

Navatattvaparakaraṇa

(A Manual of Nine Categories of Truth)

Translated by :

Dr. Shriprakash Pandey

Pārśvanātha Vidyāpīṭha

Varanasi -5

Navatattvaparakaraṇa

(A Manual of Nine Categories of Truth)

Translated by:

Dr. Shriprakash Pandey

Publisher:

**Pārśvanātha Vidyāpīṭha
Varanasi-221005**

Book : **Navatattvaparakaraṇa**

Translated by : **Dr. Shriprakash Pandey**

Publisher : **Pārśvanātha Vidyāpīṭha**
I.T.I. Road, Karaundi, Varanasi-5

Phone : **316521-318046**

First Edition : **1998**

Price : **Rs. 40/-**

Composed at : **Sun Computer Softech**
Naria, Varanasi-5
Phone-318698.

Printed at : **Vardhaman Mudranalaya**
Bhelupur, Varanasi-10

Publisher's Note

Navatattvaparakaraṇa is an important work of Jaina philosophical literature. It mainly deals with concept of *Navatattvas* (nine categories of truth), considered as a core of Jaina Philosophy. Besides, being short in size, it is equally important both, for an inquisitive and an ascetic. A number of translations of this text, particularly in Hindi and Gujarati have been broughtout, but no serious efforts were made for its English translation. Pārśvanātha Vidyāpīṭha feels emense pleasure in bringing out this title, for the first time with Sanskrit *cchāyā*, Roman transliteration and English translation.

We are very thankful to Dr. Shriprakash Pandey, who has not only rendered this text into English but also managed it through the press.

Our thanks are also due to Sun Computer Softech and Vardhamana Mudranalaya for its beautiful composing and excellent printing respectively.

B.N. Jain
Secretary
Pārśvanātha Vidyāpīṭha

Preface

Navatattvaparakaraṇa is an important work of Jaina philosophical literature. Dealing with nine *tattvas* (categories of truth) this work is based on the premise that the goal of human life is complete eradication of sorrows and sufferings i.e. to attain salvation, possible only by treading on the path of triple jewels (*ratna-traya*)- right faith (*śamyagdarśana*), right knowledge (*śamyag-jñāna*) and right conduct (*śamyag cāritrā*), which collectively constitute the path of liberation. Out of these three jewels right faith is to believe in *tattvas* (categories of truth). As the great exponent of Jaina philosophy and monk Ācārya Umāsvāti has rightly observed in his famous work *Tattvārthasūtra-*

tattvārthasraddhānamsamyagdarśanam. (1.2)

Therefore, the true knowledge of the *tattvas* (categories of truth) is considered of great importance for attainment of salvation, which the said work deals with. The word "*tattva*" is derived from the Sanskrit word *tat* with the suffix *tva*, which connotes the meaning as '*tasyabhāvaḥ tattvam*' i.e. the first principle or category of truth. In Jainism the word *tattva*, *sat*, *artha*, *Padārtha* and *tattvārtha* have been used in various context as synonyms of the word Reality or its equivalent term. Generally, Jainas do not make any distinction among substance, reality, existence etc. Ācārya Umāsvāti has used the word *tattvārtha*, *sat* and *dravya* in similar way, in the context of substance. Ācārya Nemicaṇḍra has mentioned dychotomous division of *tattva* into *jīva* (living) and *ajīva* (non-living) as *dravyas*. In Jaina canons *dravya* (substance) is classified as of six types- *Jīva*, *ajīva*, *dharma*, *adharma*, *puḍgala* and *kāla* while *tattvas* are said to be of nine, viz.

