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TATVARTHA SUTRAM

(A Treatise on the Essentials of Jainism)

By

Griddhrapinchchacharyya Sri Umaswami Maharaj

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on the occasion of
SEMINAR ON JAINISM AND UNIVERSAL PEACE
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FOREWORD

Tatvarth Sutra is rightly termed and known as Jaina Bible and enjoys the unique distinction of being regarded as an authoritative work by all sections of the Jains.

The first edition of this book with introduction, translation, notes and commentary in English by late J. L. Jaini, M. A. was published in 1920 by Kumar Devendra Prasad from the central Jain Publishing House Arrah as Volume II of the sacred books of the Jains. The publication soon got exhausted and for the last 15 years copies of this publication were not at all available. We had a great longing to bring out a second edition and were in contact with the Trustees of R B. J. L. Jaini Trust but our efforts did not bear fruit.

Some enthusiastic Jains wishing to avail of the presence in the Capital of India of over 800 delegates of 80 countries of the world in UNESCO Conference and 100 delegates to the Buddhism seminar thought of holding a seminar on Jainism and universal peace and Exhibition of Jain Art and Culture. One of the main items for the seminar was presentation of standard works on Jainism to the national libraries of foreign countries and to the eminent delegates of UNESCO Conference and Buddha Jayanti.

The idea was talked over to Shri 108 Acharya Deshbhusan Ji Maharaj who greatly appreciated it and advised that the sacred works of the Jains should be immediately republished on this occasion. The present edition has been possible only because of his zeal and untiring efforts. Under his direction a few benevolent Jains readily came forward to donate for the entire paper required for this publication. Acharya Shri under his direct supervision got the text typed for press purposes and looked to the minutest detail at all stages.

Acharya Shri is a Digamber Jain saint of the highest order and is always engrossed in meditation and self study. The community greatly needs teachers like him, under whose able guidance the society can make remarkable progress.

Paper for the publication having been so arranged upon we took it ourselves to go in for this much needed publication.
We are extremely grateful to the trustees of R.B.J.L. Jaini Trust who readily accorded us permission for re-printing of this book. We also express our gratitude to our benevolent Jain friends who have borne the entire cost of the paper used in this publication.

Our thanks are due to Shri Basheshar Nath Jain, Pahari Dhiraj Delhi and Shree Munendra Kumar Jain, M. A. J. D. who have helped us at all stages in bringing out this publication in such a short time.

Delhi
30th November, 1956

Adishwar Prasad Jain M. A.
for Controlling Authority
BARRISTER CHAMPAT RAI
Jain Trust DELHI.
INTRODUCTION

The author of *Tatvartha Sutra* is the most famous disciple of the universally worshipped saint, Kundakunda. This relationship between Kundakunda and Umasvami is established by an inscription, No. 108, written in 1365 Saka, found at Sravana Belgola in Mysore. (*Siddhanta Bhaskara* Nos. 2 and 3, pp. 117 and 122; also No. 4, 51. p. Cf. also the Gurvavali in Pandavapurana, by Sri Subha Chandra about 1600 Vikrama Samvat.)

As Kundakunda was a Griddhrapichcharay, so his disciple Umasvami also was called one. For in some MSS. of *Tatvartha Sutra*, a shloka is found appended in the end

नत्वार्थ मूलकत्तैर् गृद्धपिच्छिल्लक्षितम्।
बदे गाधीद्र मंगातम् उत्तमव्यामी मुनोश्वरम्।

The age of Kundakunda and Umasvami is well-established. The tradition is universal and is advertised to in all Jain books found in Jain Libraries all over. Old written MSS. in the bhandaras of Jaipur and Idar also bear it out. (See also *Indian Antiquity*, Vol. XXI, mentioned in Bhaskara No. 4., pp 78 and 204).

The age was so correct as to the central tradition of Jainism that the works of these two Great Saints command universal acceptance and reverence, both from the Svetambaras and Digambaras.

Place of *Tatvartha Sutra* in Jain Sacred Literature

Our revered author, Sri Umasvami, flourished A. V.714—798. If Lord Mahavira attained Nirvana in 527 B.C., then Umasvami lived 135—219 A.D. This is roughly the tradition. Anyhow, *Tatvartha Sutra* is a very old book, more than 1700 years old. It falls at the very opening of the period when the great omniscient successors of Vira disappeared, and the later Pontiffs began to rise. Thus, as to date, its place is in the second half of the first millennium after Vira.

As to the 4 Divisions of Jaina Literature, Cosmology, History, Philosophy and Ritual, *Tatvartha Sutra* has its place in Philosophy (Dravyanuyoga.)

As to the old non-extant Literature, *Tatvartha Sutra* has descended from the sixth Anga, Jnattridharmakatha, and the second Purva, Agrayini.
As to extant Literature, it is nearly at the end of the submerged tradition of Vira and Gautama’s Word (about 600 B.C.), of the wisdom of the two Bhadrabaus (400 B.C.), and then forms the first glorious successor of the great works of Kundakundacharya (100 A.D.), and then looks forward about the same distance of time ahead to the learned and lucid Prakrit Gathas of Sri Nemi Chandra Siddhanta Chakravarti (1000 A.D.)

IMPORTANCE AND SANCTITY OF TATVARTHA SUTRA

The book contains only 10 short chapters, but its value is in inverse proportion to its size. It is revered both by the Digambara and Svatmabara sections of the Jain community. The whole of Jain philosophy is taught in it. There is no Jain doctrine or dogma, which is not expressed or implied in these aphorisms. Verily Tatvartha Sutra is a sacred epitome of Jainism.

It is recited by millions of mouths every day, in temples and in private houses. Indeed, it is held that one recitation of this book brings as much pious merit as a fast of one day.

द्वाध्याये परिच्छिन्ने तत्त्वाचेन पाठि सति ।
फलस्यादुपासार्थः भारिनं भुनिषुप्रववः ॥

It is deservedly the text-book of the religion of Tirthamkaras par excellence. How great and authoritative it is recognised to be will be further evident from the fact that it is perhaps the most commented-upon book in Jain Literature. No less than 31 commentaries of it are known to be extant now.
AUTHOR'S LIFE

Very little is known at present of the life of the Author. His name was Umasvami, or, according to the Svetambara version Uma-
vati. His spiritual descent is given below.

It is known that Umasvami renounced the world at the early age of 19 years. He remained an ascetic for 25 years. Then he became the head of ascetics (Acharya). From these we get the following brief sketch of dates in his life.

A very interesting story is told of how this Great Gem of a Jain sacred book came to be written.

In Gujarat (Saurastra) there lived a Jain layman, Dvaipayaka. He was a very pious man and withal learned in Jain religious lore. He was anxious to write some really great Jain book. But worldly cares forbade the execution of such an unworlthy undertaking. To conquer this obstacle, he made a vow not to take his food unless he had made at least one aphorism every day. Thus if he missed adding one aphorism to his book any day he had to go fasting for that day. For the theme of his book he took Liberation. And put his resolve that very day in practice. He thought out and made the first aphorism as: वर्तमान च्वन्तानि जीयानि मेधा भाग. Belief-knowledge-conduct (united constitute) the path to Liberation. Fearing least he should forget it, he transcribed it upon a side of a pillar in his house.

Next day Dvaipayaka chanced to go away from his home on some business. In his absence his house was visited by a Saint.

The wife of Dvaipayaka, herself a pious woman, received the Saint and entertained him. The Saint's eyes fell upon the aphorism on the pillar. He thought over it for a moment and then added the word सम्पन्न before it; and departed.

When Dvaipayaka returned and saw the correction in his aphor-ism, he questioned his wife. She had not seen the Saint do it, and said so, but suggested to the husband that it must have been made by the Saint.

The layman-author on this ran at once to find out the noble Saint to whom he was indebted for such an invaluable and radical correction. He came upon an order of monks at the outskirts of the town and saw the head of the order sitting in his radiant peace.
He at once concluded that this must be the Saint. He fell at the feet of the Saint and made a most humble and heart-felt entreaty that the work was beyond his poor layman's wits and that the saint should oblige him and the world by completing the book, the first aphorism of which had been corrected by the Saint in such a providential manner. The Saint was moved by compassion and finished the book.

This Saint was none other than our Umasvami, and the completed book is Tatvartha Sutra,

The book is an exposition of the 7 Principles of Jainism, i.e., the 7 Tatvas.

The opening Sutra serves the purpose of an Introduction, Justification and Recapitulation of the whole book. It was necessary to indicate the position of the Principles (Tatva) in the whole range of Jain Knowledge. They are the subject-matter of right belief, and the relation of the two can not be appreciated fully, unless we consider the position of right belief in the scheme of Jain philosophy. This position is indicated by the first Sutra. This brings us to the Justification also. The first purpose of everything Living is Happiness to be worth anything must be eternal, faultless and independent. Such happiness is identical with the Jaina conception of Liberation. Right belief in and right knowledge of the 7 Principles, along with a life led in the light of the knowledge, and firmly established on the basis of the belief is the sole threefold path of final and everlasting deliverance. Thus the first Sutra is a justification of the book which deals with these basic principles of belief and action. It is also a Recapitulation, because the whole book can easily be seen to be merely an expansion of the various aspects, details and developments of this mighty and all comprehensive Sutra of Jainism.

The ground-plan of the book itself admits of analysis as follows:

The whole book consists of 357 Sutras, divided into 10 chapters with 33, 53, 39, 42, 42, 27, 39, 26, 47, and 9 Sutras respectively.
Saudharama Indra enquired the gist of the following verses from Indrabhuti Gautama with a view to bring him before Lord Mahavira.

कैक़यां इम्माज्ञानं नवपदसहितं जीवपदक्यालेभ्या: ||
वंचाव्याचारसत्तन्त्रतं शतसमस्ज्ञाताचरितं: ||
हस्येतानु भोकामुखं भिषुवनमभिते। प्रीतकमहुद्विरिद: ||
प्रयोतिः भ्रदश्वति स्थुशति च महिमान्यं य: स वेच्छ श्रुद्ध: ||

i. e. "Three (divisions of) Time, (Present, Past and Future), six Dravyas (substances),¹ six kinds of embodied souls,⁸ six thought-points⁴, the five Astikayas (embodied substances)⁵, the five Vratas (vows),⁶ the five kinds of Samiti (carefulness),⁷ the five kinds of Gati (conditions of existence),⁸ the five kinds of Jnana (knowledge),⁹ the five kinds of Charitra (conduct),¹⁰ these are the root principles of liberation, as described by Arhats [the adored ones] who are perfect and the great lords of the three worlds, (upper, middle and lower). The wise man who knows these, is convinced of them, and who realises these, is very one who has attained right belief.

These two Gathas of Prakrit Language are on the basis of Bhagwati Aradhana.

सिद्धे जयमित्वं चउचिहु ज्ञानसहायसां परते।
वंचिता भ्रह्मते भोच्छे ज्ञानसहायं कमसी॥

(2) Having bowed to the Siddhas (liberated ones) who are renowned in the universe and who have gained the fruits of four kinds of Aradhana (devotion), and to the Ar.ats (the adored ones) I shall speak of the devotions in their order.
Tatvartha Sutram

उच्छोबासून्द्रणः निन्द्रहुला साहुरां ज शिल्परां।
इति-एका-चरितं तबाहःनाहः भविष्य॥

This verse is originated in Savarth Siddhi by its author Shri Pujiyapad Acharya.

(3) Right belief, right knowledge, right conduct and right austerities are called the Aradhana. These should enlighten the mind, be pursued, continued, grasped firmly and carried on to perfection.

Shri Umaswami Acharya with a view to advise the Path of Liberation starts the Tatvarth Sutra with the following sutra :-

मंगलाचरणः

मोक्षार्गर्दः केतृर्दं केतृर्दं कर्मसुभुमादो।
शालन्त-विरासतवान्दं वंदे तद्रूपालकः॥

(4) I bow to him who is the guide, on the path to liberation, the destroyer of mountains of Karmas and the Knower of the principles of the universe, so that I may attain these qualities belonging to him.
FIRST CHAPTER

SUTRA 1

सम्याल्पाल्लमाल्लकार्त्तिक बोधरायेः: II १ II

Samyagdarsana jnanacharitrani moksha-margah- (1)

सम्याल्पाल्ल Samyagdarsana, Right Darsana (belief) सम्याल्ल Samyag-
jana, Right Jnana (knowledge) सम्याल्लकार्त्तिक Samyak Charitra, Right
Charitra (conduct) बोधरायेः Moksha-margah, the path to liberation.

1. Right belief, (right) knowledge, (right) conduct, these
(together constitute) the path to liberation.

COMMENTARY

Right belief, Right knowledge and Right conduct are called the
three gems (Ratna-traye) in Jain works. Each of these three can
be considered in its three-fold aspect, viz, the subject, the object,
and the means. For example, in right belief there is the believer
that which is believed and the means of belief. Similarly in right
knowledge there is the knower, the known and the means of
knowledge and in right conduct we have the pursuer of conduct, the
conduct itself and the means of conduct.

Every mundane soul is embodied and exists in combination with
Karmas In a pure soul this partnership between the soul and Karmas
is dissolved. The soul attains liberation (Moksha). Then in self-
absorption (Svasamaya) it enjoys for ever its own qualities consisting,
among others, of the infinite quaternary (Ananta-chatustaya) viz,
infinite conation, infinite knowledge, infinite Power and infinite
bliss.

The way to liberation on the attainment of which the soul will
be freed from Karmas and possessed of the aforesaid qualities with
others lies in right belief, right knowledge and right conduct. To
attain liberation all the three must be simultaneously pursued. The
path may be compared to a ladder with its two side-poles and the
central rungs of rounds forming the steps. The side-pieces are right
belief and right knowledge and the steps gradual states of right
conduct. We can go up the ladder only when all the three are sound. 
The absence of one makes ascent impossible. Thus a simultaneous 
pursuit of right belief, right knowledge and right conduct is enjoined 
here.

Of those three, right belief is the basis upon which the other 
two rests. It is an essential preliminary to right knowledge. It is the 
cause and right knowledge is the effect. Right knowledge always 
implies it. Similarly right conduct is preceded and caused by right 
knowledge, and implies both right knowledge and right belief. For 
this reason, in the aphorism we find right belief mentioned first, then 
right knowledge and lastly right conduct.

SUTRA 2.

तत्त्वायं बद्धानं सम्यक्षत्तुसः ॥ २ ॥

Tatvartha-sradhanam Samyagdarsanam. (2)

Belief or conviction in things ascertained as they are, (is) right 
belief.

सः सत्त्वते Tatvartha तत् Tatva really means thatness, a thing as it 
is, अर्थः Artha means that which is ascertained सः सत्त्वते Tatvartha 
means things ascertained as they are

Tatvas may be translated as the Principles of Jainsm

तत्त्वायं Tatvartha—तत्—अर्थः.

—By thatness ascertained object.
—Object which is ascertained by thatness.
—That which is ascertained by it own thatness
—Objects as they are.

सम्यक्त्वा Samyaktva or सय्यगत्वा Sarag Samyaktva, belief with attachment This is 
indicated by the 4 signs of :

(1) सत्त्वन Prashama, calmness, non-operation of error-feeding 
passions and of deluding Karmas.

(2) सम्यक्त्वा Samvega, fear of mundane existance in 5 cycles of 
wanderings :-क्रृदः Dravya, matter ; क्षेत्रः Ksheira, place ; कालः 
Kala, time ; बहवः bhava, thought-condition of existance, bhava, 
thought-activity.

(3) अनुकम्पा Anukampa, compassion for all living beings (mobile, 
सत्त्व Trasa and सत्त्व Sthaavara, im-mobile).
(4) भालिक्ष्य Astikya, belief in the principles, soul, non-soul, etc.
वृत्तान्त सम्यक Vritra Samyakva, belief without attachment, i.e. the purity of the soul itself.

**SUTRA 3**

तन्निसर्गविधिगामद्वा || ३ ||
Tannisargadadhigamadva . (3)

This (right belief is attained) by:—

(1) निसर्ग Nisargaj, intuition, independently of the precept for others; or

(2) अधिगम Adhyagamaj intuition, acquisition of knowledge from external sources, e.g. by precept of others or reading the scriptures.

In reality, right belief is the result of:—

(1) उपशास्त्र Upashama, subsidence,

(2) क्षायोपशास्त्र Kshayaopashama, destruction-subsidence or partial subsidence, destruction and operation, and,

(3) क्षाय Kshaya, destruction, of दर्शन भक्तिविद्वान Darshana Mohnya Karma [right-belief-deluding Karmas] and, the four अनन्तनुभव Anantanubandhi Kshaya, the four error-feeding passions.

These are internal, but there are external causes as:—

(1) द्रव्य Dravya, matter, e.g., images ofardonable आर्हत Arhat, precept, remembrance of the past lives, etc

(2) क्षेत्र Kshetra, place, e.g., समवसर्य Samavasarna, Hall of Audience or where the Lord preach the Truth.

(3) काल Kala, time, i.e., right belief is attained only when the interval to the souls:—attaining liberation is less than half the time taken by one soul in its matter cycle, i.e., in its embodiments in all matter. (यथा धर्मावस्था धर्मावस्था Adhavapudgala-parvartana.)

(4) भव भवमा Bhava Karma, thought-activity, this is called efficiency, or कर्मा Karma. It is the 5th of the लभ्य Labhis. The five labdhis attainments, are:—

रूपोपत्याय Kshayaopashama labdhi, destructive-subsidential attainment, attainment by a soul (by the subsidence, destruction and operation of certain Karmas) of such senses, mind, etc., that he may be able to acquire right belief.
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Vishudhi labdhi, virtue attainment, attainment of a disposition for good and against bad actions.

Deshana labdhi, precept attainment, attainment of an inclination to know the Truth. This reduces the sthiti, duration of Karmas except the Ayukarma, the age Karma, to a maximum of crores and a minimum of one crore of Sargas.

Prayogya labdhi, competency attainment, attainment of thought-activity which further reduces the sthiti, duration of the 7 Karmas, i.e., all except the Ayukarma, age Karma. But as to intensity of fruition the reduction applies only to meritorious Karmas. The meritorious Karmas are proportionally increased in intensity of fruition (Anubhaga).

Karna labdhi, efficiency attainment, attainment of thought activity which must cause right belief in Antar mukharta, within 48 minutes. Of these 5, the last can be attained only by a soul capable of attaining liberation and the remaining four by all.

SUTRA 4

Jiva-jivasaarava bandha Samvara nirjara mokshas tatvam (4)

The Tatvas, principles (are) Jiva, soul Ajiva, non-soul, Svarga, inflow (of karmic matter into the soul) bandha, bondage (of soul by karmic matter), Samvara, stoppage (of inflow of karmic matter into the soul), Nirjara, shedding (of karmic matter by the soul (and) Moksha, Liberation (of soul from matter)

Note 1. Soul's characteristic is Chetna, consciousness It is of 3 kinds:

1. Chetana, consciousness or experience of pure knowledge in its full extent, it is found only in the Omniscient, but it begins to be experienced from the 4th spiritual stage of development
2. Karma chetana, consciousness of experience of action
3. Phala chetana, experience of fruition of karmas

Note 2. Many Sacred books treat of 9 Padarthas, categories. They add to these 7 Tatvas, Punya and Papa, merit and demerit. But these two are really included in the third and fourth
principles, आरवा और बंध Bandha, the inflow into and bondage of the soul by good or bad Karmic matter according to merit or demerit [treated of in Chaper VIII, 25, 26, below] is the active cause.

Note 3. These 7 तत्त्व tatva, principles, are evidently necessary and sufficient. They are necessary, because there must be at least two exhaustive categories of the universe. By dichotomy they are logically prefect. They are the soul and the non-soul. Their union is manifest in the world. The absolute liberation of soul from the non-soul is the ultimate goal; therefore गौरव Moksha, category is placed last in the चौर Sutras. Its immediate causes are stopage and shedding of karmas. Therefore समवर Samvar and निर्जरा Nirjara precede गौरव Moksha, in the enumeration. Stopage and shedding are necessitated by the inflow and bondage of karmic matter, therefore आरवा Asrava and बंध Bandha are given as the third and fourth categories. Thus we see that the 7 tatvas are necessary.

They are sufficient also. Soul and non-soul together constitute the universe. If they are separated, nothing more is needed. If they are united, as they are found to be in the world, then the cause of their union, the union itself the stopage and the gradual and then the final destruction of the union are the only possible ways of considering them. Thus the seven principles are sufficient also.

तत्त्व तत्त्वाः substances are only two, soul and non-soul. Non-soul is all that is not soul. Therefore the really knowable and worth-knowing object is the soul. In गाथा Gatha 20 of वर्तन पाहु Darsana Pahuda it is said, विद्युतार्थो आयुष्य हृद सम्प्रदाय “Nischchaya do appanam Havai sampatham” i.e. in reality soul's own nature is सम्यक्षरण Samyag darsana. Belief, experiential belief in real soul itself is Samyag darsana. Does not the Greek philosopher also teach us: “know thyself. “Gnothi seauton.”

SUTRA 5

नामत्वपपलाभ्येवात्स्तत्तत्त्वाः: २४॥
Nama sthāpana dravya bhavatas tannyasah-(5)

By Nama, name, Sthāpana, representation, Dravya, privation, Bhava, present condition, their न्यास Nyasa, aspects, (are Known).

They (सम्यक्षरण right belief, etc., and गीर्जार्थादि soul, non-soul, etc.,) can be considered in four aspects or निक्षेपा-
(1) नाम निषेध Nama nikhsepa, name or negative aspect, that is the name is attributed for the mere naming of the object which does not possess the qualities connoted by the name. As a man may be called King or Smith even if he is neither a king nor a smith.

(2) श्यापना निषेध Sthapana nikhsepa, representative aspect. Representation of one thing by another. e.g., installation of Lord Mahavira in a marble or diamond image. Or in Algebra, taking X to be equal to so and so. The first is called तदाकारश्यापना, Tadakara sthapana or सद्भाव Sadbhavo, i.e., the representative and the represented are similar in figure; the other is अतदाकार श्यापना, Atadakara sthapana or असधाव Asad-bhava, i.e., the representative bears no resemblance to what is represented. Such representation of the आरक्त Arhats (the Adored ones) is not allowed in this ज्ञेय अवसार्पिणि, Hunda Avasarpini, the season of decrease in which there are special features of decrease e.g., birth of a daughter to a तिरंकर Tirthankara, etc

(3) ध्रव्य निषेध Dravya nikhsepa privative aspect. The absence of an attribute in a subject which it possessed in the past or must possess in the future, the attributing of a name, the qualities of which one does not possess now, although one possessed them in the past or is sure to possess them in the future. e.g., a Dowager queen may still be called queen, and a dethroned monarch may be called a king after deposition also, and a President-elect may well be called the President.

Take the Professor of Surgery:

(1) He is dining. He knows Surgery but is not attentive to it now. To call him Professor of Surgery is अगामद्रव्य निषेध, Agama Dravya Nikhsepa.

(2) But if we think of his body only, then we have नो अगाम ध्रव्य निषेध No Agama dravya Nikhsepa.

    e.g., (1) जनायक शरीर, Jnayaka Sarira.

    (i) He is asleep. To call his body, the Professor of Surgery is वार्तमान, Vartmana.

    (ii) He has ceased to be Professor of Surgery and has become a baker. To call his body, the Professor of Surgery, till his death, is अनागत, Anagata.

    (iii) He dies and is in his coffin. To call the body, the Professor of Surgery is अतित, Atita.
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(2) भैवि, Bhavi. He is going to be born a king. To call his body a king’s body is Bhavi.

(3) तद्यात्मिन्ता, Tadvyatmika:—

(i) The Professor was a great and practical philanthropist and had otherwise done deeds to secure rebirth, as a King. To attribute to his body the karmic matter of these deeds is कर्मम्. Karma.

(ii) To attribute the actual particles of which his kingly body will be formed is नो कर्मनी भागम् द्रव्यनिशेष, No Karma no agam drevya nikshepa.

(4) भैवि निशेषः, Bhavi nikshepa, Positive aspect or present condition. It signifies the possession of its present attributes. Giving a thing a name connotes the attributes of its present condition only e.g., a General considered as in actual command of his army. It is also भागम्, Agama, i.e., when the soul knows and is actually attentive, and नोभागम्, Noagama, when the actual present condition of a material thing is referred to.

नाम निशेषः, Nama nikshepa, Nama means mere name, Nikshepa is a verbal or nominal or linguistic aspect. The सप्ततत्वः, Sapta tatva, seven names of Principles apply to the Principles, but they may even be given to something which is not a तत्व, tatva; Principle e.g. अश्रयः, Aśraya, in Buddhism means "sin". This is नाम निशेषः Nama Nikshepa; from the Jaina point of view. That is, a thing bears the name without having the qualities indicated by it. It is merely a linguistic process for the convenience of argument and consideration. In language it serves the same purpose as the symbolic letters used in Algebra.

Name applied to something which does not possess the qualities, connoted now. It is साधप्न या Dravya.

साधप्न निशेषः, Sthapana Nikshepa. Attributed connotation as an actor playing a king or a warrior; i.e., a thing bears a connotation, which in reality it does not possess and can not possess.

द्रव्य निशेषः, Divya Nikshepa, taking the potential for the actual.

In स्थापना, Sthapana, the connotation is merely attributed. It is never there. It cannot be there. In द्रव्य, Dravya, it will be there or has been there. The common factor between the two is that it is not there now and to that extent the connotation is fictitious in both.

Name applied to a thing which does possess the qualities connoted now:—

साधप्न भाव निशेषः Bhava Nikshepa. The first three निशेषः, Nikshepa, are from the द्रव्यार्थिन्ययः, Dravyarthika Naya, from the substantia
standpoint. The last भावनित्व, Bhava Nikshepa is from the व्यवायणिकत्व parvayarthika Naya modal standpoint.

निक्षेप, Nikshepa, is merely the way in which the word is used.

This is most important in Jainism, in view of the स्थापन Syadvada system of Jain Logic. A confusion in the निक्षेप, Nikshepa, would be a fruitful source of ambiguity and double meanings. This तत्त्व Sutra lays down the necessary safeguard against this. All the स्थापन seven tatvas of तत्त्व Sutra 4, supra, can be considered in these 4 aspects. e.g.—

1. (i) जीव Jiva नामतन्त्र Nama Jiva, e.g. giving the name of जीव Jiva, to objects which do not have all the attributes of जीव Jiva as a तत्त्व, tattva, i.e., in its reality, has the four infinites of conation knowledge, power and bliss.

Mundane souls do not possess these, but still we call them जीव Jiva. A still clearer example will be to give a boat the name of Elizabeth. (As in English, a man may be called Mr. Hill or Mr. Fox.)

(ii) स्थापन तत्त्व Sthapana Jiva. As the image of Lord Mahavira. It is not महावीर, Mahavira, the omniscient still we worship it as such. As also a photo of a friend, which is loved and respected as its original.

(iii) द्रव्य जीव Dravya Jiva, as to call the, अरहत्त, Arahats, निर न Siddhas An अरहत Arhat soul is sure to become a Liberated Soul. As a lecturer may be called a lecturer, even when he is not lecturing, but is at his dinner.

(iv) भाव जीव Bhava Jiva A human soul to be called a human soul only. A mundane soul to be called a mundane soul only. A Liberated soul only to be called a real, ideal soul.

II आज्ञा Ajña Here consider पुनर्गण Pudgala or matter, subdivision of Ajña

(i) नाम आज्ञा, Nama Ajña, calling a man a block-head or giving him the name of Hill, Wood or Rice, the names here are given merely as names, although the human being can never be mere dead, inert-matter.

(ii) स्थापन आज्ञा Sthapana Ajña. As a model of man-of-war. As representing an arch in a circus by human performers or representations of rivers and mountains on a level map.

(iii) द्रव्य आज्ञा Dravya Ajña. As calling a broken carriage, a carriage, when instead of carrying others, it has to be carried itself.
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(iv) भाव अर्जिन, Bhava Ajiva. Calling a ship, a ship, and so on.

III. भालविन, Asrava (i) नाम भालव, Nama Asrava, as calling the सिद्ध, Siddha, महाविन महावीर, Mahavira, the remover of physical ills.

Any such conscious removing of ill implies desire, which means inflow of karmic matter into the soul. In the Liberated state, this is impossible, therefore the भालव Asrava, attributed is only in name.

(ii) स्थापना भालव Sthapana Asrava as attributing fearfulness to a black and hideous image or gentle kindness to the picture or statue of a philanthropist. Here the image or statue has no thought of frightening or pleasing us and therefore we simply attribute these भालव Asrava — inducing qualities to it.

(iii) द्रव्य भालव, Dravya Asrava. As a man whom we have observed to be angry, is not so now and we still say: — “This is a wrathful man.

(iv) भालव भालव, Bhava Asrava. Speaking of the inflow only where it exists, e.g., the inflow due to anger in an angry man.

IV (i) नाम कंभ Nama Bandha, कंभ, Bandha. O’ God, you smote my enemies. Here the act of smiting implies desire and therefore bondage. But a liberated soul can have nothing to do with it. It is only attributed bondage.

(ii) स्थापना कंभ Sthapana Bandha. As a group of sculpture representing a butcher, slaughtering a cow or a hunter killing a she-deer. Here the bondage due to the slaughtering and killing is represented by the sculpture.

(iii) द्रव्य कंभ Dravya Bandha. As a man who has worked away the bondage of karmic matter due to, say, an act of stealing and has become a pious man, is called a thief, as if the old bondage still clung to him.

(iv) भालव, Bhava Bhandha. Predication of bondage only where it exists. As a liar is bound by the matter due to the lie.

V. संवेदः Samvara, (i) नाम संवेदः Nama Samvara. As an angry but weak man, not returning the blow of his assailant, walks away in silence. To say that he has a very forgiving spirit, is Nama Savvara, because forgiveness implies the stoppage of the inflow of karmas due to anger and it is not present here.

(ii) स्थापना संवेदः Sthapana Samvara. As in the figure or statue of a woman, who looks the very picture of chastity. Here the stoppage of the karmic inflow which unchastity would have caused is represented by the figure.
(iii) द्रव्य सम्बन्ध, Dravya Samvara. As calling a तीर्थंकर Tirthankara, before he has renounced the world, a वैदिक Vitraga or free from attachment, is Dravya Samvara He is not a Vitraga yet, but is sure to become so.

(iv) भव भवन, Bava Samvara. Speaking of उपसना Samvara, as it really exists e.g., calling only that man विद्युत Vitraga, who has subdued all his passions.

VI. विज्ञान्या, Nirjara. (1) बचन निजाम, Nama Nirjara. A man is seemingly engaged in austerities, but his thoughts wander out to worldly objects. He is not really ridding his soul of matter. If one who does not know this says that the man is getting rid of karmas, it would be Nama Nirjara. i.e., attributing Nirjara where it does not really exist.

(ii) स्थापना निजाम, Sthapana Nirjara e.g., the representation of Nirjara by the contemplative posture of a saint in a picture or in an image.

(iii) द्रव्य निजाम Dravya Nirjara. As saying of a तीर्थंकर Tirthankara when he is still a house-holder, that he is born ascetic. This is Dravya Nirjara, as the Tirthankara is sure to become an ascetic and get rid of karmic matter.

(iv) भव निजाम Bhava Nirjara. Attributing Nirjara, when the shedding of karmic matter is actually going on.

VIII. मोक्ष Moksha. (1) नाम मोक्ष Nama, Moksha. As a much harassed debtor on paying off his last debt may exclaim—

"This is my liberation." This can not mean Moksha and yet word used connoted it. Moksha is claimed by one who has not got it This is only नाम मोक्ष Nama Moksha

(ii) स्थापना मोक्ष Sthapana, moksha e.g., Liberation is represented by the figure of a सिद्ध, Siddha. This figure is an image of brilliance, as the Liberated Soul are described to be in ज्ञानमार्ग, Sidha Khsetra, the half-moon-shaped space at the summit of the Universe, which is the abode of Siddhas.

(iii) द्रव्य मोक्ष Dravya Moksha. To call the Arhats, Siddhas Arhats are sure to become Siddhas, but as Arhats they are not Siddhas.

(iv) भव मोक्ष Bhava Moksha. Attributing Moksha only to Liberated Souls.
SUTARA 6

प्रमाण न्यायविद्या: (६)

Pramana Nayairadhi gamah—(6)

स्त्रियाम् Adhigama is knowledge that is derived from tuition, external sources, e.g. precept and scriptures. It is attained by (means of) Pramana and Naya.

प्रमाण Pramana. Authority by means of which we test direct or indirect right knowledge of the self and the non self in all their aspects.

नयः Naya, a stand-point which gives partial knowledge of a thing in some particular aspect of it.

Note—Right belief is not identical with faith. Its authority is neither external nor autocratic. It is reasoned knowledge. It is a sort of a sight of a thing. You cannot doubt its testimony. So long as there is doubt, there is no right belief. But doubt must not be suppressed. It must be destroyed. Things have not to be taken on trust. They must be tested and tried by every one on self. This वृज Sutra lays down the mode in which it can be done. It refers the enquirer to the first laws of thought and to the universal principles of all reasoning, that is, to logic, under the names of प्रमाण Praman and नयः Naya.

प्रमाण Pramana, is authority. It is:-

(१) प्रत्येक Pratyaksha, i.e. direct self evident.
Like:- —अवधि Avadh, Visual.
मनु प्रयथ Manaprayaya, Metal and
केवल Kevala, Perfect knowledge.
(२) परोक्ष Paroksha, Mediate, indirect,

Like:- —मति Mati Sensitive and
सूत्र Shrut, Scriptural knowledge.

नयः Naya, is stand point. It is —

(१) स्थायिक Dravyarthika, Substantial, or
(२) परस्पार्थिक Paryayarthika, Modal?

The most prominent use of stand-points is, of course the स्याध्वद Syadvada or हृदयधीय Saptabhang: Naya, of Jainism, i.e. the point of view of speech of seven kinds:—

"From some point of view a substance, is not, is and is not, is unpredictable, and again is and is unpredictable? is not and is unpredictable, is and is not and is unpredictable:—
(1) स्वत भवति Syat Asti, i. e. from the point of view of its own is own subject matter place, time and nature, the substance is i. e. exists as itself.

(2) स्वत नास्ति Syat Nasti, i. e. from the point of view of the subject matter, place, time and nature of non-substance. it is, not i. e. it is not non-substance.

(3) स्वत भवति नास्ति Syat Asti Nasti, i. e. from the point of view of the same quaternary relating to itself and non-substance, it may be said that substance is and is not if we make the statement successively.

(4) स्वात् अवक्तव Syat Avaktya i. e. if statement under Syat Asti Nasti, are attempted to be made of once, it can not be done. Thus a substance is unpredictable.

(5) स्वत भवति अवक्तव Syat Asti Avaktavya, i. e. from the point of view of its own quaternary and at the same time from the joint quaternary of itself and non-substance, substance is and is also unpredictable.

(6) स्वात् नास्ति अवक्तव Syat Nasti Avaktavya, i. e. From the point of view of non-substance quaternary and at the same time from the joint quaternary of itself and non-substance, substance is not and is unpredictable.

(7) स्वात् नास्ति नास्ति अवक्तव Syat Asti Nasti Avaktva, i. e. from the point of view of its own quaternary and non-substance quaternary and at the same time from the joint quaternary of itself and non-substance, substance is and is not and is unpredictable

(See Panchastikaya Gatha 14)

There are the Universal instruments for acquiring all kinds of knowledge.

But there are particular ways in which they can be usefully applied to right belief. Those ways are given in Sutra 7th and 8th.

Sutra 6th gives the means of acquiring अधिगम Adhigama.
Sutras 7th and 8th give the modes of employing those means.
SUTRA 7

Nirdesa svamitva Sadhanadhi karana sthiti vidhanatah.

Adhigama is attained by (considering a Principle, or any substance with reference to its) Nirdesh (Description, Definition), Svamitva (Possession, Inherence), Sadhan (cause), Adhikarana (Place), Sthiti (Duration), and Vidhana (Division).

Everything can be known by being treated in these six ways, e.g. man. He may be described as a rational animal, the qualities of rationality and animality inhere in all human beings; the cause of being a man is the sum-total of his own karmic energies, which acting through his parents caused him to be born in the world; his birth depends on his birth-place being such as human beings can be born in it, his duration, i.e. his life is determined and limited by his age or Ayu karma, and according to his nationality he may be divided into English, French, German, American, Japanese, etc., etc., etc.

We shall subject right belief to this six-fold treatment.

Nirdesha Right, belief is belief in things, ascertained as they are.

Svamitva Generally it inhere in souls, which are capable, of attaining liberation, and only in those who have got a mind, i.e., are Samanaska.

Sadhan Cause of right belief, i.e.—

(1) Abhyanta, internal. It is the making inoperative of the internal or Mohya Darshana Mohya, or the belief-obscuring karmas, and Anantanubandhi Kashaya, the 4 over feeding passions.

(2) Bahya, external. This is of two kinds:—

(i) Nisargata, intuitive, e.g. remembrance of past lives, enduring of great pain, contemplation of the image of the Jinas or Tirthankaras, and observation of the miraculous powers of the celestial beings

(ii) Adhigamaja, acquired, e.g., by other precept or the scriptures.

Adhikarana, is also:—

(1) External. It is the soul itself upon which right belief depends.
(2) शास्त्र इन्सानी Trasa Nadi, mobile channel, i.e., that part of the Universe outside of which living beings with only one sense are found.

स्थिति Sthiti. The smallest duration of right belief is one समय Sanyam, instant. One Sanyam is the twinkling of an eye. In one Sanyam there are. Jaghanya yuktा asamkhyta, or minimum plenteous innumerable Sanyam. A समय Sanyam is an instant or unit of time, i.e., the time by an atom of matter in passing from one काल Pradesha, i.e., from one point of space to the next. उक्रिश्ता or maximum Antar-muhurta, is equal to 48 minutes one Sanayam. The longest duration of right belief is eternity, e.g., the right belief of liberated souls.

विधान Vidhana. There are three main divisions:

(1) अवस्थानिक Aupashamika, arises when the right belief deluding karmas and the four अन्तानुबंध Anantanubandhi Kashaya, i.e., anger, pride, deceit and greed which feed these karmas are made inoperative.

