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-The TFIC Team.

FOREWORD

Tatrarth 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 Prasad¹ 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 103 Acharya Deshibhushan 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.

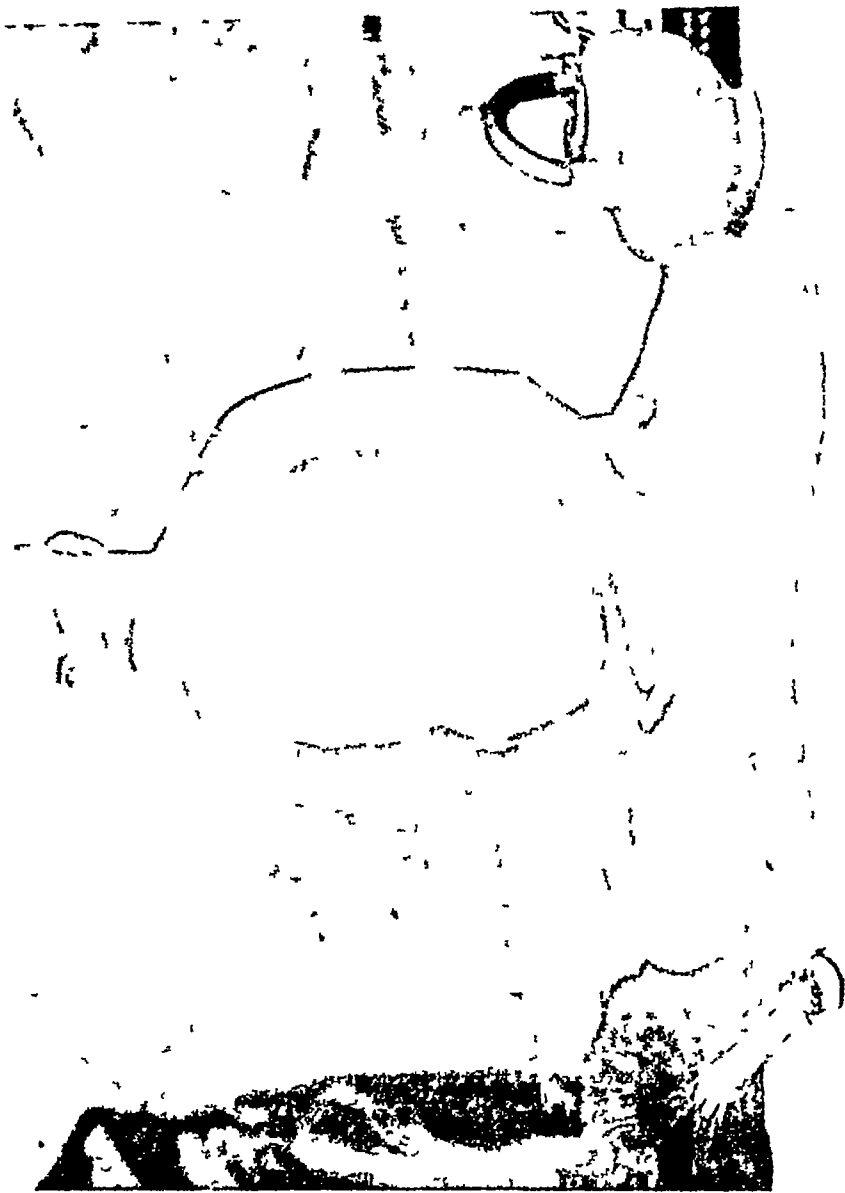
Paper for the publication having been so arranged upon we took it ourselves to go in for this much needed publication.

We are extremely grateful to the trustees of R B J L Jain 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 Dhuraj 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



Shri 108 Vidyalkar Acharya Desh Bhushan Maharaj

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

तत्त्वार्थ सूत्रकर्त्तरि गृद्ध्रपिच्छोपलक्षितम् ।

वदे गणोन्द्र मयातम् उयास्वामी मुनीश्वरम् ॥

The age of Kundakunda and Umasvami is well-established. The tradition is universal and is adverted to in all Jain books found in Jain Libraries all over India. Old written MSS in the bhandaras of Jaipur and Idar also bear it out. (See also *Indian Antiquary*, 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 Jain 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, Jnatridharmakatha, 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 Chakravati (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 Svetambara 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 *Tatvārtha Sūtra* 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.

दशाध्याये परिच्छिन्ने तत्त्वार्थे पठिते सति ।

फलस्यादुपवासस्य भाषित मुनिपुंगवै ॥

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 Umasvati 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 (Saurashtra) there lived a Jain layman, Dvaipayaka He was a very pious man and withal learned in Jaina religious lore He was anxious to write some really great Jain book But worldly cares forbade the execution of such an unworldly 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 *ईशानं ज्ञानं चाग्निं ज्ञानं साधनं* Belief-knowledge-conduct (united constitute) the path to Liberation Fearing lest 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 *सम्बन्ध* before it, and departed

When Dvaipayaka returned and saw the correction in his aphorism, 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 redical 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.



श्री जैनाचार्य उमास्वामी विरचित

तत्त्वार्थ सूत्रम्

TATVARTHA SUTRAM

Saudharama Indra enquired the gist of the following verses from Indrabhuti Gautama with a view to bring him before Lord Mahavira

त्रैकाल्य द्रव्यषट्क नवपदसहित जीवषट्कायलेस्या ।

पचान्येचास्तिकाया व्रतसमितिज्ञानचारित्र्यभेदा ॥

इत्येतन् मोक्षमूल त्रिभुवनमहितं प्रोक्तमर्हद्भिरीशं ।

प्रत्येति श्रद्धाति स्पृशति च मतिमान् यः स वै शुद्धदृष्टिः ॥

1 e "Three (divisions of) Time, (Present, Past and Future), six *Dravyas* (substances)¹ with nine *Padarthas* (categories)² six kinds of embodied souls,³ 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 one who knows these, is convinced of them, and who realises these, is verily one who has attained right belief

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

सिद्धे जयप्पसिद्धे चउविह आराहणाफल पत्ते ।

वदित्ता अरहते वोच्छ आराहणा कमसो ॥

(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 *Arhats* (the adored ones) I shall speak of the devotions in their order


ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
 नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।

This work is copyrighted in Germany under the name Dr.
Friedrich Lenz.

(3) Right belief, right knowledge, right conduct and right action are called the Arachanas. These should enlighten the mind, be pursued continuously, earnestly and carried on to perfection.

San Unaiyem Achary will agree to add the Pair of
Lapetion marks the Tamil and Sinh with the following style -

संस्कृत-सूत्रम्



(4) I bow to him who is the guide of the path to liberation, the destroyer or maintainer of Karma, and the Knower of the principles of the universe, so that I may attain these qualities belonging to him.



प्रथम अध्याय

FIRST CHAPTER

SUTRA 1

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥ १ ॥

Samyagdarsana jnanacharitrani moksha-margah- (1)

सम्यग्दर्शन *Samyagdarsana*, Right Darsana (belief) सम्यग्ज्ञान *Samyag-jnana*, Right *Jnana* (knowledge) सम्यक्चारित्र *Samyak Charitra*, Right *Charitra* (conduct) मोक्षमार्ग *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-traya*) 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 or 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 or rounds forming the steps. The side-pieces are right belief and right knowledge and the steps, gradual stages 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

तत्त्वार्थं श्रद्धानं सम्यग्दर्शनम् ॥ २ ॥

Tatvartha-śraddhanam Samyagdarsanam- (2)

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

तत्त्वार्थं Tatvartha तत्त्व Tatva really means thatness, a thing as it is, अर्थ Artha means that which is ascertained तत्त्वार्थं Tatvaratha means things ascertained as they are

Tatvas may be translated as the Principles of Jainism

तत्त्वार्थं Tatvartha—तत्त्वेन—अर्थ

—By thatness ascertained object

—Object which is ascertained by thatness

—That which is ascertained by its own thatness

—Objects as they are.

सम्यक् Samyaktva or सम्यग्दर्शन, Samyagdarsana, is of 2 kinds —

संलग्न Sarag Samyaktva, belief with attachment This is indexed by the 4 signs of —

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

(2) संवेग Samvega, fear of mundane existence in 5 cycles of wanderings —द्रव्य Dravyo, matter, क्षेत्र Kshetra, place; काल Kala, time; भाव bhava, thought-condition of existence, bhava, thought-activity

(3) अनुकम्पा Anukampa, compassion for all living beings (mobile, त्रस Trasa and स्थार Sthaavara, im-mobile)

- (4) अस्तित्व *Astikya*, belief in the principles, soul, non-soul, etc
वीतराग सम्यक्त्व *Vitrage Samyaktva*, belief without attachment, i.e. the
purity of the soul itself

SUTRA 3

तन्निसर्गादिधिगमाद्वा ॥ ३ ॥

Tannisargadadhigamadva . (3)

This (right belief is attained) by —

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

(2) अधिगम *Adhigama*, 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) उपशम *Upashama*, subsidence,

(2) क्षयोपशम *Kshayopashama*, destruction-subsidence or partial
subsidence, destruction and operation, and,

(3) क्षय *Kshaya*, destruction, of दर्शन मोहनीय कर्म *Darshana Mohaniya*
Karma [right-belief-deluding Karmas] and, the four अनन्तानुबन्धी कषाय
Anantanubandhi Kashaya, the four error-feeding passions

These are internal, but there are external causes as --

(1) द्रव्य *Dravya*, matter, e g, images of adorable अर्हत *Arhat*,
precept, remembrance of the past lives, etc

(2) क्षेत्र *Kshetra*, place, e g, समवेशस्थल *Samavasana*, Hall of Audi-
ence or where the Lord preach the Truth

(3) काल *Kala*, time, i. e, right belief is attained only when the inter-
val 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
(अर्द्ध पुद्गल परिवर्तन, *Ardhapudgala-parivartana*)

(4) भाव करण *Bhava Karna*, thought-activity, this is called efficiency,
or शरण *Karna* It is the 5th of the लब्धि *Labdhis*, The five *labdhis*
attainments, are --

क्षयोपशम लब्धि *Kshayopashama labdhi*, destructive-subsidential attain-
ment, attainment by a soul (by the subsidence, destruction and operat-
ion of certain *Karmas*) of such senses, mind, etc, that he may be
able to acquire right belief

विशुद्धिर्लब्धिः *Vishuddhi labdhi*, virtue attainment, attainment of a disposition for good and against bad actions.

देशना लब्धिः, *Deshana labdhi*, precept attainment, attainment of an inclination to know the Truth. This reduces the स्थिति *Sthiti*, duration of *Karmas* except the आयुर्कर्म *Ayukarma*, the age *Karma*, to a maximum of कोटी कोटी *Koda koti*, crore of crores and a minimum of one crore *एक सगर* *Sagar*

प्रज्ञान्यलब्धिः *Pragyagya labdhi*, competency attainment, attainment of thought-activity which further reduces the स्थिति *Sthiti*, duration of the 7 *Karmas* i.e., all except the आयुर्कर्म *Ayukarma*, age *Karma*. But as to intensity of fruition the reduction applies only to demeritorious *Karmas*. The meritorious *Karmas* are proportionally increased in intensity of fruition (अनुभवा *Anubhava*)

कारकलब्धिः *Karna labdhi*, efficiency attainment, attainment of thought activity which must cause right belief in अन्तरमुहूर्त *Antar muharta*, within 48 minutes. Of these 3, the last can be attained only by a soul capable of attaining liberation and the remaining four by all.

SUTRA 4

जीवाजीवास्तवबन्धनंवरनिर्जरातोसाप्तस्त्वय ॥ ४ ॥

Jive-jivastava bandha Samvara nirjara mokhas tatvam (4)

The तत्त्व *Tatras*, principles (are) जीव *Jiva*, soul अजीव *Ajiva*, non-soul; आस्रव *Asrava* inflow (of karmic matter into the soul) बन्ध *bandha*, bondage [of soul by karmic matter]; संवर *Samvara*, stoppage [of inflow of karmic matter into the soul] निर्जरा *Nirjara*, shedding [of karmic matter by the soul (and) मोक्ष *Moksha*, Liberation [of soul from matter]

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

ज्ञानचेतना *Jnana 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 कर्मचेतना *Karma chetana*, consciousness of experience of action

3 फलफल चेतना *Karma phala chetana*, experience of fruition of *karmas*

अजीव *Ajiva*, non-soul is that which is devoid of all these 3 kinds of consciousness

Note 2. Many Sacred books treat of 9 पदार्थ *Padarthas*, categories. They add to these 7 *tatvas*, पुण्य *Punya* and पाप *Papa*, merit and demerit. But these two are really included in the third and fourth

principles, *स्रवः Asrava* and *बन्धः Bandha*, the inflow into and bondage of the soul by good or bad Karmic matter according to merit or demerit [treated of in Chapter VIII, 25, 26, below] is the active cause.

Note 3 These 7 तत्त तत्ता, 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 perfect. 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 मोक्ष Moksha, category is placed last in the सूत्र Sutra. Its immediate causes are stoppage and shedding of karmas. Therefore संस्र Samasra and निरस्र Nirasra precede मोक्ष Moksha in the enumeration. Stoppage and shedding are necessitated by the inflow and bondage of karmic matter therefore स्रवः Asrava and बन्धः Bandha are given as the third and fourth categories. Thus we see that the 7 तत्ता 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 stoppage 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.

तत्त तत्ता 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 गथा Gatha 20 of दर्शन पादुः Darsana Padu it is said, निश्चयो स्यात् सत्त्वः सत्त्वः 'Nishchaya do appanam Hava sammatam'; i.e. in reality soul's own nature is सत्यदर्शन 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

नामस्थापनाद्रव्यभावतस्तन्यासः ॥५॥

Nama sthapana dravya bhavatas tannyasah-(5)

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

They (सत्यदर्शन right belief, etc., and शिवजीवादि soul, non-soul, etc.,) can be considered in four aspects or निक्षेप Nishkhepa -

(1) नाम निरूपणं *Nama nirūpaṇa*, name or negative aspect, that is the name is attributed for the mere naming of the object which does not possess the qualities denoted by the name. As a man may be called King or Smith even if he is neither a king nor a smith.

(2) सारसं प्रति *Sarasaṁ prati*, representation aspect. Representation of one thing by another. e.g., representation of Lord Mahāvīra in a marble or diamond image. Or in Algebra taking X to be equal to 50 and so. The first is called *Tadakra śhapaṇa* or *Sadakra śhapaṇa*, i.e., the representative and the represented are similar in figure the other is *Atadakra śhapaṇa* or *Asadakra śhapaṇa*, i.e., the representative bears no resemblance to what is represented. Such representation of the *Arhats* (the Adored ones) is not allowed in this *Hura Avasarpin* the action of decrease in which there are special features of decrease e.g., birth of a daughter to a *Tirthankara*, etc.

(3) अगम निरूपणं *Dravya nishēpa* privative aspect. The absence of an attribute in a subject when 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 deposed 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 *अगम निरूपणं*, *Agama Dravya Nishēpa*.

(2) But if we think of his body only, then we have *नो ज्ञान इव निरूपणं* *No Agama dravya Nishēpa*.

e.g., (1) *जरा नरः*, *Jaraya Sarira*

(i) He is asleep. To call his body, the Professor of Surgery is *वर्तमानः*, *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 *अनगतः*, *Anagata*.

(iii) He dies and is in his coffin. To call the body, the Professor of Surgery is *अतीतः*, *Atita*.

(2) भावी, *Bhavi* He is going to be born a king To call his body a king's body is *Bhavi*

(3) तदव्यतीरित्व, *Tadvyatirikta* --

(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 कर्म *Karma*

(ii) To attribute the actual particles of which his kingly body will be formed is नो कर्मनो आगम इत्यनिशेष, *No Karma no agam dravya mkshepa*

(4) भावी निशेष, *Bhavi mkshepa*, Positive aspect or present condition It signifies the possession of its present attributes Giving a thing a name connoting the attributes of its present condition only e g, a General considered as in actual command of his army It is also आगम, *Agama*, i e, when the soul knows and is actually attentive, and नोआगम, *Noagama*, when the actual present condition of a material thing is referred to

नाम निशेष, *Nama mkshepa*, *Nama* means mere name, *Nikshepa* is a verbal or nominal or linguistic aspect The सप्ततत्त्व, *Sapta tatva*, seven names of Principles apply to the Principles, but they may even be given to something which is not a तत्त्व *tatva*, Principle e g आसूत्र *Asrava*, in Buddhism means "sin" This is नाम निशेष *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 *Sathapna* or *Dravya*

स्थापना निशेष, *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 निशेष, *Dravya Niksepa*, 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 --

भावनिशेष *Bhava Nikshepa* The first three निशेष, *Nikshepa*, are from the द्रव्यार्थिकनय, *Dravyarthika Naya*, from the substantia

standpoint. The last *निरक्षेपः*, *Bhava Nishhepa* is from the *परमानन्दिक* *parayoga-shūba Nāya* modal standpoint

निरक्षेपः Nishhepa, is merely the way in which the word is used

This is most important in Jainism, in view of the *सिद्ध* *Syadvada* system of Jain Logic. A confusion in the *निरक्षेपः Nishhepa*, would be a fruitful source of ambiguity and double meanings. This *सूत्र* *Sūtra* lays down the necessary safeguard against this. All the *सप्त* *sapt* seven *tattvas* of *सूत्र* *Sūtra* 4 *supra* can be considered in these 4 aspects e.g. —

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

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

(ii) *आत्मनः* *Sthapana Jiva*. As the image of Lord Mahavira. It is not *सत्त्वः*, *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* *Dra ya Jiva*, as to call the, *अर्हन्* *Araha's*, *सिद्ध* *Siddha*. An *अर्हन्* *A-hat* 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) *मनुष्य* *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 *अणु* *Anna*. Here consider *पदार्थ* *Padartha* or matter subdivision of *अणु* *Anna*.

(i) *नमः* *Nama Anna* 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, inanimate matter.

(ii) *आत्मनः* *Sthapana Anna*. As a model of man-of-war. As representing an actor in a circus by human performers or representations of rivers and mountains on a level map.

(iii) *द्रव्य* *Dra ya Anna*. As calling a broken carriage a carriage when instead of carrying others it has to be carried itself.

(iv) भाव अजीव, *Bhava Ajiva* Calling a ship, a ship, and so on

III, आस्रव, *Asrava* (i) नाम आस्रव, *Nama Asrava*, as calling the सिद्ध, *Siddha*, 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 आस्रव *Asrava*, attributed is only in name

(ii) स्थापना आस्रव *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 आस्रव, *Asrava* -- inducing qualities to it

(iii) द्रव्य आस्रव, *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) भाव आस्रव, *Bhava Asrava* Speaking of the inflow only where it exists, e.g., the inflow due to anger in an angry man

IV (i) नाम बन्ध *Nama Bandha*, बन्ध, *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 बन्ध, *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 बन्ध, *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) भावबन्ध, *Bhava Bhandha* Predication of bondage only where it exists. As a liar is bound by the matter due to the lie

V सत्वर, *Samvara*, (i) नाम सत्वर, *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 Samvara*, because forgiveness implies the stoppage of the inflow of karmas due to anger and it is not present here

(ii) स्थापना सत्वर, *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.

SUTARA 6

प्रमाण नयैरधिगमः (६)

Pramana Nayairadhi gamah--(6)

अधिगम *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.

नय *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 *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 नय *Naya*.

प्रमाण *Pramana*, is authority. It is —

(i) प्रत्यक्ष *Pratyaksha*, i.e. direct self evident

Like —अवधि *Avadhi*, Visual

मनः प्रत्यय *Manapravyaya*, Mental and

केवल *Kevala*, Perfect knowledge.

(ii) परोक्ष *Paroksha*, Mediate, indirect,

Like —मति *Matī* Sensitive and

श्रुति *Shruti*, Scriptural knowledge.

नय *Naya*, is stand point. It is —

(1) द्रव्यार्थिक *Dravyarthika*, Substantial, or

(2) पर्यायार्थिक *Paryayarthika*, Modal ?

The most prominent use of stand-points is, of course the *स्याद्वाद* *Syadvada* or सप्तभंगीनय *Sapta-bhanga 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) न्यान् अस्ति *Syat Asti*, 1 e from the point of view of its own is own subject matter place, time and nature, the substance is 1 e exists as itself.

(2) न्यात् नास्ति *Syat Nasti*, 1 e from the point of view of the subject matter, place, time and nature of non-substance it is, not 1 e. it is not non-substance.

(3) न्यात् अस्ति नास्ति *Syat Asti Nasti*, 1 e from the point of view of the same quarternary relating to itself and non-substance, it may be said that substance is and is not if we make the statement successively

(4) न्यात् अव्यक्तं *Syat Avaktva* 1 e. if statement under *Syat Asti Nasti*, are attempted to be made of once, it can not be done Thus a substance is unpredicable.

(5) न्यान् अस्ति अव्यक्तं *Syat Asti Avaktavya*, 1 e from the point of view of its own quaternary and at the same time from the joint quarternary of itself and non-substance, substance is and is also unpredicable.

(6) न्यात् नास्ति अव्यक्तं *Syat Nasti Avaktavya*, 1 e. From the point of view of non-substance quaternary and at the same time from the joint quarternary of itself and non-substance, substance is not and is unpredicable

(7) न्यात् अस्ति नास्ति अव्यक्तं *Syat Asti Nasti Avaktva*, 1 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 unpredicable

(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

निर्देश स्वामित्व साधनाऽधिकरण स्थिति विधानतः ॥७॥

Nirdesa svamitva Sadhanadhi karana sthiti vidhanatah.

Adhigama is attained by (considering a Principle, or any substance with reference to its निर्देश *Nirdesh* (Description, Definition), स्वामित्व *Svamitva* (Possession, Inherence, साधन *Sadhan* (cause), अधिकरण *Adhikarana* (Place), स्थिति *Sthiti*, (Duration), and विधान *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 आयुर्कर्मा *Ayu karma*, and according to his nationality he may be divided into English, French, German, American, Japanese, etc., etc.,

We shall subject right belief to this six-fold treatment

निर्देश *Nirdesha* Right belief is belief in things, ascertained as they are

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

साधन *Sadhan* Cause of right belief, i.e. —

(1) अभ्यन्तर *Abhyantara*, internal. It is the making inoperative of the दर्शन मोहनीय *Darshana Mohaniya*, or the belief-obscuring *karmas*, and *Anantanubandhi Kashaya*, the 4 over-feeding passions

(2) बाह्य *Bahyya*, external. This is of two kinds —

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

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

अधिकरण *Adhikarana*, is also —

(1) अभ्यन्तर *Internal* It is the soul itself upon which right belief depends,

(2) बाह्य External It's त्रसनादी Trasa Nadi, mobile channel, i.e. that part of the Universe out side of which living beings with only one sense are found.

स्थिति Stithi The smallest duration of right belief is one जगन्महान् Jaghanya Antarmuharta, i.e., minimum, which consist of one आवली Arah and one नयन Sanjam instant. One Arah is the twinkling of an eye. In one Arah there are. Jaghanya, ukta asambyta, or minimum plenteous innumerable Sanjam A नयन Sanjam is an instant or unit of time, i.e. the time by an atom of matter in passing from one कालाग्न Pradesha, i.e., from one point of space to the next. उत्क्रष्ट चन्द्रो ह्य Utkrisha or maximum Antar-muharta, is equal to 48 minutes one Sanjam The longest duration of right belief is eternity, i.e. the right belief of liberated souls

विधान Vidhana There are three main divisions —

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

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

(3) क्षयिका Kshayika, arises from a total destruction of the above This belief last for ever

In a similar six-fold way the other principles ज्ञान Jna, अजीव Ajna, etc. must be treated

SUTRA 8

सत्संख्या क्षेत्र स्पर्शन कालान्तर भावाल्प बहुत्वैश्च ॥८॥

Sat Samkhya Ksetra Sparsana Kalantra Bhavalpa Bahutvaishch

(The eight principles are known) also by—

- (1) सत् Sat, Existence.
- (2) संख्या Samkhya, number, enumeration of kinds or classes
- (3) क्षेत्र Ksetra, place, where the thing is found at the present time.
- (4) स्पर्शन Sparshana Extent or the amount of space touched by it in all ages.
- (5) काल Kala, Time

(6) अन्तर *Antara*, Interval (of Time)

(7) भाव *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* —

सत् *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

संख्या *Samkhya* There is an infinity of souls This is obvious from the infinite forms of embodied souls

क्षेत्र *Kshetra* Soul is found in the whole Universe

स्पर्शन *Sparsana* At some time or other, the soul touch the whole Universe

काल *Kala* The duration of soul is eternity

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, औदयिक *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

सत् *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 सत् *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,

संख्या *Samkhya*, Number, Infinite.