1. existence of soul (*Jīva*)
2. existence of non-santient entity (*ajīva*--matter, time, space, medium of rest, medium of motion).
3. auspicious *karma* (*puṇya*)
4. inauspicious *karma* (*pāpa*)
5. the inflow of karmic particles towards the soul (*āśrava*)
6. stoppage of inflow of karmic particles (*saṁvara*)
7. annihilation of karmic particles (*nirjarā*)
8. binding of karmic particles with the soul (*bandha*)

9. liberation (*mokṣa*)*

These are the nine *tattvas* (categories of truth) discussed elaborately in Jaina Canons. We have references of seven *tattvas* also. Infact, there are three fundamental approaches regarding number of *tattvas*. From the point of view of cosmic order there are only two fundamental categories of truth- *Jīva* (living entity) and *ajīva* (non-living entity). From ontological point of view, considering especially spiritual phenomenon the *tattvas* are of seven types: viz--*Jīva*, *ajīva*, *āśrava* (influx of *Karmas*), *bandha* (bondage of *Karmas*), *saṁvara* (stoppage of *Karmas*), *nirjarā* (annihilation of *Karmas*) and *mokṣa* (liberation). If we consider it from the religious point of view, we have nine *tattvas* (categories of truth) which, besides above seven, includes two more-*puṇya* (auspicious *Karmas*) and *pāpa* (inauspicious *Karmas*). From metaphysical and spiritual point of view the second classification is well received by scholars. However, in Jaina *āgmas* the third tradition is often used. The *Bhagavati*, *Prajñāpanā*, *Uttarādhyayana* have mentioned nine categories of *tattvas*. The *Sthānāṅga* mentions two fold classification- *Jīva* and *ajīva*. Ācārya Nemicaṇḍa in his *Dravyasaṁgraha* has also advocated this two fold classification. Ācārya Umāsvāti in his famous treatise *Tattvārtha Sūtra* has included *puṇya* and *pāpa* in *āśrava* and mentioned the seven fold classification.

The brief account of these nine categories of truth is as under:

(1) *Jīva* (Soul)

Jīva is essentially a unit of consciousness which is potentially endowed with infinite vision (*ananta darśana*), infinite knowledge (*ananta jñāna*), infinite power (*ananta vīrya*), infinite bliss (*ananta sukha*). It has neither beginning nor end. It is eternal and infinite in number. *Jīvas* have been classified broadly into two types-- those are in bondage (*baddha* or *saṁsāri*) and those are liberated (*mukta*). The *saṁsāri jīvas* are classified into six types according to their nature of body they possess- as *prthvikāya* (earth bodied) (2) *apakāya* (water bodied), (3) *tejaskāya* (fire bodied) (4)

* The order of *tattvas* differs in many of the editions of *Navtattva-prakaraṇa*. In all the editions, the order of *Jīva* and *ajīva* is first and second respectively. But in some of the editions *puṇya* and *pāpa* are included before the *āśrava* and *bandha* while in some, they are included after the categories of *āśrava* and *bandha*.

vāyukāya (air bodied), (5) *vanśpatikāya* (vegetable kingdom) and (6) *trasakāya* (moveable ones). The state of liberated soul is characterised by its freedom from disease, being without body, without experience of misery, the enjoyment of perfect bliss, possessing perfect knowledge, intuition and free from rebirth and highest state of perfection. It is formless but the karmic matter associated with the soul shapes itself into subtle body and clings the soul and binds it in cycle of birth and death. When *karmas* are completely annihilated, the soul becomes liberated and establishes itself in *anantacatuṣṭaya* (four infinities) with all its potential and qualities fully developed.

(2) Ajīva (Non- sentient entity)

The class of non-sentient entity is called *ajīva*. It is constituted by *pudgal* (matter), *Dharma* (medium of motion), *Adharma* (medium of rest), *Ākāśa* (space) and *kāla* (time). The matter is non-living stuff possessed of senses qualities with varied function of power. The principle of medium of rest and medium of motion facilitate all movements and static states, in the physical Universe. All these substances are accommodated in *Ākāśa* (space) and it is the principle of time, which marks the continuity or change in the substances and their modes because it is constituted of *guṇa* (quality) and *pariyāya* (modes) both.