(2) क्षायोपक्रिय Kshavopashamika, arises when there is part destruction subsidence and operation of the right-belief deluding karmas, and of the error-feeding passions.

(3) क्षय Kshayak, arises from a total destruction of the above. This belief last for ever.

In a similar six-fold way the other principles जीव Jīva, अज्ञान Ajñana, etc., must be treated.

SUTRA 8
सतसांख्य क्षेत्र स्पर्शन कालान्तर भावापूर्वक ॥१५॥
Sat Samkhya Ksetra Sparshana Kalantra Bhavalpa Bahutvaishch

(The eight principles are known) also by—

(1) सृष्टि Sat, Existence.

(2) संख्या Samkhya, number; enumeration of kinds or classes.

(3) शेत्र Kshetra, place, where the thing is found at the present time.

(4) स्पर्श Sparshana. Extent or the amount of space touched by it in all ages.

(5) काल Kala, Time.
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(6) अन्तर Antara, Interval (of Time).

(7) शेष Bhava, Quality, i.e., that determinateness which is one with the being of the object.

(8) अल्प बहुत्व Alpa-bahutva, Quantity, the being so much with reference to a possible more or less, measurable or numerable amount.

By these 8 ways जीव Jiva, etc., can be known even more fully than by the 6 ways given above, e.g. जीव Jiva:—

स्थः Sat, Jiva exists. This is inferred from the fact of consciousness which is a characteristic of soul, and not found in any other substance. This consciousness persists in the soul in all its conditions of existence.

सांख्या Samkhya. There is an infinity of souls. This is obvious from the infinite forms of embodied souls.

चैत Kshetra. Soul is found in the whole Universe.

स्पर्श Sparshana. At some time or other, the soul touch the whole Universe.

काल Kala. The duration of soul is enternity.

अन्तर Antara This means the interval between a condition of soul and its regaining that condition once more after losing it. For Example, a soul is embodied as a man, then he transmigrates to other forms of existence and then once more is embodied as a man, the interval between the two human embodiments is called अन्तर Antara.

भाव Bhava. The soul has five kinds of vibrations, e.g., अौदयिकृ Audayika, i.e., the vibrations set up in a soul by the coming into operation of the karmic matter.

अल्प बहुत्व Alpa-bahutva. This is naturally comparative. There are more souls embodied as vegetable-souls than air souls, and more as air souls than water, and more as water souls than earth-souls and more as earth souls than fire souls.

Now take the case of Liberated souls:

स्वः Sat, Existence. Is permanent in substance, i.e. in Jiva, but there is natural brought-activity which owing to time may be said to be different or distinct for each passing moment. The test of स्वः Sat is the inherence, in the object considered of the threefold qualities of Birth, Decay and Permanence. Birth and Decay both refer to the coming in to and going out of existence of condition. The substance, of course continues the same.

सांख्या Samkhya, Number, Infinite.

चैत Kshetra, Place. At the end of Loka.
Sutram Sparshana, Possible extent. (Obbit). From the place of the soul attaining liberation to the end of Loka. Any point 2½ dvipas may be beginning, because the liberated soul attains Siddhadhood there, and then its only natural and final movement is vertical and only up to the end of Loka.

कल Kala, Time (Real). The liberated soul takes one samaya to reach the end of Loka. It retains Siddhadhood for an Infinite time.

अंतर Antara, Interval of time. Between one soul attaining liberation and another, there may be an interval of one Samyam and at the most of 6 months. As to space, every liberated soul has a form and it is distinct from that of the other liberated souls. But form is not necessarily an attribute of matter. It is the quality which mases a substance occupy space, which is called its pure form. It should be remembered that matter is not the only substance according to Jamism. There are five others, one is space. Space gives place to everything else.

भ्व Bhava, Quality. It's own परिशाष्मक Parinamska, activity is soul's own quality. It's possession of the infinites of conation knowledge, power and bliss is its quality from another point of view, i.e., the absence of Karmas which obscure these.

अल्प बहुत्व Alpa-bahutva, Quantity. The size of it's form depends upon the size of the body of its last mundane incarnation. It is noticeable that Existence and number are really variants of द्रव्य Dravya, Substance.

Place and Possible Extent really variants of केत्र Ksetra, Place
Time and Interval really variants of कः Kala, Time and Quality and Quantity really variants of भ्व Bhava, Quality.

SUTRA 9
मतिषु तावधिमनः पर्यायकेवलानिज्ञानम् १०॥
Mati Shrutavadhi Manah paryaya Kevalani Jnanam

Right knowledge (is of five kinds) —

मति Mati. Sensitive knowledge Knowledge of the self and the non-self by means of the senses and the mind.

चुन Shruta. Scriptural knowledge Knowledge derived from the reading or preaching of scriptures, or through an object known by sensitive knowledge.
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बत्रि Avadhi. Visual knowledge. Direct knowledge of matter in various degree with reference to श्लो Dravya, subject matter, बेत्र Kshetru, space, काल Kala, time, and भव Bhava, quality of the object known.

सत्ते: पर्यन्त Manah paryay. Mental knowledge. Direct knowledge of another’s mental activity about matter.

केतुल Kevala. Perfect knowledge. Omniscence, knowledge of all things in all their aspects at all times.

Each of these five kinds of knowledge can be considered in its aspect of the knower, the knowledge and the means of knowing, so far as the soul is concerned. The outward substances which are known are not included in this.

शुरु Shruta or scriptural knowledge is also called :
बात्रू वचन Apta Vachana.
बात्रू आगम Agama.
उपदेश Upadesh
रैतिहि Aitihaba
आमन्य Amnaya.
वचन Pravachan
जिन वचन Jina Vachan.

SUTRA 10

तत्त् प्रमाणे ११०११

Tat-pramana

They (i.e., five kinds of knowledge are) the two Pramanas (and no others).

The Pramanas are of two kinds :

प्रत्यक्ष Pratyaksha Direct. This is Visual (बत्रि) Mental (मन्त्र्दाय) and Perfect (केतुल) knowledge.

परोक्ष Paroksha, Indirect. This is Sensitive (सत्ते) and शुरु Scriptural knowledge.

But other systems of Philosophy believe in the following Pramanas :

जान्त्रक Charvaka believes in श्लो Pratyaksa (Perception) only.

बुद्ध वैशेषिक Buddha and Vaisesika, believe in Perception and अनुमान Anumana (Inference).
SUTRA 11

Adyoe Paroksham.

The first two kinds of knowledge, i.e., गति Sensitive and श्लूScriptural knowledge, are पद्ध Paroksha i.e., Indirect or Mediate

Indirect is so-called as it is acquired by the external help of the senses (including the mind) or the Scriptures, or by the internal help, i.e., by the partial subsidence, destruction and operation छोपथां Kshy-opsham of the knowledge-observing karma.

SUTRA 12.

Pratyaksham Manyat.

The remaining three, i.e. बच्छ Avadhi, visual, direct, material knowledge, मनं पर्यय Manah paryaya, Mental, direct mental knowledge and केवल Kevala, Perfect knowledge are श्लूPratyaksha, i.e. directly known by the soul itself, without any external help.

Of these the Visual and Mental arise on the छोपथां Kshayopashama, destruction, subsidence of knowledge-obscurring karms. They are called देश श्लू Deshapratyaksha, Incomplete direct knowledge. केवल Kevala arises from total destruction of knowledge-obscurring karms. This done 18 स्थान Sakala Pratyaksha or complete direct knowledge.
First Chapter

SUTRA 13.

मतिस्मृतिः:संज्ञाचिन्ताःभिनिबोधित्यन्यार्थान्तरस् ||१३||

Matih Smriti Sanjna Chinta Bhinibodha Ityanarthantaram.

मति Matti, sensitive knowledge, (connotes) the same things as:
स्मृति Smriti, (rememberance of a thing known before, but out of sight now);
संज्ञा Sanjna, also called प्रतिस्मृति Pratibhujnana, recognition (rememberance of a thing known before when the thing itself or something similar or markedly dissimilar to it, is present to the senses now); चिन्ता, Chinta or तर्क Tarka, Induction (reasoning or argument based upon observation. If a thing is put in fire, its temperature would rise);

स्वभिनिवे, Sabhinibodh, or Anumana (Deduction. Reasoning by inference, e.g., any thing put in fire becomes heated, this thing is in fire, therefore it must be heated).

Each of the last four is based upon the one preceding it, e.g., rememberance is based on sensitive knowledge. We remember John, because we have seen him before We recognise his picture because we remember him and his picture is before us. This संज्ञा, Sanjna, or recognition is based upon our rememberance, स्मृति Smriti of John which is itself based upon our भिनि, Matti, sense knowledge of John when we saw him, as also upon our sense-knowleage of the picture before us.

Induction (Chinta) is based upon recognition, We see the sunrise in the same way every day. We see men dying. The same or similar phenomena take place. We remember and recognise these phenomenons. By induction we say the sun rises always, and all men die. Having stered up our observations in the above induction we can make use of them in deduction or Anumana and argue:

The sun rises every day, therefore it will rise to-morrow. All men die, therefore John will die,

These five are called मति Matti, and they arise on the Kshayopashama, destruction-subsidence or the subsidence, destruction and operation of the Sensitive-knowledge obscuring karmas.
Tatvartha Sutram

SUTRA 14.

तदिन्द्रियालिन्द्रियनिमित्तं ||४४||
Tadindriya nindriya nimittam.

It is acquired by the help of the शंद्रस Indriya, senses and अनिन्द्रिय anindriya, i.e. mind.

शंद्रस Indriya, is so called because Indriya means the soul and the sense-organs are an index or sign of that soul.

अनिन्द्रिय Anindriya, or त्रण Antah karana, mind is so-called to distinguish it internal character from the external senses. It is also called अनु-Indriya, or quasi-sense.

In Jainism it is an organ which is made of subtle matter called मनोवर्ग Manovargana, or mental matter. Its form is like a lotus with eight petals near the heart.

SUTRA 15.

वाच्यहस्तावानीधारणाः
Avagrahe havaya dharnah.

They are:

वाच्य Avagraha. It is preceded by दर्शन Darshana, or conation, tendency towards an object. Conation is the consciousness which arises at the moment when the senses are merely awakened towards the object but before they gain even the slightest describable perception of its sensible qualities. Avagraha or perception is the definite or indefinite but distinct apprehension of the object, e.g. seeing a white object in the distance, we know that it is white but do not know whether it is a man or a pillar, etc. It is also called ग्रहणa Gra- hana, आलोचन Alochana or अवधारण Avadharana.

श्रय Iha, Conception. Here we deal with the contents of perception and picking out separate qualities from the continuous whole which we perceive, group them together. It is the under-mind due definite knowledge that the thing must be this or that. It is accompanied with a desire to ascertain what it really is, e.g. to argue that the while object must be a pillar. This knowledge is the nearest to the next kind, i.e. Judgement. It is also called उहा Uha, तर्क Tarka परिखा Pariksha, विचारव Vicharna, or जिज्ञास Jijnasa.
First Chapter

Avaya, Judgement. It is ascertained knowledge, e.g., that the white object is a pillar and not a man. It is also called, अपय अपयम अपमग्न; अपनेद्र अपनोदा. अपवय्यम अपवय्यद्धा, स्पेष्ट अपेता, अपेस्त अपागात् अपाणिक्ष अपाणिद्धा, or अपानुष्ठ अपानुत्ता.

Dharana. Retention. Keeping things in the mind. Memory of Judgements. Firm and indelible grasp of the knowledge of the Avaya or ascertained kind. It is also called प्रतिष्ठ ग्राजत, अवधारण, अवस्थान, निद्ध निष्ठाय, अवस्था अवस्था, or अवबोध अवबोध.

SUTRA 16.

बहु बहुविध किम्प्रादिस्तुतातुकुन्कुण्डु वायणं सेताराष्ट्रम॥ १६ ॥
Bahu bahuvividha kahipra nisrita nukta dhruvanam setaranam.

Of many, many kinds, quick, hidden, unexpressed, lasting and their opposites.

Eac pme pfetf tpr lomds om Sutra 15, has twelve subdivision 1 e., each one can relate to twelve kinds of considerations. These 12 are —

बहु Bahu, More Many in number or much in quantity as, perception of a crowd of people or a huge stack of hay.

एक Eka, अप्र Alpa, one in number or unit or quantity as, perception of one man or of a glass of water.

बहुविध Bahuvridha, of many kinds as perception of a man with a dog i.e., of two kinds of object perceived.

एकविध Ekavidha, of one kind, as perception of a flock of sheep.

किम Khipra, quick e.g., perception of an Express going full speed.

Akhipra Slow, as perception of a snail crawling by.

Annyata, Hidden, perception of a ship from seeing only its funnel above the horizon.

Nisrita, Exposed, perception of an open thing, like a book on a table.

Anukta, Unexpressed, not described, perception of thing which has not been described to us, as that of an animal not known.

Ukta, Described, perception of what has been described, e.g., perception of a horse or cow, described in a book.
Dhruva, Lasting, perception of a mountain.

Adhruva, Transient, perception of a flash of lightning.

As perception or Avagraha is illustrated above so Iha, Avaya and Dharama have to be treated. Thus we obtain $12 \times 4 = 48$ divisions of senses-knowledge through any one of the senses. As there are five senses and one mind, the total kinds of sense-knowledge are $48 \times (5+1) = 48 \times 6 = 288$

**SUTRA 17.**

**Arthasya**

The 288 refer to, i.e. are of determinable sense objects, (i.e., things that can be touched, tasted, smelt, seen, heard or perceived by the mind).

The 288 sub-divisions of knowledge relates to determinable sense objects.

**SUTRA 18.**

**Vyanjanasya Vagrahah**

There is only perception, Avagraha of Vyanjana, i.e., indeterminable object, (i.e., of a thing of which we know very little, so little that we cannot proceed to the Iha, Conception, Avaya, Judgement, and Dharama, Retention of it).

It can be only the subject-matter of four senses, namely, touch, taste, smell and hearing. It can not be the subject-matter of sight and mind, which can acquire further knowledge of anything before them, e.g. we hear a sound but it is so slight and sudden that although we are sure that there was a sound, we can not determine its character or origin.

Thus there is no Iha, conception, Avaya, Judgement or Dharma, Retention of Vyanjana, an indeterminable object. But if the object becomes knowable as, e.g., the sound in the last illustration, by repetition, then the perception of it may become, Arthavagraha, i.e., perception of a पदर्थ Padartha or determinable sense-object, as distinguished from व्याज्ञानवाग्रह Vyanjanavagraha perception of व्याज्ञ Vyanjana, or an indeterminable sense-object.
First Chapter

SUTRA 19.

न चक्षुर निरियाम्यां || १६ ||

Na Chakshu ranindriya bhyam.

This is not possible to the eye or the mind. (It is possible to the remaining four senses.)

Thus the kinds of perception of indeterminable objects are 48 i.e. the 4 senses can each know as indeterminable thing in its 12 aspects of Bahu, etc

Thus the total number of kinds of sensitive knowledge is 288+48=336.

SUTRA 20

शृतंति पृविधे ग्रावा मेच्छ || २० ||

Shrutam matipurvam dvyaneka dvadasha bhedam.

Shruta or Scriptural knowledge is always preceded by sensitive knowledge. It is of two kinds, one of which has twelve and the other many divisions.

A man hears the word Ship this is sensitive-knowledge.

The sound raises the qualities of a Ship in his mind, as he may have read or heard of them, this is Scriptural knowledge.

It is of two kinds अंगां प्रवृत्तिः Anka-pravrshita contained in the Angas. There are 12 Angas.

Angas-Vahya out of the Angas. These non-Anga Scriptures are of many kinds.

Shruta literally means that which is heard (Sri to hear). Scriptural knowledge is of two kinds.

1) Verbal, lettered (नातकनामः, Aksharatmaka)

2) Non-verbal, letterless (अनातकनामः, Anaksharatmaka)

Verbal scriptural knowledge is derived from words which are composed of letters (पत्रः, Akshara), spoken or written, as when the eye sees the written word or the ear hears the Spoken word "soul". The seeing and hearing gives us merely sensitive knowledge (Matrijana). What more we think about the meaning and connotation of the word "soul" is scriptural knowledge. It is called verbal, because it is derived from our sensitive knowledge of the word "soul".
Tatvartha Sntam

Non-verbal scriptural knowledge is derived from all kinds of sensitive knowledge except those kinds which can be reduced to words written or spoken. You feel cold all, the knowledge of coldness is sensitive knowledge by means of touch of the skin. If you do not like it and infer that it is unpleasant, it is non-verbal scriptural knowledge. It is derived from your knowledge or feeling of cold, which cannot be reduced to a mere word, written or spoken.

Verbal scriptural knowledge is possible only in rational beings. All the irrational have only non-verbal scriptural knowledge. Their sensitive knowledge also is confined to perception (Ayagraha) by all five senses except the eye.

The rational have non-verbal scriptural knowledge also.

Verbal scriptural knowledge is also called Shabdajnana or Shabdaja, produced by words. Non-verbal scriptural knowledge is also called Lingajamya or Lingaja produced by signs (Gomnatasara, Jiva Kanda, Gatha 314)

THE ANCIENT JAINA SACRED LITE NATURE

The knowledge of a Shruta (आस्त्रय) may be of things which are contained in the Angas (Sacred books of the Jains) or of things outside the Angas. There are 64 root letters of the alphabet or representations of sounds. Of these 33 are consonants, 27 vowel, (e.g. slight, long and prolonged, 3 kinds of each of the 6 vowels, and mixed Sounds, anusvara visarga bh kk hp hph) which help in the formation of Compound letters. The total number of possible combinations of these 64 simple letters into Compound of 2, 3, 4, or more up to are the letters (Simple and Compound) of Shrutas in its entirety. The letters in a middle foot (मध्यस्थ) of the Paudagama gives us the number of reet Padas 9 of the Angas. as 11, 28, 35, 80, 500. The remainder 8, 10 80, 175 gives us the letters of that part of Shruta which is not contained in the Angas. This part is divided into 14 Prakṛnaka, such as Daśa, Vaisahka Uttaradhayan & c.

SUTRA 21

भावप्रत्ययोवादधिर देवा नरकानाम् ॥२१॥

Bhava pratyayaavadhir deva narakanam.

Birth-born visual knowledge (is in-born) in celestial and hellish beings.

The Dravyas are 6; जीत, पुरुषः, भर्ग, बधम्य, भाकास्त्र और कल
Celestial and hellish beings have visual knowledge by birth and they have it till death, just as human beings have sensitive and scriptural knowledge. Celestial and hellish beings have sensitive and scriptural knowledge also.

SUTRA 22

क्षयोपशंस निमित्तः बदविकल्पोपाशाम् ॥ २२॥

Kahayopashama nimittah Shad vikalpah Sheshnam.

(The other kind of Visual or direct material knowledge is) of six kinds (and is) arises from the part destruction, part subsidence and part operation (of the Karmas which obscure Visual or direct material knowledge) (This is acquired by the others, i.e., by human and sub-human beings, who are possessed of mind).

This is called गुणप्रत्ययः Guna-pratyaya or acquired by merit as distinguished from in-born Visual knowledge.

Its 6 kinds are —

आनुगमः Anugam Accompanying Visual knowledge. That which goes with one to another place or even another incarnation

आनुगमः Ananugam: Non-Accompanying Visual knowledge That which does not go with one, but is lost.

वर्द्धमानः Varddhamana. Increasing That which goes on increasing.

ह्रेयमानः Hitamana Decreasing. That which goes on decreasing.

आवस्थितः Avasthita, Steadfast. That which retains the extent which it had when it arose

आनवस्थितः Anavasthita. Changeable That which increases sometimes and decreases on others.

These 6 kinds are due to the greater or less purity and intensity of right belief, etc.

Visual knowledge is also of 3 kinds —

(1) देशाधिको Drsya Avadhita. Partial Visual knowledge This alone is Anavasthita, changeable

(2) परमाधिको Parama Avadhita. High visual knowledge

(3) सर्वाधिको Sarva Avadhita Full Visual knowledge

These two extend upto Perfect knowledge. They are never Ananugami non-accompanying-not-Hitamana, decreasing.
Partial Visual knowledge is fallible, the remaining two are infallible. In these two there is no wrong belief or vowlessness (e.g. Gommatasara, Jwa Kanda, Gatha 374).

SUTRA 23

ऋयुर्विपुलमतिमनः पर्यायः \(\text{II 23 II}\)

Riju Vipulamati manah Paryayah.

Mental knowledge (is of two kinds) —

ऋयुर्विपुलमतिमनः पर्यायः \(\text{II 23 II}\)

Riju Vipulamati Simple direct knowledge of complex mental things e.g. of what a man is thinking now along with what he has thought of it in the past and will think of it.

The thoughts which can be directly known by mental knowledge, must relate to matter. Simple mental knowledge is of 3 kinds according as the subject of it is the matter and form of thought about the simple activity of body, mind and speech which has been thought of in the mind of another (see I K 438). It knows the material objects of all the three times, past, present and future thought of by any soul in the present. Complex mental knowledge knows what has been thought of in the past and will be thought of in the future (I, K 40). It is of 6 kinds as it knows matter and form of thought about simple and complex activity of body, mind and speech thought of by another (I K 439)

SUTRA 24

विषुद्ध प्रति पताब्ध्यम तदविशेषः \(\text{II 24 II}\)

Vishuddha Prati patabhyam tadavishehah.

Their differences (are as to) purity (and) infallibility.

SUTRA 25

विषुद्ध क्षेत्रवाण स्वामि विषयोपायां वषि मनः पर्यायः \(\text{II 25 II}\)

Vishuddh Kshetra swami vishayobhyam vadhi manah paryayah.

Between Visual and Mental knowledge the differences relate to their purity, place, person of inherence and subject-matter.
First Chapter

SUTRA 26

मति श्रुत्यो निरबंधो द्रावयस्य सर्व पर्यायस्य ॥२६॥

Mati shrutyo nirbandho dravyasya Sarva paryayasya.

The subject-matter of Sensitve and Scriptural knowledge, is all the six substances but not in all their modifications.

SUTRA 27

हृदया बचे ॥२७॥

Rupishva vadheh

Matter (and embodied soul are the subject-matter) of Visual (knowledge, but not in all their modifications.)

SUTRA 28

तदनन्त भाजा मनः पर्यायस्य ॥२८॥

Tadananta bhaja manah paryayasya.

The infinitesimal part of the subtlest form of that (which can be known by the highest visual-knowledge, is the subject-matter) of mental-(knowledge).

Sarva avadhani or full visual knowledge knows one atom

Ratu mati, simple mental knowledge knows an infinitesimal part of an atom i.e., an infinitesimal degree of its attributes. This degree is called AmbhaYa prateekchedha or an infinitesimal part of its constituents. Complex mental knowledge (क्षण ज्ञाति Vipula mati) knows an infinitesimal part of the subject-matter of simple mental knowledge. (See also Chapter V, Sutra 10)

SUTRA 29

सर्वं द्रव्य पर्ययेशु केवलस्य ॥२८॥

Sarva dravya paryayesu kevalasya.

( The subject matter) of perfect knowledge (is) all the substances (and all their) modifications.
SUTRA 30

एक दीनि भाजनि युगपेक्षितम्य चतुर्य: ||३०||
Ekadini bhajani yugapade kasminna Chatubhyah.

Beginning from the first onwards in one (should) at a time as to their distribution (there can be found) upto four (kinds of knowledge).

All mundane souls except the omniscient always have at least two, i.e., sensitive and scriptural knowledge.

SUTRA 31

मति श्रूतात्वयो विपर्ययच ||३१||
Mati Shruta vadhayo viparyayach.

And Sensitive (Mati) scriptural (Shruti and) Visual (anadha) (knowledge are also) wrong (knowledge).

It is called “wrong” because unless there is right belief, knowledge cannot be called right. It is characterised by —

Sanjaya doubt (This is termed in sensitive and Scriptural, but never in Visual knowledge)

Viparaya, perverted mistake, opposite of truth, (this is found in Visual knowledge also) and Anadhyavasya, wrong knowledge caused by carelessness, indifference or confusion.
First Chapter

SUTRA 32

Sadasato ravisesadaya drichhopa labdhe runmattavat.

From lack of discrimination of the real, and the unreal, (the soul with wrong knowledge) like a lunatic, knows things according to his own whims.

Wrong knowledge may be —

(1) कारण विपरय, Karana viparyaya, mistaking the cause of a thing, as that the passions are primarily caused by matter, whereas they are the thought activity of the soul of which Karmas are an auxiliary cause

(2) भेद भेद विपरय, Bheda bheda viparyaya, perverse confusion of cause and effect, mistaking the true relation of cause and effect, holding separation in identical and identity in really separate things, as holding that attributes and their substances are separate, and

(3) सूत्रुपा विपरय, Sutraupa viparyaya, mistake in the nature or character of a thing. As idealists believing that form and colour are nothing, they exist only in knowledge.

Viparyaya is also of 2 kinds

(1) सहा Sahaya, mistake arising by one’s own self, without any preaching of another.

All are Sahaya except the next

(2) अहर्वा, Aharva, mistake due to another’s preaching, this is wrong scriptural knowledge caused by negative knowledge through the ears

So much for Pramana

SUTRA 33

Naigama Sangraha Vyavaharariju Sutra sabda Samabhirdhav Vambhuta nayah

The points of view (are) Figurative, general, distributive, actual descriptive, specific, active.
Tatvartha Sutram

Note 1. Dravyarthika or Samanya, substantial, Utsarga, Anuyvritti, relating to the substance. Its sub-kinds are:

1. **Nagama**, Figurative, Not literal. Taking something for granted. Speaking of a past or future event as a present one. Speaking of a thing in hand, as a completed fact. It is of 3 kinds relating to past, present and future. e.g., saying on Diwali day, “Lord Mahavira attained liberation to-day”. The present is used figuratively of the past. Similarly for future or present. A man is going to book his passage to Australia, and being asked where he is going, he says “To Australia” or when the cook is lighting fire and some one asks her what she is doing, she may answer, “I am cooking”, although she is only preparing to cook.

2. **Sangraha**, General or Common A class as a whole. A class of things; denoted by the same word As Dravya applied to six dravyas, man, tiger etc.

3. **Vyavahara**, Distributive. To divide or separate a general term into its classes, orders kinds and species. Dravya is distributed into six dravyas, souls into mundane and liberated.

Note II. **Paryayartmika** or Vivesa, Apavada Vyavritti Model, relating to the modification of substances. This is:

4. **Ruju Sutra**, i.e., the actual condition at (1) A particular instant and (2) for a long time. They are called sukshima fine and sthula gross respectively, e.g., a soul with a good thought for an instant, or a man with human condition for a life time.

5. **Sabda**, Descriptive This includes grammatical correctness and propriety of expression. From this point of view we can use the present for the past tense, plural for the singular number, feminine for the masculine gender, etc. At the use of the present tense in describing the events which happened in the past, e.g. In 1066 A. D. We see the Normans attack the Anglo Saxons or conquer their country, or the common use of “you” for one man, or a boat which is generally called “she” to be named, Lord Nelson or
king Edward etc. Or asking your boy: have you been to school? "you" in grammar refers to more than one.

'Samabirudha, specific' Giving a word, one fixed meaning out of several which it has had. As "nut" by common consent of leaders of fashion and society has come to mean an extra smart man. "Dreadnought" which means the condition of fearing nothing, has come to mean a worship of a particular type.

7. Evambhuta, Active. Restricting a name to the very activity which is conducted by the name, e.g. calling Stratford-on-Avon by that name, only so long as the town stands on the banks of the river Avon, and not after that, calling 'tripod' as such, only when it has got three legs to support it.

Note III. Naya may be distinguished from Nikshepa. Nikshepa is an aspect of the thing itself. Naya is a point of view from which we make some statement about the thing. The distinction is exceedingly fine at times, e.g. between Dravya nikshepa and Naigamanaya. In Dravya nikshepa we attribute its past qualities to the object in the present, e.g., calling an exiled king, a king. We do the same in Naigama Naya. But the distinction is this: In Dravya Nikshepa, we know that the man has been a king in the past, the fact of his having been a king is the aspect of the man's personality which is denoted by Dravya Nikshepa. Naigama Naya only refers to the mode of our speech, to the point of view from which we make the statement that he is king. If we consider the statement merely as such, its point of view is Naya, if we consider the fact which justifies the point of view it is Nikshepa.

Note IV. Of the 7 Naivas, the first four Naigama, Sankara, Vyavahara, Riju Sutra are Arthanaya object stand point, i.e., stand points relating to the object considered. The remaining three Sabda, Samabhirudha and Evambhuta are Sabda nayu word stand-point, i.e. relate to the word by which object is expressed.

Note V. Parvaya or modification is —

(1) Sahabhavi, which co-exists with the substance always. It is called Guna or attribute also, and (2) Krama bhavi,
which succeeded another modification. It is Paryaya proper.

Note VI. Each of the seven stand-points has a greater extent, or denotation than the one which follows it. Naigama has thus the greatest and Ebambhuta the least extent. Naigama deals with real and unreal. Sangrahra with real only. Vyavahara only with a part of the real. Ryu Sutra with only the present condition of a part of the real. Sabda with only the expression of the real. Samabhirudha with only that particular expression, which applies to the thing in its present activity

Note also that each of the seven Naigamas is dependent on the one preceding it.

The Principle stand-points are 7. But in practice, the stand points can obviously be many more, according to the point of view from which the thing considered or spoken of

The other systems of philosophy recognise the following topics:

(1) Baudhāya. They recognise the 5 Skandhas, (Khandhas) or Aggregates, or group:
Vijnana, Consciousness
Vedana, Feeling
Samjna, Perception, recognising and naming
Samskara, Transformation, mental accompaniment specially will that are when consciousness is submitted.
Rupa, Material or body

(2) Naiyāyikā: 16 Padātthā: mainly Pramāṇa Prameya
Samjna, Doubt Freeman, Durjanta Sidhanta Vyavahara Tarika Vijnana, Pada Jalpa Vyntana, Hetvāhara Chhota Jalva, Vidhānātha

(3) Vaisesika 7 Padātthā: namely Dravya Guna Karma Samamya Viśeṣa Samāvāya Abhava

(4) Samkhya 25 Tatvas namely Prakṛti Pradhana Ahamkara, Karamendriya
5. Jhana-endriya
5 Muna.

Tanmatrā: (Sabda, Sparsa, rupa, rasa gandha)
5 Bhutas (Earth, water, fire, air space) Purusa Nirvikara self, pure and perfect soul.
Dwara Shruti

CHAPTER II

SUTRA 1.

श्रोतरामृक्षाढ्याकृति भावे निश्चल्च जोत्तरः
स्वतत्वमौद्यिक पारिनामिकैं च

Aupashamikakshayikau bhavau mishrascha jivasya
svatttvamaudayika parinamikau cha:

The soul's own thatness, i.e., thought-activity (is of five kinds).

(1) योगासमिक Aupashamika, Subsidiary, (That which rises from the subsidence of a Karma of the declining kind)

(2) ज्ञातिक Kshayika, destructive, Purified (That which rises from the destruction of Karma's e.g., the 4 उपाधि Ghatya, destructive Karma's)

(3) मिश्र Misha, Mixed (i.e., अघ्यायसमिक Kshayopasamika, destructive subsidiary, that which rises from the partial destruction subsidence and operation of destructive Karmas).

(4) अउदयिक Audayika, operative (that which rises from the operation i.e., fruition of Karmas).

(5) पारिनामिक Parinamik. Natural (The soul's own natural thought-activity, independent of Karmas)

The first two of these thought-natures have reference to their various causes.

The 5th is the own, pure nature of the soul, which is always there, but in an impure condition, because of its being in conjunction and co-existence with three other thought-natures viz: those due to the subsidence (aupashamika), destruction subsidence and operation (Kshayopashamika) or to the operation of Karmas (Audayika).

Here it is necessary to understand the distinction between 8 kinds of Karmas.

There are 2 main classes.

(1) गात्रिक Ghatya or Destructive Karmas, which attach and effect the very nature of the soul.
(2) गत्तिया Aghatiya, or non-destructive Karmas, which do not effect the very nature of the soul. They are feeling, body, family and age Karmas i. e., the वेदादि Vedaniya, नाम nada, गोत्र Gotra, and आयu Ayu Karmas respectively.

Vedaniya or "Feeling," the pleasure and pain-bearing Karmas are also Aghatiya. Pain and pleasure are illusory, more or less, because they are due to Vedaniya acting with Mohaniya Deluding Karmas and it is then only that the thought-nature of the soul is affected

The Ghatiya Karmas are four:

(1) ज्ञानविर्य Jnanavarniya. Knowledge-obscuring. It simply obscures knowledge.

(2) दर्शनविर्य Darshana Varniya, conation-obscuring It simply obscures conation (Darshana).

(3) मोहनिया Mohaniya, Deluding It intoxicates the soul. It is short of General of the enemy, host of Karmas. It affects both rights-belief and right-conduct. It is like a solution of both right-belief and right conduct. It is like a solution of chalk in water. The water is clouded and opaque. The solution may settle down and the opacity being lost, transparency may be restored to the water, or by processes the chalk may be entirely separated from the water and permanent transparency obtained. Therefore this Karmas can merely subside or partially subside or partially subside and partially be destroyed, or be entirely destroyed. This alone can subside in the proper sense of the world.

(4) अंताया Antaaya. Obstructive Karmas. The 5 thought-natures are, as they are found.—

I. In mundane soul, here there is उदय Udaya, operation of Karmas in all. Of course a mundane soul is one bound with Karmas.

The thought-nature of soul is of 4 kinds, according as it is the result of—

1. Subsidence merely.
2. Destruction merely.
3. Operation merely.
4. All three combined, of the Karmas.

and

5. Its own natural thought-activity, i. e., its soulness and its capacity or incapacity of being liberated.
Second Chapter

II. In Liberated souls there is no Udaya of Karmas, because there are no Karmas to operate. The soul rests in its own pure nature, in its own thought activity.

The शक्यकाव्य Kshyukabhava is identical with this, when all the Karmas have been destroyed. If only a few are destroyed, e.g. only right-belief-deluding Karmas, the mundane soul has शक्यकाव्य Kshyukabhava proper, which, of course, is not identical with Parmamikabhava.

Thus Liberated souls have 2 thought-activities.—

1. That which arises from the destruction of all Karmas, and

2. Their own pure self-thought-activity. Bhava is the nature of the soul as affected by Karmas. In its own pure nature it has its own bhava, the Parmamika. But in mundane souls, the soul is found bound with matter. This matter is constantly changing. The change corresponds with a change in the soul also. The character of this change is the cause of the different Bhavas in the soul.

Note—That of five thought-natures] each one of the first 3 is found in innumerable-fold souls compared with the one preceding it. In the 4th and 5th are found infinitely more souls than the third. Thus Subsidential thought-nature is found in the least and Parmamika in the greatest number of souls.

Note—that the first 2 natures can arise only in a soul capable of attaining liberation, never in any other

Note—that there is subsidence only of the deluding Karma (Mohanya), and never of any other. Destruction of all the eight. Destruction subsidence only of four destructive Karmas. Operation of all the eight

SUTRA 2

हिन्दुवाण्टकोण-विगंति-विनियोग यथाक्रमम् ॥ २ ॥

Dwinawastadasaikavinsatitribhedā Yathakramam.

( They are ) of two, nine, eighteen twenty-one and three kinds respectively.
SUTRA 3
सम्यक्त्वचारित्रे ॥ ३ ॥
Samyaktvacharitre.

(The two kinds are ) belief (and) conduct.

*Note*—(1) (सौपरिम्मक सम्यक्त्वम Aupashamika Samyaktva ), subsidental right-belief, i. e., right-belief due to the subsidence of Darshana-mohaniya, right-belief-deluding Karmas, and the four अनाता-नुबंधिक्षय Ananta-nubandhi-Kasayas, i. e., anger, pride, deceit, greed, which feed these Karmas i. e., the error-feeding-passions

(2) कौपासिम्क चारित्रं Aupsamika charitra, subsidental right conduct i.e., right conduct caused by the subsidence of चर्चित मोहिनी Charitra-mohaniya, right-conduct-deluding Karmas

Subsidental belief arises as follows :

(1) In hellish beings, it can arise a little less than 48 minutes (one *antaramuhurta*) after their birth by *upapada* instantaneous rise. The external causes are:

Up to 3rd hell, memory of past incarnations

Hearing the preachings by friendly celestials visiting them.

Suffering too much pain.

The rest of hells have only 2, i.e., the above leaving out Preaching.

(2) In-human beings, it can arise from 4 to 8 days after their birth. The external causes are:

Memory.

Preaching.

Sight of *Tirthankara*’s image.

(3) In human beings, 8 years after birth. The causes are same as in sub-human beings.

(4) In celestial beings, one *antaramuhurta* after their birth. The external causes are:

Up to 12th heaven, Memory,

Preaching,

Sight of *Tirthankara*’s glory.

Sight of Supernatural powers of celestial beings.

From 12th to 16th, heaven, the above 4 except the last. In the 9 graveyakas, the first two only, Memory and Preaching.
Second Chapter

SUTRA 4

Jnanadarsanadanalabha bhogopabhogaviryani cha.

(The nine kinds are: ) Knowledge, conation, charity, gain, enjoyment, re-enjoyment, power and (belief and conduct).

1. शांकिक व्यथा (Kshayakajana), Destructive, purified, or perfect knowledge due to the destruction of knowledge obscuring (Jnanavar- niya) Karmas.

2. शांकिक धर्म (Kshayikadarsana), Destructive, purified or perfect conation due to the destruction of the Karmas which obscure it, i.e. of धर्म वर्षीय कार्म Darshana-varniya Karmas.

3. शांकिक दान (Kshayikadana) Destructive or purified charity Bestowal of fearlessness etc due to destruction or purification caused by destruction of charity-obstructive Karmas, e.g. the soul's, capacity of removing from all living beings, all kinds of apprehension of any veil as proceeding from himself. It is caused by the destruction of all Karmas, दानमक्षय Danantraya, which obstruct the exercise of this capacity

4. शांकिक नाम (Kshayikabalabha), Destructive or purified gain. Infinite gain due to purification caused by the destruction of all Labhantaraya or gain obstructive Karmas e.g. a man with perfect knowledge (i.e. omniscient Kevala) always assimilates the molecules of fine quasikarmic matter.

