

Namo Namō Nimmāl-Daṣṣaṇaṣṣa

Shree Anand-Kshama-Lalit-Sushil-SudharmaSagar Guroobhyo Namah

NANDI SOOTRA

[Aagam sootra- 44, Chulikaa sootra- 1]

Meaning with Commentary

Compiled by

JAIN MUNI DEEPRATNASAGAR

[M.Com. M.Ed. Ph.D.]

NandiSootra

Baal brahmchaari shree Neminaathaay namah
Namo Namō Nimmāl-Dansanass
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NANDISOOTRA

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■ Something about This Publication ■

We have already published 45 Aagams in Four languages Prakrut, Sanskrut (*Satik*), Hindi and Gujarati. Now a day for new generation & abroad living people, English translation has become a necessity. So we have planned to translate or compile Jain-Aagam in English. We gave priority to Nandi Sootra because it's known as wellbeing & auspicious sootra. The Theme of Nandi is knowledge; Nandi-sootra mainly describes five types of “ज्ञान-(Jnanas)”.

Nandi-sootra is an “*Ang-bahya*”Aagam, at present it is known as “*Chulika*” Sootra. The author of Nandi-sootra is DEV-VACHAK GANI. Shree Malaygiri & Haribhadra-suri has written *Vrutti* [commentary] on Nandi-Sootra. A churni is also published on Nandi-sootra.

Here, we have compiled Translation done by Shreechand Surana, which is originally edited and translated in to Hindi by Shree Amar-Muni. We have two motives for publishing this book.—[1] To provide Aagam literature in English & [2] It should be given in Microsoft Word format so people can do Cut, Paste & Editing by themselves also.

At present this Book is published as a Net-Publication with the help of the Jain Education International organization of America. In future we may publish it as a Book also. We are also planning to put more Aagams in English before you.

We also invite learned persons to translate more & more ‘authentic Jain literature’ in English for kids and youths, so the ignorant-people of regional languages can also read or learn our “*Shashtra & Granth*”.

We are very much thankful to Shree Pravinbhai, Sudeshbhai, Sangeetaben, Late Mr. Krupal Shah and all other known-unknown persons who helped us for this project directly or indirectly.

Dharm-Labh
Muni deepratnasagar
(01/08/2013)

NANDI SOOTRA (Meaning with Commentary)

PRAISE

THE PRAISE OF THE ARHAT (अरहंत)

[001]MEANING -Victory to the knower of all the species of beings, the ultimate teacher, the source of bliss, the lord of the universe, the kin of all beings, the ancestor of all ancestors

COMMENTARY -That which is ever changing and dynamic is called jagat (*world*). That where five types of astikaya (*fundamental entities like matter, space, life etc.*) including diva (*living being*) and dharmastikaya (*motion or physical dynamism*) always exist is called jagat. That which has chetana (*senses*) is called jina.

There are six classes of living beings - earth-bodied, water-bodied, mobile-bodied etc. The genus into which these beings are born is called yoni such as - deva (*देव-god*) yoni, manushya (*human*) yoni, tiryanch (*animal*) yoni etc. One of the adjectives for Arihant Bhagavan is the knower of the place of origin of all matter and life.

Here the meaning of the term guru is - one who imparts right knowledge of matter and life and the propagator and guide of dharma (*religion, righteousness*). Because of propagating the message of ahimsa and peace he is the source of bliss.

The perpetuator of yoga-kshema is called naath (*lord, protector*). To obtain what is absent is called yoga and to secure what is obtained is called kshema. As the Arihant shows the method of acquiring and securing the unique samyagdarshan (*right-perception*), he is called naath. As he considers all beings just like him and wishes well-being of all selflessly he is called jagat-bandhu (*brother of all*). The eldest and the oldest individual in a family are called pitamah (*grandfather*); he always worries about the well-being of the family. As Arihant is the supreme benefactor of the whole universe, he is like a grandfather. As he is endowed with numerous grand spiritual attributes like jnana (*knowledge*) he is called Bhagavan.

PRAISE OF MAHAVIR

[002]MEANING-May sage Mahavir, the original source of all Shrut-jnana (the scriptures belonging to the oral tradition of Jains), the last of the twenty four Tirthankars and the guru (guide) of all universe be ever victorious.

COMMENTARY -The literature created by the Ganadhars, on the basis of the words uttered by Tirthankars, is called Shrut-jnana (the knowledge acquired by listening). The founders of the religious ford are called Tirthankars. Bhagavan Mahavir was the last or the twenty-fourth Tirthankar of this descending or regressive cycle of time.

[003]MEANING -May Bhagavan Mahavir, the illuminator of the universe with the divine light of Kewal-jnana (*omniscience*), the Jina (*the conqueror of foes like attachment*), the valorous (who is master of the self), who is worshipped by gods and demons alike and who is free of all dirt of karmas, ameliorate all.

COMMENTARY -Meaning of the term `bhaddam' is `May you be benefitted' or to wish well of someone. However, a Tirthankar reaches the ultimate state of bliss or acquisition; he is the embodiment of well-being. Therefore, in the name of the Tirthankars this is the wish about our own amelioration or universal well-being.

PRAISE OF THE SANGH-CITY

[004] MEANING -May the city-like sangh (*religious organization*) which has forgiveness and other virtues as its rows of gorgeous houses, which is abundant with scriptural knowledge as its valuable gems, which is crisscrossed by samyaktva (*a specific state of righteousness where right perception and right knowledge start translating into right conduct*) as its clean streets and which is protected by purity of conduct (*observation of five great vows*) as its impart, ameliorate you.

PRAISE OF THE SANGH-WHEEL (संघचक्र)

[005] MEANING -Obeisance to the wheel like sangh which has discipline as its hub, which has twelve austerities as its spokes and which has samyaktva as its radiant rim. May the unique wheel like sangh that is invincible to any opposition always be victorious? This disc-weapon-like sangh cuts the bonds of rebirth.

COMMENTARY -A wheel or a circular form is eternally associated with motion. The motion of a vehicle also depends on its wheel (*circular shape or a disc*). As such a carrier is also allegorically called wheel or disc or chakra. Sangh or the religious organization is the carrier of the abstract and applied components of religion. It also overpowers obstacles and so it is called a weapon as well.

As he owns the divine chakra (*disc-weapon*), an emperor who conquers the six continents is called a Chakravarti. In the same way Vasudev, the conqueror of three continents, is called Ardhachakravarti (half of the former). There are no disturbances in the proximity of the divine chakra. The ideal of beneficence of all that is inherent to the Sangh is the main reason for attributing the glory of Chakra to it.

The hub of the disc like Sangh is discipline or samyam. There are seventeen types of samyam - five ashvav-viraman (*avoidance of inflow of karmas*), disciplining of five senses, subduing the four passions and refraining from indulgence in evil through mind, speech and body.

This sangh-chakra has twelve-type austerity, such as observing fasts, as its spokes. The rim or circumference defined by the twelve spokes of austerity with discipline as the center is known as samyaktva. Here the three vital essential constituents of the wheel-like sangh have been defined.

PRAISE OF THE SANGH-CHARIOT(संघरथ)

[006] MEANING -The Sangh is like a gorgeous chariot that has celibacy and self-denial as its high furling flags, and austerity and discipline as its two fast horses. May the god-like sangh-chariot that reverberates with the sound of gong of self-study (*five pronged*) ameliorate all.

PRAISE OF THE SANGH-LOTUS (संघ-पद्म)

[007& 8] MEANING -How beautiful is this sangh-lotus! It rises above the slime and water that is karma, which is joined with the long tubular stalk that is scriptural knowledge, which has five stable stamens that are great-vows filled with pollen that are virtues and over which hum bumble-bees that are learned shravaks. May the enchanting sangh-lotus, which is in bloom always due to the rays of the sun that is Arihant Bhagavan and has a thousand petals that are shramans (*ascetics*), ameliorate all?

PRAISE OF THE SANGH-MOON (संघ चंद्र)

[009] MEANING -The sangh is like the pure white moon. This sangh-moon has antelope like signs of austerity and discipline. The eclipse of falsehood can

never shadow it. May this sangh-moon, which is radiant with the light of samyaktva, bring victory to all?

PRAISE OF THE SANGH-SUN (संघ सूर्य)

[010] MEANING -The sangh is like the sun. Sun-like sangh has dimmed the twinkling of stars and planets that are the groups of dogmatic followers of falsehood. It is ever brilliant with the radiant fire of austerity. It is removing the darkness of the world by spreading the light of right knowledge. May this sangh-sun, which is the embodiment of discipline of senses and control of desires, ameliorate all.

PRAISE OF THE SANGH-SEA (संघ समुद्र)

[011] MEANING -The sangh is like a sea. It has perseverance in discipline as its expansive shore, it is infested with self-study (*pursuit of virtues*) as its marine animals like crocodiles that consume smaller beings that are karmas. It is rich with pious thoughts or meditation that are its pearls and it is undisturbed by afflictions that are its marine beings. May such sangh-sea ameliorate all.

PRAISE OF THE SANGH-MOUNTAIN (संघ मेरु)

[012] MEANING -The sangh is like the Maha-mandar mountain. The base of this great mountain is made up of diamonds of right perception and which is free of cleavages like doubt. It has deep foundation of interest in fundamentals. It is embellished with the gems of dharma (*virtues of character*) and it has a golden girdle of virtues like magnanimity.

[013] MEANING -It has out crops of rocks of the vows of subduing senses and mind. The lofty attitude of pursuit of virtues forms its cliffs. It has the Nandan forest (वन) of contentment which is filled with the fragrance of chaste disposition.

[014] MEANING -It has beautiful caves of clemency (*jiva-daya*) where dwell the lion-like ascetics who overpower the deer-like antagonists. The metals of reason and theme add to its splendor. It abounds in herbs of twenty eight 'types of Labdhi (*special skills, attainments or powers*). There are caverns of discourse halls scattered around it.

[015] MEANING -Pure streams of Samvar (*to stop the inflow of karmas by controlling the desires*) flow here. Pea-cock like shravaks dance here in ecstasy and sing hymns of five ultimate benefactors every moment. Echo of these musical sounds emanate from the caverns of discourse halls.

[016] MEANING -The cliffs of the sangh-mountain are resplendent with the sparks of glory of the self-effacing ascetics who effuse with the virtue of humbleness. It is beautified by the wish-fulfilling trees that are the ascetics having basic and auxiliary attributes of asceticism. These trees are loaded with flowers and fruits of religious conduct (*humbleness, forgiveness etc.*). Jungle like clusters of these trees that are ascetics have become places of shelter for masses.

[017] MEANING -The best of the gems, the right knowledge, appears like its highest peak made up of cat's-eye. I offer my humble obeisance to such Maha-mandar mountain like sangh.

COMMENTARY -This is a PRAISE of the Shri sangh or the religious organization giving it the metaphor of the great Meru Mountain (*mythical*). The details about this mountain as given in the scriptures are - It is located at the center of the Jambudvipa. It is one thousand Yojan (*a linear measure*) deep in the earth and ninety nine thousand Yojan high. Its girth has a diameter of ten thousand yojans. It has four large and beautiful forests (वन) - (1) Bhadrashal forest (*it is at the ground*

level all around the mountain), (2) Nandan forest (at a height of five hundred yojans from the ground level), (3) Somanas forest (at a height of 62, 500 yojans from Nandan forest), (4) Panduk forest (at a height of 35,000 yojans from Somanas forest). It has three sections filled with gold, silver and gems respectively. It has a peak forty yojans high. This is one of the highest mountains in the world.

The metaphor of Meru Mountain given to sangh is like this - Right perception is its base. Discipline, self-control, codes and subduing of passions are its golden rocks. Sublime, pious pursuits are its high cliffs. Self-study, chaste disposition, contentment etc. are its forests that provide bliss to gods and human beings. Twenty eight types of labdhis (*special skills, attainments or powers*) including Amarsh (the healing touch) are the divine herbs found on this mountain.

The ascetics are like wish-fulfilling trees. Pure streams of samvar (the level of purity of attitude where the inflow of karmas is blocked) flow here. As the Meru mountain remains unmoved and stable even in the midst of terrible hellish storms and deluge, so remains this religious organization of the Jina amidst the verbal tirade of the antagonists.

PRAISE OF THE TWENTY FOUR JINAS

[018, 19] MEANING - I offer obeisance with reverence to these twenty four Tirthankars of this regressive cycle of time:

[1] Rushabh, [2] Ajit, [3] Sambhav, [4] Abhinandan, [5] Sumati, [6] Padma-prabh, [7] Suparshva, [8] Chandraprabh, [9] Suvidhi, [10] Sheetal, [11] Shreyans, [12] Vasupujya, [13] Vimal, [14] Anant, [15] Dharma, [16] Shanti [17] Kunthu, [18] Ar, [19] Malli, [20] Munisuvrat, [21] Nami, [22] Nemi (Arishtanemi), [23] Parshva, and [24] Vardhaman.

THE LIST OF GANADHARS

[020, 21] MEANING - There were eleven Ganadhars (principal disciples) who managed the organization established by Bhagavan Mahavir:

1. Indrabhuti, 2. Agnibhuti, 3. Vayubhuti (these three were brothers), 4. Vyakt, 5. Sudharma, 6. Manditputra, 7. Mauryaputra, 8. Akampit, 9. Achal Bhrata, 10. Metarya, and 11. Prabhas.

COMMENTARY - The Teerth (*ford of religion*) is established by the Tirthankars who are absolutely detached and omniscient. The first step taken at the time of establishing the Teerth is to formally initiate the Gandhars.

These are exceptionally talented individuals of their period. As soon as they are initiated they acquire the Ganadhar labdhi (*a special power*) which instantaneously expands their scriptural knowledge.

They absorb the first utterance of the Tripadi (*all knowledge compressed into three words*) by the Tirthankars and, with the help of their sharp intelligence, expand it into the stream of much coveted scriptural knowledge.

The work of translating the words into the chain of Agams is accomplished by the Ganadhars. In Bhagavan Mahavir's order there was eleven Ganadhars and nine Ganas (*groups within the organization*).

The senior most or the first Ganadhar was Indrabhuti Gautam. The fifth Ganadhar was Sudharma who became the first head of the order after the nirvana of Bhagavan Mahavir. All the extant shramans (*Jain ascetics*) belong to the lineage of disciples of Ganadhar Sudharma.

THE GLORY OF THE ORDER OF MAHAVIR

[022] MEANING -May the best and the universally beneficent religious order of Bhagavan Mahavir be victorious. The order that ever propagates the pious path of renunciation and leads to nirvana; reveals all the fundamentals (*matter and life*); reveals all forms and attitudes, and destroys evil path and the perversions of vile beliefs.

OBEISANCE TO THE ERA-LEADERS

[023] MEANING -I pay homage to Sudharma Swami of the Agnivaishyayan gotra (clan), Jambu Swami of the Kashyap gotra, Prabhav Swami of the Katyayan gotra and Shayyambhav Swami of the Vats a gotra.

COMMENTARY -After the founding of the religious ford by the Tirthankar the responsibility of the management of the religious order and organization rests with his principal disciples, the Ganadharas. The man who shoulders this responsibility after the nirvana of the Tirthankar is known as Pattadhar (Head of the Order). Nine of his chief disciples had attained omniscience and were liberated before the nirvana of Bhagavan Mahavir. In Pavapuri, Gautam Swami also became omniscient immediately after the nirvana of Bhagavan Mahavir. An omniscient, as a rule, is never a carrier of any tradition; as such, although alive, Gautam Swami did not become the head of the order. The responsibility of carrying on the religious tradition established by Bhagavan Mahavir came to Sudharma Swami making him the first Head of the Order. This is the PRAISE of the Acharyas belonging to the glorious lineage of heads of the order of Bhagavan Mahavir.

Arya Sudharma Swami - Arya Sudharma Swami was born into a Brahman family of Agnivaishyayan gotra. The names of his mother and father were Bhaddila and Dhammil respectively and they lived in the Videh area. The period of his birth is estimated to be around 80 B.V.N. (*Before Vir Nirvana*) Extremely talented Sudharma received the traditional Vedic knowledge of fourteen subjects from his scholarly father and established himself as a front line Vedic scholar of his time. Sudharma got initiated with his five hundred disciples during the first post Kewal-jnana discourse of Bhagavan Mahavir on Vatshakh Shukla 11, 500 B.V. (Before the beginning of the Vikram era) at that time his age was fifty years.

He got to spend three years with Bhagavan Mahavir and during this period, based on the Tripadi (*tripod; the popular name given to the essence of Bhagavan Mahavir's discourse*), he authored the twelve ragas which became the principal canons of the Jain tradition. Arya Sudharma had also taken over the control of the lineage of disciples of all the other Ganadhars by the time of Bhagavan Mahavir's nirvana. After remaining the Head of the Order for twelve years he attained omniscience in 12 A.N.M. (*After the Nirvana of Mahavir*) He got nirvana at the age of approximately one hundred years on Vaibharagiri hills near Rajagriha after observing a month long fast in 20 A.N.M.

Arya Jambu Swami - The successor of Sudharma Swami as the Head of the Order was Jambu Swami. He was born in a wealthy merchant family of Rajagriha in 16 B.V.N. (543 B.C.). The names of his father and mother were merchant Rishabhhatt and Dharini Devi respectively. When she conceived, mother Dharini had seen five divine dreams - 1. Smokeless fire, 2. a lotus-pond, 3. Farms with ripe harvest, 4. a white elephant with four tusks, and 5. A jambu fruit of best quality. In due course, when she gave birth to a son he was named Jambu Kumar.

He became detached after listening to a discourse of Sudharma Swami when he was sixteen years old. When he approached his parents to seek permission for getting initiated they tried to dissuade him but he remained firm on his resolve. As a last resort his mother requested him that if he fulfilled just one of her wishes, she will also get initiated with him. Jambu agreed with a condition that once her wish was fulfilled she would not create hurdles in his path.

According to their wish the parents arranged for Jambu's marriage with eight beautiful and virtuous girls. Although he married - due to intense pressure from his parents - during his first night he gave such a touching spiritual discourse to his eight wives that they became detached from all mundane activities.

A notorious thief, Prabhav, who had entered Jambu's house, also happened to listen to this discourse. This thief also got detached. Next morning Jambu took diksha (*the process of getting initiated*) from Sudharma Swami, who was in Rajagriha at that time, along with 527 persons including Prabhav and his fellow thieves (469 B.C.).

This initiation ceremony was attended by the Magadh king Kunik and his large council of ministers besides the prominent citizens of Rajagriha. For twelve years Jambu remained under tutelage of Sudharma Swami and acquired profound knowledge of all the canons. After Sudharma Swami became omniscient Jambu succeeded him as the Head of the Order. Jambu became omniscient in 20 A.N.M. (449 or 450 B.V.) and got nirvana in 64 A.N.M. (405 B.V., 462 B.C.). Jambu Swami is believed to be the last omniscient of this cycle of time.

Arya Prabhav Swami - Arya Prabhav Swami succeeded Jambu Swami as Head of the Order. He also was initiated by Sudharma Swami. He was a prince from the Vindhya area in western India, but as his father made the younger son the heir apparent, Prabhav left his kingdom and became a bandit. When he went to the house of Jambu with an intention to steal, he listened to the discourse of Jambu and had a change of heart. He then became an ascetic along with Jambu. He became the Head of the Order, Acharya, in the year 64 A.N.M. He had absorbed all the knowledge of the canons. He was the first Shrut Kevali in Mahavir's tradition. (Shrut Kevali is the person who has complete literal knowledge of all the Angas including the fourteen sublime ones.) He left his mundane body in the year 75 A.N.M. (395 B.V., 451 B.C.).

Arya Shyyambhav Swami - He was born in a Brahman family of Rajagriha belonging to Vatsa gotra. He was a profound scholar of the Vedas, but a conceited person. When among his disciples, Arya Prabhav did not find a capable and scholarly person suitable to take charge of the order; he looked around for someone from other schools. One day while he was busy in Yajna rituals Shyyambhav heard a comment from some shramans that no one present there had the knowledge of the fundamentals. This inspired the irked Shyyambhav to go to Arya Prabhav, the then head of the shramans, and find out if the shramans had the true knowledge of the fundamentals. Arya Prabhav gave him the knowledge of the fundamentals and made him a disciple. As Shyyambhav was already a brilliant scholar, Arya Prabhav imparted all the knowledge of the twelve Angas to him and made him the successor.

At the time of his renunciation, Shyyambhav was twenty eight years old and his wife was pregnant. Therefore the father and the son were not acquainted with each other. The desire to experience the love of his father grew with age within the son's mind. However, at last when child Manak came to Shyyambhav in search of

his father, Shaiyambhav did not reveal his identity but gave an impressive religious discourse. Child Manak became an ascetic at the age of eight years. Through his knowledge of astrology, it was revealed on Shaiyambhav that the child had a very short life span. This inspired him to create the Dashavaikalika Sutra based on his knowledge of the canons. This work became very popular in the later Jain tradition. After remaining head of the order for twenty three years, Shaiyambhav expired in the year 98 A.N.M. (371 B.V., 428 B.C.) when he was sixty two years old. During his times the state of Magadh was ruled by the Nand family.

[024] MEANING -I pay homage to Arya Yashobhadra of the Tungik gotra, Arya Sambhooti Vijay of the Madhar gotra, Acharya Bhadrabahu of the Prachin gotra and Acharya Sthoolibhadra of the Gautam gotra.

COMMENTARY- (Shrut-Kevali or Chaturdash Purvadhhar Lineage)

In the lineage of the heads of the order after Bhagavan Mahavir there were two omniscients - Arya Sudharma and Arya Jambu. With passage of time and increasing distance from the Tirthankar there was a constant depletion of knowledge and the possibilities of attaining omniscience ended. The post Jambu Swami Pattadhars did not become omniscients but they absorbed the complete knowledge contained in the words of the Tirthankar; in other words the twelve Angas including the fourteen Purvas. That is why they were popularly known as Shrut-kewalis or Chaturdash-purvadhars. This tradition continued upto Acharya Bhadrabahu.

Arya Yashobhadra - He was born in a Brahman family belonging to Tungik gotra in the year 36 A.N.M. (433 B.V., 390 B.C.). He was among the top scholars of his time in the ritualistic Vedic tradition. Deeply influenced by the discourses of Arya Shaiyambhav, he took Diksha when he was twenty two years old. Under the direction of his guru he absorbed all the knowledge of the canons for fourteen years. He succeeded Arya Shaiyambhav as Head of the Order at the age of thirty six years.

After successfully managing the organization for fifty years he died in the year 148 A.N.M. (321 B.V., 378 B.C.). During his times the eighth Nand ruled over the state of Magadh. It is believed that he influenced the Nand rulers with his discourses. He brought about a revolutionary change in the Jain religious organization - for the first time Yashobhadra promoted two of his disciples to the position of Acharya.

Arya Sambhooti Vijay -The senior disciple of Arya Yashobhadra, Arya Sambhooti Vijay belonged to a Brahman family of Madhar gotra. He became a Chaturdash Purvadhhar (the knower of the fourteen Purvas or sublime canons) after learning all the scriptural knowledge from Arya Yashobhadra. The members of the family of famous historical figure Shaktal, the prime minister of Magadh state, were his followers. He died in the year 156 A.N.M. (313 B.V., 370 B.C.)

Arya Bhadrabahu - The second disciple of Acharya Yashobhadra was Arya Bhadrabahu. He was born in a Brahman family of Prachin gotra in Pratishthanpur (Paithan) in the year 94 A.N.M. (375 B.V., 432 B.C.). Following his family tradition he studied numerous subjects but due to his profound liking for the tenets of Vitaraga (the Detached or the Tirthankar) he became an ascetic disciple of Acharya Yashobhadra in the year 139 A.N.M. He studied under his guru for seventeen long years to acquire all scriptural knowledge.

After the death of Arya Sambhooti Vijaya in the year 156 A.N.M. Arya Bhadrabahu became the Head of the Order. During Bhadrabahu's time there was a devastating twelve-year-drought. Collecting alms became difficult for shramans

whose only means of living was alms. The ascetic order disintegrated and strayed towards the sea shore. The system of studying and memorizing the scriptures was disrupted. This long period of hardships caused the diffusion of scriptural knowledge.

When the conditions improved the ascetic order assembled at Patliputra and made the Herculean effort of compiling all that remained in the memory of the then extant ascetics. The twelfth Anga titled Drishtivad could not be compiled. Besides Bhadrabahu there was no ascetic scholar left, who had complete knowledge of the canons. Bhadrabahu was spending his time in seclusion in Nepal, busy with his higher spiritual practices. On the request of the Sangh he agreed to impart all his knowledge to some able students.

The Sangh selected five hundred brilliant ascetics for this task and sent them to Nepal. Only Sthulibhadra could complete this tough course, all the others returned much earlier. Even Sthulibhadra could not reach the prescribed level of discipline and as such he could absorb only ten (two chapters less) of the fourteen Purvas, complete with their text and meaning. Of the remaining four he could only memorize the text.

Besides imparting the education of the twelve canons, Bhadrabahu also wrote the Chheda Sutras – Dashashrutaskandha, the Brihatkalpa and Vyavahar Sutra. He died in the year 170 A.N.M. (299 B.V., 356 B.C.). With him the Shrutkevali lineage (*those who knew both the text and the meaning of all the fourteen Purvas*) became extinct.

Arya Sthoolibhadra - He was born in a famous Brahman family of Gautam gotra living in Magadh. He was the son of the illustrious minister Shakatal who was the back bone of Magadh politics. He had seven sisters, who later became ascetics under Acharya Sambhooti Vijay. His younger brother Shriyak was in the state services.

When he was young, Sthulabhadra's father sent him to the divinely beautiful courtesan Kosha to learn various facets of social behavior. Infatuated with the beauty of Kosha, Sthulabhadra stayed with her. It was only after twelve years that he came out of her house, when the king invited him to accept the post of prime minister, vacated due to the death of Shakatal. The news of the death of his father caused by some political conspiracy brought about a marked change in Sthulabhadra's attitude.

He resolved to renounce the social life to become an ascetic. In the year 146 A.N.M. (323 B.V., 380 B.C.) he took diksha from Arya Sambhooti Vijay. The story of his spending a monsoon-stay at Kosha's residence in order to test his determination and discipline is a popular saga in Jain history.

Sthulabhadra was the organizer of the conference of ascetics called for the compilation of the canonical knowledge scattered due to the twelve year drought. After compiling the eleven Angas, five hundred ascetics were sent to Bhadrabahu for learning the twelfth, Drishtivad. Only Sthulabhadra had the capability and determination to learn Drishtivad. When he had acquired the complete knowledge-of the text and the meaning of its ten chapters an incident occurred that put an abrupt stop to his learning.

His seven sisters, who had become ascetic, became curious about his endeavor and planned a visit to see it for them. With the help of his knowledge, Sthulabhadra came to know about their planned visit. In order to display his powers and to give his sisters a surprise Sthulabhadra transformed himself into a lion and

waited for them. When his sisters came and stood rooted at the spot with fear he regained his natural form. The sisters were astonished and filled with pride at this display of divine power by their brother.

Arya Bhadrabahu came to know of all these happenings. The display of miracles without some dire need is considered laxness in the ascetic conduct. The guru got annoyed with Sthulabhadra and stopped any further teaching of the Agams. After Sthulabhadra sincerely sought his forgiveness and beseeched him to continue the lessons Sthulabhadra was given just the text of the remaining four Purvas and not the meaning. The Chaturdash Purvadhar lineage ended here. Sthulabhadra was the first Dash Purvadhar (knower of the ten Purvas). He was completely devoted to the tasks of organizing the religious order and compiling the canonical knowledge. Sthulabhadra died in the year 215 A.N.M. (254 B.V., 311 B.C.).

[025]MEANING -I pay homage to Mahagiri of the Elapatya gotra and Suhasti, and then to Ballissaha of the Kaushik gotra who was equal in age to Bahul.

COMMENTARY -The lineage of Dash Purvadhar starting with Acharya Sthulabhadra continued for about two hundred fifty years. It comprised of a galaxy of exemplary and great scholars each of whom became famous as Yuga-pradhan (leader of the era) because of his towering personality and telling influence.

Arya Mahagiri - The estimated period of the birth of Arya Mahagiri of Elapatya gotra is 145 A.N.M. (324 B.V., 381 B.C.). No information is available about his parents. The only mention about his early age is that he spent his childhood with Arya Yaksha. At the age of thirty years he was initiated by Acharya Sthulabhadra in the year 175 A.N.M. (284 B.V., 341 B.C.). For about forty years he studied under his guru and acquired all the available scriptural knowledge to become a Dash Purvadhar.

After the death of Arya Sthulabhadra he became the Head of the Order in the year 215 A.N.M. It is believed that Acharya Sthulabhadra promoted both him and Arya Suhasti to the position of Acharya but the Head of the Order was Arya Mahagiri. After imparting the scriptural knowledge to his colleague Arya Suhasti, and the disciples, Arya Mahagiri commenced his special spiritual practices. However, he moved along with the group. He was a strict follower and supporter of purity of conduct and never hesitated in advising Arya Suhasti if he saw any laxness. He died in the year 245 A.N.M. (224 B.V., 281 B.C.). According to historical chronology he was contemporary of both Emperor Chandragupta Maurya and his son Bindusar.

Arya Suhasti - The estimated period of the birth of Arya Suhasti of Vashishta gotra is 191 A.N.M. (278 B.V., 335 B.C.). As in the case of Arya Mahagiri, no information is available about his parents. The only mention about his early age is that he spent his childhood with Arya Yaksha. There is a difference of opinion about the period of his initiation. However, the probable date should be somewhere between 214-215 A.N.M. (312-311 B.C.). Thus it appears that he must have acquired the scriptural knowledge from Arya Sthulabhadra as well as Arya Mahagiri.

As he was made an Acharya along with Arya Suhasti, who commenced his higher practices, he must have taken over the responsibility of managing the Sangh. His independent management of the Sangh started in the year 245 A.N.M. (224 B.V., 281 B.C.) when Arya Mahagiri died. It was during his reign over the religious organization that Bindusar died and Ashoka became the emperor. After the long reign of Ashoka, his grandson Samprati became the emperor.

Arya Suhasti gave discourse to Samprati and made him a devotee. Emperor Samprati had great faith in Jain religion. His reign is known as the golden period in Jain history. Emperor Samprati enthusiastically worked for the spread of Jainism throughout the area under his rule.

COMMENTARY -Arya Mangu - After the death of Acharya Samudra in 454 A.N.M. Arya Mangu became the Vachanacharya. He was among one of the teachers of the Digambar Acharya Yati Vrishabh, the author of Kashaya Pahud. No further information about him is available. It is said that he was a contemporary of King Vikramaditya of Avanti.

[029] MEANING -I pay homage to Arya Dharma and to Arya Bhadrugupt and then to Arya Vajra who had become diamond-hard (vajra) through virtues like austerity and discipline.

After remaining Acharya for 46 years and leaving behind a well knit family of large number of disciples he died in the year 291 A.N.M. (178 B.V., 235 B.C.).

For the purpose of proper management of the religious order Arya Suhasti made three divisions of the duties and rights resting in the position of Acharya - Ganadhar lineage, Vachak lineage and Yuga-pradhan lineage. It was an important mile stone in the history of the Jain religious organization. This was the first attempt to evolve a management system aimed at envisaging and countering the possible pressures of changing times that are responsible for disintegration of the religious organization.

Arya Ballissaha - Not much information is available about Arya Ballissah of the Kaushik gotra. He was a disciple of Arya Mahagiri and, like him, gave a special stress on practice of pure conduct. After the death of Arya Mahagiri he became the Ganacharya (group chief) of his group.

Recognizing him as the most able scholar of scriptural knowledge, Arya Suhasti made him the Vachanacharya (the head of the scriptural scholars). He made important contribution towards spread of the scriptural knowledge and played a leading role in compiling and editing of the scriptures. The estimated date of his demise is 329 A.N.M. The twenty four year period when Acharya Ballissah was the Vachanacharya was a period of turmoil in Indian history. Acharya Ballissah saw the golden periods of the Maurayan emperors Chandragupta, Bindusar and Samprati, there gradual fall followed by the cruel rule of Pushaymitra Shung. He was a witness to the two best periods in Jain history - the reigns of emperor Samprati and Maha Meghvahan Kharvel of Kalinga.

[026] MEANING -I pay homage to Swati of Hareet gotra, Arya Shyama also of the Hareet gotra, and then to Arya Jeetdhar Shandilya of the Kaushik gotra.

COMMENTARY -Of the post Suhasti period, various lists of lineage (pattavalis), based on the divisions of duties, are available. These include names of many important Acharyas. Here mainly those Acharyas who belonged to the Vachak-vansh (those who taught the Agams) have been mentioned.

Arya Swati - After Acharya Ballissaha his disciple Arya Swati became the Vachanacharya. He belonged to Hareet gotra. Hardly any information about him is available. The estimated period of his death is between 335-336 A.N.M. (134-133 B.V., 192 B.C.).

Arya Shyama - He was born in a family belonging to Hareet gotra in the year 280 A.N.M. He was initiated into the order by Arya Swati when he was 20 years old. After a thirty five year long period of studies he became the Vachanacharya as well

as the Yuga-pradhan. Shyama Arya was the leading scholar of Dravyanuyoga (Jain metaphysics) of his time. He is believed to be Kalakacharya the First, the elaborator of Nigod (the lowest or the dormant form of life). Hearing the praise of his knowledge from Simandhar Swami, Saudharmendra asked questions regarding Nigod from Shyama Arya and was satisfied.

He was the author of Pannavana Sutra which is believed to be a unique compendium of knowledge of the fundamentals. The period of Shyamacharya is the historical period of antipathy for Jain religion. During this period of re-establishing of the ritual Yajna tradition and the torture of Jains and Buddhists by Pushyamitra Shunga, Shyamacharya accomplished the impossible feat of imparting stability to the Shraman tradition. He died in the year 376 A.N.M. (93 B.V., 150 B.C.).

Arya Shandilya (Skandilacharya) - After the death of Shyamacharya in 376 A.N.M. Arya Shandilya became the Vachanacharya and Yuga-pradhanacharya. He was born in the year 306 A.N.M. and initiated in the year 328 A.N.M. (141 B.V., 198 B.C.). It is believed that he was honored with the title of Jeetdhar Arya because he wrote a scripture titled Jeet Maryada and was very particular about following the Jeet conduct. He was the founder of the Shandilya Gaccha which was later amalgamated with Chandra Gaccha. No more information about him is available. He died in the year 414 A.N.M. (54 B.V., 111 B.C.).

[027] MEANING -I pay homage to Arya Samudra whose fame had spread right up to the three seas and whose credibility was established even beyond many islands and seas (or who was a distinguished scholar of Dweep Sagar Prajnapti).

COMMENTARY-Arya Samudra - After Arya Shandilya Arya Samudra became the Vachanacharya in the year 414 A.N.M. He was a great and respected scholar and his field of special expertise was geography. No more information about him is available. The mention that his fame spread right up to the three seas indicates that he must have extensively toured all around India. According to the Kalakacharya Katha, Sagar Suri also toured in Suwarna Bhoomi Dweep (today known as - Java, Sumatra, Indonesia), He died in the year 454 A.N.M. (15 B.V., 72 B.C.). Vridha Vadi, the guru of Acharya Siddhasen Divakar, was his disciple.

[028] MEANING - I pay homage to Arya Mangu, the embodiment of serenity who studied the Kalik Sutras (the scriptures that are studied or recited only at a prescribed time of the day) and followed the conduct defined in the scriptures, who indulged in spiritual and meditational practices and enhanced virtues of knowledge, perception and conduct, who had also swam across the sea of scriptures.

COMMENTARY -Arya Mangu - After the death of Arya Samudra in 454 A.N.M. Arya Mangu became the Vachanacharya. He was among one of the teachers of the Digambar Acharya Yati Vrishabh, the author of Kashaya Pahud. No further information about him is available. It is said that he was a contemporary of King Vikramaditya of Avanti.

[029] MEANING -I pay homage to Arya Dharma and to Arya Bhadrugupt and then to Arya Vajra who had become diamond-hard - (vajra-वज्र) - through virtues like austerity and discipline.

COMMENTARY -Arya Mangu - After the death of Acharya Samudra in 454 A.N.M. Arya Mangu became the Vachanacharya. He was among one of the teachers of the Digambar Acharya Yati Vrishabh, the author of Kashaya Pahud. No further information about him is available. It is said that he was a contemporary of King Vikramaditya of Avanti.

[029] MEANING -I pay homage to Arya Dharma and to Arya Bhadrugupt and then to Arya Vajra who had become diamond-hard (vajra) through virtues like austerity and discipline.

COMMENTARY-In the opinion of commentators Jindas gani Mahattar (Churnikar), Acharya Haribhadra Suri (Vrittikar) and Malayagiri (Tikakar) these verses and are interpolated. However, they are available in the ancient manuscripts and according to Acharya Shri Hastimalji M., the Acharyas mentioned therein were great scholars of Agams and towering personalities of their respective times. For their special talents these Yuga-pradhanacharyas must have been accepted as Vachanacharyas in spite of their not belonging to the Vachak-lineage.

Arya Dharma - Arya Shandilya was succeeded by Arya Revatimitra and then by Arya Dharma as Yuga-pradhanacharya. He was born in the year 392 A.N.M. (77 B.V., 134 B.C.). After getting initiated at the age of 12 years and a 40 year long period of ascetic practices he became Yuga-pradhanacharya in the year 450 A.N.M. (19 B.V., 76 B.C.). He died in the year 494 A.N.M. (25 V., 32 B.C.). (V. = year of the Vikram calendar)

Arya Bhadrugupt - Arya Dharma was succeeded by Arya Bhadrugupta as Yuga-pradhanacharya. He was born in the year 422 A.N.M. (47 B.V., 104 B.C.) and was initiated in the year 449 A.N.M. (17 B.V., 74 B.C.). At the age of 45 years he became Yuga-pradhanacharya in the year 494 A.N.M. and he died in the year 533 A.N.M. (64 V., 7 A.D.). He was a great scholar of astrology and the teacher of the renowned Acharya Vajra Swami.

Arya VajraSwami - It is believed that the extremely intelligent last Dasha-purvadhar, Arya Vajra Swami had acquired Jati-smaran jnana (the knowledge about earlier births). This unique person is probably the only example in Jain history that was given as alms at the age of 6 months to his own father who was an ascetic. He was brought up in the midst of Shramanis (female ascetics), as a result of which he had acquired the voluminous knowledge of scriptures at an early age. The grand-son of merchant Dhan of Avanti and the son of Dhanagiri, Arya Vajra had started giving scriptural discourses to his colleague shramans (Jain ascetics) when he was still a minor. For acquiring the knowledge of Purvas his guru Arya Simhagiri sent him to Arya Bhadrugupta.

After absorbing the knowledge of ten Purvas he returned to Arya Simhagiri. He was awarded the status of Acharya in the year 548 A.N.M. (79 V., 22 A.D.). For the spread of religion Acharya Vajra toured extensively and inspired the masses with his profound knowledge and strict austerities. Acharya Vajra Swami died somewhere in southern India in the year 584 A.N.M. (115 V., 58 A.D.). The famous Chinese traveler Huentsang had met him during his travels to India and was highly impressed with his knowledge of astrology. He has mentioned this in his travelogue.

[030] MEANING -I pay homage to the great austere ascetic Arya Rakshit, who protected the all-important possession of right conduct belonging to him and the other practices; who also protected the jewellery-chest like Anuyog (the subject wise classified divisions of vast scriptural knowledge).

COMMENTARY -According to the popular belief in the Shvetāmbar tradition, the second phase in the decline of the scriptural knowledge started after the death of Arya Vajra; the knowledge of the ten Purvas was extant up to Arya Vajra. After him it gradually diminished. The changing times brought about a continuing decline in the general intelligence and capacity to remember. The shramans of that period put

themselves to the task of finding all possible ways and means of saving the scriptural knowledge.

Arya Rakshit - He was born in the house of Brahman Somdev, an inhabitant of Dashpur (modern Mandisor) in the state of Malwa in the year 522 A.N.M. (53 V., 4 B.C.). His mother was Jain; that is why when he completed his conventional Vedic education, she inspired him to acquire the knowledge of Jain scriptures.

The Brahman youth Rakshit went to Acharya Toshaliputra and begged him for scriptural knowledge. When Toshaliputra told him that unless he gets initiated in to the order he could not be given scriptural knowledge, strong willed Rakshit at once got initiated and left the town with the Acharya. By acquiring the knowledge of all the eleven Angas in short time Arya Rakshit thoroughly impressed Toshaliputra, who then sent him to Vajra Swami to acquire the knowledge of ten Purvas.

Even Arya Rakshit, a highly talented individual of that age, could only absorb the complete knowledge contained in nine Purvas and just a part of the tenth. After this he returned to Toshaliputra. In the year 544 A.N.M. Toshaliputra made him Acharya and honored him with the status of Yuga-pradhan.

Arya Rakshit became aware of the ongoing process of decline of intellect and capability with the passage of time. He accomplished the task of classifying the scriptural knowledge into four divisions in order to simplify the method of study and revolutionized the process of scriptural learning. Before this classification Agams were taught one at a time and the aphorisms, fundamentals, codes of conduct, examples, areas of practices, rules etc. pertaining to that Agam were taught at the same time.

Arya Rakshit classified the complete contents of all Agams into four Anuyogs. These classifications are Charan-karananuyog (conduct or activity), Dharma-kathanuyog (narrative subjects like stories, examples, biographies etc.), Ganitanuyog (mathematics) and Dravyanuyog (fundamentals and substances or metaphysics).

This classification immensely helped the later scholars and commentators. The process of learning scriptures became easier and a new path was shown for preserving the hitherto vanishing scriptural knowledge as much as possible. The Jain tradition will always be indebted to Arya Rakshit for this. Arya Rakshit left for his heavenly abode in the year 597 A.N.M. (128 V., 71 A.D.).

[031] MEANING -I bow my head and pay homage to ascetic Arya Nandil, who was ever indulgent in practices like pursuit of knowledge, purity of perception, observation of austerities and behavior of humbleness. And being free of attachment and aversion, who was always in a blissful state of mind.

COMMENTARY -Arya Nandil - He was an earlier Acharya. He is not listed as Yuga-pradhanacharya. In the lineage of Vachanacharyas Arya Nandil succeeds Arya Mangu (5th century A.N.M.). No historical information about him is available.

[032] MEANING -May the Vachak -lineage of Arya Nagahasti - who was proficient in explicating such subjects as Vyakaran (grammar in general and Prashnavyakaran Sutra in particular), Karan (codes of conduct and related scriptures like Pinda vishuddhi),

Bluing (seven segments of logic split according to varied viewpoints, the segmentation of codes to help memorizing and observation, and the related scriptures), Karma Prakriti (the nature of karma-particles) - beget glory.

COMMENTARY - 0-Arya Nagahasti - In the Vachak-lineage Arya Nagahasti succeeded Arya Nandil as Vachanacharya. Not much information is available about him. The renowned Acharya Paadhpt was his disciple. His long tenure as Vachanacharya saw three Yuga-pradhanacharyas - Arya Shrigupt, Arya Vajra and Arya Rakshit. Therefore his probable period of activity must be somewhere between 423 and 584 A.N.M.

[033] MEANING -May the Vachak-lineage of Arya Revati Nakshatra - who had a glow as soothing to the eyes as is Anjan-metal (a metallic Ayurvedic preparation used as ophthalmic medicine and tonic), and who had a radiance like blue grapes and blue lotus - be ever expanding.

COMMENTARY -Arya Revati Nakshatra - Arya Revati Nakshatra succeeded Arya Nagahasti as Vachanacharya. Besides the mention of his name, no other information is available. That is why he is being confused with Yuga-pradhanacharya Arya Revati Mitra. But an in-depth study of the periods of the Acharyas of both the lineages reveals that they were two different persons. Arya Revati Nakshatra must have lived some time between 550 to 650 A.N.M. (81 to 181 V., 24 to 124 A.D.). During his tenure the Vachak group progressed considerably.

[034] MEANING -I pay homage to Simhacharya of the Brahmadvipik branch who got initiated in Achalpur, who was a great exponent of Kalik Sutras, and who attained the lofty status of Vachak (Vachanacharya).

COMMENTARY -Arya Simha - Arya Brahmadvipik Simha succeeded Arya Revati Nakshatra as Vachanacharya. About him also there is no definite opinion if he was same as Yuga-pradhanacharya Simha or a different person. He has been accepted as a proficient elaborator of the Kalik Sutras. According to the available information about Yuga-pradhanacharya Simha, the important dates of his life are - Birth-710 A.N.M. (241 V., 184 A.D.). Diksha-722 A.N.M. (253 V., 196 A.D.). Death - 826 A.N.M. (357 V., 300 A.D.).

[035] MEANING -I pay homage to Skandilacharya whose Anuyogs are still popular in the Ardhabharat Kshetra (India) and whose glory has swarmed many cities.

COMMENTARY -Arya Skandil - He was born in Mathura. His parents were Brahman Megharath and Roopsena. His name was Somarath and his family was originally Jain. Once during a Mathura stay of Arya Simha, Somarath got impressed with his discourse and got initiated. He studied the extant scriptural knowledge under his guru.

There is unanimity about his period of activity being between 823 and 840 A.N.M. This was a period of turmoil in Indian History. In the central part of India battles raged between the Huns and the Guptas and in absence of some influential central power the smaller kingdoms were continuing to feud with one another.

During this period also there was a 12-twelve year drought. In such trouble edtimes the scriptural knowledge once again started to deplete. Some time between 830 and 840 A.N.M. (361 and 371 V, 304 and 314 A.D.)

He invited all the shramans from northern India at Mathura. This congregation of scholarly ascetics accomplished the task of reciting and compiling the scriptures and reorganizing the Anuyogs.

In the Jain history this event is famous as Mathuri Vachana. The available form of Jain scriptures is credited to this Mathura congregation. In this context there

is a mention that a shravak belonging to the Os clan arranged for getting the texts written on palm leaves and presenting them to the ascetics.

The Jains as well as the world literature will ever be indebted to Arya Skandil for his immense service of saving the scriptural knowledge from impending extinction.

[036] MEANING -After this, I bow my head and pay homage to Acharya Himavan who was as towering as the Himalayas, who had infinite patience and resolve, and who studied endlessly.

COMMENTARY–Arya Himavan - It is believed that Arya Himavan was a disciple of Skandilacharya. No information is available about the dates of his birth, initiation etc. According to the lineage charts his period is estimated to be the middle of the 9th century A.N.M.

[037] MEANING -After that I pay homage to Shri Nagarjunacharya who had absorbed the Anuyogs -relating to the Kalik Sutras and the knowledge of the Purvas like Utpad.

[038] MEANING -I pay homage to Nagarjun Vachak who embodied the attitudes of sweetness and sympathy, who adhered to the proper observance of the Ogh-shrut or the laid down procedure of systematic detachment, and gradually ascended to the status of Vachak (Vachanacharya).

COMMENTARY -Arya Nagarjun - It is believed that Arya Nagarjun was the son of Kshatriya (the second caste in the traditional Hindu caste-hierarchy; the warrior or the regal caste) Sangram Simha of Dhank city. Since his childhood he was very brave and intelligent. He was impressed by the miracles of Paadlipt Suri.

It is said that he was a disciple of both Paadlipt Sun and Acharya Himvant but there is no clear indication as to which of these was his initiator and which the teacher. However, as his period does not coincide with that of Paadlipt Suri, his being a disciple of Paadlipt Suri appears just to be hear say.

The statement that he reached the status of Vachanacharya gradually becomes clear when we study the lineage of Acharyas of that period. According to the available information Arya Skandil, Arya Himavan and Arya Nagarjun were contemporaries and all the three were Vachanacharyas.

According to this verse he succeeded Arya Himvant and according to the Yuga-pradhan lineage chart he succeeded Arya Simha as Yuga-pradhanacharya.

As per the available dates it appears that after the death of Arya Simha in the year 826 A.N.M., the specially talented Arya Skandil must have been made Vachanacharya and at the same time young Nagarjun must have been made Yuga-pradhanacharya. After that, in the year 840 A.N.M. when Arya Skandil died, the senior ascetic Himavan must have been made Vachanacharya.

When Arya Himavan died, in absence of another capable shraman, Nagarjun must have been given the joint responsibilities & positions of Yuga-pradhanacharya and Vachanacharya.

Almost coinciding with the Mathura congregation organized by Arya Skandil, Arya Nagarjun also organized another convention of shramans in Vallabhi in southern India. The two Acharyas could not meet after these congregations and so the task of removing differences in the compiled texts was left undone. The important dates in the life of Arya Nagarjun are - Birth-793 A.N.M. (324 V., 267 A.D.), Diksha-807 A.N.M. (338 V., 281 A.D.), Death-904 A.N.M. (435 V., 378 A.D.), Emperor Chandragupta of Magadh and his son Samudragupta were his contemporaries.

[039 to 41] MEANING -His complexion is golden like pure smelted gold or a Champa flower, or the pollen of the best quality lotus flower; he rules over the hearts of Bhavya beings (those who are capable of attaining moksha) and expertly invokes the virtue of altruism in masses; he was accepted as the Yug-pradhan (leader of the era) throughout India; he was the ultimate expert of all the processes of self-study and the promoter of many accomplished ascetics into practices like self-study; he was the enhancer of the glory of the Nagendra group (of ascetics); and he had the capability to guide all beings towards betterment and remove the fear of ties of rebirth. I pay homage to such Acharya Bhootadinn, the disciple of Rishi Nagarjun.

COMMENTARY-Arya Bhootadinn - He succeeded Arya Nagarjun as Vachanacharya. In the PRAISE - Dushsham-kaal Shri Shraman Sangh Stotra' he has been mentioned as Yuga-pradhanacharya. Hardly any more information about him is available. If he is accepted as Yuga-pradhanacharya according to the Yuga-pradhan chart, important dates in his life should be - Birth-864 A.N.M. (395 V., 338 A.D.), Diksha-882 A.N.M. (413 V., 356 A.D.), Yuga-pradhan status-904 A.N.M. (435 V., 372 A.D.), Death-923 A.N.M. (454 V., 397 A.D.). In Indian history this was the period of successive reigns of Samudragupta, Chandragupta II, and Kumaragupta.

[042] MEANING -I pay homage to the Arya whose name was Lohitya and who properly understood the substances like sentient and non-sentient, who absorbed the scriptures after fully understanding the text and the meaning, and who was the true explicator of the spirit of the tenets expounded by the omniscient.

COMMENTARY -Arya Lohitya - Except for this mention, now here any information is available about Arya Lohitya who succeeded Arya Bhootadinn.

[043] MEANING -With all reverence I pay homage to Dooshyagani who was like a treasure trove of meanings and interpretations of the scriptures, who imparted satisfaction by clarifying doubts and queries posed by able ascetics while giving them discourse of Agams and who had naturally sweet and soothing voice.

[044] MEANING -He was embellished with the said virtues and had the finer qualities of the orator Acharyas. I bow at his delicate and beautiful feet that were worshipped by hundreds of disciples.

COMMENTARY -Arya Dushyagani - Like Arya Lohitya no information anywhere is available about his successor Arya Dushyagani except for this mention. This praise gives an indication that the author of this work, Dev Vachak or Devardhigani Kshamashraman was a disciple of this Dushyagani.

There is a lack of detailed information about Devardhigani also, but he was present at the Vallabhi convention. This indicates that he was alive in the year 980 A.N.M. (511 V., 568 A.D.). Thus the period of activity of Dushyagani must have been the middle part of the 10th century A.N.M.

[045] MEANING - After paying my homage to all the other Acharyas, who – We reexperts of Kalik Sutras and Anuyog I commence presenting the knowledge propagated by Tirthankars.