(3-4) Puṇya and Pāpa (auspicious and inauspicious karmas)

In Jainism *puṇya* and *pāpa* as conceived and interpreted in their scriptural texts and legendary accounts, are mostly centered around the word *cāritra* which has the the word 'conduct' for its english equivalents. Both are not only relative but contrary terms as well, each presupposing the other. *Puṇya* is moral strength while *pāpa* is moral weakness. It is the preponderance of the senses, and sensibility over reason: it is rebellion of the lower instincts and impulse against the moral good and duty. The only notabile factor which is found commensurate in both *puṇya* and *pāpa* is the free will of agent who performs the same, just as *puṇya* is really a *puṇya* when it is performed willingly, so *pāpa* is *pāpa* only when it is committed voluntarily.

Both auspicious and inauspicious tendencies come under *āsrave* (influx of *karma*). Auspicious and inauspicious *karma* only means that the *karmapudgala* which are attracted by psychological, physiological and vocal tendencies of *ātman*. *Puṇya* can be acquired by the auspicious deeds-

as to have sympathy and kindness towards poor, philanthropic deeds etc. described as of 42 types. On the other hand demeritorious *karmas* or *pāpa* are said to be of eighty two types (see verce 18-19).

(5) Āśrava (influx of Karmas)

Āśrava is inflow of karmic particles towards the soul. As in pond water comes through a channel so the *karmas* come to the *ātman* through the Āśrava. Forty two different channels conduct the influx of *karmas* into the soul which are mysterious determinant of the condition of the soul. Influx of *karmas* deviates the soul from its real nature. The requisitive power which galvanise the soul draw in matters from without is- *mithyātva* (wrong belief), *avirati* (vowlessness), *pramāda* (nigligence), *kaṣāya* (passions and *yoga* (functional activities of mind, speech and body. The soul being attracted by these elements comes transformed into magnet as were and attracts the *karma* praticles towards it. The physical conditon which magnetise the soul to attract foregin elements is *bhāvāśrava* (the subjective influx) and the foreign matter that is actually drawn into by the soul to accumulate there in state of *sattā* (existence) is called *drayāśrava* (objective influx) which results ultimately in bondage (*bandha*).

(6) Saṁvara (prevention of inflow of karmic particles towards the soul).

Saṁvara prevents the inflow of karmic praticles towards the soul. It is of two types- (1) *dravya* (objective) and *bhāva* (subjective) *saṁvara*. Objective *saṁvara* means the actually shutting up the channels against further influx of fresh karmic particles. By subjective influx we mean the kind of conscious and voluntary striving, mental and moral, on the part of soul, to arrest the influx partially or wholly. The *saṁvara* is of fifty seven types- those are five *samūtis* (vigilences), three *guptis* (self restraints), ten fold *yatidharma*, twelve *bhāvanās* (reflections), twently six *pariśahas* (afflictions) and five *cāritras* (right conducts).

(7) Nirjarā (annihilation of karma)

Nirjarā means the annihilation or dissipation of previous accumulated *karma* particles in the soul. It also means the separation of *karma* particles from the *ātmapradeśas*. According to *Umāsvātī* being ripen by penances, the separation of *karmas* is called *nirjarā* (*Tattvārtha sūtra* 1-4). So it is only austerity or severe penance which can burn the karmic

seeds, the root evolent of miseries or bondage. Just as fire consumes the combustible so do the austerity (*tapa*) burn up the karmic seeds. These austerities are of various kinds, classified by Jainas mainly into two-types (1) *Bāhya tapa* (external austerity) (2) *Abhyantara tapa* (internal austerity). The external austerity is physical while internal austerity is psychical. External austerity consists of vow of fasting, avoidance of full meals, dietetic restrictions, renunciation of palatable articles or *ghee*, curd etc. six types of delicacies, endurance of physical trouble and turning the senses from their respective objects. Six forms of internal austerities are- atonements, reverence or humility, rendering voluntary services to humanity, means study, meditation and giving up the attachment of body. By practising these austerities one can completely burn up all types of karmic seeds and get liberated.

