalities are the modifications of matter substance found with mundane(embodied) souls. From non-realistic (conventional) point of view, the union and disunion of these 'Dravya Pranas' with mundane souls is respectively termed as (their) birth, and death.

**Q. 105. Define Spiritual (Psychical) Vitality.**

Consciousness and potential vitality of soul (capacity for action called "Virya") is called spiritual vitality.

**Q. 106. How many kinds of Spiritual (Psychical) Vitality are there ?**

It is of 2 kinds :—

1. Spiritual (Psychical) sense. (Bhavendriya).
2. Potential Vitality of soul (Bhava Balaprana).

(Bhavendriya consists of dormant consciousness called ‘Labdhi’ (attainment) and attentive consciousness called “upayoga” (operative consciousness). This is found in mundane non-omniscient souls only. The physical sense organs are called “Dravyendriyas”).

(Bhava Bala Prana is the modifications of power (Virya) attribute of the soul. “Dravya Bala Prana” is the physical capacity for action).

**Q. 107. How many kinds of Psychical sense are there ?**

It is of five kinds :

1. The psychic sense of touch.
2. The psychic sense of taste.
3. The psychic sense of smell.
4. The psychic sense of sight.
5. The psychic sense of hearing.

**Q. 108. How many kinds of potential vitality of soul are there ?**

- (i) Mental Power (the force of thought activity called ‘Manobala’).

- (ii) Speaking Power (The force of Uttering words. called 'Vachan Bala').
- (iii) Physique Power (The bodily force called 'Kayabala').

**Q. 109. Define Alienability (contrariety) Attribute (Vaibhavika Guna).**

This is a special quality attribute, it is found in souls and matter substances only and in none of the other four substances. In liberated souls only pure and natural (non-alienated) modifications of this (special quality) attribute are originated.

That attribute by virtue of which alienated (pervert) modifications originate in the self by its own ability in conjunction with other substance or in the agreeable presence of some kind of instrumental causes called 'NIMITTA', is known as Alienability attribute (Vaibhavika Guna).

**Q. 110. Define 'Undisturbedness' non-affirmative attribute.**

That (particular) attribute (of soul) in which pure modification originates due to destruction of 'Vedniya Karma' (delight and anguish felling-producing Karmic matter) is called undisturbedness non-

**affirmative attribute (Avyabadhatva Prati-jivi Guna).**

**Q. 111. Define 'Accommodativeness' Non-affirmative attribute.**

That (particular) attribute (of soul) in which pure modification originates due to destruction of 'Ayu-Karma' (life determining Karmic matter) is called Accommodativeness non-affirmative attribute (Avagahatva Pratijivi Guna).

**Q. 112. Define 'Constancy of Individuality' non-affirmative attribute.**

That (particular) attribute (of soul) in which pure modification originates due to destruction of 'Gotra Karma' (Status determining Karmic matter) and there the behaviour of belongingness to a high or low family ends, is called 'constancy of individuality' non-affirmative attribute (Agurulaghutva Pratijivi Guna).

**Q. 113. Define 'Subtleness' attribute.**

That (particular) attribute (of the soul) in which pure modification originates due to destruction of 'Nama Karma' (Physique making Karmic Matter) is called 'Subtleness' attribute (Sukshmatva Prati-jivi Guna).

**Q. 114. Define Absence (Abhava).**

Non-existence of one substance into the other substance is called ‘absence’ (abhava)..

**Q. 115. How many kinds of ‘absence’ (abhavas) are there ?**

There are four kinds of absence :—

- ( i ) Praagabhava.
- (ii) Pradhvansabhava.
- (iii) Anyonya abhava.
- (iv) Atyanta abhava.

**Q. 116. Define Praaga abhava.**

The absence (non-existence) of the present modification in the former (past) modification (of a substance) is called praag-abhava.

(Negation of this would mean that the present modification shall be existing since beginning less period.)

**Q. 117. Define Pradhvansa abhava.**

The absence (non-existence) of the present modification in the posterior (future) modification (of a substance) is called Pradhvans abhava.

(Negation of this would mean the present modification shall remain existing for infinite period.)

**Q. 118. Define Anyonyaabhava.**

The absence (non-existence) of the present modification of one (particular) matter substance into the present modification of any other matter substance is called 'Anyonyaabhava.

(Negation of this would mean that the present modification of one particular material object (matter substance) will never remain independent and separate from that of the present modification of any other material object (matter substance).

**Q. 119. Define 'Atyantaabhava'.**

The absence (non-existence) of one substance (entity) into the other substance (entity) is called 'Atyantaabhava.