5. शांकिक भोग (Kshayika bhoga). Destructive or purified enjoyment Infinite attainment of consumable objects due to purification caused by the destruction of all भोग-वसास Bhogantaraya or enjoyment-obstructive Karmas. This becomes the cause of miraculous manifestations such as the shower of flowers, by celestial beings etc.

6. शांकिक अपभोग (Kshayikaapabhoga). Destructive or purified re-enjoyment Infinite attainment of nonconsumable objects due to purification caused by the destruction of all अपभोग जगत्त Upabhogantaraya, re-enjoyment obstructive Karma. This becomes the cause of the miraculous throne, canopy etc etc.

7. शांकिक बीमा (Kshayikavirya) Destructive or purified power. Infinite power due to purification caused by the destruction of all विरातार्य Viryantaraya or power-obstructive Karmas.

8. शांकिक सत्यकार (Kshayika Samyaktva). Destructive, purified or perfect-right-belief i.e. perfect belief due to the destruction of three sorts of right-belief-deluding Karmas (i.e. of Karmas causing
SUTRA 5.

Jnana adhikarmajogayamucyurabhiswahetam samyakcharitra tavamasyamsams. (The 18 kinds are)—4 kinds of (right) Knowledge, 3 wrong Knowledge 3 conations, 5 attainments, right-belief, conduct, and control-non-control.

Note. K-Kshayopashamika i.e., Destructive-subsidential, Kshayopasham, is destruction-subsidence of Sarvagati Sarvagati spardhaka i.e., of Karmic-matter which totally obscures, and the operation of Desagati Desagati spardhaka, i.e., Karmic-matter the operation of which obscures only partially.

(4) चयोपाधिमेयान (Kshayopashamikadih) i.e., K-right-knowledge (it is of) 4 (kinds)-1. Mati, Sensitive, 2. Sruta Scriptural, 3. Avadhi, Visual and 4. Manahparyaya, mental.


(3) Darshana, (i.e., K Conation) It is of three kinds. 1. Chaksha, Ocular, by means of the eye.

2. Achaksha, non-ocular, by means of the other senses and mind.

3. Avadhi, visual. They precede their respective knowledge.

(5) Labdi, i.e., K attainment, acquisition. It is of 5 kinds:

1. Dana, charity of 4 kinds-food, medicine, knowledge and fearlessness.

2. Labha, gain.
3. नेत्र भोगा, enjoyment of consumable things.
4. क्षोभ उपभोगा, re-enjoyment or enjoyment of non-consumable things.
(5) श्रीम् विर्या, power.

All these are imperfect, because they are due only to partial destruction subsidence and operation of their respective अंतराय, obstructive karmas.

(1) श्रीमत्सम्यक्कल्पेश्वर (K) सम्यक्त्व सांक, i.e., K. right-belief. This is imperfect because it is due to the destruction or subsidence of मिथ्यात्व, and सम्यक्त्वमिथ्यात्व, i.e., wrong, and mixed right-wrong-belief deluding Karmas, and of the four error-feeding passions, anger, pride, deceit, and greed called अनन्तनुबंध अनन्तनुबंध, Kashaya and which feed the above Karmas and by the operation of सम्यक्त्वप्रकृतिमिथ्यात्व, i.e., right-belief slightly clouded by wrong belief.

(1) श्रीमत्सम्यक्त्वप्रचरण (K) चारित्राः, K. right conduct. Imperfect because it is due to the partial destruction, subsidence and operation of right-conduct deluding Karmas and

(1) अन्तराय सम्यक्त्वप्रकृति (K) सम्यक्त्वप्रकृति, i.e., K. control—non-control. Taking only partial vows, it is due to the destruction or subsidence of अनन्तनुबंध, error-feeding and अपृत्यक्ष्यान, partial vow preventing झप काशयों of anger, pride, deceit and greed, and by the operation of the remaining kinds of passions.

SUTRA 6

गतिकथायोंगमिथ्यावर्द्धनायांमायातसिद्धांस्थितिसम्यक्त्वविनायकसूक्तेनकरणेण काशये ईश्वर: ।६।।

Gatikashayalingamithyadarshanaainanasamyataasiddhahara
schatuschatrustyeekaikaikaikasadbhedah

(The 21 are) :—
4 kinds of condition,
4 passions,
3 sexes,
1 wrong-belief,
1 ignorance,
1 vowlessness,
1 non-liberation
6 paints.
The 21 kinds of thought-activity due to the operation of Karmas, relate to:

1. गति Gati. Condition of existence, of 4 kinds—
   (1) नरक Naraka, hellish
   (2) तिर्यंचa Tiryanka, sub human.
   (3) मनुष्य Manushya, human, and
   (4) देवa Deva, celestial.

2. काशाय Kashayas. Passions of 4 kinds.
   (1) क्रोध Krodha, anger ;
   (2) मान Mana, pride ;
   (3) माया Maya, deceit; and
   (4) लोभa Lobha, greed.

3. लिंग Linga. Sexes of 3 kinds .
   (1) स्त्रीवेद Stri-veda, Feminine inclinations
   (2) पुरुषवेद Purushaveda, Masculine inclinations
   (3) नापुरुषवेदa Napunsaka veda, Common or neuter inclination
   (4) मिथ्यादर्शa Mithya-darshana wrong belief
   (5) अज्ञानa Ajñana. Ignorance.
   (6) असांक्त Asanyata. Vowlessness or non-controls
   (7) असिद्धa Asiddha Unliberatedness
   (8) लेश्यa Leshya Through points of 6 kinds —
   (1) कृष्णa Krishna, black,
   (2) नीलa Nila, blue,
   (3) कापोलa Kapota, grey,
   (4) पीतa Pita, yellow,
   (5) पद्मa Padma, pink, and
   (6) सुक्लa Sukla, white

SUTRA 7

जीवभव्याभधातवांचि च ||11||
Jivabhavyabhavatvani cha
(The 3 kinds of the soul’s natural thought-activity are:)

1. जीवत्स Jivatva. Consciousness, livingness, or soulness in a soul.

2. भव्यत्स Bhavyatva. Capacity of being liberated.

3. अभव्यत्स Abhavyatva Incapacity of becoming liberated.

Pure Jivatva जीवत्स is limited to the, लिङ्गa Siddhas. Mundane
souls must have Jivatva but alleged with Bhavyatva on Abhavyatya. These 3 are peculiar to Jiva. व "cha", refers to those attributes which Jiva has in common with non-Jivas, as—

क्षतिष्ठ Astitva. Isness.

द्रव्य Dravyatva. Being a substance, changeability.

प्रदेश Pradeshatva. Capacity to occupy space, etc., etc. (see Chapter's V, Sutra 2.)

**SUTRA 8**

उपयोगो लक्षणम् \( \| \| \) उपयोग लक्षणम्

Upayoga lakshanam

The Lakshna or differentia of soul (is) Upayoga, attention, consciousness, attentiveness.

लक्षण Lakshya is that of which the differentia is.

लक्षण Lakshana is अतमभूत Atambhuta, inseparable, and अनतमभूत Anatmabhuta, separable. As Jivatva is an inseparable but a celestial condition of existence is a separable quality of the soul.

**SUTRA 9**

स्त्रिविषयो रूपबूतेऽहः \( \| \) ८ \( \| \) सदाविषयस्त्रिच्चणुर्भहेः

Sa dvidhostachaturbhedah,

(Attention is of) 2 kinds which is subdivided into 8 and 4 kinds respectively.

शाननयोग Jnanayoga-knowledge-attention. It is of 8 kinds, relating to 5 kinds of right and 3 kinds of wrong knowledge.

दर्शनोपयोग Darshanopayoga, conation-attention. It is of 4 kinds relating to 4 kinds of conation, viz, Chakshu, Achakshu, Avadhi and Kevala, i.e., ocular, non-ocular, visual and perfect, conation respectively.

उपयोग Upayoga, is a modification of consciousness, which is an essential attribute of the soul. Thus attentiveness is a kind of consciousness. Consciousness is a characteristic of the knower, the soul, consciousness is not mere passive or potential knowledge, nor is it merely a capacity to know. It is active. It is related to the self. It means that the soul is aware that it conates or knows something about itself or the non-self. Attentiveness is only the direction or tendency of consciousness to apprehend or comprehend a
thing. If it is directed merely to an awareness that something is present to it but cannot be described. It is Darshanapayoga, if it is directed to know this something definitively, it is ज्ञानपयोग Jnanapayoga.

Attentiveness is essential to conation and knowledge. There can be no conation or knowledge without attention. There can be conation without knowledge. There can be no knowledge without ultimate conation of some kind or other. There can be no attention without consciousness.

Thus the stages of knowledge may be received to be consciousness, Conation-Attention, Conation, Knowledge-Attention and knowledge.

**SUTRA 10**

संसारिको मुक्तावयच || १० ||

Samsarino muktascha.

(They are of 2 kinds:)

संसारी Samsari, mundane and मुक्त Mukta, Liberated souls. Mundane souls wander in 5 kinds of परिवर्तन Parivartana, cycle of wandering:

1. द्रव्यपरिवर्तन Dravya-parivartana; matter cycle.
   It is of two kinds, quasi-karmic and karmic नोकर्म No-karma, quasi-karmic is the time which the soul takes in renewing exactly the same set of a particular number and quality of molecules, as it took once. Quasi-karmic.

2. कर्म Karma or karmic, is the time taken in renewing exactly the same set of a particular number and quality of 8 karmas, as the soul took in once. The time taken in both of these is called one matter cycle or द्रव्य Dravya or पुद्गाल Pudgala, परिवर्तन Parivartana. For example a soul takes on a body to day, with its quasi-karmic and karmic matter. It goes on changing both. When in the course of its changes, it again chances to take on a similar body with similar quasi-karmic and karmic-matter, it is said to have completed one matter cycle (Dravya-parivartana).

2. खेत्र परिवर्तन Kshetra-Parivartana. Space Cycle. The time taken by one soul in going once round every single point of space in the Universe consecutively beginning from the foot of Mount Meru.

3. काल परिवर्तन Kalo parivartana. Time Cycle, e.g., a soul is born in the first अवय Samaya, or instant of an अवसरवण्य Avasarpini, then in the 2nd Samaya of another (next or any other) Avasarpini, then in
the 3rd samaya of a third, and so on, till in the last samaya it is born in the last samaya of a new Avasarpini. Similarly it must be born in Utsarpini, eras. Then it must die in each samaya of the two eras like the above. The time taken to go through all this is a Time Cycle (Kalaparvartana).

(4) भवपरिवर्तन : Incarnation Cycle, e.g., a soul is born in hell with the minimum age of 10,000 years. He is reborn again (after other births) in hell with 10,000 years age. This goes on as many times as there are samayas in 10,000 years. Then he is reborn there with an age of 40,000 years, and one samaya, then with an age of 10,000 years, and 2 samayas, and thus at every birth he adds one samaya till he is born with the maximum age of 33 बाग Sugaras. The time taken is called Hellish Cycle Similarly with the Celestial Cycle, but there the minimum is 10,000 years and the maximum is only 31 Sugaras upto the 9th मेंेंेक Graveyaka.

In the Sub-human and human-Cycles the minimum is one अंतर्महत्त आntarmahurta, and the maximum is 3 पल्या palyas. The procedure is the same as in Hellish and Celestial Cycles.

The time taken in all these four cycles is called one Incarnation Cycle.

(5) भवपरिवर्तन : Thought Cycle In-numerable units of soul's शेर्म्स्न्य योगासायण्य 'Yoga-Sthana, Vibratory activity, make one अनुभाग कष्ठ आद्यासायण्य स्थान Anubhaga-bandha Adhyavasaya Sthana, or a degree of the passion which determines intensity or bondage. In-numer able x in-numer able, Anubhaga-bandha makes one अनुभाग कष्ठ आद्यासायण्य स्थान, Kashaya Adhyavasaya Sthana, i.e., one degree of passion which determines the duration of bondage. In-numer able x in-numer able Kashaya, etc., make one जागर्ण-स्थिति-बंधन Jadhanya-sthiti-bandha, i.e., minimum duration of bondage in a rational wrong-believing person. This is अंताह, क्रोध क्रोध लगात Antah crore x crore sagars One स्थिति Stiti needs that the soul should pass through every one of the in-numer able शेर्म्स्न्य Yoga-ghanas, to earn one अनुभाग कष्ठ Anubhaga-bandha and then so on, to earn one Stiti. Thus it should go up to the maximum duration of each one of the 8 Karmas, of course adding only one samaya at each step onwards from the minimum duration. When it has thus gone through the 8 karmas and their 148 divisions, it is said to have done one, Thought-Cycle (Bhava-parivartana)

In-numer able and Infinite numbers can be easily realised by a consideration of recurring decimals in dividing 10/3 3.333 ad inf., we get an infinite quotient, or of the famous relation of the circumference of
a circle to its diameter, $\pi = 22/7$ or of the square root $2(\sqrt{2})$, which may be properly said to represent an in-numberable quotient. In the science of Arithmetic these are called "ir-rational" numbers.

**SUTRA 11**

**समन्स्कामनस्कः**: ।।११।।

*Samanaskamanaskah.*

(The mundane souls are of 2 kinds:)

समन्स्कः *Samanka.* Rational, those who have a mind, i. e., the faculty of distinguishing right and wrong.

समन्स्कः *Amanaska.* Ir-rational, those who have no mind.

मन *Mana,* mind in द्रव्यमण्डल states *dravya-mana,* objective mind. It is in the region of the द्रव्य heart like an 8 petalled flower made of मनोवर्ग वर्ग Manovargana, or very fine mind molecules.

भावमण्डल *Bhava-mana,* subjective mind is the soul's capacity to make use of the objective mind.

Subjective mind means the destruction subsidence of the *Karma* which obscures the quasi-sense or mind, (no-Indriyaavaranam *Karma*). (See *Jwa Kanda* of *Gommaatsara Gatha* 659)

The signs of rationality are: - capacity of receiving instruction (Siksha), understanding, actions (*Kriya*), preaching (*Upadesha*), and recitation (*alapa*). (J. K. 660)

A rational soul-investigates before acting what ought or ought not to be done, distinguished between things as they are and as they are not in reality He also comes to you on being called by his name. (J. K. 661)

**SUTRA 12**

**संसारिन्त्रस्थानस्थावरः**: ।।१२।।

*Sansarastra-sathavarah.*

The mundane souls (are of 2 kinds from another point of view,)

श *Trusa,* Mobile Many-sensed, i.e., having a body with more than one sense.

स्थ *Sthavara,* Immobile, one-sensed, i. e, having only the sense of touch. Mobile souls are those which being in fear, have the capacity of moving away from the object of fear. Immobile souls do not have this capacity.
SUTRA 13

पुष्पिनियप्तेजोवायुवस्तयः स्थावरः ॥ १३॥

Prthivyaptejo vayu vanaspatayah sthavarah.

Immortal (one sensed souls) (are of 5 kinds)
(1) पृथ्वी Prthvi, earth-bodied;
(2) श्य Ap, water-bodied,
(3) तेज teja, fire-bodied;
(4) वायु Vayu, air-bodied, and
(5) वनस्पति Vanaspati, Vegetable-bodied.

Each of these is considered in 3 aspects, e.g., the earth souls:
- Take earth-bodied -

(2) पृथ्वी कायिक Prthvi-kayika, as embedded in matter, as earth
bodied soul.

(3) पृथ्वीकाय Prthvi-kaya, as material body, as, the body without
soul. It is dead earth after the soul has left it.

(4) पृथ्वीज्व Prthvi-jiva, as an earth-soul, as the soul which is to be
embodied in the earth, but is now in विग्रहित vigrahagati or in transition from one existence to another. Similarly apajwa, apakaya and
apakayika, etc.

The maximum size of the body of an earth, water, fire and air
soul is an innumerable part of a cubic finger. Therefore it is quite
invisible. We see it only in a mass. Take a glass of fresh water. Every
drop of it is a mass of many water-bodied souls. The many minute
animalcules seem under the microscope are foreign or other souls.
They are not water bodied souls. Water-bodied souls have water and
that alone the matter of their bodies. Similarly the earth etc, souls

As to the forms, the bodies of earth, water, fire and air souls, they are respectively oval like a pea of masoora (seed), round like a
drop of water, long cylindrical with pointed tips like a collection of
needless, and oblong like a flog. (J.K. 22).

SUTRA 14

ध्वीन्द्रियादयस्त्राश: ।

Dvindriyadatasastrasah

(Mobile or many suited souls)

With 2 senses, etc., i.e.
With 3 senses

4. without mind, अमनस्क Samanaska, irrational

5. with mind, समनस्क Samanaska, rational.

Note, on प्राण Prana, vitalities. Vitality is a form of consciousness as manifested through a body of a mundane soul.

There are 10 kinds of Prana, of vitality, i.e., the 5 senses, powers of mind, body and speech, age and respiration.

The one sensed souls have 4 vitalities, viz., touch, power of body, age and respiration.

The two sensed souls add to these 4, the senses of taste and power of speech.

The three sensed souls add to these 6, the sense of smell.

The four sensed souls add to these 7, the sense of sight.

The five-sensed rational souls add to these 8, the sense of hearing.

The five-sensed irrational souls add to these 9, the power of mind.

SUTRA 15

पञ्चेन्द्रियां
Panchendriyani.

The senses are five.

SUTRA 16

द्विविधानि ||६||

Dvividhani

(They are of) 2 kinds:

(1) व्यवहार Dravyendriya, objective-senses, sense-organs, and

(2) भावंत्र Dravyendriya, subjective-senses, sense-faculties.

SUTRA 17

निर्विर्युपकरणो द्विविधिनम् ||७||

Nirvirtyupakaranedrayendriyani.

Objective senses or sense-organs (have a two-fold formation):—
(1) निषुष्ण Nirvrtti, (the organ itself; e. g., the pupil of the eye.)

(2) उपकरण Upakarana, (its Protecting environment, e. g., the eye-lid, etc.).

Each formation is of 2 kinds: Antaranga, internal, and Vahranga, external.

Internal organ means the soul itself which is co-extensive with and of the same form as the organ in which it incarnates.

External organ means the material organ which is permeated by the internal organ or the soul.

Internal environment is the matter immediately surrounding the organ, e.g., the corner of the eye.

External environment is the matter which is not so immediately situated with reference to the organ, as the eye-lid.

**Sutra 18**

लघ्युपयोगी भावेन्द्रियम् ॥१८॥

Labdhypayogobhavendriyam

Bhavendriyas subjective sense, sense-faculties (are of 2 kinds:—

(1) लघ्य Labdhi, (it is the attainment of manifestation of the sense faculty by the partial destruction, subsidence and operation of the knowledge-obscuring karma relating to that sense)

(2) उपयोग Upayoga, (the conscious attention of the soul directed to that sense.)

**Sutra 19**

स्पर्शनरसानग्रहन चक्षु: भोज्याग्नि ॥१९॥

Sparsanarasanaghrana chakshusrotrani.

(The senses are)

स्पर्शन Sparshana Organ of Touch, i.e. the skin, the whole body.

रसना Rasana, " Taste "

ग्रहन Ghrana, " Smell ,

चक्षु Chakshu, " Sight ,

श्रोत्र Shrotra, " Hearing .

nose.

eyes.

ears.
SUTRA 20

Sparassagandhvarnasabdastadarthah.

The functions (of the 5 senses are to determine the various kinds of) touch, taste, smell, colour, and sound (respectively).

स्पार्शा Sparsha, Touch is of 8 kinds. उष्ण Usna, hot; सीत Sita Cold, रुख Ruksha, rough; स्निग्ध Snigdha, Smooth, कोमल Komala, soft; काठा Kathora, hard, लघु Laghu, light; and गुरु Guru, heavy.

रस Rasa, Taste, is of 5 kinds तिक्त Tikta, pungent; अम्ल Amla, acid; कटु Katu, bitter; मधु Madhur, sweet; and कसय Kasaya, astringent.

गंध Gandha, Smell is of 2 kinds सुगंध Sugandha, sweet-smelling, fragrant, दुर्गंधा Durgandha, bad-smelling, malodorous.

वर्ण Varna, Colour is of 5 kinds खोलa Krishna, black; नील Nila, blue, पिता Pita, yellow, and शुक्रa Sukra, white; पद्म Padma, pink.

सर्व Sabda, sound, स्वरा Svara is of 7 kinds सदा Sadja, क्रम Risabha, गन्धारa Gandhara, मध्यa Madhyama, पञ्चम Panchama, आषा Dhavata and निषदा Nisadha, i.e. the Do, re, me, fa, sol, la, si.

In all there are 27 main kinds, which can be combined in innumerable combinations.

Note.—That in rational beings, mind also assists the senses in bringing knowledge to the soul.

SUTRA 21

Srutanindriyasya.

(The function) of the mind (is the) cognition of Scriptural knowledge.

Note.—Scriptural knowledge of a short is possible among the souls without a mind also. (See Note under chapter 1, Sutra 30, above).

SUTRA 22

Vanaspatyan-tanamekham.

(The earth-bodied, water-bodied, fire-bodied, air-bodied,) up to
the vegetable-bodied, souls (have only) one (sense i.e., touch. They know only by means of touch).

SUTRA 23

कृमिपिपलिकाभ्रमरमणुयदिनमकृक्रियातिर | २३ |

Krimipipilikabhraramaramanuuyadinamkaikvridhmani.
Krimi, worms, etc., (have 2 senses: touch and taste).
Pipalka, ants, etc., (have 3 senses: touch, taste, and smell).
Bhramara, bumble-bee, etc. (have 4 senses: touch, taste, smell and sight)
Manushya, man etc., (have 5 senses: touch, taste, smell, sight, and hearing).
Each (class has) one (sense), more than the one preceding it.

SUTRA 24

संज्ञा: समनस्का | २४ |

Sanjinah samanaskah.

The rational (beings are also called): Sanjnī, (i.e., one who has got sanjna-mind here)
Elsewhere it means name, desire, knowledge, etc.
All the celestial, human and hellish beings are rational. Some 5 sensed sub-humans are also rational, such as cow, horse, ape, pigeon serpents, etc.

SUTRA 25

प्रभुगते कर्मयोग: | २५ |

Vigrahagataukarma-yogah.

In Vigrahagati transmigration, (i.e., the passage of the soul from one incarnation to another, there is only) Karmic body vibration (Karma Yoga), by which the electric and Karmic molecules are attracted by the soul.
**SUTRA 26**

**Anusrenigatih.**

(In *Vigraha-gati*, transmigration, or passage from one incarnation to another, the soul's) movement (is always) in a straight line.

Of *sient*, a straight line of spatial units from end to end) parallel with one of the 6 directions

East-West, North-South, up and down, either way.

An indivisible atom of matter (*parmanu*) can go straight from the lowest limit of the Universe to its highest point i.e., a distance of 14 *raja* in one samaya.

**SUTRA 27**

**Avigrahajivasya.**

(The soul in its pure condition, i.e., the liberated) soul has (a straight upward) vertical movement, the movement is called *avagraha*, because it is quite direct and upward, vertical and there is no turning in it.)

**SUTRA 28**

**Vigrahecatichasansarinah prakchaturbhayah.**

*Vigraham* or passage from one incarnation to another (of a mundane soul) takes place before 4 (*Samay* as at the most).

A *samaya* is the time taken by an atom of matter in passing from one *pradvaya*, i.e., point of space, to the next.

Why 4 *Samyas*? The soul takes one *samaya* in going in one direction. Each turning means one *Samaya*. In the Universe there can not possibly be more than 3 turnings, necessary for the soul's passage. Therefore 3 *samayas* or less than 4 *samayas* are enough for the most crooked passage. In the fourth *samaya* the soul must incarnate in its new body.
Second Chapter

SUTRA 29.

एकसमयाविग्रहः ॥ २६ ॥
Ekasamayavigraha.

Where the passage is straight and there is no turning, it takes only one samaya.

Even an atom of matter in going from one end of the Universe to the other in a straight, upward or vertical direction, takes only one Samaya if it goes fastest.

SUTRA 30.

एकं हो त्रिचानाहारकः ॥ ३० ॥
Ekamdvaotrinvanaharakah.

(In the) one, two or three (Samayas of its passage, the soul remains) त्रिचाराक, Anaharaka, non-assimilative, (that is, does not attract the molecules of aharaka, assimilative manner of which the external bodies, i.e., the physical, fluid and aharaka bodies, are formed.)

(Note that only karmayoga takes place, i.e., only Karmic electric matter is attracted See तार, Sutra 25 Supra.)

Note also that in a straight passage of the soul, one samaya is taken in leaving one body and occupying the other. And in the passage, the soul continues to be aharaka, although in the passage itself, it is not necessary for it to attract no-karmic molecules, as it leaves, the molecules already attracted in its last body and will attract a fresh batch in the new body which it is going to put on in the same samaya.

SUTRA 31.

सम्मृंच्छनार्भोपपदाजन्मा ॥ ३१ ॥
Sammurchhanagarbhopapadajanma.

(Birth is of 3 kinds.)

सम्मृंच्छन, Sammurchana, spontaneous generation. It is the result of surrounding matter combining and forming the physical body for the incarnating soul.

गर्भ Garbha. Uterine birth. It is the forming of the physical body by the union and development of father's seed and mother's blood in the womb of the female. In the language of Embryology, by
the union between a sperm and an ovum, resulting into a fusion of
the two cells into one single cell, called the 'fertilised ovum.'

उपपत्ति Upapada. Instantaneous Rise. (Instantaneous grouping
together of the वैक्रिया, Vaikriya, matter to form the Vaikriya or
fluid body, which is peculiar to hellish and celestial beings.)

SUTRA 32.

सचित्तासितासिम्विताः सेतारा सिभाइशचकश्चसास्तयंयायः || 32 ||

Sachittasitasamvritisah setaramisraschakasastadyonayah.

Living matter, cold, covered, with their opposites, and the com-
bination of each (pair) (are) their nuclei or birth places. (योनि, yoni,
nucleus, the material environment in which the incarnating soul
finds lodgment, is of 9 kinds:—

सघचित्ता, Sachitta, of living matter, as the stomach, in which worms
may appear.

अचित्ता, Achtita; of matter only with no life; as a wall or table in
which mosquitoes may be generated.

चकचित्ता, Sachattachitta, of living and dead matter; as lice in a
slut's blouse or hat. The person is living but the blouse or hat is
dead-matter.

शत, Shita, cold Some microbes take birth on account of cold.

उष्ण Ushna, Hot. Some microbes take birth on account of heat.

शीतोष्ण, Sihtoshna. Where life is generated by the co-existence of
cold and heat.

As the heat of sun breeding gnats in a stagnant pool of water.

समुरत, Samurata, Covered. As fruit may go bad and breed germs
in it, if it is kept packed for a long time.

वृत, Vrutata, Exposed As moss in a piece of water.

समुरत-वृत, Samurata-vrutta. Part exposed and part covered.
The hellish and celestial beings take birth in ब्रह्मायनि, achittayoni.

Souls taking birth from a womb, employ a सचित्ताचित्ता योनि Sachit-
chitta-yoni.

समुरचासनाः, Sammurchanas, employ sachitta, achitta, and sachattachit-
tayonis.

Hellish (नायक) and celestial beings (सैक्ष) have hot and cold (some
one and some the other) nucleus.

Fire-bodied souls (रेवकायोऽि) have a hot one. The others have
hot or cold or mixed.
Hellish, celestial and immobile beings have a covered nucleus. The भिखलन, Vikalatraya, i.e. from 2 to 4 sensed beings have an open-covered nucleus.

The different combinations of these yonis yield 8400000. योनि, yonis as follows:

नित्यनिगोद, Nitya ngoda, souls which have never yet come out of a condition of common vegetables, where many souls occupy one body, as a potato:

Their yonis are ... ... 7,00,000

तत्त्व निगोद, Itaranigoda, souls which have gone back to ngod ... ... 7,00,000

पृथ्वी कालिक, earth-bodied, यप्पालिक. water-bodied;

tतत्त्व कालिक, fire-bodied; and यात्र यालिक, air-bodied, all four each 7,00,000 ... ... 28,00,000

बलसति कालिक, Vegetables, (Trees, etc.) except ngoda. 10,00,000

For स्वाभ तथावरas souls ... ... 5200000

, दिश, 2 sensed ... ... 2000000

, दिद, 3 ... ... 2000000

, चाकु, 4 ... ... 2000000

, पाय, 5 animals ... ... 4000000

, अां, 5 human beings ... ... 1400000

, देव, celestial beings ... ... 4000000

, तांक, hellish ... ... 4000000

Total ... 8400000

SUTRA 33.

Jarayujjandaajapatanam garbhah.

Uterine birth (is of 3 kinds.)

वाण, Jarayu, Umbilical (Birth in a yolk, sack, flesh envelope, like a human child)

यादाव, Andaja, Incubatory. (Birth from a shell like an egg.)

पोट, Pota, Unumbilical. (Birth without any sack or shell, like a cub of a lion or a kitten.)
SUTRA 34

Devanarakanamupapadah.  
Upapada, i.e., birth by instantaneous rise (is) peculiar to hellish and celestial beings.

SUTRA 35

Sesanamsammurchhanam.  
All the rest, (i.e., except those born by embryonic birth and instantaneous rise are) Sammuccchana, born by spontaneous generation.

SUTRA 36

Audarikavyakrityakaharakatijasakarmanisarirani.  
The bodies are of 5 kinds —
1. शौचालय, Audarika, the physical (body of all men and animals)
2. बैक्रिया, Vaikritya, Fluid. (The body of hellish and celestial beings, which they can change at will.)
3. अहारका, Aharaka, assimilative (the spiritual man like emanation from the head of a saint in doubt, etc.)
4. तायाय, Taayaa Electric (body of mundane souls formed of fine molecules of electric matter called Taayaa Vajrana)
5. कामाण्ड, Karmana Karmu (body of mundane souls, made of fine molecules of Karmic matter called Karmana Vaiganas कामाण्ड वाज़ना)

The first 3 bodies are made of Aharaka Vaiganas, molecules of assimilative matter.

SUTRA 37

Param paramsuksnam.  
(Of these 5 bodies) each successive one (is) finer, i.e., subtler (than the one preceding it.)
Second Chapter

SUTRA 38

प्रदेशातोसमक्ष्येयगुणं प्राप्तेः प्रजातिजात ॥ ३८ ॥
Pradesatosamkhyaeyagunam praktajasat.

(From the 1st to the 3rd body, i.e. up to the Electric body (each one has) innumerable times the number of atoms (which are in the one preceding it.)

SUTRA 39

सम्भवत्ययो परे ॥ ३९ ॥
Anantagune pare.

Of the last two (i.e. the electric and the Karmic bodies, each one compared with the body immediately preceding it has an) infinite-fold (number of atoms)

SUTRA 40

सप्रतीचाते ॥ ४० ॥
Apratighate

(The electric and Karmic bodies are) unpreventible (in their passage, i.e. they can penetrate and permeate up to the end of the (Universe.)

The Fluid (वृद्धिक) and Aharak (आहरक) assimilative bodies can also penetrate but at some places they can not. Their penetrative does not extend beyond (बुध नादी) Tīasa nadi, the mobile channel beyond where mobile souls are not found.

SUTRA 41

ननादिसाम्बन्धेच ॥ ४१ ॥
Anadi Sambandhe cha.

And their connection, (i.e. of the electric and the karmic bodies with the soul is) without beginning. That is, these two are always found in every soul and are absent only in liberated souls (सत्याच.) But of course, being material, they are always discarding their old constituent particles and attracting and assimilating new particles in the place of the old. From this point of view, a particular electric or karmic body is said to have a beginning.
SUTRA 42

sarvyasya || 42 ||

Sarvasya.

(The electric and the karmic bodies are always found) with all (mundane souls).

SUTRA 43

तदावीनि भाज्यानि युगपदेक्षयाचतुरथ्यं || 43 ||

Tadadini bhajyani yugapadekasyachaturbhyah.

Along with these, (two i.e., the electric and the karmic bodies) in their distribution at one and the same time, with one soul (there can be utmost upto 4, i.e., these two and one or two more bodies), i.e., a soul can never have all the 5 bodies at once. Electric and Karmic bodies it must always have. But if it has more, it can add only one or two more as follows:-

In विग्रहाति, Vigrahagati, or passage from one incarnation to another, the soul has only 2 bodies, the तेजस, electric and the कार्म, Karmic.

In human and sub-human condition of existence, the soul has 3, i.e., the electric, the Karmic and the physical bodies.

But the saints sometimes have these 3 and the आहारय आहारय, assimilative body also, i.e., 4 bodies at one and the same time. This is the highest limit.

The hellish and celestial beings also have 3 bodies; The electric, the Karmic and the fluid bodies.

SUTRA 44

निरुपभोगमान्यम् || 44 ||

Nirupabhogamantyam-

The last (body, i.e., the karmic is) निरुपभोग nirupabhoga, i.e., can not be the means of enjoyment to the soul through the senses and the mind, as the physical body can be e.g., the karmic body bears no sound sees, no sights, etc.

Note—The तेजस electric body is like the karmic body nirupabhoga. There is no योग yoga on vibration or cause of attraction of subtle matter in it.
Second Chapter

SUTRA 45.

Garbhāsāmucchānaṇaṃ - ॥ ४५ ॥

The first, (i.e., the physical body is produced along with the electric and the karmic bodies, in beings who are) born in the embryonic way (तमस) or by spontaneous generation (समृद्धि).

SUTRA 46

Aupapadikam Vaikriyikam

The fluid body (is found along with the electric and the karmic bodies in those who are) born by उपपाद, instantaneous rise.

SUTRA 47

Labhīpratītvan cha ॥ ४६ ॥

And (fluid body can also be attained by other) cause i.e. by a लभि, labhī, attainment due to special austerities.

But this is, of course, in exceptional circumstances

SUTRA 48

Tajjasamapi ॥ ४६ ॥

Even the electric (body can be product of special austerities.)

This takes place in two ways:—

(1) Subha tajas. Beneficent electric body, e.g., a saint with supernatural powers sees famine or plague, etc., in a country and is moved to compassion. His austerities enable his electric body to overflow itself, and issuing out of his right shoulder go and to remove the causes of famine, plague, etc., and then come back and be re-absorbed in the same way in which it went out.

(2) Asubha tajas. Maleficent electric body, e.g., go the same saint being moved to anger, the duplicate body will go forth
from the left shoulder and having consumed the object of anger, will return to go into the saint and consume him also.

**SUTRA 49**

शुभं विशुद्धमव्योगति चाहराकं प्रमस्यंततंतत्त्वेऽः ॥ ४५ ॥
Subham visuddhamavyoghati chaharakampramattasamyata syaiva

And the Aharaka body (is) beneficent pure and impreventible and found only in a pramatta samyata saint, (i.e., one in the 6th stage of spiritual development with imperfect now.)

It is (1) शुभ, Subha, (always) beneficent
(2) विशुद्ध, Vishuddha, pure, (the production of meritorious karmas,) and.
(3) अव्याख्याति, Apyaghati, unpreventible (by anything in its course.)

The चाहराक संरक्षण, Aharaka body is the spiritual man like emanation that flames forth from the head of a saint when he wants to remove his doubt on some momentous and urgent point, the flaming from flashes across space, touches or sees the feet of some omniscient Lord (kevala) or a saint with perfect scriptural knowledge (शृवत्केवलो shruta kevala, like नवदला Bhadrabahu, the preceptor of चन्द्रगुप्त Chandragupta Maurya) and thus having removed the doubt re-enters the saint’s head.

All this is done, of course with lightning rapidity, but it never takes more than one antarmuhurata, i.e., 48 minutes, minus one instant.

**SUTARA 50**

नारकसम्मुर्च्छिन्नो नपुमसकानि ॥ ५० ॥
Narakasammurchhino napumsakani.
The hellish beings (and those who are) सम्मुर्च्छिन, sammurchana) spontaneously generated (are of) a common or neuter sex.

**SUTRA 51**

न देवत: ॥ ५१ ॥
Na devah.
The celestial beings never (have a common sex. They are always masculine or feminine.)
Sutra 52

शास्त्रादिवेदः: || ५२ ||

शास्त्रादिवेदः

The remaining (beings, i.e., those born of an embryo, have) 3 sexes, (i.e., they can be masculine, feminine or common).

लिङा, linga or sex is of 2 kinds.

त्रिक्षित, Daravya linga, objective sex, differentiating organs of the sexes,

साधनं Bhava Linga, subjective sex, thought activity relating to sexual inclinations

Sutra 53

श्रीपापायाक्षरीतत्तलवेदाः तदक्षिणयज्ञयुयांदुनयात्वायुः: || ५३ ||

Aupadika chara ottamadahasamkhyeyayavasayusoana pavartyayusah,

(Those who are) born by instantaneous rise, (i.e., hellish नारक, and celestial beings देवा, (those who are in their) last (incarnation चर्म रेण charama body) with the highest (kind of) physical body, (and those whose) age is innumerable years, (e.g., human and sub-human beings in बोध्य, bhoga bhumi enjoyment land i.e., in a condition of life where there is all enjoyment and no labour like agriculture, etc. (these three live the full span of) their life (It can never be) cut short (by themselves or others).

The remaining beings, i.e., human and sub-human beings in ये, यू, Karm bhumi, work-land, i.e., the condition of life where agriculture, etc. are necessary for sustenance, can have their lives cut short, by external causes, as accident, suicide, disease, etc. etc.
CHAPTER III
SUTRA 1

RatnasarkaravalukaPankadhumatamomahatamah prabhah
umayoghana.nbuvatakasha pratistah saptadhoodah.

[Note.—To understand this chapter it is necessary to consider
maps I and II of Loka (लोक) and the 2] Dvīpas (द्वीपस) with their
explanations.]

There are 7 earths, lying parallel to each other and with an
intervening space separating one from the other. Beginning from the
earth which we inhabit, these earths are situated, each one lower than
the other. (Each one is surrounded and) supported by (3 atmospheres)
of.