COMMENTARY-Devardhigani Kshamashraman after Dushyagani his disciple Deva Vachak or (-*Perhaps*- Devardhigani Kshamashraman?) became the Vachanacharya. This lofty personality will always occupy a reverential place in the Jain tradition. There volutionary work he accomplished in the year 980 A.N.M. is available to us as the treasury of Jain scriptures. Devardhigani not only compiled and edited the depleting wealth of Jain scriptures but also gave permanence to the tradition of scriptural knowledge bygetting it transcribed.

By birth he was a Kshatriya of the Kashyap gotra. He was born at a place named Vairaval in Saurashtra. There is a belief that he was initiated by Arya Lohitya. But examining the available evidences and comparing them with historical dates, his being a disciple of Arya Dushyagani seems to be more logical. He was probably taught the Agams and one Purva by Acharya Lohitya.

No information is available about important events of his life. However it is an established traditional belief that with his death in 1000 A.N.M. the knowledge of the Purvas, the sublime canons, became extinct.

TYPES OF LISTENERS

FOURTEEN TYPES OF LISTENERS

Introduction - It is a convention that as the first step of commencing the writing of a book a prayer wishing well being and removal of hurdles is written in the form of a PRAISE of the Arhator teachers. After this, generally an introduction of the subject matter discussed in the book is given. But a new experimental style can be seen in this book. Before dealing with the introduction of the subject matter first the virtues and rights of the recipients of the knowledge or the listeners have been discussed and then their congregation.

This has been presented in a gripping style with beautiful and befitting examples.

[046] MEANING -According to the variations in quality, different types of listeners are like-1. Smooth rock (shail) that remains unaffected by down pour from rain clouds (ghan), 2. Earthen pitcher, 3.Sieve, 4.Filter, 5.Swan, 6.Buffalo, 7.Ram 8.Mosquito, 9.Leech, 10.Cat, 11.Rat, 12.Cow, 13.Trumpet, and 14. Ahir.

COMMENTARY -The widely accepted norm about knowledge is that it should be imparted to a worthy person, not unworthy. Same is true for scriptural knowledge. A person who is wicked, foolish, dull, adamant, impolite, carnal, or having other such vices always abuses knowledge. Therefore he is unworthy. One who has interest, curiosity, sincerity, humbleness, and right conduct is worthy of scriptural knowledge. The author has explained the vices and virtues of a listener with fourteen examples—

1. Smooth rock - There is a rock known as Mudg-rock which is as smooth as black-gram. Even if it incessantly rains over it for one week, water does not seep into it. Even if it is kept submerged in water for years, it does not become damp. A person having attributes like this stone is not even slightly inspired towards the right path in spite of being preached continuously for years. He is as dogmatic and adamant as Goshalak and Jamali who could not be corrected even by Bhagavan Mahavir himself. Such listeners, who are as obstinate as Ravan and Duryodhan, are unworthy and should be rejected.

2. Earthen pitcher - These are of two types - unbaked and baked. A pitcher that is dried in sun is unbaked. It cannot be used to fill water in it because as soon as water is poured in, it disintegrates and water flows out. An infant with such a nature, or a listener with an undeveloped and immature mind, like an infant, is absolutely unworthy.

A baked pitcher is also of two types - new and old. A new pitcher is most suitable for filling water. Water filled in such a pitcher is generally not spoiled and it remains cool and satisfying. A listener with such disposition, who has a mature mind but has not become preconditioned or prejudiced by absorbing other knowledge or information, is most worthy recipient of scriptural knowledge.

An old pitcher is of two types. One that is old but has not been used for storing water. Such pitcher does not lose all its properties. When used, it still keeps the water clean and cool. A listener having similar nature, who although old yet free of prejudices and misconceptions, is a worthy recipient of scriptural knowledge.

An old and used pitcher is also of two types. One that has been used for storing pure and fragrant water. Listeners having similar nature, who have, through learning, absorbed virtues and not vices are the worthy ones.

The second type of used pitcher is that in which wines and other foul smelling liquids have been stored. If the stink of such pitcher is automatically removed after some time, it can be used. However, if it stinks permanently it cannot be used. In the same way a listener, who has acquired vices but can be free of them with perseverance, is a worthy recipient of knowledge. A listener who is so wrapped up in vices that their neither is an effort nor a chance of being free from vices is absolutely inappropriate and unworthy recipient of knowledge.

3. Sieve - No matter how much liquid is poured into a sieve it is never full. The bigger the holes the sooner it becomes empty. As long as it remains submerged in water it appears filled but the moment it is brought out, it is empty. The purpose of a sieve is to allow the useful part to pass through and retain what is useless and is to be thrown. A listener with similar nature forgets whatever he listens. Also, while listening he is attentive of vices and not virtues. He is unworthy.

4. Filter - The property of a filter is to retain the dirt and allow the clean liquid to pass through. A person with such nature while listening retains vices and allows the virtues to pass through. He is an unworthy recipient of scriptural knowledge. In the Bhashya (a style of commentary) Paripurnak is interpreted as the nest of Baya (weaver bird) which when used as a filter retains dirt and allows pure Ghee to pass through.

5. Swan - It is believed to be the best among birds in terms of beauty and disposition. It is used as a metaphor for discriminating between good and bad. In Hindi there is a proverb based on this supposed attitude of swan –

a swan either eats pearls or remains hungry. A listener with a swan-like selective attitude absorbs virtue and rejects vices while listening. Such a listener is a worthy recipient of scriptural knowledge.

6. Buffalo - By nature a buffalo is adverse to cleanliness. It generally sits in slime. Even if it enters clean water it makes the water slimy. A listener having such attitude avoids places where knowledge is given. If at all he goes there, he spoils the atmosphere, creates disturbance for others, and utters incoherently and acts irrationally. Such a listener is an unworthy recipient of scriptural knowledge.

7. Ram - A ram, as other animals of that species, drinks water by going on its front knees and sipping water from the surface of a water-body. This way it ensures that it gets clean water to drink and at the same time the water body is also not soiled. A listener having such attitude listens to the guru with apt attention and absorbs the essence. Such a listener is a worthy recipient of scriptural knowledge.

8. Mosquito - A mosquito and other such insects sting and suck blood from the body they sit on. A listener having such attitude inflicts pain and discomfort on his guru even while he learns something. Such impolite listeners are unworthy.

9. Leech - A leech also sucks blood from the body on which it sticks. It is used for sucking out contaminated blood from a wound. A listener having such attitude acquires vices instead of knowledge from a guru. He also becomes

instrumental in depleting of the powers of the teacher. Such leech-like listeners are unworthy.

10. Cat - Habitually a cat spills milk, curd, or other eatables in dirt and then laps it up. Listeners having such attitude never get lessons directly from the guru. They either listen from others or read inauthentic literature and absorb right and wrong both. Such listeners are unworthy.

11. Rat - A creature of this species approaches a pot filled with milk or curd and carefully laps up only a little at a time. It also consumes the small quantities sticking on the outer walls of the pot. This way it collects what it requires and does not spoil the whole lot. A listener having such attitude collects knowledge according to his need and capacity. He approaches the guru again to remove doubts or to consolidate what he has learned. He avoids monopolizing the guru. He is a worthy.

12. Cow - There is an incident related to cow. It explains the qualities of a listener. A merchant donated a mature cow to four Brahmans who were to share the milk it produced. The Brahmans decided that by turn each one of them will milk the cow one day. All the four Brahmans were utterly selfish. Each one of them thought that he should only milk the cow; the other three must certainly be feeding it. This way all of them continued to milk the cow. In absence of feed, the cow died of starvation after a few days. The Brahmans did not feel sorry as it was a cow they got in donation. They were also not worried about any criticism. In the same way, a listener who neither arranges for food for the guru nor serves the guru in any other way and only tries to extract scriptural knowledge is unworthy.

13. Trumpet - This too is an incident given as an example - Once while praising Vasudev Shri Krishna, Saudharmendra, in his assembly of gods, mentioned two of his qualities - appreciation of virtues and maintaining his prestige. A god from the assembly descended to earth for the purpose of testing Shri Krishna. He transformed himself into a sick and scrawny dog and lied down on the path on which Shri Krishna was to pass. After some time, on his way to behold Bhagavan Arishtanemi, Shri Krishna arrived near that spot. The obnoxious stink emanating from the sick dog entered his nostrils. The stink was so acute that some of the guards accompanying Shri Krishna changed their path and the others covered their nostrils with their handkerchiefs. But Shri Krishna knew the nature of the earthly body and the changes it under went; without even a trace of aversion he passed from near the sick dog and commented - "See there, how beautiful are the clean and brilliantly white teeth in the background of the black body of the dog. As if a pearl necklace is lying in a vessel made of black stone." This comment revealed before the god Shri Krishna's acute sense of appreciation of virtues. He was filled with a feeling of respect for Shri Krishna.

The god disappeared from there and reached Shri Krishna's stable. He eloped with one of the best horses. The guards followed him but in vain. At last Shri Krishna himself went to recover the horse. When he caught up, the thief said - "In order to recover your horse you will have to fight with me." Shri Krishna said - "There are numerous types of duels - wrestling, boxing, fencing, etc. Which one you want?" The god replied - "I want a back-duel. We will fight with our backs." Shri Krishna said - "It is against my prestige to enter into such a lowly and hateful duel. At no cost I would stoop so low. You may take away the horse."

On hearing this god appeared in his natural form before Shri Krishna and bowing at his feet he explained how he had come to test Shri Krishna. After this he

presented a divine trumpet to Shri Krishna and said - "This divine trumpet has healing qualities. It should be blown every six months. Who ever listen to the deeply resonant thunder like sound it emits will be free of all ailments for six months. He will also be cured of his old ailments. The reach of its sound is twelve yojans (measure of linear distance). Ensure that it is blown only once in six months and its coating is not removed because it is only the coating that has the healing power."

The trumpet was blown on a specific date. As the god had told wherever its sound reached every one became free of all ailments. Shri Krishna gave the trumpet to one of his attendants and instructed him to blow only once every six months.

One day a very sick merchant in some other town heard about the divine qualities of the trumpet. He at once came to Dwarka. His bad luck that the trumpet had been blown just a day before his arrival. He was disappointed and worried. After contemplating for some time he got an inspiration. He went to the guard in charge of the trumpet and bribed him to scraping a little coating from the trumpet. The powder cured the merchant and he went away satisfied. But this provided the guard with a new source of income. Gradually he scraped off all the coating from the trumpet and sold it. The trumpet was now devoid of its divine healing power.

When Shri Krishna got this news he punished the trumpet blower guard and exiled him from Dwarka. For public welfare he invoked that god and got another trumpet from him. This time he gave it to a capable man of confidence with the responsibility to blow it every six months. The instructions were strictly followed and the people benefitted.

This is a metaphoric example. Dwarka depicts the Indian subcontinent. Shri Krishna depicts Tirthankar. The god who came to test Shri Krishna depicts fruits of pious deeds. Trumpet depicts scriptural knowledge and trumpet-blower-guard depicts a shraman. When a shraman blows the trumpet of scriptural knowledge the masses are cured of their disease of karma. But the shraman who selfishly misuses scriptural knowledge and breaks the prescribed codes gets caught in the cycle of rebirths as punishment. Listeners having such attitude are unworthy. The shraman who does not selfishly misuses scriptural knowledge and avoids breaking the prescribed codes embraces success in the goals of development of the self as well as masses. Such listeners are worthy.

14. Ahir (a trade based caste in India; those who own cattle and deal in milk and milk products) - This is also an incident given as an example - An Ahir couple goes to the town to sell their cart full of pitchers filled with butter. Reaching the town they park their cart and start unloading the pitchers. Due to carelessness of one of them, a pitcher fell on the ground and broke. The condensed butter spilled on the ground. The husband and wife blamed each other and started quarrelling. During this squabble the butter melted and seeped into the sand. Valuable time was wasted and by the time they could sell the remaining butter, the day ended. They started back for their village. In the darkness of the night they were looted by dacoits. Abandoning everything they ran for their life and somehow reached the village.

In the same way a listener who enters into an argument with his teacher or a colleague over some mistake, wastes his own as well as others time. Such listeners are unworthy.

Another Ahir couple faced a similar coincidence. As soon as the pitcher broke they begged pardon mutually and at once collected the condensed butter spilled on the ground, melted it in a pot, filtered it and filled it back into a new pitcher. Their

selling activity was not disturbed. They sold all their produce in time to return home safe before sunset.

In the smile way a listener who, when committing a mistake, at once begs pardon of his guru and colleagues and proceeds to rectify the mistake and resume acquiring knowledge, successfully absorbs knowledge and progresses in the direction of his goal. Such listeners are worthy.

THREE TYPES OF CONGREGATION

A group of listeners assembled to listen to a religious discourse is called a congregation about this it is mentioned that-

[047] MEANING -. In brief it has been said to be of three types - Inayika, Ajnayika and Durvidagdha.

[048] MEANING -Jnayika - Know this, that a Jnayika Parishad (a congregation of sagacious listeners) is where listeners are virtuous as well as appreciators of virtues; and they reject vices and accept virtues just as a swan rejects water and accepts milk.

COMMENTARY -The qualities of a Jnayzka Parishad have been explained with the help of the example of a swan. Where the lot of listeners is so knowledgeable and rational that it can discriminate between virtues and vices and consequently reject vices and accept virtues alone is known as Jnayika Parishad.

[049] MEANING -Ajnayika –

[050] MEANING -Ajnayika Parishad (a congregation of ignorant listeners) is where listeners are immature and puerile like the young of deer, lion and hen and uncut and unpolished like rough gem stones direct from a mine.

COMMENTARY -The naive and impressionable listeners as well as those who are rustic but simple can be turned in any desired direction and made cultured. Their being rustic or uncultured means they are devoid of vices and virtues both. As a rough gem stone excavated from a mine is turned into a shining attractive gem after cutting and polishing, a naive but simple listener can be educated and steered toward the path of knowledge.

[051] MEANING -Durvidagdha–

[052] MEANING -.That congregation is known as a Durvidagdha Parishad where the listeners are like a village pundit who is not a complete scholar of any subject, avoids learning from some one for the fear of criticism, and always remains inflated like a balloon with false pride.

COMMENTARY -Vidagdha means a scholar, a learned person. Durvidagdha is he who considers himself a scholar in spite of not being so. Shallow brooks are noisy. Such individuals with bloated ego, apprehensive of their ignorance being revealed, become caches of numerous other vices and block their own progress. They are unworthy of getting scriptural knowledge.

Of these three congregations, first is the best, second is medium and third is the worst.

THE DISCUSSION ABOUT KNOWLEDGE

[053] MEANING - Jnana or knowledge is said to be of five types-1. Abhinibodhik-jnana, 2.Shrut-jnana, 3.Avadhi-jnana, 4.Manahparyav-jnana and 5.Kewal-jnana.

COMMENTARY -Although the author has already written the PRAISE of Tirthankars, Ganadhars and era-leaders in the beginning, this verse is also

considered as praise because it is the first verse of the basic text. In this verse only the names of different types of knowledge have been given. The details have been discussed later in question-answer style.

Jnana or knowledge means to know matter and fundamentals in their true form. The commentator (Vruttikar) of this scripture has interpreted the word Jnana only as the mental means and the process. The data about the form of things is the mental means, as is said - to know is knowledge. And the activity through which the data about the form of a thing is acquired is known as the, process as is said - the process of knowing the form of a thing is knowledge. The classical definition is - To know the true form of things as a consequence of kshaya or kshayopsham (extinction or extinction-cum-suppression) of Jnanavaraniya-karmas (knowledge veiling karma) is called knowledge. Of the five types of knowledge mentioned here the first four are acquired by extinction-cum-suppression of karma and the fifth by extinction of karma.

The definitions of the five types of knowledge in brief are as follows-

Abhinibodhik-jnana or Mati-jnana (sensory knowledge) - To know the apparent form of things coming before the soul by means of five sense organs and mind is called Abhinibodhik-jnana. It is popularly known as Mati-jnana.

Shrut-jnana (scriptural knowledge) - To know by, hearing sound, word, or speech is called Shrut-jnana. Although this type of knowledge is also received with the help of sense organs and the mind, because of the larger involvement of the processes of thinking and contemplating it is mainly considered an activity of the mind. There are said to be two classes of Shrut-jnana-

1. Arth shrut (Word of the Omniscient) - what is propagated by the omniscient Arthant after knowing through his direct perception is called Arth Shrut.

2. Sutra shrut - based on this Word of the Omniscient, compiled as aphorisms, what is presented by the Ganadhars is called Sutra shrut. As is said - "The Arthant utters the Word (arth) and for the benefit of the religious order the Ganadhars collect and compile it in the form of aphorisms (sutra).

Avadhi-jnana (extra sensory perception of the physical dimension) - the knowledge of the tangible and material things acquired by soul without the help of sense organs and mind is known as Avadhi-jnana. It has the capacity to see and know only material things; the formless things are beyond its capacity. In other words, it cannot see or know soul. This type of knowledge has the capacity to directly perceive material things on the basis of four parameters (avadhi) of matter, space (area), time and view-point.

Manahparyav-jnana - When the mind thinks of some thing it takes the form of that thing; this is known as paryaya (form, variation). The knowledge that perceives these transformations taking place within the mind of a sentient being is known as manahparyav-jnana.

Kewal-jnana - The full meaning of this term can be understood best with the help of various meanings of the word Kewal. Based on these meanings the definition in brief is as follows-

Kewal means the only - Kewal-jnana is that which when dawns, the former four merge with it.

Kewal means alone or self reliant - The knowledge which directly perceives all things tangible or intangible, having a form or formless, without any help or

assistance and which is not dependent on any instrument or equipment including the mind, sense organs, or body is known as Kewal-jnana.

Kewal means pure - The four Kshayopashamik jnanas are all pure but purest of all is Kewal-jnana. The other four jnanas have traces of passions but Kewal-jnana is absolutely free of them.

Kewal means complete - The Kshayopashamik jnanas cannot know all possible forms (variations) of a single thing. That complete knowledge which can know all forms of all things is called Kewal-jnana.

Kewal means unlimited - Which is best among all types of knowledge and has no limit, is Kewal-jnana. It has limitless capacity and it is perpetual as well.

Kewal means unveiled - The knowledge which has no veil at all, which is ever eternal and perpetual and which comes with the total extinction of the Jnanavaraniya Karma is Kewal-jnana.

Of these five types of knowledge the first two are indirect and the remaining three are direct.

DIRECT AND INDIRECT KNOWLEDGE

. [054] **MEANING** -The five types of knowledge are divided into two classes. They are - Pratyaksh or direct and Paroksh or indirect.

COMMENTARY -The word Aksh means sentient being or soul. The knowledge that is directly acquired by a being or a soul without any outside help is called directly perceived knowledge or pratyaksh jnana (direct-knowledge). And that which is acquired with the help of the sense organs and the mind is called indirectly perceived knowledge or Paroksh jnana (indirect-knowledge). Avadhi-jnana and Manahparyav-jnana are partially direct and Kewal jnana is completely direct.

The sequence - In the five types of knowledge Mati-jnana (sensory knowledge) is mentioned first of all because in right or wrong form it always exists within all worldly beings. Second in order is Shrut-jnana (scriptural knowledge) which with very little effort can be acquired in right or wrong form by every being having Mati-jnana?

Third in order is Avadhi-jnana because it requires special efforts and purity of mind and soul. Acquired by the kshayopasham of the contamination of karma particles this knowledge, like the former two, can have right and wrong manifestations. Fourth in order is Manahparyav-jnana. It requires greater efforts and purity of mind and soul and is related more to thoughts or feelings rather than matter. Therefore it is acquired only by him who has Samyaktva (a specific state of righteousness where right perception and right knowledge start translating into right conduct). Kewal-jnana comes fifth and occupies the highest position. It is acquired only with complete and absolute purity.

CLASSIFICATION OF DIRECT-KNOWLEDGE

[055] **MEANING** -. Question - What is this Pratyaksh-jnana?

Answer - Pratyaksh-jnana is said to be of two types-1.Indriya Pratyaksh, and 2. No-indriya Pratyaksh.

COMMENTARY -Instead of giving a direct answer or the definition of Pratyaksh-jnana the author gives names of its types. He uses this style for a more explicit presentation of the subject throughout this work. In the agars many different styles have been used according to the demand of the subject such as - discussing the attributes, the sources, the areas, etc.

Indriya or a sense organ is the evident indicator of the soul. In other words it is through the activity of a sense organ that the existence of the soul becomes evident. There are two parts of a sense organ-physical (dravyendriya), mental (bhavendriya).

The physical sense organ also has two parts - structural (nivrutti) and operative (upkaran). The structural part has two limbs - one is the visible physical structure within the body and the second is a matching subtle structure within the soul (this is a dimension that is beyond the normal physical and mental perception) made up of soul-sections (atma-pradesh). The joint active ability of these two limbs of the structural part is called the operative part. In all beings the outer structures of the sense organs are different but the inner structures (within the soul) are similar.

The mental sense organ is also of two types - ability (labdhi) and utility (upayoga). The capacity or power acquired as a consequence of the changes manifested within the soul due to the kshayopasham of the knowledge-veiling karmas is called ability or labdhi. The activity of acquiring normal and special knowledge of the sound, form, qualities, subjects etc. is called utility or upayoga.

The knowledge that is acquired with the help of both these physical and mental sense organs is called Indriya Pratyaksh. It cannot be acquired in absence of any one of these.

The prefix 'no' is used here as negation only. Therefore No-indriya Pratyaksh means the knowledge which is acquired without the help of the sense organs. Generally, mind is also called a No-indriya. But here it has not been used in that context. Here No-indriya Pratyaksh means the knowledge that is directly acquired by the soul without any outside help including that from sense organs, mind, light, or any other medium or instrument.

In common man's language the knowledge acquired through sense organs is also called direct knowledge. With this in view two other names have been given to these two types - Indriya Pratyaksh = Samvyavaharik Pratyaksh (mundanely direct) and No-Indriya Pratyaksh = Paramarthik Pratyaksh (transcendentally direct).

TYPES OF SAMVYAVAHARIK PRATYAKSH

[056] MEANING - Question - What is this Indriya Pratyaksh jnana?

Answer - Indriya Pratyaksh-jnana is of five types - that which is acquired through the sense organ of - hearing (ears), seeing (eyes), smelling (nose), tasting (tongue), touching (skin or the whole body).

COMMENTARY -The five sense organs in the body are the means of acquiring knowledge. If we count on the basis of the evolution of these sense organs normally the sequence is - touch, taste, smell, seeing and hearing. But here the emphasis is on piety and kshayopasham of karma which is the cause of being born in a particular species; therefore the sequence is in reverse order. When piety and kshayopasham is of higher degree a soul is born in a species equipped with all the five sense organs. As this degree reduces a being is born in a species of gradually decreasing number of sense organs like four, three etc. Here the mention follows this order.

CLASSIFICATION OF NOINDRIYA PRATYAKSH

[057] MEANING - Question - What is this No-indriya Pratyaksh jnana?

Answer - No-indriya Pratyaksh jnana is said to be of threetypes - (1) Avadhi jnana Pratyaksh, (2) Manah-paryav-jnana Pratyaksh and (3) Kewal-jnana Pratyaksh.

AVADHI JNANA

[058] MEANING - Question - What is this Avadhi-jnana Pratyaksh?

Answer - Avadhi-jnana Pratyaksh is said to be of two types -

(1) Bhavapratyayik and (2) Kshayopashamik.

COMMENTARY -Of the two types of avadhi-jnana the first one is that which automatically and naturally manifests itself at the time birth of a being. It is called Bhavapratyayik or associated with birth. The second one is that which is gained by endeavors such as practices of discipline, following codes of conduct, observing vows, etc. aimed at spiritual purity. It is called kshayopashamik or associated with extinction-cum-suppression of karmas.

[059] MEANING -Question - Who has this Bhavapratyayik avadhi-jnana?

Answer - Two types of beings have this Bhavapratyayikavadhi-jnana- 1.The gods (देव), and 2. The hell beings (नारकी).

COMMENTARY -Here a doubt may arise - When avadhi-jnana appears basically as an effect of kshayopasham how can gods and hell beings have it by birth? In fact even in gods and hell beings avadhi-jnana appears as an effect of kshayopasham because the souls born as gods and hell beings already have kshayopasham but it becomes evident only at the time of birth. Although birth as a god or a hell being is a result of the fruition of karmas, the avadhi-jnana in these beings is called Bhavapratyayik because it is acquired as one of the fundamental attributes of these gates (realms).

[060] MEANING - Question - Who has this kshayopashamik avadhi-jnana?

Answer - Two types of beings have this kshayopashamik avadhi-jnana-

1. Human beings and 2. Animals having five sense organs.

-Question - What is the cause of this kshayopashamik avadhi-jnana?

-Answer - The cause of this kshayopashamik avadhi-jnana is the extinction of the avadhi-jnana veiling karmas that have precipitated or attained fruition and the suppression of those karmas that have not precipitated.

SIX CLASSES OF AVADHI-JNANA

[061] MEANING -Also, the avadhi-jnana acquired by an ascetic having qualities like right knowledge, perception, and conduct is briefly of six classes- 1. Anugamik, 2. Ananugamik, 3. Vardhaman, 4. Heeyaman, 5. Pratipatik, and 6. Apratipatik,

COMMENTARY -1. **Anugamik** or attendant - that which always accompanies or follows, as do eyes with a moving man, sun with the sun, and glow with the moon. In the same way, that which always accompanies a sage is the Anugamik avadhi Jana.

2. **Ananugamik** or non-attendant - the opposite of attendant or that which does not accompany or follow. This knowledge is acquired under local circumstances or influence and is lost as soon as the individual leaves that place just as a stationary source of light does not shift with a moving person. It is called Ananugamik avadhi-jnana.

3. **Vardhaman** or increasing - that which increases. As fuel is added to fire its intensity increases. In the same way the avadhi-jnana that keeps on increasing with the increasing purity of attitudes is called Vardhaman avadhi-jnana.

4. **Heeyaman** or decreasing - Opposite of Vardhaman. The intensity of a fire is reduced in absence of fuel; in the same way the avadhi-jnana that keeps on

decreasing with the increasing impurity of attitudes is called Heeyaman avadhi-jnana.

5. **Pratipatik** or destructible - When the oil in a lamp is finished the flame is suddenly extinguished. In the same way the avadhi-jnana that is destroyed all of a sudden in absence of inner purity is called Prattpatik avadhi-jnana.

6. **Apratipatik** or indestructible - Opposite of destructible. The avadhi-jnana that never reaches a state where it is destroyed is called Apratipatk avadhi-jnana. It continues to exist till Ketval-jnana is attained.

ANUGAMIK AVADHI-JNANA

[062] MEANING - Question - What is this Anugamik avadhi-jnana?

Answer - Anugarnik or attendant avadhi-jnana is said to be of two types-1. Antgat (peripheral) and Madhyagat (central).

Question - What is this Antgat (peripheral) avadhi-jnana?

Answer - This Antgat (peripheral) avadhi-jnana is of three types-1. Puratah Antgat (front-peripheral), 2. Margtah Antgat (rear-peripheral) and 3. Parshvatah Antgat (flank-peripheral).

Question - What is this Puratah Antgat (front-peripheral) avadhi-jnana?

Answer - While moving, a person having a source of light like small lamp, a burning bundle of hay, a burning piece of wood, a phosphorescent gem, a large lamp or a pot with burning fire, keeps it ahead of him with his hand or with the help of a wooden stick, and progresses slowly seeing things ahead of him in the light produced. In the same way Puratah Antgat (front-peripheral) avadhi-jnana moves along illuminating the area in front.

Question - What is this Margtah Antgat (rear-peripheral) avadhi-jnana?

Answer - While moving, a person having a source of light as mentioned above keeps it behind him and progresses slowly seeing things in the light produced. In the same way Margtah Antgat (rear-peripheral) avadhi-jnana moves along illuminating the area at one's back.

Question - What is this Parshvatah Antgat (flank-peripheral) avadhi-jnana?

Answer - While moving, a person having a source of light as mentioned above keeps it at his side and progresses slowly seeing things in the light produced. In the same way Parshvatah Antgat (flank-peripheral) avadhi-jnana moves along illuminating the area at one's side. Depending on its intensity it illuminates one or both flanks. This concludes the description of Antgat avadhi-jnana.

Question - What is this Madhyagat (central) avadhi-jnana?

Answer - While moving, a person having a source of light like a comet, lamp, gems, etc. as mentioned above, lifts it over his head and progresses slowly seeing things in the light produced. In the same way Madhyagat (central) avadhi-jnana moves along illuminating the area all around.

As it is produced due to kshayopasham, avadhi-jnana is a subject of the soul. In this context it is to be kept in mind that Anugamik avadhi-jnana is that which accompanies the soul during rebirth or which is acquired during one incarnation and is not terminated with death.

The term 'ant (अंत)' besides meaning the end in context of existence also means extremity or edge or periphery in context of location.

In this context the avadhi-jnana that is produced at some specific peripheral segment of atma pradeshas or soul-bits (*the soul being viewed as divided into infinitesimal fractions*) is known as Antgat avadhi-jnana.

The specific end being defined by the directional prefix such as front, rear, or flank-. The central avadhi-jnana is produced at the central segment of the soul-bits.

Another meaning of 'ant' is the state of completion. In this context the knowledge of everything existing up to the end of a specific direction is known as the antagat avadhi-jnana related to that direction.

The ultimate level of this is the madhyagat avadhi-jnana which encompasses the knowledge of all things existing up to the ends of all directions. This reveals the strange consequences of the levels of kshayopasham.

THE ATTRIBUTES OF ANTAGAT AND MADHYAGAT

Question - What specific differences are there between the peripheral and central Avadhi-jnana?

Answer - With the help of Puratah Antagat (front-peripheral) Avadhi-jnana the knower (scholar) observes in general and understands in particular all physical objects existing in an area extending to countable or uncountable yojans in front of him.

With the help of Margatah Antagat (rear-peripheral) Avadhi-jnana the knower - (scholar) - observes in general and understands in particular all physical objects existing in an area extending to countable or uncountable yojans at his back.

With the help of Parshvatah Antagat (flank-peripheral) Avadhi-jnana the knower (scholar) observes in general and understands in particular all physical objects existing in an area extending to countable or uncountable yojans at his flanks.

With the help of Madhyagat (central) Avadhi-jnana the knower (scholar) observes and understands through all atmapradeshas (soul-bits) all physical objects existing in an area extending to countable or uncountable yojans in all spatial directions (toward cardinal and intermediate points of the compass).

This concludes the description of the attributes of Anugamik Avadhi-jnana.

The Antagat Avadhi jnana is limited and the Madhyagat is unlimited. The Gods, the hell beings and the Tirthankars as a rule naturally acquire Madhyagat Avadhi-jnana. The beings of the animal world have scope of acquiring only Antagat Avadhi-jnana. But human beings have a possibility of acquiring both types of Anugamik Avadhi-jnana.

The use of the terms countable and uncountable yojans indicates that in context of the area covered there may be many levels of Avadhi-jnana. For example—the beings of the Ratnaprabha Hell have Avadhi-jnana covering a minimum area of three and a half yojans and a maximum area of four yojans; similarly the Avadhi-jnana of the gods of the Saudharma Ka1p covers a minimum area of an infinitesimal part of an angul (the width of a human finger) and a maximum area extending up to the end of the Ratnaprabha Hell.

ANANUGAMIK AVADHI-INANA

[063] MEANING - Question - What is this Ananugamik Avadhi-jnana?

Answer - Ananugamik Avadhi-jnana is as if a person prepares a large area and burns a fire there and in the light of this fire moves around and sees the illuminated area as far as the reach of his eyes and nothing beyond. Thus Ananugamik

Avadhi jnana is effective only in the area where it has been acquired and whiles the person is in that area he sees and knows the physical objects, related or

unrelated to the area of influence, existing in an area extending to countable or uncountable vojans. When he shifts from that area it becomes ineffective.

This concludes the description of Ananugamik Avadhi-jnana.

Here kshetra means place and rebirth both. Sambandhit (related or connected) means without any blockade; without any obstacle between the subject and object. To know such a thing. Asambandhit (unrelated or disconnected) means with blockade; with an obstacle between the subject and object. To know such a thing.

VARDHAMAN AVADHI-JNANA

[064] MEANING -Question - What is this Vardhaman Avadhi jnana?

Answer - When the areas of spiritual endeavour, in other words thoughts and attitudes, are active in the right direction there is an improvement in the right conduct and as a consequence the purity of conduct increases. This purity expands the Avadhi-jnana acquired by the soul in all directions. This expanding or increasing Avadhi-jnana is known as Vardhaman Avadhi-jnana.

COMMENTARY -Jain philosophy lays more stress on the purity of thoughts and attitude than the ritual practices. No matter how immaculate and correct are the ritual practices, in absence of the purity of attitude and sincerity of endeavour neither there is a development in knowledge nor an increase in purity of the soul. On the contrary with the cleansing of feelings or attitude the soul becomes purer. In other words there is a kshayopasham (suppression-cum-extinction) of the veils covering the soul followed by continued increase in knowledge.

THE MINIMUM SCOPE OF AVADHI-JNANA

[065] MEANING -The minimum scope of Avadhi-jnana is equivalent to the minimum area occupied by a three samaya (the ultimate fraction of time) old micro-panag being or a dormant microorganism having intake-capacity.

COMMENTARY -Moss, fungus, mildew, etc. come under the class of panag beings. According to the Jain biology these come under thei class of nigod or dormant beings. A snow ball like cluster of micro-beings or a cluster like body having infinite number of individual micro-beings living together is called nigod beings.

There are two classes of these nigod beings - badar or gross and sukshma or tiny. Here the tiny or the micro-nigod has been cited. The micro-nigod is invisible to the naked eye. Its existence becomes apparent only in the cluster form. The life span of such beings is infinitely short. Samaya is the ultimate fraction of time, something even smaller than a nano second. A micro-nigod being reaches its minimum but full growth within three samaya. The minimal scope of Avadhi-jnana is so infinite simal.

THE MAXIMUM SCOPE OF AVADHI-JNANA

[066] MEANING -The maximum scope of Avadhi-jnana is equivalent to an area that can be occupied by all or maximum number of all types (gross and micro) of fire-bodied beings in space, without a gap, in all directions.

COMMENTARY -The number of fire-bodied beings in this universe is minimum as compared to that of the other immobile beings. These are of four types - aparyapt-sukshma (micro-being that has not fully developed), paryapt-sukshma (fully developed micro-being), aparyapt-badar (gross being that has not fully developed) and paryapta-badar (fully developed gross being).

These beings are spread all over the lokakash or the inhabited universe. It is believed that the maximum number of this type of beings was during the period of Bhagavan Ajitnath.

If the space is divided into infinitely small sections or space points and one such being is placed on each one of these space points; when the inhabited universe is filled the remaining beings are spilled over into such space points in the alokakash or uninhabited universe; then the total area covered makes up the maximum scope of Avadhi-jnana. This is a hypothetical example to give an idea of the vastness of the maximum scope of Avadhi-jnana in conceivable terms.

THE AVERAGE SCOPE OF AVADHI JNANA

[067] MEANING -An Avadhi-jnani (one who possesses such knowledge) with a capacity to know infinite small part of a standard angul in terms of area also has the capacity to know infinitesimal division of avalika (a micro-unit, of time made up by uncountable units of samaya. Also a countable or a finite number of avalikas make one shvas or the time taken by one normal inhalation) in terms of time.

In the same way if his capacity is to know countable fractions of an angul, he also has the capacity to know countable fractions of an avalika. However, if he knows one angul area he knows slightly less than an avalika and if he knows one avalika he knows only prithaktva (an arithmetical term which means second to ninth divisions of a thing divided into ten equal parts) angul.

[068] MEANING -If he knows an arms length in terms of area, he knows a little less than a muhurt (48 minutes) in terms of time. If he knows a little less than a day in terms of time, he knows two miles in terms of area. If he knows one yojan in terms of area, he knows divas prithaktva (two to nine days) in terms of time. If he knows a little less than a fortnight in terms of time, he knows 25 yojans in terms of area.

[069] MEANING -If he knows Bharat kshetra (a geographical area according to Jain geography) in terms of area, he knows 15 days in the past, the present and the future in terms of time. If he knows the Jambu continent in terms of area, he knows more than one month in the past, the present and the future in terms of time.

If he knows the complete area inhabited by human beings (the earth) in terms of area, he knows one year in the past, the present and the future in terms of time. If he knows Ruchak kshetra (the over all area where beings exist according to Jain cosmology) in terms of area, he knows prithaktva-varsh (2 to 9 years) in the past, the present and the future in terms of time.

[070] MEANING -If in terms of time he knows countable large units of time period, in terms of area also he knows up to countable continents and seas. If he knows uncountable large units of time period, in terms of area he knows up to countable or uncountable continents and seas.

[071] MEANING -With the increase in time there certainly is an increase in all the four parameters of matter, space (area), time, and bhava (thought, feeling, perspective, viewpoint, alternates, mode, etc.). With the increase in area there may or may not be an increase in time. With the increase in matter and its modes there may or may not be an increase in area and time. (This is about the increase of capacities in different parameters.)

WHICH IS SUBTLER THAN WHAT?

[072] MEANING -Time is infinitesimal or subtle but the area or space is subtler than time because if the space points covering the running length of the area covered by an angul are counted it will take uncountable cycles of time.

[073] MEANING -This concludes the description of Vardhaman Avadhi-jnana.

COMMENTARY -Kshetra (space) and time are formless. Kshetra (area) means the place or area in the empty space occupied by something. Time is the gap between two incidents. As these are formless they are beyond the scope of Avadhi-jnana. But as these are the parameters of measurement, everything within the scope of Avadhi-jnana is covered by these parameters. In other words everything falling within the scope of these parameters of time and space is subject of Avadhi-jnana.

As space has been shown to be subtler than time, matter is subtler than space because a space point is occupied by one skandh (a bunch of particles of matter, atom) of matter which in turn is composed of infinite paramanus (ultimate particles). Bhava (mode) is even subtler than matter because every ultimate particle has infinite modes with reference to shape, smell, taste and touch.

The maximum or ultimate Avadhi-jnana is acquired just a moment (antarmuhurt) before attaining Kewal-jnana and it gives power to see even an ultimate particle.

HEEYAMAN AVADHI-JNANA

[074] MEANING -Question - What is this Heeyaman Avadhi jnana?

Answer - When an avirat samyakdrishti being (the being who has acquired right perception but is not completely detached) or an ascetic observing conduct of partial or complete detachment, involved in mean or pervert thoughts, suffers pain or sorrow as a consequence of such impious involvements, and consequently his conduct becomes faulty, then from every direction and in every way there is a decline in the existing level of Avadhi-jnana. This declining Avadhi-jnana is known as Heeyaman Avadhi-jnana.

COMMENTARY -The purity gained by kshayopasham is the cause of Avadhi-jnana. Any contact with tainted thoughts and the disturbed mental state due to anguish tarnish purity nullify kshayopasham and reduce Avadhi-jnana. Spiritual endeavour and mental peace help gain purity of soul and increase Avadhi-jnana.

PRATIPATI AVADHI-JNANA

[075] MEANING -Question - What is this Pratipati Avadhi jnana?

Answer - The jnana that is lost after seeing a minimum area equivalent to an uncountable fraction of an angul or at any point during the gradual progress of seeing areas equivalent to a numerical divisions of an angul, balagra (the edge of a single hair) or balagra prithaktva (2 to 9), leekh (egg of a louse) or leekh prithaktva, yuka (louse) or yuka prithaktva, yav (a grain of barley) or yav prithaktva, angul (width of a finger) or angul prithaktva, paad (foot) or paad prithaktva, vitasti (one hand) or vitasti prithaktva, ratni (arm's length) or ratni prithaktva, kukshi (two arm's length) or kukshi prithaktva, dhanush (four arm's length) or dhanush prithaktva, kos (two miles) or kos prithaktva, yojan (four kos or eight miles) or yojan prithaktva, yojanshat (one hundred yojans) or yojanshat prithaktva, yojansahasra (one thousand yojans) or yojansahasra prithaktva, yojanshatsahasra (one hundred thousand yojans) or yojanshatsahasra prithaktva, yojankoti (ten million yojans) or yojankoti prithaktva, yojankoti-koti (one hundred trillion yojans) or yojankoti-koti prithaktva, sankhyat yojan (countable yojans, a very large but still countable number) or sankhyat yojan prithaktva, asankhyat yojan (uncountable yojans) or asankhyat yojan prithaktva, or a maximum of the whole habitable universe is known as Pratipati Avadhi-jnana.

COMMENTARY -Pratipati means that which falls. As a lamp is suddenly extinguished by a gust of wind so does Pratipati Avadhi-jnana vanish at once, and

not gradually? This knowledge can be acquired suddenly at any moment during a life time and can be lost in the same manner.

APRATIPATI AVADHI JNANA

[076] MEANING -Question - What is this Apratipati Avadhi-jnana?

Answer - That indestructible knowledge in light of which even a single space point in alok or alokakash (the empty space beyond the inhabited universe) can be seen and known is known as Apratipati Avadhi-jnana.

COMMENTARY -Apratipati Avadhi-jnana has been explained with the help of its maximum or ultimate capacity. Alokakash is devoid of matter whereas the subject of Avadhi-jnana is matter or tangible matter. The ultimate capacity of Avadhi-jnana is that, with its help every existing matter in the inhabited universe can be seen and known. The Avadhi-jnana that knows even a single space point beyond that, in the alokakash, is classified as Apratipati. This is because once it attains this ultimate state it does not decline. It is singularly progressive and within an antarmuhurt (less than 48 minutes.) gives rise to Kewal-jnana.

AVADHI-JNANA WITH REFERENCE TO THE FOUR PARAMETERS

[077] MEANING -In brief this Avadhi-jnana is said to be of four types, viz. (1) With reference to matter, (2) with reference to area or space, (3) with reference to time, and (4) with reference to mode. These are-

With reference to matter - Avadhi-jnani sees and knows a minimum of infinite types and a maximum of all types of tangible matter.

With reference to area or space - Avadhi-jnani sees and knows a minimum area equivalent to an inexpressible fraction of an angula and a maximum area equivalent to the uncountable space points occupied by the inhabited universe in the space.

With reference to time - Avadhi-jnani sees and knows a minimum time span equivalent to an inexpressible fraction of one kalpa and a maximum time span equivalent to uncountable number of ascending and descending time cycles of the past and future.

With reference to mode - Avadhi-jnani sees and knows a minimum of infinite modes and a maximum also of infinite modes. However, he only knows only an infinitesimal fraction of the total number of modes.

COMMENTARY -This paragraph encompasses the minimum and maximum limits of Avadhi-jnana. The totality of the modes or alternatives is beyond even this ultimate Avadhi-jnana. This is conveyed by the use of infinite both with minimum and maximum. Even infinite has infinite levels and as such there is a vast difference in terms of capacity in the minimum infinite and maximum infinite. However, the expanse of modes is so great that to know it in its totality is beyond the scope of Avadhi-jnana. Although an Avadhi-jnani knows infinite modes or alternatives of matter, he can at best see and know only an infinitesimal fraction of the total number of modes.

CONCLUSION

[078] MEANING -This Avadhi-jnana is said to be of two types – bhava-pratyayik (birth related) and guna-pratyayik (virtue related) and having numerous categories in relation to matter, space, time and mode.

WITH AND WITHOUT AVADHI-JNANA

[079] MEANING -Hell-beings, gods and nrthankars are not without Avadhi-jnana; which means they are with Avadhi-jnana and surely see all around. Other than these all see only partially.

[080] MEANING -This concludes the description of Avadhi-jnana.

COMMENTARY -Hell-beings, gods, and Tirthankars, these three possess Avadhi-jnana as a natural rule and see in all directions. Animals and men even after acquiring Avadhi-jnana can only see partially.

A Tirthankar possesses Avadhi-jnana during his Chhadmastha (a person in the state of bondage or one who has a finite cognition, not omniscience) state. This Avadhi-jnana has potency depending on the place of descent or ascent. If they descend from any of the 26 abodes of gods or the 9 abodes of gods located at the edge of the universe, they come with a high potency Avadhi-jnana. If they ascent from the first three hells they possess, during their immature state, a low potency Avadhi-jnana matching that belonging to the particular hell; however as soon as they attain the state of maturity this develops into the high potency Avadhi-jnana. The Avadhi-jnana of the Tirthankars is indestructible.

MANAH-PARYAVA-JNANA

[081] MEANING -Question - What is this Manahparyava jnana? Is this knowledge acquired by human beings or non-human beings (gods, hell beings etc?)

Bhagavan replied—Gautam! This knowledge is acquired only by human beings and not by non-human beings.

Question - When you say that it is acquired by humanbeings do you mean the sammurchim humans or the garbhavyutkrantik (born out of womb, placental?)

Answer - Gautam! It is acquired only by the garbhavyutkrantik humans and not by the sammurchim i humans.

COMMENTARY -The sarnmurchim human is a conceptual micro being that originate in the excreta (urine, stool, respiration, etc.) of the normal placental humans. Its size is as small as an infinitesimal fraction of an angul. It is insensate, irrational, innocent and incomplete and has a momentary life. *(For a detailed description consult Prajnapana Sutra - first chapter)*

Question - When you say that it (Manah-paryav-jnana) is acquired by garbhavyutkrantik human beings do you mean those belonging to karmabhumi (land of activity), akarmabhumi (land of inactivity or enjoyment), or the middle continents?

Answer - Gautam! It is acquired only by the placental human beings belong to karmabhumi and not by the placental human beings belonging to akarma- bhumi or middle continents.

COMMENTARY -The area where activities related to asi (sword), masi (ink), krishi (agriculture), vanijya (commerce), kala (arts), shilp (crafts), rajaniti (politics) and teerth (religious organisation comprising of ascetics and citizens) exist is called karmabhumi; likethe earth we live on. The areas where these activities do not exist are called akarmabhumi. The human beings living in akarmabhumi, i live on the produce of the kalpavriksha (wish-fulfilling trees).

The 30 akarmabhumis and the 56 middle continents fall under the class of akarmabhumis or bhog-bhumis (the lands of enjoyment). *(For a detailed description consult Jivabhisgam Sutra and the Yugalia chapter of Jambudveep Prajnapti)*

Question - When you say that it (Manah-paryav-jnana) is acquired by karma-

bhumi inhabitant garbhaj human beings do you mean those with a life-span of countable (a finite number of) years or those with a life-span of uncountable years?

Answer - Gautam! It is acquired only by the karmabhumi inhabitant placental human beings with a life-span of countable years and not by those with a life-span of uncountable years.

The Measurement of Time

Jains have also worked out the minute, detailed and scientific division of time. This has two sections – One is countable time and the other is metaphoric time.

NUMERICAL TIME: -[1] Indivisible unit of time= 1 Samaya, [2] InnumerableSamaya = 1Avalika, [3] Numerical Avalika= 1 Exhalation or 1 Inhalation, [4]1In- halation + 1 Exhalation= 1 Pran, [5] 7 Pran= 1 Stok, [6]7 Stok= 1 Lav, [7] 77Lav = 1 Muhurt, [8]30 Muhurt= 1Day and Night /24 hours, [9]15 Day and Night= 1 Fortnight, [10] 2 Fortnight = 1Month, [11] 2 Months=1 Season, [12]3 Season= 1 Ayan or 1/2 year, [13]2Ayan = 1 Year, [14]5Years= 1Yug (half a decade), [15]20Yug= 1 Century (100 years), [16]10Century= 1 Millennium (1000 years), [17]100 Millenniu = 1Lakshabdi (100000 years), [18] 84 Lakshabdi= 1Purvang(84 x 1lac years), [19] 84 Lac Purvang = 1 Purva (84 lac x84lac Years)

After the purva' there are twenty five units more. Each unit is amultiple of 84, 00,000 and the previous unit. The last such unit of thefinite number in this series is known as Sheersh Prahelika. It contains 54 numbers and 140 zeros.

Metaphoric Time Scale

This is the period of time beyond the scope of numbers or mathematics. As such, it is measured metaphorically. Its smallest'unit is Palyopam.

The definition of Palyopam available in Jainscriptures is as follows:-

Dig a cup shape ditch measuring 1 yojan (approx. 8 miles) on all sides. Fill it with the miniscule hair of manfrom Uttar kuru. It would be so tightly packed that air or water maynot find a passage within. Now start taking out one hair everyhundred years. The time taken in emptying this ditch is termed asPalyopam.

1 thousand trillion Palyopam = 1 Sagaropam

1 thousand trillion Sagaropam = 1 Utsarpini or 1 Avasarpini

2 thousand trillion Sagaropam = 1 time cycle,

Question - When you say that it (Manah-paryav-jnana) is 'acquired by the karmabhumi inhabitant placental human beings with a finite life-span do you mean those who are fully developed or those who are under-developed?

Answer - Gautam! It is acquired only by the karmabhumi inhabitant placental human beings with a finite life-span who are fully developed and not by those who are under-developed.

COMMENTARY -Placental human beings belonging to karmabhumi with a life-span of countable years are of two types - paryapt (fully developed) and aparyapt (under-developed). As a consequence of fruition of karma, to reach the state of full development of all faculties associated with life is called paryapti. Aparyapt is its opposite or not fully developed. Paryapti means maturity in terms of capacities of all faculties associated with life. There are six types of paryaptis-

Aahar-paryapti - The maturity or full development of the capacity of a being to accept eatables and convert them into the required basic components of form, taste, smell etc. is known as Ahar-paryapti or the mature or fully developed capacity to eat.

Sharir-paryapti - The maturity or full development of the capacity of a being to transform the basic components of form, taste, smell etc., extracted from food, into the basic constituents of the body such as bone, flesh, marrow, etc. is known as Sharir-paryapti or the fully developed capacity of body formation.

Indriya-paryapti - The maturity or full development of the capacity of a being to absorb matter particles and build specific sense organ or organs, complete and active, with the help of anabhog-nivartit-yoga-shakti (this is the natural cohesive power of a being that provides a neutral bond between matter particles) is known as Indriya-paryapti or the fully developed capacity of sense-organ formation.

Shvasocchavas-paryapti - The maturity or full development of the capacity of a being to inhale and exhale suitable matter particles is known as Shvasocchavas-paryapti or the fully developed capacity of breathing.

Bhasha-paryapti - The maturity or full development of the capacity of a being to accept matter particles of acoustic category and express them in lingual form is known as Bhasha-paryapti or the fully developed capacity of lingual expression.

Manah-paryapti - The maturity or full development of the capacity of a being to accept matter particles of manovargana (a class of particles connected with thought process) and convert them into man (mind, the entity responsible for the thought process) is known as Manah-paryapti or the fully developed capacity of thinking.

Of these the first occurs at the first samaya (the infinitesimal unit of time) after birth. The remaining five are attained within antarmuhurt depending on the realm of birth. Beings with a single sense organ can attain the first four. Beings with two to four sense organs as well as asanjni-panchendriya (five sensed beings devoid of mind) can attain first five. Human beings can attain all six. When a being is short of the development specified for a particular class it is called aparyapt or underdeveloped. Manah-paryav-jnana is acquired only by such fully developed human being and not by an underdeveloped one.

SPIRITUAL INSIGHT

Question - When you say that it (Manah-paryav-jnana) is acquired by fully developed, karmabhumi inhabitant, placental human beings of finite life-span do you mean those with samyak-drishti, mithya-drishti, or mishra-drishti?

Answer - Gautam! It is acquired only by the fully developed karmabhumi inhabitant placental human beings of finite life-span with samyak-drishti and not by those with mithya-drishti, or mishra-drishti.