(Negation of this would mean, no substance can exist as an independent and separate entity.)

Now it is discussed here below what religious benefit is gained by knowing these four types of "absence".

### 1. Praagabhava.

Shows that although many sinful acts such as wrong belief, wrong knowledge, wrong conduct etc., were done by oneself since endless past and one never did any religious (passionless) deeds, even then one can do (one can attain) now in the present, the piety (Dharma) through his fresh efforts, because the present modification (state) does not exist in the former modification.

### 2. Pradhvansaabhava.

Shows that the piety (Dharma) if not exercised (not achieved) in the present modification, even then Jiva (soul) can do piety (Dharma) through his fresh efforts by abandoning immediately the state of non-piety (Adharma).

### 3. Anyonyaabhava.

Shows that the present modification of a (particular) matter substance can not disturb at all the present modification of other matter substance (material object) i.e., it can not help, assist, influence, motivate, excite or neutralise each other.

### 4. Atyantaabhava.

Shows that due to non-existence (absence) of one substance into the other



substance, no substance can disturb or alter the modifications of any other substance, i.e., it can not help, assist, influence, motivate, excite or neutralise the other.

From the above discussion it follows that in the scriptures (deontology) whatsoever is mentioned about doing anything of others or for others, it being similar to the example of a jar of Ghee, is the statement of 'Vyavahara' (conventional) point of view and hence it is not realistic dictation.

By having such right understanding, the right effort (in the direction) of introversion starts and this is the real right benefit.

**Q. 120. Define "Syadvada"**

"Syadvad" is the style of narration (i.e., principle of conditional predication) which helps in understanding the multifarious nature of the substance.

Literally, "Syad" means some what somehow, from particular point of view, that which is partially true and "Vad" means predication or description. "Syadvad" is the predicator (describer) of

multifacedness (Multifarious nature) of a substance called “Anekant”.

(Also refer to question No. 87 (A)).

**Q. 121. How many “Tattvas” (Fundamental principles) are there ?**

Jiva (the soul), Ajiva (the non-soul), Asrava (influx or inflow), Bandha (bondage), Samvar (stoppage), Nirjara (gradual shedding or dissociation) and Moksha (liberation or emancipation)—these are the seven first principles.

**Q. 121A. Define the seven (fundamental) principles.**

**1. “Jiva”.**

“Jiva” means soul. It is intrinsically an embodiment of knowledge (knowing activity), totally distinct from other substances and an eternal entity.

**2. “A Jiva”.**

“Ajiva” means non-soul. It is intrinsically devoid of sentience (consciousness). “Ajiva” substances are five. Out of them the four—Ether, Anti-Ether, Space and Time substances are non-material (arupi) and the matter substance (Pudgal Dravya) is material (rupi i.e. one which has speci-

fic attributes of touch, taste, smell and colour).

### 3. “Asrava”.

“Asrava” means influx or inflow. The origination of impure (non-material) modification in the soul in the form of auspicious (virtuous) or inauspicious (wicked) psychic emotion is called psychic influx (Bhavaasrava) and at the same moment the automatic (on their own) inflow of fresh material particles transformable into karmic matter (which enter into the same region as that of the soul) is called material influx (Dravyaasrava). In this process of material influx, the impure modification of the soul is the instrumental cause.

Both merit and demerit (punya and Papa) are types of influx (asrava) and bondage (Bandha).

### Merit (Punya).

Virtuous activities such as charity, compassion, reverence, worship and vows etc., originate in the modifications of the soul. All these are non-material and alienated impure modifications of soul and they are called psychic merits (Bhava

Punya). And at the same moment the automatic (on their own) inflow of fresh material particles transformable into karmic matter, which enter into the same region as that of the soul, and get bonded with it, is called material merit (Dravya Punya). In this action the impure modification of the soul is the instrumental cause.

### **Demerit (Papa).**

Wicked activities such as perverted (wrong) belief, injury (voilence), telling lies, stealing etc., (which originate in the modifications of the soul), are called psychic demerits (Bhava Papa). And at the same moment the automatic (on their own) inflow of fresh material particles transformable into karmic matter, which enter into the same region as that of the soul and get bonded with it, is called material demerit (Dravya Papa). In this action the impure modification of the soul is the instrumental cause.

Spiritually speaking, as a matter of fact, the virtue (merit) and vice (Papa) i.e., both the auspicious and inauspicious emotions are harmful to the self and are transitory impure modifications of the soul. But material merits and demerits

(Dravya Punya—Papa) can not harm or be beneficial to the soul.