बन्धन Ghana vata, gross air atmosphere;
अम्बुवाता Ambuvata, vapour atmosphere.
तन्वाता, Tamvata, thin air atmosphere,
(and is enveloped by) space (These) 7 earths (are)
1. रत्नप्रभा Ratna prabha, in hue like jewels (16 varieties of which
    are found in it as diamond, ruby, etc etc)
2 Shankara prabha, in hue like sugar.
3. वलुकः prabha, in hue like sand
4. पंकः prabha, in hue like mire
5. धुमः Dhuma prabha, in hue like smoke
6. तमाः prabha, Tamah prabha, in hue like darkness.
7 महतमः prabha Mahatamah prabha, in hue like pitch darkness

The वलुकः, vata valayasa, or atmospheres are each 20,000 योजना, yojanas
thick at the bottom of the Universe

Each one of these earths is separated from the next by an interval
of one rajju.

In each of these intervals there are the 3 atmospheres also
supporting the upper earth.

Ratna Prabha is 1,30,000 yojanas thick. It has 3 parts. The
uppermost, khara bhaga is 16,000 yojanas thick. The 16 kinds of
jewels, diamonds, etc., are found in it. In the middle 14,000 yojanas of
these 16,000, there live all the 10 kinds of Residential (Bhavanavasti)
celestial beings except the Asura Kumara, and all the 8 kinds of
Third Chapter

Peripatetic (Vyantara), celestial beings the Raksasa.

The middle part is Panka bhaga, 84,000 yojanas thick. The Asura and Raksasa live here. The lowest part is Abbahula bhaga, 80,000 yojanas thick. The first hell is situated here, i.e. only in the mobile channel (Trasa nadī) of this part.

Sharkara Prabha is 32,000 yojanas thick. The second hell is situated in the mobile channel in this.

Valuka Prabha has 28,000 yojanas and the third hell.

Panka Prabha has 24,000 yojanas and the fourth hell.

Dhuma Prabha has 20,000 yojanas the fifth hell.

Tamah Prabha has 16,000 yojanas and the sixth hell.

Mahā Tamah Prabha has 8,000 yojanas and the seventh hell.

SUTRA 2

तामु विग सतीकारिण पंचकोपण शादया रक्षात्मको नरकम् ।
यथाक्रमं 11 2 11

Tasu trinshatpachavinshatipanchadashatripanchonai
kanarakashatatasahasranipanchachaiva yathakramam.

In these earths there are the following hells respectively:
30 lacs (in the 1st),
25 " (" 2nd ),
15 " (" 3rd ),
10 " (" 4th ),
3 " (" 5th ),
99,995 (" 6th ),
5 lacs (" 7th ).

Total 84 lacs.

The hellish beings are born and live in these hells. These hells are really huge holes in which the hellish beings live. They are in different layers (Patala). The 1st to the 7th earths have 13, 11, 9, 7, 5, 3, and 1 layer for each of the 1st to the 7th hell respectively, i.e. 49 layers in all.

In each layer there is a central hole (Indrakabala), and lines (Sreṣṭh badbha) of holes in the 4 cardinal and 4 intermediate directions.

In the first layer, there are 49 in each of the cardinal directions; and 48 in each of the intermediate corners.

In the second layer, the numbers are 48 and 47; in the third, 47
and 46, till in the 49th layer, the number of holes is 1 and 0. Thus in
the last or 49th layer there is a central hole and 4 holes in the East,
West, North and South, 5 holes in all.
The rest of the holes in the 1st 6 hells are called sporadic
(Prakirnaka). Thus there are.

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<tr>
<td>49</td>
<td>Central (Indraka).</td>
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<tr>
<td>9604</td>
<td>in the 8 directions (Sreni baddha)</td>
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<tr>
<td>8390347</td>
<td>Sporadic (Prakirnaka)</td>
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**SUTRA 3**

नारका नित्याशुभतरलेष्यापरिनामेदेहवेदनाविक्रिया : || ३ ||
Naraka nitya shubhatara lesya parinama deha vedana vikriyayah.

Hellish beings always (have) very bad thought-colours, sense
perceptions and their objects, bodies, feelings of pain and transforms-
ations.

Hellish beings always have the colour (लेष्या, lessya), the paint of
body and thought, i.e. द्रव्यलेष्या dravya lessya and भावलेष्या bhava lessya of
the 3 lower lessyas, viz ढूंढ black, नील indigo and कापोल grey.

Grey (कापोल, kapota) only in hells of 1st and 2nd earths, grey
(कापोल) and indigo (नील, nila) in the 3rd, indigo only in the 4th, indigo
and black (ढूंढ krsna) in the 5th, and (ढूंढ krsna) black in the 6th,
and thus the 7th तत्त्वेश्वर, dravya lessya or body paint persists
throughout life, but bhava leshya changes with the character of thought-
activity. One special bhava leshya or thought-colour does not last for
more than one मुहूर्त, mukurta, i.e. 48 minutes. Hellish beings also
always have the lowest kinds of sense perceptions, i.e. the sound is
harsh, touch is rough and hard, etc. Their environment, including
themselves, is horrible.

Their bodies are also grotesque, e.g. शुंदक, hundaka, disproportionate,
as a small head with a huge trunk and long feet, etc. The
height of the body in the first hell is 7 bows, 3 cubits and 6 fingers.
It doubles at each next hell, till in the 7th hell it is 500 bows, as
24 fingers = 1 cubit, and 4 cubits = 1 bow.

The pangs which they suffer are very acute and intense. They
change their bodies at will, but the transformation is always of a low
Third Chapter

and cruel character, such as that of a wolf, raven, etc., etc.
All the hells in the 1st, 2nd, 3rd, and 4th hells and the upper 2 lacs in the 5th hell are all hot. All the rest are cold.

SUTRA 4

परस्परोदीर्दिति: || ॥ ॥
Parasparo dirita duhkhaḥ

The tortures (of hellish beings are) produced (by them for) another.

SUTRA 5

सक्लिष्ठास्मुरोदीर्दिति:।शाश्व प्राक्तः चतुष्क्षेपः : || ॥ ॥
Samkliṣṭa suro dirita duhkhasca Prak chaturthyaḥ.

Before the 4th (earth) in the 1st, 2nd and 3rd earths, in the hells, the evil-minded (celestial beings called) Asura kumaras also give torture (to the hellish beings or incite them to torture one another)

SUTRA 6

तेष्वेकत्रितमनविसंप्रदायेतास्मिनित्तंयस्तत्स्मागरोपमा सत्त्वानो परा
स्थिति : || ॥ ॥
Tesveka trisaptadashata dasa dvavinsati trayastri...
saat Sarasopama satvanam para sthitih.

In these (seven hells) the maximum age of (hellish) beings (of different earths as follows

1 सागरोपणः Sagropama or सागर सागर (simply) in the 1st earth
3 " " " or sagars " " 2nd "
7 " " " 3rd "
10 " " " 4th "
17 सागरोपणः Sagropama or sagars in the 5th earth.
22 " " " 6th "
33 " " " 7th "
1 सागर Sagara = 10 x (crore x crore) of श्राभासAddhapalya.
1 श्राभासः Addhapalya = A circular pit with a diameter of 1 yojana, i.e., 2000 kosas and of an equal depth if filled with
the ends of the downy-hair of a lamb of 7 days, born in the highest bhoga bhumi. One end of hair is taken out in every 100 years. The time taken to empty the pit is a व्यावहारिक yāvahara pālya. Innumerable yāvahara pālyas make one उद्धारिक Uddhara pālya. Innumerable uddhara pālyas make one अद्वालिक Addha pālya.

SUTRA 7

Jambu-dvipa lavano dadayah shubhana-manavo dvipa
samudrah.

Jambudvipa Continent, Lavana samudra (ocean). etc., (etc., are) the continents and oceans being pleasant names.

In the middle world (मध्योक्ति madhya loka) there are innumerable dvipas (dvipa) continents and samudras (samudra) oceans.

They all have pleasant (or auspicious) names. Their names are:

1. Jambu dvipa, in which we live. Lavana samudra, salt ocean.
2. Dhatakā khanda dvipa, then Kalodadhi samudra, then
3. Puskara dvipa, then. Puskarā samudra, then.
4. Varunāvara dvipa; Varunāvara samudra.
5. Ksiravara dvipa; Ksiravara samudra, then.
6. Ghritavara dvipa; Ghritavara samudra.
7. Iksuvāra dvipa; Iksuvāra samudra, then.
8. Nandishvāra dvipa; Nandishvāra samudra.
9. Arunavara dvipa; Arunavara samudra;
The last ones are:
स्वयंभुरामाण्डल, *Swayambhu ramana dvipa*,
स्वयंभुरामाण्डल समूह, *Swayambhu ramana samudra*.

**SUTRA 8**
हिरण्यक्षेत्र: पूर्वपूर्वपरिक्षेपिते वलयाििि:।

Dvirdvīr viskambhah purvapurva parikṣepino valaya kṛitayā.

(The oceans and continents each one have) twice the breadth (of the one immediately preceding it. Thus जामुक्त्र, Jambu dvipa is 1 lac योजन, Yojanas in breadth, the लावनकु, *Lavana samudra* is 2 lacs, the ध्वितुकक्षेत्र, *Dvitiyakhand dvipa* is 4 lacs and so on) Each one surrounds the one immediately preceding it. (They are all) annular in form.

**SUTRA 9**
तन्मध्यमेश्चाभिभुत्तो योजनवतस्तुर्विक्षम्भो जम्भुपः।

Tanmadhyemerunabhīrvintrayojanahastahasahasraviskambho jambudvipa.

In [the middle of these (concentric oceans and continents, is Jambudvipa which is) round (like the disc of the sun). In the centre of Jambu dvipa) like the navel (in the human body, is situated) mount meru (Jambu dvipa is) 1 lac yojanas in breadth.

1 योजन (big) yojana=2,000 kasas.
1 योजन (small) yojana=4 kosas.

Here the reference is to the big yojanas, 1 yojana = 2,000 kasas, 500 times the small one.

**SUTRA 10**
भरतहैमवतहारिविदेहरम्यकहैरावरतरावः कामाश्च।

Bharatahaimaivataharivideharamyahakahairanya-vatairavara-
sahksetrani.

The divisions, Ksettras, (of Jambu dvipa are seven) भरत, *Bharata*,
ranyavata* and अरावत, *Airavata*.
SUTRA 11.
तद्विभाजनं दूर्बिराज्यताः हिमनमाहातिरिमनिशिक्षितीलर्थिमविविधिरूपस्थिति—
प्रबलताः: || ११ ||
Tadvibhajinahpurvarayata himavanmahahimavan-
nisidhanilarukmishikharino varsadharaparvatah.

Dividing these (7 except Ksettras there are 6) mountains. (They are : ) हिमवन Himavan, महाहिमवन Maha-himavan, निष्ठा Nisidha, निता Nila, रुक्मि Rukmi, and शिखरी Shikhari (These mountains) run East to West.

SUTRA 12
हेमाजुंतपतपणियावादुराराजातहेममयाय.
(The 1st mountain, i.e., हिमवन Himavan, is) golden in colour ; (the 2nd silvery white); (the 3rd red, like red-hot gold; ( the 4th is ) blue (like the neck of a peacock) (the 5th) silvery ( white ), and the 6th) golden मयां (maya) in this sutra means like.

SUTRA 13
मानिनिधिबिषपावं उपरसाने च तुल्यविषतां: || १३ ||
Manivichitraparshva upari mule cha tulyavistarah.
The sides (of these 6 mountains are) studded with various jewels, (and they are of) equal width at the foot, the top and (the middle)

SUTRA 14
पदममहापादमतिगिंच्छेशारिकेपुष्परस्मादि-कुमारीकृताः हृदास्तेशामूर्तिः: || १४ ||
Padmamahapadmatiginchhakesharimahapundrikapun-
drikahradastesamapari.

On the top of these (mountains there are the following 6) lakes, (respectively : ) पदम Padma, महापदम Mahapadma, तिंच्छ Tiginchha, शेश Keshari, महापुष्परकरण Mahapundrika, and युष्मारक Pundrika.

SUTRA 15
प्रथमो योजनसहलायमानस्तक्षिप्ताम्ब मूर्ति: || १५ ||
Prathamo yojanasahasrayamastadarddhaviskambbo hradah
The first lake (has a) length (of) 1000 yojanas (and a) breadth (of) half of that, (i.e., 500 yojanas).
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SUTRA 16

दशयोजनावगाहः || १६ ||
Dashayojanavagah.
(The first lake has a) depth (of) 10 yojanas.

SUTRA 17

तन्मध्ये योजन पुष्कर || १७ ||
Tanmadhyeyojanampuskaram.
In the centre of this (first lake there is a) lotus like (island), one yojana (broad).

SUTRA 18

तद्विगुणविगुणह त्वां पुष्करार्द्र || १८ ||
Taddvigunadvigunahradapuskaranicha.
(Each of the three) lakes (up to तिगुण Tigukha) (is) twice (in length, breadth and depth of the lake), and (each of the 3) islands (also of) twice (the breadth of the island in the lake immediately preceding it).

SUTRA 19

तन्निवासिन्यो देव्य श्रीश्रीपूर्विकीतिबुद्धिलक्ष्म्या पन्येपास्मर्तितय परिप्रेक्ष्यक || १९ ||
Tannivasinyo devya hshrirdhrtikirtibuddhilaksmya palyopamasthitayah sasanamikaparisaatakah.

The goddesses residing in those (5 islands are, respectively.) श्री Shri, हरि Hari, भूति Dhrti, कृष्ण Kirti, बुद्धि Buddha, and लक्ष्मी Laksni, (each one of the goddesses has a) life span of one भव (Addha) वषः palya. (These goddesses live) with (celestial beings of an equal status with them, called) सामान्य Samanika, (and with celestial beings who are members of their courts, called) पारिषद Parishad.

SUTRA 20

गंगासिंहोरोहिद्रोहितस्यहरिद्रितिकान्तासीतीसीतोदानारौनरान्तासुचवांकः स्यूलार्कार्कतोऽः सिंहस्तरमध्यमा. || २० ||
Ganga sindhu rohidho hitasya hariddharikanta sita
sitoda nari narakanta suvarna rupya kula rakta raktoda saritas tan madhyagah.

The rivers गंगा, the Ganga, सिंधु, the Sindhu, रोहित, the Rohit, रोहितस्या, the Rohitasya, हरित, the Harit, झिङ्खन्या, the Harikanta, सितो, the Sita, सनोदिन्या, the Sitoda, नारी, the Nari, नरकान्ता, the Narakanta, रुप्याकुल, the Suvaranakula, रुप्याकुल, the Rupya kula, रक्त, the Rakta, रक्तो, the Rakto-da, the Raktoda, flow in those (seven ksetras, 2 in each respectively, i.e., Ganga, and Sindhu in Bhairta, Rohit and Rohitasya in Haimvata, etc., etc.)

**SUTRA 21**

ह्योष्योऽयः पूर्वाः पूर्वगा. II २१ II

Dvayordvayoh purvah purvagah.

(These 14 rivers must be taken in groups) of 2 each. The first (of each group as named above,) flows eastwards (and falls into the ocean there).

**SUTRA 22**

शेषास्त्वपरगः: II २२ II

Shesastva paragah.

But the others flow westwards (and fall into the ocean there.)

These rivers have their sources as follows

- Ganga, Sindhu and Rohitasya, spring from the lake Padma.
- Rohita and Harikanta
- Harit and Sitoda
- Sita and Narkanta
- Nari and Rupya kula
- Suvarnakula, Rakta and Raktoda spring

**SUTRA 23**

चतुर्दशान्तीसहस्राधीन परिवर्ता गंगासिन्धवदयो नया: II २३ II

Chaturdasha nadi sahasra parivrta ganga sindhvadayo nadyah.

Ganga and Sindhu have 14,000 tributary rivers each, and others, i.e., the next pair (Rohit and Rohitasya) have twice, i.e., 28,000 each. Harit and Harikanta have 56,000 each, Sita and Sitoda have 1,12,000
each. Nari and Narkanta have 56,000; Suvarnakula, Rupyakula 28,000 and Rakta, Raktoda 14,000 each.

**SUTRA 24**

भरत: शब्दाविशिष्टां चयोजनकयात्वतीतः। शब्दाभासिष्टं शास्त्रां गोधान्तः ॥ २४॥

Bharatah sad vinsati pancha yojana shata vistarah sat chaikona vinshati bhaga yojanasya.

Bharat ksetra, in its widest part, measure 526½ yojanas.

**SUTRA 25**

तद्विकुञ्जकि गुप्ताविष्टारा विश्वसर्वविष्टारा विदेहान्तः ॥ २५॥

Tadviguna dviguna vistara varsadhara varsā videhantah.

Each mountain and ksetra in breadth has double the baeath of the mountain or ksetra preceding it. (This is up to) Videha.

Thus Bharata ksetra is 526½ yojanas in breadth, the Himavana mountain is double of this, i.e., 1052½ yojanas; and so on.

**SUTRA 26**

उत्तरा विक्षिप्तुल्या: ॥ २६॥

Uttara daksina tulyah.

To the north (of videha, the arrangement and extent of ksetras, mountains, rivers, lakes, islands is exactly) corresponding to (those in) the south (of it)

**SUTRA 27**

भरतारवतयोर्वर्त्तिः प्रथमोऽस्तस्वकोष्ठप्रक्षतपरोऽस्तस्वकोष्ठप्रक्षतां ॥ २७॥

Bharatairavatayorvrdhirasau satsamayabhaya-mutsarpinyavasarpanibhyam.

In Bharata and Airavata ksetras (in the extreme south and north o Jambudivpa there is) increase and decrease of (bliss, age, height, etc. of their inhabitants in the 2 aeons), utsarpini (उत्सर्पिनी) and Avasarpini (आवसर्पिनी) (the aeons of increase and decrease respectively). There are 6 ages (in each aeon).
The ages in avasarpini, the present aeon are शुक्मालग्निक्रमम्, Sukhamasukhama, Sukhma, Sukhama, Sukhama-Dukhama, Dukhama-Dukhama, Dukhama-sukhama, दुःखमा, Dukhama, and दुःखमा-दुःखमा, Dukhama-dukhama. We are now in the Dukhama or the 5th age (दुःखमा), this began in about 513 B.C., i.e., 3 years, 8½ months after the liberation of Lord Mahavira, and its total duration is 21,000 years. The sequence of ages in the utsarpini is the reversing of the order of the Avasarpini and therefore the last 3 of the Utsarpini are ages of भोगभूमि, Bhogabhumi, the rest are of कर्मभूमि, Karma-bhumi.

Each aeon is of 10x(1 crore x 1 crore) मागग sargas.

In Avasarpini, the ages have their duration as follows

1st = 4 x (1 crore x 1 crore) sargas.
2nd = 3
3rd = 2
4th = 1, minus 42,000 years
5th = 21,000 years.
6th = 21,000 years.

Altogether 10 x (1 crore x 1 crore) sargas, i.e., यज्ञोधारकां भाग, भाग.

SUTRA 28

ताम्भयमपरा श्रुतमोहवस्थिता: ॥ २८ ॥

Tabhyamapra bhumayo avasthita.

Excepting these two (Bharata and Arravata), the other (five) Earths are constant. (There is no increase or decrease in bliss, age, height etc. there)

SUTRA 29

एकधित्र्रिपाल्योपस्थितम् हैमवत्कहारिवर्यंकदेवकुरुवका ॥ २९ ॥

Ek dvitripalyopanasthitayo haimvatakaharivarsak daivakurvakah.

(The men and animals) of Himvana, Harivarsak, Devakurnu, (bhoga-bhumi) are respectively of the one, two and three palyas.

SUTRA 30

तथोत्तर: ॥ ३० ॥

Tathottarah.

(The condition of things is) the same in the north (of mount
Meru देवकुरु, Hari and Haimavata are replaced by Uttarakuru, Ramyaka and Hairanyakavata.

SVTRA 31

विदेहेशु सांख्येयकाल: || ३१ ||
Videhesu samkhya kalā.

In videha (men have an age of) numerable (संख्येव) years, i.e., the highest is 1 crore पुर्वस and the least is अन्तर मुहुः, antara-muhurta.

84 lac years = 1 purvanga (पुर्वाङ्ग).
84 lac years 2=1 purva=7056000000000.
1 crore purva=7056000000000,0000000 years.

SVTRA 32

भरतस्य विषयस्य जम्बूविपास्य नवतिष्ठत्वमाग: || ३२ ||
Bharatsasya vishayasya jambudvipasya navatishthatpadah.

The breadth of Bharata Ksetra (is) 190 th part of the breadth of Jambu dvipa (\(\frac{100000}{190} = 526\frac{6}{19}\) yojanas).

SVTRA 33

द्विषतिकीकहङ्गे || ३३ ||
Dvira dhatakikhande.

In the Dhatakikhandha (which is the next region after salt ocean, लक्षणस्मृत, the number of ksetras, mountains, rivers, lakes, etc. is) double (of that in जम्बूविपा, Jambu dvipa).

SVTRA 34

पुश्करान्द्रेः च || ३४ ||
Puskararaddhe cha.

In (the nearest) half of Puskara-dvipa also (the number of ksetras, etc. is double of that in Jambudvipa).

SVTRA 35

प्राक्षालुषीतरातुमुख्या: || ३५ ||
Pranmanusottaranmanusyah.

On this side of Manusottara (alone) there are men.
In the middle of Puskaravara dvipa (पृथ्वीस्वरूप) running all round it, is Manusottara (मानुषोत्तर) mountain. It is so called because man is neither found nor born except on this side of it.

SUTRA 36

Arya mlechchhascha.

(The human beings in these 2½ regions, भर्ताइधिन, are of two kinds); आर्य, Arya and मलेश्वर, Mlechchha, (i.e. respectively those who care and do not care for religion). Human beings are of 2 kinds:

आर्य, Arya; noble, worthy, respectable.

मलेश्वर, Mlechchha, barbarian, non-Aryan, low, savage. Arya are of 2 kinds:

र्याधियाप, Riddhi Prapta, with supernatural powers.
अन्याधियाप, Ariddhi prapta, without supernatural powers.

र्याधि, Riddhi is of 7 kinds
1. बुद्धि, Buddhī, Enlightenment
2. विक्रिया, Vikrīva, Capacity to change the body at will
3. तप, Tapa, Austerities
4. बल, Bala, Miraculous strength
5. आयुष्य, Ausadha, Healing power.
6. रस, Rasa, Capacity of an evil eye and its opposite, etc
7. अक्षिन्य, Aksīna, Capacity of making stores, place, etc., in exhaustible.

There are 64 sub-classes of these 7.

अन्याधियाप, Aryas are of 5 kinds:
1. भ्रष्ट, Ksetra, born in Aryakhand, one of the 6 divisions of Bharataksetra.
2. जाति, Jati, born in high families like Iksvaku, Suryavansa, Nativans, etc., etc.
3. कर्म, Karma, Arya by pursuit of, military, Literary, Agriculture, Trade, Arts, Service,
4. चारित्र, Chāntra, Arya by right conduct
5. धर्म, Darshana, Arya by right belief.

मलेश्वर, Mlechchha, are of 2 kinds:
1. कर्मयुक्त, Karma bhumiya, i.e., born in the 5 Mlechchha divi-
sions each of the 5 Bharata-ksetra, and 5 Airavata, and 800 in
the Videhas. The total divisions are $5 \times 5 + 5 \times 100 = 850$.

1. भरतरावत विदेहः, आंतराश्य, इ.० इnter-continental Mlechchhas. There are 24 islands in लवनदेश, Lavanadit, the first ocean round the first continent, Jambu-dvipa.

These islands are peopled by grotesque creatures, with boars,
elephants, horses, and head on a human body, or with long ears, one
leg, and similar grotesque formations of the body. Their age is one
palya पल्य, and they live on fruits, etc. of trees.

500 yojanas from the circumference of Jambu-dvipa, these 24
islands are situated in a circle in the लवनमुख, Lavana Samudra. The
islands in the 4 cardinal directions are 100 yojanas in breadth. The
4 corner ones are 55 yojanas, and the remaining 16 are 50 yojanas in
breadth. These 16 are 550 (instead of 500) yojanas from the circum-
ference of Jambu-dvipa.

**SUTRA 37**

भरतारावत विदेहा : कर्मभूमयोजन्यत्र देवकुलस्तरकुरुप्यः || 37 ||

Bharatairavata videhah karmabhumayo anyatra devaku-
ruttara kurubhyah.

Bharata, Airavata and Videha ksetras, except Deva Uttara-kurus
(are the only regions where we find) Karma-bhum, (i.e. agriculture,
etc., for sustenance). This is also the region of piety and place from
where liberation can be attained.

**SUTRA 38**

नृस्तिती पररवरे त्रिपयोपमात्ममुहुर्ते || 38 ||

Nristhiti parvare tripalyopamanantar muhurte.

The age of human beings (ranges from) a maximum of 3 Palyas
to a minimum of one Antara-muhurta.

$\begin{align*}
\text{Infinite} \times \text{infinite atoms} &= 1 \text{ Utsanjasanjan} \\
8 \text{ Utsanjasanjan} &= 1 \text{ Sanjanjanjan} \\
8 \text{ Sanjanjanjan} &= 1 \text{ Trtri-renu} \\
8 \text{ Trtri-renu} &= 1 \text{ Trasa-renu} \\
8 \text{ Trasa-renu} &= 1 \text{ Ratha renu} \\
8 \text{ Ratha-renu} &= 1 \text{ hair point of a hairbin highest en-
joyment-land वाक्षमोगभूति}.\end{align*}$
8 Such Hair Points = 1 hair point middle enjoyment-land.
8 " " " = 1 " lowest enjoyment-land.
8 " " " = 1 hair-point enjoyment-land, action-land (कर्मचर्म).
8 " " " = 1 Lasa nīt (younug louse or egg of a louse).
8 Nits = 1 Yuka louse
8 Lice = 1 Yava madhya barley-seed (in its diameter).
8 Barley-seeds, = 1 Utseda Angula, उत्सेदा गुल, (small finger) in its breadth.

[500 Utseda Angulas = 1 Pramana Angula, प्रमाणांगुल, (big finger).

6 Angula = 1 Pada (पद)
2 Pada = 1 Vitasti (span) वितस्ति
2 Vitasti = 1 Latha (cubit) लाठा
2 Cubits = 1 Kiku किकु
2 Kikus = 1 Dhanusya (bow) धनुष
2,000 Bows = 1 Kosa कोसा
4 Kosas = 1 Yojana योजन

[... A big or Pramana =500 small yojanas =2,000 kosas].

By the Pramana Angula प्रमाणांगुल or 500 times of the ordinary measure, continent, oceans, etc are measured

असाधारित, Jagat shrem = 7 Rajus राज, thus this is the length of
the Universe at its lowest point.

अवधार जगत Pratara = 7 Rajus × 7 Rajus=49 square Rajus,
the area of the base of the Universe.

जगत पञ (लोक), Jagat-ghanā or Loka = (7 Rajus)³ =343 cubic
Rajus, the volume of the Universe.

SUTRA 39
निधानयोगिनिजानां च १३४ ॥

Tiryagyoni janam cha.
The sub-human beings also (have the same range of age : )

<table>
<thead>
<tr>
<th>Maximum age</th>
<th>Minimum age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth bodied</td>
<td>22,000 years</td>
</tr>
<tr>
<td>Vegetable bodied</td>
<td>10,000 &quot;</td>
</tr>
<tr>
<td>Water bodied</td>
<td>7,000 &quot;</td>
</tr>
<tr>
<td>Air bodied</td>
<td>3,000 &quot;</td>
</tr>
<tr>
<td>Fire bodied</td>
<td>3 days</td>
</tr>
<tr>
<td>2 sensed</td>
<td>12 years</td>
</tr>
<tr>
<td>3 &quot;</td>
<td>49 days</td>
</tr>
<tr>
<td>4 &quot;</td>
<td>6 months</td>
</tr>
<tr>
<td>5 &quot; fish, etc.</td>
<td>1 crore purvas year</td>
</tr>
<tr>
<td>Mongoose</td>
<td>9 purvagas &quot;</td>
</tr>
<tr>
<td>Serpent</td>
<td>42,000 years</td>
</tr>
<tr>
<td>Birds</td>
<td>72,000 &quot;</td>
</tr>
<tr>
<td>Quadrupeds</td>
<td>3 Palyas</td>
</tr>
</tbody>
</table>
CHAPTER IV
SUTRA 1

Devashchaturni Kayah.

Celestial beings (are of) four orders, groups or classes:
बलवानी, Bhavana-vasi. Residential,
अंतर, Vyantara, Peripatetic,
ज्योतिष, Jyotiska, Stellar
वामनिक, Vaimanika, Heavenly.

SUTRA 2

प्रातिष्ठितस्य पिनान्ताकेदया: || २ ||
Aditastriṣu pitanta lesyah.

From the first to the third (have 4) lesyas or paints up to yellow,
ि.े., रंग, Black, रंग, Indigo, काले, Grey and पीन, Yellow.

SUTRA 3

दशाष्टपञ्चदशाविकत्या: कल्पोपपाप्नपयत्ता: || ३ ||
Dashasta pancha dvadasha vikalpah kalpopapanna paryāntah.

अन्तरी, Residential celestial beings are of 10 classes
परिपतेति, Peripatetic " " " 8 "
स्टेलर, Stellar " " " 5 "
वामनिक, Heavenly " " " 12 "

Total " " 35 Classes.

(All these kinds are) born up to the Kalpa (the 16 heavens).
Beyond that 16th heaven, they are all alike; there are no classes. The Heavenly have 12 classes, because there are 12 Indras in 16 heavens.
Fourth Chapter

SUTRA 4

इन्द्रसामान्यक्रयाभिनवन्दनस्तरक्षकलोकपालानीकष्टकामियोग्यकला-विकास्चैद्य: ॥ ४ ॥

Indra samanika trayastrimsha parisadatma raksan loka pala
nike prakirnakabhiyogka kilbisikashchaikaakah.

Every class (has) 10 (grades).

Indra Powerful and of Supreme authority, like a king.

Samanika Powerful but not authoritative like Indra, like father, teacher.

Trayastrims Like minister or priest, so-called they are 33 in number.

Parisaad ,, Courtiers

Atma-raksta ,, Body-guards.

Loka-pala ,, The police, the protectors of the people.

Anika ,, The army.

Prakirnaka ,, The people.

Abhiyogya ,, That grade of celestial beings who form themselves into conveances as horse, lion, swan, etc., etc., for the other grades.

Kilbisika ,, That servile grade.

SUTRA 5

त्रयस्त्रिशलोकपालवर्ग व्यन्तरयोग्योत्तक: ॥ ५ ॥

Trayastrisha lokapala varjya vyantara jyotiskah.

But the Peripatetic and Stellar celestial beings, the grades of Trayastrimsa, like Minister or Priest, and Lokapala like the police, are denied.

SUTRA 6

पूर्वव्योद्धा: ॥ ६ ॥

Purvayor dvindrah.

In the first two, (i.e. Residential and Peripatetic orders, there are) two Indras (or kings in each of them 10 and 8 classes respectively).
SUTRA 7

कायमानरामप्रायेशानात् || ७ ||

Kaya pravichara Aaaishanat.

Up to Isana (or the 2nd heaven, celestial beings which include all Residential, Peripatetic and Stellar celestial beings) have bodily sexual enjoyment (like human beings).

SUTRA 8

शेषः: स्पर्शरुपशब्दमनः प्रवीचारः || ८ ||

Shesah sparsha rupa shabda manah pravicharah.

The others have the sexual enjoyment by means of touch, sight of beauty, sound and mind (as follows:)

- In 3rd and 4th heavens by touch only
- In 5, 6, 7, and 8th ,, ,, sight only.
- In 9, 10, 11, and 12th ,, ,, sound only as songs, etc.
- In 13, 14, 15, and 16th ,, ,, mind only.

SUTRA 9

परेप्रवीचारः || ९ ||

Pareapravi charah.

The remaining (celestial beings are) without sexual desire. (There are no goddesses there. Beyond the 16th heaven there is only the male sex).

SUTRA 10

भवनवासिनोज्वरनागबिज्ञुपापंततिततितीतिटिटि दीपदिक्षुमाराः || १० ||

Bhavana vasino asurnaga vidyut suparnagni vata stanito dadhidvipa dikkumarah.

(The 10 classes of) Residential celestial beings (are): Asurakumara, Naga, Vidyuta, Suparna, Agni, Vata, Stanita, Udadhi, Dvipa and Dik Kumara.

They are called Kumaras, because their lives and habits are like of youths of under 20 who are called kumaras.
Fourth Chapter

The Residentialis (रनाप्रभा) live as follows: In the first earth, Ratnaprabha, there are three strata, one above the other with an interval of 1000 yojanas. The first is called kharabhaga (कपालग) this is the abode of 9 classes of Residentialis, i.e. of all except Asura Kumaras. The Asuras reside in the 2nd stratum called panka-bhaga (पंकबलग) In the third or lowest stratum, called Abbahula-bhaga (अब्बहुलबलग), there is situated the 1st hell.

SUTRA 11

व्यान्त्रा: किंपुरुशोंसभागवर्षोक्षरसूङ्गमूलाकाचा: ॥ ११ ॥

Vyantarah kinnara kimpurusa mahoraga gandharva yaksa raksasa bhuta pishachah

The (classes of) Peripatetics (are).  
1. Kinnara.  
2. Kimpurusha  
3. Mahoraga  
4. Gandharva  
5. Yaksha.  
6. Rakshasa  
7. Bhuta.  
8. Pishacha.

Some of these live in the innumerable Oceans and Continents. i.e., all excepts the Rakshasa, live in the khara-bhaga or first upper-most stratum of the first earth Ratnaprabha. The Rakshasas live in the 2nd or panka-bhaga of the same

SUTRA 12

ज्योतिसिंह सुर्योचनसाहीस्त्रोपहरीत्रक्षरीकाकाणाकाचा ॥ १२ ॥

Jyotiskah surya chandramasau graha naksatra prakirnika tarakascha.

The classes of settlers are:  
1. Surya, the sun.  
2. Chandrama, the moon.  
3. Graha, the planets.  
4. Nakshatra, the constellations.  
5. Prakirnika taraka, scattered stars.

The stellaris begin at a height of 790 yojanas (each of 2000 kosas) from the level of the earth on which we are. The lowest are the stars.
10 yojanas above them are the suns, 80 yojanas above the suns are the moons, 4 yojanas above the moons are the 27 nakshatras, 4 yojanas above the nakshatras is the Budha, the planet mercury, 3 yojanas above them is the Shukra, the Plant Venus, 3 yojanas above them the Vrhaspati the plant Jupiter, 3 yojanas above them is the Mangala or Angaraka, the planet Mars, 3 yojanas above them is the Sanaishchara, the planet Saturn.

Thus up to 900 yojanas from the earth-level upwards are found the stellar order of celestial beings. The yojana here is 2000 kosas.

SUTRA 13

Meru pradiksana nitya gatayo nrloke.

In the human regions, (i.e., the 2½ dvipas, the stellars) always move round (their respective) Mount Meru, (but their nearest orbit to the Central Meru in Jambu-dvipa has a radius of 1121 yojanas. That is, they never appear in a circle of 1121 yojana-radius, round the Central Meru.)

SUTRA 14

Tatkrtah kala vibhagah.

Divisions of time (are) caused by those (movements of the stellars).

SUTRA 15

Bahiravasthitah

(The stellars) outside the 2½ dvipas i.e., beyond Manusottara mountain in the middle of Puskaravara dvipa, are) fixed (They never move.)

SUTRA 16

Vaimanikah.

Now we go on to) the heavenly beings.
Fourth Chapter

SUTRA 17

Kalpopannakalpatitashcha

(These are of 2 kinds.)
Kalpopanna, born in the 16 heavens, and with 10 grades. These alone have 10 classes.
Kalpatita, born beyond the 16 heavens. They have no grades or classes. They are called Ahamindra भामिन्द्र (lit. ‘I am India’), and are all alike.

SUTRA 18

Uparyupari

The 16 heavens are situated in pairs, one (pair) above the other. (The graiveyakas, are also one above the other beyond the 16 heavens.)

SUTRA 19

Saudharmashanakumaramahendra brahmottara lantava kapistha shukra maha shukra satara sahasrarevanata pranatayo rara chuyaytor navasu graiveyakasu vijaya vajayanta jayanta parajitesu sarvartha siddhau cha.

(They भामिन्द्र live) in:
1 सौधर्मस, 2 इसान, 3 सानकुमार, 4 माहेन्द्र, 5 भ्राम्भोतर, 7 लंतवा, 8 कापिष्ठ, 9 शुक्र, 10 महाशुक्र, 11 सतार, 12 सहस्रा, 13 अनात, 14 प्रानत, 15 एराना and 16 अच्युत.
(Above these 16 heavens, the abodes of भामिन्द्रs Ahamindras are:)

9 में ग्रावीयका (heavens ,)
9 अनुदिशा Anudisha (,,)
5 श्चुत्र, Anuttara (heavens, i.e.,)
विजय, Vijaya, वैजय, Vaijayanta, जयंत, Jayanta; अपराज, Aparajta, सार्वत्र-सिद्धि, Sarvartha-siddhi.

Above the Sarvartha-siddhi, is the भिलक्षेत्र, Siddha-kshetra, the place of Liberated souls.

The first heaven शौधरामा Saudharama is the nearest, because its central heavenly car or abode (विमान Vimana) is only one hair's breadth from the top of the Central Meru, (मुरा मृह). This Meru is 1,00,040 yojanas high, 1,000 yojanas of it are embedded in the earth, the rest is above, the top being 40 yojanas.

The heavenly have 12 classes because there are 12 Indras in the 16 heavens as follows:

The 1, 2, 3, 4 heavens have one Indra each: i.e., 4 Indras named after their heavens.

5, 6 " " " only, i.e., 1 Brahmedra
7, 8 " " " 1 Lantava.
9, 10 " " " 1 Shukra.
11, 12 " " " 1 Sataras.
The 13, 14, 15, 16 " " " 4 named after their heavens.