(8) Bandha (bondage)

The principle of *bandha* is an important spiritual concept in Jainism. Bondage means union of *karma* particles with the soul. It is of two types- *dravyabandha* (subjective bondage) and *bhāvabandha* (objective bondage). The karmic particles, coming in contact with the soul and creating a veil of obstruction is called *dravyabandha*. *Bhāvabandha* refers to the psychic states that leads us to the involvement in the wheel of life. Both types of bondage are complementary to each other. The bondage has been distinguished of four types (1) *Prakṛti Bandha*- the nature of *karma* particles that has entered into the soul. (2) *Sīhiti Bandha*- duration of *karma* particles entered into the soul, *anubhāgabandha*- intensity of *karma* particles associated with soul and (4) *pradeśa bandha*- extensiveness and aggregates of the karmic particles associated with the soul. Bondage is eliminated by the process of *saṁvara* and *nirjarā* which refers to prevention and annihilation of *karma* particles respectively.

(9) Mokṣa (liberation)

Mokṣa is the highest ideal to be attained in Jainism. It is the emancipation of the soul from the snares of *karmas*. When the self is totally freed from the bondage of *karmas* and has passed beyond the possibility of rebirth, it is said to have attained *mokṣa*. Like other categories it is also of two types- *bhāvamokṣa*- when the soul becomes free from four *ghāṇī* (destructive) *karmas* it is called *Bhāvamokṣa*. When the four *aghāṇī* (non-destructive) *karmas* disappear from the constitution of the soul, it is said to

have attained *dravyamokṣa*. After being freed from the karmic encrustations the soul moves upward to the end of *lokākāśa* and remains in its pure form (*anntacatuṣṭaya*) at the *siddhāśilā*, an abode of liberated souls.

Navatattvaparakaraṇa encapsulates all these nine *tattvas* with their descriptions, divisions, subdivisions etc., Its first seven verses explicitly deal with concept of *jīva* (soul). From verse 8 to 4 *ajīva*, 15 to 17 auspicious *karmas*, 18 to 20 inauspicious *karmas*, 21 to 24 influx of karmic particles, 25 to 33 stoppage of karmic particles, 34 to 36 annihilation of karmic particles, 37 to 42 binding of karmic particles with the soul, 43 to 50 liberation and from 51 to 59 verses with *prakāṣṇa* *adhikāra*. Therefore, from the point of view of subject-matter this text is a manual of nine categories of truth and has an important place in Jaina literature. The entire Jaina literature is divided into four expositions (*anuyogas*)-

- (i) Substantial exposition (*dravānuyoga*) dealing with mainly concept of substances and their divisions,
- (ii) Mathematical exposition (*gaṇitānuyoga*)- dealing with numerical descriptions, division-subdivisions of time, space and *pudgala*.
- (iii) Jural teliological exposition (*caraṇakaraṇānuyoga*)- dealing with code of conduct of Householders and monks and different Jural.
- (iv) Exposition of religious parables (*dharmakāhānuyoga*)-dealing with religious stories and paradigm of morality.

Navatattvaparakaraṇa comprehends all these four expositions. As substances like soul, non-soul etc. are dealt herein, so it is a part of substantial exposition. As it describes in detail the numerical description of divisions subdivision- of matter and its atoms, space, time along with its largest and minutest part, it comprehends mathematical exposition. Dealing with restraints (*gupti*), carefulness (*samitis*), afflictions (*pariśaha*) and ten fold *yati dharma* etc., it becomes the part of exposition of Jural teliological exposition. Similarly, as it consists of the details of the liberated ones, it also has contents of the exposition of religious parables.

About the text

How many verses exactly *Navatattvaparakaraṇa* has, who is the

original author of the text, when did he flourished? these questions have been a matter of debate among the scholars. This work consists of, generally, 59 to 60 verse but in some of its editions the number differs. A number of editions of this work are also published. The number of verses of the text in those editions mostly differs. Barring few maximum works contain 60 verses.