#### 4. **Bandha (Bondage).**

“Bandha” means bondage. The staying (lying) of the soul in the impure alienated states (modifications) such as delusion, ignorance, attachment, aversion, merits, demerits etc., is called psychic Bondage (Bhava Bandha). And at the same moment the automatic bonding (uniting) of material particles (transformable into karmic-matter) with the soul into the same region as that of the soul is called material bondage (Dravya Bandha). In this process of bondage, the impure alienated state (Modification) of the soul is the instrumental cause.

#### 5. **Samvar (Stoppage).**

“Samvar” means obstruction or stoppage of influx. The stopping of impure virtuous and wicked emotions (influx) by means of pure (passionless) modifications, e.g. right belief, knowledge and conduct, is called psychic stoppage (bhava samvar) and at the same mement (according to this psychic stoppage) the automatic (on their own) stopping (cutting off) of

the inflow of fresh karmic-matter is called material sloppage (Dravya-Samvar).

## 6. Nirjara (Shedding).

“Nir jara ’ means partial release from bondage i.e. partial shedding (dissociation) of bondage.

The partial end or shedding (dissociation) of impurity in the form of auspicious and inauspicious desires (emotions) from the state of the soul by means of partial growth of purity (desirelessness), as a consequence of concentration and reliance on one’s own perfectly blissful pure soul, is called psychic shedding (bhava Nirjara). And at the same moment, the automatic partial shedding of Karmic matter which are fit for shedding from the soul, is called material shedding (Dravya Nirjara).

## 7. Moksha (Liberation).

“Moksha” means complete release from bondage i.e. complete shedding (dissociation) of bondage.

The origination of perfect and totally pure state of the soul and complete destruction of impure state is called Psychic liberation (Bhav Moksha). And at the

same moment, the automatic (on their own) complete destruction (annihilation) of all karmic matter (Dravya Karmas) from the soul is called material liberation (Dravya Moksha).

**Q. 122. What sort of fallacies are committed by the perverted believers about these seven Fundamental principles (Tattvas)**

**1. Fallacy in respect of “Jiva-Tattva”:**

Consciousness is the eternal differentia (distinctive characteristic) of the soul, (but) the perverted believer does not know the same due to ignorance, instead he identifies the self with gross (material) body, and believes—“I am body, I can do actions and functions of the body”.

Further he thinks “if the body is healthy, it is beneficial to me. The outward favourable and non-favourable environment makes me happy and unhappy, by affluence and paucity I become rich or poor, by getting this body weak or strong I become weak or strong ; by gender I am male or female, by body I am ugly or beautiful and the physical (bodily) activities such as teaching, preaching (lecturing), eating and fasting etc., are my own activities, and so on. Thus, possessing such

perverted faith is itself a great fallacy and mistake in respect of “Jiva-Tattva”.

### **Fallacy in respect of “Ajiva-Tattva”**

Due to perverted belief, each mundane soul believes, “by coming into existence of body, I am born, by losing that body, I will die”. Due to change in wealth, body and other material objects, he starts feeling the good or bad effect of those changes in his ownself; during the warm state of the body, he feels himself suffering from fever; when the states of hunger, thirst etc., arise in the body, he feels as if the self is hungry and thirsty; by cutting of any portion of the body, he feels as if the self is cut, etc. And many more likewise conditions and changes taking place in the body or other material objects of his interests, the ignorant one considers all those as his own changes. This is due to fallacy and mistake in respect of Ajiva-Tattva, because the non-self (material body) is believed as if it is one's own self.

### **3. Fallacy in respect of “Asrava Tattva”**

Delusion (perverted belief), attachment, aversion, auspicious and inauspicious emotions are psychic influx (Asravas). These influxes (emotions) directly pro-



duce miseries and are themselves irksome, but the deluded souls considering them to be beneficial, continue to follow the same habitually. This is a fallacy about "Asrava Tattva".

#### 4. Fallacy in respect of 'Bandha Tattva' :-

Whether it is like a golden chain or an iron chain, both are fetters and direct causes of bondage. Similarly the virtue and vice i.e. Punya and Papa, both are fetters to tie the soul, but the deluded souls, not considering this fact, feel and believe that virtue (punya) is better and beneficial. On Principle, the virtue and the vice both are equally harmful to the soul but the ignorant-self does not believe so. This is a fallacy aboutt 'Bandha-Tattva'.

#### 5. Fallacy in respect of Samvar Tattva' :-

Right belief, right knowledge and right conduct are blissful and beneficial to the soul but the deluded souls feel and believe that they are irksome and harmful. This is a fallacy about 'Samvar Tattva'.