COMMENTARY -With respect to drishti (spiritual insight) there are three classes of human beings - samyak-drishti, mithya-drishti and Mishra-drishti. These are defined as follows:

1. Samyak-drishti - A person whose insight, feelings, thought process, etc. work in the direction of truth and are aimed at the fundamentals propounded by the Veetara (the detached one) is known as samyak-drishti manushya or a man with right insight. In other words a man with right insight has faith in truth and fundamentals.

2. Mithya-drishti - As opposed to the right, one who has faith in and is dogmatic about falsity and unreal fundamentals is known as mithya-drishti or a man with false insight.

3. Mishra-drishti - A wavering and aimless fool who neither can accept truth nor reject falsity is called mishra-drishti or a man with confused insight.

PERFECT, IMPERFECT, AND MIXED

Question - When you say that it (Manahparyav-jnana) is acquired by the samyak-drishti (having right insight), fully developed, karmabhumi inhabitant, placental human beings of infinite life-span do you mean those who are samyat, asamyat or samyatasamyat.

Answer - Gautam! It is acquired only by the samyak-drishti, fully developed, karmabhumi inhabitant, and placental human beings of finite life-span who are samyat and not by those who are asamyat or samyatasamyat.

COMMENTARY -Those who have abandoned everything and have gained the conduct of the detached through extinction or extinction-cum-suppression of conduct veiling karmas are known as samyat or the perfect ones; such as accomplished ascetics.

As against this, those who are imperfect in observation of codes and critical review (pratyakhyan) and who are avirat (without self-discipline) samyak-drishti at the fourth Gunasthan are known as asamyat or the imperfect ones; such as ordinary ascetics.

Those who are not completely but only partially free of the five causes of karmic bondage including himsa (aggression) are known as samyatasamyat; such as shravak (a lay person who has accepted the prescribed code of conduct and tries to observe it).

APRAMATT AND PRAMATT

Question - When you say that it (Manahparyav-jnana) is acquired by the samyat (accomplished), samyak-drishti (having right insight), fully developed, karmabhumi inhabitant, placental human beings of finite life-span do you mean those who are pramatt or those who are apramatt.

Answer - Gautam! It is acquired only by the samyat, samyak-drishti, fully developed, karmabhumi inhabitant, and placental human beings of finite life-span who are apramatt and not by those who are pramatt.

COMMENTARY -One who has reached the seventh gunasthan (level of purity of soul), who is incessantly involved in spiritual activity, rising above the static and negligent activities like sleep, who steadily progresses in the stream of pious attitude, thought and feeling, is called apramatt-samyat (accomplished and alert).

He who is not absolutely free of the traces of non-righteous attitudes including residual passions, somnolence, opprobrium, grief, indifference and mirth is called pramatt-samyat (accomplished but negligent); such as jinkalpi (an ascetic living in complete isolation) and other shramans who adhere to strict observance of higher levels of discipline.

SPECIAL POWERS

Question - When you say that it (Manahparyav-jnana) is acquired by the apramatt (alert), samyat, samyak-drishti, fully developed, karmabhumi inhabitant, and placental human beings of finite life-span do you mean those who are endowed with special powers or those who are not endowed with special powers?

Answer. -Gautam! It is acquired only by the apramatt-samyat, samyak-drishti, fully developed, karmabhumi inhabitant and placental human beings of finite life-span who are endowed with special powers and not by those who are not endowed with special powers.

COMMENTARY -Those alert practitioners who have acquired Avadhi-jnana, knowledge of the subtle canons, supreme intelligence, and other special powers

namely: ambrosia aharak-vaikriya labdhi, vtpul tejoleshya, janghacharan, vidyacharan, etc. are the 'ones endowed with special powers'. Some of these powers are as follows:-

Atishayini buddhi (supreme intelhgence) - This is of three types –

(a) Koshtak buddhi - the capacity to retain all the listened scriptural knowledge in memory.

(b) Padanusarini buddhi – The capacity to understand the complete chapter or lesson by listening to just one stanza.

(c) Beej buddhi - the capacity to understand all the meanings of all related texts by understanding the meaning of just one stanza.

Ambrosia labdhi - The person with this power can cure incurable diseases with a mere touch.

Janghacharan labdhi - The power to transport oneself quickly to any desired destination; aerial transportation. There are numerous such powers that can be acquired with the help of discipline and austerities. Some of these are audayik or caused by fruition of past karmas, others are kshayopashamik or caused by suppression-cum-extinction of related karmas, and still others are kshayih or caused by extinction of related karmas. A detailed discussion of such powers (labdhis) is available in the 20th shatak of Bhagavati Sutra. Commentator Malayagiri has also discussed this topic in his commentary (tika-टीका).

Those who have not been able to acquire any such powers are the 'ones not endowed with special powers'.

The above mentioned nine requirements can be divided into four categories - paryaptak, garbhaj, and manushya related to matter; karmabhumij. Related to area or space; life-span of samkhyat years related to time; and Samyak-drishti, samyat, apramatt, having labdhi related to attitude or mode. Thus only when all these requirements related to matter, space, time, and mode are met the process of kshayopasham of the knowledge veiling karmas takes place and Manah-paryav jnana is acquired, otherwise not.

TYPES OF MANAH-PARYAV JNANA

[082] MEANING - In terms of potency this Manah-paryav jnana is of two types - riju (lesser) mati and vipul (greater) mati. These in turn have four categories each - (1) with reference to matter, (2) with reference to area or space, (3) with reference to time, and (4) with reference to mode.

(1) With reference to matter - a rijumati sees and knows infinite skandhas (blocks) having infinite sections or parts generally or in brief and specially or in detail; a vipul mati sees and knows these blocks in slightly greater detail, with slightly better clarity and with a little more certainty.

(2) With reference to area or space - a rijumati sees and knows an area equivalent to a minimum of inexpressible fraction of an angul and a maximum of up to the lowest subtle level of Ratnaprabha hell towards nadir, the highest level of the Jyotish ehakra, and all human inhabited areas in other spatial directions including fifteen karmabhumi, thirty akarmabhumi, and fifty six intermediate islands existing in adhai-dveep-samudra (two and a half continents and oceans).

He also knows the thoughts and feelings within the minds of fully developed sentient five-sensed beings living in the said areas. A vipul mati sees these thoughts and feelings in slightly greater detail, with slightly better clarity and with a little more certainty covering two and a half angul more area.

(3) With reference to time - a rujumati sees and knows into the past and the future up to a minimum as well as maximum span of inexpressible fraction of a palyopam (a vast conceptual unit of time) ; a vipul mati sees and knows the same in slightly greater detail, with slightly better clarity and with a little more certainty.

(4) With reference to mode - a rujumati sees and knows infinite modes but only an infinitesimal fraction of each such mode; a vipul mati sees and knows the same insightfully greater detail, with slightly better clarity and with a little more certainty.

COMMENTARY -These two divisions of Manah-paryav jnana are qualitative only. In brief it can be said that while a rijumati sees and knows only generally, a vipul mati sees and knows the same subject specially. In other words he sees and knows without any doubt and with more clarity and in greater detail.

There is a difference of opinion among scholarly acharyas with regard to 'seeing' and 'knowing' because the activity related to manah-paryav-jnana is knowing, not seeing but here the Prakrit term pasai has been used, which means - to see.

In simple terms this ambiguity can be explained as - to see the thoughts that have been manifested as particles of manovargana (thought category) and to know those which have not yet been so manifested but are still at the thought level only

Matter - Jam metaphysics has discussed matter minutely. It defines blocks or atoms as constituents of matter and ultimate particles as constituents of atoms; going further it defines different properties and variations of ultimate particles. Not only this, it has also dealt with in great details the much larger expanse of inhabited space and the empty space beyond the visible planetary system.

Space - Taking the eight ruchak pradesh, located at the middle of the inhabited space, as the central point six cardinal points and four intermediate points of the compass divide the outer space. In this middle section are situated two and a half continents and two oceans. This circular area is also known as the time zone. Its length and breadth is 4.5 million yojans. This is the living area of human beings.

Time - Jam metaphysics has also discussed time minutely and in great detail. The ultimate fractional unit of time which is described as the inexpressible fraction of one second is known as samaya. Beyond the countable are the much larger conceptual units like palyopam, sagaropam, etc.

The three common categories of time - past, present and future - have also been elaborated by dividing them into these minute and vast units. A manah-paryav-jnani not only clearly sees and knows the thoughts (inanah-paryaya or modes of mind) of the present but also belonging to the past and the future up to an inexpressible fraction of one palyopam.

Mode - The Bridge between soul and body is mind. According to the Jain theory, mind is constituted of eight minute particles of manovargana (the category of subtle particles that is responsible for the formation and activity of the subtle-mind; mentatic particles). The driving force of the process of interaction between soul and matter, made up - of mental activities like attitudes, thoughts, alternatives, decisions, is known as bhava. The activities of soul are beyond comprehension.

However, when they bring about changes in the mentatic particles through thoughts, decisions and alternatives they are manifested in the form of bhava. This is the subject of manah-paryav-jnana. The ever changing forms of bhava are called paryaya or modes.

The difference between avadhi jnana and manah-paryav-jnana:-

1. As compared to avadhi-jnana, manah-paryav-jnana is more refined.
2. The Scope of avadhi-jnana is the spread of the three worlds. The scope of manah-paryav-jnana is limited to the mental activities of fully developed sentient beings.
3. Avadhi-jnana can be acquired by beings of all the four dimensions. Manah paryav-jnana can be acquired only by the ones having special powers.
4. The subject of avadhi-jnana is tangible matter with a few alternative modes. As compared to that, the subject of manah-paryav-jnana is infinitely minute.
5. Avadhi-jnana can turn into perversion due to the rise of attitude of falsity. The chance of rise of attitude of falsity is completely eliminated once manah-paryav-jnana is acquired.
6. Avadhi-jnana can accompany the soul to its reincarnation. Manah-paryav-jnana is confined to the particular birth only, just like discipline and austerities.

CONCLUSION

[083] MEANING -Manah-paryav-jnana reveals the meaning of the thought activity (thoughts, feelings, alternatives, decisions etc. rising every moment) going on in the minds of beings living in the lands inhabited by humans. The causes of rise of this knowledge are virtues (clemency, discipline, austerities etc.) and it is acquired only by a person or a soul that is perfect in the prescribed conduct.

[084] MEANING -This concludes the description of manah-paryav-jnana.

COMMENTARY - Here the term Jan' does not specify humans alone it has been used for all sentient beings. Perfect in the prescribed conduct means those who have reached the level of apramatt-samyat (*the alert perfect ones, as described earlier*).

KEWAL-JNANA

[085] MEANING -Question - What is this Kewal-jnana?

Answer - Kewal-jnana is said to be of two types—bhavasth Kewal-jnana and siddha Kewal-jnana.

Question - What is this bhavasth Kewal-jnana?

Answer - Bhavasth Kewal-jnana is also of two types—sayogi bhavasth Kewal-jnana and ayogi bhavasth Kewal-jnana.

Question - What is this sayogi bhavasth Kewal-jnana?

Answer - Sayogi bhavasth Kewal-jnana is also of two types - pratham samaya sayogi bhavasth Kewal-jnana and apratham samaya sayogi bhavasth Kewal-jnana. These are also known as charam samaya sayogi bhavasth Kewal-jnana and acharam samaya sayogi bhavasth Kewal-jnana.

Question - What is this ayogi bhavasth Kewal-jnana?

Answer - Ayogi bhavasth Kewal-jnana is also of two types - pratham samaya ayogi bhavasth Kewal-jnana and apratham samaya ayogi bhavasth Kewal-jnana. These are also known as charam samaya ayogi bhavasth Kewal-jnana and acharam samaya ayogi bhavasth Kewal-jnana.

This concludes the description of bhavasth Kewal-jnana.

COMMENTARY -The four Ghati-Karmas (Karmas that have a vitiating effect upon the qualities of soul) act as veils on the soul. These are jnanavaraniya (that veils true knowledge), darshanavaraniya (that veils true perception), mohaniya (that tempts soul towards fondness for things), and antaraya (that acts as an impediment

to a man's pursuits including realisation of his human, moral and spiritual goals). The state where all these are completely destroyed and consequently the soul becomes absolutely refined, pure and radiant and acquires infinite knowledge and perception, is known as Kewal-jnana (omniscience). Once attained,

Kewal-jnana is never destroyed. There is no darkness in the universe that can dim the light of Kewal-jnana. This is the highest level of knowledge and can be acquired only as human being. It is with a beginning but without an end, and is ever uniform.

Although the Kewal-jnana of Arihant Bhagavan and Siddha Bhagavan is the same, it is still said to be of two types. The Kewal-jnana resident in a human body with life-span is said to be bhavasth Kewal-jnana. In other words, Kewal-jnana acquired by a soul that has not yet completed its life-span in the human body is bhavasth Kewal-jnana. Still simpler definition is - the Kewal-jnana of a living human being is called bhavasth Kewal-jnana.

This is further divided into two classes - sayogi and ayogi. The power of the soul or chetana vibrates soul-bits (The soul is formless and indivisible. However, in order to understand its activity in our terminology it is conceptually divided into infinite small sections called atrna-pradesh or soul-sections. For ease we shall call them soul-bits). This vibration manifests itself in the mind and, in turn, in the body as activities like thinking, speaking, moving etc. In other words it activates the mind and the body.

This combination of soul with mind, body and speech is called YOGA. This yoga is active from the first to the thirteenth level of spiritual practices or purity of soul known as Gunasthana. At the highest or the fourteenth level it is finally absent. At the twelfth level although complete detachment is attained, Kewal-jnana is not acquired. At the thirteenth level Kewal-jnana is acquired and yoga is still existent; that is why it is known as sayogi Kewal-jnana. At the fourteenth level yoga becomes absent and so it is known as ayogi Kewal-jnana.

These two also have two divisions. At the first (pratham) samaya of entry into the thirteenth level Kewal-jnana is acquired; this is called pratham samaya sayogi Kewal-jnana. After this it is called apratham samaya sayogi Kewal-jnana. Similarly that which has reached the final (charam) samaya of the thirteenth level is called charam samaya sayogi Kewal-jnana. Prior to that it is called acharam samaya sayogi Kewal-jnana.

In the same way, Kewal-jnana acquired at the first (pratham) samaya of entry into the fourteenth level is called pratham samaya ayogi Kewal-jnana. After this it is called apratham samaya ayogi Kewal-jnana. That which has reached the final (charam) samaya of the fourteenth level is called charam samaya ayogi Kewal-jnana. Prior to that it is called acharam samaya ayogi Kewal-jnana. The maximum staying time at the fourteenth level is equivalent to the time lapsed in pronouncing five short vowels of Prakrit Sanskrit language (a, i, u, ri, Iri). This state is also known as shaileshi (mountain like) state. As soon as this ends the Siddha state and dimension is attained.

SIDDHA KEWAL-JNANA

[086] MEANING - Question - What is this Siddha Kewal-jnana?

Answer - Siddha Kewal-jnana is said to be of two types - Anantar-Siddha Kewal-jnana and Parampar-Siddha Kewal-jnana.

COMMENTARY -At the end of the shaileshi state the soul is finally free from the taijas (the radiant component of the constitution of a being) and Karman (the karmic component of the constitution of a being) bodies.

This state is known as moksha or liberation or Siddha dimension, after shedding all the eight categories of karmas, such liberated souls, by virtue of their being devoid of karmas, are completely free of this world or the cycles of rebirth. By class they are one or alike, and in number they are infinite.

The quality of Kewal-jnana and the status of all Siddhas are same and unchanging. However, in order to make the concept comprehensible to common man it has been divided in some categories with reference to parameters like time, place, mode etc.

In order to vivify the form of Siddha with reference to worthiness, time, place and other such parameters commentator (vratt) Acharya Malayagiri has explained the two categories of Siddha, based on the time of transcending, with the help of eight dears (ports). These two categories are—

Anantar-Siddha or those who have transcended just one samaya back; and Parampar-Siddha or those who have transcended more than one samaya back.

The eight dears (ports; here it means the parameters defining the passage into the state) are—1. Astik dwar or satpad-prarupana (the parameter of right faith), 2. Dravya dwar or dravyapraman (the parameter of matter), 3. Kshetra dwar (the parameter of area), 4. Sparsha dwar (the parameter of contact),

5. Kaal dwar (the parameter of time), 6. Antar dwar (the parameter of gap or void), 7. Bhava dear (the parameter of mode), and 8. Alpabahutva dear (the parameter of less and more).

In order to fully understand these eight primary parameters each one of them is further divided into 15 secondary parameters—1. Kshetra, 2. Kaal, 3. Gati, 4. Ved, 5. Teerth, 6. Ling, 7. Charttra, Buddha, 9. Jnana, 10. Avagahana, 11. Utkrisht, 12. Antar, 13. Anusamaya, 14. Samkhya, and 15. Alpabahutva.

1. ASTIK DWAR OR SATPAD PRARUPANA (THE PARAMETER OF RIGHT FAITH)

In absence of the belief in the existence of Siddha the journey on the spiritual path does not even begin. Therefore, the recognition of the status of Siddha is the first primary parameter.

The fifteen secondary parameters to help understand this are as follows—

1. **Kshetra dwar** (the parameter of area) - Beings living in the 15 karmabhumi (lands of activity) of adhai-dveep (two and a half continents) attain the Siddha status. In context of transmigration, beings transmigrated from two oceans, lands of inactivity, antardveep (the middle continents), Panduk forest in the higher direction and Adhogamini Vijaya in the lower direction also become Siddha.

2. **Kaal dwar** (the parameter of time) - The status of Siddha can be attained during the period starting from last part of the third epoch of a regressive cycle of time, covering the fourth epoch and going up to 64 years in the fifth epoch. During a progressive cycle of time this status can be attained during the third epoch and a small part of the fourth epoch.

3. **Gati dwar** (the parameter of incarnation-dimension or the state of existence) - The status of Siddha can be attained only from the human dimension and no other. That too only those who are born after transmigrating from the first four Hells; the dimensions of earth-bodied, water-bodied and gross plant-bodied beings,

animals having five sense organs and human beings; and Bhavanapati, Van-vyantar, Jyotishk and Vaimanik classes of gods.

4. **Ved dwar** (the parameter of gender) - In context of the present, only those beings who have transcended gender can attain the status of Siddha irrespective of originally belonging to masculine, feminine or neutral gender.

5. **Teerth dwar** (the parameter of influence of Tirthankar) - By and large the status of Siddha is attained only during the period of influence of a Tirthankar. It is very rare that someone attains this status otherwise.

6. **Ling dwar** (the parameter of religious status) - Physically speaking the status of Siddha can be attained by persons of all the three appearances - Svalingi (our own or dressed as shraman), Anyalngt (other or in the dress of any other religious school), and Grihalingi (laity or dressed as a householder). However, spiritually speaking only those who are shramans can become Stddhas not others.

7. **Charitradwar** (the parameter of level of purity) - There are five levels of purity leading to the Siddha status. Of these the primarily essential one is samayik charitra and compulsorily essential one is yathakhyat charitra (the level of absolute purity) in absence of which it is not possible to become a Siddha.

The status of Stddha is attained by a combination of these and any one or more of the remaining three. Some attain it through the combination of Samayik and Sukshma-samparaya, others through Samayik, Chhedopasthapaniya, and Sukshma-samparaya; and so on.

8. **Buddha dwar** (the parameter of enlightenment) - The status of Siddha is attained from all the three types of enlightened states - Pratyek-buddha, Suayam-buddha and Buddha-bodhit.

9. **Jnana dwar** (the parameter of knowledge) - With reference to the specific moment the status of Siddha is attained only through Kewal-Jnana. However, with reference to earlier period it is attained by acquiring Kewal-jnana through various combinations of matt, shrut, avadhi and manah-paryav-jnana.

10. **Avagahana dwar** (the parameter of physical dimension) - The area occupied by a thing in space is called avagahana. The status of Stddha is attained by beings measuring a minimum of 2 arm-lengths, an average of seven arm-lengths and a maximum of 500 dhanush.

11. **Utkrtsht dwar** (the parameter of upper limit) - - With reference to time the status of Siddha is attained after a lapse of Ardh-pudgal paravartankaal (a very large measure of time), infinite time, uncountable time, or countable time from the moment of acquiring samyaktva (a specific state of righteousness where right perception and right knowledge start translating into right conduct).

12. **Antar dwar** (the parameter of gap) - The minimum gap of time between two beings attaining the Stddha status is one samaya. The maximum gap is six months once six months have passed without any being becoming a Stddha some being has to attain that status.

13. **Anusamaya dwar** (the parameter of continuity) - For a minimum of two samayas and a maximum of eight samayas beings become Siddha one after another in continuity. After eight samayas there is a gap.

14. **Samkhya dwar** (the parameter of number) - In one samaya a minimum of one and maximum of 108 beings can become Siddha; never more than that.

15. **Alpabahutua dwar** (the parameter of high and low) - The number of beings becoming Siddha two or three or four or more at a time is very low. The number of those becoming Siddha only one at a time is many times more.

2. **DRAVYA DWAR OR DRAVYAPRAMAN** (THE PARAMETER OF MATTER)

1. **Kshetra dwar** (the parameter of area) - With reference to transmigration in the upward direction, four beings become Siddhain one samaya. The number of beings becoming Siddha from different areas is - Four from the peaks of Nishadh Mountain, Nandan forest and Meru and other mountains; three from rivers and streams; two from oceans and Pandak forest; and 10 each from thirty lands of inactivity. From every vijaya a minimum of 20 and a maximum of 108. In one samaya a maximum of 108 beings can attain the status of Siddha from the fifteen lands of activity.

2. **Kaal dwar** (the parameter of time)-An one samaya a maximum of 108 beings can attain the status of Siddha during the third and the fourth epochs and twenty during the fifth epoch of a regressive cycle of time. The same rule applies to the third and fourth epochs in progressive cycle of time. During the remaining seven epochs, in one samaya ten beings each can become Siddha with reference to transmigration.

3. **Gatidwar** (the parameter of incarnation-dimension or state of existence) - In one samaya 10 beings transmigrating from the Ratnaprabha, Sharkaraprabha and Balukaprabha Hells can become Siddha. This number is 4 for Pankprabha Hell, 10 for normal animals, 4 each for particular earth-bodied and water-bodied beings and 6 for plant-bodied beings.

Beings transmigrating from states of underdeveloped and non-sentient beings with five sense organs cannot become Siddha. However, the above said number is 20 for human beings, 10 for men and ten for women, 108 for the dimension of gods, ten each for Bhavanpati and Vyantar gods and five each for their goddesses, ten for Jyotishk gods and 20 for their goddesses, and 108 for Vaimanik gods and twenty for their goddesses.

4. **Ved dwar** (the parameter of gender) - In one samaya 20 females, 108 males and 10 neuters can become Siddha. In context of gender there are nine categories of beings transmigrated from the human dimension. Out of these, from the category of those who die as male and reincarnate as male 108 can become Siddha in one samaya. This number for the remaining eight categories is 10 each only.

5. **Teerth dwar** (the parameter of influence of nrthankar) - In one samaya four male Tirthankars can become Siddha. The number is 2 in case of female Tirthankars.

6. **Ling dwar** (the parameter of religious status) - In one samaya four Grihalingi can become Siddha. The number is 10 for Anyalingt and 108 for Svalingi.

7. **Charitra dwar** (the parameter of level of purity) - In one samaya 108 each of those who perfect different required combinations of Samayik, Chhedopasthapniya and Sukshma-samparaya with yathakhyat charitra can become Siddha. The number is only 10 for those who perfect all the five charitras.

8. **Buddha dwar** (the parameter of enlightenment) - In one samaya 10 Pratyek-buddha can become Siddha. The number is 4 for Svayam-buddha and 108 for Buddha-bodhit.

9 **Jnana dwar** (the parameter of knowledge) - In one samaya a maximum of four of those who possessed mati and shrut-jnana during their earlier incarnation can acquire Kewal-jnana and become Siddha. The number is 10 for those who possessed mati, shrut and manah-paryau-jnana, and 108 for those who possessed all the fourjnana.

10. **Avagahana dwar** (the parameter of physical dimension) - In one samaya a maximum of four of those who have minimum physical dimension become Siddha. The number is 108 for medium physical dimension and 2 for maximum physical dimension.

11. **Utkrusht dwar** (the parameter of upper limit) - In one samaya a maximum of 108 of those who have fallen from samyaktva for infinite period, if regain samyaktva, can become Siddha. The number is 10 each for those who have fallen for uncountable period and countable period. This number is four for those who do not fall or Apratipati samyaktva.

12. **Antar dwar** (the parameter of gap) - The status of Siddha can be attained by some or the other being after gaps of 1, 2, 3 or more samaya.

13. **Anusamaya dwar** (the parameter of continuity) - If beings attain the status of Siddha continuously for eight samayas a minimum of one and maximum of 32 beings can become Siddha. This continuity essentially breaks in the ninth samaya or in otherwords in the ninth samaya no being becomes Siddha. In case the number of beings becoming Stddhli in one samaya is 33 to 48 this break occurs after 7 samaya in the eighth samaya. This series goes as follows-

49 to 60 beings becoming Siddha - the break is in the seventh samaya.

61 to 72 beings becoming Siddha - the break is in the seventh samaya.

73 to 84 beings becoming Siddha - the break is in the seventh samaya.

85 to 96 beings becoming Siddha - the break is in the seventh samaya.

97 to 102 beings becoming Stddha - the break is in the seventh samaya.

103 to 108 beings becoming Siddha - the break is in the seventh samaya.

14. **Samkhya dwar** (the parameter of number) - In one samaya a minimum of 1 and a maximum of 108 beings become Siddha.

15. **Alpabahutva dwar** (the parameter of high and low) - Same as mentioned earlier.

3. KSHETRA DWAR (THE PARAMETER OF AREA)

The area called Manushottar Parvat includes Adhai Dveep, Lavan Samudra and rialodadhi Samudra. To become Siddha one has to be born in this area only. This is the area of Kewal-jnana; outside this area, in absence of the same, attaining the status of Siddha is not possible. This parameter also has 15 sub-parameters which can be defined as before.

4. SPARSHA DWAR (THE PARAMETER OF CONTACT)

In the Siddha state the stainless soul-bits of Siddhas mutually coalesce. The soul-bits of all the Siddhas of past, present, and future, merge into one. Where there are infinite there is one and where there is one there are infinite. In earthly terms, as the rays of light from thousands of lamps merge into a beam, so do the Siddha souls, with their independent identity intact, combine in to one? This parameter also has 15 sub-parameters which can be defined as before.

5. KAAL DWAR (THE PARAMETER OF TIME)

In the areas where 108 beings can become Siddha in one samaya, the continuity of the process is for eight samayas. In other words every samaya some

beings become Siddha for 8 samayas without a break. In case of the areas where 10 to 20 beings can become Siddha this figure is 4 samayas and in case of the areas where 2 to 4 beings can become Siddha this figure is 2 samayas. This parameter has only 11 sub-parameters. They are as follows-

1. **Kshetra dwar** (the parameter of area) - In the fifteen lands of activity a maximum of 108 beings can become Siddha in one samaya, therefore, there every samaya some beings become Siddha continuously for 8 samayas. In case of the lands of inactivity and the lower dimension this figure is 4 samayas. In case of Nandan and Panduk forests and Lavan Samudra this figure is 2 samayas. And in case of the higher dimension this figure is 4 samayas.

2. **Kaaldwar** (the parameter of time) - During the third and fourth epochs of the progressive and regressive cycles of time every samaya some beings become Siddha continuously for 8 samayas. In case of the remaining epochs this figure is 4 samayas.

3. **Gatidwar** (the parameter of incarnation-dimension) - Of the beings coming from the dimension of gods every samaya some beings become Siddha continuously for a maximum of 8 samayas. In case of the beings coming from remaining 3 dimensions this figure is 4 samayas.

4. **Veddwar** (the parameter of gender) - Of beings who were male in the earlier existence and have reborn as males in this existence, every samaya some beings become Siddha continuously for a maximum of 8 samayas. In case of the remaining this figure is 4 samayas.

5. **Teerthdwar** (the parameter of influence of Tirthankar) - During the period of influence of a Tirthankar every samaya some beings become Siddha continuously for a maximum of 8 samayas. Male and female Tirthankars can become Siddha continuously for a maximum of 2 samayas.

6. **Ling dwar** (the parameter of religious status) - Out of the Svalingis every samaya some beings become Siddha continuously for a maximum of 8 samayas. In case of the Anyalingis and Grihaltngis this figure is 4 and 2 samayas respectively.

7. **Charitra dwar** (the parameter of level of purity) - Of those disciplined souls who have gradually observed all the five charitras every samaya some beings become Siddha continuously for a maximum of 4 samayas. In case of the remaining, or those who have observed 3 or 4 charitras this figure is 8 samayas.

8. **Buddha dwar** (the parameter of enlightenment) - Of those who have been enlightened by an enlightened one every samaya some beings become Siddha continuously for a maximum of 8 samayas. In case of the self-enlightened this figure is 2 samayas. In case of those indoctrinated by ordinary ascetics this figure is 4 samayas.

9. **Jnana dwar** (the parameter of knowledge) - Of those who have become omniscient after acquiring matt and shrut-jnana every samaya some beings become Siddha continuously for a maximum of 2 samayas. In case of those who have become omniscient after acquiring mati, shrut and manah-paryav-jnana this figure is 4 samayas. In case of that who have become omniscient after acquiring mati, shrut and avadhi-jnana as well as all the four jnana this figure is 8 samayas.

10. **Avagahana dwar** (the parameter of physical dimension) - Of those having maximum physical dimensions every samaya some beings become Siddha continuously for a maximum of 2 samayas. In case of those having medium and minimum physical dimensions this figure is 8 and 2 samayas respectively.

11. **Utkrisht dwar** (the parameter of upper limit) - Of the Apratipati samyaktvi beings every samaya some beings become Siddha continuously for a maximum of 2 samayas. In case of those who have fallen for countable and uncountable period and those who have fallen for infinite period, having medium and minimum physical dimensions this figure is 4 and 8 samayas respectively.

6. ANTAR DWAR (THE PARAMETER OF GAP OR VOID)

The time during which no being attains the status of Siddha is called the antar kaal (intervening period or time gap). This is also known as period of separation or virah kaal. The fifteen secondary parameters to help understand this are as follows-

Kshetra dwar (the parameter of area) - In the whole adhai dweep this virah kaal is minimum one samaya and maximum six months. In the Maha Videh areas of Jambu Dweep and Dhatki Khand the maximum time gap is 2 to 9 years and in Pushkarardh Dweep this is a little more than one year.

Kaal dwar (the parameter of time) - In the 5 Bharat and 5 Airavat areas this time gap is a little less than 18 kota-koti sagaropam. The fourth, fifth and sixth epochs of the progressive cycle of time are 2, 3 and 4 kota-koti sagaropam long respectively. After that the first, second and third epochs of the regressive cycle of time are 4, 3 and 2 kota-koti sagaropam long respectively. All these make a total of 18 kota-koti sagaropam. Of these, in the beginning of the fourth epoch of the progressive cycle of time the period of influence of the 24th Tirthankar of that cycle of time continues for a countable period of time before it terminates. During the last part of the third epoch of the following regressive cycle of time the first Tirthankar of that cycle is born. His period of influence continues for a hundred thousand purvas. That is why the time gap is said to be a little less than 18 kota-koti sagaropam. During this period of influence of a Tirthankar the status of Siddha can be attained. Once it is terminated no being born in that area can become Siddha. With reference to transmigration the maximum time gap is countable thousand years.

Gati dwar (the parameter of incarnation-dimension or state of existence) - The maximum time gap between beings transmigrating from hells and becoming Siddha is prithaktva thousand years. In case of the beings transmigrating from the state of existence as animals, this gap is prithaktva hundred years. In case of beings transmigrating from the state of gods, accepting those from tiryanch and Saudharm Ishan dimensions, this gap is a little more than a year. In case of the self enlightened human beings this gap is countable thousand years. In case of the beings transmigrating from the state of existence as earth-, water- and plant-bodied beings, gods of Saudharm Ishan dimension and the second hell this gap is one thousand years. The minimum time gap is one samaya.

Ved dwar (the parameter of gender) - The maximum time gap between beings becoming Siddha after turning genderless from masculine is a little more than one year. In case of feminine and neuter this gap is countable thousand years. With reference to transmigration in case of masculine turning masculine and becoming Siddha this gap is a little more than one year; in case of all the remaining this gap is countable thousand years.

Teerth dwar (the parameter of influence of Tirthankar) - The maximum time gap between Tirthankars becoming Siddha is prithaktva thousand purvas. In case of female Tirthankars this gap is infinite time. In case of non-Tirthankars and Pratyek Buddhas this gap is a little more than a thousand years and countable thousand years respectively.

Ling dwar (the parameter of religious status) - The maximum time gap between Svalingis becoming Siddha is a little more than one year. And that for Anyalingis and Grihalingis is countable thousand years.

Charitra dwar (the parameter of level of purity) - The maximum time gap between beings becoming Siddha after perfecting Samayik and Sukshma-sam, paraya with yathakhyat charitra, in context of the earlier existence, is a little more than one year. In case of the remaining two combinations it is a little more than 18 kota-koti sagaropam.

Buddha dwar (the parameter of enlightenment) - The maximum time gap between beings enlightened by the enlightened one, indoctrinated by others, and self-enlightened becoming Siddhas is a little more than one year, countable thousand years and two to nine thousand purvas respectively.

Jnana dwar (the parameter of knowledge) - The maximum time gap between those who have become Omniscient after acquiring matt and shrut-jnana becoming Siddha is uncountable fraction of one Palyopam. In case of those who have become omniscient after acquiring mati, shrut and avadhi-jnana it is a little more than a year. In case of those who have become omniscient after acquiring all the four jnanas it is countable thousand years.

Avagahana dwar (the parameter of physical dimension) - The maximum time gap between those with maximum physical dimension becoming Siddha is so large that it has been explained by a conceptual example - if a cube is made of 14 rajjulok its one line of unit space points will be 7 rajjus long. The time taken in emptying this line at the rate of one space point per samaya is said to be equivalent to the said gap. In case of those having medium physical dimension this gap is a little more than one year and for those having minimum physical dimension it is one samaya.

Utkrusht dwar (the parameter of upper limit) - The maximum time gap between the Apratipati samyaktvi beings becoming Siddha is uncountable fraction of one sagaropam. In case of those who have fallen for uncountable and countable period it is countable thousand years and in case of those who have fallen for infinite period it is a little more than one year.

Anusamaya dwar (the parameter of continuity) - Beings become Siddha continuously for 2 to 8 samaya.

Samkhya dwar (the parameter of number) - The maximum time gap between a solitary being becoming Siddha and many becoming Siddha together is countable thousand years.

Alpabahutva dwar (the parameter of high and low) - As mentioned earlier.

7. BHAVA DWAR (THE PARAMETER OF MODE)

There are six types of modes or attitudes - Audayik, Aupashamik, Kshayopashamtk, Kshayik, Parinamik and Sanntpatik. Beings become Siddha only through Kshayik attitude. This parameter also has 15 sub-parameters which can be defined as before.

8. ALPABAHUTVA DWAR

(THE PARAMETER OF MINIMUM-MAXIMUM)

The minimum number of beings becoming Siddha is from the higher world. The number of those from the lands of inactivity is countable times more than these. The number of those belonging to the female gender and other such categories is also countable times more than the first category. The number of those belonging to different Vijayas is countable times more than that of the second category. And the

number of those belonging to these areas from where 108 beings become Siddha is again countable times more than the third category.

PARAMPAR-SIDDHA KEWAL-JNANA

According to these parameters and sub-parameters the number of beings who have become Siddha for more than one samaya is infinite. This means that from all the areas infinite beings have become Siddha. More details about this can be seen in the thokada (a style of Jain writing where lists are compiled) of Parampar-Siddha.

ANANTAR-SIDDHA KEWAL-JNANA

[087] MEANING - Question - What is this Anantar Siddha Kewal-jnana?

Answer - Anantar Siddha-kewal Jnana is said to be of fifteen types-1. Teerth Siddha, 2. Ateerth Siddha, 3. Tirthankar Siddha, 4. Atirthankar Siddha, 5. Svayam-buddha Siddha, 6. Pratyek-buddha Siddha, 7. Buddha-bodhit Siddha, 8. Streeling Siddha, 9. Purushling Siddha, 10. Napunsakling Siddha, 11. Svaling Siddha, 12. Anyaling Siddha, 13. Grihiling Siddha, 14. Ek Siddha, 15. Anek Siddha

The Kewal-jnana of all these Siddhas is known as Anantar Siddha Kewal-jnana.

COMMENTARY - The souls that have just attained Kewal-jnana or in other words only one samaya have passed since they attained Kewal-jnana are called Anantar Siddha. Depending upon their mundane position during their final existence and how they acquired Kewal-jnana before becoming Siddha they have been divided into 15

Categories which are as follows-

1. **Teerth Siddha** - Those who become Siddha after the establishment of the religious organisation (Dharm, a-teerth or chaturvidh sangh comprising of male and female ascetics and laity) and during the period of influence of a Tirthankar are called Teerth Siddha.

2. **Ateerth Siddha** - Those who become Siddha before the establishment of the religious organisation or after it gets terminated are called Ateerth Siddha. Bhagavan Rishabhdev's mother Marudevi is one such example as she became Siddha before the Teerth was established. From the period of influence of Bhagavan Suvidhinath to that of Bhagavan Shantinath, during the seven intervening periods the Teerth became extinct. During these intervening periods all the liberated Kewalis are also called Atirtha Siddha.

3. **Tirthankar Siddha** - Those who become Siddha after attaining the status of Tirthankar are called Tirthankar Siddha. One such example is Bhagavan Mahavir.

4. **Atirthankar Siddha** - Besides the Tirthankars all the other Siddhas are called Atirthankar Siddha. One such example is Ga.] Sukumal Muni.

5. **Svayam-buddha Siddha** - Those who become free of passions with their own efforts by acquiring Jattsmaran-jnana and Avadht-inana without any outside help including that of religious discourses or preaching and consequently get enlightened are called Svayam-buddha or self-enlightened. When they become Siddha they are called Svayam-buddha Siddha. All Tirthankars are examples of this.

6. **Pratyek-buddha Siddha** - Those who get enlightened after getting inspired by some outside factor but without any help in the form of religious discourse and consequently become Siddha are called Pratyek-buddha Siddha. Some examples are Karkandu and Nami Raja. (See Illustration 13)

7. **Buddha-bodhit Siddha** - Those who get enlightened with the help of a discourse or preaching of a Tirthankar, acharya or any other accomplished ascetic

and consequently become Siddha are called Buddha-bodhit Siddha. Some examples are Chandanbala, Jambu Kumarand Atimuktak Muni etc.

8. Streeling Siddha - The term streeling indicates womanhood. This is of three types - the female body, the female psyche and the female garb. When a soul in a female body becoiies Siddha it is called Streeling Siddha. As female psyche indicates the passions and lust it is against detachment and so there is no scope of liberation. The female garb can be used to cover a male or an idol as well and as such it is irrelevant in this context. Some examples are Mrigavati Chandan Bala etc.

9. Purushling Siddha - When a soul in a male body becomes Siddha it is called Purushling Siddha.

10. Napunsakling Siddha - When a soul in neuter gender body becomes Siddha it is called Napunsakling Siddha.

11. Svaling Siddha - Here the term ling indicates the social status (like dress etc.). Those who become Siddha after indulging in spiritual practices as a shrarnan (Jain ascetic) are called Svaling Siddha.

12. Anyaling Siddha - In spite of belonging to other religious school, those who indulge in spiritual practices according to the tenets of the Jina and consequently become Siddha are called Anyaling Siddha

13. Gruhiling Siddha - Those who become Siddha after indulging in spiritual practices as householders are called Grihiling Siddha. One example is Marudevi Mata.

14. Ek Siddha - Those who become Siddha one at a time are called Ek Siddha.

15. Anek Siddha - Those who become Siddha with others at the same time (2 to 108 in number) are called Anek Siddha.

PARAMPAR-SIDDHA KEWAL-JNANA

[088] MEANING - Question - What is this Parampar-Siddha Kewal-jnana?

Answer - Parampar-Siddha Kewal-jnana is said to be of numerous types - non-first samaya Siddha, second samaya Siddha, third samaya Siddha, fourth samaya Siddha, and so on up to ten samaya Siddha, countable samaya Siddha, uncountable samaya Siddha and infinite samaya Siddha.

This concludes the description of Parampar-Siddha Kewal-jnana. This concludes the description of Kewal-jnana.

[089] MEANING - In short it is of four types—

With reference to matter, area, time and mode.

With reference to matter Kewal-jnani knows all matter or all material things.

With reference to area Kewal-jnani knows all areas including the inhabited space and beyond.

With reference to time Kewal-jnani knows all time including present, past and future.

With reference to mode Kewal-jnani knows all modes including the variations of matter and thoughts.

COMMENTARY - Acharyas have varying opinion about upayoga! (Indulgence) in Kewal-jnana and Kewal darshan According to the Jain philosophy upayoga is of twelve types - five jnana, three ajnana, and four darshan. The details of this are- 1. Mati-jnana, 2. Shrut-jnana, 3. Avadhi jnana, 4. Manah-paryay-jnana and 5. Kewal-jnana; 1. Mati-ajnana, 2. Shrut-ajnana and 3. Vibhang-jnana (perverted knowledge);

and 1.Chakthu darshan (visual perception), 2.Achakshu darshan (non-visual perception), 3. Avadhi darshan and 4. Kewal darshan.

A stable engrossment in any one of these for some time is ,called upayoga (indulgence). Except Kewal-jnana and Kewal darshan the remaining ten upayogas belong to the Chhadmasth state (state of finite cognition).

A Mithyadrishti (one who is in the state of false cognition) has six Types of upayogas - three ajnana and three darshan. A chhadmasth, samyagdrishti has seven types of upayogas - four jnana and three darshan. A chhadmasth has ten types of upayogas which are kshayopashamik and there is a reduction and addition as well as progress and decline in these. Ketval-jnana and Kewal darshan are Kshayik and complete; they are without any reduction and addition or Progress and decline.

The upayoga of a chhadmasth is gradual. In other words in one samaya there is only one upayoga. All the acharyas are unanimous On this point. However, there are three different views about the Upayoga of a kewal-

1. In spite of having absolutely unveiled knowledge and perception; kewali has only one upayoga in one samaya. When there is jnanopayoga (indulgence in knowledge) there is no darshanopayoga (Indulgence in perception) and when there is darshanopayoga there is No jnanopayoga. This belief is known as Kram Bhava or Ekanter Upayogavad (the school of gradual or unitary indulgence). Jinabhadragani Kshamashraman was among the supporters of this school.

2. The second belief is that like the light and heat of the sun Kewal-jnana and Kewal darshan also coexist. Both indulge in their, respective subjects simultaneously. The famous logician Acharya Siddhasen Divakar was among the supporters of this school. This belief is famous as Yugpad Upayogavad (The school of coexistent indulgence).

3. The third belief is that of the Abhedavadis (the school of singularity). According to them Kewal manaand Kewal darshan are one. In other words they are the two faces of the same coin. When the medium of grasping some subject is knowledge or jnana the separate existence of perception or darshan becomes redundant. Also, only jnana is accepted as authentic and not darshan As the Kewali has direct and independent experience, his darshan is jnana, only. Acharya Vriddhavadi was among the supporters of this school. This belief is famous as Abhinna Upayogavad (the school of Unified Indulgence).

Upadhyaya Yashovijayji has combined these three different beliefs on the basis of Nayas. He says that if we look it from Ripu Sutra naya the Ekantar Upayogavad is correct. From the Vyavahar naya Yugapad Upayogavad is correct and from Sangraha naya Abhed Upayogavad is correct. In fact, there are no grounds for a difference of opinion on this subject. As Kewal-jnana and Kewal darshan are beyond comprehension and logic all these views are nothing but variations in efforts of understanding these concepts. This subject has been discussed in details in Nandi Sutra Churni (a type of commentary) and its Tika (another type of commentary) by Malayagiri.

CONCLUSION

[090] MEANING -Kewal-jnana is the means of knowing all existing substances and their manifestations and transformations including Audayik and other modes (form, smell, taste etc.). It is endless, eternal and indestructible. Such Kewal-jnana is of onetype only,

INDIRECT KNOWLEDGE

VAGYOGA AND SHRUT (SPEECH AND VERBALISATION)

[091] MEANING -After seeing and knowing all substances, TirthankarBhagavan propagates through his discourse all what is worthdescribing or which can be expressed through speech. This is called vachan-yoga or dravya shrut (the combination of thought i and speech or the material manifestation of knowledge). All other shrut is insignificant.

[092] MEANING -This concludes the description of Kewal-jnana and also No: indriya pratyaksh.

COMMENTARY -Tirthankar Bhagavan with the help of his Kewal-jnana sees and knows infinite things and infinite modes but not all come within the scope of expression. Therefore he tells only what is expressible in words. According to the Jain philosophy the inspiring cause for a discourse by a Kewal-jnan6 is not his omniscience but vachan yoga which manifests due to fruition of the karma known as Bhasha Paryapti. This vagyoga is also called dravya-shrut and it becomes bhava-shrut (the thought manifestation of knowledge) for those who listen. This alone is the Shrut-jnana organised or verbalised by the Ganadhars - this is Again or the canons.

PAROKSH-JNANA

[093] MEANING -Question - What is this Paroksh-Jnana?

Answer - Paroksh-Jnana is said to be of two types - Abhinibodhik-jnana and shrut-jnana.

Where there is Abhinibodhik-jnana there also is shrut-jnana and where there is shrut jnana there also is Abhinibodhik-jnana.

They both are interdependent or exist with each other. Even then the acharyas detail difference between them. That which understands the presented object with authentication is called Abhinibodhik-jnana or mati jnana. And that which is listened is shrut jnana. Shrut-jnana is acquired only with mati (intellect) but mati jnana cannot be acquired just with shruti (hearing).

COMMENTARY -The knowledge acquired with the help of five sense organs and mind is known as paroksh-jnana or indirect knowledge. 0 Its first category is matt -jnana. Mati' is also used for a mana (ignorance) but Abhinibodhik, another name of mati, is only used for jnana. It is the knowledge that understands things, brought before, with the help of five sense organs and mind. Shrut-jnana is that which understands these things by hearing about them.

These two cannot exist without each other but the first requirement is mati-jnana. It is exactly same as for the existence of cloth, both warp and woof are necessary but still first the warp is stretched and then only woof can be woven. In other words mati jnana is the cause and shrut-jnana its effect. Information of the present is the subject of mati-jnana whereas the subjects of shrut-jnana are all the three facets of time. In one sensed to four sensed beings there is no dravya (physical) shrut but even they have bhava shrut (thought).

TWO FORMS OF MATI AND SHRUT

[094] MEANING -Generally speaking mati is of two types - mati-jnana and mati-ajnana. Specifically the mati of samyagdrishti is mati-jnana and that of mithyadrishti is mati-ajnana.

In the same way, generally speaking shrut is of two types - shrut-jnana and shrut-ajnana. Specifically the shrut of samyagdrishti is shrut-jnana and that of Mithya

Drishti is shrut-ajnana.

COMMENTARY -The attitudes and understanding of a mithyadrishti is perverted. Therefore the knowledge acquired by him is misused. He accepts truth as well as lie and turns truth into a lie. That is why the knowledge of a mithyadrishti is called ajnana whether it is mati or shrut.

On the other hand, a samyagdrishti understands a thing with reference to its authenticity and view points and accordingly accepts truth and reality and rejects falsity and unreality. He churns falsity and extracts truth out of it and uses his knowledge only for the development of self and others. Therefore, it is only the knowledge of a samyagdrishti that is truly called jnana whether it is mati or shrut.

The knowledge of samyagdrishti provides guidance to others on the spiritual path whereas the knowledge of mithyadrishti only inspires controversy, vituperation, argument etc. and causes spiritual regression.

Here a doubt arises - when jnana and ajnana both are caused by Kshayopasham of the knowledge veiling karma why the division of right and false? The root cause of this is the fruition of mithyatva mohaniya karma (the karma that prevents the true perception of reality and causes affinity for falsity) which turns truth into a lie and jnana into ajnana.

*ABHINIBODHIK-JNANA (MATI-JNANA) *

[095] MEANING -Question - What is this abhinibodhik-jnana?

Answer - Abhinibodhik-jnana (mati-jnana) is said to be of Two types - shrut nishrit and ashrit nishrit.

Question - What is this ashrit nishrit?

Answer - Ashrit nishrit is said to be of four types-

[096] MEANING -1.Autpattiki, 2.Vainayiki, 3.Karmaja and 4.Parinamiki. It is said that wisdom is of these four types; a fifth type does not exist.

COMMENTARY -Shrut nishrit means that which is acquired by listening to the shrut. Ashrit nishrit is that which acquired naturally without any help from the shrut is. The four 'types of ashrit nishrit are briefly defined as follows-

Autpattiki - That which arises suddenly, spontaneously and without studying scriptures is called autpattiki buddhi.

Vainayiki - That which is acquired through devotion for teachers and elders or seniors, by serving them and being humble before them is called vainayiki buddhi.

Karmaja - That which is acquired through regular practice like that of various arts and crafts.

Parinamiki - That which is acquired through long and continuous contemplation or as a consequence of maturity and experience is called parinamiki buddhi.

ATTRIBUTES OF AUTPATTIKI BUDDHI

[097] MEANING -The wisdom that helps understand at once the correct meaning of and the information conveyed by hitherto unseen and unheard of things is called autpattiki buddhi.

(1) THE EXAMPLES OF AUTPATTIKI BUDDHI

[098] MEANING -(1) Bharat (name of a person), The Rock, The Ram, The Cock, Til, Sand, The Elephant, The Well, The Forest, Kheer (a dessert cooked with rice and milk), Atig, Leaves, The squirrel, Five Fathers.

[099] MEANING -(2) Bharat, The Rock, The Condition, The Tree, The Fingering, The Cloth, The Chameleon, The Crow, Stool Test, The Elephant, The Jester, The Ball, The Pillar, The Kshullak, Path, The Woman, The Husband, Son.

[100] MEANING -(3) The Bee-hive, The Seal, The Number, Nanak, The Mendicant, Chetak-nidhan, Education of Archery, Economics, icchamaham, Hundred Thousand.

COMMENTARIES [098 to 100] - In the Agams are found numerous stories about spontaneous wisdom and intelligence. In this verse are listed titles of some such stories given as examples of autpattiki buddhi. The topic can be easily and clearly understood with the help of these stories-

1. Bharat - Near the city of Ujjaini there was a village of acrobats, where lived an acrobat named Bharat. Leaving a son behind, his wife had died. His name was Rohak. He was a prodigious and sharp witted child. To provide proper care to the infant and look after the household, Bharat married again.

Bharat's new wife was a wicked woman and she tortured Rohak. Fed up with this treatment Rohak one day said - "Mother! You ill-treat me, is it becoming of you?" The step-mother got infuriated at these words and shouted - "Rascal! So small and still a loud mouth. I will treat a rascal like you as I wish. Do what you like."

The words of his step-mother acted like a sting and Rohak resolved to take revenge. He waited for an opportune moment. One night when he was sleeping near his father, he suddenly got up and said - "Father, look! Someone is running away." A shadow of doubt crept into Bharat's mind that his wife was not true to him. Slowly he distanced from his wife and even stopped talking to her.

Rohak's step-mother understood that all this was his doing. He had provoked his father against her she got her lesson. She spoke to Rohak affectionately - "Son, I had committed a mistake. In future I will improve my behaviour and shower my love on you." Rohak's childish anger was pacified and he looked for an opportunity to remove his father's doubt. One moonlit night he pointed at his own shadow and said - "Father! Look someone is running away." Bharat was filled with anger. He drew out his sword, took a step and asked - "Where is that rogue?" Rohak innocently pointed at his own shadow and said - "Here."