क्षेत्र *Kshetra*, Place At the end of Loka

स्पर्शन *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 *Siddhahood* there, and then its only natural and final movement is vertical and only up to the end of *Loka*

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

अन्तर *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 makes a substance occupy space, which is called its pure form It should be remembered that matter is not the only substance according to *Jainism* There are five others, one is space Space gives place to everything else

भाव *Bhava*, Quality It's own परिणामिका *Perinamika*, activity is soul's own quality It's possession of the infinities 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 क्षेत्र *Kshetra*, Place

Time and Interval really variants of काल *Kala*, Time and Quality and Quantity really variants of भाव *Bhava* Quality

SUTRA 9

मतिश्रुताग्रविमल पराविज्ञेयत्वानिज्ञानम् ॥९॥

Matī Shrutavadhī Manah paryaya Kevalanī Jnanam

Right knowledge (is of five kinds) —

मति *Matī* Sensitive knowledge Knowledge of the self and the non-self by means of the senses and the mind

श्रुत *Shruta* Scriptural knowledge Knowledge derived from the reading or preaching of scriptures, or through an object known by sensitive knowledge

अवधि *Avadhi* Visual knowledge Direct knowledge of matter in various degree with reference to द्रव्य *Dravya*, subject matter, क्षेत्र *Kshetra*, space, काल *Kala*, time, and भाव *Bhava*, quality of the object known

मन पथय *Manah payay* Mental knowledge Direct knowledge of another's mental activity about matter

केवल *Kevala* Perfect knowledge Omniscience, 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

श्रुत *Shruta* or scriptural knowledge is also called —

आप्त वचन *Apta Vachana*

आगम *Agama*

उपदेश *Upadesh*

ऐतिह्य *Aitihya*

आम्नाय *Amnaya*

प्रवचन *Pravachan*

जिन वचन *Jina Vachan*

SUTRA 10

तत् प्रमाणे ॥१०॥

Tat-pramane

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 (अवधि) Mental (मन पथय) and Perfect (केवल) knowledge

परोक्ष *Paroksha*, Indirect This is Sensitive (मति) and श्रुत Scriptural knowledge

But other systems of Philosophy believe in the following *Pramanas* —

चार्वाक *Charvaka* believes in प्रत्यक्ष *Pratyaksa* (Perception) only

बुद्ध वैशेषिक *Buddha* and *Vaisesika*, believe in Perception and अनुमान, *Anumana* (Inference)

नार्व्य *Samkhya*, believes in Perception, Inference and आगम *Agama* (Trustworthy affirmation)

नैयायिक *Naiyayika*, believes in Perception, Inference, Trustworthy affirmation and उपमान *Upamana* (comparison)

मीमांसक *Mīmāṃsaka*, believes in Perception, Inference, Trustworthy affirmation, comparison, द्वापत्ति *Ārthapatti* (Presumption), and अभाव *Abhāva* (Privation)

SUTRA 11

आद्यो परोक्षम् ॥११॥

Adyeo Paroksham

The first two kinds of knowledge i.e., नति *Sensitive* and धन *Scriptural* knowledge, are परोक्ष *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 क्षयोपशम *Kshayopasham* of the knowledge-observing *karma*

SUTRA 12

प्रत्यक्षमन्यत् १२

Pratyaksha Manyat

The remaining three i.e. अवधि *Āśādhī*, visual, direct, material knowledge, मन पर्याय *Manah paryaya*, Mental, direct mental knowledge and केवल *Kevala*, Perfect knowledge are प्रत्यक्ष *Pratyaksha*, i.e. directly known by the soul itself, without any external help

Of these the Visual and Mental arise on the क्षयोपशम *Kshayopashama*, destruction, subsidence of knowledge-obscuring *karmas* They are called देश प्रत्यक्ष *Deshapratyaksha*, Incomplete direct knowledge. केवल *Kevala* arises from total destruction of knowledge-obscuring *karms* This done is सकल प्रत्यक्ष *Sakala Pratyaksha* or complete direct knowledge.



SUTRA 13

मतिस्मृतिःसज्ञाचिन्ताऽभिनिबोधइत्यनर्थान्तरम् ॥१३॥

Matih Smriti Sanjna Chinta Bhinibodha Ityanarthantaram

मति *Matih*, sensitive knowledge, (connotes) the same things as
स्मृति *Smriti*, (remembrance of a thing known before, but out of
sight now);

सज्ञा *Sanjna*, also called प्रतिभिज्ञान *Pratibhijñāna*, recognition (reme-
mberance 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),

अभिनिबोध, *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
remembrance 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 सज्ञा, *Sanjna*, or
recognition is based upon our remembrance, स्मृति *Smriti* of John which
is itself based upon our मति, *Matih*, sense knowledge of John when we
saw him, as also upon our sense-knowledge of the picture before us

Induction (*Chinta*) is based upon recognition, We see the sun-
rise in the same way every day We see men dying The same or
similar phenomena take place We remember and recognise these
phenomons 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 *Matih*, and they arise on the *Kshayo-*
pashama, destruction-subsidence or the subsidence, destruction and
operation of the Sensitive-knowledge obscuring *karmas*



आवाय *Avaya*, Judgement It is ascertained knowledge, e g , that the white object is a pillar and not a man It is also called, अपाय *Apaya* अपगम *Apagama*, अपनोद *Apanoda* अपव्याध *Apavyadha*, अपेत *Apeta*, अपगत *Apagata* अपविद्ध *Apaviddha*, or अपनुत्त *Apanutta*

धारण *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 प्रतिपत्ति *Pratipatti*, अवधारण *Avadharana*, अवस्थान *Avasthana*, निश्चय *Nischaya*, अवगम *Avagama*, or अवबोध *Avabodha*

SUTRA 16

बहु बहुविध क्षिप्राऽनिःसृताऽनुक्तध्रुवाणां सेताराणाम् ॥ १६ ॥

Bahu bahuvidha kshipra nisrita nukta dhruvanam setaranam.

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

Each pme pfetje fpu 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*, अल्प *Alpa* , one in number or unit or quantity as, perception of one man or of a glass of water

बहुविध *Bahuvidha*, of many kinds as perception of a man with a dog 1 e , of two kinds of object perceived

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

क्षिप्र *Kshipra*, quick e g , perception of an Express going full speed

अक्षिप्र *Akshipra* Slow, as perception of a snail crawling by

अनि सृत *Anisrita*, Hidden, perception of a ship from seeing only its funnel above the horizon

नि सृत *Nisrita* , Exposed, perception of an open thing, like a book on a table

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

उक्त *Ukta*, Described, perception of what has been described, e g , perception of a horse or cow, described in a book.

अथ *Dhruva*, Lasting; perception of a mountain

अप्रव *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

अर्थस्य ॥१७॥

Arthasaya

The 288 refer to, i.e. are of determinable sense objects, (i.e., thing 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

व्यञ्जनस्यावग्रहः ॥ १८ ॥

Vyanjanasaya Vagraha

There is only perception, *Avagraha* of *Vyanjana*, i.e., indeterminate object, (i.e. of a thing of which we know very little, so little that we can not proceed to the *Iha*, Conception, *Avaya*, Judgement, and *Dharana*, 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 indeterminate 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, अर्थवग्रह *Arthavagraha*, i.e., perception of a पदार्थ *Padartha* or determinable sense-object, as distinguished from व्यञ्जनावग्रह *Vyanjanavagraha* perception of व्यञ्जन *Vyanjana*, or an indeterminate sense-object

SUTRA 19

न चक्षुर निद्रियाभ्याम् ॥ १९ ॥

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

श्रुतमति पूर्वद्वनेके द्वादश भेदम् ॥ 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 thus 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 अण प्रविष्ट *Anga-pravishta* contained in the *Angas* There are 12 *Angas*

Angas-Vahya, out of the *Angas* These non-*Anga* Scripturcs are of many kinds

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

(1) Verbal, lettered (अक्षरात्मक *Aksharatmaka*)

(2) Non-verbal, letterless (अक्षरात्मक *Anaksharatmaka*)

Verbal scriptural knowledge is derived from words which are composed of letters (अक्षर *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 (*Matijmana*) 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",

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 air 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 irrationals have only non-verbal scriptural knowledge. Their sensitive knowledge also is confined to perception (*Āyagraha*) by all the 5 senses except the eye.

The rationals have non-verbal scriptural knowledge also.

Verbal scriptural knowledge is also called *Shabdajñāna* or *Shabdajñāna* produced by words. Non-verbal scriptural knowledge is also called *Līngajñāna* or *Līngajñāna* produced by signs (*Gommatasāra*, *Jñāna Kanda Gāthā 314*).

THE ANICENT JAINA SACRED LITERATURE

The knowledge of a *Śrūta* (श्रुत) may be of things which are contained in the *Angas* (Sacred books of the Jainas) or of things outside the *Angas*. There are 64 root letters of the alphabet or representations of sounds. Of these 33 are consonants 27 vowels, (e. i. slight long and prolonged, 3 kinds of each of the 6 vowels and mixed Sounds *anusāra* *usarga* *kh* *hkh* *hp* *hph*) which help in the formation of Compound letters. The total number of possible combinations of these 64 simple letters into Compound of 23,4, or more upto are the letters (Simple and Compound) of *Śrūta* in its entirety. This letters in a middle foot (पदान्तर) of the *Pañcamaṅga* gives us the number of root *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 *Śrūta* which is not contained in the *angas*. This part is divided into 14 *Prabhīṇaka* such as *Dasa* *Pañcāhika* *Uttaradhyaṇa* & c.

SUTRA 21

भावप्रत्ययोऽवधिदेवनारकानाम् ॥२१॥

Bhava pratyayo'avadhir deva narakanam.

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

The *Dravyas* are 6, जीव, पुद्गल, धर्म, अक्षय, आकाश और काल

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

क्षयोपशम निमित्तः षड्विकल्पःशेषाणाम् ॥२२॥

Kshayopashama nimittah Shad vikalpah Sheshnam.

(The other kind of Visual or direct material knowledge is) of six kinds (and it) 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 गुणप्रत्यय *Guna-pratyaya* or acquired by merit as distinguished from in-born Visual knowledge

Its 6 kinds are —

आगुणमि *Anugami* Accompanying Visual knowledge That which goes with one to another place or even another incarnation

अगुणमि *Ananugami* Non-Accompanying Visual knowledge That which does not go with one, but is lost

वर्द्धमान *Varddhamana* Increasing That which goes on increasing

हीयमान *Hiyamana* Decreasing That which goes on decreasing

अवस्थित *Avasthita*, Steadfast That which retains the extent which it had when it arose

अनवस्थित *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) देशवधि *Desha Avadhi*, Partial Visual knowledge This alone is *Anavasthita*, changeable

(2) परमाश्रयवि *Parama Avadhi* High visual knowledge

(3) सर्वाश्रयवि *Sarva Avadhi* Full Visual knowledge.

These two extend upto Perfect knowledge They are never *Ananugami* non-accompanied-nor-*Hiyamana*, decreasing

SUTRA 26

मति श्रुत्योर्निबन्धो द्रव्यस्य सर्व पर्यायस्व ॥२६॥

Mati shrutyo nirbandho dravyasya Sarva paryayava

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

SUTRA 27

रूपिह्वा वदधे ॥२७॥

Rupishva vadheh

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

SUTRA 28

तदनन्त भज्जा मनः पर्यायस्य ॥२८॥

Tadananta bhaja manah paryayasya.

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

Sarva avadhi or full visual knowledge knows one atom

Riju mati, simple mental knowledge knows an infinitesimal part of an atom i. e., an infinitesimal degree of its attributes This degree is called *Amibhaga prastichcheda* or an infinitesimal part of its constituents Complex mental knowledge (विपुल मति *Vipula mati*) knows an infinitesimal part of the subject-matter of simple mental knowledge. (See also Chapter V, Sutra 10)

SUTRA 29

सर्व द्रव्य पर्यायेषु केवलस्य ॥२९॥

Sarva dravya paryayesu kevalashya

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

SUTRA 30

एक दीनि भाजानि युगपदेकस्मिन् चतुस्य ॥३०॥

Ekadāni bhajāni yugapade kasmīna 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

सति श्रुताऽवधयो विपर्ययश्च ॥३१॥

Matī Shruta vadhayo viparyayaścha

And Sensitive (*Matī*) scriptural (*Shruta* and) Visual (*avadhi*) (knowledge are also) wrong (knowledge)

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

Sanshaya, doubt (This is formed in sensitive and Scriptural, but never in Visual knowledge

Viparyaya, perversity mistake, opposite of truth, (this is found in Visual knowledge also) and *Anadhyavasya*, wrong knowledge caused by carelessness indifference or confusion



SUTRA 32

सदसतो रविशेषाद्यद्वच्छोपालवधेरुत्तमतवत् ॥ ३२ ॥

Sadasato ravisesadya driclhopa 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 विपर्यय, *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) भेदाभेद विपर्यय, *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) स्वरूप विपर्यय, *Swarupa viparyaya*, mistake in the nature or character of a thing As idealists believing that form and colour are nothing they exist only in knowledge
- विपर्यय, *Viparyaya* is also of 2 kinds

- (1) सहज, *Sahaja*, mistake arising by one's own self without any preaching of another

All are Sahaja except the next

- (2) आचार्य, *Aharya*, mistake due to another's preaching, this is wrong scriptural knowledge caused by sensitive knowledge through the ears

So much for Pramana

SUTRA 33

नैगमसंग्रहव्यवहारजुं सूत्रबद्धसमभिन्द्बैवश्रुता नया ॥ ३३ ॥

Naigama Sangraha Vyavahararaju Sutra sabda Samabhirudhai Vambhuta nayah

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

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

- 1 *Naiṣkama*, 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 Divali 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 *Saṅgraha*, 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 *Paryayartika* or *Visesa*, *Apavada Vyavritti* Model, relating to the modification of substances This is

- 4 *Riju Sutra*, i e , the actual condition at (1) A particular instant and (2) for a long time They are called *subhṣma* 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 *Śabda*, 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

6. *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 *Strat-ford-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 *Nayas*, the first four *Naigama*, *Sangraha*, *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 naya* word stand-point, i.e. relate to the word by which object is expressed

Note V *Paryaya* 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. *Sangraha* with real only *Vyavahara* only with a part of the real *Riju 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 *nayas* 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 things considered or spoken of

The other systems of philosophy recognise the following topics

- (1) *Bauddhas* They recognise the 5 *Skandhas*, (*Khandhas*) or Aggregates or groups
Vijnana, Consciousness
Vedana, Feeling
Sanjna, Perception recognising and naming
Sanskara, (*Saṃhāra*), 50 other mental accompaniment specially will that arise when consciousness is submitted
Rupa, Material or body
 - (2) *Naiyayikas* 16 *Padarthas* namely *Pramana* *Prameya* *Sansya*, Doubt *Prayojana* *Dristanta* *Sidhanta* *Avayava* *Tarka* *Nirnaya* *Vada* *Jalpa* *Vitanda*, *Hetvabhāsa* *Chhala* *Jati* *Nigrahasthana*
 - (3) *Vaisesika* 7 *Padarthas* namely *Dravya* *Guna* *Karma* *Samanya* *Visesa* *Samavaya* *Abhava*
 - (4) *Samkhya* 25 *Tatvas* namely *Prakriti* *Pradhana* *Ahamkara* *Kāramendriya*
5 *Jhāna-endriya*
5 *Mana*
Tanmatras (*Sabda*, *Spaśha*, *rupa*, *rasa* *gandha*)
5 *Bhutas* (Earth water, fire air space) *Purusa* *Nirvikara* self, pure and perfect soul
-

दूसरा अध्याय

CHAPTER II

SUTRA 1.

अपशमिकक्षयिकौ भावौ मिश्रश्च जीवस्य

स्वतत्त्वमौदयिक पारिणामिकौ च ॥

**Aupashamikakshayikau bhavau mishrascha jivasya
svattatvamaudayika parinamikau cha:**

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

(1) औपशमिक *Aupashamika*, Subsidential, (That which rises from the subsidence of a *Karma* of the deluding kind)

(2) क्षयिक *Kshayika*, destructive, Purified (That which rises from the destruction of *Karma's* e g , the 4 घातिya *Ghatiya*, destructive *Karma's*)

(3) मिश्र *Mishra*, Mixed (i e , क्षयोपशमिक *Kshayopasamika*, destructive subsidential, that which rises from the partial destruction subsidence and operation of destructive *Karmas*)

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

(5) परिणामिक *Parinamika*, Natural (The soul's own natural thought-activity , independent of *Karmas*)

The first four of these thought-nature 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) घातिya *Ghatiya* or Destructive *Karmas*, which attach and effect the very nature of the soul

(2) अघातिया *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 वेदना *Vedanīya*, नाम *nama*, गोत्र *Gotra*, and आयु *Ayu* *Karmas* respectively.

Vedanīya or 'Feeling' the pleasure and pain-bearing *Karmas* are also *Aghatiya*. Pain and pleasure are illusory, more or less, because they are due to *Vedanīya* 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) ज्ञानावर्णाय *Jnanavarṇaya*, Knowledge-obscuring. It simply obscures knowledge.

(2) दर्शनावर्णाय *Darshana varṇaya*, cognition-obscuring. It simply obscures cognition (*Darshana*).

(3) मोहनाय *Mohaniya*, Deluding. It intoxicates the soul. It is a sort of General of the enemy, host of *Karmas*. It affects both right-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) अन्तराय *Antaraya*, 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.

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 *चयिकभाव Kshyikabhava* 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 *चयिक Kshyikabhava* proper, which, of course, is not identical with *Parinamikabhava*.

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 *Parinamika*. 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 *Parinamika* 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* (*Mohanaya*), and never of any other. Destruction of all the eight. Destruction subsidence only of four destructive *Karmas*, Operation of all the eight.

SUTRA 2

द्विवाष्टादशैक-विंशति-त्रिभेदा यथाक्रमम् ॥ २ ॥

Dvinawastadasaikavinsatitribheda Yathakramam

(They are) of two, nine, eighteen twenty-one and three kinds respectively



SUTRA 4

ज्ञानदर्शनदानलाभभोगोपभोगवीर्यणि च ।।४।।

Jnanadarsanadanalabha bhogopabhogaviryani cha

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

1 क्षयिक ज्ञान (*Kshayikajnana*), Destructive, purified, or perfect knowledge due to the destruction of knowledge obscuring (Jnanavar-niya) *Karmas*

2 क्षयिक दर्शन (*Kshayikadarshana*), Destructive, purified or perfect conation due to the destruction of the *Karmas* which obscure it, i e, of दर्शना वरणीय कर्म *Darshana-varniya Karmas*

3 क्षयिक 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*, दानान्तराय *Danantraya*, which obstruct the exercise of this capacity

4 क्षयिक लाभ (*Kshayikalabha*), Destructive or purified gain Infinite gain due to purification caused by the destruction of all *Labh-antaraya* or gain obstructive *Karmas* e g, a man with perfect knowledge (i e केवली omniscient Kevali) always assimilates the molecules of fine quasikarmic, matter

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

6 क्षयिक उपभोग (*Kshayikaupabhoga*) Destructive or purified re-enjoyment Infinite attainment of nonconsumable objects due to purification caused by the destruction of all उपभोगान्तराय *Upabhogantaraya*, re-enjoyment obstructive *Karma* This becomes the cause of the miraculous throne, canopy etc, etc

7 क्षयिक वीर्य (*Kshayikavirya*) Destructive or purified power Infinite power due to purification caused by the destruction of all वीर्यान्तराय *Viryantaraya* or power-obstructive *Karmas*

8 क्षयिक सम्यक्तत्व (*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

मिथ्यात्वं *Mithyatva*, wrong belief, नम्यकत्वमिथ्यात्वं मिश्रप्रवृत्तिः *Samyaktva Mithyatva mixed* right-wrong belief and नम्यकत्वं प्रवृत्तिमिथ्यात्वं *Samyaktva Prakriti-Mithyatva*, right-belief clouded by the slightest wrong belief) and the four अनन्तानुबन्धिः *Anantanubandhi Kashayas* 1. e. the error-feeding passions of Anger, Pride, Deceit and Greed which feed the above

9 क्षयिक चारित्र (Kshayikacharitra) Destructive, purified or perfect, right conduct, due to purification caused by the total destruction of right conduct-deluding Karmas, Charitra Mohaniya

SUTRA 5

ज्ञानाज्ञानदर्शनलब्धयश्चतुस्त्रिपभेदा सम्यक्त्वत्राग्निमयमामयमाञ्च ॥५॥

Jnanasnadarsanalabhayaschatustritripachabhedah Samyakt-
acharitrasanyamasamamamscha

(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-Kshaypashamika 1 e, Destructive-subsidential, Kshayopasham, is destruction-subsidence of सर्वानि न्यदं कं Sarvaghatī spardhaka 1. e, of Karmic-matter which totally obscures and the operation of देशवत्तिन्यदं कं Deshaghatī spardhaka, 1. e. Karmic-matter the operation of which obscures only partially

(4) क्षयोपशमिज्ञान (Kshayopashamika Jnana) 1 e, K-right- knowledge (it is of) 4 (kinds)-1 Mati, Sensitive, 2 Sruta Scriptural, 3 Avadhī, Visual and 4 Manahparyaya, mental)

(3) ज्ञयोपशमिज्ञान (K) Ajnana, (1, e, K. wrong knowledge It is of 3 kinds 1 कुमति Kumati, wrong-sensitive knowledge 2 कुश्रुत Kusruta, wrong-scriptural knowledge, and 3 कुश्रुत Kuavadhī, wrong visual knowledge The last is also called विभङ्गान् Vi-bhanga Jnana wrong visual knowledge

(5) ज्ञयोपशमिज्ञान (K) Darshana, (1. e, K Conation) It is of three kinds 1 चक्षु Chakshu, Ocular, by mean of the eye

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

3 अवधि Avadhī, visual They precede their respective knowledge

(5) ज्ञयोपशमिज्ञान (K) Labdhī, 1 e, K attainment, acquisition It is of 5 kinds —

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

2 लाभ Labha, gain

3 भोग *Bhoga*, enjoyment of consumable things

4 उपभोग *Upabhoga*, re-enjoyment or enjoyment of non-consumable things

(5) वीर्य *Virya*, power

All these are imperfect; because they are due only to partial destruction subsidence and operation of their respective अन्तराय *Antaraya*, obstructive *karmas*

(1) क्षयोपशमिकसम्यक्त्व (K) *Samyaktva* 1 e, K right-belief This is imperfect because it is due to the destruction or subsidence of मिथ्यात्व *Mithyatva*, and सम्यक्त्वमिथ्यात्व *Samyaktvamithyatva*, 1 e, wrong, and mixed right-wrong-belief deluding *Karmas*, and of the four error-feeding passions, anger, pride, deceit, and greed called अनन्तानुबन्धीकषाय *Anantanubandhi Kashaya* and which feed the above *Karmas* and by the operation of सम्यक्त्व प्रकृतिमिथ्यात्व *Samyaktva-prakritimithyatva*, 1 e, right belief slightly clouded by wrong belief

(1) क्षयोपशमिकचरित्र (K) *Charitra* 1 e, K right conduct Imperfect because it is due to the partial destruction, subsidence and operation of right-conduct deluding *Karmas* and

(1) क्षयोपशमिकसंयमानयन (K) *Samyama-Samyama* (1 e) K control-non-control Taking only partial vows, It is due to the destruction or subsidence of अनन्तानुबन्धी *Anantanubandhi*, error-feeding and अप्रत्याख्यान *Apratyakhyaana*, partial vow preventing कषाय 18 *Kashayas* or the passions of anger, pride deceit and greed, and by the operation of the remaining kinds of passions

SUTRA 6

गतिकषायीलंगमिथ्यादर्शनाज्ञानाऽसंयताऽसिद्धलेश्याश्चतुश्चतुस्त्र्येकैकैकै
कषड्भेदा ॥६॥

Gatikashayalingamithyadarshanainanasamyatasiddhaleshya
schatuschatrustyekaikaikaikasadbhedah

(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 *Kar-mas*, relate to —

- 1 गति *Gati* Condition of existence, of 4 kinds —
 - (1) नरक *Naraka*, hellish
 - (2) तिर्यञ्च *Tiryancha*, sub human
 - (3) मनुष्य *Manushya*, human, and
 - (4) देव *Deva*, celestial
- 2 क्लाय *Kashayas* Passions of 4 kinds
 - (1) क्रोध *Krodha*, anger ;
 - (2) मान *Mana*, pride ,
 - (3) माया *Maya*, deceit, and
 - (4) लोभ *Lobha*, greed
- 3 लिंग *Linga* Sexes of 3 kinds
 - (1) स्त्रीवेद *Stri-veda*, Feminine inclinations
 - (2) पुरुषवेद *Purushaveda*, Masculine inclinations
 - (3) नपु सक्त्वेद *Napunsaka veda*, Common or neuter inclination
 - (4) मिथ्यादर्शन *Mithya-darshana* wrong belief
 - (5) अज्ञान *Ajnana* Ignorance
 - (6) असंयत *Asanyata* Vowlessness or non-controls
 - (6) असिद्ध *Asiddha* Unliberatedness.
 - (8) लेश्या *Leshya* Through points of 6 kinds —
 - (1) कृष्ण *Krishna*, black,
 - (2) नील *Nila*, blue,
 - (3) कापोत *Kapota*, grey,
 - (4) पीत *Pita*, yellow,
 - (5) पद्म *Padma*, pink, and
 - (6) शुक्ल *Sukla*, white

SUTRA 7

जीवभव्याऽभव्यत्वानि च ॥७॥

Jivabbavyabhavytvani cha

(The 3 kinds of the soul's natural thought-activity are)

- 1 जीवत्व *Jivatva* Consciousness, livingness, or soulness in a soul.
 - (2) भव्यत्व *Bhavyatva* Capacity of being liberated
 - 3 अभव्यत्व *Abhavyatva* Incapacity of becoming liberated
- Pure *Jivatva* जीवत्व is limited to the, सिद्ध *Siddhas*, Mundane

souls must have *Jivatva* but alleged with *Bhavyatva* on *Abhavyatva* These 3 are peculiar to Jiva च "cha", refers to those attributes which Jiva has in common with non-Jivas, as —

अस्तित्व *Astitva* Isness

द्रव्यत्व *Dravyatva* Being a substance, changeability

प्रदेशत्व *Pradeshatva* Capacity to occupy space; etc , etc (see Chapter V, Sutra 2)

SUTRA 8

उपयोगो लक्षणाश्च ॥ ८ ॥

Upayoga lakshanam

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

लक्ष्य *Lakshya* is that of which the differentia is

लक्ष्य *Lakshna* is आत्मभूत *Atambhuta*, inseparable, and अनात्मभूत *Anatambhuta*, separable As *Jivatva* is an inseparable but a celestial condition of existence is a separable quality of the soul