#### 6. Fallacy in respect of 'Nirjara-Tattva' :-

By means of concentration of thought on the self soul and relinquishing both virtuous and wicked desires, the growing

radiance of the purity of the soul is called spiritual penance. By this penance, gradual shedding of Karmic matter takes place. Such penance (religious austerity) is blissful, but the ignorant-self feels and believes it to be irksome. Thus 'ignoring the infinite potentialities' such as knowledge, bliss, etc. of the soul and considering the object of five senses to be blissful, he enjoys the same. This is a fallacy about 'Nirjara Tattva'.

#### 7. Fallacy in respect of 'Moksha Tattva'.

The manifestation of completely pure and perfect modification of the soul is liberation (Moksha). In Moksha there is no irksomeness and instead there is perfect, wholly independent, stoical bliss (perfect happiness). But the ignorant self, not considering this fact, feels pleasure in bodily enjoyments and luxuries. As there is no existence of body, senses, wealth, eating, drinking, friends etc., in Moksha, the deluded (ignorant) self does not believe in supersensitive bliss of liberation. This is a fallacy about 'Moksha Tattva'.

In this way, due to fallacies about the seven fundamental principles, the

deluded (ignorant) soul (Jiva) is wandering transmigratorily in this universe from endless period.

**Q. 123. Define true God and True Saint.**

Shri Arihant (omniscient lord with supernatural corporeal body) and Shri Siddha (an omniscient with perfect & undisturbed infinite bliss and without corporeal body) are the true (Adorable) God, and the real possessionless spiritual saints (Digamber Muni) called 'Acharya' (head of the order of saints), 'Upadhyaya' (Preceptor) and 'Sadhu' (ascetic) are the true great saints.

The great saint Shri 108 Kund Kund Acharya in his 'Niyamsara' (Gatha No. 71 to 75) has described the general characteristics of true Gods and true Saints as under :—

**1. Shri Arihanta Dev :—**

Worshipful Lords (Arhatas) are those who are entirely free from all the four types of destructive Karmic matter (Ghati Karmas) and possess the highest attributes : omniscience, eternal bliss etc., and are crowned with the thirty four extraordinary glories called 'Atishayas'.

(All, including external and internal glories, there are forty six attributes of Shri Arihannta Deva. Shri Arihanta and Siddha have omnivision (Omni-perception) and omniscience both together and not one after the other).

## **2. Shri Siddha Bhagwan :—**

Those souls who have destroyed the bondage of eight types of Karmic matters (Karman body or Dravya Karmas), are possessed of the eight great attributes, abide at the topmost part of the Universe and are the most exalted and indestructible supreme perfect souls.

(From ordinary point of view, Siddha Bhagwan is said to possess eight great attributes, but in fact from realistic point of view, Siddha Bhagwan possesses infinite Attributes.)

## **3. Shri Acharya :—**

Those saints who are possessed of five kinds of conduct, who are firm in their determination, and who are profound in virtue are called Heads of the order of Saints (Acharya).

(The Acharyas have 36 rites—  
(Mulgunas).

#### 4. Shri Upadhyaya :—

Those saints who are brave, possessed of three jewels (i. e. right faith, knowledge and conduct) are undaunted preachers of the substances, elements etc., as enunciated by the conqueror (Jina) and are endowed with the spirit of desirelessness, are known as the preceptors (Updhayayas),

(The Upadhyayas have 25 rites (Mulgunas) and they are the teachers of saints).

#### 5. Shri Sadhu :—

Those who are free from all worldly occupations, are always deeply absorbed in four kinds of contemplations (Aradhnas) and are possessionless and deulsionless, are said to be the saints (Sadhus).

(Sadhus have 28 rites (Mulgunas). General differentias of Acharya, Upadhyaya and Sadhus :—

One who along with real right belief, knowledge and having adopted the attitude of complete non-attachment, for-sakes all his belongings and possessions, accepts and adopts the life of asceticism enriched with 'Shuddhopayoga' (Feeling of passion-

lessness ) and keeps absorbed in the same feeling of passionlessnessness, never feels 'I-ness' in other substances but only has the feeling of 'I-ness' in his own consciousness and blissful nature of the self never, feels 'I-ness' in alienated states of the self and other objects, never feels attachment or aversion in any object by treating it to be favourable or unfavourable and has uprooted all sinful thoughts such as injury, falsehood etc. from his soul, manytimes touches the 7th stage of spirituality whereby experiences the undisturbed peace of natural bliss; when he returns to 6th stage of spirituality, there rises the feeling of observing 28 rites (Mulgunas) without the slightest vulnerability (Transgression). Such is the life of a true Jain Saint.

In one Antarmuhurta i.e. less than 48 minutes, he swings several times between 6th & 7th stages of spirituality.