When Bharat saw the shadow he realised his mistake. He repented on his behaviour and asked his wife's pardon. The couple resumed the normal marital behaviour. Intelligent Rohak thought - "A step-mother is after all a step-mother. She may get angry at me due to some mistake of mine and may poison me some day to take revenge." Therefore he spent all his time with his father. He ate with his father and slept with him as well.

One day Bharat had to go to Ujjaini on some errand. Rohak also went with him. The little boy was enchanted with the beauty and grandeur of the city and roaming around the streets he memorised the plan of the city. When it was time to return home Bharat took Rohak with him and came out of the city. When they reached the banks of the nearby Kshipra River, Bharat remembered that he had forgotten something. He asked Rohak to sit down at the riverbank and returned to the city.

Rohak started playing with the sand and started making a model of Ujjaini. Soon he made a complete scale model of the city including its palaces. Coincidentally the king passed that way. When he arrived where Rohak had made

the city in the sand and was about to step on the model Rohak stopped him - "Sir ! Please don't step on this road."

Taken by surprise the king asked, "Why? What is the matter son?"

Rohak - "Sir I This is the king's palace. Nobody is allowed to enter without the king's permission." With curiosity the king carefully looked at the model made by Rohak. He was astonished at what he saw, and thought - "This little boy is highly intelligent. He has wandered around the city and made this scale model. I have 499 ministers. If I have a sharp witted prime minister as their chief my kingdom will make tremendous progress. But first I should test him." The king inquired about the boy's name and address and returned to the city. A little later Bharat came and left for his village with Rohak. The king did not forget this incident and made necessary arrangements for assessing Rohak's wisdom.

2. The Rock - First of all the king summoned the villagers from Rohak's village and asked them to make such a pavilion that suits the king's grandeur and then cover it with the giant rock lying outside the village. But the condition is that the rock should not be dug out from that place.

The acrobats returned to their village and were deeply worried - "There is no problem in erecting a pavilion but how to place the rock over it without lifting it up." While they were deliberating thus, Rohak arrived there to call his father for dinner. He heard the exchange between the elders and at once understood their problem. Looking at the elders he said - "You are unnecessarily bothering yourselves with this small problem. I will free you of your worries just now."

The astonished chief asked boy Rohak about his solution. Rohak explained - "First of all you clear some land by digging out the sand around the rock then erect strong pillars under its edges all around. The pillars should be strong enough to take the weight of the rock. Now excavate out all the sand from under the rock and fill the gaps between the pillars with beautifully designed walls. The pavilion will be ready without removing the rock from where it rests."

The villagers were pleased. They constructed a beautiful pavilion following Rohak's instructions. When the job was completed they went to the king and with pride informed him that they had made a pavilion following the king's instructions. He could come and inspect it at his convenience.

The king came and saw the pavilion and was much pleased. He asked - "Who advised you how to make this pavilion?"

The villagers uttered Rohak's name in one voice and acclaimed his wisdom and intelligence. The king expected this reply. He also praised Rohak and returned to plan another test.

3. The Ram - For Rohak's second test the king sent a ram to the villagers with instructions that it should be kept in the village with all necessary care so that when it is returned it should neither have gained nor lost any weight.

The villagers again got worried - "If we give it rich food it will gain weight and if not it will lose." When they failed to find a solution they called Rohak and asked his advice. Rohak at once provided a solution. Accordingly a tiger was caught and put in a cage. In front of the cage the ram was tethered to a tree and fed richly and in abundance. A fortnight later the ram was sent back to the king. When the king got the ram weighed he was surprised to see that there was no change in its weight. When he asked about the person who did the trick, he was pleased to know that this clever solution was also provided by Rohak.

4. The Cock - A few days later the king sent a cock to the villagers with a message that it does not fight. It should be trained to fight but without using another cock. This time also Rohak provided the solution when he saw the elders unable to find one. He arranged for a large and thick mirror and placed it before the cock. When the cock looked into the mirror it found another cock looking back at it. At first it was surprised but soon it started pecking at its own image. In a few days it became a fully trained fighting cock. The king was pleased to get the news.

5. Sesame Seeds - When some days passed the king called the acrobats to his court and asked pointing at a large heap of sesame seeds - "Without counting and taking much time tell me how many seeds are there in this heap."

The acrobats were dumb struck. They at once sent a messenger to Rohak. He sent the messenger back with necessary instructions. On reaching the court the messenger said to the king - "Sir, we have very little knowledge of arithmetic. The number of seeds in this heap is so large that it is beyond the numbers we know. However, we can convey it to you by using a metaphor. The total number of stars that can be seen in the patch of sky right above the city of Ujjaini is exactly equal to the number of seeds in this heap." The king was once again impressed by Rohak's wisdom.

6. Sand - The king started enjoying these tests he arranged for Rohak. This time he asked the acrobats - "The sand of the dunes outside your village looks beautiful. Do one thing, make a long rope of that sand and bring it for me."

This time the acrobats were filled with fear for their life. This impossible task appeared to be even beyond Rohak's wisdom. However, they still went to Rohak for solution. Rohak was not just a simple minded intelligent person, he was clever as well. He at once gave them a solution.

The chief of the acrobats went to the king and submitted in presence of all his courtiers - "Sir! We are acrobats and can only perform acrobatics on bamboo and ropes. We do not know how to make ropes, but we know that ropes come in many designs. We are ready to follow your command in all earnestness but you will have to take a little trouble. Please arrange for a small piece of sample of a rope made of sand so that we may copy the design and make a similar rope for you."

The king was at a loss to find words in reply. He was all praises for Rohak's cleverness.

7. The Elephant - After this the king one day sent an old elephant, who was about to die, to the village of acrobats. He also sent instructions that the villagers should take proper care of the elephant and report about its well being every day. The day anyone gave the news that the elephant had died all the villagers will be punished.

Filled with fear the villagers once again came to Rohak. He listened everything and gave them assurance - "You just regularly feed the elephant. I will take care of everything." In the evening the elephant was given best suitable diet for it, but still it could not pass the night. The villagers became afraid. But Rohak came and gave them necessary instruction after reassuring them.

The villagers went to the king and informed - "Sir! The elephant is neither eating nor drinking anything, it is neither standing nor making any other movement. It appears that it is not even breathing." The king, displaying a mock anger, uttered in high pitched voice - "Has the elephant died?" The acrobats humbly said - "Your excellency, how can we say that, it is for you to decide."

The king was once again astonished at the sharp intelligence of Rohak and remained silent. The villagers returned happy.

8. The Well - Once again, finding an opportune moment, the king sent a message to the villagers - "The water of the well in your village is very cool and sweet. Send that well to me otherwise you will be punished."

This impossible demand of the king once again terrorised the villagers. But they had the support of Rohak in solving such problems. He was asked the solution. After being tutored by Rohak /they went to the king and said - "Sir- ! As per your instructions we went to our village-well and tried to persuade it to come to you in the city. But it is very shy and apprehensive; not only this, it is very sceptic as well. It is not even ready to believe us that you have called it. We humbly submit that you should send some city-well to our village to persuade that village-well. We are confident that the village-well will believe the statement of a king and at once accompany it here." The king silently smiled. He understood that all this was inspired by the astute wisdom of Rohak.

Thus, with every test the king's attraction for Rohak increased and he also started enjoying these games of intellect.

9. The Patch of Forest - After allowing a few days to pass the king sent another order - "Shift the patch of forest on the east side of your village to the west side."

As ever, the villagers took refuge with Rohak. He said - "This is a child's play. Ours is a tiny village. Let us collect all our possessions and shift the village itself to the east of the patch of forest. As a result the patch of forest will automatically be on the west of the village." After establishing the new village the king was informed that his order has been complied with. The king came and inspected. He silently praised Rohak and returned.

10. Kheer (a dessert cooked with rice and milk) - One day the king suddenly called the chief of the acrobats and said - "Cook some Kheer without a fire and send it for me."

The acrobats once again sought Rohak's help. He said - "First of all submerge some rice in water. After some time transfer them in a deep cooking vessel filled with milk. Make a heap of lime and place this covered vessel in a hollow made in this heap. Now sprinkle water over the lime. The heat produced by the exothermic reaction of water and lime will be enough to cook the rice."

The villagers followed the instructions given by Rohak and cooked Kheer. It was sent to the king, who became very pleased to eat the tasty dessert. When he heard about the process of cooking his attraction for Rohak's wisdom increased.

11. Atig - The next time the king called Rohak himself and said - "The boy who wishes to obey my order should come to me exactly following my instructions. While coming he should stick to these rules - he should neither come during the bright fortnight nor the dark one; he should neither come during the night nor the day; he should neither come in the sun nor the shade; he should neither come by the aerial route nor the land one; he should neither come on the path nor away from it; and he should neither come after taking a bath nor without taking one. But come he has to."

Hearing these impossible rules there was a pin drop silence in the assembly. Every one was thinking that, what to say of a child, it was impossible even for an experienced adult to observe these rules and come to the king. But Rohak was not

flustered at all. He returned to his village in his usual composed manner, just before the end of the next dark fortnight he washed his body up to his neck and at the hour of the dusk prepared to leave. He made an umbrella of a perforated metal vessel and sat on the back of a ram. He set out to meet the king on the passage in the middle of the lines made by two wheels of the carts plying on the road. He picked up a lump of sand for presenting to the king.

When he arrived before the king he properly greeted the king and explained him how he had observed the rules laid down by the king while coming to him. After that he offered the lump of sand as a gift to the king. The king asked with surprise - "What is this?"

Rohak said humbly - "Sir! You are the lord of the land; therefore I have brought a piece of land as gift for you."

The king was pleased and he asked Rohak to live with him. The happy villagers returned. During the night the king asked Rohak to sleep near him. During the second quarter of the night the king awoke and asked Rohak - "Are you awake or asleep, Rohak?"

He at once replied - "I am awake, Sir!"

"What are you thinking about?"

"I am thinking how the dung-balls are made in a goat's stomach?"

The king found no reply to Rohak's question. He asked Rohak - "Did you find an answer? How are they made?"

"Sir, in the stomach of a goat there is a unique type of wind called samvartak. The effect of this wind makes its excreta into balls." And Rohak went to sleep.

12. Leaves - During the third quarter of the night the king once again called - "Rohak, are you awake?"

"Yes, I am awake, Sir!"

"What are you thinking about?"

"In Peepal leave which is large, stalk or the pointed edge?"

The king became confused. He asked Rohak -, -"What did you decide?"

"As long as a part of the edge does not dry, both are equal." After giving this reply Rohak went back to sleep.

13. The Squirrel - During the fourth quarter of the night the king once again called - "Rohak, What are you thinking about?"

"Sir, the tail of a squirrel is larger than its body or smaller?"

"What do you think?"

"Sir, both are equal."

14. Five Fathers - The night ended. At dawn the sound of auspicious music woke the king but Rohak was still in deep sleep. He did not awake even when the king called. The king then goaded him with his stick. When Rohak opened his eyes the king asked - "Say Rohak! What are you thinking now?"

"Sir, I was thinking how many fathers you have?"

This loose statement first infuriated the king. But as he had faith in Rohak's wisdom he composed himself and asked - "You tell me, how many fathers I have?"

Rohak became serious and said - "Sir! You have five fathers." The king uttered with surprise - "What? Tell me how?"

Rohak replied - "First is Kuber (the god of wealth) because you are as magnanimous as Kuber. The second is chandal (the keeper of a crematorium) because for your enemies you are as cruel as a chandal. The third is washer-man

because as a washer-man squeezes all water from the clothes so you do squeeze everything out of a traitor of the kingdom or the country. The fourth is a scorpion because just as a scorpion causes pain by its sting, you have caused pain to me by goading with a stick. And your fifth father is your real father, the late king, because like him you are benevolently and justly ruling over your subjects and the kingdom."

The king was astonished at this analysis. After daily chores he went to his mother and after greetings told her about all what Rohak had said. The queen mother said - "Son! What Rohak says is probably true. If your attitudes are the result of my looking at something with some momentary perversions in my mind then what Rohak says is true. When you were in my womb I went to the Kuber temple for worship. On my way back I saw a chandal and a washer-man. When arrived at the palace I saw a scorpion couple mating. During all this period my mind was in a state of perversion giving rise to pervert feelings. These feelings have influenced your attitude. Otherwise you have only one father."

The king was completely taken aback by the miracles of the astonishing wisdom of Rohak. When he arrived in his assembly he appointed Rohak as his prime minister.

EXAMPLES OF THE SECOND VERSE

1. The stories of Bharat and the **Rock** are same as before.

2. **The Condition** - Once an innocent and simple farmer from a village went to a city to sell cucumbers. As he reached the city gate he met a rogue who at once measured him to be a simpleton and a prey. The rogue approached the farmer and said - "Brother, if I eat all your cucumbers what would you offer me as a prize?" The farmer looked at him with surprise. To him the statement about eating the large heap of cucumbers appeared to be a joke. He also replied in the same spirit - "If you eat all these cucumbers I will give a laddu (ball shaped sweet) that does not come through this gate." They had this wager and some of the onlookers became witnesses.

The rogue now picked up one cucumber, bit and ate a small piece from it and put the cucumber back. After that he lifted another cucumber and repeated the process. This way he ate a small piece from each cucumber and said to the farmer - "Here brother, I have eaten all your cucumbers."

Taken unawares the farmer said with anger - "Where have you eaten all the cucumbers? They are all lying here."

The rogue said - "I will prove in no time that I have eaten all the cucumbers." He went and stood near the heap of cucumbers and started trying to sell them. He shouted and called many people and asked them to buy the cucumbers. Everyone who came and looked at the cucumbers refused to buy them saying - "All these cucumbers are eaten."

The rogue said to the farmer - "See, everyone says these cucumbers are eaten. You have lost the wager. Now give me the laddu." The witnesses also failed to counter this argument. The farmer was disturbed. He could not think what to do. He tried to pay some money and get rid of the rogue but it was not so easy to convince him. At last the farmer sought some time on the pretext that he will have to search and bring the laddu.

Now he went into the city and looked for someone who could save him from this predicament. When he walked some distance he found another rogue who was good enough to show him a way out.

The farmer was pleased. He at once went to a shop and purchased a laddu. Coming back to the place where the rogue was waiting with the witnesses, he placed the laddu outside the city gate. He himself walked and stood on the other side of the gate. Now he gestured with his hand beckoned the laddu - "O laddu! Come on! Enter this gate."

After repeatedly shouting and gesturing for some time when the laddu did not move from where it was placed, the farmer approached the rogue and said - "Here is your laddu brother. I told you that I will give a laddu that does not come through this gate. This is one such obstinate laddu. Now I have fulfilled my commitment." The rogue was stunned. The witnesses also accepted the farmer's argument.

3. **The Tree** - Some wayfarers stopped under a dense mango tree to rest. When they looked up they saw that it was loaded with ripe mangoes and some monkeys were leaping around playfully. The ripe mangoes made their mouths water. The height of the tree and the fear of monkeys were the impediments that made them stop and think. Each one of them started applying his brain. Suddenly one of them had a brain wave. He picked up a few stones and one by one started throwing them at the monkeys. As the monkeys are hyperactive and born mimics they started mimicking the action of throwing stones by plucking mangoes and throwing them at the wayfarers. The travellers had their fill and resumed their journey.

4. **The Finger-ring** - The city of Rajagriha was once under the rule of king Prasenjit. He had won over his enemies with his courage and valour. He had also won over the hearts of the masses with his love for justice. He had a number of sons but one of them, Shrenik, was his favourite. Prince Shrenik was endowed with an attractive personality, astonishing wisdom, and all other princely virtues. Due to the apprehension that his son could be murdered out of jealousy the king refrained from expressing his affection for Shrenik. This was a source of pain for Shrenik's young heart. Distressed by the absence of due affection and honour from his father's side, one day Shrenik decided to abscond from the palace. Making necessary plan he one day eloped from the palace to go on a journey to far away lands.

While on his journey he reached one day a city named Vennatat and sat down at the shop of a merchant to take rest. Due to bad luck this merchant had lost all his wealth and grandeur and was somehow passing this lean period. It appeared as if this coincidence of Shrenik's sitting at his shop turned the tide of his fate. Soon his old stocks were selling at high prices and at the same time he was able to close a deal of purchasing high priced gems from foreign merchants at a bargain price. This unusual incident made him think - "I have made unprecedented profits today. It appears that the presence of this scintillating young man has certainly played a fateful role. He is, for sure, some great and pious soul."

He also recalled the dream he had seen last night. He had dreamt that his daughter was getting married to a Ratnakar (source of gems, a sea). The merchant thought - "He who imparts so much of profit just by his presence should be a Ratnakar." Curiosity guided him to ask Shrenik - "Whose guest are you in this town?" Shrenik replied humbly and softly - "Sir, I am your guest only." The expression of this affinity won the heart of the merchant. He affectionately took Shrenik to his residence.

Offering him rich food with due honour, the merchant requested him to stay at his residence. Thinking that, after all, he will have to find some place to stay, Shrenik accepted the invitation. As luck would have it, the merchant's prosperity and prestige

multiplied with every passing day. Very soon he recovered all his lost wealth as well as good will. He considered all this to be the influence of Shrenik's spiritual merit. A few days later he married his virtuous and beautiful daughter, Nanda, to Shrenik. And now Shrenik lived a happy and comfortable married life at his father-in-laws house. In due course Nanda became pregnant.

Back at Rajagriha, king Prasenjit was in a state of gloom since Shrenik had eloped. He sent his spies all around in search of Shrenik. After a long search some of the spies informed about Shrenik's presence in Vennatat city. The king sent a contingent of soldiers to bring back Shrenik. When these soldiers informed Shrenik that his father misses him acutely and wants him to return, he decided to return immediately. In a letter he wrote all pertinent details about himself to Nanda and begging her leave, left for Rajagriha.

A divine soul had descended into the womb of Nanda. Under the pious influence of this soul Nanda had a dohad (*pregnancy desire*) that she should ride an elephant and go around the city offering wealth and goodwill to the townspeople. Nanda's father was pleased to fulfil her desire. In due course Nanda gave birth to a beautiful, playful and healthy son. The birth ceremony of this brilliant child was celebrated and he was named Abhaya Kumar.

With passage of time Abhaya Kumar started growing and getting education. He soon acquired profound knowledge of numerous scriptures and many arts, crafts and skills. Young Abhaya Kumar one day asked his mother - "Ma! Who is my father and where does he live?" Considering that it was proper time for Abhaya Kumar to know everything, she gave him Shrenik's letter and told him her complete story. Abhaya Kumar was pleased to know about his father and became eager to go to Rajagriha. When he sought permission from his mother, she also decided to join him. After necessary preparations both, mother and son, left for Rajagriha with a merchant convoy.

After a few days of travel the convoy reached Rajagriha. They camped in a beautiful garden outside the city. Abhaya Kumar left his mother in care of the group and went into the city. He wanted to acquaint himself with the city atmosphere and explore how to approach the king gracefully.

After covering some distance within the city he saw a crowd of people gathered at a place. Curiosity drew Abhaya Kumar to that spot and he found that the crowd had gathered around a dry well. When he asked about the cause he was told that a gold ring belonging to the king had fallen in the well and the king had announced a reward for the person who can get it out of the well without getting down into the well. The crowd was of the people wanting to find a way to bring out the ring but no one could find one till that moment.

Abhaya Kumar said - "If I get the permission I can bring the ring out." The man standing adjacent to him at once gave this information to the state employees. Realising that some intelligent individual has come, the king's men requested Abhaya Kumar to get the ring out.

Abhaya Kumar picked up a handful of cow-dung lying nearby and carefully dropped it on the ring visible in the well. A few hours later when the lump of cow-dung in the well dried, he filled the well with water with the help of the king's men. As the water level rose to the brim of the well the dung-lump floated on the surface. Abhaya Kumar leaned and lifted the dung-heap. He broke the lump and released the ring. After washing it well he handed over the ring to the king's men. When the king

heard this news he was astonished. He at once sent his emissary to bring Abhaya Kumar and when he came the king warmly greeted him and asked - "Son! Who are you and where from do you come?"

With due respect Abhaya Kumar replied - "Lord! I am your son." King Shrenik was taken aback at this answer from Abhaya Kumar. When he looked at wide eyed Shrenik, his father, he narrated in details the story of his life from his birth to his arriving at Rajagriha. King Shrenik was exhilarated with joy. He got up from his throne and embraced his able son. After this the father and the son brought queen Nanda into the palace with due celebrations and pomp and show. On the way the citizens of Rajagriha extended an unprecedented welcome to the royal family. Impressed by Abhaya Kumar's autpattiki buddhi, very soon the king honoured him with the post of prime minister.

5. **The Cloth** - Two wayfarers coincidentally reached a lake at the same time. One of them, who appeared wealthy, was wearing costly dress and had a very costly woollen shawl on his shoulders. The other was dressed in ordinary clothes and had a rough cotton shawl on his shoulders. At the bank of the lake they both put off their clothes and started bathing. The man with ordinary dress quickly finished his bath, put on his dress, picked up the costly woollen shawl and left hastily. The wealthy man called when he saw this - "Hey! Where are you taking my shawl?" The swindler did not respond and continued to walk slowly. The wealthy person rushed after getting dressed and caught the swindler. But the swindler started a dispute by claiming the shawl to be his. At last they went to the court and requested the judge to pass a judgement after telling him about their respective claims.

At first the judge failed to arrive at some conclusion. There was no identifying mark on the shawl that could point at its owner. After pondering over the matter for some time the judge called for two fresh combs. He asked the two claimants to comb their hair well and return the combs. He then carefully examined the two combs. He found that the comb of the wealthy person had some fibres of wool and that of the cunning had cotton fibres. The secret of the shawl was revealed. The judge gave the shawl to its rightful owner and got the cunning person apprehended and punished.

6. **The Chameleon** - Once a man was passing through a jungle when he suddenly wanted to defecate. In hurry he found a hole in the ground and sat over it to relieve himself. This was not a simple hole but a chameleon's burrow. While the man was defecating the chameleon rushed and entered its burrow touching the man's anus. The defecating man felt as if the chameleon had entered his stomach through his anus. He kept worrying about it for some days and it turned into a phobia. He fell sick and in spite of all treatment did not recover. His weakness increased with every passing day.

One day he went to a very experienced doctor. The doctor examined his pulse and conducted other tests as well but failed to find any medical cause of his weakness. At last the doctor asked him since when he was having this condition. The man told him the story of going to relieve himself in the jungle and a chameleon entering his anus. The doctor at once understood that it was a psychological ailment and with the help of his autpattiki buddhi he at once found the solution.

However, he said to the patient - "This is a serious disease. I will have to make a special medicine to expel the chameleon out of your stomach. Your treatment will be done tomorrow." After the patient left, the doctor arranged for a dead chameleon, covered it with shellac and placed it in a bowl. He placed this bowl

outside his house in a dark corner. Next day he called the patient, gave him a strong purgative, and told him to pass his stool in that bowl. When the patient did as told, the doctor drew the bowl in light and pointing at the dead chameleon in the pot said - "See, this is the chameleon that has been causing you so much pain since long. Now it has been expelled and soon you will regain your health. The patient was relieved and pleased. As he became free of his phobia he regained his health.

7. **The Crow** - Roaming around in Vennatat city a Buddhist monk met a Jain shraman. In order to pull his leg he posed a question to the Jain shraman - "Muniraj! Your Arhat is omniscient. You are his able disciple. Can you give me simple information - how many crows are there in this city?" The shraman at once understood the conspiracy at the back of this question. He accordingly gave a clever answer - "Bhante! This is hardly a question of consequence. The city has sixty thousand two hundred and sixty three crows. You may count them. If you find the number a little less, know that some of the local crows have gone out for site seeing. However, if you find the number a little more, consider that some crows from other cities are visiting." His arrogance having shattered by the autpattiki buddhi of the Jain shraman, the Buddhist monk felt ashamed and went away.

8. **Stool Test** - Once a man was going some where with his newly wedded beautiful wife. On the way a charlatan joined them and started talking to his wife. Soon he spun his web over the young woman and tried to take her away. When the husband stopped him, the charlatan started a quarrel claiming the woman to be his wife. At last they went to the judge. After hearing to the story the judge, first of all, send them all to different rooms. Then he went to the gentleman and asked him - "What did you eat yesterday." The man informed - "I and my wife both ate cookies made of sesame seeds." After this the judge went to the charlatan and posed the same question. The charlatan gave names of some other eatables.

After this the judge arranged for administering purgative to the charlatan and the woman and consequently got their stool test done. It was found that the stool of the woman contained sesame seeds and that of the charlatan did not. Thus the 'truth was revealed. The woman was returned to the gentleman and the charlatan was punished.

9. **The Elephant** - A king needed a wise minister. To search an intelligent man with autpattiki buddhi the king got a large elephant tethered in the public park of the town and made an announcement that the man who weighs this elephant exactly will be rewarded.

Numerous persons came, saw the elephant and returned back disheartened thinking that first of all how would they get such a large weighing scale? And even if they got it, how would they put the elephant in it? After many days passed, a man came and claimed that he will find the exact weight of the elephant. With the help of the king's men he took the elephant to the lake outside the town. He then arranged to bring a large boat near the shore and with the help of a gang-plank made the elephant walk into the boat. He marked the level to which the boat had submerged in water and brought back the elephant to shore. After this he started filling the boat with stones till the boat once again submerged up to the marked level. Now he transferred all the stone on shore and started weighing them with the help of a normal weighing scale. Some time later, when the weighing was over he added up the figures and told the exact weight of the elephant. The man was taken to the king

for reward. The king was impressed by his astonishing wisdom and rewarded him by appointing him as his minister.

10. **Court Jester** - A king had a favourite court jester whom he! Gave too much liberty. The king always praised his wife before this! Man. He also stressed that she was very obedient. One day the jester commented - "Sir! The queen's behaviour is guided by her self interest. If you don't believe, you may verify this by some test.

Provoked by the jester the king one day asked his queen - "Darling! I have this wish of marrying again and make the offspring from this marriage my heir apparent. The queen replied - "My lord! You are well within your rights to marry once more and you are welcome. But as per the tradition the heir apparent can only be the eldest son." When the jester's opinion was confirmed the king i laughed heartily. The queen asked the reason for this laughter and the king told her about his discussion with the jester. The queen got! Infuriated and forced the king to issue orders for the jester's exile.

The jester could guess who was at the back of this order. He! Collected a heap of shoes, made a large bundle, lifted it on his head and went to bid farewell to the queen. The queen asked with surprise - "What makes you carry so much weight on your head?" The jester replied - "Your Highness! I have collected as many pair of! Shoes as I could in this bundle. As long as this whole lot lasts I will walk far and near to different villages and towns and tell everyone I meet about who exiled me and why."When the queen heard this she was apprehensive about her possible disrepute. She at once requested the king and got the exile order rescinded. The jester saved himself with his Autpattiki Buddhi.

11. **The Shellac Ball** - A little boy playfully inserted a shellac ball in his nostril and it got stuck there. It was painful. The boy had difficulty in breathing. The disturbed parents started searching for a doctor. Just then a goldsmith happened to pass by. When he saw the boy crying he asked "what was the problem?" When the parents told him about the incident he reassured them - "Don't worry. I will just take out the ball." He asked for a thin steel rod and heated it. When it gained the required temperature he carefully pushed it into the shellac ball inside the nostril. The shellac melted a little and the rod stuck to the ball. Now he carefully pulled out the ball.

12. **The Pillar** - A king required a sharp-witted minister. In order to find such a man he planned a strange test. In a large pond outside the town he got a pillar erected at the centre of the pond. After this he made an announcement that any person who ties a rope around this pillar without getting into the water will be rewarded.

After the announcement, many persons came and tried to find some way to tie to the pillar. Many days passed but still no one was able to accomplish this seemingly impossible task. At last one day a witty individual came and carefully looked at the pillar and all around the pond.

He thought a little to find a solution and brought a very long rope and a large spike. First of all he selected a point and hammered the spike in the ground and then tied one end of the rope to the spike. Now he took the coil of rope in his hand and started walking. As he took a step he released a short length of the rope in his hand. This way he walked around the pond and returned at the starting point. The rope had now encircled the pillar. He tied the second end of the rope with the first and proceeded to get his prize from the king.

Impressed by his Autpattat Buddhi the king rewarded him and made him a minister.

13. **Kshullak** (a type of Jain ascetic clad in a single piece of cloth and is in process of becoming completely non-clad) - Once there lived a sanyasini (a female mendicant) in a town. She was very proud of her knowledge and conduct. One day she went to the king's assembly and addressed the king, "Sir, there is no one in the town that can defeat me in a debate." This conceited remark disturbed the king and he made an announcement that he who defeats the sanyasini will be richly rewarded. In spite of this announcement no one came to confront the sanyasini. Some days later a Kshullak decided to melt the sanyasini's ego and came to the assembly.

The sanyasini laughed when she saw the challenger - "Ha! This shaved head will face me!" The Kshullak did not react. He could assess the cunning mind of the sanyasini by her utterance and decided to employ a suitable trick. He said - "You will have to accept defeat if you cannot do what I do." The conceited sanyasini thought that there was hardly anything that the petty Kshullak could do and she could not. She said - "I accept your challenge." The Kshullak was eager to hear this reply. He at once caught hold of the arm of the nearest courtier and made him stand. He now took off the only cloth covering his body and wrapped it around the courtier. He turned to face the sanyasini and said - "Now do as I did." The sanyasini looked at the now nude Kshullak and at once shifted her gaze. She uttered shyly - "No, I can't do this." Her ego shattered, she accepted her defeat and went to her place.

14. **The Path** - A man with his wife was going to another village on a chariot. On the way his wife asked him to stop the chariot and went to a nearby bush to relieve her. On a roadside tree lived a witch. She was attracted towards this man. She transformed herself into the form, of the man's wife and came to sit near him in the chariot. The man started the chariot. Just then the real wife came out of the bush. Pointing at her the witch said - "Look! Some witch has taken my form and is coming in our direction. Please increase the speed of the chariot."

Before the man could increase the speed the real wife arrived near the chariot. Running along the chariot she pleaded - "Please stop the chariot, my Lord ! The one who is sitting with you is some witch disguised as me." The man was in a quandary. He shifted his gaze from one woman to the other and thought - what to do, how to spot the real one. He reduced the speed of the chariot.

By this time they arrived near a village. The man went to the local panchayat (a group of five village elders) and narrated his story. The old head of the panchayat was very experienced. He applied his Autpattiki Buddhi. He made the two women stand about ten to twelve steps away from the man and said to them - "The lady who first touches this man will be accepted as his wife."

Hearing this real wife started running towards her husband. The witch just extended her hand and touched the man. The village head said - "The disguise has been removed now." The man got his wife and the witch disappeared.

15. **The Woman** - There were two friends named Mooldev and Pundareek. One day they were going somewhere. On the same path a man was also walking with his wife. When Pundareek saw this woman, he got infatuated with her beauty. He said to Mooldev - "Friend, if I do not get this woman I will die." This made Mooldev worried. In order to save his friend's life he took a detour and went a long distance ahead of the couple on the same path. There he made Pundareek sit

behind a thick bush. He himself now approached the - advancing couple and pleaded humbly - "Brother, my wife is about to deliver a child. If you could send your wife for some time behind that bush I will be much obliged." The man believed Mooldev and sent his wife. The woman was clever. She went behind the bush and returned soon. With a smile she said to Mooldev in a loud voice - "Congratulations! You have got a beautiful son." And the couple went ahead. Pundareek was filled with shame at this biting taunt. Mooldev took him along and proceeded ahead.

16. **Husbands** - Two brothers lived in a village. They had the same wife. She was very clever and never revealed which of the brothers she loved most. The villagers praised her for this quality. In time this news reached the king also. He was also impressed, but his minister said - "Sir, It is impossible. It is for sure that the woman loves one of her husbands more than the other." The king asked - "How to find about this?" The minister said - "I will soon think of some way."

One day the minister sent an order to the woman that she should send one of her husbands to a certain village in the east and the other to another village towards west. Getting this order the woman sent the husband she loved more to the village in the west so that while going as well as coming, the sun is on his back and the heat is less oppressive. The one she loved less, she sent to the, eastern village so that he walks facing the sun. The minister informed the king of this but the king was not satisfied.

Once again the minister sent an order to her to send her husbands to two different destinations at the same time. The woman complied the order but this time the minister sent two different messengers to her after a lapse of few hours. They both carried the same message but from different villages - "Your husband is sick and needs your care." The woman at once said about one of her husbands - "This is nothing new, he gets sick now and then. First I should go to see the other one. He must be in pain." And she left to see the husband she loved more. The minister satisfied the king by giving all these details.

17. **The Son** - There lived a merchant in a town. He had two wives. One had a son and the other was barren. But the two of them took care of the child with same affection and love. Due to this uniform behaviour even the child was not aware that which of them was his true mother. Once the merchant went out on a foreign tour with his family. Unfortunately he died on the way. After his death there was a dispute between the two wives. Saying that the son belonged to her, they both claimed the merchant's property.

When the differences increased they went to court. The judge ordered to slit the child into two pieces and give each wife one piece. This strange order did not bring out any reaction from one of the women, whereas the other broke into tears and said - "No! Not at all! Kindly don't slit the child. This is her son not mine. Please hand over the child to her. Also, give her my share of the wealth. She will need it to take proper care of the growing child. The judge saw this spontaneous flow of affection and care and at once understood that she was the real mother. At no cost a mother could tolerate killing of her son. Accordingly he released the son and the wealth to the real mother and punished the impostor.

(STORIES OF VERSE-3)

1. **The Honey-comb** - A weaver had an infidel wife. Once when the weaver had gone out of the village on some errand she established illicit relations with

another person. To meet her lover she went to a thicket of Jaal trees outside the village. There was a honey-comb on one of the trees in this thicket. The weaver returned and the couple resumed their normal routine. Whenever she got an opportunity the wife went to the Jaal tree thicket for her love sojourns.

One day the weaver had need of some honey. When he was about to go to the market to buy honey, his wife said - "There is no need to buy honey. I will show you a large honey-comb." She took the weaver to the Taal tree thicket and pointed at the honey-comb. The weaver saw the honeycomb and also carefully inspected the solitary place. With the help of his Autpattiki Buddhi he took no time to understand that there was no reason for her wife to come to this forlorn place and be familiar with it, but that she was in love with some person and this was their secret meeting place.

2. **The Ring** - In a town there lived a priest who was famous as a truthful and upright person. Hearing of his fame, once a labourer came to him and deposited all his wealth amounting to one thousand gold coins in a bag and left the town in search of work. After a long period he returned and came to the priest to take back his bag of gold coins. The priest refused to recognise him and said - "Who are you? What deposit are you talking about?"

The labourer was taken aback. Losing all his hard earned wealth made him insane. He started roaming around on the main street of the town uttering - "My bag of one thousand gold coins!"

One day he came across the prime minister of the kingdom. Taking him to be the priest he asked - "O revered one, please give me back my bag of one thousand gold coins I deposited with you."

Seeing his condition the minister at once understood that there was something black at the bottom. He reassured the labourer and took him along to the king. When the king heard the story of the labourer he summoned the priest. When the priest came to the court, the king asked - "Great Brahman, why don't you return the deposit this man made with you?" The priest offered the same reply to the king - "Sir! I don't even know this person; neither do I have any deposit from him."

When the priest left, the king asked the labourer to tell his story in detail. Collecting his wits the labourer told in details the size and colour of his bag; the date on which he had deposited it with the priest; and even where the priest had kept it after accepting.

A few days later finding an opportune moment, the king called the priest for a game of chess. While the priest was engrossed in the game the king glibly talked the priest into exchanging the ring in his finger. After some time the king excused himself for relieving. He furtively instructed his personal attendant to go to the priest's house, show the priest's wife his ring, and tell her that the priest has asked him to fetch from her the bag of that particular colour filled with one thousand gold coins and placed at that particular place.

When the priest's wife saw his ring she believed that the message was from her husband only. She at once took out the bag and gave it to the king's attendant. The king placed that bag with a heap of his own bags and called the labourer. From the heap of the bags the labourer at once recognised and pointed at his own bag. The king was pleased to let him take his bag and punished the priest.

3. **The Number** - Once a person deposited a noli of one Thousand rupees (noli is a cloth bag of exact volume of a specified number of coins and is stitched

close after placing that number of coins in it) with a merchant and went out on tour. In the mean time the merchant skilfully cut out the bottom of the noli, replaced the rupee coins with counterfeits (which are slightly thinner), and stitched it back. A few days later the owner of the noli returned and the merchant returned his noli to him. When this person returned home and opened the noli he was disappointed to see the counterfeit coins. He at once went to the court with the noli and the coins. The judge after hearing out his story asked about how many rupees he had placed in the noli. The man informed that he had kept one thousand rupees in the noli. The judge called for one thousand rupees and filled them in the noli. He found that the number of coins left out from the noli matched the length cut out from the noli. He believed in the truthfulness of the person. He summoned the merchant and ordered him to give back the thousand rupees to the person. The merchant got a punishment as well.

4. **Nanak** - Once a person deposited one thousand gold coins in a sealed and signed bag with a merchant and went out on tour. He returned after many years. During this period the merchant skilfully removed the seal, replaced the gold coins with made to order brass replicas and sealed it back without leaving a sign.

When the owner of the bag returned, the merchant gave him back his bag. The man examined the bag and the seal and finding everything intact accepted the delivery. When he reached home, opened the bag and found brass coins he cursed his luck. He filed his complaint with the court. The judge summoned the merchant also. With both parties present he asked the complainant about how many years had passed since he deposited the bag with the merchant? The man informed that five years had passed. The merchant also confirmed this statement. Now the judge examined the brass coins and found that they had been made recently; at the most one year back. The merchant was caught in his deceit and was punished. The gold coins were returned to the rightful owner.

5. **The Mendicant** - Once a person deposited one thousand gold coins with a mendicant and went out on tour. A few days later he returned and asked for his coins from the mendicant who resorted to biding time. Even after a considerable time when the mendicant did not return the coins the man started searching for some way to recover his wealth.

While he was still thinking about it he came across some gamblers. During conversation when he told about his problem the gamblers assured him that they will help him recover his wealth from the mendicant. They gave him instructions and left. Next day they dressed themselves in ochre robes and disguised as mendicants went to that mendicant. They requested him - "We have these gold pegs which we want to deposit with you for safe keeping. We are going out of the town on a tour and our problem is that we have no place to keep these costly pegs. You are a saint and a truthful individual and have no fondness for wealth. What better person can we find than you?"

While the talks were going on the former depositor came there according to the plan. He said - "Revered once, please give me back my bag of one thousand gold coins that I had deposited with you before going on tour."

The mendicant thought that if he refused now, a scene would be created and these mendicants will not deposit their highly valuable pegs with me. He at once returned the gold coins to the man in order to impress the disguised mendicants with his honesty. The overjoyed man left for his home. Now the gamblers also left on some pretext. The mendicant realised that they had made a fool of him.

6. **Chetak Nidhan** - Two close friends once went out of the town into a jungle for some work. While they, were digging a hole at a spot in the jungle they found a pile of hidden treasure. The friends were elated to see so much of gold. One of them proposed - "Friend, we are extremely lucky that we have suddenly come across such a large treasure. But we will carry it home tomorrow only, and not today. This is because tomorrow is a very auspicious day." This man was crafty and the other one a guileless. This sincere one believed what was said and they both returned home. The crafty one returned to the spot during the night, took out the treasure and replaced it with a heap of coal.

Next day, at the appointed time the two friends went into the jungle and started digging for the treasure. Seeing coal instead the crafty one started crying profusely. In between, he would glance at his friend and utter - "How ill fated we are that we have been deprived of the treasure and given coal instead. The sincere one, though simple, was not a fool. He realised that his friend had played a trick on him. He at once resolved to teach his friend a lesson. However, he said - "Friend, don't be so distressed, one only gets what he is destined to. Come let's go home." And the two friends left.

The sincere one, after returning home, called an expert sculptor and got a statue of his friend in sitting posture made. When ready, he placed the statue in a room. After this he got two pet monkeys. When he had to feed the monkeys he would place the eatables on the shoulders, head or thighs of the statue. The monkeys would playfully jump and perch on the statue to eat. Within a few days they became so familiar with the statue and its connection with the food that whenever they wanted to eat they would come and sit in the lap or shoulders of that replica of a human figure. The sincere one would at once feed them.

When he was confident that the monkeys had perfectly learnt what he wanted, the sincere one day invited the two young sons of his crafty friend for lunch. The crafty was pleased to send both his sons. The sincere one fed them with loving care and hid them at a secret place with a heap of toys.

In the evening, by the time the crafty came to fetch his sons, the sincere one had already removed the statue and spread a mattress in its place. He asked the crafty to sit on the mattress. He then brought some snacks and placed before his friend. As soon as the crafty sat-down, two monkeys came from another room. One sat in his lap and the other on his shoulders and started playing. It appeared as if they were closely familiar with the crafty. The sincere one started giving snacks to the monkeys with a gloom clearly visible on his face.

The crafty asked with surprise - "Friend, what is the matter? These little monkeys came to me and are playfully eating as if they know me well."

The sincere one said - "I fail to find words, my friend! Why won't these monkeys recognise you? After all they are your sons. Cruel fate has turned them into monkeys."

The crafty turned white with shock. He stood up quickly, took hold of his friend's hand and uttered in dismay - "Friend! Is it a cruel joke! How can human beings turn into monkeys?"

"Friend, the ways of fate and karma are strange and powerful. When bad luck can turn gold into coal, why can't it turn humans into monkeys? It must be the fruition of your bad karmas."

The crafty understood everything. He thought that if he disputed, the matter would go to the king. Without gaining anything he would lose all his wealth. He had got his lesson. He at once told the actual story about the treasure, begged his friend's pardon and shared the treasure with his friend. The sincere one also returned the little boys. This is a good example of Autpattiki Buddhi.

7. **Education** (of archery) - Travelling around an expert archer once came to a town. The inhabitants of the town came to know of his expertise and many young boys from wealthy families came to him to learn archery. When their education was complete they gave their teacher a big purse of money as gift. When the guardians of these boys got this news they were annoyed. They all unanimously decided that when the archer leaves for his village, they will apprehend him, beat him up and recover all the money.

The archer somehow came to know of this conspiracy against him. He furtively sent a message to his friends in his village that on the coming fifteenth day of the bright half of this month he will throw some dung-balls in the river. These floating balls will reach their village, which was down river, after some time. These balls should be picked out from the river and carefully stored till he came back. He then collected a heap of cow-dung and made balls from it concealing a portion of his wealth in each ball. After all his money was concealed in the balls he left them to dry.

At an opportune moment he called his students and said - "It is my family tradition that after the education of my students is complete, on an auspicious day after a dip in the holy river; dung-balls are thrown in the river with chanting of mantras. This signifies the throwing away of dung-like-ignorance. Your education is complete now; therefore we shall have this convocation function on the coming 15th of the bright half of the month.

On the fixed date the function was organised. In presence of the prominent citizens of the town all the dung-balls were thrown in the river with mantra chanting. As planned, the archer's friends in his village were waiting for the floating balls. They collected all the balls, tied them carefully into a bundle and stored the bundle at a secure place.

A few days later the archer announced his date of departure. When that day arrived all his students came to bid him farewell. The curious guardians also came. In their presence the archer bid everyone good bye and left as he was standing, dressed as when he had come. He carried nothing in his hand in which he could carry the presumed large purse of wealth. The guardians were surprised to see that he was going back as poor as he had come. They accepted what they saw, that he was carrying no wealth and dropped their idea of way laying him.

8. **Ethics** - A person had two wives. One had a son and the other was barren. But the two of them took care of the child with same affection and love. Due to this uniform behaviour even the child was not aware that which of them his true mother was. Once that merchant came to Ayodhya, the city where king Megh (the father of Bhagavan Sumatinath) ruled. Unfortunately he died there. After his death there was a dispute between the two wives about the son because property rights belonged to the real mother of the son.

The dispute finally reached king Megh. He also was unable to come to a conclusion. When queen Sumangala came to know of this she called the two women and said - "I am pregnant and will give birth to a son after a few months. When he becomes major after some years he will decide about your case. Till then you all live

here in my palace."The barren woman thought - "This is a good opportunity. It will take many years for the queen's son to grow, why not enjoy the regal comforts of the palace."And she at once gave her consent. The real mother was in a quandary. She wanted the son not the regal comforts. But how to tell this to the queen; she might get angry.

The queen at once understood that the woman who had accepted her proposal was the barren one. She was punished. The son was given to the real mother.

9. **"Give me, what you like"** - There lived a merchant in a city. He suddenly died one day. It was difficult for his wife to manage the business he left. She could not even recover the money the merchant had loaned on interest. At last she called another merchant, who was a friend of her deceased husband and said - "I would request you to help me recover from the market the loans advanced by my husband." This friend was very selfish. He gave a proposal - "If you give me some cut from the recovery, I can recover the entire loan. The lady replied - "Give me, what you like." The selfish man got what he wanted. Very soon he recovered all the money. He divided the money into two parts - one very large and the other very small. He gave the lesser amount to the lady who refused to take it and instead took the matter to the court.

The lady explained to the judge the terms of the agreement and said that the selfish friend was going against what he promised. The judge got the point. He called for the wealth and divided into two heaps as desired by the selfish friend. Now he asked the offender - "Tell me which of the heaps you like?" The offender pointed at the large heap and said - "My lord, I like this one." The judge said - "According the contract you have confirmed, you have to give this lady what you like. You have just said that you like the larger heap therefore you have to give the larger heap to this lady."

The selfish friend was caught in his own trap. He cursed himself on his foolishness and took the smaller heap away. The lady returned home with her wealth.

10. **A Hundred Thousand** - There was a parivrajak (*a type of monk*) with exceptionally sharp memory. Whatever he listened once he remembered verbatim. He had a large silver pot which he called Khotak. Proud of his memory he one day declared before a large audience - "Whoever narrates something that I have not already heard will be rewarded with this large Khotak." Hearing of this challenge many persons came and told numerous stories. But after hearing any story told to him the parivrajak would repeat it verbatim and claim that he already knew it.

A witty person understood the clever trick the parivrajak was playing. He decided to teach the parivrajak a lesson by ensnaring him in his own trap. The fame of the parivrajak and the sessions of story telling became so popular that now the competition became a part of the king's court. At an opportune moment the witty person went to the court and said that he would recite a verse that the parivrajak can never have heard. The parivrajak smiled confidently and said - "Indeed! Come, you also display your expertise."

The witty person recited in a loud voice so that everyone in the court, including the king, could hear clearly what he said-

"Your father owes my father a hundred thousand rupees.

If you have not heard of this give me the Khotak. If you have, and you are

honest, pay me back the hundred thousand rupees."

The partvrajak was taken aback. Hearing this real wife started running towards her husband. The witch just He was caught in his own trap. He had to accept his defeat and part with his silver Khotak.

2. VAINAYIKI BUDDHI

[101] MEANING -Wisdom acquired humbly is capable of handling the responsibility of work at hand. It absorbs the essence of the text propagating the triplet (religion, wealth and mundane duties) and its meaning. It accrues benefits during this birth and the next.

[102] MEANING -The examples that elaborate this definition are-1.Augury, 2.Economics, 3.Writing, 4.Mathematics, 5.The Well, 6.The Horse, 7.The Donkey, 8.The Signs, 9.The Knot, 10.Agad, 11.The Charioteer, 12. The Courtesan,

[103] MEANING -13.Sheetashati, 14.Rain-water and 15. Theft of Cattle, Death of the Horse and Falling from a tree.

COMMENTARY [101 to 103] - The stories compiled as examples of vanayiki Buddhi are as follows:

1. Augury - In a town lived an expert augur. He had two disciples whom he liked equally. He taught them with same interest. One of the students was very modest and followed the teacher's instructions strictly. He listened to the lessons with keen attention and pondered over them regularly. Whenever there was some doubt, he put forth a question before the teacher and removed his doubt. Soon he acquired all knowledge and became an expert. The other student was immodest. He neither gave attention to what was taught nor did he ponder over the lessons. He found asking questions and removing doubts below his dignity. Due to this nature his education remained faulty and incomplete.

Once the two students, on some errand, set out to go to a nearby village. On the road they saw large foot prints. The immodest commented - "These appear to be foot prints of an elephant." The modest informed - "No friend, they are of a she-elephant and it is blind in the left eye. Not only this, some woman from the royal family is riding that she-elephant. The woman is married and pregnant and will give birth to a son within a day or two.

The immodest could not believe all these predictions based on mere foot prints. He asked - "On what basis do you say that?" The modest replied - "After going some distance it will all be clear to you. The immodest was hurt and remained silent. Some time later they reached their destination. There they saw that on the banks of a lake was a camp site apparently of some rich person. On one side of the row of tents, stood a she-elephant blind in left eye. While the two young men were looking curiously at all this, a maid servant emerged out of a gorgeous tent and approached an impressive person with royal bearing and said - "Minister Sir! Please go and congratulate the king. The queen has given birth to a son."

Getting all this information the modest said - "See friend, what I told has proved to be true." The immodest accepted grudgingly - "Yes, your knowledge is perfect." And they sat down under a tree to rest.

A little later an old woman with water filled pitcher on her head passed that way. When she saw two scholarly looking young men she thought - "They appear to be some learned augurs. Let me ask them when my son, who has gone away for work, will return." She took a few steps, came near the two young men, and put her quarry to them.

Just then the pitcher on her head fell down and shattered. The water spilled out and vanished in the sand.

Seeing all this the immodest said at once - "Old lady, as this pitcher has broken so is your son dead."

The old lady was engulfed in a wave of distress. Now the modest said - "Don't say that friend. Her son has already reached home." He turned to the old lady and said - "Mother, please rush back, your son awaits you there."

Reassured, the old lady left for her home. When she reached home, she saw that her son, with dust covered feet, was sitting at the gate and waiting for her. She embraced him with joy and at once traced back her steps to the young augur, taking along her son. She rewarded the modest and showered blessings on him.

When the immodest realised that all his predictions proved wrong and those of his friend proved to be right, he became very sad.

However, instead of finding his own shortcomings he was filled with a deep anger for his teacher - "This is the result of my teacher's favouritism. He did not teach me properly." When the two students returned to their teacher the modest bowed before the teacher with gratitude. But the immodest just stood there without even greeting the teacher.

When the teacher raised a questioning eye, he complained - "You have not taught me properly, therefore my knowledge is incomplete. Whereas you have taught this fellow with all sincerity so that his knowledge is complete. Such favouritism is not proper for a good teacher."

The teacher asked the modest with surprise - "Son, what is the matter? Why your colleague feels like that? Tell me everything in detail."

The modest told the whole story exactly as it had happened.

The teacher asked again - "Now tell me about the grounds of your predictions."

The modest - "Sir, by your grace I observed carefully that the foot prints belonged to an elephant. However, the distance between the spot where it urinated and the foot prints made me deduces that it was a female, not male. When I looked at the trees on both sides of the path I found signs of leaves and fruits snatched only from the trees on the right hand side. The trees on the left were intact. This told me that the she-elephant was blind in the left eye. With the foot prints of the elephant there were numerous other foot prints of men and women and foot prints of horses. This indicated that the person riding the elephant belonged to the royal family.

A little further there were clear signs of the elephant squatting down and a lady getting down and going to a nearby clump of bushes to relieve herself. Some strands of silk and a few long hairs indicated that the lady was married and extremely rich. Therefore I thought that she must be the queen. After urinating she got up leaving an imprint of her right palm on sand. This difficulty in getting up indicated that she was pregnant. Observing her foot prints carefully I gathered that she was favouring the left leg. Thus I knew that the delivery time was very near. Other signs indicated that she will give birth to a male child."