Total Indras...12.

The 16 heavens have 52 layers (Patala), i.e., 31, 7, 4, 2, 1, 1 respectively for 1st, 2nd, 3rd, 4th, 5th, and 6th pairs of heavens; and 6 for the 7th and the 8th pairs.

There are 9 for the 9 Graivyakas,
1 " " 9 Anudisas,
1 " " 5 Anuttaras.
In all there are 63 layers (Patala).

SUTRA 20
स्थितिप्रभा सुखशैलिक्षणाबिशुद्धिश्रीविबिष्यविषयकोशिका. " 20 "

Sthiti prabhava sukha dyuti lesya vishuddhindriya-vadhi visayatoadhikah.

Age, power, enjoyment, brilliance, purity of lesya (paint and thought colour) sense-faculties, visual knowledge—(all) these go on increasing (as we go from the lower to the higher heavens.)
Fourth Chapter

SUTRA 21

Gati sharira parigraha bhimanato hinah.

Moving from place to place, height of body, attachment to world by objects, pride—these (go on) decreasing (as we go up to the higher heavens.)

E.g. in 1 and 2 heavens, stature is 7 hands (cubits).

| 3 and 4 | "   | "   | 6     |
| 5 and 6, 7 and 8 | "   | "   | 5     |
| 9 and 10, 11 and 12 | "   | "   | 4     |
| 13 and 14 | "   | "   | 3½   |
| 15 and 16 | "   | "   | 3     |

In the 1, 2, 3 ग्रेवेयक, graveyaka stature is 2½ hands.
In the 4, 5, 6 "   "   2 hands.
In the 7, 8, 9 "   "   1½ hands.
In the 9 अनुदिशा, Anudisha "   1½ hands.
In the 5 अनुदिशाप्रतिष्ठा, Anutra Viman "   1 hand.

SUTRA 22

Pita padma shukla leshya dvitri shesusu.

(There are) पिता yellow, पद्म pink, and शुक्ल white, लेश्या leṣya (pairs, and) the remaining (heavens).

Yellow (पिता) in 1 and 2 heavens i.e., 2 pairs.
Yellow-pink in 3 and 4 "   1 e., 2 pairs.
Pink in 5 and 6, 7 and 8, and 9 and 10.
Pink-white in 11 and 12 heavens.
White in the rest of the heavens and higher regions.

SUTRA 23

Praggraiveyakebhyah kalpah.

(The heavens) before (we reach). The Graiveyakas (are called) kalpas.

SUTRA 24

Brahma lokalaya laukantikah.

(Having) Brahma-loka (as) abode (are) Laukantikas. The Lauk-
antika heavenly beings live in the highest parts of the 5th heaven, called Brahmaloka.

These are so called because their connection with loka has come to an end, i.e., in their next incarnation they shall be born as human beings and shall attain Liberation.

**SUTRA 25**

Sarasvataditya vahnyaruna garadatoya tusita vyabhadhristascha

(These Laukantikas are of the following 8 classes)

Saraswat, Aditya, Vahni, Aruna, Garadatoya, Tusita, Ayyabada, and Arista.

There are 16 more classes, 2 in the 8 intervals formed by the above 8 classes. In all, there are 24 classes. The names of their heavens take after them.

They are all alike and independent; and without sexual desire and therefore called Devarsi. They descend and attend to the Tirthankaras, when the latter make up their minds to renounce the world.

The number of Laukantika celestial being is 4,07,806.

**SUTRA 26**

Vijayadisu dvicharmah.

In the (4 Anuttara heavens, i.e.,) Vijaya, etc., (i.e. Vijayanta, Jayanta, Aparajita, and the 3 Anudishes, those heavenly beings are born, who shall attain Liberation at the most after having incarnated (as a human being) twice.

[All these are beings with right belief (maya.)]

**SUTRA 27**

Aupapadika manusyebhyah shesastiryagyonayah.

Other than those born by instantaneous rise, (i.e., hellish and celestial beings) and human beings, are sub-human beings, i.e., Triyancha त्रियन्चा.
Fourth Chapter

Fine, one-sensed sub-humans are found everywhere in the Universe. Gross one-sensed are also in the whole Universe, but not everywhere like the fine one-sensed ones. The sub-humans from 2 to 5 sensed beings are only in the Mobile Channel (Trasa-nadi).

SUTRA 28

स्थितिरसुराणां पौर्णिमोपवर्षणा नागरोपमनिद्योपमादिहनिमित्ता ||२८||

Sthitirasura naga suparna dvipa seshanam sagropam: tripalyo-pamariddha hina mitah.

The (maximum) age of:

- भृगु Asura, measures 1 Sagara, सागर
- नागा Naga, ,, 3 Palya पल्य
- सुपर्व Suparna, ,, ½ less, (i.e., 2½) ,, ,,
- द्विप Dvipa, ,, 2 ,, ,,
- and of the other (6 classes) 1½ ,, ,,

SUTRA 29

सौरमेसानयोःसागरोपमेरिधिके ||२९||

Saudharmai shanayoh sagaropame adhike.

In the Saudharma and Ishana (i.e., 1st and 2nd heavens, the maximum age is) a little over 2 Sagras.

SUTRA 30

सानतकुमारमाहेन्द्रयोःसप्त ||३०||

Sanatkumara mahendrayoh sapta.

In the Sanatkumar Mahendra, (i.e., 3rd and 4th heavens, the maximum age is a little over) 7 sagaras

SUTRA 31

त्रिसप्तलचन्द्रयोक्षयपञ्चदशाब्धिमिनित्व भिरधिकानितु ||३१||

Tri sapta navaikadasha trayodasha panchadasha bhirdhikanitu.

And 3, 7, 9, 11, 13, and 15 added to (7 sagaras make up the maximum age of others.
In the 5th and 6th heavens, it is a little over 10 Sagaras.

" " 7th " 8th " " " " " " 14 "

" " 9th " 10th " " " " " " 16 "

" " 11th " 12th " " " " " " 18 "

In the 13th and 14th heavens it is 20 sagaras.

" " 15th " 16th " " " 22 "

**SUTRA 32**

भाराणाच्युतादूध्वंसकेन नबसुर्यैं वैयक्षेपिन्जयादिशुद्धस्वप्नपिठहृः \| ३२ \| ।

Aranachyuta durddhva mekaikina navasu graiveyakesu vijayadisu sarvarthasiddau cha.

Above Arana and Achyuta, in the 9 Graiveyakas (it is) more and more by one sagara, (i.e., it is 23-31 sagaras respectively.) In the 9 Anudisas, (it is 32 sagaras and) in Vijaya, etc., (in the 5 Anuttaras it is 33 sagaras. But) in (the last Anuttara, i.e.,) Sarvarthasiddhi, (it is never less than 33 sagras.)

**SUTRA 33**

प्रापराप्ल्योपमधिकम् \| ३३ \| ।

Aparapalyopama madhikam.

(In the Saudharma and Ishana the) minimum (age is) a little over one palya.

**SUTRA 34**

परत: परत: पूवपवर्विन्तराः \| ३४ \| ।

Paratah paratah Purvapurva nantaratah.

Further (and) further (on), the former (or maximum age becomes the minimum age for the next. As for the rest, the maximum age for the immediately preceding [region is the minimum for the next above it.)

**SUTRA 35**

नरकानां च हितीयदिशु \| ३५ \| ।

Narakanamcha dvitiyadisu.

The same (rule applies to the ages) of hellish beings, (i.e., the
Fourth Chapter

maximum age of the 1st is the minimum) of the 2nd and so on.

**SUTRA 36**

दशवर्षगहस्रायकारिकापशायाम् ॥ ३६ ॥

Dashavarsa sahasrani prathamayam.

(The minimum age of beings) in the first (hell is) 10,000 years.

**SUTRA 37**

भवनेषूच ॥ ३७ ॥

Bhavanesucha.

(The minimum age of residents bhavanani is also) the same (i.e., 10,000 years.)

**SUTRA 38**

व्यांतराणांच ॥ ३८ ॥

Vyantaranamcha.

The same for Peripatetics, (i.e., the minimum is 10,000 years.)

**SUTRA 39**

पराप्ल्योपममधिकं ॥ ३९ ॥

Para palyopama madhikam.

The maximum (age for peripatetics is) a little over one palya.

**SUTRA 40**

ज्योतिषकारांच ॥ ४० ॥

Jyotiskanam cha.

The stellars also (have a maximum of a little over one palya.)
SUTRA 41

तद्दृशभागोपरा || ४१ ||

Tadasta bhago aparā.

The minimum (for the stellars is) \( \frac{1}{3} \) of that, (i.e., a palya.)

SUTRA 42

लौकांतिकानामस्तू सागरोपमाणि सबंवाम् || ४२ ||

Laukantikanamastau sagaropamani servesam.

(The age) of the Laukantikas (is) 8 sagaras. (It is the same) for all.
Dravya 1

Ajivakaya dharma dharma-kasha pudgalah.
The non-soul extensive (substances are):

- Dharma, medium of motion to soul and matter,
- Adharma, rest
- Akasha, space and, and
- Pudgala, matter.

Kaya means extensive, 1. e., having extent like the body, 1. e., occupying more than one Pradesha, spatial unit, or point. Kala, times has no extent, because its innumerable points, kalanus are packed full like a heap of jewels in universal space, but are never united one with the other.

SUTRA 2

Dravyani 2

(They are also called) dravyas, substances

6 Dravyas: The basic distinction is one. It is seen, it is undeniable. It is the distinction between the (the I) and the chair on which I sit. Technically it is the distinction between Jiva and Ajiva. It is perfect in Logic, and universally observable in experience.

Grouped round both of these and making these two, knowable and describable are time and space. Time and space are not one. Similarly the motion or rest—which are also observable in men and matter—are not one, though there is nothing which is neither at rest, nor in motion.

Each condition is a condition of rest or motion. Thus we get Jiva, soul, Ajiva, non-soul including matter, time, space, media of motion and of rest.

Substance is a group of attributes which are never separable one from the other. It is like a lump of sugar, every atom
of which has all the attributes of sugar, sweetness, crystallisation, whiteness, etc.

There are 6 such groups.
There is no attribute outside of these 6 groups.
Every substance has an infinity of attributes in it.
The full attributes of no substance can be given.
Attributes are in all the parts and modification of a substance, i.e., of a group of attributes.

मान्यगुण Samanya-guna, or common attributes are found in all substances; these are the attributes which are necessary for the existence of the group as a group.

These are infinite but 6 are principal:

श्रलिंग 1. Astitva, Isness, Indestructibility, permanence, the capacity by which substance cannot be destroyed.

वसुलिंग 2 Vastutva, Functionality, capacity by which substance has a Function.

श्वलिंग 3 Dravyatva, Changeability, capacity by which it is always changing its modifications

प्रमेरिवलिंग 4 Pramcyatva, Knowability, capacity of being known by some one or of being the subject-matter of knowledge

अभूलिंग 5 Aguru-laghutva. Individuality, capacity by which one attribute or substance does not become another, and the substance does not lose its attributes whose grouping forms the substance itself

प्रदेशलिंग 6 Pradeshatva, Spatiality, capacity of having some kind of form.

) are common attributes of the

चेतनलिंग Chetanatva Consciousness ) class of substance or group of

अमुर्तियति Amurtatva, Immateriality ) attributes, called soul.

अचेतनलिंग Achetanatva, Unconsciousness ) are common to space,

अमत्तियति Anurtatva, Immateriality } motion and rest and time

अचेतनलिंग Achetanatva, Unconsciousness ) are common to Matter.

विशेषगुण Vishesa guna, or special attributes of a particular substance. These are the attributes which distinguish one group from the others.

Modifications occur only in attributes.
Substance and Attribute are distinguishable according to their name, number, differentia and function, i.e., respectively, Sanjna, Sankhya, Laksana, Prayojana ) नोधा, निद्रा, लक्षण, प्रयोजन .)

The bottom reality is attributes. But always in 6 groups.
Fifth Chapter

Kāya is that which has extent, i.e. many विदेशा ; Pardeshas, i.e. occupies more than one unit of space. Kala, time, alone does not do so. Therefore is not kāya, or extensive the units of time, i.e. Kalanu, खलन्दु, are packed in Loka like a heap of jewels (रसलयारिल के समान).

विशेषण Visesha gūna or special attributes of each substance are:

1. Jīva-soul Knowledge (वज्ञा). (In its full form it arises only in the absence of knowledge-obscuring karma)
2. Conation (रसेन) (In its full form it arises only in the absence of Conation obscuring karma)
3. Bliss (सुख). In its full form it arises only in the absence of all the 4 destructive karma)  
4. Power (वीर्य) (In its full form it arises only in the absence of obstructive karmas, etc).
5. Right Belief (सत्यदर्शन).  
6. Right Conduct (सत्यकार्य) (In its full form it arises only in the absence of deluding karma)

7. अव्यावधा. Avyavadha, Undisturbable, due to the absence of Vedaniya (Feeling) karma, neither pleasure nor pain.
8. अवशार, Avagaha, due to the absence of body karma.
9. अग्रुलघुत्व, Agurulaghutva, due to the absence of family-karma.
10. सुक्षमत्व, Sukṣmatva, due to the absence of age.

The first 6 are अनुज्ञाती, Anujñātī, attributes, which co-exist in and constitute the substance.

They arise fully only on the destruction of 4th destructive karmas, conation and knowledge obscuring; Deluding: and obstructive.

The last 4 are Pratijñātī (प्रतिज्ञाती) attributes, which merely indicate the absence of their opposites.

They arise fully on the destruction of the 4 अभ्यासिता non-destructive karmas; वेदान्ति, Vedaniya, Feeling, आयु, age, पौलि family and नाम body karmas.
(2) पुद्गला, Pudgala, matter. Special attributes are:
   1. Touch, स्पर्श,
   2. Taste, स्वाद,
   3. Smell, गृह, and

(3) धर्म, Dharma, medium of motion.

(4) अधर्म, Adharma, medium of Rest.

(5) अकाश, Akasha, space; its function is to give place to others.

(6) काल, Kala, Time; it brings about modifications

SUTRA 3
बीचार्यः ॥ ३ ॥
Jivashcha.
Jivas (or souls are) also (substances and extensive ones)

SUTRA 4
नित्यावस्थितानाथ्यस्थितार्थिणि ॥ ४ ॥
Nitya vasthitanya rupani
(The above 5 extensive substances are) permanent in their nature.
(and with काल, Kala, time, are) fixed (as the sole constituents of the
Universe,) (and are) devoid of touch, taste, smell and colour, (i.e. are
अरुप्त, Arupṭ).

SUTRA 5
रूपिणाः : पुद्गलाः ॥ ५ ॥
Rupinah pudgalaha.
(But) matter (is) Rupi, i.e. has touch, taste, smell and colour.
[Note—In Sutras 3 and 5, the plural is used to indicate that
souls are infinite and distinct, so are also particles of matter.]

SUTRA 6
त्रिन्द्राकाशादेकद्रव्याणि ॥ ६ ॥
A akasha deka dravyani.
Up to space, (i.e. Dharma, Adharma and Akasha are) one
substance each. (They are indivisible wholes,)
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SUTRA 7

निष्क्रियां च ० ે ॥
Niskriyani cha.

(These three are) not (capable of) moving (from place to place.) Time substance also is incapable of motion. It is also Niskriya.

SUTRA 8

असङ्ख्ये या : प्रदेशा : चर्माँ चर्मक्षेत्रानां ॥ ७ ॥
Asankhyeyah pradeshas dharmedharmaka jivanam.

(There are) innumerable Pradeshas of Dharma, Adharma and each soul.

(A Pradesha is the unit of space occupied by an atom of matter.) The number of Pradeshas in Dharma Adharma, a Soul, and Lokakasas, i.e. the Universe, (i.e. all except pure space) is the same, i.e. it is innumerable (in all).

The soul fills the whole Universe only in Omniscient overflow. Otherwise it is extent equal to its mundane body, except in the Overflow (Samudghata) See Dravya Samgraha Gatha, 10, Vol. I. S. B J 28-31.

SUTRA 9

अकाशस्यान्तः ॥ ८ ॥
Akashasya-nantah

(The Pradeshas) of space (are) infinite

SUTRA 10

सम्बन्ध्याः सम्बन्ध्याः पुद्गलानां ॥ १० ॥
Sankhyeya asankhyeyascha pudgalanam.

(The atoms) of matter (are) numerable, (संख्याः Sankhyata), innumerable (असंख्याः Asankhyata), and अनंतः Ananta, infinite (according to their different molecular compositions).

One atom of matter, if free, occupies a unit of space i.e. a Pradesha. Infinite atoms will imply infinite Pradeshas of matter in Lokakasas. But this only if they are all free, i.e. the whole matter of the Universe exists only in atomic form. This it does not. There-
fore there is no real contradiction between this and the 8th Sutra, because a molecule of, e. g., 3 atoms of matter may occupy less space than is represented by 3 Pradeshas, which would be necessary for the 3 atoms in their free condition. The material atoms have the capacity of compressing an infinite number of themselves into one molecule which may not occupy more than one Pradesha.

This may be illustrated roughly. A saccharim pill compresses the sweetness of many lumps of sugar in it. In the form of the pill, those lumps occupy much less space than otherwise. As the space in a room may be occupied by the light of one lamp and also by 50 other lamps if they are brought there.

**SUTRA 11**

नानो : || ११ ||

Nanoh.

(There are )no (unmerable Pradeshas) of an atom. An atom occupies always one Pradesha. It follows from the definition of Pradesha.

**SUTRA 12**

लोकाकाशे वागाह : || १३ ||

Lokakasheavagahah.

The place (of these substances is only) in the Lokakasa, Universe.

This division into universe and non-universe (loka and aloka) is based on Dharma and Adharma. Souls and matter move on and rise up to the confines of the Universe only.

**SUTRA 13**

धर्मंधर्मयो ... कृत्ते || १३ ||

Dharmadharmayoh kritane.

Of Dharma and Adharma (the place is) in the whole (Universe).

**SUTRA 14**

एकप्रदेशादिब्य भाष्यः पुढळानाम || १४ ||

Eka pradeshadisu bhajyah pudgajanam.

In one pradesha space (in 2 pradeshas-space, in 3 pradesha-space),
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etc., (upto lokakasa. i.e., the universe, only 1, 2 or 3. etc. arôms) of matter (will find) distribution of place (if they are in a free condition, but in a molecular form any number of atoms can occupy any one of those spaces).

SUTRA 15

संस्कृतेयभागालिध जीवांना ॥ १५ ॥

Asankhyeya bhagadisu jivanam.

[The soul even in its lowest condition occupies innumerable pradeshas. This is not in conflict with the saying that (वेदांकात) Lokakasa has innumerable pradeshas, because innumerable may apply to a large number and to a still larger and larger number. So if the Universe (Lokakasa) is divided into innumerable parts, each part also has got innumerable pradeshas.] (The place) of souls (is) in one or more of (these) innumerable parts.

Souls have five (विषय suksma) or dense (वेरद harada) bodies. Fine bodies can pass through dense bodies. And the space occupied by one dense-bodied soul, gives place to an infinite number of fine-bodied souls.

SUTRA 16

प्रदेशसंगतविगर्भस्य प्रदीपकर्त ॥ १६ ॥

Pradesha samhara visarpabhya pradipavat

By the contraction and expansion of the pradeshas (the soul, although it always has innumerable pradeshas, occupies space) like the light from a lamp. (e.g., a soul can occupy the space represented by an ant or an elephant or even the महामाच्छa Mahamachchha found in the स्वायम्भुरस्मान स्वायम्भु रामण, the outermost ocean of our Universe and of which the length is 1000 yojanas. This is the biggest body in existence. The smallest is that of a fine nighada soul which is aparyapta, i.e., incapable of full development. The souls that occupy body die and reborn 18 times in the time taken by one beat of the average human pulse. Thus it is like a lamp which lights a small room and also a larger one. Light vibrations expand more in the larger than in the small room)

SUTRA 17

गतिस्थित्युपाग्रहाहृ धर्माधर्मयोरुपाकरः ॥ १७ ॥

Gati sthityupagrahau dharmadharmayorupakarah.

Supporting the motion and rest (of soul and matter, is) the function of Dharma and Adharma respectively.
Tatvartha Sutram

SUTRA 18
शकास्यावगाह : || १५ ||
Akashasyavagahah.
(The function) of Space (Akasa, is to give) place (to all the other substances).

SUTRA 19
शरीरवाङ्गन : प्राणानाता : पुद्गलानाम || १६ ||
Sharira vanmanah pranapanah Pudgalanam.
(The function) of matter (is to form the basis of the) bodies, speech and mind and respiration of souls.
There are 23 kinds of molecules or vargas. The 5 bodies are made of 3, and speech and mind each of one, kinds. See Jiva Kanda 606-7.

SUTRA 20
सुखदुःखीतिवितमरागप्रभावः || २० ||
Sukha duhkha jivita maranopagrahascha.
(The function of matter is also to make possible in the soul worldly enjoyment, pain, life (and) Jeath. [This must be so, as all karmas are material.] Matter also affects matter. Therefore स्वप्न Upagraha, is used in the Sutra.

SUTRA 21
परस्पराप्राप्तो जीवानाम || २१ ||
Parasparopagraho jivanam.
(The function) of souls, (i.e., mundane souls it to) support each other.
This is obvious We all depend upon one another The peasant provides corn to humanity; the weaver clothes, and so on.

SUTRA 22.
वर्तनापरिनामाक्रिया: परत्वापरत्वेच कालस्य || २२ ||
Vartanaparinamakriyah paratvaparative cha kalahy.
And (the function) of Time (is to help substances in their) being
Fifth Chapter

(in their continuing to exist, i.e., in the continuous change in their attributes at every moment) (in their) modifying, (in their) movement, (and in their) long and short duration

The being or continuing to exist is done by निष्चयकला Nischayakala, i.e., real time substance.

The other three functions are the basis of व्ययकला Vyayakala, i.e., of time, from a practical point of view which is based upon the motion of matter sun, moon, earth, etc., in space.

SUTRA 23

स्पर्शरसाङ्ख्यवर्गंत: पद्गाला || २३ ||
Sparsharasagandhavarnavantah pudgalah.

Material (substances) are possessed of touch, taste, smell and colour—matter is in the form of an atom (Anu), or a molecule (Skandha). Touch, taste, smell and colour are respectively of 8, 5, 2, and 5 kinds. An atom has only 5 of these 20 at a time, i.e., one each of taste, smell and colour and 2 of touch, hot or cold and smooth or rough. A molecule has 7, one each of touch, smell and colour, and 4 of touch, hot or cold, smooth or rough, hard or soft, and heavy or light.

SUTRA 24

शब्दान्धसांहस्यन्यास्त्यस्तयास्तनाभेदातामान्त्यश्च-हयतापदोतावनाश्च. || २४ ||
Shabdabandhasaunsyanyasthyasatyanabhedatamashchhayatapodyotavantashcha.

And they (material substances) are possessed of, (i.e., their manifestations take the form of)

राश्, Shabda, sound; like vocal sounds, music, etc.

Note.—Sound is produced by one group of molecules striking against another group as a hand striking the stretched skin on a kettle drum, this is the external cause of sound, but the sound affects the vocal molecules which fill the whole universe, they are set in motion and bring the sounds to our sense of hearing, it is the internal cause.

Sound is of two kinds:

(1) वैश्रेषि Vaisresika—produced by nature alone as thunder, roar of ocean, thunder of clouds, etc.
(2) प्रयोगिक Prayogika—produced in connection with men, etc.
Sound is also divided into two—
(1) अभासात्मक Abhasatmaka—unspoken, or which is not uttered by mouth. This is—
(1) प्रयोगिक Prayogika—caused by men, etc
as (1) तता Tata—sounds from stringed instruments as \text{vina}, \text{etc.}
(2) वितता Vitata—sounds from drum, kettle-drum, etc.
(3) घाना Ghana—Sound from cymbals, kartala, etc
(4) सुपिर Susira—sound from flute, etc
and (5) वैशेषिक Vaishesika—caused by nature spontaneously as thunder, etc.
(2) अभासात्मक Bhasatmaka—spoken or speech uttered with the mouth, speech
It is of two kinds
1 अनाक्षात्मक Anaksatmaka—non-alphabetical or the speech of animals having 2 or more senses,
2 अक्षात्मक Aksaratmaka—alphabetical as Sanskrit, prakrita and various other Aryan on non-aryan languages.
Note.—For further details vide Dravya Samgraha Vol I of S B J. Appendix page lxxii
क्रम, Bandha, union caused by man or otherwise, like chemical changes in clouds, electricity, etc
सौक्ल्य, Saukshmya, fineness; like light compared with a table.
स्वौल्य, Sthaulya, grossness, \text{e} \text{g. iron or wood compared with water}
संस्थान, Sansthana, figure; geometrical and other diagrams,
बेद, Bheda, partibility; like split peas flour or gold leaf from gold, etc.
तम, Tama, darkness;
छाया, Chhaya, shade;
आतम, Atapa, sun-shine; and
उद्योत, Udyota, moon light

\textbf{SUTRA 25}

\textbf{प्राव: स्कन्धाच्छि ॥ २५ ॥}
\textbf{Anava skandhascha.}
(Matter has 2 chief forms.) atom and molecule.
SUTRA 26

(Bhedasanghatobhyo utpadyante)

(Molecules) are formed (in 3 ways):

1. By division: (as a penny cut into its smallest possible pieces. Each piece will retain the composition of the matter of the penny.)

2. By fusion: (as a drop of water, from 2 parts of hydrogen and one of oxygen.)

3. By both, (i.e., a mixed process of division and fusion, as in cooking.)

SUTRA 27

(Bhedadanuh.)

Atom (is obtained only) by division (to an infinite extent.)

SUTRA 28

(Bhedasanghataabhyam chaksusah.)

(Molecules can sometimes be decomposed) into (their) visible parts by division and union, e.g., marsh gas treated with chlorine gives methyl chloride and hydrochloric acid. The formula is:

\[ \text{CH}_4 + \text{Cl}_2 = \text{CH}_3\text{Cl+H+Cl}. \]  

(P. 27 of Organic Chemistry People's Books.)

SUTRA 29

(Saddravyalaksanam.)

The differentia of substance (is) sat, being or isness.

SUTRA 30

(Utpadavyayadhravyayuktam sat.)

Sat (is a) simultaneous possession.
Tatvartha Sutram

(of) ज्ञातः, Utpada, coming into existence, birth;
ब्ययः, Vyaya, going out of existence, decay; and
श्रृव्यः, Dhrauvya, continuous sameness of existence, permanence.

The meaning is that the substance remains the same, but its condition always changes, e.g., a man is in anger and forgiveness supervenes, his angry soul is replaced by a forgiving one, e.g., the forgiving condition comes into existence at the same time as anger goes out of existence, and all through the soul continues the same. ज्ञातः Utpada and ब्ययः Vyaya are of 2 kinds.

सन्मित्वा Svamittta, in the pure substance itself due to modification in the attribute of individuality. अगुरुलघु वा Agurulaghutva, on account of the substance Time, and ज्ञातः Parammittta, modification in the impure substance with the auxiliary help of another substance, e.g., in धर्मः Dharma and अधर्मः Adharma, अकाशः Akasha and कला Kala, which have only ज्ञातः Svamittta, kind of Utpada and Vyaya. The maturity of karmas is the parammitta (by the shedding of some karmic matter) of a change in the thought-activity of the soul.

SUTRA 31

तत्त्वावत्यं नित्यम्॥ ३१॥

Tadbhavavyayam nityam.

'Permanence' (means) indestructibility of the essence (or quality) of the substance.

SUTRA 32

अर्पितानिर्पितिस्मद्॥ ३२॥

Arpitanarpitasiddhe

The determination (of substances) is done by) giving prominence (to their indestructible essence and giving a) secondary place (to their changeable condition as it is necessary for their full consideration, because the permanent and the changeable aspect, though existing simultaneously, cannot be described simultaneously.

Similarly in other pairs of contradictory characteristics, one must receive primary and the other secondary consideration.

SUTRA 33

स्निग्धयुक्ताह्रस्तः॥ ३३॥

Snigdharausatsadvandhab.
Fifth Chapter

(The atoms of matter) unite (or become one to form a molecule,) in virtue of their qualities of smoothness and roughness. Smooth can unite with smooth; rough with rough; or smooth and rough with each other.

SUTRA 34

न जघन्यगुणानां ॥ ३४ ॥

Na jaghanyagunanam.

(There is) no (union of atoms) with an atom with the minimum degree (of smoothness or roughness to form a molecule.)

SUTRA 35

गुणसंयमे साध्रिसानम् ॥ ३५ ॥

Gunasamye sadrisanam.

(Atoms) with equal degree (of smoothness or roughness) of the condition, i.e., smoothness or roughness, cannot unite with an atom of their own or of the opposite condition.

SUTRA 36

द्विधीकादिगुणाना तु ॥ ३६ ॥

Dvyadhikadi gunanam tu.

But (atoms) of 2 or more degrees can unite.

An atom will unite when there is a difference of 2 degrees of smoothness or roughness between it, and the atom with which it can unite. Thus an atom with 2 degrees can unite with an atom with 4 degrees of smoothness or roughness, but neither less nor more. Thus it cannot unite with an atom with 3 or 5 or more degrees; of course, it cannot unite with an atom with 2 degrees or are degree under Sutras 35 and 34 respectively.

SUTRA 37

बन्धेदिकृत्य पारिगामिक्यं ॥ ३७ ॥

Bandheadhikau parinamikau cha.

In the union (the atom) with a higher degree (of smoothness or roughness) absorbs (the one with the lower degree into itself.)
SUTRA 38

Gunaparyayavadravyam.  
Substance is possessed of attributes and modifications.

Guna, Attributes, are अन्वयं Anvayi, i.e., they co-exist with substance.

यत्तित्रेकः Vyatireki, i.e., they succeed each other.

SUTRA 39

कालस्य ॥ ३६ ॥

Kalascha,
Kala or Time (is) also (a substance)

SUTRA 40

मोनसमयः ॥ ४० ॥

So nuntaasamayah.

That (Time has) infinite Samayas. Samaya is the modification of time. अमयम Samaya is the time taken by the smallest particle of matter in going from one point of time to the next point called जलायु Kalanu.

SUTRA 41

द्रव्यस्य निगुणः गुणा: ॥ ४१ ॥

Drvyaasraya nirguna gunah.

(Gunas or) attributes depend upon substance, (and are never without it. An attribute as such) cannot be the substratum of another attribute, (although, of course, many attributes can co-exist in one and the same substance at one and the same time and place.) There cannot be an attribute of an attribute.

SUTRA 42

नद्भावः परिमाणम् ॥ ४२ ॥

Tadbhavah parinamah.

The becoming of that (is) modification. परिमाण Parinama or modification of a substance is the change in the character of its attributes.
CHAPTER VI

SUTRA 1

Kayavavu nanahkarma yogah.

Yoga (is the name of vibrations set in the soul by) the activity of body, speech or mind.

Karya-yoga is caused by the destruction of karmas, the activity of mind, body and speech brings this faculty into play.

Vachana yoga is caused by the operation of the body-karma and by the destruction of knowledge-obscuring-karmas, and by the support of vocal molecules.

Manayoga is caused by the destruction of obstructive karmas and by the support of the molecules, which go to form mind.

SUTRA 2

Sa aravah

This (yoga) is the channel of Asrava (or inflow of karmic matter into the soul).

SUTRA 3

Subhah punyasyasubhah papasya

Asrava is of 2 kinds ·) Shubha or good (which is the inlet) of virtue or meritorious karmas, Ashubha or bad (which is the inlet of vice or demeritorious karmas).
SUTRA 4

Sakṣaṇayōkṣaṇayoh samparayikeryapathayoh.

(Souls) affected with the passions (have) Samparayika or mundane (inflow, i.e., inflow of karmic matter which causes the cycle of births and rebirths. Those without the passions (have) Īryapatha, transient or fleeting (inflow). Mundane inflow is in the first ten, and transient inflow in the 11th, 12th and 13th stages (Gunasthana). There is no inflow in the 14th stage.

SUTRA 5

Indriyakasayavratakriyah panchachatuhpanchapanchavinatisankhyahpurvasya bheda

The kinds of the first, (i.e., mundane inflow are 39 in) number

(5) Caused by the activity of the) 5 Senses शक्तिः
(4 " " " " ) 4 Passions क्रियाः
(5 " " " " ) 5 (Kinds of) vowlessness ब्रह्म
(25 " " " " ) 25 (kinds of) activity क्रिया (as follows)

(1) सम्यक्क्रिया, Samyaktva-kriya, that which strengthens right belief, e.g., worship, etc.,

(2) मिथ्याक्रिया, Mithyatva-kriya, that which strengthens wrong belief, e.g., superstition, etc.,

(3) प्रयोगक्रिया, Prayoga-kriya, bodily movement,

(4) मारात्मकक्रिया, Samadana-kriya tendency to neglect vows, after having taken them,

(5) स्वयंभवक्रिया, Iryapatha-kriya, walking carefully by looking on the ground (for living beings which may be trod upon and thus injured)

(6) प्रादशिकक्रिया, Pradoshiki-kriya, tendency to accuse others in anger,

(7) काव्यिकक्रिया, Kayiki-kriya, a wicked man's readiness to hurt others,

(8) अधिकारक्रिया, Adhikaraniki-kriya, having weapons of hurtfulness,
(9) पारितपिक्तिक्रिया, Paritapiki-kriya, any thing which may cause mental pain to oneself or others;
(10) प्राणपालकतिक्रिया, Pranaptapika-kriya, depriving another of vitalities of age, sense-organs, powers and respiration;
(11) दर्शनक्रिया, Darshana-kriya, infatuated desire to see a pleasing form,
(12) स्पर्शक्रिया, Sparshana-kriya, trivolous-indulgence in touching
(13) प्रत्ययिकक्रिया, Pratyayiki-kriya, inventing new sense-enjoyments,
(14) समानापातकक्रिया, Samantapatana-kriya, answering call of nature in a place frequented by men, women, and animals,
(15) अनाभोगक्रिया, Anabhoga-kriya, indifference in dropping things or throwing oneself down upon the earth, i.e., without seeing whether it is swept or not
(16) स्वहास्तक्रिया, Svaahasta-kriya, undertaking to do by one's own hand, what should be done by others,
(17) निर्गीतक्रिया, Nisarga-kriya, admuration of hurtful or unrighteous things,
(18) विदर्शक्रिया, Vidarana-kriya, proclaiming other's sins,
(19) अज्ञाव्यापदिक्क्रिया, Ajna-vyapadik-kriya, misinterpreting the scriptural injunctions, which we do not want to follow,
(20) अनाकांसक्रिया, Anakanks-kriya, disrespect to scriptural injunctions out of vice or laziness,
(21) प्रारंभक्रिया, Prarambha-kriya, engaging in harmful activities or expressing delight in other's misdeeds;
(22) परिग्रहितक्रिया, Parigrahiti-kriya, trying to persevere in one's attachment to worldly belongings,
(23) मायाक्रिया, Maya-kriya, deceitful disturbance of some one's right knowledge and faith;
(24) मिथ्यादर्शनक्रिया, Mithya-darshan-kriya, praising actions due to wrong belief; and
(25) अप्रत्यक्षत्वाधार क्रिया, Apratyakhyana-kriya, not renouncing what ought to be renounced.

Note that the Senses, Passions and Vowlessness are the causes and the 25 kinds of activity are their effects.
SUTRA 6

Tivramandajnatajnatabhavadhikaranavishayavisheshabhayastadvisheshah.

The differences in inflow (in different souls caused by the same activity arise) from differences in (the following):

1. तीव्रता, Intensity of desire or thought-activity.
2. मनस्थप्रभाव, Mildness.
3. शमनमाय, Intentional character (of the act.)
4. ब्याप्ति, Unintentional character (of the act.)
5. अवश्यिकरण, Dependence.
6. शैल, (one's own position and) power (to do the act.)

SUTRA 7

प्रविष्टिकरण जीवांजीवाः: ॥ ६ ॥

Adhikaranam jivaajivah.

The "Dependence" (relates to) the souls (and) the non-souls.

SUTRA 8

Adyam samrambhahasamarambhayogakritakaranumatakasaya
vishayaistristhirstrishchatoshchaikashah.

The first शैलविष्पिकरण, (i.e., dependence on the souls is of 108) kinds (due to) differences (in the following):

1. मयम्, Samrambha, Determination (to do a thing.)
2. सम्ममयम्, Samarambha, Preparation (for it), i.e., collecting materials for it.
3. आरम्भ, Arambha, commencement (of it.)

(These) three (can be done by the) (three शोभ yogas, (i.e., activity of mind, body and speech, thus there are 3×3 = 9 kinds. Each one of the 9 kinds can be done in) three (ways, i.e.,) by doing oneself, or having it done by others, or by approval or acquiescence. (Thus we get 27 kinds. Each one of the 27 may be due to) the 4 Passions. (That gives us 27×4 = 108 kinds. Thus the Jain rosary has 108 beads one for each of these 108 Jivadhikaranas.)
Sixth Chapter

These 108 kinds can become of 432 kinds, if we consider each Passion in its 4 aspects of भावनासुचिकारणम् Error-feeding, भवसाध्यवान Partial-vow-preventing, गंभृतमान Total-vow-preventing and सत्ततम् Perfect-right conduct-preventing.)

SUTRA 9

निर्वर्तनानिक्षेपसयोगानिर्माणं द्विचतुदिवित्रिभेदा. परम् ॥ ६ ॥

Nirvartananiksepaasamyoganisarga dvichaturdvitrihedah param.

The other बाबाधाकरण, (i.e. Dependence on the non-soul is of the following 11 kinds :)

2 (kinds of) निर्वर्तना, Production [(1) भूतकुश Mulaguna, of the body, speech, mind and respiration, (2) उत्तरकुश Uttaraguna, of books, pictures, statues, etc.]

4 (kinds of) निर्वर्तना, Production [(1) भूतकुश Mulaguna, of the body, speech, mind and respiration, (2) उत्तरकुश Uttaraguna, of books, pictures, statues, etc.]