**Q. 124. Define Piety 'Dharma' (True religion).**

Refraining the self soul from 'Hinsa' i.e. attachment and aversion, is called 'Ahinsa' (non-injury) and this non-injury of the self soul is piety (Dharma) or true religion.

**Q. 125. Explain 'how the belief in true God, true Saint and true piety (Religion) is included in the right belief of seven fundamental principles ?**

1. The state of omniscience and passionlessness of the soul is liberation (Moksha). The same is possessed by Shri Arihants and Siddhas and only they are the viceless Gods. Therefore, (Obviously) one who has belief in Liberation (Moksha Tattva) does have belief in true Gods, i.e. Arihantas and Sidhas.
2. Samvar and Nirjara Tatvas are nothing but the attainment of real, right triple jewels (as per the spiritual stage of the saints). The same are possessed by real spiritual saints namely Acharya, Upadhyaya and Sadhu. They only are the complete possessionless and occupationless naked (Digamber Jain) saints. Therefore, one, who has belief in 'Samvar-Nirjara Tattva' does have belief in real 'Digamber' saints.
3. The intrinsic nature of 'Jiva-Tattva, is passionless pure sentience (conscious vitality). By its nature 'Ahinsa

religion is also passionless. Therefore, one who has belief in 'Jiva Tattva' does have belief in the religion of non-injury of the self & others.

**(SIX-CASES.)**

**Q. 126. (1) Define the 'Doer' (the agent) 'Karta'.**

That which independently (unaidedly) does (performs) its own deed (function) is called the Doer (agent) or 'Karta'.

**(2) Define 'Function' (the deed) 'Karma'.**

Whatever modification is obtained (reached) by the doer (Karta), that very modification is called its function, (deed) Karma.

**(3) Define 'Means' ('Karana Karaka).**

That real root cause or substantial cause of that particular deed (Modification) by which it is done or originated is called the 'Means of that deed (Karana-Karaka).

**(4) Define receiver (Sampradana-Karaka).**

That for which that particular function (deed or modification) is performed or done, is called the receiver of that deed (Sampradana-Karaka).



**(5) Define Producer ‘(Apadan Karaka)’. .**

That eternal substance out of which that particular function (deed or modification) is done or obtained is called the ‘Base’ of that deed (Adhikarana Karaka).

These six cases (Karkas) are found together in each state (modification) of all substances and accordingly both soul and matter, irrespective of their being in pure state or in impure state, function by themselves in their own six cases and never depend on any other cases (causes). (Ref, Panchastikaya Gatha 62 Sanskrit Commentary).

**Q. 127. How is the work done ?**

As per the principles कारणानुविधायित्वादेव कार्याणि “and “कारणानुविधायीनि कार्याणि”, . . . . .  
 . . . the work or any function, due to its being exactly as per the cause, is always exactly identical to its (substantive) cause. The work is also known as action, deed, state, modification, condition, manifestation, function, change or change-over.

Here ‘cause, means the substantial cause ‘upadan Karan”, because the substantial cause is the only real cause).

**Q. 128. Define cause :—**

The substances or things which produce the work or action are called 'cause'.

**Q. 129. How many types of causes (work producing substances) are there ?**

The causes are of two types :—

1. Substantive cause (Upadan Karan).
2. Instrumental cause (Nimtta Karan).

Substantive cause means "power of the self" or "real substratum" and instrumental cause means "Association of others" or "Conventional".

**Q. 130. Define substantive cause.**

1. The substance which itself performs or undergoes that particular work (change or action) is called substantive cause (upadan Karan) e.g., clay in producing the pot.
2. A current or flow of modifications is continuing in each substance from the beginning-less period. In that series (of the change of modifications) the immediately former (just

preceeding) modification is the real substantive cause and the posterior (just next to the former) modification is the effect or the action,

3. The ability (worthiness) of the modification of its originating (happening or taking birth) in that very particular moment is the real substantive cause and that very modification is its effect or the action. Substantive cause is the true (real) cause.

Here as defined above, No. 1 is the permanent substantive cause (Dhruva Upadan Karan) from the stand-point of substance (Dravyarthic Naya) No. 2 & 3 are the momentary substantive causes from the stand point of modification (Paryayararthic Naya).

**Q. 131. Define Ability (worthiness).**

“योग्यतेवविषयप्रतिनियमकारणमिति”

(Nyaya Deepika, Page 17). As per this principle. “the ability itself is the prime deciding factor of the subject, i.e. change or action.