The teacher looked at him with pride and contentment. The student continued - "When the pitcher slipped and broke immediately after the old lady asked her question, I deduced that like the sand made pitcher returned to its origin, the son has also returned to his mother."

On hearing all this teacher praised the Modest. To the immodest he advised - "You do not follow my instructions, neither do you ponder over what you are taught and remove your doubts. That is the reason you can not acquire right and perfect knowledge. I have been giving you the same lessons and at the same time. But as you are not humble and modest your knowledge is incomplete.

This is not due to any partiality on my part. It is the fault of your own attitude that is wanting in modesty and sincerity." The immodest got ashamed of his behaviour and started his studies earnestly and humbly.

2. **Economics** - In the same way the right and perfect knowledge of economics is acquired only if one is humble.

3. **Writing** - The right and perfect skill of writing is also acquired only if one is humble.

4. **Mathematics** - The right and perfect knowledge of mathematics and all other subjects is also acquired only if one is humble.

5. **The Well** - water diviner very humbly studied with his teacher. He learned every lesson attentively and followed all instructions sincerely. This way he acquired complete knowledge of the subject to become an accomplished water diviner.

Once a villager took him to his farm and asked where to dig for a well. The water diviner applied all his skill and marked the right spot. He also told the farmer about the depth at which water will be available. The farmer dug a well accordingly but no water oozed out. He again went to the water diviner, who came to the farm and inspected the well carefully. After some deliberation he indicated a spot at the bottom of the well and said - "Hit hard at this spot with your heel." The farmer did as told and a stream of water broke out from that spot. The farmer joyously praised the water diviner and rewarded him liberally. Such expertise is acquired with the help of Vainayiki Buddhi.

6. **The Horse** - Once many horse traders came to Dwarka to sell their horses. Many young princes in the city bought large and muscular horses. But a young man named Vasudev, an expert on horses, purchased a skinny looking horse that later won every race it entered. The reason for this was Vasudev's expertise of horses. He had very humbly acquired this knowledge from his teacher. Modesty sharpens intellect and helps widen experience and knowledge.

7. **The Donkeys** - There was a young king in a city who believed that youth is the best- age and only a young man has ample power and capacity to work hard. Guided by this notion he gradually replaced all experienced and ageing warriors from his army with new and young recruits.

Once he marched his army to attack another kingdom. The contingent lost its way and ended up in an arid and forlorn area. All efforts to find a way out failed. Every single soldier was dying with thirst. In this hopeless predicament a soldier advised the king - "Sir! We are unable to find a way out of this situation. Only some experienced old man could help us avoid the impending catastrophe." The king announced that if there was any experienced old person in the army his suggestion was solicited.

Luckily an elderly soldier, disguised as a young man, had joined the. Army. His son brought him to the king who courteously asked - "Please do something that my army gets water to drink." The elderly - soldier paused a little and then said - "Sir! Let loose all the donkeys used for carrying supplies in the army. Let them roam around free and let our army follow where they lead. When they stop and start

sniffing the ground, dig out the earth there. "The king accepted the advice and issued necessary instructions. Some distance farther the army found a good source of fresh water. With the help of the Vainayiki Buddhi of the experienced soldier the army came out of the painful situation.

8. **The Attributes** - A merchant appointed a servant to look after his horses and promised to give him two horses of his choice as remuneration. The young man accepted the terms and started working. During the course of his working he fell in love with the merchant's daughter. The servant was intelligent and clever. He asked the girl - "Which of the horses is the best?" The girl explained - "Generally speaking all these horses are good and pedigreed. But the horses that are not disturbed even by the sound of stone filled drums thrown from tree tops are considered best and have all the attributes of the best horse.

Accordingly the servant examined all the horses in the stable and selected the two best horses. When it was time to take remuneration, he asked for those two horses. The merchant was in a fix - "These two are the best and the most valuable horses of the lot I have. Giving these horses would be a great loss to me." He tried to persuade the servant to take any two horses other than the two he had selected, but he refused to compromise.

The confused merchant went inside the house and told his wife - "This servant is very clever and intelligent. He has selected the best two of our horses. Rather than to lose all our wealth, it would be better to marry our daughter to him and force him to stay with us forever."

This infuriated the wife - "Have you gone mad? You want to marry our dear daughter to a servant?"

The merchant explained - "If we lose those two valuable horses we will incur a great and irreparable loss. The horses are not only immensely valuable but also auspicious for us. Moreover, the servant is a virtuous person. By making him our son-in-law we will save our horses and at the same time get a sincere man to take proper care of our horses and increase our stock. Getting such a handsome and intelligent husband, our daughter will also be happy and shall remain with us always." At last the wife gave her consent and the merchant married his daughter to; the servant. They lived happily ever after. The Vainayiki Buddhi helped the merchant save his wealth.

9. **The knot** - In Patliputra once there was a king named Murund. One day some other king sent three strange and puzzling things to him and asked him to provide a solution. The things were - an endless cotton thread, a bamboo stick without a knot, and a lidless box.

The king showed these things to all the members of his assembly and asked them to explain. Each member examined the three things carefully. After that expressing their surprise and showing their inability to provide any explanation they all returned to their respective seats. The king now invited Padliptasuri and asked - "Bhante! Can you explain these strange things?" Acharyashri carefully looked at the three things and understood that the joints and knots of the three objects were skilfully concealed by applying shellac of matching colour. He asked the king to arrange for a large pot filled with boiling water. When the pot was brought the three objects were placed in boiling water. The shellac cover melted away. The lighter end of the stick emerged out of water and its knots became visible. The end of the endless cord also became visible. In absence of the shellac covering the lid of the

box also became clearly visible. The king and his courtiers warmly praised Acharyashri and his Vainayiki Buddhi.

Now the king requested Acharyashri that he should advise about some such strange and puzzling thing that could be sent to the friendly king in reciprocation. Acharyashri asked him to get a gourd fruit. Under his supervision the gourd was carefully cut in the middle and its hollow was filled with some gems. After that the two pieces were joined and the joint was skilfully covered with shellac of matching colour. The joint became invisible and the gourd looked fresh and natural as before. The king sent this gourd to his friend with a message that he should take out the gems within the gourd without breaking it. A few days later the king got the news that no one could take out the gems from the gourd. The king was pleased. He thanked and praised Acharyashri.

10. **Agad** - There was a king in a small city. As small was his city so was his army. Once a neighbouring and powerful king attacked and laid siege around his city. When the king failed to find a way to save his town he made an announcement that whoever had whatever poison, he should bring it to the king. Numerous people brought numerous different types of poison in large quantities. The king, with the help of his spies, arranged to drop all this poison in the well, outside the town, which was the only source of drinking water for the attacking army.

Once this was done a doctor (वैद्य) came with a small bottle of poison. When the king saw this, he got angry - "You have come so late, doctor! And that too with this tiny bottle of poison?" The doctor explained - "Sir! Please don't get agitated. This is a highly toxic poison. This small bottle can kill much more people than all the poison you have collected till now."

Raising his eye brows the king asked - "How is it possible? Can you prove?"

The doctor requested for an old elephant to be brought there. When it was brought, the doctor plucked out a hair from its tail and applied the poison with the tip of a needle at that pore. As the poison spread into the elephant's body it started going limp. The doctor said - "Sir! The poison will slowly contaminate the whole body of this elephant. Whoever eats its flesh will also be poisoned. That is why this is called Sahasrabedhi (*destroyer of one thousand*) poison; in other words, a highly toxic poison."

The king believed what the doctor had said. Seeing the elephant fall, the king said - "Doctor, the poor elephant is dying just for nothing. Can you cure it with some anti-dote. The doctor said - "Why not. A doctor who does not know about an anti-dote of a poison he has administered, is no doctor." And he administered an anti-dote into the same pore. Soon the elephant regained its strength.

The doctor had gained this profound knowledge through his Vainayiki Buddhi.

11, 12. **The Charioteer and the Courtesan** - These examples are part of the story of Sthulbhadra.

13. **Sheetashati** (etc.) - In a town there was a very greedy king, His sons studied with a great scholar. The princes were generous and modest. This inspired the teacher to teach them very sincerely. When their education was complete the princes gave their teacher a large purse of money as gift. Some how the king came to know of this and thought of killing the scholar to get this purse. The conspiracy was revealed to the princes. Driven by their profound respect and love for their teacher the princes decided to secretly warn him to save his life.

All the three princes visited their teacher. When they arrived the teacher was preparing to take his bath before going to eat. He greeted his students and asked them to fetch a washed and dried shatika (or sheetashati or dhoti - about five meters length of cloth of one meter width wrapped around the lower half of the body by Indian male as part of his conventional dress). One of the princes said - "The shatika is damp." The second one said - "The straw is long." And third - "The curlew bird that was earlier moving in clock-wise direction is now moving in anti-clockwise direction."

When the teacher heard these irrelevant statements from his able students he smelled a rat. He pondered over and understood that his large purse has made someone his enemy and his students are secretly giving him a warning. He at once took leave of his students and furtively left for his village before the announced time of his departure. The Vainayik Buddhi of the princes saved the life of their teacher.

14. **Rain-water** - A merchant had gone abroad since long. In his absence his wife asked her maid to invite a young man to satisfy her carnal desires. She also called a barber to improve the looks of the shabby young man. The barber gave him the full treatment - haircut, pedicure, manicure, bath, etc. - and made him attractive.

Coincidentally it rained heavily that night. Late into the night when the gigolo got thirsty he got up, went to the window, cupped his hands, and sipped the rain water falling in a stream from the balustrade. On the balustrade was lying a dead snake that made this stream of rain-water poisonous. Soon the young man died.

The lady panicked and at once called the servants of her confidence. She instructed them to throw the corpse in the forlorn ruins of a temple. Next day when some people saw the corpse and reported, the police started investigating. The officer in charge saw that the dead man had been freshly hair-dressed and manicured. He at once summoned all the barbers in the town and one by one asked them to recognise the corpse. One of the barbers recognised the dead body and informed that he had done the haircut of that man when he was called by the maid of the merchant's wife. The police apprehended the maid and out of fear she revealed everything. With the help of Vainayiki Buddhi the officer solved the case.

15. **Theft of cattle** - In a village once lived a very unlucky man. He spoiled whatever work he took in hand and always, invited trouble. Once he asked for a pair of oxen from his friend for use in his plough. After completing his work when he went to return the oxen to his friend, the friend was taking his meals. He left the oxen in the yard and left without informing the friend, presuming that his friend had seen him returning the oxen. His bad luck that the oxen somehow came out of the yard and someone stole them. When the owner of the oxen did not find the oxen in the yard he came to this luckless man and wanted his oxen back. When the luckless told him that the oxen were returned to his yard before him, a dispute arose. The owner of oxen took the luckless along and left for the city to take the matter to the king.

On the way they saw a rider approaching them. All of a sudden the horse was startled. It threw the rider and galloped. The rider shouted - "Some one hit the horse with a staff and stop it."

The luckless had a staff in his hand. With the intention of extending a helping hand to the fallen rider the luckless stepped ahead and hit the approaching horse with his staff. Unfortunately the staff hit the horse at a delicate spot and it died on the spot. The owner of the horse got infuriated and joined the two in order to get the unfortunate man punished by the king. Now the three proceeded towards the city.

By the time they reached the city, it was already night time and the city gates

were closed. To wait till morning the three slept under a dense tree near the gate. The luckless had no sleep in his eyes. He was deep in thoughts - "Luck does not favour me. I try to do good and in turns bad. Death is better than such miserable life. I will be rid of all troubles."

With these thoughts he got up, tied one end of his scarf to a branch of the tree and making a noose at the other end hung himself. Even the death did not favour the unlucky. The rotten old scarf could not take his weight and was torn apart. Under the tree was also sleeping a team of acrobats. The luckless fell on them and their chief died on the spot. There was a commotion in the group of the acrobats and at last they also joined these three to get the luckless punished by the king.

When this crowd reached the king's assembly everyone was surprised. When the king asked about the cause of so many people coming together, every complainant lodged his complaint. Now the king looked at the luckless. Accepting all the charges the luckless said - "Sir, I did not do anything intentionally. I am so unlucky that anything I do with good intention turns bad. They all are telling the truth. Whatever punishment you decide for me, I am prepared to accept."

The king was very considerate and just. He could understand that the innocent man was not at fault. It is not right to punish him for the fault of fate. He felt pity for the luckless and drawing on his profound experience and vainayiki buddhi he very cleverly gave his judgement.

First of all he called the owner of the oxen and said - "If you want your oxen back first take out your eyes and give them to this man. This is because with these very eyes you saw this man taking the oxen into your yard." After this he called the owner of the horse - "If you want your horse, first cut out your tongue and give it to him; because with the help of this very tongue you said to hit the horse with a staff. Punishing him is not justified as long as your tongue is not punished."

In the end he called the acrobats and said - "This poor man has nothing that he can be asked to give you. If at all you want to take revenge I will order him to sleep under the same tree. The chief, now among you, should tie a noose in his neck and hang from that very branch. He will fall on this man and this man will die. Thus the debt will be paid." None of the three found words to challenge the king's judgement and they left as they had come. The luckless also returned after profusely thanking the king.

(3) KARMAJA BUDDHI THE PRACTICAL WISDOM

[104] MEANING - That which is judged by its use, that which develops with Practice and analysis, and that which earns fruits of praise is called karmaja buddhi or practical wisdom. Its examples are-

[105] MEANING - 1. Goldsmith, 2. Farmer, 3. Weaver, 4. Wood engraver, 5. Pearlstringer, 6. Butter vendor, 7. Acrobat, 8. Tailor, 9. Carpenter, 10. Sweet maker (a specialist cook), 11. Potter and 12. Painter.

COMMENTARY - Expertise in any craft is acquired through sharp intelligence and regular practice. This is known as karmaja buddhi or practical wisdom. Its use and display conveys its utility and begets praise. Some examples of expert artisans skilled in their crafts are as follows-

Goldsmith - A skilled goldsmith is such an expert of his trade that he is experienced enough to examine gold or silver just by touch, even in the dark.

Farmer - A thief one night entered the house of a merchant for burglary. He used his expertise in making a hole in the wall and left a lotus shaped hole. In the

morning when people saw this artistic hole in the wall they forgot about the theft and started praising the art of the thief. In the crowd was also standing the thief. He was enjoying the praise of his art. A farmer was also standing nearby. Instead of praising he, said - "Brothers, what is there to praise about or be surprised at this? In his own trade everyone is an expert."

The thief was infuriated to hear this comment from the farmer. A few days later taking a dagger in his hand he went to kill the farmer at his farm. When he rushed at the farmer with raised dagger, the farmer- stepped back and asked- "Brother, who are you? What dispute you have with me? Why do you want to kill me?" The thief replied - "That day you did not praise the hole in the wall I had made."

The farmer now knew he was the same thief. Composing him, he said - "Brother, I never berated you. I only said that when a person does some work regularly, because of his practice, he acquires an expertise in that particular work. This is true. If you don't believe, I can display my expertise and convince you. See here, I have some grains of lintel in my hand. If you want I can throw them on the ground in a manner that they all will rest on the ground either face up, face down, or sideways."

The thief could not believe this impossible. He said - "Throw them face down." The farmer at once spread a sheet of cloth on the ground and threw a fistful of grains so skilfully that they all rested face down. The thief bent down to examine and said - "Indeed, you are more expert in your art than I am in mine." After praising the farmer profusely the thief went away.

Weaver - An expert weaver can tell just by feeling a yarn with his hand that how many spindles will produce how much cloth.

Wood engraver - The carpenter who engraves or chisels out a spoon out of a piece of wood is so experienced that he can tell that how much quantity of a particular substance could be scooped by a specific spoon.

Pearl stringer - It is said that an expert bead-stringer can drop pearls in such a manner that when they fall on a pig each one is strung in the pig's bristles.

Butter vendor - Some butter vendors acquire such expertise through their experience that while sitting in a cart they can pour butter oil in vessels placed on the ground without spilling even a drop.

Acrobat - The skills of acrobats are famous throughout the world. They perform numerous tricks on bamboo and ropes and never fall down. The audience looks spellbound.

Tailor - There are expert tailors who can stitch a dress in such a way that not a single stitch is visible.

Carpenter - An expert carpenter can engrave beautiful and lively motifs in wood. He can also join two pieces of wood so that the joint is invisible even on keen inspection.

Sweet maker (a specialist cooks) - An expert cook can prepare a large variety of tasty dishes. He develops so keen a sense of quantity that while cooking he does not have to measure the ingredients before adding. Some of these cooks acquire so great an expertise that their dishes are praised far and near and they become famous.

Potter - A potter acquires such expertise in making pitchers that to place on the fast moving wheel, he picks up a lump of sand of an exact quantity to finish the desired size of pitcher.

Painter - A skilful painter can make paintings of flowers, leaves, hills, a river, streams, animals, birds, and humans with his L brush that it becomes difficult to distinguish real from the made. Hecopies the moods, gestures, and expressions so delicately that thepainting looks life-like.

(4) PARINAMIKI BUDDHI (THE DEDUCTIVE KNOWLEDGE)

[106] MEANING -That which leads to the goal with the help of inference, reason, and example; matures and enhances with age; and yields fruits of public welfare and liberation is called parinamiki buddhi or deductive knowledge.

Following are the examples of parinamiki buddhi—

[107] MEANING -1.Abhay, 2.The merchant, 3.The prince, 4.The goddess, 5.Udito- daya, 6.The monk & Nandighosh, 7. Dhanadatt, 8.Shravak, 9.The Ministar

[108] MEANING -10.Kshapak, 11.The Ministar's son, 12.Chanakya, 13.Sthulabhadra, 14.Sundarinand, 15. Vajraswami,

[109] MEANING -16.Charanahat, 17.Amla, 18.The Bead, 19.The snake, 20.The rhinoceros and Breaking of the dome.

[110] MEANING -This Concludes the description of ashrut nishrit Mati jnana.

COMMENTARY [107 to 110] -

1. **Abhaya Kumar** - Chandpradyot, the king oei Ujjaini, one day sent an emissary to his brother-in-law (husband orL his wife's sister), king Shrenik of Rajagriha, with a message - "If youi want to live in peace at once send the unique Bunkhood necklace,! Sechanak elephant, Abhaya Kumar and queen Chelna to me."King Shrenik was infuriated to get this message and said - "An! Emissary enjoys immunity, so 1 am not giving you any punishment. ! Go back and tell your king that if he wants to live in peace he should send the Fire-chariot, Analgiri elephant, Vajrajangha the emissary, and queen Shiva Devi to me at once."

This answer added fuel to the fire. Chandpradyot attacked! Rajagriha with his large army and soon laid a siege around the city. i King Shrenik also made all necessary preparations. But his son; Abhaya Kumar, who was endowed with Parinamiki Buddhi, requested - "Sir, please don't jump into the war at once. Chandpradyot could be defeated by intrigue without fighting a war. ! Kindly leave this job to me and rest assured." The king had full confidence inhis son's wisdom, therefore he accepted this proposal.

Abhaya Kumar arranged, stealthily, through his spies, to bury gold, gems and jewels around the camps of various commanders of Chandpradyot's army. After this he himself furtively went to meet Chandpradyot and after greeting said - "Uncle, this time you are seriously caught in a political intrigue. You are dreaming of conquering Rajagriha and king Shrenik has bought allegiance of your prominent commanders by paying enough wealth. They are prepared to capture you and produce you before king Shrenik. Come morning you will be apprehended. You are my uncle; how can I see you insulted by such conspiracy? Please do something."

Hearing this Chandpradyot became alert. He asked Abhaya Kumar - "Why should I believe you?"Abhaya Kumar - "You need not believe me. Come see with your own eyes." And in the dark of the night Chandpradyot covered himself in a black sheet and accompanied Abhaya Kumar to the camps of his commanders. Abhaya Kumar dug out the buried wealth. No doubt remained in the king's mind about the treachery of his commanders. He rode a horse and secretly returned to Ujjaini the same night.

In the morning the commanders were surprised not to find their king. Even his horse was not there. When they searched for him they found the hoof prints of the king's horse pointed in the direction of Ujjaini. Disturbed by this unexpected behaviour of their king they broke camp and started for Ujjaini.

When the army reached Ujjaini the commanders went to the palace to see the king. At first he refused to meet them. After much persuasion he finally agreed to meet them. Before they could say a word he started reprimanding them for their treachery and accepting bribe. The commander-in-chief of his army replied humbly - "Sir! How could you believe that we could deceive you? For generations we are serving the state. We all love our country. There is no reason to betray you. It appears to be a conspiracy cooked by that crafty prince Abhaya Kumar. He took you into confidence and saved his state cleverly from a war."

This opened the eyes of Chandpradyot. His anger for Abhaya Kumar saw no bounds. He immediately made an announcement that the person who brings Prince Abhaya Kumar of Rajagriha to Ujjaini as a prisoner will be richly rewarded. The fame of Abhaya Kumar's sharp intelligence and cleverness was so wide spread that no one could muster enough courage to accept this challenge. The ministers, commanders, clever merchants, no one was ready to apprehend Abhaya Kumar.

A few days later a courtesan took up the challenge. On the condition that she be given enough cash to cover her expenses. The king agreed at once. She took along a few other women and dressed as Shravikas they all reached Rajagriha.

This group started regularly visiting religious places and attending to discourses of ascetics to impress upon the people that they are very devout shravikas. When they earned the desired reputation the courtesan planned and invited Abhaya Kumar to her place of stay. Considering her to be a co-religionist and a famed shravika, Abhaya Kumar accepted the invitation. The courtesan drugged the food offered to Abhaya Kumar. As soon as Abhaya Kumar ate his food he became unconscious. The courtesan was eagerly waiting for this. Abhaya Kumar was immediately tied up and carried to a chariot. The courtesan brought the victim to Ujjaini.

When Abhaya Kumar was produced as a prisoner before king Chandpradyot his joy saw no bounds. He ridiculed, "Why? Son, you got paid for your deceit. How cunningly I got you apprehended and brought here." Abhaya Kumar reacted without hesitation, "Uncle, you caught me and brought me here when I was unconscious. Please beware; I will one day take you to Rajagriha on a chariot when you are wide awake and that too torturing you on the way."

Chandpradyot took it to be a joke and did not pay any attention. Abhaya Kumar went to his aunt in the palace and lived happily. A few days later, when all these incidents were forgotten, he searched and found out a man who matched king Chandpradyot in appearance, body size and speech. He promised the man enough money and explained his plan. The man stayed with him. After a couple of days Abhaya Kumar dressed his accomplice as the king, took him in the chariot and beating him with a stick went around the streets of Ujjaini, as coached, the man moaned and wailed and shouted - "See, Abhaya Kumar is beating me with a stick, some one; save me, help me!" When the townspeople heard their king calling for "I help, they rushed. Even when they came near the chariot Abhaya Kumar did not stop beating the man. When some of the people looked carefully and were about to ask questions the two in the chariot started clapping and laughing. The masses

realised that the man being beaten was not their king but some impostor. They also laughed and dispersed.

Every day Abhaya Kumar repeated this act at different hours during the day. For almost everyone in the city this act became so common that they stopped paying attention to it. So much so that even the guards laughed from a distance when they saw the chariot and heard the sounds of wailing and shouting.

When Abhaya Kumar was confident that there was no one to stop or check him, finding an opportune moment one evening he caught king Chandpradyot and tied his limbs. Putting the prisoner in a chariot, Abhaya Kumar drove through the streets of Ujjaini, continuously beating the prisoner with a stick. Chandpradyot kept shouting non-stop. The citizens heard these shouts from a distance and considering it to be Abhaya Kumar's play, laughed and turned away. No one came forward to the rescue of their real king. This time too, Abhaya Kumar did not return back from the city gate. As soon as the 5th chariot was out of Ujjaini he increased its speed and moved towards Rajagriha.

Abhaya Kumar brought his prisoner before king Shrenik and he narrated his story. Chandpradyot felt ashamed and repentant. He begged Shrenik's pardon and the two royal relatives embraced each other. All present hailed Abhaya Kumar's wit and wisdom.

2. **The merchant** - Disturbed with the questionable character of S his wife, a merchant got initiated as an ascetic. Years later his able son became the king of that state. After this, once during his wanderings, the ascetic happened to come to the same town. The king requested his ascetic father to spend his monsoon stay in the town and he accepted. The discourses of the scholarly ascetic highly impressed the masses. Some people belonging to other religious sects could not tolerate this and they framed a conspiracy to defame the ascetic.

When the monsoon stay came to an end and the ascetic started preparing to depart, according to the plan of opponents, a pregnant maid came to the ascetic and said - "O ascetics, I am pregnant and will give birth to your child soon. At such a time if you depart leaving me alone who will look after me?"

The ascetic could understand that this was part of some conspiracy by some opponents. If he left in this situation it will be detrimental for him as well as the religious organisation. He was an accomplished spiritualist with unusual powers as well. He used his hidden power on the maid and said to her - "If your pregnancy is by me you will have a timely delivery. But if it is not so, you will not be able to give birth to the child normally, it will have to be taken out by cutting open your stomach."

The maid was in her full months. She failed to give birth even when few days passed after the expected date. Slowly her pain increased. In this miserable condition her family members took her to the ascetic. Paying her homage to the ascetic she said moaning with pain - "O great ascetic, joining the conspiracy fetched by your adversaries I put a false blame on you. I got the punishment for my deeds. Please forgive me and deliver me from this terrible pain."

The ascetic was simple and pure hearted. He at once pardoned the maid and withdrew his spell. The fame of the ascetic spread all around.

3. **The prince** - A prince was very fond of modaks (laddu, ball shaped sweet) since his childhood. Once on some ceremonial occasion he got prepared very tasty food, of course, including modaks. When he took his meal with his friends, he could not control himself and ate much more modaks than he could digest. As a

consequence he had indigestion. The pain and stench due to indigestion became intolerable. In this condition he started thinking - "Such tasty and fragrant things turned into stinking excreta as soon as they came in contact with the body. This body is made of filth and anything that comes in contact with the body ultimately turns into filth. Curse this body the pleasures of which inspire man to indulge in so much sin."

This feeling of revulsion for filth gradually transcended into pious attitude and finally leads to Kewal-jnana. It was the parinamiki buddhi that was instrumental in inspiring this turn of attitude.

4. The goddess - In ancient times in a city named Pushpabhadra there was a king named Pushpaketu. The names of his wife, son and daughter were Pushpavati, Pushpachul and Pushpachula respectively. By the time the son and the daughter were young unfortunately queen Pushpavati died and she reincarnated as a goddess.

As a goddess, when she saw her husband, son, daughter and other members of the family with the help of her Avadhilnana she thought if her daughter Pushpachula takes the spiritual path it will benefit her. With these thoughts she used her divine powers and vividly showed Pushpachula in her dream the horrifying scenes of agonising tortures of the hell. This dream infused a feeling of detachment in the mind of Pushpachula and renouncing the mundane pleasures she turned into an ascetic. As ascetic she strictly followed the ascetic code of conduct and indulged in harsh penance and deep meditation to destroy the vitiating karmas and attain Kewal-jnana. In the end getting liberated from the cycles of rebirth she attained moksha. The parinamiki buddhi of a goddess was instrumental in a soul's attaining the status of Siddha.

5. Uditodaya - The name of the king of a city named Purimtal was Uditodaya. His queen's name was Shrikanta. The royal couple was very religious and lived happily following the codes of Shravak conduct. One day a parivrajika (*a type of female mendicant*) came to the palace and preached the religion based on physical cleansing. When the queen gave no heed to her preaching she got angry and left. Considering it to be her insult the parivrajika, in order to take revenge, went to king Dharmaruchi of Varanasi, praised the beauty of queen Shrikanta and instigated Dharmaruchi to get her.

Dharmaruchi marched on Purimtal and laid a siege on the city. During the night king Uditodaya thought that if he fought a war there will be a horrible man slaughter and innumerable innocent lives will be lost for nothing. In order to find a way to avoid this terrible violence he decided to worship Vaishraman god and started a three day fast. As soon as the penance was over, Vaishraman god appeared. King Uditodaya told him about his problem and asked for some way to avoid the impending man slaughter. The god was impressed by the king's compassion and he at once moved the city to a distant area with his divine power.

Next morning when king Dharmaruchi got up he was astonished to see that Purimtal city had disappeared from the area of siege. With disappointment he retreated and a terrible man slaughter was avoided.

6. The monk and Nandisen - Emperor Shrenik of Rajagriha had a son named Nandishen. When he got matured king Shrenik married him to many beautiful and virtuous princesses.

Wandering from one village to another, once Bhagavan Mahavir came to Rajagriha. King Shrenik went with his family to pay homage to Bhagavan Mahavir.

Nandishen and his wives were also in the group. When he listened to the discourse of Bhagavan Mahavir a feeling of detachment arose in him. After seeking permission from his parents he got initiated into the religious order. Intelligent Nandishen soon absorbed all the knowledge of Angas with the help of his teachers and started preaching to contribute to the spread of religion. A few days later he sought permission from Bhagavan Mahavir and left Rajagriha.

For a long time he continued his itinerant way. One day ascetic Nandishen felt that one of his disciples was attracted towards mundane comforts. After due consideration he decided to go to Rajagriha. When king Shrenik was informed of his arrival he was much pleased and came to pay homage to the ascetic. All the members of his family came with him and that included the former wives of ascetic Nandishen.

When the wavering disciple of Nandishen saw the astonishingly beautiful former wives of his guru he got awakened and was filled with self reproach. He thought - "My guru has become ascetic after renouncing royal grandeur and divinely beautiful wives, and is following the codes of conduct with absolute sincerity. And I am wavering under the attraction of ordinary mundane life, insignificant in comparison. Curse me, who is ready to eat again what I vomited. This deeply agitated state of mind inspired him to do atonement and be firm on the spiritual path.

7. **Dhanadatt** - For the story of merchant Dhanadatt see chapter 18 of Illustrated Jnata Sutra, Part II.

8. **Shravak** - Inspired towards religious life a man accepted the twelve vows of a shravak. One of the vows was to be content with his own wife. For many years he remained firm in his vows. However, once he happened to see a friend of his wife and got infatuated with her beauty. The desire to get that woman kept on increasing and his natural modesty did not allow him to reveal it. This disturbed state of mind had a telling effect on his health. His worried wife one day got to know the cause of his pain after much persuasion.

She was very intelligent and patient. She quietly thought - "If my husband continues to be tortured by these base thoughts he will one day lose his life. As a consequence of his despicable attitude he will have a bad rebirth. Therefore, I should do something so that he comes out of his present state of mind and regains the spiritual path." With these thoughts she made a plan and accordingly said to her husband - "My lord, I have talked to my friend. She will come to you tonight. But she belongs to a respectable family and feels shy to come openly in the light. Therefore she will come only when it is dark and return back before the dawn." The shravak was relieved.

The shravika, according to her, plan, went to her friend's house and brought from her the dress and the ornaments she was wearing when she had last come to the former's house. In the darkness of the night she put on her friend's dress and ornaments and went to her husband. Before the dawn she returned to her room and changed to her normal dress.

In the morning her husband got up and came to her. He was filled with deep remorse and started repenting - "I have indulged in a despicable act. I have committed the great sin of breaking the vow I accepted." When the wife saw that her husband was genuinely repenting she told him everything and reassured him. She also inspired him to once again be firm on his resolve of observing the vows of a shravak. The shravak underwent a change of heart. He went to his guru and after

due repentance took the vows once again. Endowed with parinamiki buddhi the shravika re-established her husband on the religious path.

9. **The minister** - In ancient times a city named Kampilyapur had a king named Brahma. His queen Chulni one night saw dreams that augur the birth of a Chakravarti and in due course gave birth to a son. The prince was named Brahmadatt. King Brahma died when Brahmadatt was still an infant. At the time of his death King Brahma had given the responsibility of managing the affairs of the state to a friend Deerghaprishta, king of a neighbouring kingdom, till his son became major. After the death of King Brahma, Deerghaprishta and Chulni fell in love. King Brahma had a minister named Dhanu who was very able, wise and faithful. It was he who looked after the upbringing and education of the prince. When the prince matured, minister Dhanu discreetly told him about the illicit relationship between Deerghaprishta and Chulni and warned him about the impending danger to the kingdom. Brahmadatt was infuriated. But minister Dhanu advised him to resort to cunning rather than anger.

In consultation of minister Dhanu, Brahmadatt first decided to warn his mother. One day he put a crow and a cuckoo in the same cage and took it to her mother. Showing the birds he said in anger filled voice - "I will punish those who are found guilty of crossbreeding like these birds."

The queen was filled with fear and told everything to Deerghaprishta. He reassured her saying that she should not give heed to a child's comments.

Some days later pointing at a beautiful female elephant of good breed and an ugly elephant cohabiting together Brahmadatt told both Chulni and Deerghaprishta - "If I find some one having such illicit and mismatching relationship I will punish them with death."

He once again gave similar warning showing a swan and a stork.

After the third warning Deerghaprishta also became apprehensive. In order to remove this impediment to their lascivious activities Chulni and Deerghaprishta cooked up a conspiracy. They planned to secretly construct a beautiful house of shellac and send Brahmadatt to live in that house after his marriage. On the honeymoon night the house was to be set to fire burning the newly wedded couple. Blinded by her lust the queen also agreed to kill her own son.

Minister Dhanu came to know of this plan through his spies. He went to Deerghaprishta and said - "Sir, now that I have grown old and unfit to look after the affairs of the state, I want to spend rest of my life indulging in religious worship and charitable activities. Kindly grant me leave." Thus, getting permission from Deerghaprishta he went outside the city. On the banks of the Ganges he raised a large tent and started devotional activities including singing of hymns. There only, he opened a house of charity. Under the cover of these activities he secretly started digging an underground tunnel that was to open inside the house of shellac under construction.

A few days later when the house of shellac was ready, minister Dhanu's tunnel was also ready. Deerghaprishta and Chulni married Brahmadatt to the daughter of king Pushpachool. Minister Dhanu gave the responsibility of making all necessary arrangements for the comforts of the newly wedded couple to his son Vardhanu, who was now a minister. Vardhanu took the new couple to the house of shellac for their honeymoon. At midnight the spies of Deerghaprishta set the house to fire. When Brahmadatt saw the walls of his new palace melting, he rushed to

Vardhanu's room and said - "Friend, the palace is on fire and its walls are melting." Vardhanu reassured him - "Friend, don't worry." And he took the new couple to minister Dhanu's camp through the tunnel. Minister Dhanu explained the prince in details about the conspiracy of the queen and Deerghaprishta and advised Brahmaddatt and Vardhanu to go to some safe place. The parinamiki buddhi of the minister saved the life of Brahmaddatt.

10. **Kshapak** - Once an elderly ascetic, who indulged in harsh austerities, was going with his disciple to seek alms. On the way back a frog was crushed to death under his feet. When the disciple saw this he requested his guru to do pratikraman (*atonement*). The ascetic did not pay any attention. At the time of the evening pratikraman (*critical review*) the disciple again reminded him for atonement. This time the ascetic got furious and rushed to hit the disciple. In darkness he did not find the disciple and instead collided with a pillar.

He suffered a fatal head injury and died on the spot. As a result of his harsh austerities he reincarnated as a Jyotishk god. After completing his life-span as a god, as a result of the karmas acquired due to his intense passion, he took rebirth as a serpent with venomous vision. As a serpent he acquired jati-smaran-jnana and he recalled all about his earlier births. He was filled with deep remorse for his misdeeds and underwent a change of heart. With the apprehension that some one could die under the spell of his venomous vision, he stopped coming out of his hole.

In a nearby kingdom a prince died of snake-bite. Driven by his sorrow and anger the king issued orders to search and kill all the snakes in the area. All the snake charmers in the state took to the task. One of the snake charmers arrived at the hole of this serpent and poured some potion in the hole. Tormented by the medicine, the serpent had to come out of the hole. Concerned about the deadly effect of his venomous vision even in his near fatal condition, the serpent started slithering backwards from the hole. The snake charmer was waiting outside. As the serpent slithered out he started cutting it into pieces. Till he died, the serpent kept on tolerating even this acute agony with equanimity. The acquisition of meritorious karmas resulted in his reincarnating as the son of the same king. He was named Naagdatt.

Inheriting pious attitude from his earlier birth, even as a child Naagdatt got detached, renounced the mundane life and became an ascetic. Due to his unique virtues like modesty, simplicity, care for others and clemency he became an object of worship even for gods. His glory made other ascetics jealous of him. Due to the attitude inherited from his earlier birth, ascetic Naagdatt was ravenous. As he could not remain hungry for long he also could not observe fasts.

One day when other ascetics were observing a fast he also tried to follow suit. But when he could not tolerate the pangs of hunger he went out to seek alms. According to the ascetic code, he showed what he had brought to other ascetics and sought their permission to eat. One ascetic spit in his food saying that he was a starving glutton. Naagdatt abounded in equanimity and clemency. Even this incident failed to make him angry or react sharply. Criticising his own weakness he started meditating. As a result of this extremely calm! Attitude the purity of his thoughts and feelings went on increasing and he acquired Kewaljnana there itself. Gods descended to; celebrate the occasion. When the ascetics present there witnessed; this miracle they gravely repented their misbehaviour. While doing i self-reproach they also transcended into deep meditation and acquired Kewal-jnana.

With the help of his parinamiki buddhi Naagdatt succeeded in maintaining his equanimity even in adverse circumstances and in the end was able to benefit not only he but others as well as others.

11. **The minister's son** - The story of getting away of prince! Brahmadatt from the house of shellac with the help of the Parinamiki Buddhi of minister Dhanu has been given under the title - The Minister. This example narrates an incident following that.

Vardhanu and prince Brahmadatt were walking ahead into the jungle when the prince got thirsty. Vardhanu left him sitting under a Tree and went in search of water. At the other end, when Deergaprishta came to know that prince Brahmadatt had escaped from the house of shellac unscathed, he sent his soldiers in all directions in search of the prince. One group of these soldiers found Vardhanu who had gone in search of water. They caught him and inquired about the prince. Vardhanu shouted loudly - "Soldiers! Leave me alone. I don't know where Brahmadatt is."

As soon as the prince heard this he understood that Vardhanu is shouting in order to give him a warning. The prince at once rode his Horse and stealthily left the place. The soldiers started beating Vardhanu without paying any attention to his shrieks. Clever Vardhanu suddenly became limp and fell on the ground. Considering him to be dead the soldiers proceeded ahead.

After sometime, Vardhanu got up and left in search of the prince. Even after all his efforts he could not find the prince, however he found two herbal -I, medicines - nirjeevani (which made one unconscious) and sanjeevani (which made one regain consciousness).

Disappointed, Vardhanu returned to the city. Outside the city he met a chandal who informed that the king had imprisoned all the members of his family. Vardhanu made a plan to get the members of his family released. He gave necessary instructions to the chandal in details and gave him the nirjeevani Medicine. The chandal went into the prison to meet the members of Vardhanu's family. He gave them the medicine and Vardhanu's message. All the family members applied the medicine over their eyes and lay unconscious and appeared dead.

When the king got this news he called the chandal and asked him take all the dead bodies to the cremation ground and cremate them. Vardhanu's plan was a success. The chandal placed the bodies of Vardhanu's family members into a cart and took them to the cremation ground. As instructed by Vardhanu he placed the bodies carefully at a safe place. When he got the information, Vardhanu came there and applied the sanjeevani medicine over the eyes of the limp bodies. Soon they all regained consciousness. Vardhanu made proper arrangements for their security and again left in search of Brahmadatt.

Deep in the jungle he traced the prince. After this, the two friends raised an army through their intelligence and courage and conquered many kingdoms. Brahmadatt also married many princesses. Gradually he expanded his empire and after destroying Deergaprishta became Chakravarti, the emperor of the six continents.

12. **Chanakya** - The name of the king of Patliputra city was Nand. Once he got angry on a scholarly Brahman named Chanakya and exiled him from Patliputra. Chanakya dressed himself as a mendicant and started wandering from one place to another. One day he reached the Maurya state. While wandering in the city he saw that a man dressed as a warrior was sitting outside a house in gloom. Chanakya

sympathetically asked him the reason for his sadness. The warrior said - "My wife is pregnant. She has this strange dohad (pregnancy-desire) of swallowing the moon. How can I fulfil this strange desire? Consequently she is getting weaker and weaker every passing day. I am afraid that this might end in her death." Chanakya assured him that coming full moon night her desire will be fulfilled

Finding a suitable place outside the town Chanakya raised a tent. In the roof of this pavilion, he made a hole of calculated size. During the first quarter of the full moon night Chanakya invited the Kshatriya with his wife. When the couple entered the tent, Chanakya placed a large flat plate filled with a transparent liquid before the pregnant women on a marked place on the ground where the moon would reflect through the hole in the tent in the plate. Some time later when the moon was in line with the plate and the hole, it became visible in the plate. Chanakya at once said - "Sister, now the moon has descended in the plate. Please carefully lift the plate and swallow it with the liquid."

The lady was pleased to see the reflection of the moon in the plate. She carefully picked up the plate and started drinking the liquid. In the mean time Chanakya drew a pre-arranged curtain over the hole with the help of a string. When the lady finished the liquid in the plate she put it back on the ground and saw that there was no moon in the plate. She was convinced that she had swallowed the moon. She beamed with joy. Slowly her health improved and in due course she gave birth to a brilliant child. The child was named Chandragupta. This same child grew into a valorous young man and with the help of Chanakya destroyed the Nand dynasty to become famous as Chandragupta Maurya, the Magadh Emperor. Chanakya was endowed with unlimited Parinamiki Buddhi.

13. **Sthulabhadra** - Shaktal, the prime minister (महामंत्री) of the Nand king of Patliputra, was a very intelligent and clever person. He had two sons named Sthulabhadra and Shreyak, and seven daughters named Yaksha, Yakshadatta, Bhuta, Bhutadatta, Sena, Vena and Rena. All these sons and daughters of Shaktal were astonishingly sharp. Each of the seven daughters had a unique and sharp memory. The eldest daughter, Yaksha could remember verbatim anything told to her just once. The second daughter memorized when she heard a thing twice, the third when she heard thrice, and so on and the seventh when she heard seven times.

In Patliputra also lived a learned but poor Brahman named Vararuchi. He wrote 108 new verses everyday in honour of king Nand and recited them in the king's assembly. After listening to the recital the king looked at his minister Shaktal for his opinion. If Shaktal approved, Vararuchi could be rewarded. Serious tempered Shaktal remained silent every time and Vararuchi returned empty handed. When he reached home his wife taunted him that if he did not earn, how could she run the household. Dejected Vararuchi one day went to Shaktal's house and reported his sad story to Shaktal's wife. The lady assured him that she would persuade her husband to change his attitude

During the night, after Shaktal returned home, his wife said - "My Lord, Brahman Vararuchi recites 108 new verses everyday in honour of the king. Are they not good or just not to your liking? If you, in fact, like his work why don't you praise the poor Brahman and encourage his creativity?"

Shaktal replied - "He is conceited." The wife insisted - "If just two words of praise may benefit a poor Brahman, what is the harm?" Shaktal was silenced by these words from his wife.

Next day when Vararuchi recited his PRAISE in honour of the king, Shaktal recalled his wife's words and uttered involuntarily - "Good!" As if the king was waiting for this, he at once ordered for a reward of 108 gold coins to Vararuchi. This day Vararuchi returned to his house happy.

After Vararuchi left, Shaktal told the king - "Sir! You gave him gold coins for nothing. This man plagiarizes from old texts to recite in your praise." The king asked with surprise - "Do you have any proof of this?" Shaktal at once said - "The verses he recites are the same as I hear my daughters recite every morning. If you so desire, I can prove this tomorrow in the assembly." The king granted permission - "All right, call them to the assembly tomorrow."

Next morning Shaktal took all his seven daughters to the assembly. As usual, Vararuchi came and recited his new PRAISE. As soon as the recital concluded Shaktal gestured at his eldest daughter, Yaksha. She got up, stepped forward and repeated Vararuchi's poem verbatim. Now Shaktal gestured at his second daughter. By now she had listened to the poetry twice and memorized. She also stepped ahead and repeated the poem. This way, one after the other, all the seven daughters of Shaktal repeated Vararuchi's poetry. The king now believed what Shaktal had told him. He got angry and told Vararuchi never to come to the assembly again.

Vararuchi could well understand that this was Shaktal's conspiracy. He resolved to take revenge from Shaktal. He cleverly fixed a wooden plank on the banks of the Ganges in such a way that its one end was submerged in water and the other was on the shore. If a little pressure was applied on a specific spot on the plank the submerged portion rose to the surface of water. He placed a bag full of gold coins on the submerged portion and sitting on the other end started singing hymns for goddess Ganga. When the hymns concluded he bowed down to pay homage to the goddess and furtively pressed the plank. At once the other end surfaced with the bag full of gold coins. People standing around saw all this and looked at Vararuchi in surprise. Vararuchi commented - "What if the king does not reward me, mother Ganges does so."

The news spread in the town like wild fire. When the king came to know of this astonishing incident he called and asked Shaktal about it. Shaktal said - "It is better to see with one's own eyes before believing in hearsay. If you permit, come morning we may go and witness the miracle ourselves."

After giving this advice to the king, Shaktal returned to his residence and called one of his spies. He gave him instructions to go to the river bank in the evening and hide himself. Vararuchi will come to place the bag full of gold coins in the river. When Vararuchi returns back after doing so he should stealthily enter the river, pick up the bag, and bring it to Shaktal. The spy followed these instructions and brought Vararuchi's bag to Shaktal late in the night.

In the morning Vararuchi proceeded as usual, but when he pressed the plank it surfaced without the bag of coins. Vararuchi looked around in surprise. Now Shaktal, who was standing there with the king, taunted - "Learned Pundit? The bag you hid in the river during the night has reached me." Vararuchi felt ashamed when he was exposed before this large crowd. He at once left, but his anger and animosity for Shaktal increased. He resolved to destroy Shaktal. A few days later he made his disciples memorize a verse and asked them to spread it around the town. It read - "People don't know what Shaktal is going to do. He will kill king Nand and put his son Shreyak on the throne."

Vararuchi's disciples publicized so much that not only the public but the king was also convinced that indeed Shaktal had cooked up this conspiracy. One day when Shaktal offered his respects to the king, he turned his face with anger. Shaktal at once understood that the king was drawn into the trap of mistrust.

Worried and contemplating, Shaktal returned home. He called his son Shreyak and said - "Son! King Nand has been caught in the net of misinformation spread by Vararuchi. The fire of his anger will engulf not only me but the whole family and lead to our destruction. I have seriously thought over the problem and come to the conclusion that I will sacrifice myself in order to ensure a strong and secure future for my family. Tomorrow when I go to the king's assembly and bow down to greet the king I will put taalput-vish (a deadly poison) in my mouth. When the king turns his face with aversion you should draw out your sword and behead me with one blow. I will already be dead due to the poison and you will become a confidante of the king."

Next day Shreyak exactly followed his father's instructions. When Shaktal was beheaded the king was taken aback. He asked Shreyak - "What is this, Shreyak? You have assassinated your own father." Shreyak replied at once - "Sir, how can your faithful servant tolerate a person you are angry with? He is no more needed on this earth, which you are averse even to look at.

The king became a little sad at the death of his old minister, but at the same time he was highly impressed by the unique display of loyalty by Shreyak. He asked Shreyak - "Now you should accept the post of prime minister, Shreyak."

Shreyak - "Sir, I cannot be the prime minister while my elder brother Sthulabhadra is still there. For last twelve years he is living with courtesan Kosha. He should be summoned; he is the rightful incumbent to this post."

The king's messenger went and met Sthulabhadra at the residence of courtesan Kosha and gave him all the news including the king's order.

Sthulabhadra came to the assembly. The king pointed at the empty seat of the Prime minister and said - "Sthulabhadra, your father, prime minister Shaktal has left for his heavenly abode. Now you should take this seat."

Sthulabhadra was lost into his reverie. He was filled with conflicting thoughts - a deep sorrow at the death of his father; offer of a high seat by the man who was the cause of his father's death; how can one believe a man with such wavering mind? And in the final reckoning this post and wealth all are ephemeral. What is the use of running after such transient things?

The train of thoughts continued and Sthulabhadra ended up getting detached from mundane life. Begging leave of the king, Sthulabhadra went to acharya Sambhootivijaya and got initiated as an ascetic. The king appointed Shreyak as his prime minister.

Ascetic Sthulabhadra commenced his itinerant ascetic life moving around with his acharya and immersed himself into pursuit of knowledge. After a lapse of a long period acharya Sambhootivijaya once again came to Patliputra for a monsoon stay. The acharya had three other brilliant disciples besides Sthulabhadra. The four disciples sought permission to spend the period of four months in solitude at places of their choice for the purpose of testing the level of their ascetic practices. One of them went to live inside the cave of a lion, another near the hole of a highly poisonous serpent, and still another on the parapet of a well. Sthulabhadra selected the house of courtesan Kosha for his stay.

Kosha was filled with joy when she saw Sthulabhadra once again in her house. She made arrangements for his stay in her dance chamber and provided all comforts. Sthulabhadra commenced his spiritual practices.

The efforts of evoking feelings of lust and excitement were at their best. She started all out efforts to divert attention of meditating Sthulabhadra using her beauty and art. Sthulabhadra was well aware of the transitory nature of the pleasures derived out of mundane indulgences. He also knew about the inevitable process of their ultimate conversion into a long chain of sorrows.

In spite of the all out efforts by Kosha this practicer of the path of eternal bliss remained unmoved and unwavering. Instead, the tranquil radiations emanating from Sthulabhadra in the serene meditating posture finally cleansed Kosha's aberrations. Sthulabhadra gave sermon to Kosha and accepting the vows she became a shravika.

At the end of the monsoon stay the four practicers returned to the guru and paid their respects one by one. In praise of the first three the acharya said - "You have been successful in tough spiritual practices." When Sthulabhadra bowed, the guru said in praise - "You have accomplished a very high degree of spiritual perfection." This special praise for Sthulabhadra made the other three jealous and they looked for an opportunity to prove themselves equal to Sthuhbhadra.

That opportunity came at the beginning of the next monsoon stay. The disciple who had spent the last monsoon-stay in a lion's cave approached the acharya and sought permission to spend this monsoon stay in Kosha's chamber. Even after the acharya's refusal he was obstinate enough to go to Kosha who was considerate enough to give him permission to stay. In a few days the ascetic forgot all his vows and practices and got infatuated with the beauty and charm of Kosha. When he expressed his desire to Kosha she was sad. Kosha decided to bring him back to the right path and said - "Great ascetic,

I am a courtesan. Even to qualify to express your carnal desire for me you have to pay one hundred thousand gold coins to me."

When he heard this, the ascetic became thoughtful. He said - "I am a mendicant who has renounced the world. I don't have even a single penny with me." Kosha said - "The king of Nepal gives a gem studded shawl to every visiting mendicant. Its price is one hundred thousand gold coins. You may go to Nepal and bring that shawl for me."

A man consumed by lust forgets what is good or bad for him and is prepared to do anything. The ascetic forgot all about his discipline and practices and left for Nepal. After a lot of hardships and suffering he reached Nepal and got the shawl from him. On the way back some bandits deprived him of the shawl.

He was still not free of his obsession. Not caring for the hardships, he once again returned to Nepal and begged another shawl from the king. This time he concealed the shawl in a hollow staff. Avoiding bandits and suffering all hardships when he at last reached Kosha he was extremely weak and emaciated.

With the hope that his desire at last is going to be fulfilled, he handed over the shawl to Kosha. Kosha smiled at his emaciated body, wiped her feet with the shawl and threw it on a heap of trash.