Some important editions along with their author, date of composition and number of verses are as follows:-

Name of the Text	Author	Period	No. of Verses.
<i>Navatattvaparakaraṇa</i>	Bhaāvasāgara	VS 1809	----
<i>Navatattvaparakaraṇa</i>	Devaguptasūri	VS 1174	15
<i>Navatattvaparakaraṇa</i>	Jinacandra	1752 AD	14
<i>Navatattvaparakaraṇa</i>	Muniratnasūri	13th cent. AD	54
<i>Navatattvaparakaraṇa</i>	Jayaśekharaśūri	----	30 Āryas*
<i>Śrī Navatattvaparakaraṇam</i>	----	----	59*
<i>Bṛhannavataṭṭva</i>	Devendra Suri	1290-1327 A.D.	141
<i>Prakṣepagāthā,</i> Commentaries	(<i>Tapāgaccha</i>)		
<i>Navatattvavṛtti</i> (<i>Svopajñātikā</i>)	Ambak Prasāda	VS 1220	----
<i>Navatattvavṛtti</i>	Devendra sūri	15th cent. A.D.	----
<i>Navatattvavṛtti</i>	(Kharatara Gachchīya)		
<i>Navatattvavṛtti</i>	Samaya Sundara Gaṇi	VS 1698	14th Cent. A.D.
<i>Navatattvavṛtti</i>	(Kharatara Gaccha)		
<i>Navatattvavṛtti</i>	Paramānanda Sūri	14 cent. A.D.	----
<i>Navatattvavivaraṇa</i>	Devacanda Sūri	13 cent. A.D.	----
<i>Navatattvavivaraṇa</i>	Māṇikyaśekhara Sūri	15th cent. A.D.	----
<i>Navatattva Avacūri</i>	Sādhuratna Sūri	VS 1644	140
<i>Navatattva Avacūri</i>	Māna Vijaya Gaṇi	18th Cent. A.D.	----
<i>Navatattvaparakaraṇa</i>	(<i>Tapāgaccha</i>)		
<i>Bhāṣya</i>	Abhaydevasūri	1135 A.D.	138
<i>Navatattva Bhāṣya</i>	(<i>Navaṅgīvṛttikāra</i>)		
<i>Vivaraṇa</i>	Yaśodevasūri	1174 A.D.	----
<i>Navatattva Bālāvabodha</i>	(<i>Upakeśagaccha</i>)		
<i>Navatattva Bālāvabodha</i>	Somasundara Sūri	VS 1502	----
<i>Navatattva Bālāvabodha</i>	Pārsvacandra	VS 1593	----
<i>Navatattva Vārtika</i>	Ratnalābha	VS 1600	104*
	Pupil of Śrī Viveka Ratnasūri		

Apart from these *mūla*, *bhāṣya*, *avacūrṇi*, *bālāvabodha* and *tabā*, we find also references of a number of *rāsa*, *joḍā*, *stavana* and

-
- * Published by Bhimsi Manek, Bombay 1903 under *Laghu prakaraṇa Saṅgrah*.
 - * Published by Śrīman Mukti Kamal Jain Mohan Malayam (with *Sumaṅgalā Tikā* Bhavanagar. 1934.
 - * *Navatattva-Sāhitya-Saṅgraha*, Sanyojak Udayavijaya Gaṇi, Ahmedabad. Page No. 1.

caupāi written on *Navatattvaparakaraṇa*, in Prākṛta, Sanskrit, Gujarati and Hindi, which show the importance of the text.