Putting down [a thing (1) अप्रत्यय वेक्ता Apratya vekta, without seeing, (2) दुखप्रमर्ता Dukhpramrita, petulantly, peevishly, (3) सहस्र Sahasa, hurriedly and (4) अनाभोग Anabhoga, where it ought not to be put.]

2 (kinds of) लक्षणम्, movement [(1) भक्तरा Bhakta-pana food and drink, (2) उपकारण Upkarana, mixing up of things necessary for doing any act.]

3 (kinds of) निर्माण, movement [by (1) काय Kaya body, (2) वाङ्ग Vanga speech, and (3) मन् Mana mind.]

11 Total.

SUTRA 10

तत्त्वाभासितेपवत्ति त्योजितात्योजिताय ज्ञानदर्शनावर्त्तेऽयः:
Tatpradosa nihava matsaryantarayasadanopaghata jnana-darshanavaranayoh.

(1) प्रदर्श, Depreciation of the learned (scriptures.)

(2) निन्खर्, Concealment of knowledge.

(3) मालाम, Envy, jealousy. Refusal to impart knowledge out of envy.

(4) भ्रान्त, Obstruction. Hindering the progress of knowledge.

(5) बालबाना, Denying the truth proclaimed by another, by body and speech.

(6) उपाध, Refuting the truth, although it is known to be such.
SUTRA 11

Duhkhashokatapakrandanabadhapaivedananyatmaparobha-yasthanyasadvedyasas.

(The inflow) of pain bringing-feeling (असतावेदनीय Asata-vedaniya) karmic matter (is due to the following.)

1. दुःख Duhkha, pain
2. शोक shoka, sorrow
3. तप tapa, repentence, remorse
4. अक्रंडन Akrandana, weeping.
5. बाधः badha, depriving of vitality
6. परिवेदना parivedna, piteous or pathetic moaning to attract compassion

(These 6 can be produced) in one’s own self, in another, or both (in one self and another. Thus there are 18 forms of this inflow.

SUTRA 12

Bhutavratayanu-kampadanasaragasamyamadiyogah ksanti shauchamiti sadvedyasas.

1. Bhutanukampa, compassion for all living beings,
2. vratyanukampa, compassion for the vowrs,
3. Dana, charity,
4. saragasamyama self-control with slight attachment, etc., [i.e.,
5. samyamasamyama, restrain by vows of some, but not of other passions,
6. Akama-nirjara, equanimous submission to the fruition of karma,
7. Balatapa, austerities not based upon right knowledge]
8. Yoga, contemplation
9. Ksanti, forgiveness
10. Shaucha, contentment—these (are the cause of inflow) of pleasure-bearing feeling karmic matter, (सतावेदनीय, Sata-vedaniya).

SUTRA 13

Kevalishrutasanghadharmadevavarnavadalardarshamehastas.

(The inflow) of darsanamohaniya (Darshanamohaniya), right-belief-deluding karmic matter (is caused by) prabhavād avarnavada, defaming the Omniscient Lord Arhat, (i.e., Kevali) Kevali, the Scriptures Shruta, the Saint’s brother-hoods, (संघ Sangha, the true religion, (अम्)
Sixth Chapter

Dharma, and the Celestial beings, (तेन: devah), e.g. saying that the celestial beings take meat or wine, etc. and to offer these as sacrifices to them.

SURTA 14

कयोदयांत्वपरारिणामवाच्यार्थमोहस्य || १४ ||

Kasayodayattivraparinamashcharitramohasya.

(The inflow) of चर्चित मोहनिः right-conduct-deluding karmic matter (is caused by the) intense thought-activity produced by the rise of the passions (and of the quasi-passions no-kasaya).

e.g. Joking about Truth, etc., disinclination to take vows, etc. indulging in evil society, etc.

SURTA 15

वन्ध्रास्परिप्रमेयस्य त्वरकत्यायुः. ||१५ ||

Bahvarambhaparigraphatvam narakasayayusah.

(As to the age-karma) the inflow of नारकयुक्तम् narakayukkarma, hellishage karma (is caused by too) much worldly activity and by attachment to (too) many worldly objects or by (too) much attachment.

e.g., committing breaches of the first five vows of non-killing, truth non-stealing, chastity, non-attachment to worldly possessions.

SURTA 16

माययं तैर्याग्यान्य || १६ ||

Maya tairyagyonasya,

(The inflow) of तैर्यायोम् tiryagom, sub-human-age-karma (is caused by) माययं Maya, deceit.

e.g. cheating others, preaching the false doctrine, etc.

SURTA 17

श्रिपारमपरिप्रमेयस्य मानुपस्य || १७ ||

(The inflow) of मानुपास्य manusyayu human-age-karma (is caused by) slight worldly activity and by attachment to a few worldly objects of by slight attachment.
Tatvartha Sutram

SUTRA 18
स्वभाववादेव च || १५ ||
Svabhava mardavacha.

Natural humble disposition is also the cause of human-age karma (मनुष्यावृतम्).

SUTRA 19
निन्दित्रव्रततव्य च सर्वेऽप्रसु || १६ ||
Nihshilvratatvam cha Sarvesam

Vowlessness and sub-vowlessness (slight worldly activity and slight attachment), (is cause of inflow) of all (kinds of age-karmas)

Not taking the vows of laymen and not adopting the restrictions (सील shila), but having slight attachment to the world and activity in it, can be the cause of the inflow of age-karmic matter of all four kinds.

SUTRA 20
सरागसंयमसंयमासयमाकामिरजरावलतपमसि
Saragasamsasamyama-samyamakamanirjarabalatapamsi
daivasya.

(The inflow) of वृत्त च celestial-age-karma (is caused by):

(1) सरागसंयम Saraga-samyama, self-control with slight attachment [found in monks only].

संयमासयम Samyamasyamana, restraint of vows of some, but not of other passions, [found in laymen only.]

अकुमानुम Aku-manuna, equanimous submiss on to the function of karma.

(4) साधना Balatapu authorities not based upon right knowledge

SUTRA 21
सम्यक्तव्य च || २१ ||
Samyaktvam cha

Right-belief (is) also (the cause of celestial-age-karmas, but only of the heavenly order. It applies to human and sub-human only. A celestial or hellish right-believer binds the human age-karma. Note also that if a human or sub-human being has bound a particular
age-karma before gaining right belief, he must enjoy that. See also Jiva Kanda, 292, 527, 645. Karma Kanda 158.

**SUTRA 22**

Yogavakraṇa visamvadanam chasubhāsya namnāṁ. II 22 II

*Yogavakrata visamvadanam chasubhasya namnah.*

(The inflow) of अशुभानम Ashubhanama, bad body-making karma (is caused by a) non-straight forward (or deceitful working) of the mind, body or speech (or) by (विसमवda, Visamvada,) wrangling, etc, Wrong-belief, Envy, Back-biting, Self-praise, Censuring and others, etc.)

**SUTRA 23**

तद्विपरितम शुभस्य II 23 I

*Tadviparitam shubhasya.*

(The inflow) of गुणम good-body-making karma (is caused by the causes) opposite of the above, (viz, by straight-forward dealings with body, mind and speech, by avoiding disputes, etc. right-belief, humility, admiring praise worthy people, etc.)

**SUTRA 24**

दर्शनविश्वास्विनयायर्चनपान्नता शिलारुतस्वानतिचारोभिक्षननिन्यन्नपूज्यन्वामुष्क -
सूर्या शक्तिनवयागयागी गाध्यास्विविवयाय करणमहारा्यिबुद्ध्रूत्वाचन -
भक्तिशुभकारिधिगुणिं वादामात्र तत्तत्त्वभिनिःत्तत्त्वकवन्य II 24 II

*Darshanavishuddhavinayarakarpana shilavrativanati-
charoabhikshanjaninanopayogamasamvegau shaktitastyagatapasi sadhu-
husamadhirvaiyavyaritanyakaranamahadacharyahabshrutaprvach-
chanahbhaktiravahavyakarpacharanimargaprabhavanaaprvachan-
avatasaalatva-miti tirthamkaratvasya.*

(The inflow) of तिथमकरा Tithamkara, body making karma [is caused by meditation (क्रमे Bhavana) of the following 16 matters.]

1. दर्शन विश्वास Darshana-vishuddhi, Purity of right-belief.

Pure right belief is with 8 Angas or the following 8 qualities:—

1. निःशक्तिः Nishshakti Free from all doubt.
2. निःकामक्षिता Nishkamsita. Free from worldly desire
3. निर्विचिकित्सित Nirvichikitsita. Free from repulsion from anything.
4. अमुडहड़रस्ती Amudhadristi. Free from superstitious belief.
5. उपव्रत्त्य Upavrihanam or (more popularly), उपगुहन Upaguhana. Free from a tendency to proclaim the faults of others.
6. शिरीकार्य Shritkarana. To help oneself or others to remain steady in the path of truth
7. वातस्यल Vatsalya. Tender affection for one’s brothers on the path of Liberation.
8. प्रभज्जन Prabhavana. Propagation of the path of Liberation.
2. विनायासमपन्नता Vinaya-sampannata. Reverence for means of Liberation and for those who follow them.
3. शिव्रत्रेवस्वतिचार Shivratesvanatichara. Faultless observance of the 5 vows, and a faultless subdual of the passions.
4. अभुक्कान-ज्यानयोग Abhiksana-ijnanayoga. Ceaseless pursuit of right knowledge.
5. सांवेदी Samvega. Perpetual apprehension of mundane miseries.
6. शक्तितस्याय Shaktitasthya. Giving up (for others of knowledge etc.) according to one’s capacity.
7. शांकितनम Shaktitananam. The practice of austerities, according to one’s capacity.
8. साधुसमाल्ली Sadhu-samadhi. Protecting and reassuring the saints or removing their troubles.
9. वायव्रत्त्य गरान Vayavratya karana. Serving the meritorious.
10. अर्हदभक्ति Arhadbhakti. Devotion to Arhats or Omniscient Lords.
11. आचार्याभक्ति Acharyabhakti. Devotion to Acharyas or Heads of the orders of saints.
12. बहुरुत्तभक्ति, Bahusrutabhakti. Devotion to Upadhyayas (उपाध्याय) or teaching saints.
13. प्राचुर्यन भक्ति Prachanabhakti. Devotion to Scriptures.
14. आवश्यकपरिवर्त्य Avashyakapanhini. Not neglecting one’s (6 important daily) duties.
15. मार्गप्रभज्जन Margaprabhavana. Propagation of the path of Liberation.
16. प्रवचन-वातस्यल Pravachana-vatsalya. Tender affection for one’s brothers the path of liberation.

Even one of these if properly contemplated and with right belief brings about the inflow of Tirthakara-body-making karma.
Sixth Chapter

SUTRA 25

परात्मनिन्दप्रशान्तं सदासद्गुणोच्छहदानोद्भावे च नीचार्गोत्रस्य ॥२५ ॥

Paratmaninda prashamse sad asadgunochchhadanodbhavane cha nicha-argo'trasya.

(The inflow) of नीचार्गोत्र low-family-determining karma (is caused by):

1. परात्मन्द्रा Parannda, speaking ill of others;
2. आत्मप्रशान्ता Atmaprashan'ta, praising oneself;
3. सदासद्गुणोच्छहदान Sadgunochchhadan, concealing the good qualities of others, and
4. सदासद्गुणोद्भाव Asadgunodbhavan, proclaiming in oneself the good qualities which one does not possess.

SUTRA 26

तद्विपर्ययो नीचार्गोत्र नुसेऽको चोतरस्य ॥२६ ॥

Tadviparyayo nicha-argo'trasya anusetakeau chottarasya.

(The inflow of the next, i.e. high-family-determining karma is caused by) the opposite of the above, (i.e. by):

1. परास्त्राव्या Paraprashma, praising others,
2. आत्मनिन्दा Atmaninda, denouncing oneself,
3. सदासद्गुणोद्भाव Sadgunodbhavana, proclaiming the good qualities of others,
4. सदासद्गुणोच्छहदान Asadgunochchhadana, not proclaiming one's own,
5. नीचार्गोत्रव्रित्ति Nishaprvritti, an attitude of humility towards one's better,
6. नुसेऽको Anusetaka, not being proud of one's own achievements or attainments.

SUTRA 27

विघ्नकारावमत्तरास्य ॥२७ ॥

Vighnakaranamantrayasya.

(The inflow) of obstructive (मन्त्रया Antaraya) karma (is caused by) disturbing others (in राम charity, लाभ gain, भोग enjoyment of consumable things, उपयोग enjoyment of non-consumable things, and आचे making use of their powers).
NOTE—The inflow of 7 karmas, i.e. of all except the age-karma, is going on always, in souls influenced by the Passion, and of the age-karma also on special occasions. But the predominance of the above causes will determine the intensity of fruition (Anubhaga) of their particular inflow.

The special occasions of age-karma are 8 in one man's life, as follows. Supposing a man's life is to be 81 years long. The first will be on his passing $\frac{1}{4}$ of it, i.e. when he is 54. The second on his passing $\frac{2}{3}$ of the remainder, i.e. when he is 72. The third on his passing $\frac{2}{3}$ of the remainder, i.e. when he is 78. Fourth on his passing $\frac{1}{2}$ of the remainder again, i.e. when he is 80. And similarly the fifth when he is 80 years, and 8 months. The sixth at 80 years, 10 months and 20 days. The seventh at 80 years, 11 months, 16 days and 16 hours. The eighth at 80 years, 11 months, 25 days, 13 hours and 20 minutes. If not then the ninth is the last moment.
CHAPTER VII

SUTRA 1

Himsaanritasteyabrahmaparigrahebhyo viratirvratam.

का Vyṛata or vow is to be free from:

(1) हिसा Himsa, injury;
(2) अनृता Anrita, falsehood;
(3) स्त्रेय Steya, theft;
(4) अब्राह्मण Abrahma, unchastity; and
(5) परिग्रह Parigraha, worldly attachment; (or worldly objects).

SUTRA 2

Deshasāravatoanumahati.

(Vows are of 2 kinds:)

1. अनुव्रत Anuvrata. partial vow (that is, limited abstention from the five faults given above);
2. महाव्रत Mahavrata. full vow, (i. e., total abstention.)

SUTRA 3

Tatsthairyartham bhavanah pancha pancha.

For the fixing of these (5 vows in the mind, these are) 5 (kinds of) meditation (भावना bhavana, for) each (of the vows).

SUTRA 4

Vanganoguptiryadananiksepanasamitya lokitapanabhojanani pancha.
The 5 (meditations for the vow against injury are:

1. शालुक्ति Vaggupti, Preservation of speech;
2. मनोगुप्ति Manogupti, Preservation of mind;
3. ईर्या Irya, Care in walking;
4. अदानन-निक्षेप-समिति Adana-niksepana-samiti, Care in lifting and laying down things;
5. आलोकिताळन भोजन Alokitapana-bhojan, thoroughly seeing to one’s food and drink.

**SUTRA 5**

क्रोदलोभबहिरुत्वाहस्याप्रत्याख्यानान्यान्विन्यः भाषां च पञ्चः ॥ ५ ॥

Krodhalobhabhirutvahasyapratyakhyananyanvichi bhasanam cha pancha.

And five (meditations for the vow against falsehood):

1. क्रोध प्रत्याख्यान, Krodha-pratyakhyana, Giving up anger;
2. लोभ Lobha, " " " " ग्रेड greed;
3. भ्रुत्वा Bhruvta, " " " " cowardice or fear
4. हस्य प्रत्याख्यान, Hasya " " " " Giving up of frivolity;
5. अनुवच्ची भाषा, Anuvchicha-bhasana. Speaking in accordance with scriptural injunctions.

**SUTRA 6**

शून्यागारविमोचिततासर्वपरोरेणाधिकाराः भैक्ष्यशुद्धि सधार्माविसंवदाः पञ्चः ॥ ६ ॥

Shunyagaravimochitavasaparoparodhakaranabhaiskyasyashuddhi sadharmavisamvada pancha.

(For the vow against theft, the) five (meditations are:

1. शून्यागार Shunyagara, Residence in a solitary place, like a mountain cave, etc.;
2. विमोचितवास, Vimochitavasa, Residence in a deserted place;
3. परोरेणाधिकार, Paroparodhakaran, Residence in a place where one is not likely to be prohibited by others, nor where one should be likely to prohibit others;
4. भैक्ष्यशुद्धि, Bhaiksyasya-suddhi, Purity of alms, according to the scriptures;
5. सधार्माविसंवद, Saddharmaavisamvada, Not disputing with one’s co-religionists, as to “mine” and ‘thine.”
Seventh Chapter

SUTRA 7

Striragakathashrvanatanmanoharananiriksanapurvvaratanusmaranavrisyestarasasvaharirasamskaratyagapancha.

For the vow against unchastity, the five (meditations are):

1. Striragakathashrvanatayaga, renouncing of (reading or) hearing stories exciting attachment for women;
2. Tanmanoharanganiriksanatyaga, renouncing of seeing their beautiful bodies;
3. Purvaratanusmaranatyaga, renouncing of thinking over, (rememberance of) past enjoyment of women;
4. Vrisyestarasatyaga, renouncing of exciting and aphrodisiac drinks; and
5. Svasharirasamskaratyaga, renouncing of beautifying one’s own body; self-adornment.

SUTRA 8

Manojnamanojnendriyavisayaragadvesavarananipancha.

(For the vow against worldly attachment, the 5 (meditations are:) giving up or self-denial of love and hatred (character of the Raga-dvesa) in the pleasing (and) displeasing (worldly) objects of the (five) senses.

SUTRA 9

Himsadisvihamutrapayavadadharshanam.

The destructive or dangerous (and) censurable (character of the 5 faults), injury, etc., in this (as also) in the next world (ought to be) meditated upon.
SUTRA 10

Duhkha-meva va

(One must also meditate, that the five faults, injury, etc. are)
pain personified, (as they themselves are the veritable wombs of
pain).

SUTRA 11

Maitripiramodakarunyamadhyasthani cha sattva-gunadhi-
kalkishyamananavinayesu.

And (we must meditate upon the 4 following.)

1. मैत्री Maitri, Benevolence (for) सत्यसु Satyesu, all living beings,

2. प्रमोद Pramoda, Delight (at the sight of beings) गुनाधिकेशु
Gunadhikesu, better qualified (or more advanced than our-
selves on the path of liberation ;)

3. कृपा Karunya, Pity, Compassion (for) किष्ठमानेशु Kishyama-
nesu, the afflicted;

4. मध्यस्थ Maddhyastha, Tolerance or indifference (to those who
are) अविनयेशु Avinayesu, uncivil or ill-behaved.

SUTRA 12

जगत्कायस्ववाभा वा सवेसवेरायस्यस् Jagatkayasvabha va uvasamvagavairagyartham.

For विवेग Samvega, the apprehension of the miseries of the world
and वैराग्यa Vairagya, non-attachment to sense pleasures, (we should
meditate upon) the nature of the world and of our physical body.
The world is transitory and not fit for love, and the body is impure
and hampering in spiritual progress and therefore should be subordi-
nated to the soul.

SUTRA 13

प्रमत्तयोगागतप्राणयुपारोपारपनम हिंसा Pramattayogatpranavyuparopanam himsa.

By (आक्षणं), passion, the hurting of the vitalities, (is) (दः) injury.
Injury on himsa is to hurt the भ्रमण Pranas or vitalities, through भ्रमण Pramattayoga, i.e., vibration due to the Passions, which agitate mind, body or speech.

**SUTRA 14**

श्रद्भिधानमनुतथा || १४ ||

Asadabhidhanam manritam.

Falsehood (is) to speak hurtful-words (through भ्रमण Pramattayoga, passional vibrations.)

**SUTRA 15**

श्रद्भावं स्तेयस || १५ ||

Adattadanam steyam.

Theft (is) to take anything which is not given, (through Pramattayoga).

**SUTRA 16**

मैथुनमार्ग || १६ ||

Maithunamabrahma.

Unchastity is coition (or sexual contact, through Pramattayoga.)

**SUTRA 17**

मूच्छः परिग्रहः || १७ ||

Murchha parigrahah.

Worldly attachment is मूच्छा Murchha, infatuation (or intoxication through Pramattayoga, in the living or non-living objects of the world.)

Worldly objects are said to be Parigraha, because they are the external causes of internal attachment.
SUTRA 18

Nihshalyo vrati.

A vrati, or a vower should be without (blemish which is like a) thorn (Shalya, which makes the whole body restless.)

This Shalya or blemish is of 3 kinds:
1. Maya-shalya, the thorn of deceit.
2. Mithya-shalya, the thorn of wrong-belief.
3. Nidana, the thorn of Desire for future sense-pleasures.

SUTRA 19

Agaryaanagarshcha.

(Vowers are of 2 kinds:) Agari, house-holders (laymen) and Anagara, house-less (ascetics.)

SUTRA 20

Anuvratoagari.

(One whose five) vows (are) partial (is) a house-holder.

The house-holder’s life has 11 Pratimas or stages:

1. Darshana-pratima. A true Jain must have perfect and intelligent belief in Jainism. He must have a good knowledge of its doctrines and their applications. He must give up meat, wine and honey. He must have a belief free from defects. He must more or less observe the 5 vows.

2. Vrata pratima. He must observe the 5 Anuvratas without defect, the 3 gunavratas, and 4 Siksavrata. To give details, he must not destroy life, must not tell a lie, must not make unpermitted use of another man’s property, must be chaste and must limit his possessions for life (the 5 Anuvratas) he must make a perpetual and a daily vow to go in certain directions and to certain distances only, must avoid useless talk, act or thought of sinful things (the 3
Seventh Chapter

Gunavrataś), and he must limit the articles of his diet and enjoyment for the day, must worship at fixed times in morning, noon and evening, must keep fast on certain days, and must give charity in the way of knowledge, money, etc., every day (the 4 Shikhsavrataś). He must try not to transgress the last seven vows also.

3. लामिकं पृ. Samayika P., He must meditate faultlessly, regularly, and for fixed hours at mid-day, evening and morning, not less than 48 minutes every time.

4. पोषोपवासं पृ. Prosadhopavasa P., He must fast faultlessly on the 8th and 14th day of every lunar fortnight.

5. सचित्ततया P., Sachittatayaga P., He must not take Animate vegetable and water. He must follow this faultlessly.

6. राज्य-रुक्त-यथा P., Ratru-bhukta-tyaga P., He must not take or give food, or drink at night, this must be faultless.

7. ब्रह्मचर्यं P., Brahma charyya P., He must give up sexual intercourse even with his wife. This must be faultless.

8. अराम्भतया P., Arambha-tyaga P., He must give up his means of livelihood, cooking, etc.

9. परिराहतया P., Pangraha-tyaga P., He must give up his desire for the objects of the world and be contented with abandoning all his property, except a few clothes and utensils.

10. अनुमतिलया P., Anumata-tyaga, P., He must not even advise on any worldly activity.

11. उद्धतस्यया P., Uddista-tyaga P., He will beg his food, and refuse what is specially prepared for him. He may be Ksullaka, with a small sheet and loin-cloth, or an Ailaka, with only a loin-cloth, and dining only off his hands. They both carry a pot of water, and a peacock brush. The former carries an alms bowl also.

SUTRA 21

विद्वेशनायन्तिद्विविरतितिसामाध्यक्षप्रोपवासोपवोधोऽण परिहोपरिमाना
तिथिप्रविभागतसम्पन्नरूपम्।।२१।।

Dīgdesvanartha
dandaviratisamayikaprosadhopavasopahogaparibhogyaparinanatthisamvibhagāvratasampanna
cha.

(The house-holder) must be with (the following 7 supplementary vows) also:
1. दिग्वरत, Digvrat, (Taking a life-long vow) to limit (his worldly activity to fixed points in all the 10 directions, i.e. East, West, North South, South-east, East-north, North-west, and West-south, and up and down).

2. देशवरत, Deshavrata. (Taking a vow to) limit (the above also for a) shorter (period of time, e.g. for one’s weekly or daily worldly activity).

3. अनार्थदान, Anarthadanda-avrata, (Taking a vow) not to commit purposeless sin; (It has 5 kinds).
   (1) अपद्व्यान, Apadhyana, Thinking ill of others;
   (2) पपोपदेश, Papopadesha Preaching of sin (to others),
   (3) प्रमदचार्य, Pramada-charitra. Thoughtless or inconsiderate conduct (as breaking the boughs of trees, etc., without any purpose).
   (4) हिसदान, Himsadana, Giving objects of offence (to others).
   (5) दु: श्रृति, Duhshhruti, (reading or) hearing bad (books.)

The above 3, i.e. Digvrat, Deshavrata and Anarth-dandavrata are called गुनवरत, Gunavrata, multiplicative vows, because they raise the value of the 5 vows (Ahimsa, etc.)

4 आमयिक, Samayika, (Taking a vow to devote so much time everyday, once, twice or three times, at sunrise, sunset and noon to) contemplation of the self (for spiritual advancement.)

5. षोधोपवस, Prosadhopavasa, (Taking a vow to) fast (on 4 days of the month, viz., the two चतुर्थि and the two चतुर्थि 14th days of every lunar fort-night.)

(Fast means abstention from food and drink, and devoting one's time to religious study and contemplation, etc.)

6. उपभोग-परिभोग-परिमण, Upabhoga-paribhoga-parimama. (Taking a vow every day) limiting one's enjoyment of consumable and non-consumable things.

7. अतिथि-समभाग, Atithi-samvibhaga. (Taking a vow to take one's food (only after) feeding the ascetics with a part (of it.)

If ascetics are scarce, another person may be fed in their place, if he is observing the vows of a house-holder or is possessed of right belief, or any afflicted or poor person.

These last 4, (i.e., Samayika, Prosadhopavasa, Upabhoga-paribhogarimana and Atithi-samvibhaga) are called शिष्यावत, Siksavrata, disciplinary vows, so called because they are preparatory for the discipline of ascetic's life.
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SUTRA 22
मारणान्तिकिम सल्लेखनां जैगिति || २२ ||
Maranantikim sallekhanam josita.
(The house-holder is also the observer in the last moment of his life, of the process of) मननेन्द्रा Sallekhana, peaceful death (which is characterised by non-attachment to the world and by a suppression of the passions.)

Thus the house-holder's vows are 12, with the last or peaceful death as their supplement.

SUTRA 23
शाकाकाण्ड विचिकित्सायुढिप्रग्रामासंस्तवः सम्यक्कर्ते रतिचाराः || २३ ||
Shankakanksavichikitsanyadrstiprashtamsasaamstavah samyagdrasticraticharah.
(There are 5) defects or partial transgressions (रतिचारा,) (which should not be found) in a man of right belief:
1. शंका, Shanka, Doubt, Scepticism,
2. काँक्षा, Kanka, Desire of sense-pleasures;
3. विचिकित्सा, Vichikitsa, Disgust at anything, e. g., with a sick or deformed person,
4. अन्याद्रस्तिप्रशासना, Anyadrstiprasamsana. Thinking admiringly of wrong believers,
5. अन्याद्रस्तिसंस्तवा, Anyadrstisastava, Praising wrong believers.

SUTRA 24
असुवृत्तेन पद्म पद्म यायाक्रमम् || २४ ||
Vrata shilesu pancha pancha yathakramam.
(There are) 5 (defects) respectively in each (of the 5) क्ल Vrata, vows, and (7) हिल Shila, supplementary vows, (which should be avoided.)

SUTRA 25
बन्धवच्छ्हेष्टाभिभारोपापाणिनिरूपः || २५ ||
Bandha badhachchhedati-bhara ropana nnapana nirodhah.
(The partial transgressions of the first vow भ्रसिसा अस्तित्व are.)
1. कवत्र, (Angrily or carelessly) tying up (an animal or human being.)
Tatvartha Sutram

2. भ, (Angrily or carelessly beating (an animal or human being).
3. बेद, "" "" mutilating " " "
5. मातियांतिपराय, "" "" with-holding food or drink from an animal or human being.

SUTRA 26

मिन्योधेरकशर्होब्याष्यानन्तकुलशरक्रियाः प्रत्येकान्तकारमन्त्रबेदः: नौः
Mithyopadesha rahobhyakhyana kuta lekha kriya
nyasapahara sakara mantrabhedah.

(The partial transgressions of the second vow न्यायप्रवृत्त, Satyanuvrata, are):

1. मिन्योधेरकश, Mithyopadesha, Preaching false doctrines.
2. राहो भाषण, Rahobhyakhyana, Divulging the secret (actions of man and woman,)
3. कुलशरक्रिया, Kutalekhakriya, Forgery (and perjury.)
4. न्यायप्रवुध, Nyasapahara, Unconscientious dealing by means of speech, e.g., A deposits Rs. 1,000 with B, and then thinking that he has deposited only Rs. 900, demands Rs. 900. B says: Yes, take whatever you deposited and gives him Rs. 900. This is nyasapahar.
5. सकारामन्त्र, Sakaramantrabhed, Divulging what one guesses by seeing the behaviour or gestures of others, who are consulting in private.

SUTRA 27

स्तेनप्रयोगातदाहितदानविरूध्दत्राज्यतिक्रमोऽभागः न्यायप्रवृत्त क
व्यवहारः नूः पाँचः
Stena prayogatadahritadanaviruddhara rajyatikrama
hinadhika manonmanapratirupaka vyavahararah.

(The partial transgressions of the third vow अच्छोष्णुप्त, Acharyanuvrata, are):

1. स्तेनप्रयोग, Stenaprayoga, Abetment of theft
2. तदाहितदान, Tadahritadana, Receiving stolen property.
3. विरुद्धत्राज्यतिक्षम, Viruddharajyatikrama, Illegal traffic, (e.g., by selling things at inordinate prices in time of war, or) to alien enemies, etc.
S U T R A 2 8

Paravivahakaranetvarikaparigrihitaparigrihitagamananangakridakamativrabhinvesshah.

(The partial transgression of the fourth vow श्रायम अन करते are:
1. परविवाहकरण Paravivahakarona, Brining about the marriage of people who are not of one's own family.
2. इत्वरिकापरीग्रहितगमना Itvarikaparigrahitagaman, Intercourse with a married immoral woman.
3. इत्वरिकापरीग्रहितगमना Itvarikaparigrahitagaman, Intercourse with an unmarried immoral woman.
4. अनांगक्रिदा Anangakrida, Unnatural sexual intercourse
5. कामतिरव्रबिन्नेशह Kamativrabhinvesshah, Intense sexual desire.

S U T R A 2 9

क्षेत्रवास्तुप्राप्ति सुवर्णवस्तुप्राप्ति अनयायायां दण्डनुसारप्राप्तानिक्रमः || २६ ||

Ksetravastuhihiranyasuvvarnadhanyadasidasakupyapramanatikramah.

Transgressing the limit of fields, houses, silver, gold, cattle, corn, female and male servants, clothes.

NOTE—The partial transgressions of the fifth vow परिग्रहार्थप्राप्ति, Parigrahaparmanavrata, arise when a man limits the quantity of say two kinds of things, but then changes the proportion of those things, although the quantity remains the same, e. g., he limits his land possessions to 4 fields and 2 houses. Then wanting a house more, he acquires 3 houses and reduces the fields by one. Thus though the number and possibly the value of his possessions may remain the same, still the limit of his vow is partially transgressed. This sort of
transgression may be between 5 pairs of possessions as follows:

1.  
   खेत, Fields.
   कारु, Houses.
   विरेख, Silver.

2.  
   सुग्न, Gold.
   बाग, Cattle.

3.  
   चाव, Corn.
   दासी, Female-servant.
   दास, Male-servant.

4.  
   कपड़ा, Clothes, etc., (i.e. things of toilet, etc.)
   (आँफ, Bhand, crockery or utensils.)

SUTRA 30

उद्धाधृतिर्याग्यवतिक्रमक्षेत्रब्रह्मचर्यसूचितां विद्युत्सनागादानि. || १२.३१.||

Urdhvadhasityagavyatikramaksetravriddi
smrityantraradhanani.

(The partial transgressions of the first गुनवरत, i.e., दिवरत, digvrata, are)

1. उर्धवर्यातिक्रम, Urdhvaryatikrama, (In passion or negligence to go up) higher than your limit (in the vow)
2. अधाश्वातिक्रम, Adhavatikrama, (In passion or negligence to go down) lower than your limit (in the vow)
3. तिर्यातिक्रम, Tiryag-aryatikrama, (In passion or negligence to go in the) other 8 directions, beyond your limit (in the vow)
4. चेपुष्टि K-etravridhi, (in passion or negligence) to increase (in one and decrease in the other direction), the boundary (of the distance which is the limit in the vow)
5. अमृत्यात्मन, Smrityantraradhana. Forgetting the limit in the vow (but still to go on recklessly. This transgression will arise even if the limit vowed is not exceeded)

SUTRA 31

ग्नायनप्रेयप्रायोगिकेशक्षुपानुपातपुद्गलाक्षेपाः || ३१ ||

Anayanapresyaprayogasabdharupanupatapudgalaksepah.

(The partial transgressions of the second Gunavrata, i.e., देशरत،
deshavrata, are)
S e v e n t h  C h a p t e r

1. बनन्यन्त्र, Anayana, sending for something from beyond the limit.
2. प्रेयप्रयोग, Presyaprayoga, sending some one out beyond the limit.
3. शब्दानुपत्त, Shabdanupata, sending one's voice out beyond limit, e.g., by telephone.
4. रुपानुपत्त, Rupanupata, making signs for persons beyond the limit, as the morse code with flags, etc.
5. पुद्गलक्षेण Pudgalaksepa, Throwing something material beyond the limit.

SUTRA 32
कन्दर्पकौत्कुच्यामानिक्षयायासामिक्षयायादनिपातपः
hogaparibhoganarthakyan.

(The partial transgression of the "Third Gunavrata," i.e., भक्षणभक्षण, अनार्थदानार्थवर्त, are.

1. बनन्यन्त्र, Kandarpa, Poking fun at another.
2. कौकूक्ष्य, Kautkuchya, Gesticulating, and mischievous practical joking.
3. माझाक्ष्य, Maahkarya, Gossip, garrulity.
4. असमिक्षयायादनिपातपः, Asamiksyadhikaranopabhogaparibhoganarthakya, Overdoing a thing.
5. उपाधिरोधािक्षयायादनिपातपः, Upadbhogaparibhoganarthakya, Keeping too many consumable and non-consumable objects.

SUTRA 33
योगदुह्प्रगियानादरस्मृत्यांपुष्पस्थानानि

(The partial transgressions of the first विधान, Siksavrata, i.e., सामाजिक, Samayika, are.

1. मनोध्यस्प्राण्ड्यानम्, Manodusprandhanam, Misdirection of mind (during meditation.)
2. क्यादुह्प्रगियानानम्, Kayadusprandhanam, Misdirection of body (during meditation.)
3. वक्यस्प्राण्ड्यानम्, Vakyusprandhanam, Misdirection of speech during meditation.)
4. अनादर, Anadara, Lack of interest.
5. स्मरितुपथान, Smrityunupasthan, Forgetting of due formalities.

SUTRA 34
भवत्वेबिकात्तप्रमाणाधित्तुसर्गादनाधित्तुताधित्तुसर्गादसामस्ताधित्तुपराशानानादाधित्तुस्मृतिपराशानानानादाधित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तु

(The partial transgression of the second शिष्याल, Siksavrata, i.e., शिष्याल, Prosadhopavasa, are:

1. अप्रत्येकस्याप्रमाणाधित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तु, Apatryaveksitapramarjitotsarga, To excrete in a place without inspecting and without sweeping it.
2. अप्रत्येकस्याप्रमाणाधित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तु, Apatryaveksitapramarjitotsarga, To take up or lay down things in a place, without inspecting and without sweeping it.
3. अप्रत्येकस्याप्रमाणाधित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तुस्मरित्यादित्तु, Apatryaveksitapramarjitotsarga, To spread a mat or seat in a place, without inspecting and without sweeping it.
4. अनादर, Anadara, Lack of interest.
5. स्मरितुपथान, Smrityunupasthan, Forgetting of due formalities.

SUTRA 35
सचित्रसंबिन्धसम्मिश्राशिष्यवर्णवाहारा. II ३५ II
Sachittasambandhasammishrabhisavaduhpkvahara.

(The partial transgression of the third शिष्याल, Siksavrata i.e., अवशेष-परिनेन्द्रियावाक्य, Upbhogaparibhagoparmanavrata, are:

1. सचित्राहार Sachittahara, Taking living things, e.g. green vegetable
2. सचित्रसंबिन्धाहार Sachittasambanda Ahara, Taking anything connected with a living things, e.g. using a green leaf as a plate.
3. सचित्रसंबिन्धाहार Schittasamshhra Ahara, Taking a mixture of living and non-living things, e.g. hot with fresh water.
4. अभिसावहार, Abhisavahara, Taking aphrodisiacs, or strengthening or exciting food.
5. दुहपक्वहार Duhpakovahara, Taking badly cooked food.
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SUTRA 36

सत्तानिक्षेपपापियपरथ्यपदेशमातस्तयकलातिक्रमम् ॥ ३६ ॥

Sachittanikseppapidhanaparavyapadeshamatsarya kalatikramah

(The partial transgression of the fourth विषयांक Siksavrata, i.e. विषयांक, Atthisambhagavrata, are :)

1. सत्तानिक्षेप, Sachittaniksepa, Placing the food on a living thing, e.g. on a green plantain leaf
2. सत्तानिक्षेपण, Schittapidhana, Covering the food with a living thing
3. परावयपदेश, Paravyapadesha, Delegation of host's duties to another.
4. मातस्तय, Matsarya. Lack of respect in giving, or envy of another donor
5. कलातिक्रम, Kalatikrama. Not giving at the proper time.

SUTRA 37

जीवितारणसामस्मिरनारुणसुखारुणबन्धनिदानानि ॥ ३७ ॥

Jivitamaranasamsamitrannuragasukhanubandhanidanani.

(The partial transgression of सल्लेखनa Sallekhana (peaceful death) are :)

1. जीवितारण, Jivitashansa, Desire to prolong one's life.
2. मरणारण, Marnashansa, Desire to die soon.
3. मित्रारुण, Mitranuraga. Attachment to friends.
4. सुखारुण, Sukhanubandha, Repeated remembrance of past joys.
5. निदान, Nidana, Desire of enjoyments in the next world.