SUTRA 9

स द्विविधो ऽष्टचतुर्भेदः ॥ ९ ॥

Sa dvīdhostachaturbhedah,

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

ज्ञानोपयोग *Jnanapyoga*-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 *Darshanopayoga*, if it is directed to know this something definitely, it is *ज्ञानोपयोग Jnanopayoga*

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

संसारिणो मुक्ताश्च ॥ १० ॥

Samsarino muktascha

(They are of 2 kinds)

समारी *Samsari*, mundane and मुक्त *Mukta*, Liberated souls Mundance [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 नोकर्मा 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

कर्मा *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 पुद्गल, *Pudgala*, परिवर्तन *Parivartna* 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) क्षेत्र परिवर्तन *Kshetra-Parivartna* 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) कालपरिवर्तन *Kala parivartna* Time Cycle, e g , a soul is born in the first समय *Sa naya*, or instant of an अवसर्पिणी *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 उत्तमर्षिणी *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 (*Kalaparivartna*)

(4) भवपरिवर्तन *Bhavapriivartna* 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 re-born 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 सागर *Sagaras*. 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 Sagaras upto the 9th ग्रैवेयक *Graweyaka*

In the Sub-human and human-Cycles the minimum is one अन्तर्मुहूर्त *antarmahurta*, and the maximum is 3 पल्य *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) भावपरिवर्तन *Bhava-parivartana* Thought Cycle In-numerable units of soul's योगस्थान, *Yoga-Sthana*, Vibratory activity, make one अनुभाग बन्ध *Anubhaga-bandha* *Adhyavasaya Sthana*, or a degree of the passion which determines intensity or bondage. In-numerable \times in-numerable, *Anubhaga-bandhas* make one कषाय *Kashaya* *Adhyavasaya Sthana*, i.e., one degree of passion which determines the duration of bondage. In-numerable \times in numerable *Kashaya*, etc., make one जन्यस्थितिबन्ध *Jaghanya-sthiti-bandha*, i.e., minimum duration of bondage in a rational wrong-believing person. This is अन्त कोटी कोटी सागर *Antah crore \times crore sagars*. One स्थिति *Sthiti* needs that the soul should pass through every one of the in-numerable योगस्थान, *Yog-sthanas*, to earn one अनुभागबन्ध *Anubhaga-bandha* and then so on, to earn one *Sthiti*. 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-numeral 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

SUTRA 13

पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ॥१३॥

Prithivyaptejo vayu vanaspatayah sthavarah

Immobile (one sensed souls) (are of 5 kinds,)

- (1) पृथ्वी *Prithvi*, earth-bodied,
- (2) अप *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 *Prithvi-kayika*, as embodied in matter, as earth bodied soul

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

(4) पृथ्वीजीव *Prithvi-jiva*, as an earth-soul, as the soul which is to be embodied in the earth, but is now in विग्रहगति *vigrahagati* or in transition from one existence to another Similarly *apajiva*, *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 animalculae seen 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 needles, and oblong like a flog (J K. 22)

SUTRA 14

द्वीन्द्रियादयस्त्रसाः

Dvīndriyadatastrasaḥ

(Mobile or many suited souls)

With 2 senses, etc, 1 e

With 3 senses

„ 4 „

, 5 „ without mind, अमनस्क *Amanaska*, ir-rational and

, , , with mind, समनस्क *Samanaska*, rational

Note, on *प्रण* *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 3, 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

पञ्चेन्द्रियाणि

Panchendriyani

The senses are five,

SUTRA 16

द्विविधानि ॥१६॥

Dvividhani

(They are of) 2 kinds —

- (1) द्रव्येन्द्रिय *Dravyendriya*, objective-senses, sense-organs, and
- (2) भावन्द्रिय *Bhavendriya*, subjective-senses, sense-faculties,

SUTRA 17

निर्वृत्युपकरणो द्रव्येन्द्रियस् ॥१७॥

Nirvrittyupakaranedravyendriyani

Objective senses or sense-organs (have a two-fold formation) —

- (1) निवृत्ति *Nirvriti*, (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 अन्तरंग *Antaranga*, internal, and *Vahuranga* बहिरंग, 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

लब्ध्युपयोगौ भावेन्द्रियम् ॥१८॥

Labdhyupayogobhavendriyam

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

- (1) लब्धि *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

स्पर्शनरसनघ्राणचक्षुः श्रोत्राणि ॥१९॥

Sparsanarasanaghraṇa chakshusrotrani

(The senses are)

स्पर्शन <i>Sparshana</i>	Organ of Touch, i e the skin, the whole body
रसन <i>Rasana</i> ,	„ Taste „ tongue
घ्राण <i>Ghrana</i> ,	„ Smell „ nose
चक्षु <i>Chakshu</i> ,	„ Sight „ eyes
श्रोत्र <i>Shrotra</i> ,	„ Hearing „ ears



the vegetable-bodied, souls (have only) one (sense i e, touch They know only by means of touch)

SUTRA 23

कृमिपिपीलिकाभ्रमरमनुष्यादीनामेकैकवृद्धानि ॥ २३ ॥

Kṛimipīlīkabhramaramanusyadinamckāikvṛddhani.

Kṛimī, worms, etc, (have 2 senses touch and taste)

Pīlīka, ants, etc, [have 3 senses touch taste and smell)

Bhramara, bumble-bee, etc, (have 4 senses touch, taste, smell and sight)

Manuṣhya, man etc, (have 5 senses touch taste, smell, sight, and hearing)

Each (class has) one (sense), more than the one preceding it

SUTRA 24

संज्ञिनः समनस्काः ॥ २४ ॥

Sanjñinah samanaskah

The rational (beings are also called)-

Sanjñi, (i e, one who has got sanjña-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

विग्रहगतौ कर्मयोगः ॥ २५ ॥

Vigrahagataukarma-yogah

In *Vigrahagatī* 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 29

एकसमयाऽनिग्रहा ॥ २९ ॥

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 द्वौ त्रीन्वानाहारकः ॥ ३० ॥

Ekamdvautrinvanaharakah

(In the) one, two or three (*Samayas* of its passage, the soul remains) अनाहारक, *Anaharaka*, non-assimilative, (that is, does not attract the molecules of *aharaka*, assimilative matter 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 सू, *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

सम्मुखनर्भोपपादा जन्म ॥ ३१ ॥

Sammurchhanagarbhopapadajanna.

(Birth is of 3 kinds)

सम्मुखन, *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'

उपादा *Upapada* Instantaneous Rise (Instantaneous grouping together of the वैद्विक्क, *Vaidvika*, matter to form the *Vaidvika* or fluid body which is peculiar to hellish and celestial beings)

SUTRA 32

सच्चित्तर्मातमदुता सेतरा मिश्राश्चैकजस्तद्योनयः ॥ ३२ ॥

Sachittasitasmavritah setaramisraschaikastadyonayah

Living matter cold covered with their opposites, and the combination of each (pair) (are) their nuclei or birth places (येनि, *yoni* nucleus, the material environment in which the incarnating soul finds lodgment, is of 9 kinds —

सचिन् *Sachitta*, of living matter, as the stomach, in which worms may appear

अचिन्, *Achitta*, of matter only with no life, as a wall or table in which mosquitoes may be generated.

सचिन्नाचिन्, *Sachittachitta*, 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

शीत, *Shita*, cold. Some microbes take birth on account of cold.

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

गान्धेय, *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

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

विवृत *Vivrata*, Exposed. As moss in a piece of water

नद्वत् विवृत, *Samvrata-vivrita*. Part exposed and part covered.

The hellish and celestial beings take birth in अचिन्नाचिन् *achitta-yonis*

Souls taking birth from a womb, employ a सचिन्नाचिन् यौनि *Sachittachitta-yoni*

सम्प्लव, *Sammurchanas*, employ *sachitta*, *achitta*, and *sachittachittayonis*

Hellish (नाच्चा) and celestial beings (देव) have hot and cold (some one and some the other) nucleus

Fire-bodied souls (तेजसायनीन्) have a hot one. The others have hot or cold or mixed

Hellish, celestial and immobile beings have a covered nucleus
The विकलत्रय, *Viklatraya* 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 nigoda*, souls which have never yet come out of a condition of common vegetables, where many souls occupy one body, as a potato

Their <i>yonis</i> are	7,00,000
इतर निगोद, <i>Itaranigoda</i> , souls which have gone back to <i>nigoda</i>	7,00,000

पृथ्वी कायिक, earth-bodied ; अपकायिक water-bodied, तेज कायिक, fire-bodied ; and वायु कायिक, air-bodied, all four each 7,00,000	28,00,000
वनस्पति कायिक, Vegetables, (Trees, etc') except <i>nigoda</i>	10,00,000

For स्थावर <i>sthavaras</i> sould	5200000
„ द्विद्वि, 2 sensed	200000
„ त्रि, „ 3 „	200000
„ चतु, „ 4 „	200000
„ पच, „ 5 „ animals	400000
„ „ „ 5 „ human beings	1400000
„ देवा celestial beings	400000
„ नास्तिक, hellish	400000

Total 8400000

SUTRA 33.

जरायुजण्डजपोतानाः गर्भ ३३॥

Jarayujandajapotanam garbhah

Uterine birth (is of 3 kinds)

जरायुज, *Jarayuja*, Umbilical (Birth in a yolk, sack, flesh envelope, like a human child)

अण्डज, *Andaja*, Incubatory (Birth from a shell like an egg)

पोत, *Pota*, Unumbilical (Birth without any sack or shell, like a cub of a lion or a kitten)

SUTRA 34

देवनारकाणामुपपादः ॥३४॥

Devanarakanamupapadah

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

SUTRA 35

शेषाणां सम्मूर्धनम् ॥३५॥

Sesanamsammurchhanam

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

SUTRA 36

औदारिकदैक्रियिकाहारकतैजसकर्मणानि शरीराणि ॥३६॥

Audarikavaikriyikaharaktaijasakarmani sarirani

The bodies are of 5 kinds —

- 1 औदारिक, *Audarika*, the physical (body of all men and animals)
- 2 वैक्रियिक, *Vaikriyika*, Fluid (The body of hellish and celestial beings, which they can change at will)

3 आहारक, *Aharaka*, assimilative (the spiritual man like emanation from the head of a saint in doubt, etc)

4 तैजस, *Taijasa* Electric (body of mundane souls formed of fine molecules of electric matter called *Taijasa Vargana*)

5 कर्माण, *Karmana* Karmic (body of mundane souls, made of fine molecules of *Karmic* matter called *Karmana Varganas* कर्मण वर्णा)

The first 3 bodies are made of *Aharaka Vargana*, molecules of assimilative matter

SUTRA 37

पर परं सूक्ष्मम् ॥३७॥

Param paramsuksmam

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

SUTRA 38

प्रदेशतोऽसंख्येयगुणं प्राक्तैजसात् ॥३८॥

Pradesatosamkhyeyagunam praktaijasat

(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

अनन्तगुणो 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

अप्रतीघाते ॥४०॥

Apratighate

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

The Fluid (ईनियक) and *Aharak* (आहारक) assimilative bodies can also penetrate but at some places they can not Their penetrative does not extend beyond (वम नाडी) *Tiasa nadi*, the mobile channel beyond where mobile souls are not found

SUTRA 41

अनादिसम्बन्धेच ॥ 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 (सिद्ध) 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 45

गर्भसम्सृच्छनजमाद्यम् ॥ ४५ ॥

Garbhasammurchhanajamadyam

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 (गर्भे) or by spontaneous generation (सम्सृच्छन)

SUTRA 46

अपपादिकं वैक्रियिकम् ॥ ४६ ॥

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

लब्धिप्रत्ययं च ॥ ४७ ॥

Labahipratyayan cha

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

But this is, of course, in exceptional circumstances

SUTRA 48

तैजसमपि ॥ ४८ ॥

Taijasamapi

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

This takes place in two ways —

(1) शुभ तैजस, *Subha taijasa* 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) अशुभ तैजस, *Asubha taijasa*. Maleficent electric body, e.g., the same saint being moved to anger, the duplicate body will go forth

SUTRA 52

शेषास्त्रिवेदाः ॥ ५२ ॥

Shasastrivedah

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

लिंग, *linga* or sex is of 2 kinds

द्रव्यलिंग, *Daravya linga*, objective sex differentiating organs of the sexes ;

भावलिंग *Bhava Linga*, subjective sex, thought activity relating to sexual inclinations

SUTRA 53

औपपादिक चरमोत्तमदेहास्तल्येयवर्षायुषोऽनपवत्यायुषः ॥ ५३ ॥

**Aupapadika charamottamadehasamkhyeyavarsayusoana ,
pavartyayusah,**

(Those who are) born by instantaneous rise, (i e, hellish नास्का, and celestial beings देवा, (those who are in their) last (incarnation चरम देह *charama body*) with the highest (kind of) physical body, (and those whose) age is innumerable years, (e g, human and sub-human beings in भोगभूमि, *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 कर्म, भूमि, *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



तीसरा अध्याय

CHAPTER III

SUTRA 1

रत्नकर्कराबालुकापङ्कधूमतमोमहानम प्रभाभूमयोचनाद्वानाकाग प्रतिष्ठा
सप्ताधो ऽ घ ॥ १ ॥

**RatnasarkaravalukaPankadhumatamomahatamah prabhabh
umayoghanambuvatakasha pratisthah saptadhoadhah**

[NoTE —To understand this chapter it is necessary to consider maps I and II of Loka (लोक) and the 2½ Dvipas (द्विप द्वीप) 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

घनवात *Ghana vata*, gross air atmosphere,

अम्बुवात *Ambuvata*, vapour atmosphere,

तनुवात, *Tanvata*, 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 शर्कराप्रभा *Sharkara prabha*, in hue like sugar

3 बालुकाप्रभा *valuka prabha*, in hue like sand.

4 पङ्कप्रभा *panka prabha*, in hue like mire

5 धूमप्रभा *Dhuma prabha*, in hue like smoke

6 तम प्रभा *Tamah prabha*, in hue like darkness

7 महातम प्रभा *Mahatamah prabha*, in hue like pitch darkness

The वातवल्लय, *vata valayas*, or atmospheres are each 20,000 योजन, *yojanas* thick at the bottom of the Universe

Each one of these earths is separated from the next by an interval of one *raju*

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

Ratna Prabha is 1,80,000 *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 (*Bhavanavasi*) celestial beings except the *Asura Kumara*, and all the 8 kinds of

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 nadi) 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

Maha Tamah Prabha has 8,000 yojanas and the seventh hell

SUTRA 2

तासु त्रिंशत्पचविंशतिपचदशदशत्रिपचोनैकनरकशतसहस्राणिपचचैव-
यथाक्रमम् ॥ २ ॥

**Tasu trinshatpachavinshatipanchadashatritpanchona
kanarakashatasahasranipanchachaivayathakramam**

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 (Indraka bila), and lines (Sreni 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.

49	Central (Indraka)
9604	in the 8 directions (Sreni baddha)
8390347	Sporadic (Prakirnaka)
<hr/>	
8400 000	

SUTRA 3

नारका नित्या शुभतारा लस्या परिणामदेहवेदनाविक्रिया ॥ ३ ॥

Naraka nitya shubhatara lesya parinama deha vedana vikriyah

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

Hellish beings always have the colour (लस्या, *lessya*, the paint of body and thought, i.e. द्रव्यलस्या *dravya lessya* and भावलस्या *bhava lessya*) of the 3 lower lessyas, viz कृष्ण black, नील indigo and कापोत grey

Grey (कापोत, *kapota*) only in hells of 1st and 2nd earths grey (कापोत) and indigo (नील, *nīla*) in the 3rd indigo only in the 4th, indigo and black (कृष्ण *hrisna*) in the 5th, and (कृष्ण *hrisna*) black in the 6th and thus the 7th द्रव्यलस्या, *dravya lessya* or bodypaint persists throughout life but bhava lessya changes with the character of thought-activity. One special bhava lessya or thought-colour does not last for more than one मुहूर्त *muhūrta*, 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. हुण्डका, *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

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

परस्परोदीरितदुःखा ॥ ४ ॥

Parasparo dirita duhkha

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

SUTRA 5

सकलैष्टासुरोदीरितदुःखाश्च प्राक् चतुर्थ्या . ॥ ५ ॥

Samklista suro dirita duhkhascha Prak chaturthyah

Before the 4th (earth : e 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

तेष्वेकत्रिसप्तदशसप्तदशद्वविंशतित्रयस्त्रिंशत्सागरोपमा सत्त्वानां परा
स्थितिः . ॥ ६ ॥

**Tesveka trisaptadasha sapta dasha dvavinsati trayastrin-
shat sagaropama satvanam para sthitih.**

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

- | | | | | |
|----|----------|-----------|----------------|---------------------------|
| 1 | सागरोपमा | Sagropama | or सागर sagara | (simply) in the 1st earth |
| 3 | " | " | or sagars | " " 2nd " |
| 7 | " | " | " | " " 3rd " |
| 10 | " | " | " | " " 4th " |
| 17 | सागरोपमा | Sagropama | or sagaras | in the 5th earth |
| 22 | " | " | " | " " 6th " |
| 33 | " | " | " | " " 7th " |

1 सागर Sagara = 10 × (crore×crore) of अद्दपल्य addhapalya

1 अद्दपल्य, Addhapalya = A circular pit with a diameter of 1 योजन 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 bhumī उत्कृष्टभोगमि One end of hair is taken out in every 100 years, The time taken to empty the pit is a व्यवहारपत्य, *vyaaahara palya* Innumerable *vyavahara palyas* make one उद्धारपत्य *Uddhara palya*
Innumerable *uddhara palyas* make one अद्धापत्य, *Addha palya*

SUTRA 7

जम्बूद्वीपलवणोदादयः शुभनामानो द्वीपसमुद्रा ॥ ७ ॥

Jambu-dvīpa lavano dadayah shubhana-mano dvīpa samudrah

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

In the middle world (मध्यलोका *madhya loka*) there are innumerable *dvīpas* (द्वीपा) continents and *samudras* (समुद्रा) oceans

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

- 1 जम्बूद्वीप, *Jambu dvīpa*, in which we live
लवणसमुद्र, *Lavana samudra*, salt ocean
- 2 धातक्रीलण्डद्वीप, *Dhataki khanda dvīpa*, then
कालोदधिसमुद्र, *Kalodadhi samudra*, then
- 3 पुष्करवर द्वीप, *Puskaravara dvīpa*, then
पुष्करवर समुद्र, *Puskaravara samudra*, then
- 4 वारुणीवरद्वीप, *Varunivara dvīpa*,
वारुणीवरसमुद्र, *Varuuvavara dvīpa*,
- 5 क्षीरवरद्वीप, *ksiravara dvīpa*,
क्षीरवर समुद्र, *ksiravara samudra*,
- 6 घृतवरद्वीप, *Ghritavara dvīpa*,
घृतवरसमुद्र, *Ghritavara samudra*,
- 7 श्नुवरद्वीप, *Iksuvavara dvīpa*,
श्नुवरसमुद्र, *Iksuvavara samudra*,
- 8 नदीश्वरद्वीप, *Nandishvavara dvīpa*,
नदीश्वर समुद्र *Nandishvavara samundra*,
- 9 अरुणवरद्वीप, *Arunavavara dvīpa*,
अरुणवरसमुद्र *Arunavavara samudra*,

The last ones are

स्वयम्भरमण्यद्वीप, *Svayambhu ramana dvipa*

स्वयम्भरमण्यसमुद्र, *Svayambhu ramana samudra*

SUTRA 8

द्विद्विविष्कम्भाः पूर्वपूर्वपरिक्षेपिणो बलयाकृतय ॥ ८ ॥

**Dvirdvir viskambhah purvapurva pariksepino valaya
kritayah**

(The oceans and continents each one have) twice the breadth (of the one immediately preceding it. Thus जम्बुद्वीप, Jambu dvipa is 1 lac योजन, *Yojanas* in breadth; the लवणसमुद्र, *Lavana samudra* is 2 lacs, the पातुक्तीक्ष्णद्वीप, *Patukti khand dvipa* is 4 lacs and so on) Each one surrounds the one immediately preceding it (They are all) anicular in form

SUTRA 9

तन्मध्येमेरुनाभिर्द्वुत्तो योजनशतसहस्रविष्कम्भो जम्बुद्वीपः ॥ ९ ॥

**Tanmadhyemerunabhirvrittoyojanshatasahasaviskambho
jambudvipah**

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

भरतहैमवतहरिविदेहराम्यकहैरण्यवतैरावतवर्षाक्षेत्राणि ॥ १० ॥

**Bharatahaimavataharivideharamyakahairanya-vatairava-
rsahksettrani**

The divisions, Ksettras, (of Jambu dvipa are seven) भरत *Bharata*, हैमवत, *Haimavata*, हरि, *Hari*, विदेह, *Videha*, राम्यक, *Ramyaka*, हैरण्यवत, *Hairanyavata* and ऐरावत, *Airavata*

SUTRA 11

तद्विभाजिन पूर्वापरायता हिमवन्महाहिमवन्निषिधनीलरुक्मिशिखरिरागो वर्षधर-
पर्वता ॥ ११ ॥

**Tadvibhajinahpurvaparayata himavanmahahimavan-
nisidhanilarukmishikharino varsadharaparvatah**

Dividing these (7 क्षेत्र *Ksettras* there are 6) mountains (They are) हिमवन् *Himavan*, महाहिमवन् *Maha-himavan*, निषिध *Nisidha*, नील *Nila*, रुक्मि *Rukmi*, and शिखर *Shikhar* (These mountains) run East to West

SUTRA 12

हेमार्जुनतपनीयवैदूर्यरजतहैममया ॥ १२ ॥

Hemarjjunatapaniyavaiduryarajatahemamayah

(The 1st mountain, i.e., हिमवन् *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 मया (*mayā*) in this sūtra means like

SUTRA 13

मणिविचित्रपार्श्व उपरिमूले च तुल्यविस्तारा ॥ 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

पद्ममहापद्मतिगिच्छकेशरिमहापुण्डरीकपुण्डरीका हृदास्तेषामुपरि ॥ १४ ॥

Padmamahapadmatiginchhakesharimahapundrikapundrikahradastesamupari

On the top of these (mountains there are the following 6) lakes, (respectively) पद्म *Padma*, महापद्म *Mahapadma*, तिगिच्छ *Tiginchha*, केशरि *Keshari*, महापुण्डरीक *Mahapundrika*, and पुण्डरीक *Pundrika*

SUTRA 15

प्रथमो योजनसहस्रायामस्तदर्द्धविष्कम्भो हृद ॥ १५ ॥

Prathamо yojanasahasrayamastadarddhaviskambo hradah

The first lake (has a) length (of) 1000 yojanas (and a) breadth (of) half of that, (i.e., 500 yojanas)

SUTRA 16

दशयोजनावगाह ॥ 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

तद्विगुणद्विगुणा ह्रदा पुष्कराणि च ॥ १८ ॥

Taddvigunadvigunahradahpuskaranicha

(Each of the three) lakes (up to तिगिन्हा *Tiginchha*) (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 श्रीह्रीधृतिर्कीर्तिबुद्धिलक्ष्म्य पत्योपमस्थितय ससामानिक-
परिषत्का ॥ १९ ॥

**Tannivasinyo devya hshrihrīdhrtikīrtibuddhilaksm-
yah palyopamasthitayah sasamanikaparisatkah.**

The goddesses residing in those (5 islands are, respectively) श्री *Shri*, ह्री, *Hri*, धृति *Dhrti*, कीर्ति *Kirti*, बुद्धि, *Buddhi* and लक्ष्मी, *Laksmi* (each one of the goddesses has a) life span of one अद्वा (*Addha*) पत्य, *palya* (These goddesses live) with (celestial beings of an equal status with them, called) सामानिक *Samanika*, (and with celestial beings who are members of their courts, called) परिषद् *Parishad*

SUTRA 20

गगासिन्धुरोहिद्रोहितास्याहरिद्धरिकान्तासीतासीतोदानारीनरकान्तामुवर्णह-
प्यकूलारक्तारक्तोदा सरितस्तन्मध्यगा ॥ २० ॥

Ganga sindhu rohidro hitasya hariddharikanta sita

sītoda nārī narakanta suvarṇa rupyakula rakta rakto-
dah saritas tan madhyagah

The rivers गंगा, the *Ganga*, सिन्धु, the *Sindhu*, रोहित, the *Rohit*, रोहिता-
स्य, the *Rohitasya*, हरित, the *Harit*, हरिकान्ता, the *Harikanta*, सीता, the *Sita*,
सीतोदा, the *Sitoda*, नारी, the *Nārī*, नारकान्ता, the *Narakanta*, सुवर्णकुला, the
Suvaranakula, रूप्यकुला, the *Rupyakula*, रक्ता, the *Rakta*, रक्तोदा, the *Rakto-
da*, the *Raktoda*, flow in those (seven ksetras, 2 in each respectively,
i.e., *Ganga*, and *Sindhu* in *Bhairta*, *Robit* and *Rohitasya* in *Haimvata*,
etc., etc.)

SUTRA 21

द्वयोर्द्वयो पूर्वा पूर्वगा ॥ २१ ॥

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

शेषास्त्वपरगा ॥ २२ ॥

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	„ „ Maha Padma
Harit and Sitoda	„ „ Tiginchha
Sita and Narakanta	„ „ Keshari.
Nārī and Rupyakula	„ „ Mahapundarika
Suvarnakula, Rakta and Raktoda spring	„ „ Pundarika

SUTRA 23

चतुर्दशनदीसहस्रपरिवृता गंगासिन्धवादयो नद्या ॥ २३ ॥

*Chaturdashanadī sahasra parivṛta gāṅgā sindhvādayo
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

भरतः षड्विंशतिपञ्चयोजनशतविस्तारः षट्चैकोनविंशति भागा योजनस्य ॥ २४ ॥

Bharatah sad vimsati pancha yojana shata vistarah
sat chaikona vimsati bhaga yojanasya.