Author

Navatattvaparakaraṇa, in its fabric, contains no information about its original author or the date of composition in the work in the work itself. An old handwritten MS of *Navatattvaparakaraṇa* contains in its opening verse the name of Śrī Dharma Sūri as its author. The verse runs thus:

*ia navatattaviyāro, appamaināṇajāṇaṇāheuriṇ
saṁkhitto uddhario, lihio Siridhammasūrihiṇ.*

Although the name of Śrī Dharma Sūri appears at the end of the verse but we have no further information regarding his identity or his date. Even the commentators have not suggested any clue about the author and his date. In some of the editions the name of Śrī Cirantanācārya has been given as its author- *Cirantanācārya viracitam*- but it does not denote the name of its original author. It denotes only that this text is compiled by any ancient ācārya. Going through the different editions one can easily notice that out of 59 (60) verses only 27 seem to be original and rest 32 (33) verses are interpolated later on, for 27 verses are common in most of the editions. Had the original *Navatattvaparakaraṇa* contained 60 verses, it would have been mentioned by the commentators. Since we do not have any commentary dating prior to 12th century A.D. it can be inferred that the original author of 27 verses must have flourished in or before 13th cent. A.D.

An another old MS contains a verse in its *puṣpikā* (concluding verse) mentioning the name of Śrī Vādidevasūri as its author. The verse reads:

*Vādidevasūri viracitaṁ navatattvaparakaraṇam.*²

According to the above verse Śrī Vādideva Sūri (1143-1226 A.D.) was the author of this text. Vādideva Sūri, the famous author of *Pramāṇanayatattvāloka*, *Syādvādratnākara* etc., was basically a logician

1. *Śrī Navatattvaparakaraṇam*, Cirantanācāryaviracitam, Śrīman-muktikamal Jain Mohan Mālāyām, Bhavanagar 1934. Page No. 8.
2. *Ibid* P. 8.

but at the same time also a prolific writer. Since commentaries found on the text do not date prior to the period of Vāḍideva Sūri, taking into consideration the above citation and discussion of earlier scholars it can be inferred that he himself was the original author (*mūlkāra*) of the text, but in absence of any literary evidence it can't be said with a degree of certainty.

However, putting aside all the discrepancies about its author, date and number of verses etc. it remains an important work expounding the concept of nine categories of truth. The work is highly useful to those, beginner in Jaina Philosophy.

Besides its multiple editions, along with commentaries, *avacūris* etc. in Prākṛta, Samskrit, Gujarati and Hindi available, no serious efforts were made for its English rendering. I undertook this task to make more familiar to the readers by this important work. While translating, I have used mostly common and familiar equivalents of the terms given in original so that the general reader could comprehend it easily.

Before, I conclude it is my pleasant duty to acknowledge my debt to those, instrumental in this endeavour.

The desirability of the English rendering of this *Navatattva-prakaraṇa* was first suggested to me by Dr. Jitendra B. Shah, Director, Sharadaben Chimanbhai Educational Research Centre, Ahmedabad in 1993, when I was associated with that Institute. I express my thanks to Dr. Shah. My appointment in Parśvanātha Vidyāpīṭha in 1994 left the work incomplete. I put forth this proposal to Prof. Sagarmal Jain, Director, Parśvanātha Vidyāpīṭha, who kindly agreed. I am grateful to Prof. Jain whose kind blessing sustained me all through this noble undertaking and without whose interest this work would not have seen the light of the day.

My special thanks are also due to the authorities of Vidyāpīṭha-Shri. B.N. Jain, Secretary and Shri I. Barar, Jt. Secretary who so kindly consented its publication.

I record my sincere thanks to my senior colleague Dr. A.K. Singh who throughout gave his valuable suggestions.