(This statement is meaningful for the capacity of a wise person possessing right

belief, but (although) this factor of ability causation exists equally in all substances all every where)-

2. The word 'ability' also means power, potency, deservingness, worthiness, capacity.

**Q. 132. Define Instrumental cause (Nimitta Karan).**

That substance which itself does not undergo or perform the action or function but which is treated as the most suitable (accompanying, associating cause) in the origination of that action or function, is called the instrumental cause. In making a pot (jar of clay) the potter, the stick, the wheel etc., are the instrumental causes. (instrumental cause is not the true, real cause, it is just like a non-cause, because it is only conventionally or empirically called to be a cause.)

**Q. 133. What is the rule of a substantive cause and the presence of instrumental cause (s) ?**

[N. B.— For the answer of this question, the reader should refer to the 'Karta-Karma' chapter of Shri Samayasaraji Shastra and Pt. Benarsidas Ji's Nimitta Upadan Dohas. However a gist is given below :—

As a matter of fact, the substantive cause is the true (real) cause of action

and the instrumental cause i.e. the suitability of environment at the time of the action being performed by the substantive cause, is empirically and conventionally termed as a cause but it is not a true (real) cause. This is elaborated as under :—

Spiritually speaking, when and where the ability (worthiness) of substantive cause (upadan) has reached to obtain or to undergo a particular modification, the ability (Presence) of some suitable instrumental cause (Nimitta) is also definitely found as co-existent cause then and there. Both upadan and Nimitta are contemporaneous. One has not to wait for Nimitta Karanas; they will be present there, provided the ability of Upadan is reached. Besides this, one also cannot collect or bring the suitability of Nimittas. One, who does not believe in this truth of relationship between Upadan and Nimitta, cannot lead himself independently to the right path of salvation and instead will lead himself to Karmic bondage.

Those who observe all the outward rules of conduct, imagining that they are walking on the path which leads to 'Moksha' (emancipation), are entirely mistaken. Even good virtuous conduct

leads to Karmic bondage. When the real 'Ratnatraya (triple jewels of right belief, knowledge and conduct) is absent, mere external activities 'such as strict observance of rules of conduct and performance of severe austerities' will be of no avail. An ignorant person who is not aware of this fact (truth) and boastingly exclaims. "I have kept up all the commandments, what more shall I do to enter into kingdom of God", will never be disillusioned,

- Q. 134.** Do material (Dravya) Karmas, yoga (Mind, body and speech, the three channels of activity), sensual gratification, wealth, family members, house etc., motivate or actuate Jiva to have 'Raag and Dvesh' (attachment and aversion) ?

All six kinds of substances continue functioning within themselves by their own nature independently. None acts as the motivator for the other in the real sense. So, no substance is the motivator of Raag or Dvesh. But the intoxicatedness with perverted belief itself is the root cause of 'Raag and Dvesh', the intensest type of passion called Ananthanubandhi Kashaya.

- Q. 135.** It is said that 'Jiva' is compelled by the force of material karmas to indulge in passions 'Raag and Dvesh' also that as and

**when the material particles, on getting modified into Karmic matter, (Dravya Karmas) start operating progressively with force, Jiva indulges more and more in Raag Dvesh successively. Is this true ?**

No, it is not true, because in the embodied existence of Jiva, the modification of Karmic matter is always present with him and if due to the strength of Karmic forces, Jiva has always to undergo emotional (Raag-dvesh) modifications, then there would never be reached any occasion for pure (Passionless) modification. Therefore, it should be understood that the Jiva and the matter both have got independent capacity of undergoing into pure or impure modifications :—

(Ref. Verses 61 to 66 of 'Samayasara Natak Sarva Vishuddhadvar').

Wherever Nimitta is described as of two types (i) Stimulus (active) and (ii) general (inactive), there one should understand that it is just to show the difference between the activeness and inactivity of the auxiliary associating causes but for 'Upadan' all sorts of 'Nimittas' are of general class and inactive like Ether (Dharmastikaya).

(Ref. Gatha 35 of Inshtopadesha of Pujyapada Acharya).

**Q. 136. Define cause and causality effect relation. (Nimitta–Naimittika Sambandha).**

When “Upadan” itself functions into some kind of deed (modification), at that moment which suitable “Nimitta karan” ‘either its presence or its absence’ has relationship or involvement with that deed, to show this fact, that deed is called as Naimittika. Thus, the independant relationship between different substances is called “Nimitta–Naimittika Sambandha”.

This cause and causality (Effect) relationship is not the indication of dependence but it makes one a ware of the ‘Nimitta’ that is found with “Naimittika”. The deed which is called “Naimittika” (from Nimitta side) is also termed as “Upadeya” from Upadan side.