The perplexed ascetic uttered - "What have you done Kosha? I brought this shawl for you after suffering so much pain and you have thrown it on a heap of trash?"

Kosha said serenely - "Great ascetic, I did all this to bring you back to the right path. You have strayed from your path. Indeed, the gem studded shawl is highly valuable, but the discipline acquired through practices is priceless. All the pleasure and grandeur in the world is insignificant before it. You had decided to throw away that self earned immense wealth on the heap of the trash that is carnal indulgence. Regain your rationality and try to understand why you have become eager to accept again what you abandoned considering it to be despicable and base?"

Kosha's statement opened the ascetic's eyes. He involuntarily uttered - "Sthulabhadra, who does harshest of the harsh spiritual practices, is indeed, unique among ascetics. What gurudev had said is true."

Tortured by the pain of his fall, the thoughtful ascetic returned to his guru. He narrated the story of his downfall to his teacher and repented for and atoned his sins. Criticizing himself and praising Sthulabhadra he said - "I bow before and offer my respect to ascetic Sthulabhadra who; in spite of all the enticements like an attracted and infatuated courtesan, rich food, attractive palace, healthy body, blooming youth and monsoon season, won over the god of love and put the courtesan on the spiritual path by his sermon."

Thus with the help of his Parinamiki Buddhi, Sthulabhadra abandoned the post of prime minister, mundane pleasures, wealth and grandeur to attain spiritual bliss. He is worthy of all praise.

14. **Sundarinand of Nasikpur** - In Nasikpur lived a merchant named Nand. The name of his extremely beautiful wife was Sundari. The merchant was so infatuated with her that he would not let her away from his eyes even for a moment. Because of this deep attachment with his wife people started calling him Sundarinand.

The merchant had a younger brother who got detached from the world and became an ascetic. When he came to know that his brother neglected everything due to his fondness for his wife, he came to Nasikpur to enlighten his brother. Getting the news of the ascetic's arrival all the townspeople came to attend the discourse but for Sundarinand.

After the discourse the ascetic went out in search of food. Wandering around he arrived at his brother's house. When he saw the condition of his brother with his own eyes, he thought - "As long as he is not drawn to something better he will not be free of his infatuation." With this idea he created an ordinary woman with the help of his vathriyalabdhi (the special power to transform material things) and asked the merchant - "Is she as beautiful as Sundari?"

The merchant replied - "No, she is not even half as beautiful as Sundari."

Now the ascetic created a lower goddess and asked - "How about this?"

Merchant - "Yes, she is like Sundari."

Third time the ascetic created a goddess and repeated the same question..

This time the merchant was impressed - "Indeed! She is more beautiful than Sundari." Now the ascetic conveyed his message—

"If you indulge even a little bit in religious activities, you 'will get many such beautiful women without any special effort."

These words opened the merchant's eyes. He could now grasp the basic purpose behind the ascetic's antics. His attitude underwent a change and gradually his infatuation for his wife reduced. Later he became an ascetic and stepped on the path of purification of the soul.

The ascetic applied his parinamiki buddhi and freed his brother from carnal attachments.

15. **Vajra Swami** - In the Avanti state there was a town named Tumbavan. There lived a young merchant named Dhan-giri who was married to Sunanda, the daughter of merchant Dhanpal. Dhangiri had a desire to become an ascetic, but somehow Sunanda dissuaded him from doing so. Sometime later Sunanda became pregnant and a pious soul descended into her womb.

When Dhangiri became aware of this he said - "Now you will be able to spend your life with the support of the son you expect. Please don't block my spiritual progress."

Sunanda had to yield before such strong inclination of her husband to renounce the world. She gave her consent to Dhangiri to become an ascetic. Dhangiri went to acharya Simhagiri and got initiated. Sunanda's brother, Arya Samit was also an ascetic disciple of acharya Simhagiri. Soon after this event, acharya Simhagiri left Tumbavan and resumed his itinerant way.

In due course Sunanda gave birth to a brilliant son. When his birth was celebrated a lady looked at him and uttered - "How good it would be if the father of this child was with him instead of being an ascetic."

When these words entered the ears of the infant he acquired Jati-smaran jnana. He thought - "My father has accepted the path of spiritual uplift. I should also do something so that I also get free of the worldly ties and my mother also takes to the path of liberation." These thoughts inspired him to start crying day and night. To make him stop crying his mother and other relatives made all possible efforts but in vain. In the end Sunanda got irritated with this continuous crying of the child.

Coincidentally just a few days later acharya Simhagiri once again arrived at Tumbavan with his disciples. Arya Samit and Dhangiri prepared to proceed for alms collection in the town. When they sought permission from the acharya, he saw the auspicious signs and commented - "A great boon awaits you. Bring whatever you get as alms."

Searching for food, when the two ascetics arrived at Sunanda's house, she was trying to stop her infant son from crying. Ascetic Dhangiri extended his (झोली) alms pot. Seeing this, Sunanda was struck with an idea. She at once put the infant in the pot and said - "Revered one, now you look after your son. I am fed up." The onlookers looked agape. The ascetic accepted the alms in presence of all these people, put the pot in his alms bag and left without a word. Every one present was surprised when the child stopped crying as soon as the ascetic turned to leave.

When the ascetics arrived before acharya Simhagiri and he saw the unusually heavy alms bag, he commented - "What is this vajra (hard and heavy rock) like thing you got as alms." Dhangiri brought out the pot with the infant and placed it before his guru. The acharya was pleasantly surprised to see the radiant child and said - "This boy will be a boon to the Jain organization. I name him Vajra."

The child was very young; therefore the responsibility of his care was given to the sangh. As child Vajra grew so grew his talent and brilliance. After sometime had passed, Sunanda sought her child back from the sangh. The elders of the sangh refused on the ground that the boy belonged to some other person. Sunanda returned dejected and started waiting for some opportunity. At last the opportunity came her way when acharya Simhagiri once again came to Tumbavan. As soon as Sunanda got the news of his arrival she went to the acharya and asked him to return

her son. When the acharya also refused, she approached the king with a heavy heart. The king listened to her complaint and after careful consideration issued instructions - "On one side should sit the mother and on the other the ascetic father. The child should be left on his own. To whichever of the two the child goes, will be considered the rightful guardian of the child."

Next day all necessary arrangements were made in the court. Sunanda sat on one side with numerous attractive toys and also some eatables to entice the child. Showing these things to the child sitting at the center of the assembly she gestured the child to come to her.

The child thought - "Only when I do not go to my mother will she be inspired to detach herself from her love for me and proceed on the spiritual path. This will benefit us both." With these thoughts he did not move from where he was sitting.

Now his father, ascetic Dhangiri, addressed him - "O Vajra, if you are firm in your resolution, accept this rajoharan (special broom carried by Jain ascetics), the symbol of spiritual practice and remover of the sand of karma."

Hearing these words child Vajra at once went to his father and picked the rajoharan up. The king, who witnessed all this, immediately gave the child to acharya Simhagiri. After seeking permission from the sangh and the king, acharya Simhagiri formally initiated him as an ascetic.

Sunanda also got detached. She thought - "When my brother, husband and son all have broken all worldly ties and become ascetics, what will I do in my house all alone?" She also got initiated and accepted the spiritual path.

In due course acharya Simhagiri left the town with his disciples. Ascetic Vajra was highly talented. When the acharya read the scriptures to his disciples, Vajra listened very attentively. Just by hearing this way he gradually acquired complete knowledge of the eleven Angas.

One day the acharya had gone out of the upashraya. Other ascetics were also away for alms collection. Child ascetic Vajra playfully arranged the clothes of ascetics in a row and he himself sat in the middle facing the row. Considering the heaps of clothes to be his disciple he started giving discourse of the Angas to them.

When the acharya was returning into the upashraya he heard the sound of reading of the Angas. As he approached nearer he could recognize the voice of ascetic Vajra. He was astonished at the perfect style of reading and the unprecedented knowledge of the child. Cherishing the perfection of reading he arrived near ascetic Vajra. The child ascetic got up and greeted him humbly and respectfully. He then replaced all the belongings of the ascetics at their proper places.

Some day's later acharya Simhagiri left for other places for some days. While leaving he gave the responsibility of giving reading of the Angas to ascetic Vajra. The child ascetic explained evens the most subtle and difficult topics from Agams in such a simple and easily understandable style that even comparatively dull ascetics faced hardly any difficulty in grasping the meaning. With the help of the detailed explanations of the scriptures he even removed doubts of the ascetics in their previously learned lessons. All the ascetics developed a very high degree of respect for him and they continued to get their lessons from him with due modesty.

When acharya Simhagiri returned, the ascetics requested - "Gurudev, ascetic Vajra's style of giving lessons of the Agams is extremely good. Please entrust him with this responsibility permanently." The acharya was happy and contented to hear

this. He said - "I am pleased to know about the feelings of goodwill and affection for ascetic Vajra. Only to acquaint you with his ability and expertise I had given this task to him and left on my tour." And then, realizing that without formally getting knowledge from a guru no one can be appointed a teacher of the Agams, acharya Simhagiri himself gave all his knowledge to ascetic Vajra.

During his wanderings from one village to other, acharya Simhagiri once came to Dashpur city. At that time acharya Bhadrugupta, due to his old age, had abandoned his itinerant way and was residing permanently in Avanti city. Acharya Simhagiri sent ascetic Vajra and two, other disciples for studies under acharya Bhadrugupta. With all humbleness ascetic Vajra served his new guru and acquired the knowledge of ten Purvas. When acharya Simhagiri found that his end was near he installed ascetic Vajra to the position of acharya.

Acharya Vajra wandered around a large area for a long time and with the help of his impressive personality, endless scriptural knowledge and many special powers, worked successfully for an extensive spread of religion. All this became possible with the help of his parinamiki buddhi.

16. **Charanahat** (The kicked one) - In a city ruled a young king. Considering him to be immature, some young individuals came to him and in order to gain favours, advised him - "Sir, you are young, therefore you should appoint only young men to direct the affairs of the state. Being energetic and able, such persons will successfully handle the administration." The elderly persons can hardly do anyE thing efficiently and properly due to their physical weakness."

Although the king was young, he was very intelligent. In order to test the wisdom of these young people he put before them aE question - "How should I punish someone who kicks at my head with his feet?"

The young people were ready with a reply - "He should be cut into pieces."

Now the king put the same question before his elderly andE experienced ministers, they pondered over the question and replied - "Sir, you should shower your affection and gifts on him."

The young men turned red with anger. The king pacified them and asked the ministers to explain their statement. One of the elderly ministers stood up and said - "Sir, who else but your infant son can possibly kick you in your head? The playful activities of an infant prince are rewarded with love and gifts, not punishment."

This explanation from the elders made the youth ashamed at their ignorance. The happy king rewarded the elderly ministers. He said to the young men - "In the affairs of the state energy is not the only requirement; intelligence and experience are also needed." The elders satisfied the king with their parinamiki buddhi.

17. **Anvala** - A potter made an anvala (a citrus fruit) with yellow sand. Considering a person to be ignorant, he tried to sell the anvala and gave it in his hand. Taking the fruit in his hand the man thought - "It looks to be anvala but it is very hard. And this is not the season for this fruit." With the help of his parinamiki buddhi he understood that it was just a model. He threw it on the ground and was not caught in the trap.

18. **The Bead** - In a jungle lived a gem bearing snake. During the night it slithered up a tree and fed on the chicks of birds. Once when it was slithering up the tree it lost balance and fell from the tree. During this fall its gem got stuck into the branches of the tree. Exactly under the tree was a well. Due to the radiant reflection of the gem the water in the well started appearing red. In the morning a boy came

there while playing around. With curiosity he looked into the well and found the water red. When he returned home he told his father about a well with red water and brought along his father to show the strange water. The father was experienced and was endowed with parinamiki buddhi. When he looked into the well, he at once understood that the red color of the water was just due to the reflection of some shining red thing. He climbed the tree and after searching found the radiant gem and brought it home.

19. **The serpent** - After his first monsoon stay at Asthik village Shraman Bhaga van Mahavir left for Shvetambika city. On the way were South Vachal and North Vachal areas. There were two ways to reach North Vachal; one was roundabout and the other, passing through the Kanak Khal Ashram. This hermitage was once full of greenery but desolate now. Mahavir chose this forlorn and difficult path.

When he was about to step on that path, some cowherds shouted - "O ascetics! Stop. Do not go that way. It is a dangerous trail. There is a terrible black serpent that has poison in its eyes. Its poisonous hissing destroys even plants. Take the other trail not this."

Mahavir heard this panicky call of the cowherds but with a smile he raised his open palm in assurance and stepped ahead. Walking firmly he arrived near the snake-hole. Close to the snake-hole was a dilapidated temple. Mahavir stood in meditation in the kayotsarga posture in the shade of this temple.

After sometime the giant black serpent came out of its hole hissing fiercely. It had set its eyes on a human being after a long time. The man was standing firm and fearless with closed eyes. The serpent was surprised. It looked at Mahavir with its poisonous red eyes. Like flames from a ball of fire its poisonous eyes emitted waves of venom. It hissed awesomely, but all this had no effect on Mahavir. Many a times it attacked Mahavir with its poisonous gaze but Mahavir was still unmoved.

This failure infuriated the serpent. Slithering ahead it sank its fangs in Mahavir's toe and injected all the venom. Even this had no effect on Mahavir. This added fuel to the fire and the serpent bit Mahavir twice again. Even this was wasted. Suddenly the serpent saw that from the spots where it had bitten, instead of blood, milk was oozing out.

Confused by his failure, the serpent was lost in its thoughts. Fear replaced its anger. Mahavir decided that it was time to preach the serpent. He uttered in his deep and serene voice - "O Chandakaushik, open your inner eyes. Be calm and remember your past life. Rise above the anger."

When the serpent met Mahavir's gaze it felt as if a wave of peace had engulfed it. It was lost deep in its thoughts. The address - Chandakaushik appeared to be known to him. It entered the state of Jati-smaran jnana. Incidents of its past births surfaced—

Two births before he was a shraman ascetic. He used to do month long fasts and eat only dry food. Once he was going to collect alms for his breakfast. A disciple was following him. A small frog got crushed under his feet and he was unaware of this. The disciple saw this and humbly said - "Master, it seems that a frog has been crushed under your feet inadvertently. Please do atonement." He found the comment unpleasant and reprimanded the disciple.

The disciple remained silent, thinking that he should not have passed any comment while walking. They returned to their place of stay. In the evening when it

was time for doing pratikraman, considering it to be the proper time, the disciple once again conveyed his advice. The guru turned mad with anger and rushed to hit the disciple. It was dark in the upashraya. The guru collided with a pillar and fell. His skull was fractured and he died on the spot. As he died with anger filled attitude he reincarnated as a Jyotishk god.

Completing his life-span as a god he reincarnated as the son of the rector of the Kanak Khal hermitage. He was named Kaushik. As he was extremely angry by nature, every one started calling him Chandakaushik. Once some boys from Shvetambi city came to visit the hermitage garden. While roaming around they started plucking the colourful and pretty flowers. Chandakaushik warned them not to do so but, as they belonged to the royal family, they did not care for what he said. They even misbehaved with Chandakaushik. He got infuriated, picked up an axe and ran after the boys. The quick and agile boys evaded him and ran away. Chandakaushik chased them but slipped and fell into a ditch. He was injured by the axe and bled to death. Due to extreme anger at the time of death he reincarnated as a giant serpent with venomous gaze.

The incidents of last two births flashed in the memory of the serpent and it realized about the consequences of extreme anger. The feeling of repentance melted its heart. Its inner self became awake. Its mind became tranquil. It touched the pious feet of Bhagavan Mahavir and resolved silently - "Prabhu, since this moment I will ' never look at anyone all my life. I will not eat anything. I will not drink also." And the now peaceful serpent put its mouth in the hole and lay still.

Next day the cowherds looked curiously from a distance. They saw the greatshraman standing in meditation near the snake-hole. Slowly they came near and saw that the serpent was laying nearby with its mouth in the hole. A crowd gathered. When some of them started throwing stones and pieces of wood, the elders said - "No, this is a serpent god. Do not kill but worship." People started worshipping the snake god by offering milk and sweets. The serpent tolerated all this and remained immobile. Swarms of ants were attracted by the smell of sweets and milk. They started stinging the serpent. With the resolve to cleanse its soul of the sins of the earlier births, the serpent tolerated all these afflictions with equanimity for fifteen days. By then his body was almost completely perforated and it died. Chandakaushik reincarnated as a god in the Sahasrar Kalp. With the help of parinamiki buddhi the serpent got an excellent rebirth.

20. **The rhinoceros** - After listening to the sermons of ascetics a man accepted the shravak vows but could not properly observe !L them. Later he fell sick and died before atoning for the sins. As a consequence of this fall from the religious conduct he reincarnated as a rhinoceros in a jungle. Because of his cruel nature it killed other animals in the jungle. If any human being happened to come into that jungle it killed them as well.

Once some ascetics were passing through that jungle. The moment the rhino saw them it rushed to kill. The aura of their! Penance and attitude of ahimsa did not allow him to reach them. Failure in his desired act forced him to think about the reasons of this weakness. Gradually his anger was pacified. As a consequence of destruction and suppression of the knowledge veiling karmas he acquired Jati-smaran jnana. Knowing about his earlier birth he was filled with self reproach. He started repenting, resolved to fast till death and indulged in pious thoughts. When he

died he reincarnated as a god. With the help of parinamiki buddhi the rhino recovered from his fall.

21. Breaking of the dome - Princes Kunik and Vihalla were among the sons of king Shrenik. During his life time king Shrenik had given the Sechanak elephant and Vankchud necklace to Vihalla, and Kunik had become the king of Magadh.

Vihalla used to go every day to the banks of the Ganges with his wives, riding Sechanak elephant. The elephant playfully lifted the queens with its trunk and entertained them. The public praised Vihalla and his queens and commented that it was Vihalla who truly enjoyed the royal wealth.

King Kunik's wife, queen Padmavati, burned with jealousy when she heard all this. She said to her husband - "As long as I do not own Sechanak elephant and Vankchud necklace, I am queen only for namesake. You should get these for me." At first Kunik did not pay any attention. But with continued nagging from his wife him at last agreed to get them for her.

He asked Vihalla to give the two things. Vihalla replied - "If you want to have the two things you will have to share your kingdom with me." Kunik was not prepared for this therefore he decided to use force. When Vihalla came to know of this he took his family, the necklace and Sechanak elephant and went to his maternal grandfather, king Cheda (Chetak) in Vaishali city.

This act of Vihalla infuriated king Kunik. He sent a messenger to king Cheda with a message - "All the best things in a state rightfully belong to the king. Therefore please arrange to return prince Vihalla and his family with Sechanak elephant and Vankchud necklace. If not, be prepared to face war."

King Chetak was not some minor ruler. He was also a great warrior and favoured justice. He sent his reply with the same messenger - "As Kunik is my grandson so is Vihalla. King Shrenik had given these two things to Vihalla during his life time. Therefore, they rightfully belong to him. Still, if Kunik wants these things he will have to give half his kingdom to Vihalla. If he disagrees and wants a war I am ready."

The messenger repeated the words of king Cheda before Kunik whose anger saw no bounds. He at once marched for Vaishali with his large army and brothers including Kaal Kumar. King Cheda also, with his associate kings and many heads of republics, marched towards the battle field to face Kunik. The two armies clashed and in the ensuing battle hundreds of thousands died. King Cheda was defeated in this war. With his remaining army he retreated into the fortified Vaishali city and closed all the gates in the immense city wall. Kunik tried to breach the wall at many places to enter the city but did not succeed, during these efforts one day there was a divine pronouncement - "When ascetic Koolbalak is beguiled by courtesan Magadhika and tells the way to breach the walls Kunik should follow the method and then only he can conquer Vaishali."

Kunik was astonished at this divine pronouncement. Still, he believed it and ordered for the search of courtesan Magadhika. His spies soon traced Magadhika's whereabouts. When the courtesan came, the king explained her plan. According to the king's order she at once went in search of ascetic Koolbalak.

Koolbalak was an extremely short tempered and evil ascetic. When he lived with his guru he always misinterpreted what his guru said and quarrelled with him. One day he was going along with his guru on a hilly track when he got angry with his guru on some point. At once, in order to kill his guru, he pushed a large rock from

behind the old man. When the guru saw the boulder coming at him he evaded it and saved himself. This despicable act of the disciple angered the guru and he cursed and cast a spell - "Scoundrel! You are so mean that you can resort to killing some one. Go! I curse you that a woman will be the cause of your downfall."

It was the second nature of Koolvalak to go against the words of his guru and try to prove him wrong. In order to prove even these words of the guru wrong, he went at a desolate place and started meditation on the banks of a river. He did not even go into the village to beg food. He lived on any food provided by any passerby, if at all there was such an opportunity. Once the river was in spate. Koolbalak was afraid that he would be swept away. But the effect of his harsh penance was such that the river changed its bed on its own. It was this astonishing event that gave him his popular name Koolvalak.

First of all Magadhika found out about the place where Koolvalak lived. After that she disguised herself as a shravika and started living near the river. She impressed Koolvalak with her devotion and services and requested him to accept food from her. When the ascetic came to her cottage for food she mixed some strong purgative in the food and served. The ascetic got acute dysentery. During his sickness the courtesan nursed him. With constant touch of the female body the ascetic was drawn towards her. Finding him in a mental state that suited her purpose Magadhika brought him to king Kunik.

Kunik first pleased the ascetic with his devout behaviour and then asked - "Great ascetic, please show me the way to breach this immense and surrounding wall around Vaishali."

Koolvalak thought for sometime and then replied - "King, I will disguise myself as an augur and enter the city. At the proper time I will give a message by furling a white flag from the parapet. As soon as you see this flag you should retreat a short distance with your army. This will infuse confidence for me in the minds of the citizens."

After Kunik agreed, Koolbalak disguised himself as an augur and easily entered the city. Seeing an augur the prominent citizens of Vaishali approached him and asked - "Sir, king Kunik has surrounded our city. Please tell us how to come out of this predicament." Koolbalak, with the help of his special powers and knowledge, already knew that the stupa (*a dome shaped religious structure*) at the center of the city cast a protective shield on the walls.

The moment the stupa was demolished the wall could be breached easily. As such, he said to the citizens of Vaishali deceitfully - "Brothers, the stupa at the center of city is root cause of this problem. As long as that stupa is not demolished you can not be freed from this trouble. When you demolish it Kunik will retreat on his own."

The simple and ignorant citizens were caught in the ascetics trap. They started demolishing the stupa. Getting this work started Koolvalak went to the parapet on some pretext and raised a white flag. Following the plan Kunik started retreating with his army. When the citizens saw this, they believed what the augur had said and resumed the demolition work with renewed enthusiasm. Soon the stupa was completely demolished and with it ended the divine protection. Kunik was waiting for this moment. He at once launched his attack and breaking the fortification conquered Vaishali. The courtesan used her partnamiki buddhi to cause the downfall of the ascetic and Koolvalak misused his partnamiki buddhi to demolish the stupa.

This concludes the description of ashvut nishrit mati jnana.

SHRUT NISHRIT MATI-JNANA

[111] MEANING -Question - What is this shrut nishrit mati-jnana?

Answer - Shrut nishrit mati-jnana is said to be of fourtypes - (1) Avagraha, (2) Iha, (3) Avaya, and (4) Dharana.

COMMENTARY -Avagrah - In Jain Agams there are said to be two types of upayog (indulgence) - with form and formless. These two have also been called darshanopayog (indulgence in perception) and jnanopayog (indulgence in knowledge). Darshanopayog precedes jnanopayog; that is why it has also been mentioned here. To generally know about the existence of a thing through its required partial contact with sense organs and mind is called darshan or perception. Immediately after this is born the knowledge that understands the thing more specifically, recognizing if it is human, matter or something else. This is called auagrah. In simpler terms the simple knowledge devoid of any specific adjectives or other concepts is called avagrah.

Iha - The effort, by way of analyzing the perceived information, to intelligently know the subject that follows avagrah andprecedes avaya is called iha. Generally speaking, the desire to know the superficially perceived subject during avagrah, in greater detail is called iha. During avagrah reality and unreality or true and false both are received. The process of analyzing that information reject the unreal and accept the real is accomplished by iha.

Avaya - The decision arrived at through the activity of iha is called avaya. Decision and certainty are other names of avaya. This means that the decisive or certain knowledge is called avaya.

Dharana - To accept or absorb, into the mind or the memory, the so decided meaning is called dharana. A decision stays only momentarily. It vanishes the moment the attention is diverted or the subject is changed. But it sticks into the memory as sarnshar (attitude, here the key that activates the specific memory) and surfaces when it is triggered by some coincidence. Such reality, firmly established into memory is also known as dharana. There are said to be three levels of dharana-

Avichyuti - Not to be diverted from the indulgence directed to avaya. In other words to be firm on the decision arrived at by iha. The maximum duration of this undivided dharana is antarmuhurt. Any indulgence of a chhadmasth does not stick to one subject for more than antarmuhurt.

Vasana - When the knowledge acquired in the state of avichyuti is fixed into the memory as samskar it is called vasana. When to be firm or to be decisive becomes a habit it may be called vasana. These samskars may last for countable or uncountable period.

Smriti - After vasana is acquired, by seeing an object or by some other coincidence the knowledge surfacing as a consequence of 'profound samskar is known as smriti.

These four categories of shrut nishrit mati-jnana occur essentially in this sequence. Which means that first of all avagrah comes into play, then iha, after iha comes avaya and after avaya comes dharana. This sequence is inter-related.

AVAGRAH

[112] MEANING -Question - What is this avagrah?

Answer - Avagrah is said to be of two types –

- (1) Arthavagrah and (2) Vyanjanavagrah.

COMMENTARY -Arth means a thing or a substance and vyanjan means variations or properties (a specific state of drauya). Although here first arthavagrah is mentioned and then vyanjanavagrah but they occur in the reverse order. First comes vyanjanavagrah and then arthavagrah.

Vyanjan means that which is the means of expression, or that which is expressed. And this expression is perceived by the physical and mental sense organs. The physical sense organs are acquired by fruition of the angopang-nam-karma (the karma that is responsible for the major and minor parts of the body) related to Audarik, Vaikriya and Aharak bodies. The mental sense organs are acquired by the kshayopasham of knowledge veiling and perception veiling karmas. Also these both are interdependent. Beings can acquire knowledge in proportion of the number of sense organs they have.

For example a one sensed being can receive (avagrah) knowledge only through touch, whereas a five sensed being can do so though all the five senses. This vyanjanavagrah comes immediately after darshanopayog (indulgence in perception). This process is slow and natural and does not require any preceding practice. It occurs when the intensity of kshayopasham is low. Its duration is uncountable units of samaya. It has three divisions - (1) Upakaranendriya (physical sense organ), (2) The /union of the sense organ with its subject, and (3) The resultant information expressed as sound, word etc.

When vyanjanavagrah is complete then comes arthavagrah. When vyanjanavagrah receives the variations and attributes, then based on this information is born a superficial but comparatively complete knowledge about that specific thing or subject. As compared to vyanjanavagrah, arthavagrah is faster, it requires practice, and there is a comparatively higher degree of kshayopasham.

Although knowledge cannot be acquired only with the help of vyanjanavagrah, but as at its conclusion comes arthavagrah, which is a form of knowledge, it certainly is a means of knowledge. That is why; causally it is accepted as knowledge. If there is a total absence of knowledge in vyanjanavagrah how on maturing could it turn into arthavagrah which is knowledge? Therefore it can be inferred that no matter how infinitesimal it is, there certainly is a fraction of knowledge existing in vyanjanavagrah. However, as it is infinitesimal it is not expressible.

FOUR CATEGORIES OF VYANJANAVAGRAH

[113] MEANING -Question - Of how many types is this vyanjanavagrah?

Answer - Vyanjanavagrah is said to be of four types - (1) Shrotrendriya vyanjanavagrah, (2) Ghranendriya vyanjanavagrah, (3) Jihvendriya vyanjanavagrah and (4) Sparshanendriya vyanjanavagrah.

COMMENTARY -The process of vyanjanavagrah has been explained here. As long as there is no intimate contact of tongue with the object of taste it cannot receive the experience of taste. Taste is received or experienced only when the ras (the particles that are responsible for imparting taste) are in direct and intimate contact with tongue. The same is true for the sense organs of touch and smell. The sense organ of hearing (Shrotrendriya) does not require such intimate and direct contact. It accomplishes the reception through simple or a mere fleeting touch. These four sense organs are called receptive sense organs. The conveyance of information to these sense organs by the thing or subject is through mutual contact.

As against this, mind and eyes receive information of their subject from a distance. The eyes cannot see any particles that are directly touching it but can see

everything which is away from them. The mind also cannot know things coming in close contact with it, like the inner organs of the body, but can know things stationed away from it. That is why these two organs are called the non-receptive sense organs. The conveyance of information to these two by the thing or subject is not through mutual contact.

SIX CATEGORIES OF ARTHAVAGRAH

[114] MEANING -Question - What are the types of this arthavagrah?

Answer - Arthavagrah is said to be of six types - (1) Shrotrendriyaarthavagrah, (2) Chakshurindriyaarthavagrah, (3) Ghranendriya arthavagrah, (4) Jihvendriya arthavagrah, (5) Sparshanendriya arthavagrah and (6) No-indriya arthavagrah.

COMMENTARY -The superficial perception of form etc. is arthavagrah. As a tiny spark can be turned into a source of light with right effort, in the same way simple knowledge can be turned into voluminous knowledge with the help of curiosity, thinking, contemplation, meditation, examination etc. The fleeting glance of information one gets is arthavagrah. This is accomplished through five sense organs and mind.

Mind is called No-indriya. It has two divisions. One is dravya man or physical mind (brain) and the other is bhava man or the thinking-mind (mind). With the fruition of the manah-paryapti namakarma (the karma responsible for a fully developed mind) a being acquires the power to absorb the manovargana pudgals (particles of mental category or mentite particles) and create the physical organ that is called brain. As the body becomes healthy by nutrition so does the brain by absorbing fresh mentite particles, thereby it increases its capacity. As it is dependent on matter for its capacity it is called physical mind.

The mental activity produced by this physical activity of the brain is called the bhava man or the mind. Mind cannot exist without brain but brain can exist without mind. Generally mind works in association with the sense organs. When it works independently without any help from the sense organs then No-Indriya arthavagrah takes place.

FIVE NAMES OF ARTHAVAGRAH

[115] MEANING -That arthavagrah has five names having one meaning, many inflections and many consonants - (1) Avagrahanata, (2) Updharanata, (3) Shravanata, (4) Avalambanata, and (5) Medha.

This concludes the description of avagrah.

COMMENTARY -The receiving of the particles of sound, form etc. in the first samaya is avagrah. It is said to have five names having one meaning, different pronunciations, and many consonants. These are also called paryayantar names (names of slight variations in attributes but still falling in the same broad category).

(1) **Avagrahanata** - The vyanjanavagrah that receives the particles of sound etc. lasts for antarmuhurt (less than forty eight minutes). The inexpressible indications received during the first samaya of this period is called avagrahanata

(2) **Updharanata** - During the remaining period of vyanjanavagrah, every passing samaya new particles are received and the already received are contained. This process is called upadharan.ata. In other words during this process of acquisition of knowledge, the avagrah that joins different samayas into a continuity; and transforms the inexpressible into expressible is called upadharanata.

(3) **Shravanata** - The avagrah that is accomplished through the sense organ of hearing is called shravanata.

(4) **Avalambanata** - The receiving of the meaning is called avalambanata. This means that the avagrah that leads to dharana through iha and avaya is avalambanata.

(5) **Medha** - The avagrah that receives the general as well as the particular or the simple as well as detailed is called medha.

The first two are related to vyanjanavagrah. Third is related to word or sound. The fourth and fifth, as a rule lead to iha, avaya and dharana... The flow of knowledge in some cases remains only up to avagrah, and in others it is progressive.

SIX TYPES OF IHA

[116] MEANING - Question - What are the types of this iha?

Answer - Iha is said to be of six types – (1) Shrotendriya iha, (2) Chakshurindriya iha, (3) Ghranendriya iha, (4) Jihvendriya iha, (5) Sparshanendriya iha, and (6) No-indriya iha.

It has five names having one meaning, many inflections and many consonants - (1) Aabhoganata, (2) Marganata, (3) Gaveshanata, (4) Chinta, and (5) Vimarsh.

This concludes the description of iha.

COMMENTARY - The said six types of iha, like those of

Arthavagrah, are based on the sense organs. The five paryayantarnames are as follows-

Aabhoganata - The analysis directed at the real Meaning of a thing after the process of arthavagrah is complete, is called aabhoganata.

Marganata - The process of understanding a thing through supporting and contradicting attributes is called marganata or exploration.

Gaveshanata - The process of understanding a thing by rejecting the contradicting attributes and accepting the supportive attributes is called gaveshanata.

Chinta - To contemplate repeatedly the true meaning based on the inherent attributes of a thing through intense kshayopashamis called chinta.

Vimarsh - To think about the inherent meaning arrived at through above mentioned processes, rejecting the contradictions and accepting related supportive attributes, is called vimarsh.

SIX TYPES OF AVAYA

[117] MEANING - Question - What are the types of this avaya?

Answer - Avaya is, said to be of six types - (1) Shrotendriya avaya, (2) Chakshurindriya avaya, (3) Ghranendriya avaya, (4) Jihvendriya avaya, (5) Sparshanendriya avaya, and (6) No-indriya avaya.

It has five names having one meaning, many inflections and many consonants - 1) Aavartanata, 2) Pratyavartanata, 3) Avaya, 4) Buddhi, 5) Vijnana.

This concludes the description of avaya.

COMMENTARY - The said six types of avaya, like those of arthavagrah, are based on the sense organs. The five paryayantar names are as follows-

Aavartanata - To acquire specialized knowledge of things after completion of iha with the intellectual effort in the direction of certainty is called avartanata.

Pratyavartanata - To acquire specialized knowledge of the meanings after gaining the knowledge of things through aavartanata, with the help of iha only is called pratyavartanata.

Avaya - The perfect knowledge of things from all angles is called avaya.

Buddhi - When the perfection is with greater clarity it is called buddhi.

Vijnana - To acquire specialized perfection of knowledge is called vijnana.

These five names of avaya or ascertained knowledge are in fact five levels where the clarity and perfection of knowledge gradually increases. With the help of buddhi and vijnana the perfect and irrefutable knowledge of things is made possible.

DHARANA

[118] MEANING -Question - What is this dharana?

Answer - Dharana is said to be of six types-(1) Shrotrendriya dharana, (2)Chakshurindriya dharana (3) Ghranendriya dharana, (4) Jihvendriya dharana, (5) sparshanendriya dharana, (6) No-indriya dharana.

It has five names having one meaning, many inflections, and many consonants-1) Dharana, 2) Sadharana, 3) Sthapana, 4) Pratishtha, and 5) Kosht.

This concludes the description of dharana.

COMMENTARY -The said six types of dharama, like those of arthavagrah, are based on the sense organs. The five paryayantar names are as follows-

Dharana - It is the memory that surfaces with proper coincidence after a minimum period of antarmuhurt (less than 48 minutes) and a maximum of uncountable period of time.

Sadharana - It is to retain in memory, without forgetting, the absorbed meaning or information for antarmuhurt (less than 48 minutes).

Sthapana - It is to put to memory the ascertained information. This is also known as vasana or samsakar.

Pratishthai is to put into memory the information with divisions and subdivisions known through avaya.

Kosht - It is to keep the text and its meaning safe and secure into memory. Kosht means a bin or vault, and things like grain kept in them remain safe.

The sequence of acquisition and gradual development of knowledge has been explained in the form of avagrah, avaya etc. Although the subject is the same, its clarity gradually increases. These levels of clarity have been given different names for a better understanding.

THE DURATION

[119] MEANING -(1) the duration of avagrah is only one samaya. (2) The duration of iha is antarmuhurt (less than 48 minutes). (3) The duration of avaya is antarmuhurt (less than 48 minutes). (4) The duration of dharana is both countable and uncountable period of time.

COMMENTARY -The first level of knowledge (acquiring of -) is avagrah. It lasts only for one samaya and then turns into iha. The duration of iha is antarmuhurt (less than 48 minutes) after which it develops into avaya which also lasts for antarmuhurt (less than 48 minutes). Now if attention or indulgence in it continues it is called avichyuti dharana (irreversible reception) and not avaya. Depending on the age of the being dharana can last for countable or uncountable period of time. In other words if the life span of a sentient being is countable years the duration of dharana is also countable years. This avichyuti dharana strengthens vacana.

VYANJANAVAGRAH EXAMPLE OF THE CALLER

[120] MEANING -1 will establish the said twenty eight divisions of abhinibodhik mati-jnana (four vyanjanavagrah, six arthavagrah, six iha, six avaya and six dharana) with the example of pratibodhak (the caller) and mallak (the bowl).

Question - What is this example of the caller about Vyanjanavagrah?

Answer - The example of the caller is like this -

When a caller calls a sleeping person with some name like this - "Hey someone! Hey someone!"

The disciple asks the guru - "Then does his ear receive the particles entering the ears for one samaya, two samaya and so on up to ten samaya, or those entering for countable and uncountable samayas?"

The guru explains - "The particles entering the ears in one samaya are not received, neither is those entering in two to ten samaya or even countable number of samayas. Only those entering the ears in uncountable number of samayas are received.

This concludes the description of vyanjanavagrah with the help of the example of the caller.

COMMENTARY -In the Jain system of measurement of time the word 'samaYa' is not used in its traditional meaning (samaya = time). Here it means the smallest indivisible unit of time. Broadly speaking it is explained as - the time taken in a wink is equivalent to uncountable number of samayas. Accordingly the particles entering ears for one to countable number of samayas convey only the inexpressible parts of any information. An expressible knowledge is carried into the ears by those particles that continue to enter the ears for uncountable number of samayas.

The minimum duration of vyanjanavagrah is only inexpressible fraction of one avalika and maximum being prithaktva breath (inhalation + exhalation) (this is approximately equal to the duration of a single pulse of healthy human being).

EXAMPLE OF THE BOWL

Question - What is this example of mallak (the bowl)?

Answer - The example of the caller is like this - If a man lifts a fresh earthen bowl from a potter's kiln and pours a drop of water in it, the drop disappears (soaked into the bowl). He then adds another drop and that too disappears. This way when he keeps on adding drops there will be one drop that will make the bowl wet, one drop that will stay a drop, one drop that will fill the pot, and one drop that will spill out.

In the same way by adding continuously when that vyanjan (consonant or sound) is filled with (formed by) infinite particles, then the person utters 'ya', but he is not certain about the source of that sound. After this he enters the state of iha and then only he knows about the source of sound. Then he enters the state of avaya and converts that information into knowledge. After this he enters the state of dharana and absorbs the knowledge in his memory for countable or uncountable period of time.

COMMENTARY -This is another appropriate example of vyanjanavagrah. As long as a fresh earthen pot is not completely wet or saturated, it keeps on soaking water. In such bowl when water is poured drop by drop, every drop is absorbed and lost. This continues till the last drop that makes the bowl saturated with water is dropped. The next drop remains as a drop in that pot. When this drop by drop pouring continues, slowly the pot gets filled and there is one last drop that fills the pot to the brim. The next drop spills out.

In the same way the particles of sound produced by calling a name keep on entering the ears every Samaya and striking the organ of hearing. When this activity continues for uncountable samayas the ears are saturated with these particles and then the reception of the consonant is complete and he utters - 'ya'. Before this moment, as long as the particles continue to enter his ears he has inexpressible knowledge. This activity is called vyanjanavagrah.

At the moment of saying yes he is not aware of the sound or its source. The particles of sound when further continue to enter his ears his state of sleep is broken, a question arises in his mind that what was that sound? This is the point of entry into the iha state where one after another many questions arise. For example - who produced this sound? What does it indicate? etc. When in this state of contemplation he knows the answers with certainty he is in the state of avaya. After making certain that the answers are correct he absorbs that sound into memory. This activity is called dharana.

These two examples are about the sense organ of hearing only. The same is true for the other sense organs. The importance given to the organ of hearing is due to the fact that the organ of hearing is more closely associated with the path of spiritual uplift and development of knowledge which is inspired by the Shruti-jnana (the knowledge acquired through hearing or the verbal knowledge or the scriptural knowledge).

SIX EXAMPLES OF AVAGRAH AND OTHERS

1. A person with some name hears an indistinct sound. He receives it as 'some sound' but is not aware of the exact sound or its source. He then enters the state of iha and then only he knows what sound it is. After this, he enters avaya and understands the information. Now he enters dharana and absorbs the information into his memory for countable or uncountable period of time.

2. A person with some name sees an indistinct form. He receives it as 'some form' but is not aware of the exact form or its source. He then enters the state of iha and then only he knows what form it is. After this he enters avaya and understands the information. Now he enters dharana and absorbs the information into his memory for countable or uncountable period of time.

3. A person with some name smells an indistinct odour. He receives it as 'some odour' but is not aware of the exact odour or its source. He then enters the state of iha and then only he knows what odour it is. After this he enters avaya and understands the information. Now he enters dharana and absorbs the information into his memory for countable or, uncountable period of time.

4. A person with some name gets an indistinct taste. He receives it as 'some taste' but is not aware of the exact taste or its source. He then enters the state of iha and then only he knows what taste it is. After this he enters avaya and understands the information. Now he enters dharana and absorbs the information into his memory for countable or uncountable period of time.

5. A person with some name gets an indistinct touch. He receives it as 'some touch' but is not aware of the exact touch or its source. He then enters the state of iha and then only he knows what touch it is. After this he enters avaya and understands the information. Now he enters dharana and absorbs the information into his memory for countable or uncountable period of time.

6. A person with some name sees an indistinct dream. He receives it as 'some dream' but is not aware of the exact dream or its source. He then enters the state of

iha and then only he knows what dream it is. After this he enters avaya and understands the information. Now he enters dharana and absorbs the information into his memory for countable or uncountable period of time.

COMMENTARY -According to the above mentioned details vyanjanavagrah is a process involving all sense organs except eyes and mind. These two have arthavagrah. No-indriya means mind, and its activity is thinking or contemplating. To clarify avagrah in its context the example used is dream. While dreaming, the physical sense organs are generally inactive. All the experiences are done by mind which when awake takes the dream experiences to avagrah, iha, avaya and dharana. It is not necessary that it take all the things seen in a dream up to the level of dharana. Some things remain only up to avagrah, others up to iha and still others upto avaya.

Acharya Malayagiri, the commentator (in vritti), while clarifying vyanjanavagrah with the help of the example of mallak, has also given detailed description of mati-jnana. There are 28 categories of mati-jnana (four vyanjanavagrah, six arthavagrah, six iha, six avaya, and six dharana). Of these, each has 12 sub-categories with reference to capacity, taking the total to 336.

The mati-jnana acquired through, six means - five sense organs and mind - has twenty four categories based, on avagrah, iha, avaya, and dharana. Each of these has 12 divisions in terms of capacity depending upon variations in subjects and levels of kshayopasham. These twelve divisions are as follows -

Bahugrahi - This is the capacity to absorb more in terms of numbers and volume. To know many modes and forms of a thing, to know about a thing or subject of larger volume, etc. is included in this.

Alpagrahi - This is the capacity to know only one mode of a thing or subject and that too to a minute degree.

Bahuvidhagrahi - This is the capacity to know a thing, substance, or subject in many ways. For example, to understand the type, form, shape, colour, length, breadth, etc. from varied perspectives.

Alpavidhagrahi - This is the capacity to know a thing, substance, or subject in fewer ways.

Kshipragrahi - This is the capacity to know the thoughts of a speaker or a writer through any sense organ or mind; also to recognize a thing or a person by a mere touch, in the dark.

Akshipragrahi - This is the capacity to know any subject of any sense organ or mind with slow speed in an unpracticed state caused by lower degree of kshayopasham or diverted attention.

Anishritagrahi - This is the capacity to know the properties and variations of a thing merely through focussed attention or inspiration even in absence of any cause or a medium.

Nishritagrahi - This is the capacity to know the properties and variations of a thing only with the help of some cause, medium, reason, etc.

Asandigdhaagrahi - This is the capacity to know the properties and variations of a thing without any ambiguity.

Sandigdhaagrahi - This is the capacity to know the properties and variations of a thing with ambiguity.

Dhruvagrahi - This is the capacity to know a thing or a subject on getting proper medium in a proper way with certainty and to retain the information always.

Adhruvagrahi - This is the absence of capacity to know a thing even after getting proper medium or to retain the information always, if known.

The inspiring causes of Bahu, Bahavidha, Kshipra, Anishrit, Asandigdha, and Dhruva, these six capacities are focussing of attention, practice, and higher degree of kshayopasham. The inspiring causes of Alpa, Alpavidha, Akshipra, Nishrit, Sandigdha, and Adhruva, these six capacities are wavering attention, absence of practice, and lower degree of kshayopasham.

These are the 336 broad divisions of mati-jnana. The minute divisions are infinite.

The above said four main divisions of mati-jnana are sequential. Knowledge becomes complete in this order - avagrah, iha, avaya, and dharana. Even when incomplete it follows the same sequence. Some times the progress is terminated at avagrah, some times at iha, and some times at avaya. The subject in the state of avagrah develops only with an effort. The development of knowledge is in proportion to the capacity of dharana.

THE SUBJECTS OF MATI-JNANA

[121] MEANING -In brief this abhinibodhik mati-jnana is said to be of fourtypes-1. About substance, 2. About area, 3. About time and 4.about modes.

With the help of mati-jnana about substance a mati jnanigenerally knows all substances but does not see them.

With the help of mati-jnana about area a mati jnanigenerally knows all areas but does not see them.

With the help of mati- 'vana about time a matt jnanigenerally knows all the three divisions of time - past, present, and futures - but does not see them.

With the help of matt-jnana about modes a mati jnanigenerally knows all Modes but does not see them.

COMMENTARY -In these sentences the word `adesh has been used, which means types or categories. To know some thing in some ways means to know it superficially in various ways. To know it in depth means to know all its aspects every way. Here it has been used in the sense of 'generally'.

CONCLUSION

[122] MEANING -In brief there are four sequential divisions of abhinibodhik mati-jnana - avagrah, iha, avaya, and dharana.

[123] MEANING -The first encounter with or the reception of meaning (information) is called avagrah. The analysis of the received information is iha. The ascertaining decision is avaya. The stability of indulgence (avichyuti) in that is memory (smriti), and involvement in or attachment (vasana) with it is dharana.

[124] MEANING -The duration of avagrah is one samaya, that of iha and avaya is antarmuhurt (less than 48 minutes), and that of dharana is both countable and uncountable period of time.

[125] MEANING -Sound is heard through a fleeting contact with organ of hearing but form is seen without contact. Smell, taste are experienced by intimate contact.

[126] MEANING -The bunch of particles of sound uttered by a speaker are heard by a listener at the same level in the transferred form. A listener at a different level, as a rule, hears only when there is a shift in the level of transference.

COMMENTARY -When a person utters some sound he transforms particles

of sound in words and then speech and transmits them. These particles proceed in different directions at different levels in space. But this act of progression is facilitated by collision with other particles of sound present in space. A listener located at the same level at which these particles are moving only hears this collided or transferred sound (mixed form of sound). Generally these sound particles proceed only at a specific level. But the collision with other particles makes some particles shift into another level. This is called paraghat or shift of level. A listener at different level hears only when this shift occurs, otherwise not.

[127] MEANING -Iha, apoh, vimarsh, margana, gaveshana, sanjna, smriti, mati, prajna, and buddhi are all synonyms of abhinibodhikjnana.

[128] MEANING -This concludes the description of abhinibodhikjnana parox.

COMMENTARY -The synonyms of mati-jnana are -

Iha - the conceiving of the proper meaning.

Apoh - to ascertain.

Vimarsh - the intervening thought process between iha and, awaya.

Margana - the search for supporting values.

Gaveshana - the comparison with opposing values-.

Sanjna - to find similarities between the experiences of the past and the thing being experienced now.

Smriti - to recall the thing experienced in the past.

Prajna - to analyze and understand the inherent properties of a thing with the help of the capacity born out of special kshayopasham.

Mati - the knowledge that perceives the subject presently under consideration or observation.

Buddhi - The ultimate development of avaya.

Special - With the help of jatismaran jnana, which is a form of mati jnana, one can know a maximum number of 900 earlier births as a sentient being. When the mati jnana reaches its full capacity it becomes apratipati or indestructible. Once this state is reached Kewal-jnana is inevitable. But a person having minimum or middle level of mati-jnana may or may not attain Kewal-jnana.

SHRUT-JNANA

[129] MEANING -Question - What are the types of this shrut-jnanaparoksh?

Answer - Shrut-jnana paroksh is said to be of fourteen types-1. Akshar shrut, 2. Anakshar shrut, 3. Sanjni shrut, 4. Asanjni shrut, 5. Samyak shrut, 6. Mithya shrut, 7. Sadik shrut, 8. anadik shrut, 9. Saparyavasit shrut, 10. Aparyavasit shrut, 11. Gamik shrut, 12. Agamik shrut, 13. Angapraavisht and 14. Anangapraavisht shrut.

COMMENTARY -Like mati-jnana, shrut mana is also indirect knowledge. Shrut-jnana is acquired after having mati-jnana. In other words shrut-jnana can be acquired only with the help of mati-jnana. Therefore it has been mentioned after mati-jnana.

Out of these 14 types the first two are the main categories. These two combine within them all the other categories. However, to make it easy to understand for common man these have been expanded into 14.

0- AKSHAR SHRUT

[130] MEANING -Question - What is this akshar shrut?

Answer - Akshar shrut is said to be of three types- (1) Sanjna akshar, (2) Vyanjana akshar, and (3) Labdhi akshar.

Question - What is this Sanjna akshar?

Answer - The shape or structure of akshar (letter) is sanjnaakshar.

Question - What is this Vyanjana akshar?

Answer - That which is pronounced vocally is vyanjanaakshar.

Question - What is this Labdhi akshar?

Answer - A being with the akshar labdhi (vocal power) is capable of acquiring the knowledge called labdhi akshar. For example Shrotrendriya labdhi akshar, Chaksurindriya labdhiakshar, Ghranendriya labdhi akshar, Jihvendriya labdhiakshar, Sparshanendriya labdhi akshar, and No-indriya labdhiakshar.

COMMENTARY - That which does not decay or deplete is called akshar. Jnana is the eternal and inherent activity of a being. When the existence of jnana comes to an end, the being ceases to exist. As it is the non-decaying attribute of a soul, jnana is also known as akshar. In other words it is a synonym of jnana. The form it takes for expressing thoughts is also known as akshar (a letter or an alphabet). The three categories of akshar shrut have been made on this basis only.

Sanjna akshar - That which is given the name (sanjna) of akshar is called sanjna akshar. In other words the particular shape or form with which a particular letter or sound is recognized is called sanjna akshar. This includes various characters, or alphabets, or symbols with which various sounds are recognized. For example a, b, c, d, e, f, etc.

Vyanjana akshar - The meaningful acoustic expression of akshar is vyanjana akshar. When we pronounce an akshar or a group of akshars, words and sentences are formed. The organized form of these words and sentences express our thoughts. This expression can be compiled in various forms like article, play, poetry, book etc. In brief, scripts are sanjna akshar and books are vyanjana akshar.

Labdhi akshar - The thought form of akshar is labdhi akshar. After hearing a sound or seeing a form, to experience and understand its meaning is known as thought form or jnana form of akshar. In other words, after hearing a word or a sound, the knowledge produced with the help of sense organs and mind through the process of analysis is called labdhi akshar.