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

SUTRA 25

तद्विगुणद्विगुणविस्तारा वर्षधरवर्षा विदेहान्ता ॥ २५ ॥

Tadviguna dviguna vistara varsadhara varsa vide-
hantah.

Each mountain and ksetra in breadth has double the baeadth of the mountain or ksetra preceding it (This is upto) 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 दक्षिणतुल्याः ॥ 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

भरतैरावतयोर्वृद्धिहासौ षट्समयाभ्यामुत्सर्पिण्यवसर्पिणीभ्याम् ॥ २७ ॥

Bharatairavatayorvrddhurasau satsamayabhaya-mut-
sarpinyavasarpinibhyam

In Bharata and Airavata ksetras (in the extreme south and north o Jambudivpa there is) increase and descrease of (bliss, age, height, etc of their inhabitants in the 2 aeons), utsarpini (उत्सर्पिणी) and Ava-sarpini (अवसर्पिणी) (the aeons of increase and decrease respectively) There are 6 ages (in each aeon)

Meru मेरु,) Devakuru, Hari and Haimavata are replaced by Uttarakuru, Ramyaka and Hairanyavata

SVTRA 31

विदेहेषु सख्येयकाला ॥ ३१ ॥

Videhesu samkhyeya kalah.

In videha (men have an age of) numerable (सख्येय) years, i. e., the highest is 1 crore पूर्व, *purvas* and the least is अन्तर्मुहूर्त, *antāra-muhūrta*

84 lac years=1 purvanga (पूर्वांग)

84 lac years 2=1 purva=7056000000000

1 crore purva=7056000000000,0000000 years

SUTRA 32

भरतस्य विष्कम्भो जम्बूद्वीपस्य नवतिशतभाग ॥ ३२ ॥

Bharatasya viskambho jambudvīpasya navatishatabhagah.

The breadth of Bharata Ksetra (is) 190 th part of the breadth of

Jambu dvīpa ($=\frac{100000}{190}=526\frac{6}{19}$ yojanas)

SUTRA 33

द्विघातकीखण्डे ॥ ३३ ॥

Dvir dhatakikhande

In the Dhatakikhande (which is the next region after salt ocean, लवणसमुद्र, the number of ksetras, mountains, rivers, lakes, etc is) double (of that in जम्बूद्वीप, *Jambu dvīpa*)

SUTRA 34

पुष्करार्द्धे च ॥ ३४ ॥

Puskararddhe cha

In (the nearest) half of Puskaradvīpa also (the number of ksetras, etc is double of that in Jambudvīpa)

SURTA 35

प्राङ्मानुषोत्तरान्मानुष्या ॥ ३५ ॥

Pranmanusottaranmanusyah.

On this side of Manusottara (alone) there are men.

In the middle of Puskaravara dvipa (पुष्करवर्दीप) 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

आर्या म्लेच्छाश्च ॥ ३६ ॥

Arya mlechchhascha

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

आर्य, Arya noble, worthy, respectable

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

ऋद्धिप्राप्त, Riddhi Prapta, with supernatural powers.

अनृद्धिप्राप्त, Anriddhi prapta, without supernatural powers.

ऋद्धि, Riddhi is of 7 kinds

- 1 बुद्धि, Buddhi, Enlightenment
- 2 विक्रिया, Vikriya, Capacity to change the body at will
- 3 तप, Tapa, Austerities
- 4 बल, Bala, Miraculous strength
- 5 औषध, Ausadha, Healing power
- 6 रस, Rasa, Capacity of an evil eye and its opposite, etc
- 7 अक्षीण, Aksina, Capacity of making stores, place, etc, in exhaustible

There are 64 sub-classes of these 7

अनृद्धि, आर्य, Anriddhi Aryas are of 5 kinds

- 1 क्षेत्र, Ksetra, born in Aryakhanda, one of the 6 divisions of Bharataksetra
- 2 जाति, Jati, born in high families like Ikshvaku, Suryavansa, Nativansa, etc, etc
- 3 कर्म, Karma, Arya by pursuit of, military, Literary, Agriculture, Trade, Arts, Service,
- 4 चरित्र, Chantra, Arya by right conduct
- 5 दर्शन, Darshana, Arya by right belief

म्लेच्छा, Mlechchhas are of 2 kinds

- 1 कर्मभूमिज, Karma`bhumija, i.e. born in the 5 Mlechchha divi-

sions each of the 5 Bharataksetra, and 5 Airavata, and 800 in the Videhas The total divisions are $5 \times 5 + 5 \times 5 + 800 = 850$

1 अन्तर्द्वीप, *Antara-dvipa*, i.e. inter-continental Mlechchhas

There are 24 islands in लवणोदधि, *Lavanodadhi*, the first ocean round the first continent, Jambu-dvipa

These islands are peopled by grotesque creatures, with boats, 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 लवणसमुद्र, *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 circumference of Jambu-dvipa

SUTRA 37

भरतैरावत विदेहा : कर्मभूमयोज्यत्र देवकुरुत्तरकुरुभ्य ॥ ३७ ॥

Bharatairavata videhah karmabhumayo anyatra devakuruttara kurubhyah.

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

SUTRA 38

नृस्थितो परावरे त्रिपल्योपमान्तर्मुहूर्ते ॥ ३८ ॥

Nrīsthitī paravare tripalyopamantar muhurte

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

Infinite × infinite atoms	= 1 <i>Utsanjnasanjna</i> (उत्सन्नासन्ना)
8 <i>Utsanjnasanjna</i>	= 1 <i>Sanjnasanjna</i> (सन्नासन्ना)
8 <i>Sanjnasanjna</i>	= 1 <i>Trti-renu</i> (तृदरेणु)
8 <i>Truti-renu</i>	= 1 <i>Trasa-renu</i> (त्रसरेणु)
8 <i>Trasa-renu</i>	= 1 <i>Ratha renu</i> (रथरेणु)
8 <i>Ratha-renu</i>	= 1 hair point of a hairbin highest enjoyment-land उत्कृष्टभोगभूमि)

The sub-human beings also (have the same range of age)

	Maximum age	Minimum age
Earth bodied	22,000 years	one antara- muhurta
Vegetable bodied	10,000 „	
Water bodied	7,000 „	
Air bodied	3,000 „	
Fire bodied	3 days	
2 sensed	12 years	
3 „	49 days	
4 „	6 months	
5 „ fish, etc	1 crore purvas year	
Mongoose	9 purvangas „	
Serpent	42,000 years	
Birds	72,000 „	
Quadrupeds	3 Palyas	



अध्याय चौथा

CHAPTER IV

SUTRA 1

देवाञ्चतुर्गिकाया ॥ १ ॥

Devashchaturṅgi Kayah

Celestial beings (are of) four orders, groups or classes

भवनवासी, *Bhavana-vasi* Residential

व्यनर, *Vyantara*, Peripatetic,

च्योतिष्क, *Jyotiska* Stellar

वैमानिक, *Vaimanika*, Heavenly

SUTRA 2

आदितस्त्रिषु पीतान्तलेभ्या ॥ २ ॥

Aditastrisu pitanta lesyah

From the first to the third (have 4) lesyas or paints up to yellow,

i e , कृष्ण, *Black*, नील, *Indigo*, धातवेन, *Grey* and पीत, *Yellow*

SUTRA 3

दशाष्टपञ्चद्वादशविकल्पा कल्पोपपन्नपर्यन्ता ॥ ३ ॥

**Dashasta pancha dvadasha vikalpah
kalpopapanna paryantah**

भवनवासी, Residential celestial beings are of 10 classes

व्यनर, *Peripatetic* ,, ,, ,, 8 ,,

च्योतिष्क, *Stellar* ,, ,, ,, 5 ,,

कल्पवासी, *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

SUTRA 4

उन्द्रसागानिकृषायरिषदापरिषदात्मग्दाताकानानीकप्रकीर्णकाभियोग्यकित्व-
पिकाश्चैक्य ॥ ८ ॥

Indra samanika trayastrimsha parisadatma raksa loka pala
nika prakirnakabhiyogka kilbisikashchaitkashah.

Every class (has) 10 (grades)

Indra Powerful and of Supreme authority, like a king

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

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

Parisad „ Courtiers

Atma-raksha „ 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 conveyances as horse, lion,
swan, etc., etc., for the other grades

Kilbisika „ That servile grade

SUTRA 5

त्रायस्त्रिंशलोकपालवर्ज्या व्यन्तरज्योतिष्का ॥ ९ ॥

Traystrisha lokapala varjya vyantara jyotiskah.

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

SUTRA 6

पूर्वयोर्द्विन्द्रा ॥ 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 respec-
tively)

SUTRA 7

कायप्रवीचाराग्राएनानात् ॥ 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

शेषा स्पर्शरूपशब्दमन प्रवीचाराः ॥ 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

परेऽप्रवीचाराः ॥ 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

भवनवानिनाञ्जुग्नागविद्युत्सुपर्णाग्निवातस्तनिनोदधि द्वीपद्विकुमाराः ॥ १० ॥

Bhavana vasino asurnaga vidyut suparnagni vata stanito dadhidvipa dikkumarah

(The 10 classes of) Residential celestial beings (are) Asura-kumara, Naga, Vidyuta, Suparna, Agni, Vata, Stanita, Udadhi, Dvipa and Dik Kumara

They are called Kumaras, because their lives and habits are likt of youths of under 20 who are called kumaras

The Residentials (भवनवासी) 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 (खरभाग) this is the abode of 9 classes of Residentials, i.e. of all except Asura Kumaras. The Asuras reside in the 2nd stratum called panka-bhaga (पङ्कभाग). In the third or lowest stratum, called Abbahula-bhaga (अम्बहुलभाग), there is situated the 1st hell.

SUTRA 11

व्यन्तरा किन्नरकिम्पूरुसमोहगगधर्वयक्षराक्षसभूतपिशाचा ॥ ११ ॥

**Vyantarā kinnara kimpurusa mahoraga gandharva yaksa
rakṣasa bhūta piśachāḥ**

The (classes of) Periptytics (are)

- 1 Kinnara
- 2 Kimpurusha
- 3 Mahoraga
- 4 Gandharva
- 5 Yaksha
- 6 Rakshasa
- 7 Bhuta
8. Piśachā

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

SUTRA 12

ज्योतिस्का सूर्याचन्द्रमसौगृहक्षत्रप्रकीर्णिकतारकाश्च ॥ १२ ॥

**Jyotiskāh surya chandramasau graha nakṣatra prakīrnika
tarakascha**

The classes of settlers are

- 1 Surya, the sun
- 2 Chandrama, the moon
- 3 Graha, the planets
- 4 Nakshatra, the constellations
- 5 Prakīrnika taraka, scattered stars

The stellars 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 Planet Venus, 3 yojanas above them the Brihaspati the planet 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

मेरुप्रदिक्षगानित्यगतयोर्लोके ॥१३॥

Meru pradikṣana 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-dvīpa has a radius of 1121 yojanas That is they never appear in a circle of 1121 yojana-radius, round the Central Meru.)

SUTRA 14

तत्कृत-कालविभाग. ॥ १४ ॥

Tatkṛtaḥ kala vibhagaḥ

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

SUTRA 15

बहिर्वस्थिता ॥ १५ ॥

Bahiravasthitāḥ

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

SUTRA 16

वैमानिका ॥ १६ ॥

Vaimānikāḥ

Now we go on to the heavenly beings

SUTRA 17

कल्पोपपन्नाकल्पातीताश्च ॥ १७ ॥

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* अहमिन्द्र (lit 'I am India'), and are all alike

SUTRA 18

उपर्युपरि ॥ १८ ॥

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

सौधर्मैशानमानत्कुमारमाहेन्द्रब्रह्मब्रह्मोत्तरलान्तवकापिष्ठशुकमहाशुकसतारसहस्रारेष्वानतप्रतारणतयोरारणाच्युतयोर्नवमुग्रं वेयकेषुविजयवैजयन्तजयन्तापराजितेषुसर्वार्थिसिद्धौ च १९ ॥

Saudharmaishana sanatkumara mahendra brahma brahmottara lantava kapistha shukra maha shukra satara sahasraresvanata pranatayo rarana chytayor navasu graiveyakesu vijaya vaijayanta jayanta parajitesu sarvartha siddhau cha.

(They कल्पवर्षी live) in

1 सौधर्मै *Saudharma*, 2 ईशान, *Isan*, 3 मानतकुमार, *Sanatkumara*, 4 माहेन्द्र *Mahendra*, 5 ब्रह्मा *Brahma*, 6 ब्रह्मोत्तर *Brahmottara*, 7 लान्तव *Lantava*, 8 कापिष्ठ *Kapistha*, 9 शुक *Shukra*, 10 महाशुक *Mahashukra*, 11 सतार *Satara*, 12 सहस्रार *Sahasraara*, 13 आनत *Anat*, 14 प्रणत *Pranata*, 15 आरण्य *Arana* and अच्युत 16 *Achyuta*

(Above these 16 heavens, the abodes of अहमिन्द्र *Ahamindras* are)

9 वेयक *Graiveyaka* (heavens ;)

9 अनुदिश *Anudisha* („)

5 अनुत्तर, Anuttara (heavens, 1 c.)

विजय, Vijaya, वैजयन्त, Vajayanta, जयन्त, Jayanta,
अपराजित, Aparajita, सार्वार्थसिद्धि, Sarvārtha-siddhi

Above the Sarvārtha-siddhi, is the सिद्धक्षेत्र, Siddha-kshetra, the place of Liberated souls

The first heaven सौधम 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, (सुदर्शनमेरु) 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 कल्पवासी 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 Satara
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 Graiveyakas ;

1 " " 9 Anudisas ;

1 " " 5 Anuttaras ;

In all there are 63 layers (Patala)

SUTRA 20

स्थितिप्रभावसुखद्युतिलेश्याविशुद्धोन्द्रियावधिविषयतोऽधिका ॥ २० ॥

Sthiti prabhava sukha dyuti lesya vishuddhindriya-
vadhī visayatoadhikāh

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

SUTRA 21

गतिशरीरपरिग्रहामिमानतोहीना ॥ २१ ॥

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 ग्रं वेद्य, <i>grāveḍḍya</i> aka stature is 2½ hands	
In the 4, 5, 6 " " " " 2 hands	
In the 7, 8, 9 " " " " 1½ hands	
In the 9 अनुदिश, <i>Anudisha</i> " " " 1½ hands	
In the 5 अनुधविमान, <i>Anudha Viman</i> , " " 1 hand	

SUTRA 22

पीतपद्मशुक्ललेख्याद्वित्रिशेषेषु ॥ २२ ॥

Pita padma shukla leshya dvitri shesesu.

(There are) पीत yellow, पद्म pink, and शुक्ल white, लेख्या *leshya* in 2, 3 (pairs, and) the remaining (heavens)

Yellow (पीत) in 1 and 2 heavens	: c, 2 pairs
Yellow-pink in 3 and 4 " "	
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

प्राग्रवेयकेभ्य कल्पा ॥ २३ ॥

Praggrāiveyakebhyah kalpah

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

SUTRA 24

ब्रह्मलोकालयालौकान्तिका ॥ २४ ॥

Brahma lokalaya laukantikah

(Having) Brahma-loka (as) abode (are) Laukantikas. The Lauk-

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

स्थितिरसुरनागसु पर्णद्वीपशेषाणां सागरोपमत्रिपल्योपमार्द्धहीनमिता ॥२८॥

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

The (maximum) age of

असुर Asura, measures	1	Sagara, सागर
नागा Naga, „	3	Palya पल्य
सुपर्ण Suparna, „ $\frac{1}{2}$ less, (i. e., $2\frac{1}{2}$)	„	„
द्वीप Dvipa, „	2	„
and of the other (6 classes)	$1\frac{1}{2}$	„

SUTRA 29

सौधर्मेशानयो सागरोपमेऽधिके ॥ २९ ॥

Saudharma shanayoh sagaropame adhike

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

SUTRA 30

सानत्कुमारमाहेन्द्रयो सप्त ॥ ३० ॥

Sanatkumaia mahendrayoh sapta

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

SUTRA 31

त्रिसप्तनवैकादशत्रयोदशपञ्चदशभिरधिकानितु ॥ ३१ ॥

**Tri sapta navaikadasha trayodasha panchadasha 'bhira-
dhikanitu**

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

आरग्याच्युताद्दुर्मेकैकेन नवमुग्रेयोषु विजयादिषु तर्वा निश्चीच ॥ ३२ ॥

Aranachyuta durddhva mekaikina navasu graiveya-
kesu vijayadisu sarvarthasiddhu cha

Above Arana and Achyuta, in the 9 Graiveyas (it is) more and more by one sagara, (i. e., it is 23-31 sagaras respectively) In the 9 Anudiyas, (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 sagaras)

SUTRA 33

अपरापत्योपमधिकम् ॥ ३३ ॥

Aparapalyopama madhikam

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

SUTRA 34

परत परत पूर्वपुनर्नन्तर ॥ ३४ ॥

Paratah paratah Purvapurna nantarah

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

नरकाणां च द्वितीयादिषु ॥ ३५ ॥

Narakanamcha dvitiyadisu

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

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

SUTRA 36

दशवर्षगह्वराणिप्रथमायाम् ॥ ३६ ॥

Dashavarsa sahasrani prathamayam

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

SUTRA 37

भवनेषुच ॥ ३७ ॥

Bhavaneshucha.

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

SUTRA 38

व्यन्तराणाञ्च ॥ ३८ ॥

Vyantarāṇamcha

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

SUTRA 39

परापत्योपगमधिक ॥ ३९ ॥

Para palyopama madhikam

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

SUTRA 40

ज्योतिष्काणाञ्च ॥ ४० ॥

Jyotiskanam cha

The stars also (have a maximum of a little over one palya

SUTRA 41

तदष्टभागोऽपरः ॥ ४१ ॥

Tadasta bhago अपरा

The minimum (for the stellars is) $\frac{1}{8}$ of that, (i.e., a palya)

SUTRA 42

लौकान्तिकानामष्टौ सागरोपमाणि सर्वेषाम् ॥ ४२ ॥

Laukantikanamastau saagaropamani servesam

(The age) of the Laukantas (is) 8 sagaras (It is the same)
for all



अध्याय पांचवा

CHAPTER V

SUTRA 1

अजीवकाया धर्मधर्माकाशपुद्गलाः ॥ १ ॥

Ajivakaya dharma dharmakasha pudgalah

The non-soul extensive (substances are)

धर्म *Dharma*, medium of motion to soul and matter;

अधर्म *Adharma*, „ „ rest „ „

आकाश *Akasha*, space and; and

पुद्गल *Pudgala*, matter

काय *Kaya* means extensive, i e, having extent like the body, i c, occupying more than one पद्म *Pradesha*, spatial unit, or point काल *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

द्रव्याणि ॥ २ ॥

Dravyani

(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

सामान्यगुण *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

अस्तित्व 1 *Astitva*, Isness, Indestructibility ; permanence ; the capacity by which substance cannot be destroyed.

वस्तुत्व 2 *Vastutva*, Functionality , capacity by which substance has a Function

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

प्रमेयत्व 4 *Prameyatva*, Knowability, capacity of being known by some one or of being the subject-matter of knowledge

अगुलबुत्व 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

प्रदेशत्व 6 *Pradeshatva*, Spatiality, capacity of having some kind of form

चेतनत्व *Chetanatva* Consciousness } are common attributes of the
अमूर्तत्व *Amurtatva*, Immateriality } class of substance or group of
attributes, called soul

अचेतनत्व *Achetanatva*, Unconsciousness } are common to space,
अमूर्तत्व *Amurtatva*, Immateriality } motion and rest and time

अचेतनत्व *Achetanatva*, Unconsciousness } are common to Matter
मूर्तत्व *Murtatva*, Materiality }

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) ज्ञा, संख्या, लक्षण, प्रयोजन,)

The bottom reality is attributes But always in 6 groups

काय, *Kaya* is that which has extent, i. e. many *पदेशाः*, *Paideshas*, i. e. occupies more than one unit of space. *Kala*, time, alone does not do so. Therefore is not *kaya*, or extensive the units of time, i. e. *Kalanus*, कालाणु, are packed in *Loka* like a heap of jewels (रत्नराशि के समान)

विशेषगुण *Vishesha guna* or special attributes of each substance are

- (1) जीव *Jiva-soul*—1 Knowledge (ज्ञान) (In its full form it arises only in the absence of knowledge-obscuring karma)
2. Conation (इच्छा) (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 (सम्यग्दर्शन) { In its full form it arises only in the absence of deluding karma
6. Right Conduct (सम्यक्चरित) {
7. अप्रव्याधा *Apyavadha*, Undisturbable, due to the absence of *Vedanīya* (Feeling) karma, neither pleasure nor pain
8. अवगाह, *Avagaha*, due to the absence of body karma
9. अगुरुलघुत्व, *Agurulaghutva*, due to the absence of family-karma
10. सूक्ष्मत्व, *Suksmatva*, due to the absence of age

The first 6 are अनुजीवी, *Anujīvi*, 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 प्रतिजीवी, (*प्रतिजीवी*), attributes, which merely indicate the absence of their opposites

They arise fully on the destruction of the 4 अप्रवर्तिता non-destructive karmas वेदनीय, *Vedanīya*, Feeling; आयु, *age*, गोत्र family and नाम body karmas

SUTRA 7

निष्क्रियाणि च ॥ ७ ॥

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

असंख्येया प्रदेशा . धर्माधर्मकजीवानाम् ॥ ८ ॥

Asankhyeyah pradeshas dharmadharmaika 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 Dharmā Adharma, a Soul, and Lokakasa,
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

आकाशस्यानन्ता ॥ ९ ॥

Akashasya-nantah

(The Pradeshas) of space (are) infinite

SUTRA 10

संख्येयाऽसंख्येयाश्च पुद्गलानाम् ॥ १० ॥

Sankhyeya asankhyeyascha pudgalanam

(The atoms) of matter (are) numerable, (संख्येया *Sankhyeya*),
innumerable (असंख्येया *Asankhyeya*), and अनन्त *Ananta*, infinite (accord-
ing 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
Lokakasa 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-

etc , (upto lokakasa i e, the universe, only 1, 2 or 3 etc atoms) 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

असंख्येयभागादिषु जीवानाम् ॥ १५ ॥

Asankhyeya bhagadisu jivanam

[The soul even in its lowest condition occupies innumerable pradeshas This is not in conflict with the saying that (लोकाकाश) *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 (सूक्ष्म *sukhma*) or dense (बाह्य *badaya*) 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

प्रदेशसंहार विसर्पाभ्या प्रदीपवत् ॥ १६ ॥

Pradesha samhara visarpabhyam 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 महासन्ध्य *Mahamachchha* found in the स्वयम्भूत *Svayambhuu amana*, 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 nigoda 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

गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकार ॥ १७ ॥

Gati sthityupagrahau dharmadharmayorupakarah

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

SUTRA 18

अकाशस्यावगाहः ॥ १८ ॥

Akashasyavagahah

(The function) of Space (Akasa, is to give) place (to all the other substances)

SUTRA 19

शरीरवाङ्मन प्राणापाना पृद्गलानाम् ॥ १९ ॥

Sharira vanmanah pranapanah pudgalanam

(The function) of matter (i. to form the basis of the) bodies, speech and mind and respiration of soul

There are 23 kinds of molecule or varṇas. The 5 bodies are made of 3, mind, speech and mind each of one, kinds. See Jiva Kanda 606-7

SUTRA 20

सुखदुःखजीवितमरणोपग्रहाच्च ॥ २० ॥

Sukha duhkha jivita maranopagrahascha

(The function of matter) also to make possible in the soul worldly enjoyment, pain, life (and) death [This must be so, as all karmas are material] Matter also affects matter. Therefore उपग्रहः Upagraha, is used in the Sutra

SUTRA 21

परस्परोपग्रहो ज्ञानात्मा ॥ २१ ॥

Parasparopagraho jivanam

(The function) of soul (i.e., mind) is 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

वर्तनपरिणामक्रिया परतत्परात्वे च कालस्य ॥ २२ ॥

Vartanaparīṇamakriyā paratvaparatve cha kalasya.

And (the function) of Time (i. to help substances in their) being

(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 निश्चयकाल *Nischaya-kala*, i e, real time substance

The other three functions are the basis of व्यवहारकाल *Vyavahara-kala*, 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

स्पर्शरसगन्धवर्णवन्तः पुद्गला ॥ 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 taste, smell and colour, and 4 of touch, hot or cold, smooth or rough, hard or soft, and heavy or light

SUTRA 24

शब्दबन्धसौक्ष्म्यं स्थौल्यसंस्थानभेदतमश्चायातपोद्योतवन्तश्च ॥ २४ ॥

Shabdabandhasauksmyasthaulyasamasthanabhedatamashch-hayatapodyotavantashcha

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

शब्द, *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) वैश्वेषिक *Vaishvesika*—produced by nature alone as thunder, roar of ocean, thunder of clouds, etc

(2) प्रायोगिक *Prayogika*—produced in connection with men, etc
Sound is also divided into two—

(1) अभाषात्मक *Abhasatmaka*—unspoken, or which is not uttered by mouth This is—

(1) प्रायोगिक *Prayogika*—caused by men, etc

as (1) तत *Tata*—sounds from stringed instruments as vīṇa, etc

(2) वितत *Vitata*—sounds from drum, kettle-drum, etc

(3) घन *Ghana*—Sound from cymbals, kartala, etc

(4) सुप्तिर *Susna*—sound from flute, etc

and (5) वैशेषिक *Vaishesika*—caused by nature spontaneously as thunder, etc.