January 1998

Dr. Shriprakash Pandey

नवतत्त्वप्रकरण *Navatattvapra karaṇa*

जीवाऽजीवा पुण्णं, पावाऽऽसंवसवरो य निज्जरणा।

बन्धो मुक्खो य तहा, नवतत्ता हुंति नायव्वा।।१।।

*jīva, jīva punṇaṃ, pāvā" savasaṃvaro ya nijjaṇṇā.
baṇḍho mukko ya tahā navatattā humti nāyavvā.* [1]

जीवाऽजीवौ पुण्यं, पापस्रवौ संवरश्च निज्जरणा।।

बन्धो मोक्षश्च तथा नव तत्त्वानि भवन्ति ज्ञातव्यानि।।१।।

Jīva (soul), *Ajīva* (non-soul), *puāya* (auspicious *karma*), *pāpa* (inauspicious *karma*), *sāśrava* (influx of *karma*), *saṃvara* (prevention of influx of *karma*), *nirjarā* (partial annihilation or dissipation of *karma*), *bandha* (bondage of *karma*) and *mokṣa* (emancipation or complete dissipation of *karma*) these nine *tattvas* (categories) are worth knowing. (1)

चउदस चउदस, बाया-लीसा बासी अ हुंति बायाला।

सत्तावन्नं बारस, चउ नव भेया कमेणेशिं ।।२।।

*caudasa caudasa bāyālisā bāsī a humti bāyāla.
sattāvannaṃ bārasa cau nava bheyā kameṇesiṃ.* [2]

चतुर्दश चतुर्दश द्विचत्वारिंशद्, द्व्यशीतिश्च भवन्ति द्विचत्वारिंशत्।

सप्तपञ्चाशद् द्वादश, चत्वारो नव भेदाः क्रमेणैषाम्।।२।।

These nine *tattvas* comprise fourteen types of *jīva* (soul) and *ajīva* (non-soul), forty-two types of *puṇya* (auspicious *karma*), eighty-two types of *pāpa* (inauspicious *karma*), forty-two types of *āśrava* (influx of *karma*), fiftyseven-types of *saṃvara* (prevention of influx of *karma*), twelve types of *nirjarā* (dissipation of *karma*), four types of *bandha* (bondage) and nine types of *mokṣa* (emancipation). (2)

2 : Navatattva Prakaraṇa

एगविह दुविह तिविहा, चउव्विहा पंच छव्विहा जीवा।

चेयण-तसइयरेसिंह, वेय-गई-करण-काएहिं ॥३॥

egaviha duviha tivihā cauviḥā pañca chavviḥā Jivā ceyāṇa tasaiyarehiṃ, veyā gaī karaṇa- kāyehiṃ. [3]

एकविध-द्विविध-त्रिविधा-श्चतुर्विधाः पञ्च षड्विधा जीवाः;

चेतन-त्रसेतैरैवेद-गति-करण-कायैः ॥३॥

With regard to its *cetanā* (consciousness), *trasa* and *sthāvara* (mobile and immobile), *veda* (sex-passions), *gati* (condition of existence), *indriya* (senses) and *kāya* (physical body) the soul is divided into one, two, three, four, five and six types respectively. (3).

एगिंदिय सुहुमियरा, सन्नियर पणिंदिया य सबित्तिचउ।

अपजत्ता पज्जत्ता, कमेण चउदस जियट्ठाणा ॥४॥

egim̐diya sulumiyarā sanniyara paṇim̐diyā ya sabitticau appajattā pajjattā kameṇa caudasa jiyathāṇā. [4]

एकेन्द्रियाः सूक्ष्मेतराः, संज्ञीतरपञ्चेन्द्रियाश्च सद्भिन्नचतुः।

अपर्याप्ताः पर्याप्ताः क्रमेण चतुर्दश जीवस्थानानि ॥४॥

Sūkṣma and *bādara ekendriya* (subtle and gross one sensed), *sanjñī* and *asanjñī pañcendriya* (rational and irrational five sensed), *dvīndriya* (two sensed), *trīndriya* (three sensed) and *caturendriya* (four sensed) these seven types of *jīva*, by the point of view of *paryāptaka* and *aparyāptaka* (developed and undeveloped) are divided into fourteen *jīva sthānakas*. (4)