SUTRA 38

अनुग्रहार्थ स्वस्यातिसारं धनम् ॥ ३८ ॥

Anugrahartham svasyatisargodanam

Charity is the giving off one's belongings for the good (of one's self and of others.)
SUTRA 39

विघिर्द्रव्यद्रव्यपत्रपत्रविसत्तद्रव्यसुप्तत्।

Vidhidravyadatrpattravisesattadvisesah.

(The fruition of charity is) different (according to the difference in:

1. बिर्धि, *Vidhi*, Manner.
2. द्रव्य, *Dravya*, Thing given.
3. दत्र, *Datri*, Person who gives, and
4. पट्र, *Patra*, Person to whom it is given

The manner of giving is of 9 kinds.

1. समग्रह, *Samagraha*, Respectful reception of an ascetic. The usual formula is “Welcome! welcome. Food and drink are pure here.”
3. पादोक्त, *Padodaka*, Washing his feet.
5. प्रणाम, *Pranama*, Bowing to him.

6–8. वक्कयामनावहसुध्दिः, *Vakkayamanahsuddhi*, Being pure in speech, body and mind.


The thing given must be helpful in study and austerities.

The person who gives must have 7 qualities:

1. अष्टकफलानेक्षा, *Ashkafalanapeksa*, Must not wish any gain in this world in its exchange.
2. कसंति, *Ksanti*, Must give calmly without anger.
3. मुद्दत, *Mudita*, Must be happy at giving
6. अवसदित्व, *Avasaditva*, Without repentence, and

The person to whom it is given must be one of the three kinds:

1. उत्तमपत्र, *Uttamapatra*, Ascetics,
2. मध्यमपत्र, *Madhyamapatra*, Laymen with vows,
3. सम्बन्धी, Jaghanyapatra, Layman with right belief but not with vows,

These three with right belief are called सुधार Supatras, good donees; and those who are with proper external conduct but without real right belief are कुश्त Kupatras, deficient donees. Unworthy donees (Apatras) are those who have neither proper external conduct nor real right belief. There is no merit in giving them anything.

There is also a करुणात्मन Karuna-dana, or the gift of compassion to anyone—Jain or non-Jaina, human or sub-human being, who is in need of it. This charity is of 4 kinds—

1. आहार, Ahara, Food.
2. अयुत्सव, Ausadhi, Medicine
3. अभय, Abhaya, Reassuring the frightened, or removing their cause of fear.
4. विद्या, Vidya, Knowledge.
CHAPTER V111
SUTRA 1.

Mithyadarshanaviratipramadakasayayogaha bandha
hetavah.

The causes of (संघ) Bandha or bondage are:

1. भ्रातिः Mithyadarshana, wrong belief. It is of 5 kinds:
   (1) एकत्ता Ekanta. Taking only one aspect of a many-sided
       thing e.g. man is mortal and un-mortal, regarded from
       the point of view of body and soul respectively. Taking
       only one view is Ekanta.
   (2) विपरीता Viparita, perverse belief, e.g. animal sacrifices lead
       to heaven
   (3) संशया Samshaya, Doubt, scepticism, hesitation, e.g., as to
       path to Liberation.
   (4) विनय Vinaya, Veneration. Taking all religions and gods to
       be equally worthy of pursuit
   (5) अज्ञान Ajnana. Wrong belief caused by ignorance. Indisc-
       rimination of good and bad. It is caused by
       निसार्ग, Nisarga, inborn error, or by अधिगाम Adhigama, preach-
       ing of another.

The last is of 4 kinds:
   आक्रियादी Kriyavadi, belief in time, soul, etc., as causing every-
   thing in the world.
   अआक्रियादी Akrityavadi, opposite of the last.
   अग्निनिसक Ajnanika, Agnostic.
   वैनीयिक Vaineyika, Religion is identical with veneration of
   parents, king, etc, e.g., Confucianism.

All these four together form 363 varieties of wrong belief(or
पालक्ष), i.e., 180, 84, 67 and 32 respectively.

निसार्गजः Nisargaja is also called आग्रहित Agrahita, अधिगाम Adhigama,
वैनीयिक Grahita.

(2)क्रियात्मक Avirati, vowlessness. Non-renunciation. It is of
   12 kinds:
Lack of compassion for 6 classes of embodied souls, and lack of restraint of 5 senses and 1 mind.

(3) विनोभ Pramada, Carelessness. This is of 15 kinds:
   Four kinds of कथा Katha, talk, about:
   1 Food (भोजन कथा Bhojana-Katha).
   2 Women (स्त्री कथा, Stri-Katha).
   3 Politics (राज्य कथा Rajya-Katha).
   4 Scandal (देश कथा Desha-Katha).
   5 Senses (हस्तिहि).
   4 Passions (हर्षन).
   1 Affection (लेह).
   1 Sleep (निद्रा).

15 Each together bring 80 मंग bhanga, divisions:
As: 1 Katha × 1 sense × 1 passion × 1 Sneha ×
1 Nidra = one
So: 4 kinds of talk × 5 senses × 4 passions × 1 affection × 1 sleep = 80.

4. काश्य Kasaya, passions, given below (सूत्र Sutra 9).

5. योग Yoga. Vibrations in the soul, through mind, body and speech. They are of 15 kinds.

4 of mind:
   (1) सत्यमणि Satyamana, true mind.
   (2) भूलभूल भात Satyamana, false mind.
   (3) उभयमणि Ubhayamana, mixed true and false mind.
   (4) अनुभयमणि Anubhayama-mana, neither true nor false.

4 of speech:
   (1) सत्यवचन Satya-vachana, True
   (2) भूलभूल भात Satya-vachana, False
   (3) उभयवचन Ubbhayamana, Both
   (4) अनुभयवचन Anubhaya-vachana None.

7 of body:
   (1) अधृत आधुरका Audarika, physical.
   (2) अधृत आधुरिक Audarika-mishra, i.e. physical with karmic
   (3) वैक्रियक Vaikriyaka Fluid.
   (4) वैक्रियक भाषण Vaikriyaka-mishra. Fluid with karmic.
   (5) आहारका Aharaka.
   (6) आहारकर्षण आहारका-मिश्रण, i.e., Aharaka with physical
   (7) कर्मकर्षण Karmama. Karmic.

[NOTE—The तुल्य Tatapas, electric body, is always found with the karmic body, never has independent yoga (योग). The
electric molecules are drawn like the karmic molecules by the vibrations set in the soul by yoga of any kind.

As to these 5 causes of bondage:

In the 1st, 2nd and 3rd गुणाश्च गुण गुणाश्च, Stages of Spirituality all the causes are found, though in the second the first is absent for a very short time.

In the 4th Gunasthanas, all but the 1st are found.
In the 5th and 6th Gunasthanas, all but the first 2 are found.
In the 7th, 8th, 9th and 10th Gunasthanas, all but the first 3 are found.
In the 11th, 12th and 13th Gunasthanas, all but the first 4 are found.
In the 14th Gunasthana none.

These 5 are collectively called कार्य Pratyaya.

(See कुंदकुंदचारिन कामसन्धिक्रसनम्, Kundakundacharya's Samaya Sara Prabhritam.)

**SUTRA 2**

सक्षायसत्वान्नतीवः कर्मगो योगानुयुग गुणाद्वते म क्यः ॥ १२ ॥

Sakasyatatvajjivah karmano yogyan pudgala nadatte sa bandhah

The soul, owing to its being with passion, assimilates matter which is fit to form karmas. This (12) is bondage.

**SUTRA 3**

प्रकृतिस्वत्वम् नमुनातृदे नास्तिदविद्यहयः ॥ १३ ॥

Prakriti sthityanubhagapradeshastadvidhayah.

(There are 4) kinds of that (bondage) according to

1. प्रकृति Prakriti: Nature of karmic matter, e.g. ज्ञानविवेक knowledge-obscuring, or न्यायप्रवचन conation-obscuring, etc.

2. निश्चित Sthitam: Duration of the attachment of karmic matter to the soul.

3. अनूभव Anubhava: The fruition being strong or mild, (also called अनुभाव Anubhaga).

4. प्रदेश Pradesha: The number of karma vaiganas or karmic molecules, which attach to the soul.

The first and the last are caused by योग yoga, vibratory activity of the soul and middle two by कार्य passions.
Eighth Chapter

SUTRA 4

अधो ज्ञानदर्शनावरणावदनियमोहनीययुर्मगोग्यात्मारः॥ ४ ॥
Adyo jnanadarshanavaranaavedaniyamohaniyayurmanagotramtaramah.

The main divisions of the nature of karmic matter are 8:
1. ज्ञानकरण, Jnanavarana, knowledge-obscuring.
2. विद्यर्थकरण, Darshanavarana, conation-obscuring.
3. विद्या, Vedaniya, Feeling-karma.
4. मोहनीय, Mohaniya, Deluding
5 भ्रष्ट Ayu, Age.
6. नाम, Nama, Body-making
7. गोत्र, Gotra, Family-determining
8. अन्तराय, Antaraya, Obstructive

SUTRA 5

पञ्चनवादविनसतिचतुर्द्विषप्रज्ञानेतरयथाकारं ॥ ५ ॥
Panchanavadvyastavinsatichaturdvichatvarimsaddvipan-
chabheda yathā karmam.

(They are of) 5, 9, 2, 28, 4, 42 2, 5 classes respectively.
This 42 has been classified into 93, so that sub-classes come to
148.

SUTRA 6

मतिश्रुताविविधम पर्यंत केवलानाः ॥ ६ ॥
Matisrutavadhimanah paryaya kevalanam

(ज्ञानकरण, Jnanavarana, knowledge-obscuring is of 5 kinds, accord-
ing, as it is)
1. ज्ञान (ज्ञानकरण), Mati Jnanavarana, Sensitive (knowledge ob-
scuring).
2. श्रुत (ज्ञानकरण), Shruti-Jnanavarana, Scriptural (knowledge-
obscuring.
3. रज्जु (ज्ञानकरण), Avadhi-Jnanavarna, Visual (knowledge obscu-
ring.)
4. तन्त्रसैय (धाताक्षर), Manahparvāyya-1manavarana, Mental (knowledge-obscuring.)
5. केकल (धाताक्षर) Kevala-1nanavarana, Perfect (knowledge obscuring)

SUTRA 7
चक्षुर्वच्चुर्वच्छकेकलानी निद्रासन्दीमिट्रामन्चलाप्रचालाप्रचाला
स्त्यानुग्रहयश्च \| \| 11

Chaksura chaksura-vadhi kevalanam nidraheidendrapra chalapralaskystyanagaddrddhapasch, kadafeduedye.

(धाताक्षर, Darshanavarana. Conation-obscuring is of 9 kinds according as it) obscures:
2. Non-ocular-obscuring, (अध्यक्ष धाताक्षर) Achaksu "
3. Visual-obscuring, (धाताक्षर) Avadhi: Darshanavarana,
4. Perfect-conation-obscuring, (केकल धाताक्षर) Kevala,,
(And 5 kinds of sleep.)
1. Sleep, (निद्रा) Nidra
2. Deep sleep, (निद्रानंद) Nidranandra.
3. Drowsiness, (प्रचल) Prachala.
4. Heavy-drowsiness, (प्रचलप्रचल) Prachala Prachala, and
5. Somnambulism, (स्त्रानुग्रहि) Styanagridhi.

स्त्रानुग्रहि Styanagridhi is so called because the activity of the person is manifested in sleep. This is always associated with painful or undesirable conditions of mind. According to Jainism, it is attended with a kind of monomania, 1 e., with अति-ध्यान Aita-dhyana and with unrighteous or wicked concentration, 1 e., with रौद्रध्यान raudra-dhyana.

SUTRA 8
सदस्त्रेष्ठे \| \| 11

Sadasadvedye.

दनोष्ठ Vedaniva or feeling (is of 2 kinds)
1. सतावेदान्तय Satavedamaya, Pleasure-bearing, and
2. असतावेदान्तय Asatavedamya, Pain-bearing.
SUTRA 9

Darsana charitromohaniyakasayavedaniyakhyastridvinavasodasa bhedahsamyaaktvamithyatvatadubhayanyakasayakasayahuhasaryaratysisokabhayarupsastripunnapunsakavedanantanubandhyaprtyahyanapratya khyanapratyakyanasamjvalananikalpaaschaksahasrkdhamamayadalbha.

Mohaniya, Deluding (is of 28 kinds: the Primary divisions are two)
1. Darshanmohaniya, Right-belief-deluding.
2. Chartramohaniya, Right-belief-deluding
   (Right-conduct-deluding 2 kinds)
   1 Akasyavedaniya, or no-kasay Nokasaya, with slight passions.
   2 Kasayavedaniya, with passions.
   (They are of) 3, 2, 9, 16 (kinds respectively.)
   (Right-belief-deluding raja mohaniya is of 3 kinds)
   1 Mithyatva, Wrong-belief.
   2 Samyakmithyatva, mixed wrong and right belief.
   3 Samyak-prakriti-mithyatva, Right-belief with slight perfect, i.e. clouded by slight wrong belief.
   (Akasyavedaniya or no-kasay is of 9 kinds)
   1 Hasya, Risible, laughter-producing.
   2 Rati, Indulgence.
   3 Arati, Ennui, Dis-satisfaction, langour.
   4 Shoka, Sorrow.
   5 Bhaya, Fear.
   6 Jugupsa, Disgust.
   7 Strveda, Faminine inclinations
   8 Pumveda, masculine inclinations.
9. नपुंसकवेद नपुंसकवेदम् Napunsakaveda, Common inclinations.  
(क्षयावेदनाम, क्षयावेदनाम, 16 kinds.)  
(4 passions) क्रिया Anger, मान Pride, माया Deceit, लोभ Greed. 
Each of these is of 4 kinds.

1. अनंतानुबंधी Anantanubandhi. Error-feeding or wrong-belt assisting. These are so called because they keep the soul bound in गंगा Samār, which is called अनंत “Ananta” and in which the soul is kept wandering by these passions feeding its erroneous belief Ananta also means wrong belief. And these Passions are called Anantanubandhi, because they nourish or feed wrong belief. It is very lasting (like a stone- 
engraving.

2. अप्रत्याध्ययन Pratyakhyana, Partial-vow-preventing. It is less lasting (as a furrow).

3. श्रवण Pratyakhyana, Total-vow-preventing. It is mild (as a line in dust.)

4 संविदान Samivalana, Perfect-right-conduct-preventing. It is very mild (as a line in water.)

[Thus we get 16, i.e., (4×4) kinds.]

The 16 are exemplified as follows.

Anger is deep like a furrow in stone,

" " earth;  
" " line, dust;  
" " water.

Pride is unbending like a mountain, bone, wood, canc.

Deceit is crooked like a bamboo-root, horn of a ram, stream of cow-water, hoof-mark.

Greed is fast like crimson colour, wheel-dirt, body-dirt, tarmeric colour.

See Gommatasara-Jīva, Kanda Gatha, 283-286.

SUTRA 10

नारकतैये योनिमानुषधावति ॥ १० ॥

Narakatairagyomanamanusadaivani.

(आयु Ayu. Age-karma bondage is of 4 kinds,) according as it determines:

The
1. नरक Naraka, Hellish;
2. तिर्याक Tiryak, Sub-human;
3. वृन्द Manuṣya, Human, and
4. देव Deva, Celestial (character of the soul’s life

आयु Ayu is so-called, because the soul रेति Eti., comes to enter a new condition of existence.
SUTRA 11

Gatijatisharirangopanga nirmanabandhaha sanghata sam-sthana samhanana aparsha rasagandha varnanapurvyaa guru laghupaghata paraghata tapo dyto chhvasa vihayo gatayah pratyeka sharira trasa subhaga susvara shubha suksma paryap tisthira deya yashah kirti setarani tirthakaratvam cha.

(The नामकते Namakarma. Body-making bondage is of 42, i.e., with sud-classes of 93 kinds, as they bring about their respective effect.)

4 गति Gati, Condition of existmce.
   (1) नरक Narak, Hellish.
   (2) तिरूणा Tiryancha, Sub-human
   (3) मानुष Manusya, Human.
   (4) देव Deva, Celestial.

Gati is so-called, because by the operation of this karma, the soul गच्छति Gachchhati goes from one to another condition of existence.

5 जाति Jati, Genus of beings.
   (1) एकेन्द्रिय Ekendriya, one-sensed.
   (2) द्वितिंद्रिय Dwipa-indriya, two-sensed.
   (3) त्रितिंद्रिय Tripa-indriya, Three-sensed.
   (4) चतुर्तिंद्रिय Chatur-indriya, four-sensed.
   (5) पञचिंद्रिय Pancha-indriya, Five-sensed

Jati is a karma by the operation of which a soul जाति is born in a class, in which other souls, of a similar condition, are also grouped.

5 शरीर Sharira, Bodies.
   (1) भौतिक आधारिक Audarika, Physical.
   (2) वाष्पिक Vastrapyika, Fluid.
   (3) आहारक आहारaka, Aharaka.
   (4) ताइजस Taijasa, Electric.
   (5) कार्मिक Karmana, Karmic.

Sharira is the karma, by the operation of which material molecules are set moving to form a particular body.

6 आंगोपंगा Angopanga, Limbs and minor-limbs:
   (1) भौतिक Audarika, In physical bodies.
(2) वैक्रियक Vaikrityaka, In fluid bodies.
(3) आहारक Aharaka, In aharaka, bodies.

1 निर्माण Nirmana, Proper formation of limbs and minor limbs in relation to their situation (स्थाननिर्माण Sthana-nirmana) and Dimensions (प्रमाणनिर्माण Pramana-nirmana.)

5 बन्धन Bandhana, 5 kinds of molecular bondage, according as the body is:
   (1) भौतिक Audarika, Physical.
   (2) वैक्रियक Vaikrityaka, Fluid.
   (3) आहारक Aharaka, Aharaka.
   (4) ताजसा Tajasra, Electric
   (5) कामान ए Karmana, Karmic

5 संघात Sanghata. Interfusion of molecules of different kinds of bodies in weaving them with the soul. It takes place in.
   (1) भौतिक Audarika, Physical.
   (2) वैक्रियक Vaikrityaka, Fluid.
   (3) आहारक Aharaka, Aharaka.
   (4) ताजसा Tajasra, Electric, and
   (5) कामान ए Karmana, Karmic bodies.

6 समस्थान Samsthana, Figure of the body:
   (1) समचतुरस्त संस्थान Sama-chaturastha-samsthana. Perfect proportion all round.
   (2) न्याग्रोद्धरिमणदलमण्डला-समस्थान Nyagrodhaparimandala-samsthana. Like a banyan tree, short in the lower extremities and large in the upper body.
   (3) स्वति-समस्थान Svati-samsthana. It is the reverse of the last.
   (4) कुहङ्गस्थान Kubja-samsthana. Hunch-back.
   (5) वामनस्थान Vamana-samsthana. Dwarf.
   (6) हुंडकस्थान Hundaka-samsthana Quite disproportionate

6 सम्बन्ध Samhanana, 6 kinds of skeleton or osseous structure:
   (1) क्रान्तीवाचन नाराचासम्बन्धन Vajra risabha naracha samhanana. Adamantine nerves, joints (or amphiarthrodial articulation, when the bones are slightly moveable and united by an intervening substance) and bones.
   (2) क्रान्तीवाचन नाराचासम्बन्धन Vajra naracha samhanana. Adamantine joints and bones.
   (3) नाराचासम्बन्धन Narachasamhanana. Joints and bones. Ordinary amphiarthrodial articulation and bones.
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(4) अर्धनाराशस्ययन्तिर्मार्गसमस्य नाम Ardhanaarachasamhanana. Semi-joints and bones. A form of articulation weaker than Narachasamhanana.

(5) कीलिलं संहरण Kiltasamhanana. Jointed bones. Synarthrodial articulation in which bones are unmoveable and directly united.

(6) असम्प्रृतस्प्रिक्तसमस्य नाम Asampraptasprzikasamhanana. Loosely-jointed bones Diarthrodial articulation in which bones may be more or less freely moveable, when the articular surfaces are covered with smooth cartilage and surrounded by a fibrous capsule. Most of the joints of the human body are of this form.

8 स्पर्श Sparsha. 8 kinds of touch

(1) उष्ण Uṣna, Hot.
(2) शीत शित Shīta, Cold.
(3) स्निग्ध Snigdha, Smooth.
(4) रुक्सा Ruksa, Rough.
(5) मृदू Mridu, Soft.
(6) कर्कशा Karkasha, Hard.
(7) लघु Laghu, Light.
(8) गुरु Guru, Heavy.

रस Rasa. 5 kinds of taste

(1) तिक्त Tikta, Pungent.
(2) कत्का Katuka, Bitter.
(3) कस्यां Kasaya, Acid.
(4) अमल Amla, Sour.
(5) मधु Madhura, Sweet.

2 गंध Gandha. Smells

(2) दुर्गंध Durgandha, Evil-smelling.

5 वर्ण Varna Colours:

(1) शुक्ल Shukla, White.
(2) क्रिस्न Shalaka, Black.
(3) नील Nila, Indigo.
(4) रक्त Rakta, Red.
(5) पिता Pita, Yellow.

4 अनुपूर्व Anupurv. The power of retaining the form of the body in the last incarnation, during the विस्मृति Vigrahagati, i.e., the passage of the soul from one condition of existence to another. Relating to the forms of the 4 condi-
Tatvartha Sutram

tions of existence, to which the soul is proceeding.
(1) नरकगत्यानुपुर्वी Narkagatyanupurvi, Hellish.
(2) त्रियागगत्यानुपुर्वी Triyaggatyanupurvi, Sub-human.
(3) मन्यायत्यानुपुर्वी Manusyagatyanupurvi, Human.
(4) देवागत्यानुपुर्वी Devagatyanupurvi, Celestial.

Narakagatyanupurvi means retaining form of previous life before hellish one and so on

अगुरुलघु Agurulaghu. Neither too heavy to move nor too light to have stability.

उपघात Upaghata. The possession of a self-destructive limb or organ which becomes the cause of one's own death. As a kind of stag with horns, which when they become too heavy, cause his death.

परघात Paraghata. Possessed of a limb or organ fatal to others, e.g., the sting of a scorpion, etc.

अतुपा Atupa. Radiant heat Possessed of a body which is brilliant and bearable to the owner but intolerable and heating for the others. Such as the gross earth-bodied souls in the Sun from which sunshine comes

[Hot light like Sun-shine.]

उद्वोत Udyota Phosphorescence. An illuminated body like that of the fire-fly Such as the earth-bodied souls in the moon.

[Cold light like Moon-shine.]

उच्छ्वास Uchchhwasa Respiration.

2 विहयोगति Vihayogati. Capacity of moving in भास्क, space This is of 2 kinds

(1) शुभाविहयोगति Shubhavihayogati, Graceful, like that of a swan

(2) अशुभाविहयोगति Aśubhavihayogati, Awkward

प्रत्येकशार, Pratyekshāra A body possessed and enjoyable by one soul only, as a mango.

सादररश्त्र, Sadharanashatra One body possessed and enjoyable by many souls; as a potato, etc

त्रसा Trasa Mobile. Having a body with 2, 3, 4, 5, senses.

स्थावर, Sthavara. Immobile Having a body with one sense only, i.e. touch.

सुभाग, Subhaaga. Amiable personality even though not beautiful,
Eighth Chapter

शुभेच्छा, Durbha. Unprepossessing, even though beautiful.
सुस्वादः, Susvāra. Sweet-voiced. Pleasing toned, with musical voice.
धुस्वादः, Duhsvāra. Harsh-voiced.
शुभा, Shubha. Beautiful body.
अशुभा, Ashubha. Ugly-body.
शुक्स्मा, Shuksma. Fine body, uncuttable, all-pervasive.
भाद्र, Badara. Gross-body.

पर्याप्ति, Parayapti. Within one अन्तरमुहुर्त Antarmuhurta, the gaining by the soul of the capacity to develop fully the characteristics of the body into which it incarnates. The developments are of 6 kinds, 1st 4 only in one-sensed souls, 1st 5 in 2, 3, 4, and 5 sensed souls, but only in 5 sensed souls without mind (अन्तरमुहुर्त Aṣanṇī) all the 6 in others.

1. भाद्रपर्याप्ति, AharaParvapti. In taking of the molecules to make the body.
2. शरीरपर्याप्ति, Sharīra-Parvapti. Development of body.
4. प्राणपनपर्याप्ति, PranapanaParvapti. Development of respiratory organs.
5. भाषापर्याप्ति, Bhasa-Parvapti, Development of vocal organs.
6. मनपर्याप्ति, Mana Parvapti. Development of the organs of the mind. अपर्याप्ति Aparvapti, To die within one अन्तरमुहुर्त Antarmuhurta, without gaining the above.

स्थिर Sthira Steady circulation of blood, bile, etc, e.g. among men. Steady circulation, etc., relates to 7 kinds of दधतु Dhatu, primary physiological matter, i e

(1) रस, Rasa, Juice.
(2) रक्त, Rakta, Blood.
(3) मांस, Mansa, Flesh
(4) मेंदी Meda, Fat.
(5) श्चिर Asthi, Bone.
(6) मार्ग, Majja, Marrow
(7) शुक्र Shukra, Semen vīrile.

The nutrition taken in, is transformed into these 7 gradually in 30 days. From one to the other the transformation takes $\frac{3}{4} = 4\frac{1}{4}$ days.

The 7 kinds of उपदधतु Upadhatu or secondary physiological matter are:

(1) वात, Vata. Wind.
(2) पित्त, Pitta.
(3) श्लेष्म, Shlesma, Phlegm.
(4) शिरा, Shīra, A tubular vessel of the body, as vein.
(5) स्नायु, Snāyu, Muscle.
(6) चार्म, Chārma, Skin.
(7) उदरावत्, Udaragni, Digestive fire of the stomach; gastric fluid.

All these remain steady wherever they ought to be, by the operation of Shīra-nāma-karma

अस्थिर, Asthīra. Unsteady circulation of blood, bile, etc., e.g., among women.

आदेय, Adeya. Radiant appearance, so as to affect others.

अनादेय, Anadeya. Dull appearance.

यशाकृती, Yashakṛtī. Bringing good fame

यशाकृती, Ayashakṛtī. Bringing bad name even if he does good actions.

तीर्थकर, Tīrthankara. A Tīrthankara’s career, with all its grandeur, when He preaches and completes His ministry.

**SUTRA 12**

उच्चार्तिनिचार्तिया ॥ १२ ॥

Uchchairnichaishcha.

(गोत्रगी, Gotra or Family-determining karma is of 2 kinds:

1. उच्चगो य Uchchagotra, High, and

2. निचगो य Nichagotra, Low)

**SUTRA 13**

दानलाभभोगोपभोगविर्यायनम् ॥ १३ ॥

Danalabhbabhogopabhogaviryanam.

(अन्तरायाय Antarāya or Obstructive karma is of 5 kinds, as it obstructs)

1. दानालाभ, Danantaraya, Charity.
2. लाभालाभ, Labhantaraya, Gain.
3. भोगालाभ, Bhogantaraya, Enjoyment of consumable things.
4. उपभोगालाभ, Upabhogantaraya, Enjoyment of nonconsumable things.
5. विर्याय, Viryantaraya, Exercise of one’s capacities, power.

Note—The प्रकृति Prakṛti or nature of the bondage is finished here. Now we go on to consider the duration of the bondage.
SURTA 14

Aditastisrinamantayayya cha trinshatsagropamakotikobyah para sthit.

The maximum duration of the 3 from the first, (i.e. knowledge-obscuring, Conation-obscuring and Feeling karmas,) and of the Obstructive-karmas, is 30 crore x crore Sagaras.

This is possible in a rational 5 sensed, fully developed (paryapta) soul, and having wrong belief (Mithyatva.)

SURTA 15

Saptatirmohaniyasya

(The maximum duration) of the Deluding-karma (is): 70 (crore x crore Sagaras.)

SURTA 16

Vinshatirnagotrayoh.

(The maximum duration) of Nama, Body-making and Gotra, Family-determining (kamas 20) (crore x crore Sagaras for each)

This is also possible as above.

SURTA 17

Trayastrinshatsagaropanyayah.

(The maximum duration) of Ayu, Age karma (is) 33 Sagaras.
SUTRA 18

Aparadvadashamuhurtas vedaniyasya.

(The minimum duration) of Vedaniya, Feeling karma (is) 12 Muhurtas = 12 × 48 minutes.

SUTRA 19

Namagotrayorastau

(That) of Name Nama, Body-making and Gotra, Family-determining (is) 8 Muhurtas.

SUTRA 20

Shesanamantarmuhurtas.

Of all the rest (The minimum is) one Antar-muhurta, (which ranges from 1 Samaya and 1 AVALI at the lowest to 48 minutes—1 Samaya Samaya.

SUTRA 21

Vipakoanaubhavah.

Anubhava (is the maturing and) fruition of karmas.

SUTRA 22

Sa yathana.

That (fruition is) according to the name (of the karma.), e.g., knowledge-obscuring karma prevents the acquisition of knowledge and so on.
SUTRA 23

नतवष निधरा || २३ ||

Tatashcha nirjara.

After that (fruition, the karmas fall off. That is) nirjara. It is of 2 kinds:

1. मस्तिष्क सावपका, where the soul in the maturity of time is, rid of the karmas by their operating and falling off from it.
2. पविष्कार आसपका, when by force of ascetic practices etc (तप Tapa etc.) The karmas which had not yet matured to operate, are induced to fall off from the soul.

SUTRA 24

नामप्रत्यया वर्णो योगात्मकसावस्थमेकक्षेत्रवागहास्थिताः सर्वत्रप्रदेशेभावनता-नत्तप्रदेशाः || २४ ||

Namapratyayah sarvato yogavishesatsuksmaksetravagahasthitah sarvatmapradeshesvamanantananantapradesah.

(According to the nature) caused by their names, from all round, due to the difference in the vibrations (सेष Yoga) in the soul activity, not perceptible by the senses, the karmic molecules enter and become one and stay with every moment, to each soul.

The particular number of the molecules actually absorbed is called pradesha-bandha.

SUTRA 25

सद्वेद्यशुभायुर्नामोत्तराः पुनायम || २५ ||

Sadvedyashubhayurnamagotranipunyam.

पुन्य Punya, or meritorious karmas (are the following):

1. सद्वेद्य ŠaAVEDya or मात्वात्मक, Satavedamya, pleasure-bearing.
2. शुभायु Shubhayu; good age-karma.
3. शुभानाम Shubha-nama; good body-making karma.
4. शुभागोत्र Shubha-gotra; high-family-determining.

Their sub-classes are 42

1. मात्वात्मक, Satavedamya. Pleasure-bearing.
2. शुभायु, Shubhayu; 1. तिर्यं Tiryanga, Sub-human
   2. मनुṣya, Manusya, Human.
   3. देव, Deva, Celestial.
Tatvartha Sūram

37 Shubhanama
  1 गृह Gatis. (1) Human, (2) Celestial
  2 अति Sati. 5 senses (genus of feelings)
  3 शरिर Sharira, all 5 bodies.
  4 अंगोपांगा Angopanga, all 3 limbs and organs.
  5 शमश्व Samsthana, perfect proportion मममुर्मक्ष्मात.
  6 सन्तान Samhanana, the highest बृहत्तयम ना। इत्यत्व
  7 स्पर्श, Sparsha.

1 १ Rasa
  2 गुष्ट, Gandha

1 वर्ण, Varna.
  2 आनुपुर्वी Anupurvis: human and celestial.
  3 अगुरुलघु Agurulaghu
  4 पराग्न Paraghata
  5 उत्तम Ucchhvasa
  6 भात Atapa
  7 उदय Udyota
  8 विषयवतi Vishayogati, i.e., Shubha
  9 त्रसा Trasa.
  10 बाहर Badara.
  11 पर्याप्त Paryapati
  12 अप्रत्यै Upratya-pratyeka-sharira
  13 शून्य Sthira
  14 शुभ Shubha.
  15 शुभाग Shubhaga
  16 सुस्थ Susvara
  17 अदेय Adeya
  18 यस्म कांति Yashah-kīrti.
  19 निर्माण Nirmana (Shubha)
  20 त्रितक Tirthakar [For the meaning of all these see Sutra above.]
  21 उच्चाग Uchchagotra. High family

42 Total.

SUTRA 26

Atoanyatpapam.

(The karmas) other than these (are) पाप Papa (or demonitious karmas.)
CHAPTER IX
SUTRA 1

अश्रवनिरोधः संवरः।। १ ।।

Ashravanirodhah samvarah

संवर Samvara (is) the stoppage of inflow of karmic matter into the soul.
The causes of Inflow and Bondage are given in Ch. VIII, Sutra 1
Wrong belief (Mithyadarshana) is stopped (Samvara) in the 4th spiritual stage (Gunasthana);
Vowlessness (Avirati) in the 5th and 6th,
Carelessness (Pramada) in the 7th,
Passion (Kasaya) in the 8th, 9th and 10th,
Vibration (Yoga) in the 14th stage.
For the 14th Spiritual Stages see Ch. X, Sutra 2.

SUTRA 2

Sa guptisamitidharmanupeksaparisahtayacharitrai।। २ ।।

It (is produced by):
3 kinds of गुप्त Gupti, Preservation
5 „ „ समिति Samiti, Carefulness
10 „ „ धर्म Dharma, Observances, (Dharma)
12 „ „ अनुप्रेक्ष Anupreksa, Meditation.
22 „ „ परिज परिज Parisah-taya, Subdual of sufferings, and
5 „ „ चारित Charitra, Conduct.

SUTRA 3

नपसा निर्जरं च।। ३ ।।

Tapasa nirjara cha.

By austerities (is caused) shedding of karmic matter, and (also toppage of inflow.)
Tatvartha Sutra

Sutra 4

सम्ययोगानिग्रहो गुप्ति: \( || \& || \)

Samyagyoganigrahoguptih.

गुप्ति Gupti. Prevention (is) proper control (nigraha) over mind, speech वचन and body शरीर.

Sutra 5

ईययोभाषायनादानिलेखोद्वारा: नमित्व: \( || \& || \)

Eryabhasaisanadanamiksepotasargah samitayah.

नमित्व Samiti, Carefulness (is) to take.

(सम्ययोभाषानिलेखोद्वारा), Samyakshayanasamiti Proper care in walking.

(सम्ययोभाषानिलेखोद्वारा), Samyakshayanasamiti ,, ,, ,, speaking.

(सम्ययोभाषानिलेखोद्वारा), Samyakshayanasamiti ,, ,, ,, eating.

(सम्ययोभाषानिलेखोद्वारा), Samyakshayanasamiti. Proper care in lifting and laying.

(सम्ययोभाषानिलेखोद्वारा), Samyakshayanasamiti. Proper care in excreting.

Sutra 6

उत्तमकामामर्दवर्जयोभोवत्सामनयास्वयंकिशवक्रोणिर्तम्येऽवर्जितं घर्मं \( || \& || \)

Uttamakamamardavarjaya shauchasatyasamyama tapastyaga kinchanyabrahmacharyani dharman.

( The 10 Observances are )

उत्तम लक्ष्य Uttama-hamsa, Forgiveness.

उत्तममर्द Uttama-mardava, Humility.

उत्तम अर्ज Uttama-arjava, Straight-forwardness, (Honesty).

उत्तम सत्य Uttama-satya, Truth.

उत्तम नमस Uttama-samyama, Restraint.

उत्तम तप Uttama-tapa, Austerities.

उत्तम त्याग Uttama-tyaga, Renunciation.

उत्तम अकिमचन्य Uuttama-Akimchanya, Not taking the non-elf for one's own self [non-attachment] and.

उत्तमभ्रष्ट उत्तम-ब्रह्मचर्यa, Chastity, all of the highest degree.
SUTRA 7

Anityasharanasamsaraikatvanyatvashuchyasravasamvaramanirjaralokabodhidurlabhadharmasvakhyatatvanuchintanamanupreksah.

(The Śrāvaṇa Puṣṭa, 12 meditations are :)

1. Anityanupreksa, Everything is subject to change or transitory.

2. Asharanupleksa, Unprotectiveness, Helplessness
   The soul is unprotected from the fruition of karmas, e.g., death, etc.

3. Samsaranupreksa, Mundaneness
   Soul moves in the cycle of existences and cannot attain true happiness till
   he is out of it.

4. Ekatanupreksa, Loneliness
   I am alone the doer of my actions and the enjoyer of the fruits of them

5. Anvatvanupreksa, Separateness, Otherness
   The world, my relations and friends, my body and mind, they are
   all distinct and separate from my real self

6. Ashuchvanupreksa, Impurity
   The body is impure and dirty. Purity is of 2 kinds of the soul itself, and of
   the body and other things. This last is of 8 kinds

7. Asharanupreksa Inflow
   The inflow of karmas is the cause of my mundane existence and it is the product of
   Passions, etc.

8. Samvatanupreksa, Stoppage
   The inflow must be stopped

9. Nirjanaupreksa, Shedding
   Karmic matter must shed from or shaken out of the soul

10. Lokanupreksa, Universe
    The nature of the Universe and its constituent elements.

11. Bodhiduralbhanupreksa, Rarity of Right Path.
    It is difficult to attain right belief, knowledge and conduct.

    The true nature of Truth, i.e., the 3 fold path to real Liberation.
(These must be) meditated upon again and again. As to the first kind of meditation, viz., transitoriness अनिवर्तस्वतः अनिवर्तस्वतः anityanupreka it must be noted that as Substance, everything is permanent. Only पशु condition is transitory. Of the matter assimilated as karma and by the soul, that which is accepted by the soul is called उपपत्ति Upatta. The rest is अनुपत्ति, Anupatta matter which is not taken in by the soul.

**SUTRA 8**

मांसच्यावननिरजरथम परिशोध्या परिशष्ठी SUTRA 8

Margachyavaninanirjararatham parisodhavyah parisahah

For the sake of now-falling-off from the path (of Liberation,) and for the shedding (of Karmic matter, whatever sufferings are) undergone (are called) the परिशष्ठी "Sufferings."