(2) भाषात्मक *Bhasatmaka*—spoken or speech uttered with the mouth, speech

It is of two kinds

1 अनक्षरात्मक *Anaksaratmaka*—non-alphabetical or the speech of animals having 2 or more senses,

2 अक्षरात्मक *Aksaratmaka*—alphabetical as Sanskrit, prakṛita and various other Aryan or non-aryan languages

Note —For further details vide *Dravya Samgraha* Vol I of S B J Appendix page lviii

बन्ध, *Bandha*, union caused by man or otherwise like chemical changes in clouds, electricity, etc

सौक्ष्म्य, *Saukṣmya*, fineness ; like light compared with a table ;

स्थौल्य, *Sthauilya*, grossness, e g, iron or wood compared with water ;

संस्थान, *Sansthana*, figure ; geometrical and other diagrams ;

भेद, *Bheda*, partibility ; like split peas flour or gold leaf from gold, etc

तम, *Tama*, darkness ;

छाया, *Chhaya*, shade ,

आतप, *Atapa*, sun-shine ; and

उद्योत, *Udyota*, moon light

SUTRA 25

अणव स्कन्धाश्च ॥ २५ ॥

Anava skandhascha

(Matter has 2 chief forms) atom and molecule.

SUTRA 26

भेदसघातेभ्य उत्पद्यन्ते ॥ २६ ॥

Bhedasanghatebhya 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

भेदादणु ॥ २७ ॥

Bhedadanuh.

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

SUTRA 28

भेदसघाताभ्या चाक्षुष ॥ २८ ॥

Bhedasanghatabhyam 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

$\text{CH}_4 + \text{Cl}_2 = \text{CH}_3\text{Cl} + \text{H} + \text{Cl}$ [P 27 of Organic Chemistry People's Books]

SUTRA 29

सद्द्रव्यलक्षणम् ॥ २९ ॥

Saddravyalaksanam.

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

SUTRA 30

उत्पादव्ययध्रौव्ययुक्तं सत् ॥ ३० ॥

Utpadavyayadhrauvyayuktam sat

Sat (is a) simultaneous possession

- (of) उत्पाद, *Utpada*, coming into existence, birth ,
 व्यय, *Vyaya*, going out of existence, decay , and
 ध्रौव्य, *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, *i e*, the forgiving condition comes into existence at the same time as anger goes out of existence ; and all through the soul continues the same
 उत्पाद *Utpada* and व्यय *Vyaya* are of 2 kinds

स्वनिमित्त *Svanimitta*, in the pure substance itself due to modification in the attribute of individuality, अगुल्लघुत *Agurulaghutva*, on account of the substance Time ; and परनिमित्त *Paramimitta*, modification in the impure substance with the auxiliary help of another substance, *e g*, in धर्म *Dharma* and अधर्म *Adharma*, आकाश *Akasha* and काल *Kala*, which have only स्वनिमित्त *Svanimitta*, kind of *Utpada* and *Vyaya*. The maturity of karmas is the *paramimitta* (by the shedding of some karmic matter) of a change in the thought-activity of the soul

SUTRA 31

तद्भावव्यय नित्यम् ॥ ३१ ॥

Tadbhavavyayam nityam

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

SUTRA 32

अर्पितानर्पितसिद्धे ॥ ३२ ॥

Arpitanarpitāsiddheh

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

स्निग्धरुक्षत्वाद्वन्ध ॥ ३३ ॥

Snigdharuksatvadvandhah

(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 जघन्यगुणानाम् ॥ 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

गुणसाम्ये सदृशानाम् ॥ ३५ ॥

Gunasamyē sadrīśanam

(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

द्व्यधिकदिगुणानां तु ॥ ३६ ॥

Dvyadhikadī 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

बन्धेऽधिकौ पारिणामिकौ च ॥ 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

गुणपर्यवद्रव्यम् ॥ ३८ ॥

Gunaparyayavadravyam

Substance is possessed of attributes and modifications

गुण, Attributes, are अन्वयाः *Anvaya*, i e, they co-exist with substanceपराय, Modifications are व्यतिरेकाः *Vyatireka*, i e, they succeed each other

SUTRA 39

कालञ्च ॥ ३९ ॥

Kalascha

Kala or Time (is) also (a substance)

SUTRA 40

मोऽनन्तसमय ॥ ४० ॥

So nuntasamayah

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

SUTRA 41

द्रव्याश्रया निर्गुणा गुणा ॥ ४१ ॥

Drvyasraya 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

तद्भाव परिणाम ॥ ४२ ॥

Tadbhavah parinamah

The becoming of that (is) modification परिणाम *Parinama* or modification of a substance is the change in the character of its attributes.

अध्याय छहवां

CHAPTER VI

SUTRA 1

कायवाङ्मन कर्म योगः ॥ १ ॥

Kayavau nanahkarma yogah

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

योग, *Yoga* is the name of a faculty of the soul itself, to attract matter, under the influence of past karmas The activity of mind, body and speech brings this faculty into play

काययोग, *Kaya-yoga* is caused by the क्षयोपशम *Ksayopshama*, destruction-subsidence of वीर्यान्तराय *Viryantaraya*, power-obstructive karmas, and by the support of material molecules of the different kinds of bodies

वचनयोग, *Vachana yoga*, is caused by the operation of the body-karma and by the destruction subsidence of power-obstructive and knowledge-obscuring-karmas, and by the support of vocal molecules

मनयोग, *Manayoga* is caused by the destruction-subsidence of knowledge-obscuring and obstructive karmas, and by the support of the molecules, which go to form mind

SUTRA 2

स आसृव ॥ २ ॥

Sa asravah

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

SUTRA 3

शुभ पुण्यस्याशुभ पापस्य ॥ ३ ॥

Subhah punyasyasubhah papasya

Asrava is of 2 kinds) शुभ *Shubha* or good (which is the inlet) of virtue or meritorious karmas, अशुभ *Ashubha* or bad (which is the inlet of vice or demeritorious karmas)

SUTRA 4

नकपायोऽकपाययो नाम्परायिकेऽप्ययो ॥ ४ ॥

Sakasayakasayayoh samparayikeryapathayoh

(Souls) affected with the passions (have) नन्मयिनः *Samparayika* or mundane (inflow i.e. inflow of karmic matter which causes the cycle of births and rebirths. Those) without the passions (have) ईयाथ, *Iryapatha*, 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

इन्द्रियकपायाव्रतक्रिया पञ्चचतु पञ्चपञ्चविंशतिनव्या पूर्वस्य भेदा ॥ ५ ॥

Indriyakasayavratakriyah panchachatuhpanchpanchvinsatis-
ankhyahpurvasya bhedah

The kinds of the first (i.e. mundane inflow are 39 in) number
(5 Caused by the activity of the) 5 Senses इन्द्रिय

(4 , , , ,) 4 Passions क्लेश ,

(5 , , , ,) 5 (Kinds of) vowlessness अन्न

(25 ,) 25 (kinds of) activity क्रिया (as follows):

- (1) सत्यवृद्धिक्रिया *Samyaktva-kriya*, that which strengthens right belief, e.g., worship, etc.,
- (2) मिथ्यावृद्धिक्रिया, *Mithyatva-kriya* that which strengthens wrong belief, e.g., superstition, etc.,
- (3) प्रवोगक्रिया, *Pravoga-kriya* bodily movement
- (4) ननादानक्रिया, *Samadana-kriya* tendency to neglect vows, after having taken them
- (5) ईयापथक्रिया *Iryapatha-kriya*, walking carefully by looking on the ground (for living beings which may be trod upon and thus injured)
- (6) प्रादोषिकीक्रिया, *Pradosika-kriya*, tendency to accuse others in anger ,
- (7) कायिकीक्रिया, *Kayika-kriya* a wicked man's readiness to hurt others ,
- (8) अधिहरणिकीक्रिया, *Adhikaranika-kriya* having weapons of hurtfulness ,

- (9) पारितापिकीक्रिया, Paritapiki-kriya, any thing which may cause mental pain to oneself or others ;
- (10) प्राणतिपातिकीक्रिया, Pranatipatiki-kriya, depriving another of vitalities of age, sense-organs, powers and respiration ;
- (11) दर्शनक्रिया, Darshana-kriya, infatuated desire to see a pleasing form ,
- (12) स्पर्शनक्रिया, Sparshana-kriya, frivolous-indulgence in touching
- (13) प्रात्ययिकीक्रिया, Pratyayiki-kriya, inventing new sense-enjoyments ,
- (14) समन्तापातनक्रिया, 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) स्वहस्तक्रिया, Svahasta-kriya, undertaking to do by one's own hand, what should be done by others ;
- (17) निस्सर्गक्रिया, Nisarga-kriya, admiration of hurtful or unrighteous things ;
- (18) विदारणक्रिया, Vidarana-kriya, proclaiming other's sins ;
- (19) अज्ञाव्यापादिकीक्रिया, Ajna-vyapadiki-kriya, misinterpreting the scriptural injunctions, which we do not want to follow ;
- (20) अनाकाङ्क्षक्रिया, Anakanks-kriya, disrespect to scriptural injunctions out of vice or laziness ;
- (21) प्रारम्भक्रिया, Prarambha-kriya, engaging in harmful activities or expressing delight in other's misdeeds ;
- (22) पारिग्राहिकीक्रिया, Parigrahiki-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) म्थ्यादर्शनक्रिया, Mithya-darshan-kriya, praising actions due to wrong belief ; and
- (25) अप्रत्याख्यानक्रिया, 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

नीत्रमन्दजानाजानभावाधिकरणवीर्यविशेषस्यमन्दिषे ॥ ६ ॥

Tivramandajnatajnatabhavadhikaranaviryavishesebhyastadvisheshah

The differences in inflow (in different souls caused by the same activity arise) from differences in (the following)

- (1) नात्रमन्द, Intensity of desire or thought-activity
- (4) मन्दभाव, Mildness
- (3) ज्ञानभाव, Intentional character (of the act)
- (4) अज्ञानभाव, Unintentional character (of the act)
- (5) अधिकरण, Dependence.
- (6) वीर्य, (one's own position and) power (to do the act)

SUTRA 7

अधिकरण जीवाजीवा ॥ ७ ॥

Adhikaranam jivaaajivah

The "Dependence" (relates to) the souls (and) the non-souls

SUTRA 8

आद्य समम्भसमाम्भयोगकृतकानुमत्तकषायविशेष-
स्त्रिस्त्रिस्त्रिस्त्रिचतुश्चाकश ॥ ८ ॥

**Adyam samrambhasamarambhayogakritakaritanumatakasaya
vishesaistrishtrishchatushchaikashah**

The first नीवाधिकरण, (i e , dependence on the souls is of 108) kinds (due to) differences (in the following)

- 1 समम्भ, Samrambha, Determination (to do a thing)
- 2 समाम्भ, Samarambha, Preparation (for it), i e , collecting materials for it.
- 3 आम्भ, Arambha, commencement (of it)

(These) three (can be done by the) (three योग yogas, (i e , activity of mind, body and speech, thus there are $3 \times 3 = 9$ 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 $27 \times 4 = 108$ kinds Thus the Jain rosary has 108 beads one for each of these 108 Jivadhikaranas

These 108 kinds can become of 432 kinds, if we consider each Passion in its 4 aspects of अन्याय Error-feeding, अप्रत्यायान Partial-vow-preventing, पञ्चायान Total vow-preventing and सत्तान Perfect-right conduct-preventing)

SUTRA 9

निर्वर्तनानिक्षेपसमयोगानिसर्गा द्विचतुर्द्वित्रिभेदा परम् ॥ ९ ॥

Nirvartananikseposamyoganisarga dvichaturdvitribhedah param

The other सत्तानाधिकरण, (1) Dependence on the non-soul is of the following 11 kinds .)

- 2 (kinds of) निर्धर्मा, Production [(1) मूलगुण Mulaguna, of the body, speech, mind and respiration, (2) उत्तरगुण Uttara-guna, of books, pictures, statues, etc]
- 4 (kinds of) निक्षेप, Putting down [a thing (1) अप्रत्या अप्रत्या veksita, without seeing, (2) दुःप्रवृत्ति Duhpramrsta, petulantly, peevishly, (3) मदसा Sahasa, hurriedly and (4) अनायोग Ana-bhoga, where it ought not to be put]
- 2 (kinds of) संयोग mixing up [(1) भक्षयान Bhakta-pana food and drink, (2) उपकरण Upkarana, mixing up of things necessary for doing any act]
- 3 (kinds of) निर्मग, movement [by (1) काय Kaya body, (2) वाक् Vanga speech, and (3) मन Mana mind]

11 Total.

SUTRA 10

तत्प्रदोषनिन्दवमात्सर्यान्तरायासादनोपघाता ज्ञानदर्शनावरणयो

Tatpradosa nindhava matsaryantarayasadanopaghata jnana-darshanavaranyoh

- (1) प्रदोष, Depreciation of the learned (scriptures)
- (2) निन्दव, Concealment of knowledge
- (3) मात्सर्य, Envy , jealousy Refusal to impart knowledge out of envy
- (4) अन्तराय, Obstruction Hindering the progress of knowledge.
- (5) आमात्स्या, Denying the truth proclaimed by another, by body and speech
- (6) उपघात, Refuting the truth, although it is known to be such

SUTRA 11

दुःखगोक्तापात्रन्दनबध्नापविदेनान्यात्मपरोभयस्यान्यसदृद्यस्य ॥ ११ ॥

**Dukhashokataparāṇḍanabaddhaparivedananyatmaparobhaya-
sthanayasadvēdyasya**

(The inflow) of pain bringing-feeling (अमातवेदनाय *Asata-vedaniya*) karmic matter (is due to the following)

(1) दुःख *Dukha*, pain (2) शोक *shoka* sorrow (3) तप *tapa*, repentance, remorse (4) अक्रन्दन *Akandana*, weeping (5) बध्ना, *badha*, depriving of vitality (6) पविदेना *parivedna*, piteous or pathetic moaning to attract compassion

(These 6 can be produced) in ones own self, in another, or both (in one self and another Thus there are 18 forms of this inflow

SUTRA 12

भूतव्रत्यनुकम्पादानसरागसयमादियोग क्षान्तिर्गौचमिति सद्रद्यस्य ॥ १२ ॥

**Bhutavratyanu-kampadanasaragasamyamadiyogah ksanti
shauchamiti sadvedyasya**

(1) भूतानुकम्पा *Bhutanukampa*, compassion for all living beings, (2) व्रत्यानुकम्पा *vratyanukampa*, compassion for the vowers (3) दान *Dana*, charity, (4) सारागसयम *saraga-samyama* self-control with slight attachment, etc., [i.e., (5) सयमासयम *samyamasamyama*, restrain by vows of some, but not of other passions, (6) अकामनिर्जरा *Akama-nirjara*, equanimous submission to the fruition of karma (7) बालतप *Balatapa*, austerities not based upon right knowledge] (8) योग *Yoga*, contemplation, (9) क्षान्ति *Ksanti*, forgiveness, and (10) गौच *Shaucha*, contentment—these (are the cause of inflow) of pleasure-bearing feeling karmic matter, (मातवेदनाय, *Sata vedaniya*)

SUTRA 13

केवलश्रुतसचधर्मदेवावर्णवादो दर्शनमोहस्य ॥ १३ ॥

Kevalishrutasanghadharmadevavarnavadodarshanamohasya

(The inflow) of दर्शनमोहनीय (*Darshan mohaniya*), right-belief-deluding karmic matter (is caused by) अवर्ण वाद *avarṇavada*, defaming the Omniscient Lord अहत् *Aihat*, (i.e., केवलि) *Kevali*, the Scriptures (श्रुत) *Shruta*, the Saint's brother-hoods, (सं) *Sangha*, the true religion, (धर्म)

Dharma, and the Celestial beings, (देवा *devah*), e g saying that the celestial beings take meat or wine, etc and to offer these as sacrifices to them

SURTA 14

कपायोदयात्तीव्रपरिणामश्चारित्रमोहस्य ॥ १४ ॥

Kasayodayattivraparinamashcharitramohasya

(The inflow) of चरित्र मोहनीय 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

SUTRA 15

बह्वारम्भपरिग्रहत्वं नारकस्यायुष ॥ १५ ॥

Bahvarambhaparigrahatvam narakasyayusah

(As to the age-karma) the inflow of नारकायुक्कर्म *narakayukarma*, hellishage karma (is caused by too) much wordly 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.

SUTRA 16

माया तैर्यग्योनस्य ॥ १६ ॥

Maya tairyagyonasya,

(The inflow) of तिर्यग्योनि *tiryagyon*, sub-human-age-karma (is caused by) माया *Maya*, deceit

e g cheating others, preaching the false doctrine, etc

SUTRA 17

अल्पारम्भपरिग्रहत्वं मानुषस्य ॥ १७ ॥

(The inflow) of मानुषायु *manusyayu* human-age-karma (is caused by) slight worldly activity and by attachment to a few worldly objects of by slight attachment

- 3 निर्विचिकित्सित *Nirvichikitsita* Free from repulsion from anything
- 4 अमृद्दृष्टि *Amudhadristi* Free from superstitious belief
- 5 उपगृह्य *Upabrihanam* or (more popularly), उपगृह्यन *Upaguhana* Free from a tendency to proclaim the faults of others
- 6 शिष्टाकरण *Shitakarana* To help oneself or others to remain steady in the path of truth
- 7 वासत्य *Vatsalya* Tender affection for one's brothers on the path of Liberation
- 8 प्रभावना *Prabhavana* Propagation of the path of Liberation.
- 2 विनयसम्पन्नता *Vinaya-sampannata* Reverence for means of Liberation and for those who follow them
- 3 शीलव्रतेष्वनतिचार *Shilvratেষ्वanatichara* Faultless observance of the 5 vows, and a faultless subdual of the passions
- 4 अभिक्षानुपयोग *Abhiksana-jnanopayoga*, Ceaseless pursuit of right knowledge
- 5 समवेग *Samvega* Perpetual apprehension of mundane miseries
- 6 शक्तितस्त्याग *Shaktitastyaga* Giving up (for others of knowledge etc) according to one's capacity
- 7 शक्तिस्तप *Shaktitastapah* The practice of austerities, according to one's capacity
- 8 साधुसमाधि *Sadhu-samadhi* Protecting and reassuring the saints or removing their troubles
- 9 वैयावृत्यकरण *Vaiyavrittya karana* Serving the meritorious
- 10 अर्हद्भक्ति *Arhadbhakti* Devotion to Arhats or Omniscient Lords
- 11 आचार्यभक्ति *Acharyabhakti* Devotion to Acharyas or Heads of the orders of saints
- 12 बहुरुतभक्ति *Bahurutabhakti* Devotion to Upadhyayas (उपाध्याय) or teaching saints
- 13 प्रवचनभक्ति *Pravachanabhakti* Devotion to Scriptures
- 14 आवश्यकापरिहाण *Avashyakaparihani* Not neglecting one's (6 important daily) duties
- 15 मार्गप्रभावना *Margaprabhavana* Propagation of the path of Liberation
- 16 प्रवचनवत्सल्य *Pravachana-vatsolatva* 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

SUTRA 25

परात्मनिन्दाप्रशंसो सदगुणोच्छादनोद्भावने च नीचैर्गतिरस्य ॥२५॥

**Paratmanindaprashamsa sad asadgunochchhadanodbhavane
cha nichairgotrasya**

(The inflow) of नीचोत्पन्न low-family-determining karma (is caused by)

- 1 परनिन्दा *Paraninda*, speaking ill of others ;
- 2 आत्मप्रशंसा *Atmaprashansa* praising oneself ;
- 3 सदगुणोच्छादन *Sadgunochchhadan*, concealing the good qualities of others ; and
- 4 असदगुणोद्भावन *Asadgunodbhavan* proclaiming in oneself the good qualities which one does not possess

SUTRA 26

तद्विपर्ययो नीचैर्वृत्त्यनुत्पत्तेर्नीचोत्तरस्य ॥ २६ ॥

Tadviparyayo nichairvrityanutsekau chottarasya

(The inflow) of the next, (नीचोत्पन्न high-family-determining karma is caused by) the opposite of the above, (नीचोत्पन्न by)

- 1 परप्रशंसा *Paraprashamsa*, praising others ;
- 2 आत्मनिन्दा *Atmaninda*, denouncing one's self ;
- 3, सदगुणोद्भावन *Sadgunodbhavana*, proclaiming the good qualities of others ;
- 4 असदगुणोच्छादन *Asadgunochchhadana*, not proclaiming one's own ;
- 5 नीचैर्वृत्ति *Nichairvritti*, an attitude of humility towards one's better ,
- 6 अनुत्पत्तेर *Anutseka*, not being proud of one's own achievements or attainments

SUTRA 27

विघ्नकरणमन्तरायस्य ॥ २७ ॥

Vighnakaranamantrayasya

(The inflow) of obstructive (मन्तराय *Antaraya*) karma (is caused by) disturbing others (in दान charity , लाभ gain ; भोग enjoyment of consumable things ; उपभोग enjoyment of non consumable things ; and वीर्य 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 $\frac{2}{3}$ 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 $\frac{2}{3}$ 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.



अध्याय सातवां

CHAPTER VII

SUTRA 1

हिंसाऽनृतस्तेयाग्रहपरिग्रहेभ्यो विरतिर्व्रतम् ॥ १ ॥

Himsaanritasteyabrahmaparigrahebhyo viratirvratam.

व्रत *Vrata* or vow is to be free from

- (1) हिंसा *Himsa*, injury ;
- (2) अनृत *Anrita*, falsehood ;
- (3) स्तेय *Steja*, theft ;
- (4) अग्रह *Abrahma*, unchastity ; and
- (5) परिग्रह *Parigraha*, worldly attachment ; (or worldly objects)

SUTRA 2

देशसर्वतोऽणुमहती ॥ २ ॥

Deshasarvatoanumahatī.

(Vows are of 2 kinds)

- 1 अणुव्रत, *Anuvrata* partial vow (that is, limited abstention from the five faults given above) ;
- 0 महाव्रत *Mahavrata*, full vow, (i e total abstention)

SUTRA 3

तत्स्थैर्यार्थं भावन पञ्च पञ्च ॥ ३ ॥

Tatasthairyartham bhavanah panch panch

For the fixing of these (5 vows in the mind, these are) 5 (kinds of) meditation (भावन *bhavana*, for) each (of the vows)

SUTRA 4

वागनोगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च ॥ ४ ॥

**Vanganoguptiryadanani ksepapanasamitya
lokitapanabhojanani pancha.**

The 5 (meditations for the vow against injury are)

- 1 वाग्गुप्ति *Vaggupiti*, Preservation of speech ;
- 2 मनोगुप्ति *Manogupiti*, Preservation of mind ;
- 3 र्या *Irya*, Care in walking ;
- 4 आदान-निक्षेप-समिति *Adana-niksepana-samiti*, Care in lifting and laying down things
- 5 आलोकितपान भोजन *Alokitapana-bhojan*, thoroughly seeing to one's food and drink

SUTRA 5

क्रोधलोभभीरुत्वहास्यप्रत्याग्यानान्यनुवीचि भाषणं च पञ्च ॥ ५ ॥

**Krodhalobhabhirutvahasyapratyakhyananyanvichir
bhasanam cha pancha**

And five (meditations for the vow against falsehood)

- 1 क्रोध प्रत्याग्यान, *Krodha-pratvakhyana*, Giving up anger ;
- 2 लोभ *Lobha*, " " " " greed ,
- 3 भीरुत्व *Bhirutra*, " " " " cowardice or fear
- 4 हास्य प्रत्याग्यान, *Hasya* " " Giving up of frivolity ;
- 5 अनुवीची भाषण, *Anuvichi-bhasana* Speaking in accordance with scriptural injunctions

SUTRA 6

शून्यागारविमोचितावासपरोपरोधाकरणभैक्ष्यशुद्धि सधर्माविसंवाद पञ्च ॥ ६ ॥

**Shunyagarakavimochitavasaparoparodhakaranabhikshyashtu-
uddhir sadharmaavisamvadah panch**

(For the vow against theft, the) five (meditations are)

- 1 शून्यागार, *Shunyagara*, Residence in a solitary place, like a mountain cave, etc ;
- 2 विमोचितावास, *Vimochitavasa*, Residence in a deserted place ;
- 3 परोपरोधाकरण, *Paroparodhakarana*, 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, *Bhikshya-suddhi*, Purity of alms, according to the scriptures ;
- 5 सधर्माविसंवाद, *Saddharmavisamvada*, Not disputing with one's co-religionists, as to "mine" and "thine"

SUTRA 7

स्त्रीरागकथाश्रवणतन्मनोहरागनिरीक्षणपूर्वस्तानु स्मरणवृद्धेरसस्वशरीर-
संस्कारत्यागाः पञ्च ॥ ७ ॥

**Striragakathashravanatanmanoharanganiriksānapurvaratanu
smaranavrisyestarasasvasharirasamskaratyagaha pancha**

For the vow against unchastity, the five (meditations are -)

- 1 स्त्रीरागकथाश्रवणत्यागः *Striraga-katha-shravanatyaga*, Renouncing of (reading or) hearing stories exciting attachment for women ;
- 2 तन्मनोहरागनिरीक्षणत्यागः *Tanmanoharanga-niriksana-tyaga*, Renouncing of seeing their beautiful bodies ;
- 3 पूर्वस्तानुस्मरणत्यागः *Purvaratanusmarana tyaga*, Renouncing of thinking over, (remembrance of) past enjoyment of women ;
- 4 वृद्धेरसस्वपानः *Vrisyestarasas-tyaga*, Renouncing of exciting and aphrodisiac drinks ; and
- 5 स्वशरीरसंस्कारत्यागः *Svasharirasamskara tyaga*, Renouncing of beautifying one's own body ; self-adornment

SUTRA 8

मनोज्ञमनोज्ञेन्द्रियविषयरगद्वेषवर्जनानि पञ्च ॥ ८ ॥

Manojnamanojnendriyavisayaragadvēsavarjanani pancha.