**Examples of Nimitta–Naimittika Sambandha:–**

1. Omniscience is “Naimittika” and the whole cosmos i.e. universe and non-universe as all knowables are Nimitta, (Pravachansar Gatha 26, Commentary).



2. Right belief is “Naimittika” and the discourses etc., of an enlightened self (right knowledged person) is ‘Nimitta’ (Atmanushasan Gatha 10, Commentary).
3. The state of “Siddha” is ‘Naimittika’ and the absence (destruction) of all material karmas is “Nimitta”. (Samayasar Gatha 82, Commentary).

**Q. 137. Define perverted belief (Mithyatva).**

The fallacious belief, such as possessing otherwise faith in the seven useful “Tattvas” (fundamental Principles i.e. Jiva, Ajiva, Asrava etc. ), believing non-Gods (non-deities) as to be real (true Gods, believing “non-Tattva” (non-reality) as to be real tattva (reality), believing non-religion (wicked religion) as to be real (true) religion etc., is called perverted belief (mithyatva).

**Q. 138. How many kinds of “Mithyatva” are there ?**

It is of 5 kinds :—

1. Ekanta (One sided belief ).
2. Viparita (Contrary belief ).
3. Sansaya (Doubtful belief ).

4. Ajnan (Ignorance) .
5. Vinaya (Veneration with non-discriminating attitude) .

**Q. 139. Define ‘Ekanta Mithyatva’ ( Onesided belief ).**

In fact, all substances—soul, matter (pudgal Parmanu) etc., are complete in themselves by their own multifarious attributes, still to believe that all substances are totally possessed of only one attribute, is called ‘Ekanta-Mithyatva’ for example:—  
 (i) to believe soul—either to be totally transitory or to be totally permanent (ii) to believe the attributes and the possession of those attributes either to be totally separate entities or to be totally one entity etc.

**Q. 140. Define Viprita mithyatva (contrary belief ).**

To believe the inherent nature of the soul totally contrary to what it really is, is called viparita Mithyatva, for Example :—

1. To believe body as to be the self (soul), to believe that he who possesses clothes, utensils etc., is the real possessionless saint, to believe ladies to be fit for possession-less saint-hood and liberation.

2. To believe that the omniscient lord takes morsels of food, suffers from diseases, and afflictions, keeps clothes, utensils, etc , and comprehends the objects serially but not all atonce.
3. To believe virtue (Punya) i.e., auspicious activities and Nimitta as cause of piety.

**Q. 141. Define sansaya Mithyatva (Doubtful belief.)**

Believing (an object) in two ways, contrary to each other, such as “Whether this is the true aspect of religion or that is the true aspect of religion”, is called “Sansaya Mithyatva”. For example, (i) whether soul is the doer of its own deed or it is the doer of the deeds of other substances (ii) Whether piety (religion) will be there by reliance on Nimittas and virtuous activities (observing of vows etc.) or by reliance on his own pure self etc.

**Q. 142. Define Ajnan Mithyatva (Ignorance)**

That (belief), in which the wisdom of discriminating what is beneficial and what is not beneficial is not at all found, is called “Ajnan Mithyatva” For example:— To believe in killing of beasts and sinful conduct as to be the piety (religion).

**Q. 143. Define “Vinaya Mithyatva”.**

Treating all Gods (Deities) and all religions of different sects to be equally right (having veneration with non-discriminating attitude ) is called “Vinaya-Mithyatva) .

**Q. 144. Define perverse knowledge .**

(Owing to erroneous faith) comprehending the useful fundamental principles such as Jiva, Ajiva etc ., perversely i .e ., not knowing the fundamental principles exactly as they are, is called perverse knowledge . Due to perverse knowledge, doubt, perversity and indecisiveness arise about the knowledge of the Tattvas .

**Q. 145. Define ‘Doubt (Sanshaya).**

“विरुद्धानेककोटिस्पर्शज्ञान संशयः” i .e . . comprehending (an object) in two ways contrary to each other such as ‘it is this way or it is that way’, is called ‘Doubt’, for example, I am soul or body ?

**Q. 146. Define perversity (Viparyaya).**

“विपरीतैककोटि निश्चयो विपर्ययः” i .e . ., comprehending (an object) contrary to the intrinsic nature of that substance, such as

“It is this way only” ‘is called perversity (Viparyaya) for example’ “I am body”

**Q. 147. Define ‘Indecisiveness (Anadhyavasaya)**

“किमित्यालोचन मात्रमनध्यवसायः” i.e., comprehending (an object) without (its) certainty, such as something is there, is called ‘indecisiveness’ for example, “I am something”.