Broadly looking it appears that labdhi akshar is confined to sentient beings only. But in fact, it is not that thoughts and feelings are absent where sense organs are absent. Under developed or non-sentient beings also undergo kshayopasham. Therefore they also acquire bhava shrut although it is inexpressible. Such beings also have feelings like hunger, fear, sex, fondness, attachment, etc. A feeling or desire, even if it is inexpressible is related to words. Therefore it is believed that such beings also have labdhi akshar. This is of six types-

Shrotrendriya labdhi akshar - to grasp the meaning or purpose through word, language, sound and variations in its intensity.

Chaksurindriya labdhi akshar - to grasp the meaning or purpose by reading a text and seeing signs, expressions and gestures.

Ghranendriya labdhi akshar - to grasp the meaning or purpose by smell and its variations.

Jihvendriya labdhi akshar - to grasp the meaning or purpose by taste and its variations.

Sparshanendriya labdhi akshar - to grasp the meaning or purpose smell and its variations.

No-indriya labdhi akshar - to grasp the meaning or purpose by feeling, thoughts or contemplation

Mati-jnana and shrut-jnana both are produced with the help of five sense organs and mind." These are acquired gradually. Mati-jnana is cause and shrut-jnana its effect or activity. Mati-jnana is natural or spontaneous and general, whereas shrut-jnana -is acquired with effort and is specific. Mati-jnana is inexpressible and shrut-jnana is expressible.

ANAKSHAR SHRUT

[131] MEANING -Question - What is this anakshar shrut?

Answer - Anakshar shrut is of many types - exhalation, inhalation, spitting, coughing, sneezing, blowing nose, nasal sound, etc.

[132] MEANING -This concludes the description of anakshar shrut.

COMMENTARY -The sounds produced just to indicate some thing or as a gesture and not used to express any letter or word are called Anakshar shrut. The sounds that have no meaning or are produced without any specific purpose are not included in this. The sounds created for some purpose, to warn others, to indicate benefit or harm, or for any other use are included in anakshar shrut.

SANJNI AND ASANJNI SHRUT

[133] MEANING -Question - What is this sanjni shrut?

Answer - Sanjni shrut is said to be of three types-

(1) With reference to kaliki upadesha, (2) with reference to hetu upadesha, and (3) with reference to drishtivad upadesha

Question - What is this with reference to kaliki upadesha?

Answer - Those who have iha, apoh, margana, gaveshana, chinta and vimarsh are called sanjni (sentient) beings. Those who do not have iha, apoh, margana, gaveshana, chinta and vimarsh are called asanjni (non-sentient) beings. The knowledge of these is called sanjni shrut or asanjni shrut with reference to kaliki upadesha.

Question - What is this with reference to hetu upadesha?

Answer - That which has the capacity to act according to analysis through wisdom is called sanjni being. That which does not have the capacity to act according to analysis through wisdom is called asanjni (non-sentient) being. The knowledge of these is called sanjni shrut or asanjni shrut with reference to hetu upadesha.

Question - What is this with reference to drishtivad upadesha?

Answer - That who has had kshayopasham of sanjni shrut is called sanjni (sentient) being. That who has had Kshayopasham of asanjni shrut is called asanjni (non-sentient) (sentient) being. The knowledge of these is called sanjni shrut or asanjni shrut respectively with reference to drishtivad upadesha.

This concludes the description of sanjni and asanjni shrut.

COMMENTARY -There are three alternatives of sanjni (sentient) and asanjni (non-sentient) beings. The shrut related to these three alternatives is called sanjni shrut and asanjni shrut. The three alternatives are as follows-

Kaliki upadesha (Deergh-kaltki upadesha) - Kaltkt means time related. From long term view point a sanjni (sentient) being is that which after coming in contact with the information or knowledge gradually absorbs it through the sequence of tha, apoh, margana, gaveshana, chinta and vimarsh. In brief a being that has the capacity to absorb a thing or a subject in this way is called a sanjni (sentient) being.

The placental beings with fully developed mind, the aupapatic beings (gods), and the hell beings come in this class. Their knowledge is called sanjni shrut.

The beings that do not have this capacity are called asanjni (non-sentient) beings. Sammoorchim five sensed beings, and four, three, and two sensed beings come in this class. The beings with manah-paryapti (fully developed mind) have enough mano labdhi (mental capacity) to absorb information and knowledge with clarity. With the decline in level this clarity gradually reduces. At the lowest level are the one sensed beings that have the minimum clarity. Their knowledge is called asanjni shrut.

Hetu upadesh - With this view point a sanjni (sentient) being is that who understands the cause and accordingly decides to indulge or not in any activity. It goes towards benefits and away from harm. These beings include house fly, mosquitoes, etc. the movements of whom are dependent on factors like day and night, sun or shade, availability and non-availability of food, and pleasure and pain. From this angle they all fall under the category of sanjni (sentient) beings. Their knowledge is sanjni shrut.

All those beings whose indulgence and non indulgence is not dependent on benefits and harms are asanjni (non-sentient) beings. Their knowledge is called asanjni shrut.

Drishtivad upadesh - Drishti means perception. A being which has right perception is called a sanjni (sentient) being. In other words - who has the knowledge of kshayopasham; or who properly knows about what is good or bad for the soul, is a sanjni (sentient) being. Only such sanjni (sentient) being tries to refrain from feelings of attachment and aversion that are harmful for the soul and proceeds to acquire the benefit in the form of liberation.

That which does not properly know and understand good and bad, in context of soul is asanjni (non-sentient) being. Such asanjni (non-sentient) being is mithyadrishti (having false perception or belief). He considers beneficial what is actually harmful for the soul and instead of refraining, continues to indulge in that. Thereby he continues to move away from the path of liberation.

When we look at all these alternatives together we find that in drishtivad upadesh, only those beings are included who have acquired samyaktva. In kaliki upadesh those beings are included who have the potential to head towards samyaktva. Those who are just mithyadrishti are included in hetu upadesh. This means that besides the immobile beings all other beings are sanjnt (sentient). Thus shrut or knowledge exists in all prani (two, three, four sensed beings), bhoot (organisms), jiva (five sensed beings), and sattva (entities) irrespective of their being asanjni (non-sentient).

(a) SAMYAK SHRUT

[134] MEANING - Question - What is this samyak shrut?

Answer - The box of knowledge comprising of the twelve Angas; propagated by Arhat Bhagavans, the possessors of the directly acquired knowledge and perception, profoundly revered and devoutly saluted by the beings of three worlds, the all seeing and all knowing omniscients who know past, present, and future; is called samyak shrut. The Angas are - Acharang, Sutrakritang, Sthanang, Samvayang, Vyakhya Prajnapti, Jnatadharmakathang, Upasakdashang, Antkrutdashang, Anuttaraupapatik dashang, Prashna Vyakaran, Vipak Shrut, and Drishtivad. These twelve Angas are the samyak shrut of the knowers of the fourteen

purvas. These also are the samyak shrut of all the knowers of the ten purvas. There is an ambiguity about those who know less than this. Their shrut may and may not be the samyak shrut.

This concludes the description of samyak shrut.

COMMENTARY -Samyak shrut means the pure and direct knowledge of the true reality. Seven adjectives have been used here; for the propagators of such knowledge --

Arhat - Those who have made, their soul absolutely pure by rooting out the influence of tough vitiating karmas as well as the spiritual vices like attachment, aversion, lust, and anger. And consequently wiped out the cause of rebirth.

Bhagavant - Those great souls that are endowed with great altruistic virtues like ultimate grandeur, unlimited power, all enveloping fame, extreme radiance, transparently pure spirituality, and untiring endeavour directed at incessant flow of spontaneous compassion.

Utpanna Jnana-darshan dharak - Those who have been enlightened and endowed with self realized direct perception and knowledge Knowledge and perception can be acquired indirectly with the help of studies, listening, practice, and other means. This is not self realized direct knowledge but indirect knowledge.

Samadrit and namaskrit - Those who are revered because they spread the light of their untainted direct knowledge throughout the three worlds and are saluted with devotion for this spontaneous compassion.

Trikalajna - Those who have the capacity to know past, present and future Directly and without any outside means or method.

Sarvajna - Those who directly know every substance from every angle and whose knowledge is all pervading.

Sarvadarshi - Those who directly perceive every substance from every angle and whose view and viewpoint are all pervading.

Only those great men who are endowed with these seven attributes are the propagators of samyak shrut. Their sermons were secured within twelve ganipitaks (boxes of ganadhars, a metaphor for canons). When we think of samyak shrut being in the form of human body these twelve boxes form the twelve main parts of that body. That is why these are also called the twelve Angas (parts).

The words of those great men, who absorb this samyak shrut, also become samyak shrut. In this category come the eleven Angas and fourteen purvas of the twelfth Anga. There is a belief that the words of those great men who absorb the eleven Angas and complete ten purvas of the twelfth Anga are also samyak shrut. The words of those who know a little less than ten purvas may or may not be samyak shrut. The reason for this is said to be that the knowers of ten to fourteen purvas are necessarily samyakdrishti. Those who know less than this are not necessarily samyakdrishti. This means that even the mithyadrishti can study up to a little less than ten purvas.

MITHYA SHRUT

[135] MEANING -Question - What is this mithya shrut?

Answer - The scriptures which are conceived by ignorant and mithyadrishti individuals through their intellect and view are called mithya shrut. For example- 1.Bharat, 2.Ramayan, 3.Bhimasurokta, 4.Kautilya, 5.Shakatabhadrirka, 6.Ghotakamukh, 7.Karpasik, 8.Naag-sukshma, 9.Kanakasaptati 10.Vaisheshik, 11.Buddha vachan, 12.Trairashik, 13.Kapiliya, 14.Lokayat, 15.Shashtitantra, 16.Mathew,

17.Purana, 18.Vyakaran, 19.Bhagavat, 20.Patanjali, 21. Pushyadaivat, 22. Lekh, 23.Ganit, 24.Shakunirut, and 25.Natak. Also the seventy two arts and crafts and the Vedas with their angopangas (derivative literature based on the Vedas).

All these are the mithya shrut (scriptures) conceived through the false perception of mithyadrishti. These same become the samyak shrut when conceived through the right perception of samyadrishti. Also these same are the samyak shrut for themithyadrishti because these become the inspiring cause for samyaktva and influence him to abandon his dogmas of mithyadrishti.

This concludes the description of mithya shrut.

COMMENTARY -The scriptures propagated by mithyadrishti individuals are called mithya shrut. Mithyadrishti is one whose thoughts are inspired by mithyatva (false perception or belief). Mithyatva is said to be of ten types as follows-

Adhamme dhammasanna - To accept false religion as right religion. For example, to indulge in animal sacrifice in name of gods and goddesses and consider it to be a religious act.

Dhamme adhammasanna - To consider right religion to be false religion. For example, to consider the path of purity of soul as nonreligious.

Umagge maggasanna - To consider the wrong path (path of sorrows) to be the right path (the path of happiness).

Magge umaggasanna - To consider the right path to be the wrong path. For example, to consider right perception, knowledge, and conduct, which leads to liberation, to be the path of sorrow.

Ajivesu jivasanna - To consider non-living as living. For example, to believe that all activity in 'this world is the activity of beings and there is no existence of anything non-living.

Jivesu ajtvasanna - To consider living as non-living. For example, to believe that the only living beings in this world are human beings and animals and there is no existence of any other living beings.

Asahusu sahusanna - To consider non-ascetic as ascetic. To accept as an ascetic a person who has renounced nothing including wealth and grandeur, wife and son, etc. To accept as an ascetic a person who has no virtues of an ascetic and is just dressed as one.

Sahusu asahusanna - To consider ascetic as non-ascetic. To believe a true ascetic having all virtues, to be non-ascetic just because of opposing views or his dress.

Amuttesu muttasanna - To consider non-liberated to be liberated. To accept as liberated those who have not come out of the trap of rebirth by cleansing the soul of the dirt of karmas.

Muttesu amuttasanna - To consider liberated to be non-liberated. To accept as non-liberated, those who have attained moksha with the belief that man is never liberated, a simple soul (atma) cannot become the Ultimate-soul (Paramatma), the soul can never be free of the trap of karmas.

In simple terms this means - to accept true as false and vice versa without properly judging the vices and virtues or the supporting and contradicting evidences, is called mithyatva. As knowledge depends on capacity, with the development of the capacity a person rejects falsity and progresses towards truth. But a mithyatvi because of his dogma chokes his own path of progress.

After giving the list of mithya shruts a very important fact has been mentioned. The scriptures are not false in themselves, it is because of the mithyadrishti (wrong interpretation) that they are false. In other words, knowledge in itself is not false; it is the mithyadrishti who spoils it with his falsity and steers it in the direction of harm. For this reason it becomes mithya shrut. The same knowledge becomes right knowledge for a samyadrishti person because he steers it towards the ultimate benefit that is liberation.

SAADI, SAANT, ANAADI AND ANANT SHRUT

[136] MEANING -Question - What is this saadi saparyavasit and anadi aparyavasit shrut?

Answer - This twelve Anga ganipitak is soadi saparyavasit (with a beginning and an end) from the pa aya naya (view point of variations). It is anaadi aparya tsit (without a beginning and an end) from the dravyarthik aya (view point of substance). This shrut-jnana, in brief, said to be of four types - with reference to the parameters 'f (1) substance, (2) area, (3) time, and (4) mode. In these four-

1. With reference to substance, the samya' shrut related to one person is saadi saparyavasit and that related to many persons is anaadi aparyavasit.

2. With reference to area, in five Bharat ', and five Airavat areas the samyak shrut is saadi saparyavasit and in the! Mahavideh area it is anaadi aparyavasit.

3. With reference to time, in context of progressive and; regressive cycles of time the samyak shrut is saadi saparyavasit and without the context of time cycles it is anaadi aparyavasit.

4. With reference to mode (thoughts, precepts), in context of the precepts of the omniscient the samyak shrut is saadi; saparyavasit because these precepts are stated, propagated, + elaborated, explained, clarified, and simplified for the benefit of the common man. However, in context of the principles of; kshayopasham it is anaadi aparyavasit. In other words the shrut of bhav-siddhik being is saadi saparyavasit and that of! Abhav-siddhik being is anaadi aparyavasit.

The infinite multiplication of the total periphery of the space! with total number of space points gives the value of paryaya akshar (the total number of existing modes). An infinitesimal fraction of the akshar (shrut-jnana) is ever open or unveiled. If this also gets veiled the being will turn into non-being or life will turn into matter. No matter how dense is the cover of clouds the radiance of the sun and the moon does not completely vanish?

This concludes the description of saadi saparyavasit and anaadi aparyavasit.

COMMENTARY -Ganipitak or the scriptures propagated by the Arhat or the words are saadi saparyavasit from the vyavacchitt naya or paryarthik naya (view point of variations). Which means that with reference to variations it has both beginning as well as end but from avyavacchitt naya or dravyarthth naya (view point of substance) it is anaadi aparyavasit? Which means that in its fundamental existence as jnana it is without any beginning or an end?

From this point of view it has four categories-

(1) **With reference to substance** - The samyak shrut related to one person is saadi saparyavasit. When a being acquires samyaktva, it is the beginning of samyak shrut for him. When he reaches the first or the third gunasthan, once again mithyatva surfaces. That shrut is lost due to lethargy, perversions, acute pain or loss of memory. In other direction, when the individual keeps on progressing in the right direction, Ketval-sinana is acquired. Here also the shrut is lost. This is the end of

samyak shrut for him. The samyak shrut related to many persons is anaadt aparyauastt. At some place or the other there always is a person who has samyak shrut. There neither was, or is, nor will be a situation when there was, is, or will be not a single being having samyak shrut.

With reference to area - In five Bharat and five Airavat, these ten areas the samyak shrut is with a beginning and an end (saadi saparyavasit). Around the end of the sukkham-dukkham era of the regressive cycle of time and around the beginning of the dukkham-sukkham era of the progressive cycle of time the Tirthankar, to establish the religious organization, first of all propagates the samyak shrut. This is the beginning of the samyak shrut. In the dukkham-dukkham era the shrut becomes extinct. This is the end of the samyak shrut. In the five Mahavideh areas it is without a beginning or an end (anaadt aparyavasit) because it always, exists.

With reference to time - Where the progressive and, regressive cycles of time are effective the samyak shrut is with al beginning and an end. In five Bharat and five Airavat these cycles of time are effective. Where these cycles of time are not effective, due to uniform conditions in context of time cycles the samyak shrut always exists; or it is without a beginning or an end. In the Mahavideh area the time cycles are not effective.

With reference to mode (thoughts, precepts) - In context of the precepts of the omniscient, propagated in simple terms with numerous categories and examples, the samyak shrut is with a beginning and an end. This is because it starts with the acquisition of samyaktva and ends with mithyatva as well as omniscience. However, in context of the principles of kshayopasham it is without a beginning or an end. This is because, to the beings, in which the process of kshayopasham has begun, the samyak shrut is always available. And to the beings in which the process of kshayopasham has not begun, the mithya shrut is always available.

In other words the shrut of bhav-siddhik (*destined to be liberated*) being is with a beginning and an end and that of abhav-siddhik (*not destined to be liberated*) being is without a beginning or an end.

This can be summed up in four categories-

Saadt-saant (with a beginning and an end) - When samyaktva is attained the Angas are studied. Either on regressing to mithyatva or on attaining omniscience the acquired shrut (knowledge) vanishes. This is in context of the beings destined to liberation.

Saadi-anant (with a beginning and without an end) - This is invalid here because samyak shrut and mithya shrut both have beginning as well as end. With the rise of samyaktva mithya shrut vanishes, with the rise of mtthyatva samyak shrut vanishes, and with attaining of omniscience both vanish.

Anadi-saant (without a beginning and with an end) - The mithya shrut of the beings destined to liberation is in existence since infinite time and it vanishes with the rise of samyaktva. This is with reference to the bhavya beings.

Anadi-anant (without a beginning or an end) - The mrthya shrut of the beings not destined to liberation is in existence since infinite time. Such beings never acquire samyaktva. Therefore it will remain in existence always.

PARYAYAKSHAR

The square of the total number of space points in the inhabited and uninhabited space when added to the infinite gross and subtle modes (variable) existing within each and every space point gives the number that is called

Paryayakshar. It means all the modes (alternatives and variables) existing in the universe. Kewaljnani knows all these.

To understand the ultimate state of knowledge it becomes necessary to take help of numbers. Suppose Kewaljnana is math up of a very large number of indivisible units or prime numbers when this number is divided by one less than ekattht, the resulting number of such indivisible units is called ahshar. An infinitesima fraction of akshar is equal to the smallest unit of paryaya jnana.

All beings always have the capacity to know this tiny unit of paryaya-jnana this can also be termed as the smallest part of shrut-jnana. If that also is obscured by infinite karma particles, a being turns into a non-being or matter. But this does not happen. The densest clouds cannot completely obscure the radiance of the sun or the moon, in the same way in spite of its every section being veiled by infinite karma particles, soul is never completely devoid of chetna (the unique pulsating spiritual attribute of soul that sets it apart from matter). A being in the state of minute nigod (dormant being) also has some shrut, no matter how small.

GAMIK, AGAMIK, ANGAPRAVISHT AND ANGABAHYA

[137] MEANING-Question - What is this gamik shrut?

Answer - Drishtivad is gamik shrut.

Question - What is this agamik shrut?

Answer - Kalik shrut is agamik shrut.

This concludes the description of gamik and agamik shrut. Also, they are, in brief, said to be of two types-

(1) Angapravisht and (2) Angabahya.

Question - What is this Angabahya shrut?

Answer Angabahya shrut is said to be of two types-

(1) Avashyak and (2) other than Avashyak.

Question - What is this Avashyak shrut?

Answer - Avashyak shrut is said to be of six types - (1) Samayik, (2) Chaturvinshati stav, (3) Vandana, (4) Pratikraman, (5) Kayotsarg, and (6) Pratyakhyan.

This concludes the description of Avashyak shrut.

COMMENTARY -Gamik shrut - In this category of scriptures there are some specific words or sentences that are often repeated with slight variations at its beginning, in the middle, and in the end. For example, in the tenth chapter of Uttaradhyayan Sutra, - "Samayam Goyam! Ma Pamayae." - is used in the fourth line of every stanza. Drishtivad is in this style.

Agamik shrut - In this category of scriptures there is no similarity in parts of the text and no repetitions as well. Acharang and other kalik sutras are in this style.

Angapravisht - A complete man has twelve parts in his body - two legs, two thighs, two breasts, two flanks, two arms, one neck and one head. In the same way the scripture-god has 12 parts. As the main parts of the body are called angas, so are called the main parts of the scripture-god. The Angas comprise of the canons written by the Ganadhars on the basis of the word of the Tirthankars.

Angabahya - The scriptures written with the help of the Angas, by scholars other than Ganadhars are called Angabahya.

Avashyak - This work describes the compulsory or essential duties or activities. It has six chapters covering all that must be done. The rituals and activities mentioned in this must be attended to with prescribed procedures every morning and evening. Because of these three values it comes first in the list of Angabahya

scriptures. It has six, chapters - (1) Samayik, (2) Jin Stavan (Chauvisatthav), (3) Vandana, (4) Pratikraman, (5) Kayotsarg, and (6) Pratyakhyan.

KALIK AND UTKALIK-SHRUT

80. Question - What is this 'other than Avashyak?

Answer - Other than Avashyak is said to be of two types—1.Kalik, 2.Utkalik.

Question - What is this Utkalik shrut?

Answer - Utkalik shrut is said to be of many types-1. Dashvaikalik, 2.Kalpakaalp, 3.Chullakalpashrut, 4.Maha-kalpashrut, 5.Aupapatik, 6.Rajprashniya, 7.Jivabhogam, 8.Prajnapana, 9.Mahaprajnapana, 10.Pramadapramad, 11.Nandi, 12.Anuyogadwar, 13.Devendrastav, 14.Tandula-vaicharik, 15.Chandravidya, 16.Suryaprajnapti, 17.Paurushi-mandal, 18.Mandalapradesh, 19.Vidyacharan' Vinishchaya, 20.Ganividya, 21.Dhyanaivbhakti, 22.Maranavibhakti, 23.Atrnavishuddhi, 24.Vitaragashrut, 25.Samlekhanashrut, 26.Viharakaalp, 27.Charanavidhi, 28.Aturpratyakhyan, 29.Mahapratyakhyan, and others.

This concludes the description of Utkalik shrut.

COMMENTARY -Kalik - The shrut that are read during the first and last quarters of the day and the night. In other words Kalik shrut are those which are studied during some specified hours of the day and the night.

Utkalik - These can be read any time except for the hours during which studies are prohibited.

Brief introduction of Utkalik sutras-

1, 2. Dashvaikalik and Kalpakalp - These two works describe the codes of conduct as well as do's and don'ts related to various levels and conditions of ascetics.

8, 9. Prajnapana and Mahaprajnapana - Contain brief and extensive details respectively, about jina and other substances (dravya).

10. Pramadaprcimad - This describes various aspects of pramad (stupor) including intoxication, carnal pleasures, passions, sleep, vikatha (opprobrium), etc. To be cautious and alert in one's duties and practices that are paA of the discipline is called apramad or alertness; a contradictory conduct is pramad. The root cause of cycles of rebirth is pramad, and that of liberation is apramad.

16. Suryaprajnapti - Detailed description of the sun.

17. Paurushimandal - Describes in detail the divisions of time with reference to day and night. E.g. muhurt, prahar, etc.

18. Mandalapradesh - Details the movement of the sun from one sector to the other of the celestial sphere.

19. VidyacharanVinishchaya -Extensive details about knowledge and conduct.

20. Ganividya– Astrological details of Day, Tithi, Naxatra etc.

21. Dhyanaivbhakti - Extensive details about four dhyans (state of mind) - artt (gloom), raudra (extreme agitation), dharma (calm or religious), and shukla

22. Maranavibhakti - Describes different types of deaths¹ (depending on the state of mind at the time of death) like akarmal (without attachment), sakarma (with attachment), etc.

23. Atmavishuddhi - Gives extensive details about purification of soul.

24. Vitaragashrut - Details the form or state of the Vitaraga (the detached one).

25. Samlekhanashrut - Details various aspects of samlekhana (ultimate vow) like dravya samlekhana, bhava samlekhana, etc.

- 26.** Viharakalp - Extensive details about the codes of ascetics.
27. Charanavidhi - Mentions the categories and sub-categories of conduct.
28. Aaturpratyakhyan - Describes the process of performing critical Review and other activities in ailing condition.
29. Maha pratyakhyan - Gives the process of pratyakhyan etc. for three higher levels of ascetics - Jinakalpi, Sthavirkalpi, and Ekal vihar kalp.
In all these utkalic sutras, mostly, the subject discussed matches the title of the work. Some of these are not available now. Those which are based on the twelve canons are believed to be absolutely authentic.

KALIK SHRUT

Question-What is this kalik shrut?

Answer-Kalik shrut is said to be of many types-1. Uttaradhyayan, 2. Dashashrut Skandh, 3. Kalp-Brihatkalp, 4. Vyavahar, 5. Nisheeth, 6. Mahanishheeth, 7. Rishibhashit, 8. Jambudveep-prajnapiti, 9. Dveep-sagar-prajnapiti, 10. Chandra-prajnapiti, 11. Kshudrikaviman-vibhakti, 12. Mahallikaviman-vibhakti, 13. Angachulika, 14. Vargachulika, 15. Vivahachulika, 16. Arunopapata, 17. Varunopapata, 18. Garudopapata, 19. Dharanopapata, 20. Vaishramanopapata, 21. Velandharopapata, 22. Devendropapata, 23. Utthanashrut, 24. Samutthanashrut, 25. Nagaparijnapanika, 26. Niryavalika, 27. Kalpik, 28. Kalpavatansika, 29. Pushpita, 30. Pushpachulika and 31. Vishnuidasha or Andhakavishnuidasha and others.

There are eighty four thousand Prakirnaks of the first Tirthankar Bhagavan Rishabhdev and countable thousand Prakirnaks of later Tirthankars. There are fourteen thousand Prakirnaks of Bhagavan Vardhaman Swami.

Besides these, the number of disciples, with Autpattiki, Vainayiki, Karmaja, and Parinamiki Buddhi, a Tirthankar has, there are equal number of thousand Prakirnaks to his credit. The same is true for a Pratyekabuddha.

This concludes the description of Kalik shrut. This concludes the description of Avashyak vyatirikt shrut. This concludes the description of Anang-pravishta shrut.

COMMENTARY -Brief introduction of kalik sutras-

1. Uttaradhyayan - It has thirty six chapters compiling the last sermons of Bhagavan Mahavir. This contains philosophical, ethical, aphoristic, and narrative (stories) material. Every chapter in this work is individually important.

5. Nisheeth - It contains procedures of atonement in details. As the darkness of night is dispelled by day light, in the same way the darkness of transgression of codes or discipline is removed by the light of atonement. This is the main theme of this sutra.

13. Angachulika - This Sutra is the chulika of Acharang sutra and other Anga sutras. Chulika means the compilation of topics included as well as missed in the main work. It is something like appendix and/or addendum.

14. Vargachulika - This is the chulika of Vargs (sections) of Anga sutras. For example, the chulika of eight sections of Antakrtdasha Sutra.

15. Vivahachulika - This is the chulika of Vyakhya Prajnapti or Bhagavati.

17. Varunopapata - When this sutra is ritually recited, god Varun is invoked to arrive and listen. After that he offers boons to the reciting ascetic. When the ascetic expresses about the absence of any desire for the boons, the god offers homage to that contented and detached ascetic, and leaves. This is the theme of this work.

23. Utthanashrut - This deals with ucchatan (to spread disturbances by casting a spell through mantra chanting).

24. Samutthanashrut - This is the opposite of the Utthanashrut. This is meant to spread peace.

25. Nagaparynapanika - This describes the Nagakumars or the serpent gods.

27, 28. Kalpika and Kalpavatansika - These describes the gods and goddesses born, as a consequence of observing special austerities, in the Saudharma and other kalpas (celestial abodes of gods).

29, 30. Pushpita and Pushpachulika - This contains the stories of the present and the earlier births of gods having celestial abodes.

31. Vrishnidasha or Andhakavrishtndasha - This contains! Information about the spiritual pursuits, rebirths, ultimate vows, and liberation of the ten great men born in the Vrtshni or Andhakavrishtni family. It has ten chapters.

Prakirnaks - The scriptures written by shramans on the basis of! the shrut propagated by Arhats are called Praktrnaks. Starting from the shasan (period of influence) of Bhagavan Rishabhdev up to that of Bhagavan Mahavir, there have been innumerable shramans in this tradition. They have written innumerable books based on the precepts of the Arhat and their own experiences and wisdom, using their expertise of language, for the benefit of all. All these works are called Prakirnaks.

ANGA-PRAVISHTA SHRUT

[138] MEANING-Question - What is this Anga-pravishta Shrut?

Answer - Anga-pravishta Shrut is said to be of twelve types-1. Achar, 2.Sutrakrit, 3.Sthana, 4.Samavaya, 5.Vyakhyaprajnapti, 6.Jnatadharmakatha, 7.Upas.akadasha, 8.Antakriddasha, 9.Anuttaraupapatik, 10.Prashnavyakaran, 11. Vipak shrut, and 12. Drishtivad.

1. ACHARANG SUTRA

[139] MEANING-Question - What is this Acharang Sutra?

Answer - The subjects discussed in Acharang Sutra are- , the codes of achar (conduct), gochar (food intake), vinaya (modesty of behavior), vinaya-fal (fruits of modesty), education, language, negations about language, charan (practices), karan (means), yatra (travel), matra (quantities), vritti (attitude), etc. This achar; in brief, is said to be of five types-1. Jnanachar, 2.Darshanachar, 3.Charitrachar, 4.Tapachar, and 5. Viryachar.

Acharang has limited readings (compilations, editions). It has countable Anuyogadwar, countable verses, countable couplets, countable niryukti (parsing), and countable pratipattis.

This Acharang is first among the Angas. It has two shrutskandha (parts), 25 chapters, 85 uddeshan kaal, and 85 samuddeshan kaal. Measured in pad (sentence units) it has eighteen thousand pads. It has countable alphabets, infinite gum (meanings) and infinite variations. It has descriptions of limited number of mobile beings, and infinite immobile beings. It contains description of forms of shashvat (eternal or fundamental), created and natural substances. In many styles like niryukti, the tenets of Jina have been stated, propagated (prajnapti), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert.

This concludes the description of Acharang Sutra.

COMMENTARY -Achar means conduct or behavior. The procedure of acquiring knowledge that was followed by the great sages of the past is achar. The book in which this subject has been discussed is also called achar. In the Shraman tradition it means - the conduct based scripture in which mainly the subject of codes of conduct of shraman nirgranth (Jain ascetic) has been discussed in complete detail is known as Acharang Sutra.

0-The five subjects included in this are as follows-

1. Jnanachar - (knowledge-conduct) - The conduct necessary for acquisition of new knowledge and protection of already acquired knowledge is Jnanachar. There are eight types of practices designed to accomplish this-

Kaal - To study a particular Agam at a specific time of the day as prescribed in Agams.

Vinaya - To have respect and devotion for knowledge and teacher while studying and otherwise also.

Bahuman - To have deep faith and esteem for knowledge and teacher.

Updhaan - During the study of a particular sutra, to observe the specific austerities as prescribed in Agams. Without accompanying austerities no study is fruitful.

Aninhavan - Not to try to conceal the names of :knowledge and teacher.

Vyanjan - To pronounce the sutra properly to the best of one's ability. Immaculate pronunciation leads to nirjara (shedding of karma particles) and faulty pronunciation amounts to transgression of codes.

Arth - To give an authentic translation of sutras without annexing or removing anything with ones own discretion.

Tadubhaya - To study and teach Agams following the prescribed procedure and without any violation of the codes.

2. Darshanachar - Right practices lead to spiritual development. With this spiritual development comes the penchant for knowing all that is knowable, rejecting what is base, and accepting what is righteous. This is called nishchaya samyaktva (perfect righteousness) or vishuddha samyaktva (pure righteousness). With this inclination comes gradually strengthening faith in fundamentals of religion. This is called vyavahar samyaktva (applied righteousness). The activities of purifying, strengthening, and enhancing samyaktva are called darshanachar. It has eight parts-

Nihshankit - To have no doubts in the words of the Arhat, religion propagated by the Kewali, Dharma sangh (religious organization), and the means to attain liberation. To have faith in the fundamental that is soul, without any reservations.

Nihkankshit - Other than the true deity, guru, religion, and scriptures, never to strive for having sham deity, guru, religion, and scriptures.

Nirvichiktsa - Never to have even slightest doubt about the fruits of religion, like - "Will the religious conduct I am following, bear fruits or not?"

Amoodh-drishiti - Not to be misled by the logic and arguments of other schools of philosophy, the grandeur, ostentations, miracles, scholarship, fear, or enticement of charlatans and get attracted towards them. Not to become dimwitted under allurements like wife, son, and wealth.

Uvabrimhan - To actively encourage those who indulge in service of the religious organization, literary activities, practices of discipline and austerities, and whose interest in activities of public service, animal welfare, and religion is growing.

Sthirikaran - To stabilize the straying co-religionists back into religious discipline.

Vatsalya - To nurture a feeling of affection for co-religionists, to be pleased by seeing them, and to respect and honour them.

Prabhavana - To indulge in activities that help spread and progress of the religious order and impress and influence the masses to follow the true religious path. Also to desist from indulging in activities that bring infamy and invite criticism of the religion.

3. Charitrachar - That which helps shedding of the accumulated karma particles or the reign of karmas is called charitra (conduct). Anuvrat (minor vows) is desk charitra (partial observation! of codes of conduct) and Mahavrat (great vows) is sarvabhaum! Charitra (perfect or complete following of codes of conduct). The following of code of conducts helps the upward movement of the soul. ; Charitrachar has two divisions - (a) Pravritti (indulgence), and (b) Nivritti (abstinence). The pious indulgence directed at liberation is !called samiti and abstinence from base and prohibited activities is called gupti.

(a) Samiti (self regulation) is of five types-

Irya samiti - Careful movement, protecting all the six classes of beings.

Bhasha samiti - Careful speech fOstering truth and discipline.

Eshana samiti - Careful provision of food or faultless collection of alms fostering ahimsa (compassion for beings), asteya (non-stealing or non-grabbing), brahmacharya (continence), and aparigrah (non-possession).

Adan bhandamatra nikshep samiti - Careful shifting or placing of movable things observing the vows of ahimsa and aparigrah.

Uchhar-prasravan.shleshmajalla-mal nikshep samiti - Careful dispensing of the waste and toxic products of the body including stool, urine, and cough, at a place and in a way that no inconvenience or harm is caused to any being.

(b) Gupti - To restrain body, speech, and mind from indulging in sinful activities like himsa (violence), asatya (falsity), nwithun (sex), and parigrah (possessions), is called gupti.

4. Tapachar - To apply restraint over desires is called tap. In order to shift ones mind from vices like carnal pleasures and passions, and to win over attachment and aversion, various means and methods are used to temper body, sense organs, and mind. All these means and methods are called tap. It has two divisions - (a) Vahya tap (outer or physical austerities), and (b) Abhyantar tap (inner or mental austerities).

(a) Bahya tap (outer or physical austerities) - The austere practices that are done visibly or outwardly and their basic purpose is to bolster the inner austerities are called vahya tap. It is said to be of six types-

Anshan (fasting) - To abstain from intake of food, etc. The purpose of abstention is enhancing discipline, reduction of attachment, destruction of karmas, and increase in spiritual practices.

Unodari - To eat less than the appetite.

Vritti parisamkhyan - To take vows to limit parameters of matter, space (area), time, and modes (thoughts, desires, etc.) with the purpose to master desires and reduce cravings. For example - "In one day I will collect alms from one house only." or "In a day I will eat only four substances."

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Rasa parityag - To refrain from eating tasty and nutritional things. In other words to eat only dry and bland food.

Indriya pratisanleenata or vivikta shayyasan - To observe absolute continence and to refrain from using comfortable bed and seat for the purpose of increasing concentration in meditation.

Kayaklesh - To tolerate afflictions of cold and hot climate. To inflict the body with unusual heat. To discipline the body by various methods and means.

(b) Abhyantar tap (inner or mental austerities) - That which is primarily related to mental activities and in absence of outward manifestation which is not revealed to everybody, is called abhyantar tap. This is also of six types-

Prayashchitt - To atone for the sins done due to ignorance or under illusion, and to abstain from committing sins again.

Vinaya - To humbly respect seniors, great men with lofty spiritual conduct, and other respectable persons.

Vaiyavritya (ministration) - To serve sthavtrs (senior ascetics staying at one place), ailing, those observing austerities, newly initiated, and seniors, to the best of one's abilities.

Svadyaya - To indulge in all the five facets of studies, including reciting scriptures and asking questions.

Dhyan - To be engrossed in pious meditation - spiritual and pure.

Vyutsarga - To get free of mental and physical possessions to the best of one's abilities. In other words to reduce fondness and increase equanimity.

Viryachar - Virya means power or energy. To apply all one's power and energy with complete and unitary concentration to the above mentioned 36 types of pious activities and indulge in continued efforts in the direction of liberation is called viryachar.

THE SUBJECTS IN ACHARANG

[Information in brief about some topics discussed in Acharang Sutra-](#)

Charan-sattari (seventy ascetic practices) - Five mahavrat (great vows), ten types of religious duties of a shraman, seventeen types of disciplines, ten types of vaiyavritya (ministration), nine types of brahmacharya gupti (discipline of continence), ratnatraya (three spiritual gems - right perception or faith, right knowledge, and right conduct), twelve types of austerities, and four kashaya nigrh (subduing the passions), these are seventy charan (ascetic practices) or charan-sattari.

Karan-sattari (ascetic activities) - Four types of pind vishuddhi (purifying matter like food etc.), five samiti (self regulation), twelve bhavana (attitudes, feelings), twelve bhikshu pratima (stages of ascetic practices), five indriya nirodh (control of sense organs), twenty five pratilekhana (examining or checking of equipment and process), three gupti (restraint), and four types of abhigrah (resolutions), these are seventy karan or karan-sattari.

Gochar (alms collection) - The procedure of alms collecting as prescribed in scriptures.

Vinaya - Giving respect and honour to scholars and those observing perfect conduct.

Vainayik - Discussion about definition and duties of disciples or students.

Shiksha - Perfection and use of grahan shiksha (theoretical) and asevan shiksha (practical education).

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Bhasha - The two types of speech prescribed for ascetics - absolute truth and worldly truth.

Abhasha - The two types of speech proscribed for ascetics - lie and mixed.

Yatra - Indulgence in avashyakiya (essential disciplines), tap (austerities), dhyan (meditation), samadhi (deep meditation), and svadhyaya (studies, or self-study).

Matra - Restricted food intake just enough to maintain the body and facilitate observation of discipline.

Vritti - Bolstering discipline by practicing a variety of abhigrah (resolutions).

Specialties of Acharang Sutra

Vachana - The number of new lessons given to or written for a student from start to finish is called vachana. In Acharang Sutra there are countable vachanas.

Anuyogadwar - Anuyoga means lecture or discourse. Sutra (aphorism) has less or limited number of words and artha (meaning) has large and unlimited number of words. That which is the medium of establishing relationship between sutra and artha is called anuyogadwar.

To understand the complete and proper meaning of sutra four anuyogadwar have been mentioned - upkram, nikshep, anugam, and naya. In Acharang Sutra there are countable such sutras and sentences.

Vedha or Veshtak - A sentence or verse conveying one particular subject is called veshtak. In Acharang Sutra there are countable such veshtaks.

Shlok - Couplets and other verse styles. In Acharang Sutra there are countable such shloks.

Niryukti - The dialectic or logical reasoning used to expostulate the meaning clearly and authentically is called niryukti. In Acharang Sutra there are countable such niryuktis.

Pratipatti - The part of text where there are mentions of beliefs about things like dravya (substances) or specific pratima and abhigrah is called pratipatti. In Acharang Sutra there are countable such pratipattis.

Uddeshan kaal - To read and recite a specific canon or scripture according to the established norms under the guru's instructions. In Acharang Sutra there are laid down procedures for this.

Samuddeshan kaal - To read and recite a specific lesson or topic or portion from a specific canon or scripture according to the established norms under the guru's instructions. In Acharang Sutra there are laid down procedures for this.

Pad - A sentence which is a part of a paragraph or a verse. There are four types of pad-arthapad(meaning), vibhaktyapad (parsing), gathapad (part of a verse), and samasantapad (rhymed). In Acharang Sutra there are eighteen thousand pad.

Akshar (alphabet) - In Acharang Sutra there are countable number of akshar.

Gum - The path of deriving the meaning that is dependent on abhiddhan (nomenclature) and abhidheya (predicate). In Acharang Sutra there are infinite gums.

Tras (mobile beings) - In Acharang Sutra there are descriptions of limited number of tress.

Sthavar - In Acharang Sutra there are descriptions of infinite number of sthavar (immobile beings).

Paryaya - In Acharang Sutra there are descriptions of infinite number of paryaya (variations) with reference to the self and the other.

Shashvat, prayogaj and vishrasa - The substances like dharmastikaya (medium of motion or mobility) are shashvat (eternal or perpetual), things like pot and plank are prayogaj (made), and situations like crimson of the dusk are vishrasa (natural).

The meanings of terms aaghvijiṇṇanti, etc. are-

Aaghvijiṇṇanti - To state ordinarily and specifically. Pannaviṇṇanti - To state by revealing differences in names, etc. Paroovijiṇṇanti - To elaborate a subject.

Dansijiṇṇanti - To express an idea with the help of metaphors and analogies.

Nidansijiṇṇanti - To explain a thing with the help of cause and example.

Uvadanijiṇṇanti - To state in an easy discourse style so that it is easily understood by all.

In Acharang Sutra all these six styles of expression have been used to describe the fundamentals.

Acharang Sutra is mainly in prose. Only at few places verses have been used. The name of its seventh chapter, which is extinct, is Maha Parijṇa. The ninth chapter titled Upadhaṇ contains the touching details of the monsoon stays Bhagavan Mahavir spent in remote areas inhabited by aborigines. In the second shrutskandha (part) there are sixteen chapters containing the properly classified and detailed description of faultless conduct of an ascetic. The story of life of Bhagavan Mahavir in greater details has also been included. The language of this part is easier as compared with the first shrutskandha (part).

It is believed that reading Acharang Sutra removes ignorance. By following the codes of conduct mentioned in Acharang Sutra, the soul becomes the embodiment of knowledge and progresses towards the path of liberation.

2. SUTRAKRITANG SUTRA

[140] MEANING - Question - What is this Suttrakritang?

Answer - Suttrakritang informs about lok (inhabited space), alok (un-inhabited space or the space beyond), and lokalok (inhabited and un-inhabited space) and jiva (being), ajiya (non-being or matter) and jivaajiva (being and matter). With this is given sva-mat (own view or Jain view), par-mat (other's view) and sva-par-mat (own and other's views).

In Suttrakritang the Jain principles have been established by systematically refuting the combined precepts of 363 charlatans including 180 Kriyavadis, 84 Akriyavadis, 67 Ajnanavadis, and 32 Vinayavadis.

Suttrakritang has limited readings (lessons, compilations, editions). It has countable Anuyogadwar, countable verses, countable couplets, countable nirvyukti (parsing), and countable pratipattis.

This Suttrakritang is second among the Angas. It has two shrutskandha (parts), 23 chapters, 33 uddeshan kaal, and 33 samuddeshan kaal. Measured in pad (sentence units) it has thirty six thousand pad. It has countable alphabets, infinite gum (meanings) and infinite paryaya (variations). It has descriptions of limited number of mobile beings, and infinite immobile beings. Established with the help of shashvat (eternal or fundamental), krit (created or experimented) and natural evidences, the tenets of the Jina have been stated (akhyayita), propagated (prajnapit), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject.

This concludes the description of Suttrakrutang Sutra.

COMMENTARY -The numerous meanings of the terms Sutrakrit are - that which explains all beings and things is Sutrakrit; that which shows the right path to the beings who have been caught into the trap of attachment or have drifted away from the right path is Sutrakrit; that which systematically compiles numerous subjects, sects and their branches, and beliefs, as pearls in a string, is Sutrakrtt.

The forms of lok (inhabited space), alok (un-inhabited space or the space beyond), and lokalok (inhabited and un-inhabited space) have been defined in Sutrakritang Sutra. No dravya (substance) changes its fundamental form; neither does it take the form of any other dravya (substance).

This dravyatva (the fundamental attribute of being substance) of dravya has been defined. It has been shown that pure being is Shuddhatma (pure soul) or Paramatma (Ultimate- or Super-soul); pure non-being is matter; and the worldly being is that which has a body which comes into existence due to the combination of soul and matter.

Sutrakritang Sutra discusses principles of sva-darshan (own philosophy or Jain philosophy), par-darshan (other philosophy) and sva-par-darshan or ubhaya-darshan (comparative philosophical view). The brief introduction of other philosophical schools is as follows-

Kriyavadi - They consider the concept of nine fundamentals as baseless and false. As they are ignorant of and apathetic to the true form of religion, they favour the indulgence in superficial/ ostentations and rituals. As they believe in the supremacy of a creator God they are also known as astik (theists). They are said to be of 120 different types.

Akriyavadi - They oppose the nine fundamentals and proscribe the following of codes of conduct. They are generally counted among the agnostics. They are said to be of 24 types. In the eighth sthana (chapter) of Sthanang Sutra eight types of akriyavadts have been listed. They are-

Ekavadi - They have faith in one thing only. Those who deny every other thing than that one are all ekavadis (monists) or advaitavadi (non-dualists). Some thinkers postulate that everything in this world is based on matter; some others believe that shabd (sound) is supreme, and still others that Brahma (the creator God) is supreme.

Anekavadi - They believe that all the constituent parts of a thing have their own independent entitative existence. All the available attributes in nature have their individual subjects. As there are infinite variations of a thing they believe in multiplicity of every single thing.

Mitavadi - They believe that the universe is confined to the seven continents and seas. They consider soul to be a minute entity, at the most, of the size of a human thumb, and not enveloping the body or all enveloping. They consider only the normally visible beings as living beings and not the minute or invisible organisms. All these who have such truncated views about soul are called mitavadi.

Nirmitavadi - They believe that this world is a creation of some one power or the other. This class includes all those who believe in some invisible divine power or its conceptual form like Brahma, Vishnu, Mahesh, Devi, etc. as creator, sustainer, and destroyer.

Satavadi - Some people believe that the source of happiness is happiness itself and the same about sorrow. As a cloth woven with white thread is white, in the same way enjoying pleasure will bring pleasure in future as well. Austerities, discipline, continence, etc. give pain to body and mind, and therefore they are the root cause of sorrow. Such believers in comforts and pleasures to the body and mind to be the sources of the ultimate happiness for a being are called satavadi.

Samucchedavadi - They believe in the ephemeral nature of everything including soul and also that with death or destruction comes the final termination of their existence.

Nityavadi - They believe that everything has only one single and stable form of existence. There is no growth or decay and no depletion or destruction. They do not consider the existence of a thing to be the consequence of some combination or coincidence. They believe in its basic eternality or fundamental stability. According to them existent and non-existent are not destroyed and created. Every particle of matter is as it was in the remote past and will remain as it is till eternity.

Na santi parlokavadi - All the thinkers who deny rebirth, the other world, liberation, etc. come in this category. They deny the existence of soul; and in absence of soul merit and sin, religion and non-religion, good and bad, and this life and the next all become nonexistent. There are some who, though believe in existence of soul do not believe in spiritual development or purity of soul. Whatever happiness or sorrow one gets coincidentally in this world and during this life is all, there is nothing beyond that.

Ajnanavadi - They consider ignorance as the panacea for all sorrows. They believe that the sin of an ignorant is no sin. As a child's sins are pardonable because of his ignorance, in the same way the god pardons the ignorant for all his sins. A crime committed with knowledge deserves punishment, therefore ignorance is desirable and best. These are said to be of 67 types.

Vinayavadi - They believe that animals and birds, flowers and leaves, sage and ignorant, small and large, all are worth respect and worship. To consider oneself to be humbler than the humblest and to respect every one is the means to liberation. They are said to be of 32 types.

Sutrakritang Sutra has two shrutskandhs (parts). The first shrutskandh (part) has twenty three chapters and thirty three udeleshaks and second shrutskandh (part) has seven chapters and seven uddeshaks. The first shrutskandh is in verse, only sixteenth chapter has some prose. In the second shrutskandh there is both prose as well as poetry.

Sutrakrutang Sutra has countable vachana (lessons, readings, compilations, and editions), an ituyogadwar, verses, couplets, niryukti (parsing), and prattipattis. It has descriptions of limited number of mobile beings, and infinite immobile beings. It has a total number of 36 thousand pads (sentence units).

In Sutrakrutang Sutra the precautions in alms seeking, tolerance in face of afflictions, the torture of hell beings, attributes of good ascetics, and other such topics have been discussed. Also given are the definitions of shraman, Brahman, bhikshu, nirgranth, and other such related terms, properly explained with the help of reasons, incidents, and examples. Besides this, judgment of merit and sin; the discussion between Ardrak Kumar and Goshalak; debate between Shakya bhikshu and hermits; the dialogue between Gautam Ganadhar and Udayakapadhal at Nalanda and other such interesting and educating tales are also included.

In this sutra, besides Jain philosophy, detailed description of other sects and schools has been given. With a logical analysis of principles of other schools the Jain principles have been established. That is the reason that it is very useful in bolstering the spiritual practices and samyaktva.

The important available commentaries on Sutrakrutang Sutra are by Bhadrabahu (niryukti), Jindas Mahattar (churni), and Sheelankachrya (Vritti).

3. STHANANG SUTRA

[141] MEANING-Question - What is this Sthanang Sutra?

Answer - In Sthanang Sutra or with the help of the! Propagations in Sthanang Sutra the subject of jiva (being) is validated, the subject of ajiva (non-being or matter) is validated, ; the subject of jivaajiva is validated, sva-mat! Or Jain principles are validated, par-mat or principles of other schools are validated, sva-par-mat or principles of both these are validated, ' and the subjects of lok (inhabited space), alok (un-inhabited space or the space beyond), and lokalok are validated.

In Sthanang Sutra there are descriptions of multi-peak mountains, summits, hills, pinnacles, flats, ponds, caves, caverns, lakes, rivers, etc.

Sthanang Sutra has limited vachana (readings, lessons, compilations, editions). It has countable Anuyogadwar, countable verses, countable couplets, countable niryukti (parsing), countable sangrahanis, and countable pratipattis.

This Sthanang Sutra is third among the Angas. It has one shrutskandha (part), 10 chapters and 21 uddeshan kaal and 21 samuddeshan kaal. Measured in pad (sentence units) it has seventy two thousand pads. It has countable alphabets, infinite gum (meanings) and infinite paryaya (variations). It has descriptions of limited number of mobile beings, and infinite immobile beings. Established with the help of shashvat (eternal or fundamental), knit (created or experimented) and natural evidences, the tenets of the Jina have been stated (akhyayita), propagated (prajnapit), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject.

This concludes the description of Sthanang Sutra.

COMMENTARY -Divided in ten chapters, this shrut has been written in a unique style. In this, the nomenclature - chapter has been replaced by sthana (place or position). Every sthana carries the number that is exclusively associated with the group names listed in that chapter in terms of constituent number of units of that specific group. Brief description of these is as follows -

Sthana-1 - Soul is one, therefore this chapter lists and describes things that have such unitary existence.

Sthana-2 - This chapter lists and describes things that exist in groups of two or popularly expressed in twos. e.g. jiva-ajiva (soul-matter), punya-paap (merit-sin), dharma-adharma (religion-non-religion), atma-paramatma, etc.