(For the vow against worldly attachment, the 5 (meditations are) giving up or self-denial of love and hatred (रागद्वेष *Raga-dvesa*) in the pleasing (and) displeasing (worldly) objects of the (five) senses

SUTRA 9

हिंसादिष्विहामुत्रापायावद्यदर्शनम् ॥ ९ ॥

Himsadisvīhamutrapayavyadadarshanam,

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

दुःखमेव वा ॥ १० ॥

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

मैत्रीप्रमोदकारुण्यमाध्यत्स्वानि च सत्त्वगुणाधिकत्किञ्च्यमानाऽविनयेषु ॥ ११ ॥

Maitripramodakarunyamadhyasthani cha sattvagunadhikalkishyamanavinayesu

And (we must meditate upon the 4 following)

- 1 मैत्री *Maitri*, Benevolence (for) सत्त्वेषु *Sattvesu*, all living beings;
- 2 प्रमोद, *Pramoda*, Delight (at the sight of beings) गुणाधिकेषु *Gunadhikeshu*, better qualified (or more advanced than ourselves on the path of liberation ;)
- 3 कारुण्य *Karunya*, Pity, Compassion (for) क्लिश्यमानेषु *Klishyamanesu*, the afflicted ,
- 4 माध्यस्थ *Maddhyastha*, Tolernce or indifference (to those who are) अविनयेषु *Avinayesu*, uncivil or ill-behaved.

SUTRA 12

जगत्कायस्त्वभावं वा सवेगवैराग्यार्थम् ॥ १२ ॥

Jagatkayasvabha va uvasamvegavairagyartham

For सवेग *Samvega* the apprehension of the miseries of the world and वैराग्य *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 subordinated to the soul.

SUTRA 13

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ॥ १३ ॥

Pramattayogatpranavyaparopanam himsa

By (प्रमत्तयोग), passionate vibrations, (प्राणव्यपरोपण), the hurting of the vitalities, (is) (हिंसा) injury

Injury on himsa is to hurt the प्राणान् *Pranas* or vitalities, through प्रमत्तयोग *Pramattayoga*, i.e., vibration due to the Passions, which agitate mind, body or speech

SUTRA 14

असदभिधानमनृतम् ॥ १४ ॥

Asadabhidhanamanritam

Falsehood (is) to speak hurtful-words (through प्रमत्तयोग *Pramattayoga*, passionnal vibrations)

SUTRA 15

अदत्तादान स्तेयम् ॥ १५ ॥

Adattadanam steyam.

Theft (is) to take anything which is not given, (through *Pramattayoga*)

SUTRA 16

मेथुनमब्रह्म ॥ १६ ॥

Maithunamabrahma

Unchastity is coition (or sexual contact, through *Pramattayoga*)

SUTRA 17

मूर्च्छा परिग्रहा ॥ १७ ॥

Murchha parigraha.

Worldly attachment is मूर्च्छा *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

निशत्यो व्रती ॥ १८ ॥

Nihshalyo vrati

A व्रती *Vrati*, or a vower should be without (blemish which is like a) thorn (शल्य *Shalya*, which makes the whole body restless)

This शल्य *Shalya* or blemish is of 3 kinds

- 1 मायाशल्य, *Maya-shalya*, the thorn of deceit
- 2 मिथ्याशल्य, *Mithya-shalya*, the thorn of wrong-belief
- 3 निदान, *Nidana*, the thorn of Desire for future sense-pleasures

SUTRA 19

अगार्यं जनगारश्च ॥ १९ ॥

Agaryaanagarshcha.

(Vowers are of 2 kinds) अगारी *Agari*, house-holders (laymen) and
• • गार *Anagara*, house-less (ascetics)

SUTRA 20

अणुव्रतोगारी ॥ २० ॥

Anuvratoagari

(One whose five) vows (are) partial (is) a house-holder

The house-holder's life has 11 प्रतिमा *Pratimas* or stages

- 1 दर्शनप्रतिमा, *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 व्रतप्रतिमा *Vrata pratima* He must observe the 5 Anuvratas without defect, the 3 gunavratas, and 4 Siksavratas 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 Anuvartas) 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

Gunavratas), 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 Shikhsavratas) He must try not to transgress the last seven vows also

- 3 सामयिक प्र०, *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 प्रोषधोपवास प्र०, *Prosadhopavasa P*, He must fast faultlessly on the 8th and 14th day of every lunar fortnight
- 5 सच्चित्त्याग प्र०, *Sachittatyaga P*, He must not take Animate vegetable and water He must follow this faultlessly
- 6 रात्रि-भुक्त त्याग प्र०, *Ratri-bhukta-tyaga P*, He must not take or give food, or drink at night, this must be faultless
- 7 ब्रह्मचर्य्य प्र०, *Brahma charyya P*, He must give up sexual intercourse even with his wife This must be faultless
- 8 आरम्भत्याग प्र०, *Arambha-tyaga P*, He must give up his means of livelihood, cooking, etc
- 9 परिग्रहत्याग प्र०, *Parigraha-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 अनुमतित्याग प्र०, *Anumata-tyaga P*, He must not even advise on any worldly activity
- 11 उद्दिष्ट्याग प्र०, *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

दिग्देशानर्थदण्डविरतिसामयिकप्रोषधोपवासोपभोग परिभोगपरिमाण
तिथिसविभागव्रतसम्पन्नश्च ॥ २१ ॥

Digdeshanarthadandaviratisamayikaprosadhopavasopabhogaparibhogaparimanatithisamvibhagavratasampannashcha

(The house-holder)must be with (the following 7 supplementary-vows)also

1 दिग्गज Digvrata, (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 देशव्रत, 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 अनर्थदण्ड व्रत, Anarthadanda-vrata, (Taking a vow) not to commit purposeless sin, (It has 5 kinds)

(1) अपाध्यान, Apadhyaṇa, Thinking ill of others,

(2) पापोपदेष्टा, Papopadeṣṭa Preaching of sin (to others),

(3) प्रमादचारित्र्य, Pramada-charitra Thoughtless or inconsiderate conduct (as breaking the boughs of trees, etc., without any purpose)

(4) हिंसादान, Himsadana, Giving objects of offence (to others)

(5) दुःश्रुति, Duḥśruti, (reading or) hearing bad (books)

The above 3, i.e. Digvrata, Deshavrata and Anarth-dandavrata are called गुणव्रत Gunavratas, multiplicative vows, because they raise the value of the 5 vows (Ahimsa, etc.)

4 समयिक 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 प्रोषधोपवास, Prosadhopavasa, (Taking a vow to) fast (on 4 days of the month, viz., the two अष्टमी 8th and the two चतुर्दशी 14th days of every lunar fortnight.)

(Fast means abstention from food and drink and devoting one's time to religious study and contemplation, etc.)

6 उपभोग-परिभोग-परिमित Upabhoga-paribhoga-parimāṇa (Taking a vow every day) limiting one's enjoyment of consumable and non-consumable things.

7 अतिथि नविभाग 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-paribhogaparimāṇa and Atithi-samvibhaga) are called शिखाव्रत Śikṣavratas, disciplinary vows, so called because they are preparatory for the discipline of ascetic's life.

SUTRA 22

मारणान्तिकी सरलेखना जोषिता ॥ २२ ॥

Maranantikim sallekhanam josita

(The house-holder is also) the observer in the last moment of his life, (of the process of) *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

शकाकाक्षा विचिकित्सान्यद्रुष्टिप्रशंसामस्तवा सम्यग्दृष्टे रतिचारा ॥ २३ ॥

Shankakanksavichikitsanyadrustiprashamsasamstavah samyagd-risteraticarah

(There are 5) defects or partial transgressions (अतिचारा) (which should not be found) in a man of right belief

- 1 शंका, *Shanka*, Doubt, Scepticism ;
- 2 काक्षा, *Kanksa*, Desire of sense-pleasures ;
- 3 विचिकित्सा, *Vichikitsa*, Disgust at anything, e g, with a sick or deformed person ;
- 4 अन्यद्रुष्टिप्रशंसा, *Anyadrustiprashamsa*, Thinking admiringly of wrong believers ;
- 5 अन्यद्रुष्टिस्तवा, *Anyadrusti sanstava*, Praising wrong believers

SUTRA 24

व्रतशिलेषु पञ्च पञ्च यथाक्रमम् ॥ २४ ॥

Vrata shilesu pancha pancha yathakramam.

(There are) 5 (defects) respectively in each (of the 5) *Vrata*, vows, and (7) शिला *Shila*, supplementary vows, (which should be avoided.)

SUTRA 25

बन्धवधच्छेदानिभारारोपणान्नपाननिरोधा ॥ २५ ॥

Bandha badhachchhedati-bhara ropana nnapana nirodhah

(The partial transgressions of the first vow 'विमा एव' are)

1. बन्ध, (Angrily or carelessly) tying up (an animal or human being)

- 2 ३३, (Angrily or carelessly beating 'an animal or human being)
 3, ३४, " " mutilating " , , "
 5 ३५, " , , with-holding food or drink from an
 animal or human being

SUTRA 26

मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहारमाकारमन्त्रभेदा ॥२६॥

**Mithyopadesha rahobhyakhyana kuta lekha kriya
 nyasapahara sakara mantrabhedah**

(The partial transgressions of the second vow मन्थावन Satyanuvrata, are)

- 1 मिथ्योपदेश, *Mithyopadesha*, Preaching false doctrines
- 2 रहो भ्याख्यान, *Rahobhyakhyana*, Divulging the secret (actions of man and woman,)
- 3 कूटलेखक्रिया *Kutalekhakriya*, Forgery (and perjury)
- 4 न्यासापहार, *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 माकारमन्त्रभेद, *Sakaramantrabhedah*, Divulging what one guesses by seeing the behaviour or gestures of others, who are consulting in private.

SUTRA 27

स्तेनप्रयोगनादाहृतादानविरुद्धराज्यातिक्रमहोनाधिकमानोन्मानप्रतिरूपक
 व्यवहारा ॥ २७ ॥

**Stenaprayogata dahritadanaviruddha rajyatikrama
 hinadhika manonmanapratirupaka vyavaharah**

(The partial transgressions of the third vow अचौर्यानुव्रत *Achauryanuvrata*, are)

- 1 स्तेनप्रयोग, *Stenaprayoga*, Abetment of theft
- 2 तदाहृतादान *Tadahritadan*, Receiving stolen property
- 3 विरुद्धराज्यातिक्रम, *Viruddharajyatikrama*, Illegal traffic, (e g , by selling things at inordinate prices in time of war, or) to alien enemies, etc

4 दीनाधिकमानोमान *Hinadhika-manonmana* False weights and measures

5 प्रतिरूपकव्यवहार, *Pratirupaka-vyavahara*, Adulteration,

SUTRA 28

परविवाहकरणेत्वन्किपरिगृहीतापरिगृहीतागमनानगक्रीडाकामनी द्राभि-
निवेशा . ॥ २८ ॥

**Paravivahakaranetvarikaparigrihitaparigrihitaga-
mananangakrida kamativrabhiniveshah.**

(The partial transgression of the fourth vow गणचर्य are)

- 1 परविवाहकरण *Paravivaharana*, Bringing about the marriage of people who are not of one's own family
- 2 इत्वरिक्तापरिगृहीतागमन *Itvarikaparigrihitagamana*, Intercourse with a married immoral woman.
- इत्वरिक्तामपरीगृहीतागमन, *Itvarikaaparigrihitagamana*, Intercourse with an unmarried immoral woman.
- 4 अनङ्गक्रीडा, *Anangakrida*, Unnatural sexual intercourse
- 5 कामतृप्ताभिनिवेश, *Kamatrupal hiniveshah*, Intense sexual desire

SUTRA 29

क्षेत्रवास्तुहिरण्यमुवर्णधनधान्यदामीदामकुप्यप्रमाणानिक्रमा . ॥ २९ ॥

Ksetravastuhiranyasuvarnadhanadhanyadasidasakupyapramanatikramah

Transgressing the limit of fields, houses, silver, gold, cattle, corn, female and male servants, clothes

NOTE—The partial transgressions of the fifth vow परिमाणपरिमाणम्, *Parigrahaparimanamata*, 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 { क्षेत्र, Fields
वास्तु, Houses
- 2 { हिरण्य, Silver
सुवर्ण, Gold
- 3 { धन, Cattle
धान्य, Corn
- 4 { दामी, Female-servant
दाम, Male-servant
- 5 { कृष्य, Clothes, etc., (i.e. things of toilet, etc.)
(माण्ड, Bhandā, crockery or utensils)

SUTRA 30

ऊर्ध्वाधस्तिर्यग्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तराधानानि ॥ ३०॥

Urdhavadhastiryagyatyatikramaksetravṛddhi
smṛtyantarādhanāni

(The partial transgressions of the first गुणव्रत *gunavrata*, i.e., द्विज, *digvrata*, are)

- 1 ऊर्ध्वव्यतिक्रम *Urdhavyatyatikrama*, (In passion or negligence to go up) higher than your limit (in the vow)
- 2 अधव्यतिक्रम, *Adhavyatyatikrama*, (In passion or negligence to go down) lower than your limit (in the vow)
- 3 तिर्यग्व्यतिक्रम *Tiryagyatyatikrama*, (In passion or negligence to go in the) other 8 directions, beyond your limit (in the vow)
- 4 क्षेत्रवृद्धि *Ksetravṛddhi* (In passion or negligence) to increase (in one and decrease in the other direction), the boundaries (of the distance which is the limit in the vow)
- 5 स्मृत्यन्तराधान, *Smṛtyantarādhanā* 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

आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपा ॥ ३१ ॥

Anayanapresyaprayogashabdarupānupātāpudgalaksepah

(The partial transgressions of the second *Gunavrata*, i.e., देशव्रत, *deshavrata*, are)

- 1 आनयन, *Anayana*, sending for something from beyond the limit
- 2 प्रेषप्रयोग, *Presyaprayoga*, sending some one out beyond the limit
- 3 शब्दानुपात, *Shabdanupata*, sending one's voice out beyond limit, e g, by telephone
- 4 रूपानुपात, *Rupanupata*, making signs for persons beyond the limit ; as the morse code with flags, etc
- 5 पुद्गलक्षेप *Pudgalakṣepa* Throwing something material beyond the limit

SUTRA 32

कन्दर्पकौतुक्यमौख्यमसमीक्ष्यधिकरणोपभोगपरिभोगानर्थक्यानि ॥ ३२ ॥

Kandarpakautkuchyamaukharyasamīkṣyadhikaranopabhogaparibhoganarthakyaṇi

(The partial transgression of the "Third Gunavṛata," i e, अनर्थदण्ड-
धन *anarthadanda-rata*, are

- 1 कन्दर्प, *Kandarpa*, Poking fun at another
- 2 कौतुक्य, *Kautkuchya*, Gesticulating, and mischievous practical joking
- 3 मौख्य, *Maukharya*, Gossip, garrulity
- 4 असमीक्ष्यधिकरण, *Asamīkṣyadhikarana*, Overdoing a thing
- 5 उपभोगपरिभोगानर्थक्य, *Upabhogaparibhoganarthakya*, Keeping too many consumable and non-consumable objects

SUTRA 33

योगदुष्प्रणिधानानादरस्मृत्यनुपस्थानानि ॥ ३३ ॥

Yogaduhpranidhananadarasmityanupasthanani.

(The partial transgressions of the first सिक्खव्रत, *Sikṣavṛata*, i e, सामयिक *Samayika*, are)

- 1 मनोदुष्प्रणिधानम्, *Manoduspranidhanam*, Misdirection of mind (during meditation)
- 2 वाक्दुष्प्रणिधानम्, *Kayaduspranidhanam*, Misdirection of body (during meditation)
- 3 वाक्दुष्प्रणिधानम्, *Vakduspranidhanam*, Misdirection of speech during meditation

SUTRA 36

सच्चित्तनिक्षेपापि ज्ञानपरम्परादेशमात्मगै कालातिक्रमा ॥ ३६ ॥

Sachittaniksepapidhanaparavyapadeshamatsarya kalatikramah

(The partial transgression of the fourth *Sikṣavratā*, 1. c. चतुर्विधविभागात्, *Atithisambhāgavratā*, are)

- 1 सच्चित्तनिक्षेप, *Sachittaniksepa*, Placing the food on a living thing, e. g. on a green plantain leaf
- 2 सचिदापिधान, *Schittapidhana*, Covering the food with a living thing
- 3 परव्युपदेश, *Paravyupadesha*, Delegation of host's duties to another
- 4 गान्धर्व *Matsarya* Lack of respect in giving, or envy of another donor
- 5 कालातिक्रमा *Kalatikrama* Not giving at the proper time.

SUTRA 37

जीवितमरणशसापि नानुरागसुखानुबन्धनिदानानि ॥ ३७ ॥

Jivitamaranasamsamitranuragasukhanubandhanidanani

(The partial transgression of सन्नेतना *Sallekhana* (peaceful death) are)

- 1 जीवितागना *Jvitashansa*, Desire to prolong one's life
- 2 मरणशान्ता, *Marnashansa*, Desire to die soon
- 3 मित्रानुराग, *Mitranuraga*, Attachment to friends
- 4 सुखानुबन्ध, *Sukhanubandha*, Repeated remembrance of past enjoyments
- 5 *Nidana*, Desire of enjoyments in the next world

SUTRA 38

अनुगृह्यार्थं स्वम्यातिसर्गो दानम् ॥ ३८ ॥

Anugrahartham svasyatisargo danam

Charity is the giving off one's belongings for the good (of one's self and of others)

SUTRA 39

विधिद्रव्यदातृपात्रविशेषात्तद्विधेय ॥ ३९ ॥

Vidhidravvyadatrpattravisesattadvisesah

(The fruition of charity is) different (according to the difference

in

- 1 विधि *Vidhi*, Manner
- 2 द्रव्य, *Dravya*, Thing given.
- 3 दातृ, *Datṛi*, Person who gives , and
- 4 पात्र, *Patra*, Person to whom it is given

The manner of giving is of 9 kinds

- 1 सग्रह, *Samgraha*, Respectful reception of an ascetic The usual formula is "Welcome ! welcome Food and drink are pure here"
- 2 उच्चस्थान, *Uchchasthana*, Seating him on a exalted seat
- 3 पादोदक, *Padodaka*, Washing his feet
- 4 अर्चन, *Archana*, Worshipping him.
- 5 प्रणाम, *Pranama*, Bowing to him
- 6—8 वाक्कायमन शुद्धि, *Vakkayamanahsuddhi*, Being pure in speech body and mind
- 9 एषणशुद्धि, *Esanashuddhi*, Faultless way of giving food

The thing given must be helpful in study and austerities

The person who gives must have 7 qualities

- 1 ऐहिक फलानपेक्षा, *Aihikafalanapeksa*, Must not wish any gain in this world in its exchange
- 2 क्षान्ति, *Ksanti*, Must give calmly without anger
- 3 मुदित, *Mudita*, Must be happy at giving
- 4 निष्कपटता *Niskapatata*, Without deceit
- 5 अनसूयत्व, *Anasuyatva*, Without envy
- 6 अविविषादित्व, *Avissaditva*, Without repentence ; and
- 7 निरहकारत्व, *Nirahankaratva*, Without pride,

The person to whom it is given must be one of the three kinds

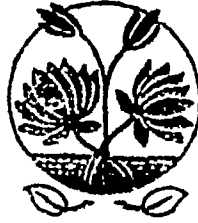
- 1 उत्तमपात्र, *Uttamapatra*, Ascetics ,
- 2 मध्यमपात्र, *Madhyamapatra*, Laymen with vows ;

- 3 जघन्यपात्र, *Jaghanyapatra*, Layman with right belief but not with vows,

These three with right belief are called सुपात्र *Supatras*, good donees, and those who are with proper external conduct but without real right belief are कुपात्र *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 कल्याण *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 औषधि, *Ausadhi*, Medicine.
- 3 अभय, *Abhaya*, Reassuring the frightened, or removing their cause of fear
- 4 विद्या, *Vidya*, Knowledge



अध्याय आठवां

CHAPTER VI11

SUTRA 1

मिथ्यादर्शेनाविनिप्रमादकषाययोगा बन्धहेतवः ॥ १ ॥

Mithyadarshana-viratipramadakasa-yoga bandha
hetavah

The causes of (बन्ध) Bandha or bondage are

1. मिथ्यादर्शन Mithyadarshana. wrong belief. It is of 5 kinds .

(1) एकान्त 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) विपरीत Viparita. perverse belief. e.g. animal sacrifices lead to heaven.

(3) सन्देह Samshaya. Doubt. scepticism, hesitation, e.g., as to path to Liberation.

(4) समानाहुताः Veneration. Taking all religions and gods to be equally worthy of pursuit.

(5) अज्ञान Ajnana. Wrong belief caused by ignorance. Indiscrimination of good and bad. It is caused by

निर्गुण, Nisarga, inborn error, or by अधिगम Adhigama, preaching of another.

The last is of 4 kinds

क्रियावादी Kriyavadi, belief in rita, soul, etc., as causing every thing in the world.

अक्रियावादी Akriyavadi, opposite of the last.

अज्ञानिक Ajnanika, Agnostic

वैभक्तिक Vaineyika, Religion is identical with veneration of parents, king, etc, e.g., Confucianism.

All these four together form 363 varieties of wrong belief/or चतुर्विध, i.e., 180, 84, 67 and 32 respectively

निर्गुण Nisargaja is also called अग्रहीत Agrahita, अधिगम Adhigamaja, ग्रहीत Grahita.

(2) अविनिर्मुक्त Avirata, rowlessness 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) प्रमाद Pramada, Carelessness This is of 15 kinds

Four kinds of कथा Katha, talk, about

1 Food(भोजनकथा Bhojana-Katha)

2 Women (स्त्रीकथा, Stri-Katha)

3 Politics (राज्यकथा Rajya-Katha)

4 Scandal (देशकथा Desha-Katha)

5 Senses (इन्द्रिय)

4 Passions (कृपाण)

1 Affection (स्नेह)

1 Sleep (निद्रा)

15 Each together bring 80 गण 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 कषाय 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) सत्यमन Satyamana, true mind

(2) असत्यमन Asatyamana, false mind

(3) उभयमन Ubhayamana, mixed true and false mind

(4) अनुभयमन Anubhaya-mana neither true nor false

4 of speech

(1) सत्यवचन Satya-vachana, True

(2) असत्यवचन Asatya-vachana, False

(3) उभयवचन Ubhaya-vachana, Both

(4) अनुभयवचन Anubhaya-vachana None

7 of body

(1) औदारिक Audarika, physical

(2) औदारिकमिश्र Audarika-mishra, i.e. physical with karmic

(3) वैक्रियक Vaikriyaka Fluid

(4) वैक्रियकमिश्र Vaikriyaka-mishra Fluid with karmic

(5) आहारक Aharaka

(6) आहारकमिश्र Aharaka-mishra, i.e. Aharaka with phasic

(7) कार्मण Karmana Karmic

[NOTE—The तैजस Tairjas, 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 or bondage

In the 1st, 2nd and 3rd ~~गुणस्थान~~ *Gunasthanas* Stages or Spirituality all the causes are found though in the second the first is absent for a very short time

In the 4th *Gunasthana*, 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 ~~प्रतियोग~~ *Pratya*

(See ~~प्रतियोग~~ *Pratya*, *Kundarindashor, d's Samaja Sata Prabhrutam*)

SUTRA 4

आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नामिगोत्रान्तरायः ॥ ४ ॥

Adyo jnanadarshanavarana vedaniyamohaniyayurnamagotrantarayah

The main divisions of the nature of karmic matter are 8

- 1 ज्ञानावरण, *Jnanavarana*, knowledge-obscuring
- 2 दर्शनावरण, *Daishanavarana*, conation-obscuring
- 3 वेदनीय, *Vedaniya*, Feeling-karma
- 4 मोहनीय, *Mohaniya*, Deluding
- 5 आयु *Ayu*, Age
- 6, नाम, *Nama*, Body-making
- 7 गोत्र, *Gotra*, Family-determining
- 8 अन्तराय, *Antaraya*, Obstructive

SUTRA 5

पचनवद्वयष्टाविंशतिचतुर्द्विचत्वारिंशदद्विपञ्चभेदा यथाक्रमम् ॥ ५ ॥

Panchanavadvyastavinsatichaturdvichatvarimsaddvipanchabheda yatha 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

मतिश्रुतावधिमान पर्ययकेवलानाम् ॥ ६ ॥

Matisrutavadhimanah paryaya kevalanam

(ज्ञानावरण, *Jnanavarana*, knowledge-obscuring is of 5 kinds, according, as it is)

- 1 मति (ज्ञानावरण), *Matir Jnanavarana*, Sensitive, (knowledge obscuring)
- 2 श्रुत (ज्ञानावरण), *Shrut-Jnanavarana*, Scriptural (knowledge obscuring)
- 3 अवधि (ज्ञानावरण), *Avadhi-jnanavarana*, Visual (knowledge obscuring)

- ## SUTRA 7

1 सातावेदनाय *Sat aī edanīḥ a*, Pleasure-bearing and
2 असातावेदनाय *Asat aī edanīḥ a*, Pain-bearing

SUTRA 9

दर्शनचारित्रमोहनीयाकषायकषायवेदनीयास्यास्त्रिद्विनवषोडशभेद सम्यक्त्व-
मिथ्यात्वतदुभयान्यकषायरूपायौ हास्यरत्यरतिशोकभयजुगुप्सास्त्री पुन्तपुंसकवेदा
अनन्तानुबन्ध्यप्रत्याख्यानप्रत्याख्यानसज्ज्वलनविकल्पाश्चैकश क्रोधमा-
नमायालोभा ॥ ६ ॥