**Q. 148. Define non-abstinence (vowlessness), Avirati.**

1. The state of impurity or passion with vowless conduct which is contrary to passionless realisation of the self pertaining to conduct attribute, is called non-abstinence.
2. Indulging into sinful acts, such as injury, telling lie etc., and in the objects of five senses & mind, is called non-abstinence.

**Q. 148. How many kinds of non-abstinence are there ?**

It is of 12 kinds :—

Not abstaining the self from injury (killing) to the six types of embodied living beings and indulging the self into the objects

of five senses and mind, these constitute the twelve kinds of non-abstinence.

**Q. 150. Define Recklessness (negligence) Pramada.**

The state of non-attentiveness about ones own self and lack of eagerness (indifference) towards observance of vows without transgressions, is called recklessness. This recklessness (Pramada) is found from first to sixth stage of **spirituality** when one enjoins the passions :—

- (i) Anantanubandhi (passion which leads to infinite births).
- (ii) Apratyakhyana (passion which hinders partial abstinence).
- (iii) Pratyakhyana (passion which disturbs complete abstinence).
- (iv) Samjvalana (passion which disturbs perfect conduct).
- (v) Nokashaya (quasi passions, such as, laughter, liking, disliking etc .

**Q. 151. How many kinds of recklessness (Pramada) are there ?**

Pramada is of fifteen kinds:—

4— Non spiritual talks (talks pertaining to food, women, politics & national activities).

4— Passions (Anger, pride, deceitfulness & greed).

5— Objects of five senses.

1— Sleeping.

1— Love (affection).

**Q. 152. Define passion (Kashaya).**

(The emotional sentiments, which themselves are irksome to soul and the root cause of bondage, are called ‘Passions—Kashayaas’).

The impure state (modification) of the soul due to perverted belief, anger, pride, deceitfulness, greed, is called passion.

Laughter, liking, disliking, sorrow, fear, disgust, the male sex passion, the female sex passion and the neuter sex passion are also the impure states of the soul called quasi passions.

**Q. 153. Define Yoga. (Vibrational activity).**

The vibrational state of the spatial units of the soul through the medium of

the activities of mind, speech and body, is called “Yoga” (Vibrational activity).

The vibrational state which is an impure modification of Yoga attribute, is called “Dravya Yoga” and the instrumental ability of absorbing karmic-matter (Karmas and Nokarmas) is called “Bhava Yoga”.

**Q. 154. Which are the nine deities ?**


The following are the nine (worshipable) deities :—


1. Arihanta (The “Jina” the victor or conqueror, an omniscient lord with supernatural corporeal body).
2. Siddha, (An omniscient with undisturbed infinite bliss etc., without corporeal body).
3. Acharya, (The head of the order of saints).
4. Upadhyaya (The preceptor saint).
5. Sadhu, (A completely possessionless naked saint, Digamber Muni).
6. Jina-Dharma (The Spiritual religion or discourses preached by ‘Jina’).
7. Jina-Vachan. (A supernatural wordless speech of Jina, called “Divya-dhvani”).



8. Jina-Pratima (The Idol of Jina in its natural form, i e., without any decoration etc.)
9. Jina-Mandir (The sacred place where the idol of "Jina" is installed).

**Q. 155. Define 'Mangal' 'Om', 'Shrcc', 'Swasti' & 'Swastika'.**

- (i) Mangal :—That which destroys the sins (vice) and produces bliss and purity—such a right belief, knowledge and conduct of the self is called Mangal.
- (ii) "Om" :— It represents the pure soul, divine voice of Tirthanker "Omniscient" Five worshipable sacred souls.
- (iii) Shree :— It represents omniscience as the wealth of the soul.
- (iv) Swasti :— It means spiritual blessings for eternal bliss.
- (v) Swastika :—This is denoted by a Symbol  called Santhiya.

This  represents infinite quarter-nary, namely, infinite perception, infinite knowledge, infinite potency, and infinite bliss which ends permanently the transmigration of the soul in four states of embodied existence.

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| 19. | Key of knowledge                | —do—                | —do—   |

## Corrigendum

Page	Line	Incorrect	Correct
1	3	Consmos	Cosmos
3	1	Exisence	Existence
10	3	mundance	mundane
16	13	modification .. .. former	former .. .. disappearance
28	20	piritual	spiritual
30	12& 18	obsorption	absorption
48	23	week	weak
49	1	ferverted	perverted
50	7	is is	is
55	2	passion lessnessness	passionlessness
55	20	timns	times
63	6	austesities	austerities
63	9	keft	kept
65	1	Inshtopadesha	Ishtopadesha