Sthana-3 - This chapter lists and describes things that exist in groups of three or popularly expressed in threes. e.g. ratnatraya (three spiritual gems) - jnana-darshan-charitra (knowledge-perception-conduct); three types of men - good, medium, bad; three types of dharma (duties) - shrutdharma-eharitraddharma-astikayadharma (scriptural duties-conduct related duties-duties as an independent entity); etc.

Sthana-4 - This chapter lists and describes things that exist in groups of four or popularly expressed in fours. e.g. chaturyam dharma (the religion with four basic vows), four types of man, etc. There are seven hundred such quadruplets.

Sthana-5 - This chapter lists and describes things that exist in groups of five or popularly expressed in fives. e.g. five great vows, five samitis, five gatis, five sense organs, etc.

Sthana-6 - This chapter lists and describes things that exist in groups of six or popularly expressed in sixes. e.g. beings with six types of bodies, six leshyas (mental states represented by six hues of colours), six virtues of a gani (group leader), six fundamental substances, six eras of a cycle of time, etc.

Sthana-7 - This chapter lists and describes things that exist in groups of seven or popularly expressed in sevens. e.g. seven signs of an omniscient, seven signs of an ignorant, seven musical notes, seven types of vinaya (modesty), etc.

Sthana-8 - This chapter lists and describes things that exist in groups of eight or popularly expressed in eights. e.g. eight vibhaktis (inflections in Sanskrit grammar); eight observable instructions, etc.

Sthana-9 - This chapter lists and describes things that exist in groups of two or popularly expressed in twos. e.g. nine fencings for continence, nine individuals of Bhagavan Mahavir's era who earned the Tirthankar-nam-karma etc.

Sthana-10 - This chapter lists and describes things that exist in groups of two or popularly expressed in twos. e.g. ten chitta samadhi (the state of deep meditation), ten interpretations of dreams, ten types of truth, ten types of lies, ten types of mixed speech, etc.

As Sthanang Sutra compiles well classified information about numerous subjects it has been accepted as a very useful encyclopedia.

4. SAMVAYANG SUTRA

[142] MEANING-Question - What is this Samvayang Sutra

Answer - In Samvayang Sutra samashrayan (right substantiation) of jiva (being) has been done; samashrayan (right substantiation) of ajiva (non-being or matter) has been done; samashrayan (right substantiation) of jivaajiva (being and matter) has been done; samashrayan (right substantiation)! of sva-mat or Jain principles has been done; samashrayan (right substantiation) of par-mat or principles of other schools has!. Been done; samashrayan (right substantiation) of sva-par-mati or principles of both these has been done; samashrayan (right; substantiation) of lok (inhabited space) has been done; samashrayan (right substantiation) of alok (un-inhabited space! or the space beyond) has been done; samashrayan (right; substantiation) of lokalok (inhabited and un-inhabited space) has been done.

In Samvayang Sutra bhavas (attitudes, feelings, or thoughts) have been substantiated in ascending order from one to' hundred. Also samashrayan of a brief introduction of twelve canons has been done.

Samvayang Sutra has limited vachana (readings, lessons, compilations, editions). It has countable Anuyogadwar, countable verses, countable couplets, countable niryukti (parsing), countable sangrahanis, and countable pratipattis.

This Samvayang Sutra is fourth among the Angas. It has one shrutskandha (part), 1 chapter, 1 uddeshan kaai, and 1 samuddeshan kaal. Measured in pad (sentence units) it has one lac fourty four thousand pad. It has countable alphabets, infinite gum (meanings) and infinite paryaya (variations). It has descriptions of limited

number of mobile beings, and infinite immobile beings. Established with the help of shashvat (eternal or fundamental), krit (created or experimented) and natural evidences, the tenets of the Jina have been stated (akhyayita), propagated (prajnapit), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject.

This concludes the description of Samvayang Sutra.

COMMENTARY -Sainuaya is proper and authentic substantiation of things like jiva (being). Samashraya means to accept things or forms perceived through samyak jnana (right knowledge).

In Samvayang Sutra also, like Sthanang Sutra, there are proper definitions of things in the same number-dependent style. After arriving at 100 it proceeds in hundreds-200, 300, 400, and so on up to 1, 000 - then in thousands and so on up to a crore or ten million.

At the end is given brief description of the twelve Angas along with the bio-data, like names, names of parents, dates of birth, etc., of the sixty three shalaka purush (epochal personages).

5. VYAKHYAPRAJNAPTI SUTRA

[143] MEANING-Question - What is this Vyakhyaprajnapti?

Answer - In Vyakhyaprajnapti the jiva (being) has been defined, the ajiva (non-being or matter) has been defined, the jivaajiva (being and matter) has been defined, sva-mat or Jain principles have been defined, par-mat or principles of other schools have been defined, sva-par-mat or principles of both these have been defined, lok (inhabited space) has been defined, alok (un-inhabited space or the space beyond) has been defined, and lokalok (inhabited and un-inhabited space) has been defined.

Vyakhyaprajnapti has limited vachana (readings, lessons, compilations, editions). It has countable Anuyogadwar, countable verses, countable couplets, countable niryukti (parsing), countable sangrahanis, and countable pratipattis.

This Vyakhyaprajnapti is fifth among the Angas. It has onei shrutskandha (part), more than 100 chapters, 10, 000 uddeshan kaal, 10, 000 samuddeshan kaal and 36, 000 question answers. Measured in pad (sentence units) it has two hundred eighty eight thousand pads. It has countable alphabets, infinite gum (meanings) and infinite paryaya (variations). It has descriptions of limited number of mobile beings, and infinite immobile beings. Established with the help of shashvat (eternal or fundamental), knit (created or experimented) and natural evidences, the tenets of the Jina have been stated (akhyayita), propagated (prajnapit), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit). It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject.

This concludes the description of Vyakhyaprajnapti.

COMMENTARY -The popular name of Vyakhyaprajnapti is Bhagavati Sutra. It has 41 shataks (100 verses). In the fourteen shataks numbering 1 to 8, 12 to 14, and 18 to 20 there are 10 uddeshaks each. In the 15th shatak there is no uddeshak. In the remaining shataks the number of uddeshaks is inconsistent.

The elaborations in Bhagavati Sutra are in question-answer style. Majority of dialogues are between Bhagavan Mahavir and Ganadhar Gautam, however, there are many other dialogues between the other gandhars, shravaks, shravikas, ascetics, parivrajaks, sanyasis, gods, Indras, etc.

Among the extant sutras, Bhagavati Sutra is the most voluminous. It includes a variety of subjects and is difficult to understand. It contains references of and excerpts from numerous scriptures including Pannavana, Jivabhigham, Aupaparik, Rajprashniya, Avashyak, Nandi, and Jambudvepprajnapti. This indicates that it is a compilation of a comparatively later period.

Besides discussions on philosophy, history, metaphysics, discipline and conduct, it also contains a variety of other subjects that are generally found abstract and difficult to understand.

6. JNAATADHARMAKATHA SUTRA

[144] MEANING-Question - What is this Jnatadharmakatha Sutra?

Answer - In Jnatadharmakatha Sutra topics like cities, gardens, chaityas, forests, samavasaranas, kings, parents, religious leaders, religious tales, special powers acquired during this birth and others, renouncing mundane indulgences, initiation, modes or variations, study of shrut, observation of austerities, ultimate vow, bhakt pratyakhyana, paadopagamana, reincarnation as god, rebirth in a good clan, regaining of enlightenment, and last rites, etc. have been discussed.

In Dharmakathang there are 10 vargs having one story and five hundred akhyayikas (side stories) each. Each of these akhyayikas have five hundred sub-akhyayikas and each of these sub-akhyayikas have five hundred akhyayika-sub-akhyayikas. This way, adding up all these the total number of stories in this work is said to be 3.5 crore (35 million).

Jnatadharmakatha Sutra has limited vachana (readings, lessons, compilations, editions). ; It has countable Anuyogadwar, countable verses, countable couplets, countable nirukti (parsing), countable sangrahanis, and countable pratipattis.

This Jnatadharmakatha Sutra is sixth among the Angas. It has two shrutskandha (parts), 19 chapters, 19 uddeshan kaal and 19 samuddeshan kaal. Measured in pad (sentence units) it has countable thousand pads. It has countable alphabets, infinite gam (meanings) and infinite paryaya (variations). It has descriptions of limited number of mobile beings, and infinite immobile beings. Established with the help of shashvat (eternal or fundamental), krit (created or experimented) and natural evidences, the tenets of the Jina have been stated (akhyayita), propagated (prajnapit), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject.

This concludes the description of Jnatadharmakatha Sutra.

COMMENTARY -The simple meaning of Jnatadharmakatha is - to present with the help of examples that which is known or that which has been given by the knower for the specific purpose of propagation of religion. This includes history, incidents, examples and other narrative styles. Therefore this can also be defined as - that which includes history, examples, religious stories, and incidents, and the

reading or listening of which inspires one towards religion is called Jnata-dharmakatha.

Its first part has 19 chapters. The second has 10 sections and every section has numerous chapters. Every chapter has one story and at the end of the story is given the lessons contained in the story. There is interesting description of the lives of the characters in the story, their residences, their culture and other details. How a being drifts towards immorality and how, having been inspired towards morality, indulges in spiritual practices and progresses on the path of spiritual development. All these things have been discussed in eloquent style.

In Jnatadharmakatha Sutra are included stories from the period of Bhagavan Mahavir, Arishtanemi, and Parshvanath. The story of the life of Bhagavan Mallinath and that of the earlier births of Draupadi has also been given. In the second shrutskandha are given the details about some shramanis of Bhagavan Parshvanath's order reincarnating as goddesses. All this makes it interesting as well as inspiring reading.

7. UPASAKADASHAN'SUTRA

[145] MEANING-Question - What is this Upasakadashang Sutra?

Answer - In Upasakadashang Sutra topics like cities, gardens, chaityas, forests, samavasaranas, kings, parents, religious leaders, religious tales, special powers acquired during this birth and others, renouncing mundane indulgences, initiation, modes or variations, study of shrut, observation of austerities, vows of modesty and virtues, vows of limitations, vows of critical review, partial-ascetic vows with fasting, accepting pratima, afflictions, ultimate vow, bhakt pratyakhyana, paadopagamana, reincarnation as god, rebirth in a good clan, regaining of enlightenment, and last rites, etc. related to shramanopasaks (the worshippers of ascetics; another term for shravaks) have been discussed.

Upasakadashang Sutra has limited vachana (readings, lessons, compilations, editions). It has countable anuyogadwar, countable verses, countable couplets, countable niryukti (parsing), countable sangrahanis, and countable pratipattis.

This Upasakadashang Sutra is seventh among the Angas. It has one shrutskandha (part), 10 chapters, 10 uddeshan kaal and 10 samuddeshan kaal. Measured in pad (sentence units) it has countable thousand pads. It has countable alphabets, infinite gum (meanings) and infinite paryaya (variations). It has descriptions of limited number of mobile beings, and infinite immobile beings. Established with the help of shashvat (eternal or fundamental), knit (created or experimented) and natural evidences, the tenets of the Jina have been stated (akhyayit), propagated (prajnapit), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject.

This concludes the description of Upasakadashang Sutra.

COMMENTARY -Upasakadashang Sutra contains the life stories of ten special shravak disciples of Bhagavan Mahavir. Each of its ten chapters has the details of the mundane and divine grandeur of one of these shravaks. Also included are the discussions about the anuvrats and shikshavrats (supporting vows of spiritual discipline).

This work is confined to only those shravaks of Bhagavan Mahavir who had uncanny similarities both in terms of their lives as well as spiritual practices. They all were enormously wealthy and much liked by the kings as well as masses. They all had large tracts of land that could be tilled only with the help of five hundred ploughs. The only cattle or animals they owned belonged to the bovine family. All these ten individuals were impressed by the first discourse of Bhagavan Mahavir and became shravaks with 12 vows. Fifteen years after this, they retired from household responsibilities and commenced their spiritual practices in paushadhashala, (a dwellingspecially used during partial ascetic vows in comparative isolation). A few months later they accepted the 11 pratimas (stages of renunciation meant for a shravak) and continued higher spiritual practices. They all passed away after an ultimate vow of one month duration and reincarnated in the first dimension of gods. After completing a life-span of 4 palyopams they all will reincarnate in Mahavideh area and get liberated.

8. ANTAKRIDDASHANG SUTRA

[146] MEANING-Question - What is this Antakriddashang Sutra?

Answer-In Antakriddashang Sutra topics like cities, gardens, chaityas, forests samavasaranas, kings, parents, religious leaders, religious tales, special powers acquired during this birth and others, renouncing mundane indulgences, initiation, modes or variations, study of shrut, observation of austerities, ultimate vow, bhakt pratyakhyana, paadopagaman, and last rites, etc. related to the antakrits (those who have destroyed the seed-like karmas that are the cause of rebirths) have been discussed.

Antakriddashang Sutra has limited vachana (readings, lessons, compilations, editions). It has countable anuyogadwar, countable verses, countable couplets, countable niryukti (parsing), countable sangrahanis, and countable pratipattis.

This Antakriddashang Sutra is eighth among the Angas. It has one shrutskandha (part), 8 Vargas (sections), 8 uddeshan kaal, 8 samuddeshan kaal. Measured in pad (sentence units) it has countable thousand pads. It has countable alphabets, infinite gum (meanings) and infinite paryaya (variations). It has descriptions of limited number of mobile beings, and infinite immobile beings. Established with the help of shashuat (eternal or fundamental), kilt (created or experimented) and natural evidences, the tenets of the Jina have been stated (akhyayit), propagated (prajnapi), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject.

This concludes the description of Antakriddashang Sutra.

COMMENTARY -As the name indicates, Antakriddashang Sutra; has compilation of the stories of life of those great souls who indulged; in harsh practices of discipline and austerities and, by the last! Moments of their life, destroyed all the karmas to get liberated! Immediately after acquiring Kewal-jnana. Such souls reach the; fourteenth Gunasthan during the same life and at once attain; nirvana. They do not give any discourse that is why they are also! Called antakrit Kewali.

The first five Vargas of this work are devoted to the antakrit! Kewalts belonging to the period of influence of Bhagavan! Arishtanemi. The last three Vargas

are devoted to the antakrit Kewalis belonging to the period of influence of Bhagavan; Mahavir. The stories of life of 90 such great souls are included in this; work.

9. ANUTTARAUPAPATIKDASHKSUTRA

[147] MEANING-Question - What is this Anuttaraupapatik-dasha Sutra?

Answer - In Anuttaraupapatik-dasha Sutra topics like cities, gardens, chaityas, forests, samavasaranas, kings, parents, religious leaders, religious tales, special powers acquired during this birth and others, renouncing mundane indulgences, initiation, modes or variations, study of shrut, observation of austerities, ultimate vow, bhakt pratyakhyana, paadopagaman, reincarnation in anuttar celestial vehicles, again rebirth in good family, again getting enlightened, and last rites, etc. related to the Anuttaraupapatiks (those who could not completely destroy karmas after getting initiated and as a consequence reincarnated in the anuttar celestial vehicles) have been discussed.

Anuttaraupapatik-dasha has limited vachana (readings, lessons, compilations, editions). It has countable anuyogadwar, countable verses, countable couplets, countable niryukti, (parsing), countable sangrahanis, and countable pratipattis.

This Anuttaraupapatik-dasha Sutra is ninth among the "Angas." It has one Shrutskandha (part), 3 Vargas (sections), 3 uddeshan kaal, 3 samuddeshan kaal. Measured in pad (sentence units) it has countable thousand pads. It has countable alphabets, infinite gum (meanings) and infinite paryaya (variations). It has descriptions of limited number of mobile beings, and infinite immobile beings. Established with the help of shashvat (eternal or fundamental), knit (created or experimented) and natural evidences, the tenets of the Jina have been stated (akhyayit), propagated (prajnapi), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject. This concludes the description of Anuttaraupapatik-dasha Sutra.

COMMENTARY -Anuttar means unique, that which is one of its kind, or the best. In the dimensions of gods the celestial vehicles belonging to 22nd to 26th dimensions are called anuttar celestial vehicles. Those who are born in these vehicles are called the Anuttarattapatik gods. In this sutra are included 33 such souls that reincarnated in these vehicles.

Anuttaraupapatik-dasha Sutra has three sections. First section has 10 chapters, second has 13, and third also has 10. Of the 33 souls described in this, 23 were the sons of king Shremk. All these great men indulged in lofty spiritual practices during their life time. As a result of this, they earned the karmas that will lead them to liberation just after one incarnation as human beings. Besides the inspiring stories of their lives, included in this work are procedures of many effective spiritual practices like - study of shrut, austerities, accepting pratima, tolerating afflictions, ultimate vow, etc. All the examples in this work are written in an inspiring style.

10. PRASHNAVYAKARAN SUTRA

[148] MEANING-Question - What is this Prashnavyakaran Sutra?

Answer - In Prashnavyakaran Sutra there are 108 prashnas (which when asked give indications about good or bad with reference to the question); 108

aprashnas (which give indications about good or bad even without asking a question); and 108 prashnaprashnas (which give indications about good or bad on asking as well as not asking a question). For example angushta prashna (the thumb question), adarsh prashna (the ideal question), etc. It also contains details about other strange miraculous capacities. The divine dialogue of naafi kumars and suparna kumars with ascetics has been included as well.

Prashnavyakaran Sutra has limited vachana (readings, lessons, compilations, editions). It has countable anuyogadwar, countable verses, countable couplets, countable niryukti (parsing), countable sangrahanis, and countable pratipattis.

This Prashnavyakaran Sutra is tenth among the Angas. It has one shrutskandha (part), 45 chapters, 45 uddeshan kaal and 45 samuddeshan kaal. Measured in pad (sentence units) it has countable thousand pads. It has countable alphabets, infinite gum (meanings) and infinite paryaya (variations).

It has descriptions of limited number of mobile beings, and infinite immobile beings. Established with the help of shashvat (eternal or fundamental), knit (created or experimented) and natural evidences, the tenets of the Jina have been stated (akhyayit), 1 propagated (prajnapit), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse! style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject.

This concludes the description of Prashnavyakaran Sutra.

COMMENTARY -Prashnavyakaran means questions and answers. In this sutra various things have been discussed in the question-answer style. This Agam sutra is mainly about the mantras and miraculous capacities connected with various gods. When these mantras and special capacities are perfected by following proper procedure, information regarding good or bad are acquired. In this work there are 108 such prashnas which when asked yield this information; 108 which yield this information even without asking; and 108 which yield this information on asking as well as not asking.

Besides these, it also contains details about many strange questions, other strange miraculous capacities and the divine dialogue of naafi kumars and suparna kumars with ascetics.

The names of the chapters of Prashnavyakaran Sutra, listed in Sthanang Sutra vary from those given in Nandi Sutra. At present two shrutskandhas of Prashnavyakaran Sutra are available. In the first there is a unique discussion about violence, falsity, stealing, lust, and crave for possessions and in the second there is a similar discussion about ahimsa, truth, non-stealing, continence, and non-possession.

It appears that from this special work on the subject of mantras and miraculous powers, the portions dealing with the miraculous capacities have become extinct. All that is not available now

11. VIPAK SHRUT

[149] MEANING-Question - What is this Vipak Shrut?

Answer - In Vipak Shrut are detailed vipaks (the consequences) of the karmas acquired through good and bad deeds. In this there are ten duhkha vipaks and ten sukha vipaks.

Question - What is this Dukha Vipak?

Answer - In Duhkha Vipak Shrut topics like cities, gardens, chaityas, forests, samavasaranas, kings, parents, religious leaders, religious tales, special powers acquired during this birth and others, reincarnation in hell, again rebirth and expansion of cycles of rebirth, chain of sorrows, birth in lowly family, absence of possibility of enlightenment, etc. related to the duhkha vipakis (the beings who suffer sorrows as a consequence) have been discussed.

COMMENTARY -In the eleventh Anga, Vipak Shrut, the fruits of good and bad deeds have been explained with the help of examples. It has two shrutskandhas - -Duhkha Vipak and Sukha Vipak. In the first part, Duhkha Vipak, there are ten chapters. In these chapters the grim consequences of evil deeds like injustice, immorality, consuming meat and other such bad food, debauchery, going to prostitutes, stealing, etc. have been described with examples. All these examples and stories are in gripping style. The descriptions of consequent sufferings in the future births are horrifyingly vivid.

Question - What is this Sukha Vipak?

Answer - In Sukha Vipak topics like cities, gardens, chaityas, forests, Kingssamavasaranas, parents, religious leaders, religious tales, special powers acquired during this birth and others, renouncing mundane indulgences, initiation, modes or variations, study of shrut, observation of austerities, ultimate vow, bhakt pratyakhyana, paadopagaman, reincarnation as gods, chain of happiness, again getting enlightened, and last rites, etc. related to the sukha vipakis (the beings who enjoy pleasures as a consequence) have been discussed.

In the second part, Sukha Vipak, also there are ten chapters. In these chapters are given the stories of life of those pious beings who gave charity to the deserving during their earlier birth and as a consequence were born as human beings. Due to their meritorious deeds they were endowed with immense wealth and grandeur. Even as human beings they spent their life in spiritual pursuits with detachment, and earned the meritorious karmas that lead to an incarnation as gods. They will get liberated in future.

Vipak Shrut has limited vachana (readings, lessons, compilations, editions). It has countable an upyogadwar, countable verses, countable couplets, countable nirukti (parsing), countable sangrahanis, and countable pratipattis.

This Vipak Shrut is eleventh among the Angas. It has two shrutskandha (parts), 20 chapters, 20 uddeshan kaal, 20 samuddeshan kaal. Measured in pad (sentence units) it has countable thousand pad. It has countable alphabets, infinite gum (meanings) and infinite ' paryaya (variations). It has descriptions of limited number of mobile beings, and infinite immobile beings. Established with the help of shashvat (eternal or fundamental), krit (created or experimented) and natural evidences, the tenets of the Jina have been stated (akhyayit), propagated (prajnapit), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject.

This concludes the description of Vipak Shrut.

12. DRISHTIVAD SHRUT

[150] MEANING -Question - What is this Drishtivad?

Answer - In Drishtivad there is validation of subjects form all modes (angles). In brief it is of five types - (1) Parikarma, (2) Sutra, (3) Purvagat, (4) Anuyog, and (5) Chulika.

COMMENTARY -The Sanskrit transcription of the original Prakrit word - ditthvaya - is drishtivad or drtshtipat. Here both these appear to be appropriate. Drishti itself has numerous meanings - the capacity of eyes to see, the capacity of mind to know, opinion, perception, naya (various view points used to know and understand meaning), and others. Pat means to throw and vad means to tell, to express and also a school of thought (...ism). Thus, this work is basically an encyclopedia of philosophy.

Drishtivad encapsulates all philosophies, the complete storehouse of knowledge, and all possible methods of applying naya (view points). This immense encyclopedia of knowledge has been compiled in five volumes.

In Jam tradition this Again is believed to be the greatest among Agarns, but it became extinct 1, 500 years back. The volume of this work and the profoundness of the knowledge it contained was so great that understanding it and memorizing it was a task next to impossible. That is the reason that with passage of time its decline and extinction became inevitable. According to the Jain belief Drtshtivad is propagated by a Tirthankar and during the period of influence of every Tirthankar it gradually depletes with passage of time. The gradual depletion of Drishtivad propagated by Bhagavan Mahavir started 300 years after his nirvana and the great work became totally extinct a thousand years after his nirvana.

Whatever little traditional information is available about it, has been mentioned here.

* 1. PARIKARMA *

Question - What is this Parikarma?

Answer - Parikarma is said to be of seven types - (1) SiddhaShrenika, Parikarma, (2) Manushya Shrenika Parikarma, (3) Pushta Shrenika Parikarma, (4) Avagadh ShrenikaParikarma, (5) Viprajahat Shrenika Parikarma, (6) Up-sampadan Shrenika Parikarma, and (7) Chyutachyut ShrenikaParikarma.

COMMENTARY -In the subject of mathematics 16 types of parikarmas (processes like adding) are mentioned. By studying these one acquires the capacity to study mathematics fast and in detail. In the same way these seven parikarmas have been provided in Drishtivad. A proper study of these makes it easy to understand all the subjects contained within Drishtivad. In other words parikarma is the gateway to Drishtivad.

(1) SIDDHA SHRENIKA PARIKARMA

Question - What is this Siddha Shrenika Parikarma?

Answer - -Siddha Shrenika Parikarma is said to be offourteen types - 1. Matrika pad, 2. Ekarthak pad, 3. Arth pad, 4. Prithakagash pad, 5. Ketubhoot, 6.Rashibaddha, 7. Ek Guna, 8. Dviguna, 9.Triguna, 10.Ketubhoot, 11.Pratigrah, 12. Samsar Pratigrah, 13. Nandavart and 14. Siddhavart.This concludes the description of Siddha ShrenikaParikarma.

COMMENTARY -Here only the fourteen names of types of Siddha Shrenika Parikarma have been mentioned. No other information is available. Therefore, on the basis of these names one can only imagine about the subject discussed under each of them. The name of this parikarma suggest that this must be about perfecting

special', powers. Matrika pad, Ekarthak pad, and Arth pad, could be connected with mantras, grammar, and dictionary. Similarly, ; Rashibaddha, Ek Guna, Dviguna, and Trtguna must be related to mathematics.

(2) MANUSHYA SHRENIKA PARIKARMA

Question - What is this Manushya ShrenikParikarma?

Answer - Manushya Shrenika Parikarma is said to be of fourteen types-1. Matrika pad, 2. Ekarthak pad, 3. Arth pad, 4. Prithakagash pad, 5. Ketubhoot, 6. Rashibaddha, 7. Ek Gunai, 8. Dviguna, 9. Trignuna, 10. Ketubhoot, 11. Pratigrahi, 12. Samsar Pratigrah, 13. Nandavart, and 14. Siddhavart.

This concludes the description of Manushya Shrenika Parikarma.

COMMENTARY -About Manushya Shrenika Parikarma it can be surmised that it must have contained a stage-wise discussion about various angles of human life. For example - Bhavya, Abhavya,, Paritta Samsari, Anant Samsari, Charam Shariri, Acharam Shariri the various levels of human beings reincarnating from various dimensions, Samyagdrishti, Mithyadrishti, Mtsradrishti, Aradhak) Viradhak, Stri, Purush, Napumsak, Garbhaj, Sammurchhim, Paryaptak, Aparyaptak, Samyat, Asamyat, Samyatasamyat, ; Manushya Shrenika, Upasham Shrenika, and Kshapak Shrenika. (Ai this is just a hypothetical list, these terms have not been explained in details.)

3. PRISHTA SHRENIKA PARIKARMA

Question - What is this Prishta Shrenika Parikarma?

Answer - Prishta Shrenika Parikarma is said to be of eleven types - 1. Prithakagash pad, 2. Ketubhoot, 3. Rashibaddha, 4. Ek Guna, 5. Dviguna, 6. Triguna, 7. Ketubhoot, 8. Pratigrah, 9. Samsar Pratigrah, 10. Nandavart, and 11. Prishtavart.

This concludes the description of Prishta Shrenika Parikarma.

COMMENTARY -The Sanskrit transcription of the original Prakrit word - puttha - is prishta as well as sprtshta. Therefore, this probably contains questions on various topics of worldly and other worldly affairs. The alternative word sprishta (touching or in contact) also envelopes almost every topic because almost everything in this universe touches some other thing. For example - Siddhas touch each other, in the gross nigod body there are infinite beings touching each other, states of motion and inertia and the space points are touching each other, and so on.

(4) AVAGADH SHRENIKA PARIKARMA

Question - What is this Avagadh Shrenika Parikarma?

Answer - Avagadh Shrenika Parikarma is said to be of eleven types-4. Prithakagash pad, 2. Ketubhoot, 3. Rashibaddha, 4. Ek Guna, 5. Dviguna, 6. Triguna, 7. Ketubhoot, 8. Pratigrah, 9. Samsar Pratigrah, 10. Nandavart, and 11. Avagadhavart,

This concludes the description of Avagadh Shrenika Parikarma.

COMMENTARY -Avagahana means to occupy space. Akash (space) allows occupancy to all substances in its sections or space points. The Avagadh Shrenika, Parikarma, indicates that this section must be dealing with the detailed description of various substances with reference to the space sections they occupy or are intimately connected with.

(5) UP-SAMPADAN SHRENIKA PARIKARMA

Question - What is this Up-sampadan Shrenika Parikarma?

Answer - Up-sampadan Shrenika Parikarma is said to be of eleven types-1. Prithakagash pad, 2. Ketubhoot, 3. Rashibaddha, 4. Ek Guna, 5. Dviguna, 6. Triguna,

7.Ketubhoot, 8.Pratigrah, 9. Samsar Pratigrah, 10. Nandavart,and 11. Upasampadanavart.

This concludes the description of Up-sampadan Shrenika Parikarma.

COMMENTARY -Up-sampadan means to receive or to accept. For example - sanjamam uvasampajjami or "I accept discipline." On the basis of the title it can be deduced that this section must be dealing with the act of accepting as well as the things and subjects worth accepting. In this context there must also be a detailed discussion about the capacities and proportions of the subjects and objects. It may also contain details about the things helpful in spiritual practices.

(6) VIPRAJAHAT SHRENIKA PARIKARMA

Question - What is this Viprajahat Shrenika Parikarma?

Answer - Viprajahat Shrenika Parikarma is said to be of eleven types-1. Prithakagash pad, 2. Ketubhoot, 3.Rashibaddha, 4. Ek Guna, 5. Duiguna, 6.Triguna, 7.Ketubhoot, 8.Pratigrah, 9.Samsar Pratigrah, 10.Nandavart,and 11. Viprajahadavart.This concludes the description of Viprajahat Shrenika Parikarma.

COMMENTARY. - Viprajahat means worth rejecting or that which has to be left away. On the basis of the title it may be deduced that this must contain detailed discussion about all the things that are worth rejecting. Contact may be beneficial as well as harmful. It is better to lose a contact that is harmful. This section deals with separation or losing contact. Therefore it must contain discussions about all those things, from numerous angles, that are worth rejecting at some point of time under some conditions for some one.

This indicates that this must contain details about things to be abandoned in spiritual, health, and moral context.

(7) CHYUTACHYUT SHRENIKA PARIKARMA

Question - What is this Chyutachyut Shrenika Parikarma?

Answer - Chyutachyut Shrenika Parikarma is said to be of eleven types-1. Prithakagash pad, 2. Ketubhoot, 3.Rashibaddha, 4. Ek Guna, 5. Dviguna, 6.Triguna, 7.Ketubhoot, 8.Pratigrah, 9. Samsar Pratigrah, 10. Nandavart,and 11. Chyutachyutavart.

This concludes the description of Chyutachyut Shrenika Parikarma.The first six parikarmas are based on four nayas and the seventh on Trairashik naya.

This concludes the description of parikarma.

COMMENTARY -It appears that this section must have contained details about the Trairashik School. There are three viewpoints popular in Jain school - Samyat, asamyat, and samyatasamyat; diva, ajwa, and jtvajiva; etc. In the same way it is possible that in the Trairashik School the terms - chyut, achyut, and chyutachyut may have been popular. The concluding sentence of the parikarma section also indicates this - "The first six parikarmas are based on four nayas and the seventh on Trairashik naya." It may also be inferred that the first six parikarmas present Jain viewpoint and the seventh that of others (like Trairashik).

*** 2. SUTRA***

Question - What is this Sutra?

Answer - Sutra is said to be of twenty two types-1. Rijusutra, 2.Parinataparinat, 3.Bahubhangik, 4.Vijayacharit, 5.Anantar, 6.Parampar, 7.Asan, 8.Samyuth, 9.Sambhinna, 10.Yathavad, 11.Svastikavart, 12.Nandavart, 13.Bahul, 14.Prishtaprishta, 15.Vyavart, 16. Evambhoot, 17Dvikavart, 18. Vartamanapad,

19.Samabhiroodh, 20.Sarvatobhadra, 21.Prashishya,and 22. Dushpratigraha.These twenty two sutras are of Chhinnachheda nayaaccording to the Jain tradition. The same twenty two sutras areof Achhinnachheda naya according to the school of AjivakGoshalak. And once again the same twenty two sutras are ofthree nayas according to the Trairashik tradition. These same 22Sutras are also of four nayas according to the Jain tradition.Thus it is said that including all, the total number of sutras is 88.

This concludes the description of Sutra

COMMENTARY-Chiunnachheda naya is that where two parts of a statement are not dependent on each other for their meaning, they have independent meaning. For example - "Dhammo mangal mukkltham" (Dharma is the best among all auspicious things). This is an independent statement as far as the meaning is concerned. "Dhammo mangal mukkttham, ahimsa sanjamo tavo" (That dharma is the best among all auspicious things which includes ahimsa, discipline, and austerities.) Here the two parts of the statement are dependent on each other for the meaning it conveys; this is an example of Achhinnachheda naya.

This can be inferred that these 22 Sutras have numerous meanings and they conceal within them rules about all substances, all modes, all viewpoints, and all categories. That is the reason that with reference to different nayas they represent different schools of thought, including the Jam as well as others like Abandhak, Trairashik, and Ntyativad.

3- PURVAGAT

Question - What is this Purvagat?

Answer - Purvagat is said to be of fourteen types - 1 Utpad Purva, 2. Agrayant Purva, 3 Viryapravad Purva, 4. Astinastipravad Purva, 5. Jnanapravad Purva, 6. Satyapravad Purva, 7. Atmapravad Purva, 8. Karmapravad Purva, 9. Pratykhyanpravad Purva, 10. Vidyanupravad Purva, 11. Abandhya Purva, 12. Pranayu Purva, 13. Kriyavishal Purva, 14. Lokabindusar Purva.

Utpad Purva has ten vastu and four chulika vastu.

Agrayant Purva has fourteen vastu and twelve chultka vastu.

Viryapravad Purva has eight vastu and eight chulika vastu.

Asti-nastipravad Purva has eighteen vastu and ten chulika vastu.

Jnanapravad Purva has twelve vastu.

Satyapravad Purva has two vastu.

Atmapravad Purva has sixteen vastu.

Karmapravad Purva has thirty vastu.

Pratykhyanpravad Purva has twenty vastu.

Vidyanupravad Purva has fifteen vastu.

Abandhya Purva has twelve vastu.

Pranayu Purva has thirteen vastu.

Kriyavishal Purva has thirty vastu.

Lokabindusar Purva has twenty five vastu.

[151] MEANING-(In brief) the first has 10, second 14, third 8, fourth 18, fifth 12, sixth 2, seventh 16, eighth 30, ninth 20, tenth 15,

[152] MEANING -eleventh 12, twelfth 13, thirteenth 30, and fourteenth 25 vastu.

[153] MEANING -the first four Purvas have 4, 12, 8, and 10 chulika and therest do not have any chulika.

This concludes the description of Purvagat.

COMMENTARY -It is a Jain belief that when in his first religious discourse a Tirthankar addresses the top ranking scholars of that period, a mere utterance of the matrika pad (a divine form of sound) evokes the complete shrut-jnana in the inner recesses of their mind. After this, on the basis of this knowledge they create the Anga scriptures for the benefit of their disciples. They get all this knowledge before they create the twelve Anga, therefore it is called Purvagat (included in the former). It is the earlier acquired knowledge for the Ganadhars, but to the lineage of their disciples this profound knowledge is prescribed to be given only after they have mastered all the Angas. Another belief is that the knowledge of the Purvas is beyond words. As it can be acquired only by direct Experience, the only way to acquire it is very high level of spiritual practices.

Inferring on the basis of the above mentioned titles, the commentators (churni and vritt) have provided a list of the probable subjects therein-

Utpad Purva - The origin of all the substances and modes.

Agrayant Purva - The numbers, quantities, or volumes of all substances, modes, and beings.

Viryapravad Purva - The inherent power and capacity of active or inactive beings and non-beings.

Asti-nastipravada Purva - The existence, non-existence, and relative existence or non-existence of substances and modes.

Jnanapravad Purva - The five types of knowledge and their various divisions.

Satyapravad Purva - Truth and its types.

Atmapravada Purva - Soul and its attributes and activities.

Karmapravad Purva - Karmas, their basic and auxiliary properties along with other related topics such as fusion, duration, divisions, sections, etc.

Pratyakhyapravad Purva - Pratyakhyana (to expel the acquired thoughts) and its categories and sub-categories.

Vidyapravad Purva - Special skills and powers and methods of acquiring and perfecting them.

Abandhya Purva - The good and bad fruits of good and bad karmas.

Pranaya Purva - Age and life.

Kriyavishal Purva - The activities of beings, and non-beings and the resultant inflow of karma.

Lokabindusar Purva - The drop-like gist of all knowledge, special skills, power, attainments, etc. available in the universe.

4. ANUYOG

[154] MEANING-Question - What is this Anuyog?

Answer - Anuyog is said to be of two types-1. Mool Prathamanyog and 2. Gandikanuyog.

Question - What is this Mool Prathamanyog?

Answer - In Mool Prathamanyog are included the various incidents from the lives of Arhant Bhagavants, such as - their earlier births, reincarnation as gods, life-span as gods, descent, birth, anointing, kingdom, initiation, harsh austerities, attaining Kewal-jnana, establishment of teerth, disciples, groups of disciples, Ganadhars, arhikas (female ascetics) and pravartinis (leaders of female ascetics), four pronged religious organization and its expanse, Jina (Kewali), Manah-paryav jnani, Avadhi jnani, samyak shrut jnani, nadi, anuttaraupapatrik, uttar vaikriya

la1dhidhari, the ascetics who became Siddhas, the way they showed the path of liberation, the period of fasting, the places and periods of fasting, and the great ascetics who got liberated from the darkness of ignorance and acquired the ultimate bliss of liberation. Besides these there are some other topics also included in this Mool Prathamanyog.

This concludes the description of Mool Prathamanyog.

COMMENTARY -The yoga (combination) that is according to the fundamentals or the propagated truth is called anyog. That which compiles biographies that conform to the philosophy or principles or are used as example to vivify these is named Mool Prathamanyog.

Mool Prathamanyog has complete details of the passage of Tirthankars towards purity of soul. It starts with the earlier birth in which the direction of their life changed; acquiring samyaktva they proceeded on the path of purification of soul.

Question - What is this Gandikanuyog?

Answer - In Gandikanuyog are discussed and propagated - Kulkar Gandika, Tirthankar Gandika, Chakravarti Gandika, Dashar Gandika, Baldev Gandika, Vasudev Gandika, Ganadhar Gandika, Bhadrabahu Gandika, Tapokarma Gandika, Harivamsh Gandika, Utsarpint Gandika, Avasarpini Gandika, -Chitrantar Gandika, and births in genuses of gods, human beings, animals, hell beings, etc., cycles of rebirth and other such gandikas.

This concludes the description of Gandikanuyog, this concludes the description of Anyog.

COMMENTARY -Gandika means knot. That in which history is divided, like knots in sugar-cane or bamboo, subject-wise, sequence-wise, or period-wise, is named Gandikanuyog. As a sugar-cane is divided by knots, if we divide the span of time by periods of Tirthankars the intervening periods are filled with the history of numerous great individuals. Gandikanuyog contains the stories of many past and future incarnations of all these.

5. CHULIKA

Question - What is this Chulika?

Answer - The first four Purvas have Chulikas and the remaining is without them.

This concludes the description of Chulika.

COMMENTARY -Chulika or chula means the peak or pinnacle of a mountain. This is generally counted separately from the base and body of a mountain. In the same way the extra material, other than the basic text, included in a scripture is called Chultka. In other words the extra material related to the basic text and given as appendix and/or addendum is called Chulika.

CONCLUSION OF DRISHTIVADANG

Drishtivad has limited vachana (readings, lessons, compilations, editions). It has countable anyogadwar, countable verses, countable couplets, countable prattpattis, countable niryukti (parsing), and countable sangrahanis.

This Drishtivad is twelfth among the Angas. It has one shrutskandha (part), fourteen purvas, countable vastus, countable prabhrit, countable prabhrit-prabhrit, countable prabhritikas, and countable prabhritika-prabhritikas. Measured in pad (sentence units) it has countable thousand pad. It has countable alphabets, infinite gum (meanings) and infinite paryaya (variations).

It has descriptions of limited number of mobile beings, and infinite immobile beings. Established with the help of shashvat (eternal Sor fundamental), kilt (created orexperimented) and natural evidences, the tenets of the Jina have been stated (akhyayit), propagated (prajnapit), detailed (prarupit), explained (with the help of metaphors) (darshit), clarified (with the help of examples) (nidarshit), and simplified (with the help of discourse style) (upadarshit).

It has been presented in such charan-karan style that if a person is engrossed in its studies, he becomes a scholar and an expert of the subject.

This concludes the description of Drishtivad.

It appears that Drishtivad is not just a voluminous book. The subject compiled in it was numerous and they all were discussed minutely and in great detail. That is why the list of its divisions is much longer and more informative as compared with that of other shruts.

These divisions are defined as follows-

Vastu - larger sections or volumes, Prabhrtt - medium sized sections or parts, Prabhrut-prabhrut - smaller sections or chapters, Prabhrutikas - longer portions of a chapter, Prabhrutika-prabhrutikas - shorter portions of a chapter, Sangrahani - list of subjects given in a few verses, Chulika vastu - sections of a chulika.

BRIEF GIST OF DVADASHANG

[155] MEANING - The subjects dealt in this Dvadashang Gantpitak are - infinite bhava (modes), infinite abhaya (non-modes or absence of modes), infinite hetu (causes), infinite ahetu (non-causes), infinite karan (basis), infinite akaran (non-basis or absence of basis), infinite beings, infinite (non-beings), infinite bhavasiddhik (destined to liberate), infinite abhavastddhik (not destined to liberate), infinite Siddhas (liberated ones), and infinite asiddha (not liberated).

[156] MEANING-The sangrahini verse also contains the same list.

COMMENTARY -This the brief list of the subjects discussed in the twelve Angas. Every substance in its natural form is existent, this is bhava. Contrary to this is the absence or non-existence of a form other than its natural form or an un-natural form, this is abhava.for example a being has presence of the basic attribute of life and absence of the basic attribute of non-being. Hetu is the cause thatinspires curiosity about the desired subject. Ahetu is its opposite. Karan is the basis of acquiring fundamental attributes. For example sand is the upadan karan (fundamental basis) of pitcher, and wheel, stick, potter, etc., are its nimitta karan (instrumental basis). Akaran is its opposite. Jiva-adiva, Bhavya-abhavya, and Siddha-asiddha have already been explained.

0-BAD CONSEQUENCES OF GOING AGAINST THE DVADASHANG

[157] MEANING - In the past, going against the Dvadashang or the orders of Tirthankar Bhagavan, infinite beings have wandered around in the dense forest of cycles of rebirth in four gatis (genuses).

In the same way, during the present, going against the Dvadashang or the orders of Tirthankar Bhagavan, infinite beings wander around in the dense forest of cycles of rebirth in four gatis (genuses).

In the same way, in future, going against the Dvadashang or the orders of Tirthankar Bhagavan, infinite beings will wanderaround. in the dense forest of cycles of. Rebirth in four gatis (genuses).

COMMENTARY -The truth revealed in the Duadashang for the benefit of the worldly beings is called ajna (order). There are said to be three types of ajna - sutrajna (text), arthajna (meaning), and ubhayajna (both). The examples of going against these are-

He who, inspired by dogmas and out of ignorance, studies wrong texts, as Jamali did, is going against sutrajna.

He who, inspired by dogmas and out of ignorance, interprets the text wrongly, as Goshthamahil did, is going against arthajna.

He who, lacks faith and mocks both, text and meaning of the Dvadashang and behaves contrary to it, is going against ubhayajna (both).

0-GOOD-CONSEQUENCES OF FOLLOWING THE DVADASHANG

In the past, following the Dvadashang or the orders of Tirthankar Bhagavan, infinite beings have crossed the dense forest of cycles of rebirth in four gatis (genuses).

In the same way, during the present, following the Dvadashang or the orders of Tirthankar Bhagavan, infinite beings cross the dense forest of cycles of rebirth in four gatis (genuses).

In the same way, in future, following the Dvadashang or the orders of Tirthankar Bhagavan, infinite beings will cross the dense forest of cycles of rebirth in four gates (genuses).

COMMENTARY -A dense forest is infested with many dangerous animals, other difficulties, and darkness and one needs a bright source of light in order to be able to cross it. In the same way, in order to cross the hurdles of cycles of rebirth in four gates and the darkness of ignorance infesting this world, one needs the bright source of spiritual light that is shrut-jnana. On the path of development of the self and others the best guide and help is shrut-jnana. Therefore those desirous of liberation should understand the right meaning of this and apply the same in one's conduct. This is the only way to get rid of the infection of karmas and finally, this is the only means to cross the ocean of mundane existence

THE ETERNITY OF GANIPITAK

It is not that the panchastikaya (five fundamental things) did not, do not, and will not exist. They did, do, and will exist in the past, present, and future. They are firm, defined, eternal, unending, not depleted, fixed, and ever existent.

In the same way, it is not that the Dvadashang Ganipitak did not, do not, and will not exist. They did, do, and will exist in the past, present, and future. They are fixed, defined, eternal, unending, not depleted, firm and ever existent.

In brief, this Dvadashang has been propagated four ways - with reference to substance, area, time and modes, as is said-

With reference to substance a shrutjnani, when intends, sees and knows all substances. With reference to area a shrutjnani, when intends, sees and knows all areas. With reference to time a shrutjnani, when intends, sees and knows all time. With reference to mode a shrutjnani, when intends, sees and knows all modes.

COMMENTARY -To establish the eternity of Dvadashang from different angles adjectives like dhruva have been used. These terms are explained here with the help of examples or metaphors-

Dhruva (firm) - Always immovable like the Meru Mountain.

Niyat (defined) - Being the source of validation of the well defined nine fundamentals like diva (being), it is well defined.

Shashvat (eternal) - As the five fundamental substances are eternal because of their being the basis of this creation, so is this Ganipitak.

Akshaya (unending) - Like the unending flow of the perpetual rivers like the Ganges, the flow of the recitation of the Ganges of shrut is unending.

Avyaya (not depleted) - The immense volume of an ocean is never depleted. As the Ganipitak has an immense volume of the inspiration for the path of liberation it does not deplete.

Avasthit-As a continent has fixed dimension and location, so is this Ganipitak.

Nitya (ever existent) - As the existence of fundamentals like space is ever existent, so is that of the Ganipitak.

THE TYPES AND PROCEDURE OF STUDY OF SHRUT-JNANA

[158] MEANING -There are fourteen types of shrut-jnana - Akshar, Sanjni, Samyak, Saadi, Saparyavasit, Gamik and Angapraisht (seven positives); Anakshar, Asanjni, Mithya, Anaadi, Aparyavasit, Agamik and Angabahya (seven negatives).

[159] MEANING -the eight inherent qualities of wisdom that help gainscriptural knowledge through study of Agams are defined by these serene and scholarly sages of the past as follows-

[160] MEANING -1.Sushruha, 2.Pratiprichhana, 3.Shravan, 4.Grahan, 5.Iha, 6.Apoha, 7.Dharana and 8. Samyak Acharan.

[161] MEANING -the seven qualities of listening are - be silent while listening, utter acknowledgment, express acceptance, raise questions, contemplate, absorb the lesson, define the meaning.

[162] MEANING - The procedure of Anuyog is - first of all recite the text and the meaning; after this, mix it with commentaries (niryukti), and thirdly validate it with the help of nava and nikshep.

[163] MEANING -This concludes the description of Angapraisht shrut. This concludes the description of shrut-jnana. This concludes the description of paroksh-jnana. This concludes Nandi Sutra.

COMMENTARY -Concluding the subject by listing the fourteen types of shrut-jnana; the author has described the eight qualities of wisdom that help acquiring shrut-jnana. The subtle indication here is that, as the qualification of a worthy guru lays in the knowledge he has, so does the qualification of a listener or a student in these eight qualities. Without ensuring this, imparting of shrut-jnana may prove to be harmful. It could even be termed as the neglect of shrut.

Wisdom is the activity of chetana (the activity of soul evident in the activity of mind). It absorbs both vices as well as virtues. The wisdom that absorbs virtues is qualified and capable of getting shrut-jnana. The Pun; adhar and able sages say that the knowledge of Agams can be acquired only when a student learns with the help of these eight qualities of wisdom near the guru.

The eight qualities are-

Sushruha - -To serve the guru with devotion and a desire to listen. To pay homage to the guru with devotion before the start of the lesson with an intention to acquire knowledge. After this, to express the desire to acquire knowledge. In absence of this desire to know it is not possible to acquire knowledge,

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Pratiprichhana - Once the lesson has started and one has listened to the text and meaning, to humbly ask questions if there are any doubts. Without removing doubts neither the meaning is clear nor is the knowledge perfect. Curiosity is its vital ingredient.

Shravari - When the guru answers the questions, one should listen attentively. If some doubts still remain, one should repeat this process of questioning and listening with attention.

Grahan - To commit to memory the knowledge acquired through the above process.

Iha - To mull over and contemplate the lessons committed to memory so that the acquired knowledge becomes the subject of mind. In other words a complete command is gained over what has been learnt.

Apoha - To confirm the veracity and authenticity of the knowledge so received through analysis.

Dharana - After authentication, commit the essence of the acquired knowledge to long term memory.

Samyak Acharan - The essence of knowledge is conduct. The listened and memorized knowledge is transformed into conduct through right practices. Only when this is done, it becomes capable of destroying the karmas and leading to liberation. The ultimate quality of wisdom is to translate knowledge into right conduct.

The procedure of listening

In the fourth verse is given the process of listening from the teachers. Sit before the guru on a proper seat and in a humble posture with joined palms. When the guru gives his discourse the student should humbly behave in the following manner-

Mooam - When the guru speaks, the student should silently listen with rapt attention.

Hunkar - In between the student should utter word of acknowledgment.

Badhankar - In between, at appropriate junctures the student should respectfully say - Gurudev, indeed, what you say is true and factual.

Padipucchai - In between, the student should ask questions to remove his doubts as and when any need arises.

Mimansa - He should think over the words the guru has uttered and the meaning they convey.

Prasang Parayan - Repeating this process the student absorbs shrut and gradually becomes an expert.

Parinitthia - Acquiring the knowledge from the guru this way, he continues to contemplate over it and acquires the capability of propagating the principles contained within it.

Therefore, those desirous of acquiring knowledge should listen to the scriptures from the guru following the said procedure.

The procedure of reciting the text and meaning

5th verse - The scholarly acharyas and upadhyayas should follow this sequence while reciting a sutra before disciples-

Sutrarth - First teach the student the correct pronunciation of the sutra. After that, explain him the meaning.

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Nijiutti - After that he should parse and define the words of the Agam and explain their meaning.

After this he should explain the detailed meaning of the sutra. Elaborate it with the help of various processes of logic, view points, validations, and examples. This way he should give complete and in-depth knowledge to his student and make him an expert of shrut.

Thus ends the description of the angapravisht shrut-jnana and within that the description of Paroksh-jnana.

|| the End of Nandi Sutra ||

Compiled by-

Muni Deepratnasagar

***Parisisth *: -**

***** [1] Anugna Nandi

***** [2] Jog- Nandi

For this two Parisisth one must see the original text, which is given in my “Aagam-suttani” (आगम सुत्ताणि-मूलं) at the end of Nandi sutra...

.....*Muni Deepratnasagar*

**THE END OF “NANDI-SUTRA” (Chulika sutra-1)
COMPLIED BY-MUNI DEEPRATNASAGAR**

NANDI-SOOTRA

[Meaning and commentary]

(Aagam— 44, Chulika sootra— 2)

☉ REMEMBER—

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