Darsana charitramohanīyākṣaya-vedanīyāstryaśtridvīnavaṣoḍaśabhedasamyaktva-
mithyātvatadubhāyanīyākṣayaṣayauhasyārātyaratisokabhayajugupsāstriṣṭrīpūn-
tapaṇśakaveḍāanantanubandhya pratyakhyānapratyakhyāna
pratyakhyānasamjvalana vikalpaschāikasaḥkrodhamana
mayalobha

मोहनीय Mohanīya, Deluding (is of 28 kinds the Primary divisions
are two)

1 दर्शनमोहनीय Darshanmohanīya, Right-belief-deluding

2 चारित्रमोहनीय Charitramohanīya, Right-delief-deluding

(Right-conduct-deluding 2 kinds)

1 अकषायवेदनीय Akasaya-vedanīya, or नोकषाय Nokasaya, with
slight passions

2 कषायवेदनीय Kasaya-vedanīya with passions

(They are of) 3,2,9,16 (kinds respectively)

(Right-belief-deluding दर्शनमोहनीय is of 3 kinds)

1 मिथ्यात्व Mithyātva, Wrong-belief

2 सम्यक् मिथ्यात्व Samyakmithyātva, mixed wrong and right belief

3 मध्यक् प्रकृतिमिथ्यात्व Samyak-prakṛiti-mithyātva, Right-belief with
e slight pefect, 1 c clouded by slight wrong belief

(Akasaya-vedanīya or no-kasaya is of 9 kinds)

1 हास्य Hasya, Risible, laughter-producing

2 रति Rati, Indulgence

3 अरति Arati, Ennui, Dis-satisfaction, langour

4 शोक Shoka, Sorrow

5 भय Bhaya, Fear

6 जुगुप्सा Jugupsa, Disgust

स्त्रीवेद Strīveda, Famine inclinations

8 पु वेद Pūveda, masculine inclinations

9 नपु मकवेद *Napunsakaveda*, Common inclinations
(कपायवेदनीय *Kasayavedaniya*, is of 16 kinds)

(4 passions) क्रोध Anger, मान Pride , माया Deceit, लोभ Greed

Each of these is of 4 kinds

1 अनतानुबन्धी *Anantanubandhi* Error feeding or wrong belief assisting These are so called because they keep the soule bound in समार *Samsar*, which is called अनन्त "*Ananta*" and inf 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 अप्रत्याख्यान *Apratyakhyana*, Partial-vow preventing It is les lasting (as a furrow)

3 प्रत्याख्यान *Pratyakhyana*, Total-vow-preventing It is mild (as a line in dust)

4 सच्चजन *Samjvalana*, Perfect-right-conduct-preventing It is very mild (as a line in water)

[Thus we get 16, i e , (4x4) 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, cane

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-Jiva, Kanda Gatha, 283-286

SUTRA 10

नारकतैर्यग्योनमानुषदैवानि ॥ १० ॥

Narakatairagyonamanusadaivani

(आयु *Ayu* Age karma bondage is of 4 kinds,) according as it determines

The (1) नरक *Naraka*, Hellish,

(2) तिर्यक् *Tiryak*, Sub-human ;

(3) मनुष्य *Manusya*, Human, and

(4) देव *Deva*, Celestial (character of the soul's life

आयु *Ayu* is so-called, because the soul ऐति *Eti* , comes to enter a new condition of existence

SUTRA 11

गतिजातिशरीरागोपागनिर्माणबन्धनसंघानसंस्थानसहजनस्पर्शरसगन्धवर्ण-
नूपूव्यगुलघूपघातपरघाततपोद्योतोच्छ्वासविहायोगतय प्रत्येकशरीरत्रसमुभग-
सुस्वरगुभसूक्ष्मपर्याप्तिस्थितदेययश कीर्तिसेतरोणि तीर्थकरत्वं च ॥ ११ ॥

**Gatijatisharirangopanga nirmanabandhana sanghata sam-
sthana samhanana sparsha rasagandha varnanupurvyā guru
laghupaghata paraghata tapo dyoto chchhvasa vihayo gatayah
pratyeka sharira trasa subhaga susvara shubha suksma paryap
tisthira deya yashah kirti setarani tirthakaratvam cha**

(The नामकर्म *Namakarma* Body-making bondage is of 42, 1 e ,
with sud-classes of 93 kinds, as they bring about their respective
effect)

4 गति *Gati*, Condition of existence

- (1) नरक *Naraka*, Hellish
- (2) तिर्यच *Tiryancha*, Sub-human
- (3) मनुष्य *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) द्विन्द्रिय *Dvi-indriya*, two-sensed
- (3) त्रिन्द्रिय *Tri-indriya*, Three-sensed
- (4) चतुरिन्द्रिय *Chatur-indriya*, four-sensed
- (5) पचेन्द्रिय *Panch-indriya*, Five-sensed

Jati is a karma by the operation of which a soul is born
in a class, in which other souls, of a similar condition,
are also grouped

5 शरीर *Sharira*, Bodies

- (1) औदारिक *Audarika*, Physical
- (2) वैक्रियिक *Vaikriyika*, Fluid
- (3) आहारक *Aharaka*, Aharaka
- (4) तेजस *Tajasa*, Electric
- (5) कर्मण *Karmana*, Karmic

Sharira is the karma, by the operation of which material
molecules are set moving to form a particular body

6 आंगोपांग *Angopanga*, Limbs and minor-limbs

- (1) औदारिक *Audarika*, In physical bodies

- (4) अर्धनाराचनम् *Ardhanarāchasamhanana* Semi-joints and bones A form of articulation weaker than *Narāchasamhanana*
- (5) कीलित मज्जन *Kīlitasamhanana* Jointed bones Synarthrodial articulation in which bones are unmoveable and directly united
- (6) अमप्राप्तस्पृष्टिकामज्जन *Asampraptasrpatikasamhanana* 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 *Usna*, Hot
- (2) शीत *Shita*, Cold
- (3) स्निग्ध *Snigdha*, Smooth.
- (4) रुक्ष *Ruksa*, Rough
- (5) मृदु *Mridu*, Soft
- (6) कर्कश *Karhasha*, Hard
- (7) लघु *Laghu*, Light
- (8) गुरु *Guru*, Heavy

रस *Rasa* 5 kinds of taste

- (1) तिक्त *Tikta*, Pungent
- (2) कटु *Katuka*, Bitter
- (3) कषाय *Kasaya*, Acid,
- (4) आम्ल *Amla*, Sour
- (5) मधुर *Madhura*, Sweet

2 गन्ध *Gandha* Smells

- [1] सुगन्ध *Sugandha*, Sweet-smelling
- (2) दुर्गन्ध *Durgandha*, Evil-smelling

5 वर्ण *Varna* Colours

- (1) शुक्ल *Shukla*, White
- (2) कृष्ण *Kṛisna*, Black
- (3) नील *Nila*, Indigo
- (4) रक्त *Rakta*, Red
- (5) पीत *Pita*, Yellow

- 4 अनुपूर्वा *Anupurva* The power of retaining the form of the body in the last incarnation, during the विग्रहगति *Vigraha-gati*, i. e., the passage of the soul from one condition of existence to another Relating to the forms of the 4 condi-

tions of existence, to which the soul is proceeding

- (1) नरकगत्यानुपूर्वी *Narkagatyanupurvi*, Hellish
- (2) त्रियगगत्यानुपूर्वा *Triyaggatyanupurvi*, Sub-human
- (3) मनुयागत्यानुपूर्वी *Manusyagatyanupurvi*, Human
- (4) देवागत्यानुपूर्वा *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

आतप *Atapa* 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]

उद्योत *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 *Uchchhvasa* Respiration

२ विहियोगति *Vihayogati* Capacity of moving in आकाश, space This is of 2 kinds

(1) शुभविहियोगति *Shubhavihayogati*, Graceful, like that of a swan

(2) अशुभविहियोगति *Ashubhavihayogati*, Awkward

प्रत्येक्षणरार, *Pratyekshanara* A body possessed and enjoyable by one soul only as a mango

साधारणशरीर, *Sadharanasharira* One body possessed and enjoyable by many souls, as a potato, etc

त्रस *Trasa* Mobile Having a body with 2, 3, 4, 5, senses

स्थावर, *Sthavara* Immobile Having a body with one sense only, i e touch

सुमग, *Subhaaga* Amiable personality even though not beautiful.

दुर्भग, *Durbhaga* Unprepossessing, even though beautiful
 सुस्वर, *Susvara* Sweet-voiced Pleasing toned, with musical voice
 दुस्वर, *Duhsvara* Harsh-voiced.
 शुभ, *Shubha* Beautiful body
 अशुभ, *Ashubha* Ugly-body
 सूक्ष्म, *Shuksma* Fine body, uncuttable, all-pervasive
 बादर, *Badara* Gross-body

पर्याप्ति, *Parayapti* Within one अन्तर्मुहूर्त *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 (असंजी *Asanjni*) all the 6 in others

- 1 आहाराप्याप्ति *AharaParyapti* In taking of the molecules to make the body
- 2 शरीरप्याप्ति, *Sharira-Paryapti* Development of body
- 3 इन्द्रियप्याप्ति, *Indriya Paryapti* Development of sensed organs
- 4 प्राणायानप्याप्ति, *PranapanaParyapti* Development of respiratory organs
- 5 भाषाप्याप्ति, *Bhasa-Paryapti*, Development of vocal organs
- 6 मनप्याप्ति *Mana Paryapti*, Development of the organs of the mind अप्याप्ति *Aparyapti*, To die within one अन्तर्मुहूर्त *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 धातु *Dhatu*, primary physiological matter, : *e*

- (1) रस, *Rasa*, Juice
- (2) रक्त, *Rakta*, Blood
- (3) मांस, *Mansa*, Flesh
- (4) मेद *Meda*, Fat.
- (5) अस्थि *Asthi*, Bone
- (6) मज्जा, *Majja*, Marrow
- (7) शुक्र, *Shukra*, Semen virile

The nutrition taken in, is transformed into these 7 gradually in 30 days From one to the other the transformation takes $\frac{30}{7} = 4\frac{2}{7}$ days

The 7 kinds of उपधातु *Upadhatu* or secondary physiological matter are

- (1) वात, *Vata* Wind
- (2) पित्त, *Pitta*
- (3) श्लेष्म, *Shlesma*, Phlegm

SURTA 14

आदितस्त्रिंशत्सगरोपमकोटीकोट्य परा स्थितिः ॥ १४ ॥
Aditastisrinamantarayasya cha trinshatsagropamakotik-
otyah para sthiti.

The maximum duration of the 3 from the first, (1) e मानावरणीय knowledge-obscuring, दर्शन बन्धीय Conator-obscuring and वेदनीय Feeling karmas,) and of अन्तराय Obstructive-karmas is 30 crore X crore सगर Sagaras

This is possible in a rational 5 sensed, fully developed (पर्याप्त *pariyapta*) soul, and having wrong belief (मिथ्यात्व *Mithyatva*)

SUTRA 15

सप्ततिर्मोहनीयस्य ॥ १५ ॥
Saptatirmohaniyasya

(The maximum duration) of मोहनीय Deluding karma (is) 70 (crore X crore सगरas)

SUTRA 16

विंशतिर्नामगोत्रयो ॥ १६ ॥
Vinshatirnamagotrayoh

(The maximum duration) of नाम *Nama*, Body-making and गोत्र, *Gotra*, family-determining (karmas is) 20 (crore X crore सगर *Sagaras* for each)

This is also possible as above

SUTRA 17

त्रयस्त्रिंशत्सगरोपमायुस्य ॥ १७ ॥
Trayastrinshatsagaropamanyayusah

(The maximum duration) of आयु, *Ayu*, Age karma (is) 33 सगर *Sagaasr*.

SUTRA 18

अपरा द्वादशमुहूर्ता वेदनीयस्य ॥ १८ ॥

Aparadvadashamuhurta vedanīyasya

(The minimum duration) of वेदनीय, *Vedanīya*, Feeling karma (is) 12 मुहूर्त *Muhurtas* = 12 × 48 minutes

SUTRA 19

नामगोत्रयोरष्टौ ॥ १९ ॥

Namagotrāyorastau

(That) of नाम *Nama*, Body-making and गोत्र *Gotra*, Family-determining (is) 8 (मुहूर्त *Muhurtas*)

SUTRA 20

शेषाणामन्तर्मुहूर्ता ॥ २० ॥

Shesānamantarmuhurta

Of all the rest (The minimum is) one अन्तर मुहूर्त *Antar-muhurta*, (which ranges from 1 समय *Samaya* and 1 आवृत्ति *Avah* at the lowest to 48 minutes—1 समय *Samaya*)

SUTRA 21

विपाकोऽनुभव ॥ २१ ॥

Vipakoanubhavaḥ

अनुभव *Anubhava* (is the maturing and) fruition of karmas

SUTRA 22

सयथानाम् ॥ २२ ॥

Sa yathanāma

That (fruition is) according to the name (of the karma.), e.g., क्षान्तिवर्णीय knowledge-obscuring karma prevents the acquisition of knowledge and so on.

SUTRA 23

ततश्च निर्जरा ॥ २३ ॥

Tatashcha nirjara

After that (fruition, the karmas fall off That is) निर्जरा Nirjara
It is of 2 kinds

- 1 सविपाक *Savipaka*, where the soul in the maturity of time is, rid of the karmas by their operating and falling off from it
- 2 अविपाक *Avipaka*, 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 सर्वतो योगविशेषात्सूक्ष्मैकधेत्रावगाहस्थिता. सर्वात्मप्रदेशेष्वानन्तानन्तप्रदेशा ॥ २४ ॥

Namapratyayah sarvato yogavishesatsuksmaikaksetrava-gahasthitah sarvatmapradeshesvanantanantapradeshah

(According to the nature) caused by their names, from all round, due to the difference in the vibrations (योग *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 प्रदेशगण *pradesha-bandha*

SUTRA 25

सद्वेद्यशुभायुर्नामिगोत्राणि पुण्यम् ॥ २५ ॥

Sadvedyashubhayurnamagotrani punyam

पुण्य *Punya*, or meritorious karmas (are the following)

1. सोद्वेद्य, *Sadvedya* or सातावेदनीय, *Satavedaniya*, pleasure-bearing
2. शुभायु, *Shubhayu* ; good age-karma.
3. शुभनाम, *Shubha nama*; good body-making karma
4. शुभगोत्र, *Shubha-gotra* high-family-determining

Their sub-classes are 42

- 1 सातावेदनीय, *Sata- vedaniya* Pleasure-bearing
- 2, शुभायु, *Shubhayu* ; 1 तिर्यंच, *Tiryancha*, Sub-human
- 2 मनुष्य, *Manusya*, Human
- 3 देव, *Deva*, Celestial

अध्याय नवां

CHAPTER IX

SUTRA 1

आश्रवनिरोध सवर ॥ 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 I

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

स गुप्तिसमितिधर्मानुप्रेक्षापरीपहजयचारित्रै ॥ २ ॥

Sa guptisamitidharmanupreksaparisahajayacharitrai

It (is produced by)

3 kinds of गुप्ति *Gupti*, Preservation

5 „ „ समिति *Samiti*, Carefulness

10 „ „ धर्म *Dharma*, Observances, (Dharma)

12 „ „ अनुप्रेक्षा *Anupreksa*, Meditation

22 „ „ परिषह जय *Parisah-jaya*, Subdual of sufferings, and

5 „ „ चारित्र *Charitra*, Conduct

SUTRA 3

तपसा निर्जरा च ॥ ३ ॥

Tapasa nirjara cha

By austerities (is caused) shedding of karmic matter, and (also stoppage of inflow)

SUTRA 4

सम्यग्योगनिग्रहो गुप्ति ॥ ४ ॥

Samyagyoganigrahoguptih

गुप्ति *Gupti* Prevention (is) proper control (nigraha) over mind
॥ , speech वचन and body काय

SUTRA 5

ईर्याभाषैपरादाननिक्षेपोत्सर्गा समितय ॥ ५ ॥

Eryabhasaisanadananiksepotsargah samitayah

समिति *Samiti*, Carefulness (is) to take
(मन्यकृत्यसमिति), *Samyakiryasamiti* Proper care in walking
(मन्यरुभाषासमिति), *Samyakhhasasamiti* „ „ „ speaking
(मन्यनक्षणासमिति), *Samyakesanasamiti* „ „ „ eating
(मन्यकप्रादाननिक्षेप समिति) *Samyakadananiksepasamiti* Proper care
in lifting and laying
(मन्यकृत्स्नसमिति), *Samyabutsa, gasamiti* Proper care in excreting

SUTRA 6

उत्तमक्षमामार्दवार्जवगौचमत्यस्यमतपस्त्यागाकिञ्चन्यद्वह्वाचर्याणि धर्म ॥ ६ ॥

**Uttamaksamamardavarjava shauchasatyasamyama
tapastvyaga kinchanyabrahmacharyani dharmah**

(The उत्तमक्षम 10 Observances are)

उत्तमक्षम *Uttama-kṣama*, Forgiveness

उत्तममार्दव *Uttama-mardava*, Humility

उत्तमार्जव *Uttama-arjava*, Straight-forwardness, (Honesty)

उत्तमगौच *Uttama-shaucha*, Contentment.

उत्तमसत्य *Uttama-satya*, Truth

उत्तमसम्यम *Uttama-samyama*, Restraint

उत्तमतप *Uttama-tapa*, Austerities

उत्तमत्याग *Uttama-tyaga*, Renunciation

उत्तमअकिञ्चन्य *Uttama-Akimchanya*, Not taking the non-elf for
one's own self [non-attachment] and

उत्तमब्रह्मचर्य *Uttama-brahmacharya*, Chastity, all of the highest
degree.

SUTRA 7

अनित्याशरणससारैकत्वान्यत्वाशुच्यास्रवसवरनिर्जरा लोकबोधिदुर्लभधर्मस्वा-
ध्यातत्त्वानुचिन्तनमनुप्रेक्षा ॥ ७ ॥

Anityasharanasamsaraikatvanyatvashuchyasravasamvaranirjaralokabodhidurlabhadharmasvakyatattvanuchintanamanupreksah

(The द्वात्रिंशत्प्रेक्षा, 12 meditations are)

- 1 अनित्यानुप्रेक्षा, *Anityanupreksa*, Everything is subject to change or transitory
- 2 अशरणानुप्रेक्षा, *Asharananupreksa*, Unprotectiveness, Helplessness The soul is unprotected from the fruition of karmas, e g, death, etc
- 3 समानुप्रेक्षा, *Samsaranupreksa*, Mundaneness Soul moves in the cycle of existences and cannot attain true happiness till he is out of it
- 4 एकत्वानुप्रेक्षा, *Ekatvanupreksa*, Loneliness I am alone the doer of my actions and the enjoyer of the fruits of them
- 5 अन्यत्वानुप्रेक्षा, *Anyatvanupreksa*, Separateness Otherness The world, my relations and friends, my body and mind, they are all distinct and separate from my real self
- 6 अशुच्यानुप्रेक्षा, *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 आस्रवानुप्रेक्षा, *Asravanupreksa*, Inflow The inflow of karmas is the cause of my mundane existence and it is the product of Passions, etc.
- 8 सव्रतानुप्रेक्षा, *Samvaranupreksa*, Stoppage The inflow must be stopped
- 9 निर्जरानुप्रेक्षा, *Nirjaranupreksa*, Shedding Karmic matter must shed from or shaken out of the soul
- 10 लोकानुप्रेक्षा, *Lokanupreksa*, Universe The nature of the Universe and its constituent elements
- 11 बोधिदुर्लभानुप्रेक्षा, *Bodhiduralabhanupreksa*, Rarity of Right Path It is difficult to attain right belief, knowledge and conduct
- 12 धर्मस्वाध्यातत्त्वानुप्रेक्षा, *Dharmasvakyatattvanupreksa*, Nature of Right Path 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 अनित्यानुप्रेक्षा, *anityanuprekṣa* it must be noted that as Substance, every thing is permanent. Only पर्याय condition is transitory. Of the matter assimilated as karma and by the soul, that which is accepted by the soul is called उपपात *Upatta*. The rest is अनुपात, *Anupatta* matter which is not taken in by the soul.

SUTRA 8

मार्गाच्च्यवननिर्जगर्थ परिषोटव्या परिषहा ॥ ८ ॥

Margachyavananirjagaratham 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 परिषहा "Sufferings"

SUTRA 9

क्षुत्पिपासागीतोष्णदग्मशकनान्यारनिन्द्रीचर्यानिषद्यानय्याक्रोशवध्या-
चनाऽलामरोगदृष्टास्पर्शगलित्कारपुरस्कारप्रज्ञानाजऽदर्शनानि ॥ ९ ॥

*Keutpipasashitosnad-mshamasakanagnyarati stricharyanisa-
dyashayyakroshavadhayachanzalabhsarogatrnaaparshamala-
satkara puraskarapra,naa,anadarshnani*

(The 22 परिषहा Sufferings are)

- 1 क्षुब्ध, Hunger
- 2 पिपासा, Thirst
- 3 शीत, Cold.
- 4 उष्ण, Heat.
- 5 दग्मशकन, Insect bites, mosquitoes etc
- 6 नान्द, Nakedness
- 7 अरति, Ennu, dissatisfaction languor
- 8 स्त्री Women.
- 9 चर्या, Walking too much not to feel the fatigue, but to bear it calmly
- 10 निषण्ण Sitting Not to disturb the posture of meditation, even if there is danger from heat, snake etc. etc
- 11 शय्या, Sleeping Resting
- 12 आक्रोश, Abuse
- 13 दह, Beating

- 14 याचना, (or याचना), Begging (To refrain from begging even in need.)
- 15 अभाव, Failure to get alms
- 16 रोग, Disease
- 17 नृणस्पर्शं Contact with theory shrubs, etc
- 18 गन्ध Dirt Discomfort from dust, etc.
- 19 मत्कार पुरस्कार, Respect on disrespect
- 20 मग्ना, Conceit of knowledge
- 21 अपान, Lack of knowledge
- 22 अदर्शन, Slack belief, e g , on failure to attain supernatural powers

SUTRA 10

सूक्ष्मसाम्परायच्छ्रमस्वचीनरागयोष्वचतुर्दश ॥ १० ॥

Sukśmasamparāyachchhadmasthāvitarāgayośhchaturdasha.

In सूक्ष्मसाम्पराय, *Sukśmasamparāya*, (the stage of) "Slight Passions", (i e, where all the passions have subsided or are destroyed, except the slightest greed.) (In) च्छ्रमस्वचीनराग, *Chhadmasthāvitaraṅga*, (अपशान्तमोह, *Upashantamoha*) where all the passions are suppressed (In क्षीणमोह *Kṣīnamoha* 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) नाग्न्य, Nakedness
- (2) अरति, Ennui, dissatisfaction, etc.
- (3) स्त्री, Women
- (4) निषण्ण, Sitting or posture
- (5) आलोका, Abuse
- (6) याचना, Begging
- (7) मत्कारपुरस्कार, Respect and disrespect
- (8) अदर्शन, Slack belief

SUTRA 11

एकादश जिने ॥ ११ ॥

Ekadasha jine.

To जिन, *Jina*, Arhat, (i e, in the 13th गुणस्थान, *Gunasthana*, spiritual stage the 4 धातियाकर्म, *Ghatīyakarmas*, destructive karmas having been destroyed, only) 11 (sufferings are possible They are due to वेदनीय, *Vedanīya*, 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 *नेहन्त* Moharāṇa Deluding and *अन्तः*, Antarāya, Obstructive Karmas are destroyed these sufferings hardly ever arise.

SUTRA 12

वादरासम्पराये च ॥ १२ ॥

Vadaraśamparāye ca

To वादरासम्पराये Vādara śamparāṇa the saints who are below the 10th stage पुण्यक्षर १० who are in the 6th 7th, 8th or 9th stages of spirituality and with slightly gross passions all (the 22 *विषय* Sufferings are possible)

SUTRA 13

ज्ञानावरो ज्ञानाने ॥ १३ ॥

Jñānavarane prajñājnane.

अज्ञानावरो Jñānavarane Lack of knowledge sufferings (are caused) by (the operation of) ज्ञानावरो, Knowledge-obscuring Karmas.