**SUTRA 9**

क्वस्तिपासातीलोकशरणजनान्यायित्व्योर्विचारानिवाचाय्याकोम्बोऽ-क्वस्तिपासातीलोकशरणजनान्यायित्व्योर्विचारानिवाचाय्याकोम्बोऽ

Kautpipasashitosnamshamasakanagnyarati stricharyanisadhyayyakroshavadhayachanaalabhaarogatnasparshhamala-
satkara puraskaraprajanajnanadavshrhnani

(The 22 परिशष्ठी Sufferings are)

1. धृष्टि, Hunger.
2. चपासा, Thirst
3. शीतल, Cold
4. भ्वा, Heat
5. रस मंजरक, Insect bites, mosquitoes etc.
6. नाकसा, Nakedness
7. भ्रंशा, Ennui, dissatisfaction, languor
8. संग्र, Women.
9. चाली, Walking too much, not to feel the fatigue, but to bear it calmly.
10. सािन, Sitting Not to disturb the posture of meditation, even if there is danger from lion, snake etc., etc.
11. रक्षा, Sleeping. Resting on the hard earth.
12. अस्त्र, Abuse
13. नील, Beating.
Nineth Chapter

14. चालना, (or यात्त्रा), Begging (To refrain from begging even in need)
15. असाभ, Failure to get alms.
16. रोग, Disease.
17. भूखपर्ष, Contact with theory shrubs, etc
18. धूल, Dirt. Discomfort from dust, etc
19. उख्यापुरस्क, Respect on disrespect.
20. ज्ञान, Concept of knowledge.
21. असाभ, Lack of knowledge
22. धर्मरूप, Slack belief. e.g., on failure to attain supernatural powers.

SUTRA 10
सूक्ष्मसामपरायच्छृपश्चरीनरागविरवचतुर्द्वैः ॥ १० ॥

Suksamaparaya Chhadmasthavitaragayoshchaturdasha.

In सूक्ष्मसामपरा, Suksamaparaya, (the stage of) 'Slight Passions', (i.e., where all the passions have subsided or are destroyed, except the slightest greed.) (In) धूमपस्त्तराग, Chhadmasthavitaraga, (उपस्वाभाव, Upashantamoha) where all the passions are suppressed. (In विनम्यो, Ksinamoha where all the passions are destroyed, i.e., to beings in the 10th, 11th and 12th stages of Spirituality, only) 14 (are possible, i.e., all except the 8 sufferings, due to deluding karmas, viz.

(1) नागम्य, Nakedness
(2) अरुति, Ennui, dissatisfaction, etc.
(3) भूष, Women
(4) विष्ण, Sitting or posture
(5) भाकोर, Abuse
(6) यात्रा, Begging.
(7) जाकरपरस्क, Respect and disrespect
(8) धर्मरूप, Slack belief.

SUTRA 11
एकादश जिनेः ॥ ११ ॥

Ekadasha jine.

To जिनें, Jina, Arhat. (i.e., in the 13th गुणस्थान, Gunasthana, spiritual stage the 4 बालिकावन, Ghatyakarma, destructive karmas having been destroyed, only) 11 (sufferings are possible. They are due to वेदाय, Vedanyya, karma. They are :)
(1) Hunger.
(2) Thirst.
(3) Cold.
(4) Heat.
(5) Insect-bites.
(6) Walking.
(7) Hard earth-bed.
(8) Beating.
(9) Disease.
(10) Contact with thorny shrubs, etc
(11) Dirt.

But as a rule, because the मोहनं, Mohanīya Deluding and अन्त्यया, Antaraya, Obstructive Karmas are destroyed, these sufferings hardly ever arise.

**SUTRA 12**

बाद्रासंपराये मवेः \(\| \text{\textit{Vadarasamparaye sarve.}}\) \(\| 12 \|\)

To बाद्रासंपराय, Vadarasamparaya, the saints (who are below the 10th stage गुणस्थान, i.e., who are in the 6th, 7th, 8th or 9th stages of spirituality, and) with slightly gross passions, all (the 22 पतिकः. Sufferings are possible)

**SUTRA 13**

ज्ञानारोहो यज्ञाने \(\| 13 \|\)

ज्ञानारोहो यज्ञाने \(\| 13 \|\)

Jnanavarane prajnaajnane.

ज्ञान, Lack of knowledge, sufferings (are caused) by (the operation of) ज्ञानारोहो, Knowledge-obscurring Karmas.

**SUTRA 14**

दस्यं मोहन्तः पञ्चं योहरंगतालोपी \(\| 14 \|\)

Darshanamohantarayoradarshana la bhau.

अन्त्यया, Slack-belief (by) रसनासेवन, right-belief-deluding, and failure to get alms by बन्त्राय Obstructive, karma.
Ninth Chapter

SUTRA 15
चारित्रमोहनगयरतिस्तिनिष्ठायांश्चनास्तकारपुरस्कारः ॥ १५ ॥
Charitrnamohanagnayaratisthistaishthasyachananasatkarapuraskarah.
Nakedness, Ennui, Woman, Sitting or Posture, Abuse, Begging, Respect and disrespect (sufferings are due to) चारित्रमोह नीतियाँ right-conduct dehustung karmas.

SUTRA 16
वेदानियेषोषः ॥ १६ ॥
Vedaniyeshosah.
The rest (are caused) by वेदानि, Vedaniya Karmas (They are 11 and given in the 11th Sutra above)

SUTRA 17
एकादशो भाज्या सुगपदेकिमित्रोऽकोनविनियोति ॥ १७ ॥
Ekadayobhajyayugapadesaksinnaikonavinshati
From 1 to 19 at one and the same time can be possible to a saint, (but not more than 19.)
This is obvious for there are 2 sets of contradictory sufferings, which can not co-exist, as.
Heat and Cold.
Sitting and walking and sleeping on hard earth.

SUTRA 18
सामविकच्छेदपथपारारापरिहारविषुद्धिसूक्ष्मसाम्प्रयाययात्मितिः
Samayikachchhedopasthaparapariharavishuddhisukshmasamprayaayathakhyatamiti
(5 kinds of ) समयक चारित्र Right conduct (are:)
(1) सामविक, Equanimity.
(2) क्षेत्रस्थापना, Recovery of equanimity after a fall from it
(3) परिहारविशुद्धि, Pure and absolute non-injury
(4) सुप्रभावस्मरण, All but entire freedom from passion.
(5) सामाजिक, Ideal and passionless conduct.
Parihara-vishuddhi is found only in a man of 37 or 38
years, who has served the Tirthankar for 7 or 8 years, i.e., from the age of 30 to that of 37 or 38. He must have read the Pratyakhyana Purva. See Jiva-Kanda-Gatha 471-2

SUTRA 19

Anashanavamodaryavravritti-parisankhyanarasaparityagaviviktashayapasana kayakhsha bahyam tapah.

(Tap, austerities are external and Asa, internal.)

External austerities (are 6.)

1. Ashana, Fasting
2. Anavagriya, Avamodaryya. Eating less than one's fill, than one has appetite for.
3. Vritti-parisankhyana, Taking a mental vow to accept food from a house-holder, only if a certain condition is fulfilled, without letting any one know about the vow.
4. Rasaparityaga, Daily renunciation of one or more of 6 kinds of delicacies, viz.
   1. Ghee (Butter, clarified butter.)
   2. Milk.
   3. Curd.
   4. Sugar.
   5. Salt.
   6. Oil.
5. Vivkta-shayyashana, Sitting and sleeping in lonely place, devoid of animate beings.
6. Kayaklesha, Mortification of the body, so long as the mind is not disturbed.

SUTRA 20

Prayashchittavinaavaiyavrtyasvadhyayavyutsargadhyananyuttaram

The other, i.e., Internal, austerities are also 6.

1. Prayashchitta, Expiation.
2. Vinaya, Reverence.
3. Vairavritya, Service (of the saints or worthy people.)
4. स्वाध्य, Svadhyaya, Study.
5. व्युत्सर्ग, Vyutsarga, Giving up attachment to the body, etc
6. ध्यान, Dhyana, Concentration

SUTRA 21

नवशतुर्दशपानचप्रगध्यभयथक्रमम् प्राण्यभानात् || २१ ||

Navahcaturdasapanchadvibhedayathakramam pragdhhyanat

(The Samskāra, internal austerities) previous to ध्यान, Concentration
(are respectively of ) 9, 4, 10, 5, and 2 kinds.

SUTRA 22

श्रांलोचनाप्रतिक्रमानातदुभयाविवेकवस्तुसंरक्षते पियारोपस्थापना : || २२ ||

Alochanapratikramanatadubhayavivekavyutsarga-pāschheda-pariharopasthapanah.

(The 9 kinds of प्राण्यभान, expiation are)
1. आलोचना, Alochana, Full and voluntary confession to the head
   of the order
2. प्रतिक्रमण, Pratikramana, Self-analysis and repentance for faults
3. तदुभय, Tadubhay, Doing both
4. व्येकa, Vyeka, Giving up a much-beloved object as a particular
   food or drink.
5. व्युत्सर्ग, Vyutsarga, Giving up attachment to the body
6. तपa, Tapa, Austerities of a particular kind prescribed in a
   penance.
7. छेडa, Chhed, Cutting short the standing of a saint by way of
   degradation.
8. परिहारa, Parihara, Rustication for some time.
9. उपस्थापनa, Upasthapana, Fresh re-admission, after expulsion
   from the order

Any of the above 9 penances is prescribed by the Head, according to the transgression in a particular case.

SUTRA 23

अनान्यान्यान्याप्रौढः || २३ ||

Jnanadarshanacharitropacharah.

(विनय Reverence is of 4 kinds.)
Tatvartha Sutram

1. ज्ञानसिद्ध, Jnanavinaya, For right knowledge,
2. दर्शनसिद्ध, Darshanavinaya, For right-belief,
3. चारित्रसिद्ध, Chantravinaya, For right-conduct and
4. उपचरसिद्ध, Upacharavinaya, by observing proper forms of respect, as folding the hands bowing etc., etc.,

SUTRA 24

अचार्योपाध्यायात पवित्राय शैक्षणिकाय गणेण मुखा कोलमा तथा याज्ञानाम्। ॥ २४ ॥

Acharyopadhyayatapastvishakshyaglanagenakulasanghā-
asadhuhmanojnanam.

(स्वतःकृत् Service is of 10 kinds, as it relates to the )
1. आचार्यो, Acharya, Head of an order of saints
2. अपाध्याय, Upadhyaya, Preceptor in an order of saints
3. त्रपस्वी, Trpaswī, Saint who practises severe austerities as long
tastes, etc.
4. शाक्य, Shaksya, Student saint.
5. ग्लान, Glana, Invalid saints
6. गण, Gana, Brothers of the same order (gana.)
7. कुल, Kula, Fellow-disciples of the same Head.
8 संघ, Sangha, Whole order as such, (i e., all the 4 classes of
which the order consists
(1) रिशि, Rishi, Saint with miraculous powers
(2) यति, Yati, Saint with control over the senses
(3) मुनि, Muni, Saint with Visual and Mental knowledge.
(4) अनागार, Anagara, Saint, a houseless ascetic.

Or, all the 4 classes of the community, i.e.
(1) यति, Yati, Monk.
(2) अर्यिका, Aryika, Nun
(3) श्रवाक्य, Shravaka, Layman
(4) श्रविहा, Shravīha, Lay-woman
9. साधु, Sadhu, Saint (of long standing.)
10. मनोज, Manojna, Popular saint.

SUTRA 25

वाचनाप्रिच्छ्हनानुप्रेरकसम्भत्वयाद्हार्मणापदेशह। ॥ २५ ॥

Vachanaprichchhananupreksamsnayadharmopadeshah.

(स्वामी, Savadhyaya, Study is of 5 kinds :)
1. वाचना Vachana, Reading,
2. सम्प्र, Pruchchhāna, Questioning Inquiry on a Doubtful point.
3. अनुप्रेक्षा, Anupreksa, Reflection or meditation on what is read
4. आम्नय, Amnaya, Memorising and proper recitation.
5. धरमोपदेश Dharmopadesha, Lecturing or delivering sermons.

**SUTRA 26**

बाह्याभ्यान्तरारोपाध्यो: ॥ २६ ॥

(Bahyabhyanantarapadhyah)

(स्तुतं, Vyutsarga, giving up attachment to worldly objects, is of 2 kinds :)

1. बाह्य उपाधि, Bahya Upadhi, Of external (things.)
2. अभ्यान्तराउपाधि, Abhyantar-upadhi, Of internal things (as the passions, etc.)

**SUTRA 27**

उसमसंहानस्येकाक्षिणानांग्राहं ध्यानमालं हूण्ड हूण्ड ॥ २७ ॥

Uttamasamhananasasyaikagrachintanirodhodhyanamantarmuhurtat.

ध्यान, Dhyana, Concentration is confining one’s thought to one (particular object.) (In a man) with a high-class constitution (of bone, nerves, etc. i.e., the first 3 out of the 6 तहान Samhananas, it lasts at the most for, i.e., 48 minutes minus one समय, Samaya)

**SUTRA 28**

आर्ताराद्रवधार्ममुक्तात्तिच ॥ २८ ॥

Artarauradradharmashtuklanii.

(It is of 4 kinds.)

1. अर्द्धध्यान Artadhyana, Painful concentration, monomania,
2. रुद्रध्यान Rudradhyana, Wicked concentration on unrighteous gain, etc.
3. धर्मध्यान, Dharmadhyana, Righteous concentration.
4. शुक्लध्यान, Shukladhyana. Pure concentration. i.e., concentration on the soul.)
SUTRA 29
परे स्वाभाविक ॥ २६ ॥
Pare moksaheitu.

The last two (शर्माला, स्फोटाला) Dharma and Shukla, are the causes of Liberation. (The other two शर्माला, स्फोटाला are the causes of mundane bondage.)

SUTRA 30
शारणमणोज्ञस्य सप्तप्रयोगे तद्विप्रयोग्य श्लूतिसमवाहार ॥ ३० ॥
Artamamanojnasya samprayoge tadviprayogaya smritisamanvaharah.

शारणमणा, Painful concentration or monomania (is of 4 kinds.) The first kind of) monomania, उस शरण तस्य अणि सम्बंध Anista samyogaja, On connection with an unpleasing object,) to repeatedly think of separation from it.

SUTRA 31
विपरीतं मनोज्ञस्य ॥ ३१ ॥
Viparitam manojnasya.

(The second monomania is its opposite, i.e. स्फोटथोप्रयोग Istaviyogaya). (On being separated from a pleasing object, to repeatedly think of reunion with it.)

SUTRA 32
वेदनायान्त्र ॥ ३२ ॥
Vedanayashcha.

The third monomania is (पदातिप्रत्यर्पण, Puda chintavana,) (On being affected) by a disease or trouble (to be repeatedly thinking of becoming free from it.)

SUTRA 33
निदानम् ॥ ३३ ॥
Nidanam cha.

(The fourth monomania is :) निदान, Nidano (On being over anxious to) enjoy (worldly objects and not getting them in this world, to repeatedly think of gaining them) in future.
SUTRA 34

Tadaviratadeshavirатapramattasamyatanam.

That (राजमाध्यान, Painful concentration is possible only to a man in any of the following stages of spirituality गृहार्या, ··)

विष्णु, Avirata, Vowelless, i.e., in the first 4 stages.

श्रीमान, Deshavirata. With partial vows, i.e., in the 5th stage.

प्रमतात्स्म, Pramattasamyata Monk with some carelessness, i.e., in the 6th stage.

(But in this last there can be no mānas.) A vowelless person may be a wrong believer or a right believer. Thus there are 4 kinds of souls for painful concentration viz., wrong, believer, right believer; partial vower; imperfect vower. The concentration is worst in a wrong believer and begins to be milder and milder on wards till we reach the man with all vows but which are kept imperfectly.

SUTRA 35

Himsanrta steyavissayasa praksanebhyoraudrahamaviratadeshaviratayoh.

कह्यान, Wicked concentration (is of 4 kinds :)
1. हिमान्तद, Hinsananda, Delight in hurtfulness
2. अनन्तद, Anrananda, Delight in falsehoods.
3. स्तेरन्द, Steyananda, Delight in theft.
4 विस्वा सारकसानान्द, Visaya Sanrakasananda, Delight in preservation of objects of sense-enjoysments

(This is possible) in the Avirata, (i.e. the first 4 and in) Deshavirata (i.e., the 5th stages.)

The degrees are the same here as above under Sutra 34. The wrong believer is the worst off.

SUTRA 36

Ajnapayavipakasamsthānavichayadharmam.

कपाल, Righteous concentration (is of 4 kinds, i.e.,) contemplation of :
1. अज्ञाविचय, Ajnavichaya, The Principles taken on the faith of the Scriptures, as being the teachings of the Arhats.
2. अपाविचय, Apayavichaya, As to how the universal wrong belief knowledge and conduct of people can be removed.
3. विप्रक्ष्याच्य, Viprakrshaya, The fruition of the 8 kinds of karmas.
4. संस्थानविचय, Sansthana vichaya, The nature and constitution of the Universe.

[This is possible from the (चतुर्थं अवस्थान) 4th to the (सत्तमं अवस्थान) 7th Spiritual stages.]

SUTRA 37

श्च स्ते वांचे पूर्वविधे: ३७
Shukle chadye purvavidah.

(पूर्वविधा, Pure concentration is also of 4 kinds :) The first 2 kinds of pure concentration (are only possible to saints) possessed of a knowledge of the 14 पूर्व Purvas.

(This is always present in the 8th and higher spiritual stages गुर्ज्रव्यान up to 12th.)

SUTRA 38

परे केवलिन: ॥ ३८ ॥
Parekevalinah.

The last 2 kinds of पूर्वविधा, Pure concentration are peculiar to the man of perfect knowledge केवलिन (kevalin.)

SUTRA 39

प्रिथक्तवैकत्ववितर्कसुक्षमक्रियाप्रतिपत्तियुपरततक्रिया निवर्तीनि ॥ ३९ ॥
Prithaktvaikatvavitarkasuksmakriyapraptipattiyuparata-riyanivartini.

(The 4 kinds of पूर्वविधा, Pure concentration are :)

(1) प्रिथक्तवैकत्ववितर्क, Prithaktva vitarvaka vichara, Absorption in meditation of the SELF, but unconsciously allowing its different attributes to replace one another.

(2) एकात्त्ववितर्क vichara, Ekattva vitarvaka vichara, Absorption in one aspect of the SELF, without changing the particular aspect concentrated upon.
Ninetheh Chapter

(3) सुक्ष्मक्रियाप्रतिपति, Sukşmakṛiṣṇapurāṇipati. The very fine vibratory movements in the soul, even when it is deeply absorbed in itself, in a kevalin

(4) व्युपत्तिक्रियानवर्तिनि, Vyuparātakrīyānvarati. Total absorption of the soul in itself, steady and undisturbably fixed without any motion or vibration whatsoever.

SUTRA 40

Tryekayogakayayogayoganam.

These 4 kinds of गुप्त्यपन, Pure Concentration inhere:
(The 1st प्रथैक्य, Prathākṣya, vichara), in (the Saint) with 3 vibratory activities (of the soul through mind, body and speech
(The 2nd, एकत्व, Ekatvam, Ekatvākṣaya, vichara), in (the Saint) with only any one (of the 3 vibratory activities of the soul;)
(The 3rd, सुक्ष्म, Sukṣma, Sukṣmakṛiṣṇapurāṇipati), in (the सुक्ष्मक्रियाप्रतिपति, Sukṣmakṛiṣṇapurāṇipati) in (the सुक्ष्मक्रियाप्रतिपति, Sukṣmakṛiṣṇapurāṇipati) in the 13th stage, गुप्त्यपन, The yoga is) by the body (only;)
(The 4th, व्युपत्ति, Vyupatākṣya, Vyuparātakrīyā, Nivarti, in (the व्युपत्ति, Vyupatākṣya, Vyuparātakrīyā, Nivarti, There is) no yoga or vibratory activity of mind, speech or body.

SUTRA 41

Ekāśrayesavitarkakavicharepurve.

The first 2 (kinds of Pure concentration are) attainable by one with Scriptural knowledge and consist of meditation upon a part of the Scriptural knowledge. (in the concentration the part meditated upon, may change in character or aspect

SUTRA 42

Avicharam dvitiyam

(But) the 2nd (kind of Pure concentration is) free from any such change.
SUTRA 43

Vitarkah shrutam.

Vitarka, means Scriptural knowledge.

SUTRA 44

Vicharorthavyanjanayogasankranti

Vichara, means नकारा Sankranti, i.e., change in अर्थ, Artha, the object of concentration itself, in व्यायाम, Vyayana, the verbal expression, or in योग, Yoga, i.e., in the vibratory activity with which the concentration is going on, i.e., mind, speech, or body.

SUTRA 45

Samyagdristishravakaviratanantaviyakadarshanamohaksapakopasamakopashantamohaksapakaksinamoham jinah kramashoas-amkhheyagunavirjara.

The अष्टक, Aṣṭaka, voluntary shedding of karmas (in the highest degree of each condition occurs) to an innumerable-fold extent in each of the following stages, compared with the one immediately preceding it.

(The first mention is of the condition of right belief, i.e., the 4th stage in Spiritual Development. In this the shedding is innumerable-fold, अष्टक, compared with the condition of the soul just before it acquired right belief. The stages as mentioned are:

ध्यान, Samyagārṣṭi, One who has right belief, the 4th yogavasistha stage. This stage is reached by (यपत्ति, Upashama). The subsidence or by (यपत्ति, Ksopashama) Partial destruction subsidence and operation of the passions which feed wrong belief (अवतारातुज्ञी), and of 3 kinds of दर्शनोपनीत, right-belief deluding karmas.

अष्टक, Shravaka, One who takes the layman's vows i.e., partial vows, the 5th दिनभिषक्त stage. By अष्टक, Ksopashama of 4 Passions which obscure renunciation.
Ninth Chapter

A saint with full vows in the 6th and 7th stages. By Kṣayoprasama of the 4 passions which obscure total renunciation.

The same, when he transforms the karmic matter of passions which feed wrong belief, into a lower or less injurious kind of karmic matter of passions.

Danshanamohaksapaka The same when he destroys the 3 kinds of right-belief deluding karmas.

Upashamaka A saint in the 8th, 9th and 10th stages, when his (nārīśvarodarśina) right-conduct deluding karmas are subsiding.

Upashantamoha In the 11th stage, when his right-conduct-deluding karmas have totally subsided.

Ksapaka A saint in the 8th, 9th and 10th stages, when he is destroying the right-conduct-deluding karmas.

Ksinamoha In the 12th stage, when he has destroyed totally the right-conduct-deluding karmas.

Jina In the 13th stage, when he becomes omniscient, Kewal, i.e., Omniscient, after having destroyed all the 4 nārīśvarakṣaṇe, destructive karmas, i.e., knowledge, consolation, right-belief and right-conduct-deluding karmas, and obstructive karmas, (वाणार्धनीय, राणार्धनीय, मोहनीय, पलनीय)

In the 14th stage, the 4 प्राणिन्य, non-destructive karmas are also totally destroyed.

SUTRA 46

Pulakavakushakushilanirgranthasataka nirgranthah.
The Nirgranthas, the possessionless (or saints are of 5 kinds)

1. Pulaka, (पुलक). Like the husk, i.e., some times there is a very slight lapse in the perfect observance of their primary vows (मुलकुष, Mulaguna).

2. Vakusha, (वकुश). They are still slightly coloured by some consideration of their body, books and disciples.

3. Kusilas, (कुसिल). Sometimes there is a very slight lapse in the perfect observance of their secondary vows, (उत्तरगुण, Uttraguna.)

4. Nirgranthah, निर्ग्रंथ. The absolutely passionless, in the 11th
and 12th stages.

5. *Snataka*, स्नातक The Kevali, in the 13th and 14th stages.

**SUTRA 47**

संयमस्त्रुतप्रतीस्वतिष्ठथलिङ्गाशयोपादस्थानविकल्पतः साध्यः || ४७

Samyamashrutapratisvanatirthalingaleshyopapada-
sthana-vikalpatah sadhya.

The distinctions (between the possessionless saints) should be
considered with reference to the following (8) matters:

1. *Samyama* (सम्यमा), 5 sorts of conduct
2. *Sruta*, (सूत्र), Scriptural knowledge
3. *Pratisevana*, (प्रतिसेवन), Liability to transgression under
   another’s compulsion
4. *Tirtha*, (तीर्थ), Contemporary or successors of the Tirthankaras.
5. *Linga*, (लिंग), Sign, i.e., saint आचार्य, both in mind and
   external observances, and saint ज्ञानी, less in mind and more in
   external observances.
6. *Leshya*, (लेश्य) Thought colours
7. *Upapada*, (उपाधि), Whether the saints would be reborn in the
   heavens or attain liberation
8. *Sthana*, (स्थान), Their stages of conduct and degree of sub-
   jection to the Passion.
CHAPTER X.
SUTRA 1

Mohaksayatjananadarshanavaranantarayaksayachchakevalam

Perfect knowledge (is gained) by destroying the ignorance, deluding karmas (in the end of the 10th śrāvantī stage) and then by simultaneous destruction of knowledge and conation-observing karmas (ānanda-kriyā, samādhi-kriyā), and of obstructive karmas (pratītya) (in the end of the 12th śuṣṭi stage).

SUTRA 2

Bandhaṁtvābhavanirjarabhiyam kṛitnākarmavāṃśa mokṣasā mokṣah

Liberation is the freeing from all karmic matter, owing to the non-existence of the cause of bondage and to the shedding (of all the karmas).

The karmas are destroyed at each stage:
14 śūṣṭhas, Gunasthānas stages of Spiritual Development.
The thought-activity of the soul due to
- 1. Uddāra, Operation
- 2. Uparāja, subsidence
- 3. Kṣara, Destruction

Kṣara, Kṣrañopapaham, Destruction subsidence, of भोगीन, Mahaṁva deluding karmas and योग, (Yoga), vibrations in the soul are called śūṣṭha, Gunästhānas (lit. The stages of place of attribution or गृहिष्ठम, Pāruṇama, thought-activity.) Their 14 names are

Mahābhāva, Mithāvāta Wrong belief. Delusion. The thought-activity of the soul due to the operation of the वसनमोहसीन, right belief-deluding karmas. In this the soul does not achieve in the right path to Liberation. From the 1st i.e., thus śūṣṭha, Gunasthāna the soul goes to the 4th (śuṣṭha, Gunasthāna) always.
2. नलागम, Sasadana. Downfall. When there is operation in the 4th stage of one of the 4 गण-नालागम, Anantanubandhikasayas, Error-feeling passions, i.e., anger the soul falls down to the 1st stage through the 2nd and the thought-activity in the passage through, is called सालागम, Sasadana. Mist, Misra, mixed Operation of समध्रिपावल, Samyakmirthyavamohniyakarmas or Misra Mohniya. Belief in right and wrong at one and the same time. This is reached always on falling down from the 0th stage.

3. ऋत्रसामयव्यव, Aṁrataṣamyaktva Vowless right belief. Belief is produced by the उपाशाम, Upasrama, subsidence of the 4 गण-नालागम, Anantanubandhikasayas, Error-feeling passions and one are three kinds of याथार्थफोहनय, right-belief-deluding karmas respectively. i.e., one for a soul who has never been or three for a soul who has been in possession of मतक्षना, Samyaktva, right belief. The soul here has belief in the path of Liberation, but cannot observe the rules of conduct for attaining Liberation. 3 kinds of thought-activity may be noted in this stage.

1. उपासनस्थायक, Upasamasamvakta is attained by the उपाशाम, Upasama, subsidence of 5 or 7 kinds of deluding karmas.

2. आधिकारिक, Kshayakasamyakta is attained by the destruction of the 7 प्रकृतिप्रकृत्यां, prakrties.

3. ज्ञेयाशालानाम, Ksrayashamamasyakta is attained by the destruction or subsidence of 6, and the continuous operation of the 7th, i.e., मन्यकप्रकृतिप्रकृत्यां, Samyakprakrti mithyatva, right-belief clouded occasionally by the slightest wrong belief. This 3rd kind of thought-activity is characterised by चल, मन, ज्ञेया, i.e., the 3 defects.

1. Cila Of being shaken in his right belief, e.g., thinking that, worship of मातुनस्वात्र, Santiṣtha will bring सालिन, calmness, or that of गाराव, Parsvanatha will remove obstacles, etc., whereas all Arhats are the same.

Mala Of having the thought activity soiled by one or more of the defects on, transgressions, e.g., राजा, Sanka, doubt.

काक्ष, Kanksa, desire of sense pleasures
विषिक्षता, Vichikitsa, Hatred of the sick and deformed, etc.
Tenth Chapter

रामण्डिप्रसङ्क्षेपः, Anyadristiprasansā. Thinking admiringly of wrong believers and रामण्डिप्रसङ्क्षेपः, Anyadristiprasāra, Praising wrong believers.

3 अगाध, Agadha Of losing firm hold of right belief, e.g., dedicating a temple and still thinking it to be one's own property.

5. देशवृत्र, Deshavritra. Actual vows. Taking the Partial vows. All the 11 प्रतिमा, Pratimās or stages of a layman's life come in this. (These are given on page, 118 Chapter VII, 20.)

6. प्रमात्तवृत्र, Pramattavritra, Imperfect vows. After renunciation of all worldly objects, still occasionally to turn the mind to the service or needs of the body. This is, the pramatta-bhava careless slackness in concentration. Henceforth the stages are all in the life of a गुप्त, Muni, Saint.

7. अप्रमात्तवृत्र, Apramattavritra Perfect vows. Renouncing the careless slackness of the 6th gunasthana, and being absorbed in spiritual contemplation (सत्प्रेम, Righteous concentration of the highest type.)

From here, there are 2 रेवसः, Srenis, ways of ascent. (1) उत्पासमस्रेव, Upasamasreni in which the नादिधीमन्त्रामम्, right-conduct-deluding karma subsides. (2) क्षपकस्रेव, Ksapakasreni, in which it is being destroyed. This last is the necessary way to निव, Moksha, Liberation.

8 अपूर्वाकरण, Apurvaharana New thought activity, करण, Karana or thought-activity which the saint's soul had never yet acquired. This is the beginning of the 1st गुलाप्याय, Sukladhyāna, pure concentration on the pure ब्रह्म, Atma or self.


10. सुक्ष्मसम्पर्य, Suksmasamparaya Slightest delusion. All passions are destroyed or have subsided, except द्वितीयसबलाय, very slight nominal greed, this is also 1st Shukla dhyana.

11. उपपास्तानोऽये, Upashaktamoha, or उपपास्तानव, Upashantakasaya, subsided delusion. A thought-activity which is produced by the उपास, subsidence of entire पारिधीमन्त्रामम् right conduct-deluding karmas. This is also 1st Shukladhyāna. A saint must
fall down from here. But if strong enough, he can resume
his ascet from the ब्रह्म, Kṣapaka mode of ascent in the 8th
stage.

12. क्षिणमोहः, Kṣīnāmoha. Delusionless. The entire जातीत्रित्रोहणिन,
right-conduct-deluding karmas are destroyed in this stage.
And the thought-activity produced belongs to the 2nd
शुल्कान्त, Sukladhayān. The saint attaining this, dose so
directly from the 10th stage without passing through the
11th stage.

13. मनोवेष्टिति, Sayogakevali, Vibrating-Perfect soul. Before com-
encing this thesoul must have destroyed the three remain-
ing वात्तिकांश, Destructive karmas. (वात्तिकांश स्वरूपाभ्यास, भवनाव) K
nowledge obscurings, conation obsurring and obstructive
carmas. Here the soul becomes ज्ञात, Arhat or Perfect soul
in human body with vibrations in it. Preaching and पेरे-
grinations belong to this stage.

14. मनोवेष्टिति, Ayoga-kevali, Vibrationless perfect soul. This is
attained when there is before the sayoga kevali’s Liberation
just enough time to speak out the 5 letters भ, व, त, ह, ज.
In this stage—a very brief one indeed the vibrations of the
body cease, and the soul attains Peace and Bliss

SUTRA 3

अपसामिकदीप्रेमसंवत्तारुः छ || ३ ||

Aupasamikadibhavyatvanam cha

(There is also non-existence of वाक khaq or thought-activity)
due to the operation, subsidence and to the destruction-subsidence
and operation of the karma, and of भवनाव khaqatva, (त, e., the capacity
of becoming liberated.

(Of course the जातिक kṣapika, thought-activity due to a total
extinction of karmas, is retained, and also वात्तिकांश Parīnakātva, the
own natural-activity of the soul i., e, its ज्ञात fixes Jīvatva, souliness or
livingness )

SUTRA 4

अन्यत केवलसम्ययक्षात्त्वानवज्ञानिनित्यभिषेकः || ४ ||

Anyat kevala samyakvajnana darsana siddhatvebhyaḥ.
Otherwise there remain वातिक perfect-right belief, वातिक perfect-
right knowledge, ज्ञात perfect conation, and जीव the state of having
accomplished All

(Perfect conation and perfect knowledge imply perfect power
SUTRA 5

Tadanantaamurddhavam gachchhantyalokat.

After that (liberation from all karmas) the liberated souls go upward, (right vertically) to the end of लोका, (or the Universe).

SUTRA 6 and 7

पूर्वप्रयोगदस्तगतगच्छैऽणेवद्यागगतिपरिणामार्जनः पद्मेर्द्धिशिलावच्च । ६ ॥

(6th) Purvaprayogadasangatva-dbandhachchedattathagati

(7th) Aviddhakulalashakravadvyapagatapalambuvadekan-

davijavadagnisikhavachcha.

(This upward motion is due to 4 considerations)
(1) पूर्वप्रयोगदस, Purvaprayogata, (momentum or instinct produced in the soul,) by its previous activity, (directed to the attainment of Liberation) like a potter's wheel (which once set in motion goes on) circling (even when the potter's hand and wand are both taken away)

(2) असंगतिवर, A sangatirat, The non-association or non-existence of the company (which kept it down, i.e. the absence of karmas,) like (an empty) gourd (which) coated with clay (sinks down in water, but the clay) being washed off, (it bobs up to the surface again)

(3) बंधुच्छेदन, Bandhuchchedat, (On account of) the bondage being broken, like the castor-bean (which flies up at once, when the fruit which kept it in confinement is broken open).

(4) तथागतिपरिमात, Tathagatiparamat, (Due to its being the soul's) nature to go upwards, like the flames of fire.

SUTRA 8

धर्मस्तिकायाभ्यासानु द ॥

Dharmastikayabhavat.

(But it does not rise higher than the extreme limit to लोका or the Universe), because (beyond it there is) the non-existence of धर्मस्तिक याय Dharmastikaya or the medium of motion.
SUTRA 9

Kiśṇakālakalgativāropachārītraṃpratyekeśaṃbhodhitānāhagāhunatāṃrasāmyalpabhumvat
Sādhyā : 11 11

Kṣetra kala gati linga tirtha charitra pratyeka buddha bodhita
janana vagahanatara samkhyaḥpa bahutvata sadhyah.
(The Liberated soul) should be considered (with reference to the
following.)

1. केष्ट्र Space (1) The liberation is in its own self
(2) The Liberated soul is in सिन्धकेष्ट्र Siddhaṃsetra, the place of the Liberated.
(3) The place of the Liberated. आकाश Akasa space.
(4) The place in its last incarnation, such soul
could have been born only in one of the 15
कर्मभूमिस Karmabhumis in the 2धीर Dvīpas,
(5) The Liberated soul in the 2¼ Dvīpas may
have been in the 15 karma bhūmis, but being
kid-napped may have been left anywhere
in the 2¼ dvīpas, from which be attained
Liberation. Therefore the place of
the Liberated is as big as the 2½ dvīpas, i.e.
45 lacs yojanas in diameter

2. कालa Time (1) Liberation takes place only in one
samayā (समय).
(2) Liberation takes place only when the
last incarnation is in the end of the
3rd or in the 4th age of the अवसर्पणम्, Avasarpṇa. But those born in the 4th can
attain salvation in the 5th age. And in the.
उत्सर्पण, Utsarpṇa, in the corresponding ages.
(3) But in kid-napping from विदेह, Videhas, in all
ages, as also in the Videhas, from where
is Liberation at all times.

(1) Liberated soul is in the 5th or सिद्धगति Siddhaṃgoti.
(2) Liberated soul comes up only from the
human condition of existence.

4. लिङ्ग, Linga. Sex (1) There is no sex in liberated state.
(2) In the last incarnation, the soul may have
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been feminine, masculine or common in thought-activity or bhavas (वास्तविक) in ascending up to the 9th stage. In the 10th stage there are no such bhavas, but the body must be masculine dravya (स्रोतालिक).

5. सीतें, Tirtha (1) Liberated soul wasa सीतें, Tirthankara.
   (2) .., .., was not a Tirthankara.

6. चारित्र, Charitra, Conduct. According to the particular conduct which led him to Liberation.

7. प्रत्येकदृष्ट, Pratyeka bodha bodhita Where he was led to the path of Liberation by his own intuition or by the precept of another.

8. ज्ञान, Jnana Knowledge. According to the kinds of knowledge which preceded perfect knowledge (रसल्प्रेम) They may be 2, 3, or 4 kinds

9. मायागह, Avagahana, Stature, the form and stature of his last body
   Maximum 525 भुव, Dhanusa=2100 भुव, Haths.
   Minimum 3½ Haths.

10 निर्भर Antara Interval. When one or more souls are Liberated, there may be a minimum interval of one समय, Samaya a maximum interval of 6 months, before others are Liberated. It the rise of Liberated souls is continuous, it must continue at least for 2 samayas and at most for 8 samayas.

11. संभा, Samhyya Number
   (1) Minimum 1 soul in one samaya.
       Maximum 108 souls in one samaya
   (2) In every 6 months, and 8 samayas. 608 souls must be liberated

12 प्रम्पप्रम अल्पa bahutva. Quantity, as to more or less:
   (1) More will go from the region of their birth.
       Less will go when kid-napped.
   (2) Less from तम्जाम Jambu dvipa. More fromm तात्तिक्षिक, Dhataki khanda still more from पुष्करवर द्वीप Puskaravara dvipa.