SUTRA 14

दर्शनमोहान्ताराययोर्दार्शनानामो ॥ १४ ॥

Darśhanamohantarāyayoradarśhanāṇāṃ

अज्ञान, Slack-belief (by) दार्शनमोहान्ताराय, right-belief-deluding, and failure to get alms by अन्तः Obstructive, karma

SUTRA 15

चारित्रमोहेनग्यारतिस्त्रीनिषद्याक्रोशयाचनागत्कारपुरस्कारा ॥ १५ ॥

**Charitramohanagnyaratistrinisadyakroshayachanasatkara-
puraskarah**

Nakedness, Ennui, Woman, Sitting or Posture, Abuse, Begging, Respect and disrespect (sufferings are due to) चारित्रमोहनीय right-conduct deluding karmas

SUTRA 16

वेदनीयेशेषा ॥ १६ ॥

Vedaniyeshesah-

The rest (are caused) by वेदनीय, Vedaniya Karmas (They are 11 and given in the 11 th Sutra above)

SUTRA 17

एकादयो भाज्या युगपदेकिस्मिन्नैकोनविंशतिः ॥ १७ ॥

Ekadayobhajyayugapadekasminnaikonavinshati

From 1 to 19 at one and the same time can be possible to a faint, (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

सामायिकच्छेदोपस्थापनापरिहारविशुद्धिसूक्ष्मसाम्पराय यथाख्यातमिति

चारित्रम् ॥ १८ ॥

**Samayikachchhedopasthapana-pariharavishuddhisukshmasampar-
ayayathakhyatamiti charitram**

(The 5 kinds of) सम्यक् चारित्र Right conduct (are)

(1) सामायिक, Equanimity

(2) छेदोपस्थापना, Recovery of equanimity after a fall from it

(3) परिहारविशुद्धि, Pure and absolute non-injury

(4) सूक्ष्मसाम्पराय All but entire freedom from passion

(5) यथाख्यात, Ideal and passionless conduct

परिहारविशुद्धि, Parihara-vishuddhi is found only in a man of 37 or 38

years, who has served the तीर्थंकर Tirthankar for 7 or 8 years, i e , from the age of 30 to that of 37 or 38 He must have read the प्रत्याख्यानपूर्व Pratyakhyanapurva See Jiva-Kanda-Gatha 471-2

SUTRA 19

अनशनावमौदर्यवृत्तिपरिसत्यानरसपरित्यागविविक्तशय्यासनकायक्लेशा
वाह्य तप ॥ १९ ॥

**Anashanavamodaryyavrutti-parisankhyanarasaparitya-
gaviviktashaypasana kayakhsa bahyam tapah**

(तप Tapa austerities are वाह्य external and अभ्यन्तर, internal)

External austerities (are 6)

- 1 अनशन Anshana, Fasting
- 2 अवमौदर्य, Avamodaryya, Eating less than one's fill, than one has appetite for
- 3 वृत्तिपरिसत्यान, 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 रसपरित्याग, 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 विविक्तशय्यासन, Vivikta-shayyashana, Sitting and sleeping in lonely place, devoid of animate beings
- 6 कायक्लेश, Kayaklesha, Mortification of the body, so long as the mind is not disturbed

SUTRA 20

प्रायश्चित्तविनय वैयावृत्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥ २० ॥

**Prayashchittavinayavaiyavrttyasvadyayavyutsargadhy-
ananyuttaram**

The other, (i e , Internal, austerities are also 6

- 1 प्रायश्चित्त Prayashchitta, Expiation
- 2 विनय Vinaya, Reverence
- 3 वैयावृत्य Vayavritya, Service (of the saints or worthy people)

- 1 श्रद्धा, *Shaddhaya*, Study
 5 वृत्त्युत्सर्ग, *Vyutsarga* Giving up attachment to the body, etc
 6 ध्यान, *Dhyan* Concentration

SUTRA 21

नमसगुदेगपञ्चद्विनेश मयात्म पापपानात् ॥ २१ ॥

**Navahcaturdashapanchadvibhedayathakramam
 pragdhhyanat**

(The २० Internal austerities) previous to १९, Concentration
 (etc. respectively of) १ ४ १०, ५ and २ kinds

SUTRA 22

मानोपनाप्रतिक्रमणतदुभयविवेकाव्युत्सर्गा-
 पश्चिधेदपारिहारोपास्थपानाः ॥ २२ ॥

**Alochanapratikramanatatadubhayaavivekavyutsarga-
 paschhedapariharopasthapana**

(The ९ kinds of २२, expiation are

- 1 अलोचन, *Alochana*, Full and voluntary confession to the head of the order
- 2 प्रतिक्रमण, *Pratikraman*, Self-analysis and repentance for faults
- 3 तदुभय, *Tadubhaya*, Doing both
- 4 विवेक, *Viveka*, Giving up a much beloved object, or a particular food or drink
- 5 व्युत्सर्ग, *Vyutsarga* Giving up attachment to the body
- 6 तप, *Tapa*, Austerities of a particular kind prescribed in a penance.
- 7 छेद, *Chheda*, Cutting short the standing of a saint by way of degradation
- 8 परिहार, *Parihara* Rustication for some time
- 9 उपास्थपान, *Upasthapana*, Fresh re-admission, after expulsion from the order

Any of the above ९ penances is prescribed by the Head, according to the transgression in a particular case

SUTRA 23

ज्ञानदर्शनचारित्र्योपचारः ॥ २३ ॥

Jnanadarshanacharithropacharah.

(विचार Reverence is of 4 kinds)

2. पृच्छा, *Prichchhana*, Questioning Inquiry on a Doubtful point
3. अनुप्रेक्षा, *Anupreksha*, Reflection or meditation on what is read
4. आम्नाय, *Amnaya*, Memorising and proper recitation
5. धर्मोपदेश, *Dharmopadesha*, Lecturing or delivering sermons

SUTRA 26

बाह्याभ्यन्तरोपधयो ॥ २६ ॥

Bahyabhyantaropadhyoh.

(युनग, *Pyitsarea* giving up attachment to worldly objects is of 2 kinds)

1. बाह्योपाधि, *Bahya Upadhi* Of external (things)
2. अन्तरोपाधि, *Ahh, antara upadhi* Of internal things (as the passions, etc)

SUTRA 27

उत्तममह्ननस्यैतादृशनिरोधो ध्यानमन्तर्मुहूर्तत् ॥ २७ ॥

*Uttamasamhananasyaikagrachintanirodho
dhyanamantarmuhurtat.*

धन, *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 गतान *Samhananas*, it lasts at the most for, i e, upto one म १५. *Antaramuhurta*, (i e, 48 minutes minus one म ५, *Samana*)

SUTRA 28

आर्तारद्राधर्म्यशुक्लानि ॥ २८ ॥

Artaraudradharmashuklani

(It is of 4 kinds)

1. आर्तोध्यान *Artadhyana*, Painful concentration ; monomania,
2. राद्राध्यान *Rudradhyana*, Wicked concentration on unrighteous gain, etc
3. धर्मोध्यान, *Dharmadhyana*, Righteous concentration
4. शुक्लध्यान, *Shukladhyana* Pure concentration. i e, concentration on the soul,

SUTRA 29

परं मोक्षहेतु ॥ २९ ॥

Pare moksahetu

The last two (धर्मज्ञान, शुद्धज्ञान) *Dharma and Shukla*, are the causes of Liberation (The other two आर्म्भज्ञान, रुद्धज्ञान are the causes of mundane bondage.)

SUTRA 30

आर्तममनोजस्य सम्प्रयोगे तद्विप्रयोगाय स्मृतिममन्वाहार ॥ ३० ॥

Artamamanojnasya samprayoge tadviprayogaya smritisamanvaharah

आर्तज्ञान, Painful concentration or monomania (is of 4 kinds) The first kind of) monomania, (is अनिष्ट संयोग Anista samyogaja), On connection with an unpleasant, रद्द object) ५० repeatedly think of separation from it

SUTRA 31

विपरीत मनोजस्य ॥ ३१ ॥

Viparitam manojnasya

(The second monomania is its opposite, i.e. इष्टवियोग Istavyogaja) (On being separated from a pleasing object, to repeatedly think of reunion with it,)

SUTRA 32

वेदनायाश्च ॥ ३२ ॥

Vedanayashcha

The third monomania is (रोडाचिन्तन, Pida chintavana,) (On being affected by a disease or trouble (to be repeatedly thinking of becoming free from it)

SUTRA 33

निदानं च ॥ 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 the m) in future.

SUTRA 34

तदविरतदेशविरतप्रमत्तसयतानाम् ॥ ३४ ॥

Tadaviratadeshaviratapramattasamyatanam.

That (वर्तमान, Painful concentration is possible only to a man in any of the following stages of spirituality गूणस्थान,)

अविरत, *Avirata*, Vowless, 1 e, in the first 4 stages

देशविरत, *Deshavirata* With partial vows, 1 e, in the 5th stage,

प्रमत्तसयत, *Pramattasamyata* Monk with some carelessness, 1 e, in the 6th stage

(But in this last there can be no nidana.) A vowless 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

हिंसानृतस्तेयविषयसंरक्षणोभ्यो रौद्रमविरतदेशविरतयो ॥ ३५ ॥

Himsanrtasteyavisayasamraksanebhyoraudramaviratadeshaviratayoh.

रुद्रस्थान, Wicked concentration (is of 4 kinds)

1 हिंसानन्द, *Hinsananda*, Delight in hurtfulness

2 अनरितानन्द, *Anritananda*, Delight in falsehoods

3 स्तेयानन्द, *Steyananda*, Delight in theft

4 विषय संरक्षणन्द, *Visaya Sanraksanananda*, Delight in preservation of objects of sense-enjoyments

(This is possible) in the Avirata, (1, e the first 4 and in) Deshavirata (1 e, the 5th stages)

The degrees are the same here as above under Sutra 34. The wrong believer is the worst off

SUTRA 36

आज्ञापयविपाकसस्थानविचयाय धर्म्यम् ॥ ३६ ॥

Ajnapayavipakasamsthanavichyayadharmam

धर्मस्थान, Righteous concentration (is of 4 kinds, 1 e,) contemplation of

- 1 आश्रयविचय, *Āśrayaichaya*, The Principles taken on the faith of the Scriptures, as being the teachings of the Arhats.
- 2 अपाश्रयविचय, *Āpaśrayaichaya*, As to how the universal wrong belief knowledge and conduct of people can be removed
- 3 विपक्वविचय, *Vipakṣaichaya*, The fruition of the 8 kinds of karmas.
- 4 स्थानविचय, *Sansthana vichaya*, The nature and constitution of the Universe.

[This is possible from the (चतुर्थगुणस्थान) 4th to the (सप्तमगुणस्थान) 7th Spiritual stages.]

SUTRA 37

शुक्ले चाद्ये पूर्वविद ३७

Shukle chadye purvavidah

(शुक्लस्थान, 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 *Purnas*

(This is always present in the 8th and higher spiritual stages गुणस्थान up to 12th.)

SUTRA 38

परे केवलिन. ॥ ३८ ॥

Parekevalinah

The last 2 kinds of शुक्लस्थान Pure concentration are peculiar to the man of perfect knowledge केवलि (*kevalin*)

SUTRA 39

वृथक्त्वं न त्ववितर्कसूक्ष्मक्रियाप्रतिपातिव्युपरतक्रिया निवर्तते ॥ ३९ ॥

Prithaktvaikatvavitarakasukṣmakriyapratipativyuparatarīyanivartini.

(The 4 kinds of शुक्लस्थान Pure concentration are -)

- (1) वृथक्त्व विवर्त विचार *Prithaktva vitarka vichara*, Absorption in meditation of the SELF but unconsciously allowing its different attributes to replace one another
- (2) एकाग्र विवर्त विचार, *Ekaṅga vitarha vichara*, Absorption in one aspect of the SELF, without changing the particular aspect concentrated upon.

- (3) सूक्ष्मक्रिया प्रतिपत्ति, *Sukṣmakriyāpratīpatti* The very fine vibratory movements in the soul, even when it is deeply absorbed in itself, in a kevalin
- (4) व्युपरत क्रिया निवर्ति, *Vyuparatakrīyānivartī*, Total absorption of the soul in itself, steady and undisturbably fixed without any motion or vibration whatsoever

SUTRA 40

अ्येकयोगकाययोगायोगानाम् ॥ ४० ॥

Tryekayogakayayogayoganam.

These 4 kinds of शुक्लाचान, Pure Concentration inhere in

(The 1st एकरूप वितर्क, *Prathaktvavitarka*, vichara), in (the Saint) with 3 vibratory activities (of the soul through mind, body and speech

(The 2nd, एकरूप वितर्क विचार, *Ekatvavitarakayichara*), in (the Saint) with only any one (of the 3 vibratory activities of the soul ;),

(The 3rd, सूक्ष्म क्रियाप्रतिपत्ति, *Sukṣmakriyāpratīpatti*) in (the संयोग केवलि *Sayogakevalin* in the 13th stage, गुणस्थान, The yoga is by the body (only ;)

(The 4th, व्युपरत क्रिया निवर्ति, *Vyuparatakrīyā Nivartī*, in (the अयोग केवलि, *Ayogakevalin*, in the 14th stage, गुणस्थान, There is) no yoga or vibratory activity of mind, speech or body

SUTRA 41

एकाश्रये सवितर्कवीचारे पूर्वे ॥ ४१ ॥

Ekashrayesavitarkavicharepurve

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

अविचार द्वितीयम् ॥ ४२ ॥

Avicharam dvitīyam

(But) the 2nd (kind of Pure concentration is) free from any such change.

५५. *Prata* A saint with full vows in the 6th (५५), and 7th (५६) stages. By Kṣayopashama of the 3 passions प्रसङ्गिन which obscure total renunciation.
५६. *Ananta-voraba* 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.
५७. *Dur-dhanamohit-sarala* The same when he destroys the 3 kinds of right-belief deluding karmas.
५८. *Ugādhama* A saint in the 8th, 9th and 10th ५८-६० stages when his (५८-६०) right-conduct deluding karmas are subsiding.
५९. *Ugādhantamoha* In the 11th ५९ stage when his right conduct-deluding karmas have totally subsided.
६०. *Kṣaya* A saint in the 8th, 9th and 10th stages, when he is destroying the right-conduct-deluding karmas.
६१. *Kṣamamoha* In the 12th stage, when he has destroyed totally the right-conduct-deluding karmas.
६२. *Jina* In the 13th stage, when he becomes केशव, *Keshava*, Omniscient, after having destroyed all the ५ क्षयिक, Destructive karmas, ११, Knowledge, conation, right-belief and right-conduct deluding karmas, and obstructive karmas, (५ क्षयिक, ११, १२, १३, १४, १५, १६, १७, १८, १९, २०, २१, २२, २३, २४, २५, २६, २७, २८, २९, ३०, ३१, ३२, ३३, ३४, ३५, ३६, ३७, ३८, ३९, ४०, ४१, ४२, ४३, ४४, ४५, ४६, ४७, ४८, ४९, ५०, ५१, ५२, ५३, ५४, ५५, ५६, ५७, ५८, ५९, ६०, ६१, ६२, ६३, ६४, ६५, ६६, ६७, ६८, ६९, ७०, ७१, ७२, ७३, ७४, ७५, ७६, ७७, ७८, ७९, ८०, ८१, ८२, ८३, ८४, ८५, ८६, ८७, ८८, ८९, ९०, ९१, ९२, ९३, ९४, ९५, ९६, ९७, ९८, ९९, १००, १०१, १०२, १०३, १०४, १०५, १०६, १०७, १०८, १०९, ११०, १११, ११२, ११३, ११४, ११५, ११६, ११७, ११८, ११९, १२०, १२१, १२२, १२३, १२४, १२५, १२६, १२७, १२८, १२९, १३०, १३१, १३२, १३३, १३४, १३५, १३६, १३७, १३८, १३९, १४०, १४१, १४२, १४३, १४४, १४५, १४६, १४७, १४८, १४९, १५०, १५१, १५२, १५३, १५४, १५५, १५६, १५७, १५८, १५९, १६०, १६१, १६२, १६३, १६४, १६५, १६६, १६७, १६८, १६९, १७०, १७१, १७२, १७३, १७४, १७५, १७६, १७७, १७८, १७९, 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- In the 14th ६४ stage the ५ क्षयिक, non-destructive karmas are also totally destroyed.

SUTRA 46

पुलकवकुशकुशिलनिर्ग्रन्थः पातनः त्रिधा ॥ ४६ ॥

Pulakavakushakushilanirgranthasnatana nirgranthah

The Nirgranthas, the possessionless (or saints are of 5 kinds)

- 1 *Pulaka*, (५५) Like the husk, ११, some times there is a very slight lapse in the perfect observance of their primary vows (मूलव्रत, *Mulavrat*)
- 2 *Vakusha*, (५६) They are still slightly coloured by some consideration of their body, books and disciples
- 3 *Kushila* (५७) Sometimes there is a very slight lapse in the perfect observance of their secondary vows, (उत्तरव्रत, *Uttaravrat*)
- 4 *Nirgrantha*, त्रिधा The absolutely passionless, in the 11th

अध्याय दसवां

CHAPTER X.

SUTRA 1

मोक्षयात्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥ १ ॥

Mohaksayatjnanadarshanavarananantarayaksayachchakevalam

केवलज्ञान, Perfect knowledge (is gained) by destroying the मोहनीय, deluding karmas (in the end of the 10th गुणस्थान stage and then by simultaneous destruction of knowledge and conation-observing karmas (सातावरणीय, ईदृशनावरणीय), and of obstructive karmas (अन्तर्गम्य) (in the end of the 12th गुणस्थान) stage

SUTRA 2

बन्धहेत्वभावनिरर्जाराभ्या कृत्स्नकर्मविप्रमोक्षो मोक्ष ॥ २ ॥

Bandhahetvabhavanirjarabhyam kritsnakarmavipramokso mokshah

मोक्ष, Liberation (is) the freedom 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 as per stages

14 गुणस्थान, *Gunasthanas*, stages of Spiritual Development

The thought-activity of the soul due to

उदय, *Udaya*, Operation

उपशम, *Upashama*, subsidence

क्षय, *Ksaya*, Destruction

क्षयोपशम, *Ksayopasham*, Destruction subsidence, of मोहनीय, *Mohaniya*-deluding karmas and योग, (*Yoga*), vibrations in the soul are called गुणस्थान, *Gunasthanas* (lit The stages or place of attributes or परिणाम, *Parnama*, thought-activity) Their 14 names are

मिथ्यात्व, *Mithyatva* Wrong belief Delusion The thought-activity of the soul due to the operation of the दृग्जन्ममोहनीय, right belief-deluding karmas In this the soul does not believe in the right path to Liberation From the 1st to 4th, the गुणस्थान *Gunasthana* the soul goes to the 4th (गुणस्थान, *Gunasthana*) always

अविद्विषा *Anavidrist, pravaṇse* Thinking admiringly of wrong believers and अविद्विषा न, *Anavidristivaṇstava*, Praising wrong believers

3 अथा, *Apatha* Of losing firm hold of right belief e.g., dedicating a temple and still thinking it to be one's own property

5 देशव्रत, *Deshavratu* actual vows Taking the Partial vows All the 11 व्रत, *Pravrat* or stages of a layman's life come in this (These are given on page, 118 Chapter VII. 20)

6 प्रमत्त, *Pramatta, vata* 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 मुनि, *Muni*, Saint

7 अप्रमत्त, *Apramatta, vate* Perfect vows Renouncing the careless slackness of the 6th gunasthana and being absorbed in spiritual contemplation अविम, *Avim*, Righteous concentration of the highest type

From here there are 2 वै, *Srenis*, ways of ascent (1) उपसमसे, *Upasamasreni* in which the अविमो नम, *right-conduct-deluding karma* subsides; (2) कषपसे, *Ksapahasreni*, in which it is being destroyed This last is the necessary way to मोक्ष, *Moksha*, Liberation

8 अपूर्वाकार, *Apurva-kara* New thought activity, कर्मा, *Karana* or thought-activity which the saint's soul had never yet acquired This is the beginning of the 1st सुक्लध्यान, *Sukladhyana*, pure concentration on the pure आत्मा, *Atma* or self

9 अनर्तकार, *Anarttakarana* Advanced thought-activity Special thought-activity of a still greater purity A stage of प्रथमसुक्लध्यान, *Prathamasukladhazana*, 1st Sukladhyana.

10 सूक्ष्मसम्प्राय, *Suksmasamparaya* Slightest delusion All passions are destroyed or have subsided, except सूक्ष्मसम्प्राय, *very slight nominal greed*, this is also 1st Shukla dhyana

11 उपशान्तमोहा, *Upashantamoha*, or उपशान्तमोहा, *Upashantakasaya*, subsided delusion A thought-activity which is produced by the उपशान्त, *subsidence of entire अविमो नम* right conduct-deluding karmas This is also 1st Shukladhyana A saint must

fall down from here But if strong enough, he can resume his ascet from the चपक, *Kshapaka* mode of ascent in the 8th stage

- 12 चीणमोहः, *Kshinamoha* Delusionless The entire चारिणमोहनीय, right-conduct deluding karmas are destroyed in this stage And the thought-activity produced belongs to the 2nd शुक्लध्यान, *Sukladhayan* The saint attaining this, dose so directly from the 10th stage without passing through the 11th stage.
- 13, सयोगकेवलि, *Sayogakevali*, Vibrating-Perfect soul Before commencing this the soul must have destroyed the three remaining धातियाकर्मा, Destructive karmas (ज्ञानावरणीय दर्शनावरणीय, अन्नराय) Knowledge obscuring, conation obscuring and obstructive karmas Here the soul becomes अर्हत्, Arhat or Perfect soul in human body with vibrations in it. Preaching and Peregrinations belong to this stage
- 14 अयोगकेवली, *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 अ, इ, उ, ऋ, ल In this stage —a very brief one indeed the vibrations of the holy body cease, and the soul attaining Peace and Bliss

SUTRA 3

औपशमिः कादिभव्यत्वानां च ॥ ३ ॥

Aupasamikadibhavyatvanam cha

(There is also non-existence of भाव *bhava* or thought-activity) due to the operation, subsidence and to the destruction-subsidence and operation of the karma, and of भव्यत्व *bhavyatva*, (i. e., the capacity of becoming liberated

(Of course the चायिग *kshayika*, thought activity due to a total extinction of karmas, is retained, and also पारिणामिक *Parnamika*, the own natural-activity of the soul i. e., its जीवत्व *Jivatva*, soulness or livingness)

SUTRA 4

अन्यत्र केवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्यः ॥ ४ ॥

Anyat kevala samyaktvajnana darsana siddhatvebhyah

Otherwise (there remain सम्यक् perfect-right belief, ज्ञान perfect-right knowledge, दर्शन perfect conation, and सिद्धत्व the state of having accomplished All

(Perfect conation and perfect knowledge imply perfect power

बल also

SUTRA 5

तदनन्तरमूर्ध्वं गच्छत्यालोकान्तात् ॥ ५ ॥

Tadanantaamurddhvam gachchhantyalokantat

After that (liberation from all karmas [the liberated souls go up-ward, (right vertically) to the end of लोक *Loka*, (or the Universe)

SUTRA 6 and 7

पूर्वप्रयोगादसंगत्वाद्बन्धच्छेदात्तथागतिपरिणामाच्च ॥ ६ ॥

आविद्धकुलालचक्रवद्व्यपगतलेपालाम्बुवदेरण्डबीजवदग्निशिखावच्च ॥ ७ ॥

(6th) Purvaprayogadasangatva-dbandhachchedattathagati pavinamachcha

(7th) Aviddhakulalachakravadvapagatalepalambuvadekan-davijavadagnisikhavachcha

(This upward motion is due to 4 considerations)

- (1) पूर्वप्रयोगात्, *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) असंगत्वात् *Asangatvat*, 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) बन्धच्छेदात्, *Bandhachchedat*, (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) तथागतिपरिणामात्, *Tathagatiparinamat*, (Due to its being the soul's) nature to go upwards, like the flames of fire

SUTRA 8

धर्मास्तिकायाभावात् ॥ ८ ॥

Dharmastikayabhavat.

(But it does not rise higher than the extreme limit to लोक *Loka* or the Universe), because (beyond it there is) the non-existence of धर्मस्तिकाय *Dharmastikaya* or the medium of motion

SUTRA 9

क्षेत्रकालगतिर्लिंगतीर्थचारित्रप्रत्येकबुद्धनोधितज्ञानावगाहनान्तरमस्याल्पबहुत्वत
माध्या ॥ ६ ॥

**Ksetra kala gati linga tirtha charitra pratyeka buddha bodhita
janana vagahanantara samkhyalpa bahutvata sadhyah**

(The Liberated soul) should be considered (with reference to the following)

- 1 क्षेत्र Space (1) The liberation is in its own self
(2) The Liberated soul is in निदधेन *Siddhaksetra*, 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 कर्मभूमि *Karmabhūmis* in the 2½ द्वीप *Dvipas*,
(5) The Liberated soul in the 2½ *Dvipas* may have been in the 15 Karma bhumis, but being kid-napped may have been left any where in the 2½ *dvipas*, from which he attained Liberation Therefore the place of the Liberated is as big as the 2½ *dvipas*, i.e. 45 lacs yojanas in diameter
- 2 काल, *Kala* Time (1) Liberation takes place only in one samaya (समय)
(2) Liberation takes place only when the last incarnation is in the end of the 3rd or in the 4th age of the अवसर्पिणी, *Avasarpini* But those born in the 4th can attain salvation in the 5th age. And in the उत्सर्पिणी, *Utsarpini*, 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
- 3 गति, *Gati* Condition of Existence
(1) Liberated soul is in the 5th or निदगति *Siddhagati*
(2) Liberated soul comes up only from the human condition of existence
- 4 लिंग, *Linga* Sex (1) There is no sex in liberated state
(2) In the last incarnation, the soul may have

been feminine, masculine or common in thought-actrity or bhavas (भावलिङ्ग) in ascending up to the 9th stage In the 10th stage there are no such bhavas, but the body must be masculine dravya (द्रव्यलिङ्ग)

- 5 तीर्थ, *Tirtha* (1) Liberated soul wasa तीर्थंकर, *Tirthankara*
(2) " " was not a *Tirthankara*
- 6 चारित्र, *Charitra*, Conduct According to the particular conduct which led him to Liberation
- 7 प्रत्येकबुद्धोचित, *Pratyeka buddha 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 (केवलज्ञान) They may be 2, 3, or 4 kinds
- 9 आवगहन, *Avagahana*, Stature, i.e the form and stature of his last body
Maximum 525 धनुष, *Dhanusa* = 2100 हाथ, *Haths*
Minimum 3½ Haths
- 10 अन्तर *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 संख्या, *Samkhya* 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 अल्पबहुत्व *Alpa bahutva*. Quantty, as to more or less
(1) More will go from the region of their birth
Less will go when kid-napped
(2) Less from जम्बूद्वीप *Jambu dvipa* More from धातकीखण्ड, *Dhataki khanda* still more from पुष्करद्वीप *Puskaravara dvipa*



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