नाणं च दंसणं चेव, चरित्तं च तवो तहा।

वीरियं उवओगो य, एयं जीअस्स लक्खणं ॥५॥

nāṇaṃ ca daṃsaṇaṃ ceva carittaṃ ca tavo taha vīriyaṃ uvaogo ya yeyaṃ jīassa lakkhaṇaṃ. [5]

ज्ञानं च दर्शनं चैव, चारित्रं च तपस्तथा,

वीर्यमुपयोगश्चैतज्जीवस्य लक्षणम् ॥५॥

Jñāna (knowledge), *darśana* (intuition), *cāritra* (conduct), *tapa* (austerity) and *upayoga* (cognitive operations) these are the defining characteristics of *jīva* (soul). (5)

आहारशरीरिन्दिय, पञ्जती आणपाणभासमणे ।

चउ पंच पंच छप्पिय, इगविगलाऽसन्निसन्नीणं ॥६॥

āhārasarīrimdiya pajjattī āṇapāṇabhāsamaṇe
cau paṇca paṇca chappiya igavigalā' sannisaṇṇiṇaṃ. [6]

आहारशरीरेन्द्रिय-पर्याप्तय आनप्राणभाषामनांसि ।

चतस्रः पञ्च पञ्च षडपि, चैकविकलाऽसंज्ञिसंज्ञिनाम् ॥६॥

Āhāra (food), *śarīra* (body), *indriya* (senses), *svāśochvāsa* (inhalation and exhalation), *bhāṣā* (language) and *mana* (mind) these are six *paryaptis* (bodily capacities of *jīva*). *Ekendriya* (one sensed), *vikalendriya* (having two three or four senses), *asañjñī* and *sañjñī pancendriya jīva* (irrational and rational five sensed soul) possesses four, five, five and six bodily capacities respectively. (6)

पणिदिअ त्ति बलूसा-साऊ-दस पाण चउ छ सग अट्ठ ।

इग-दु-ति-चउरिंदीणं, असन्नि-सन्नीण नव दसय ॥७॥

paṇimdia tti balūsā-sāū-dasa pāṇa cau chha saga attha
ig-du-ti-caurimḍiṇaṃ asaṇṇi-saṇṇiṇa nava dasaya. [7]

पंचेन्द्रिय त्रिबलोच्छ्वासायूषि दश प्राणाश्चत्वारः षट् सप्ताष्टौ ।

एकद्वित्रिचतुरिन्द्रियाणा-मसंज्ञिसंज्ञिनां नव दश च ॥७॥

Pancendriya (five senseed), *tīna bala* (power of mind, body and speech) *svāśochvāsa* (inhalation an exhalation and *āyusya* (age) these are *daśa prāṇa* (ten vital organs). *Ekendriya* (one sensed), *dvīndriya* (two sensed), *trīndriya* (three sensed), and *caturendriya* (four sensed) *Jīva* (soul) possesses four, six, seven and eight *prāṇa* (vital organs) respectively. Only *sañjñī* and *asañjñī pancendriya* (rational and irrational five sensed) possesses nine and ten *prāṇa* (vital organs).

Ajīva (Non-soul)

Ajīva is not merely the form of negative of *jīva* (soul) but it is positive verity standing opposed to *Jīva* (soul).

धम्माऽधम्मागासा, तिय-तिय-भेया तहेव अद्धा य।

खंधा देस पजेसा, परमाणु अजीव चउदसहा ॥८॥

dhammā'ahammāgāsā tiya-tiya bheyā taheva addhā ya kharindhā desa paesā paramāṇu ajīva caudasahā. [8]

धर्माऽधर्माऽकाशा स्त्रिकत्रिकभेदास्तथैवाद्धा च।

स्कन्धा देश-प्रदेशाः परमाणवोऽजीवश्चतुर्दशधा ॥८॥

Dharmāstikāya (medium of motion), *adharmāstikāya* (medium of rest) and *ākāśāstikāya* (space) has three divisions where *kāla* (time) has only one. Similary, *pudgalāstikāya* (matter) is devided into *skandha* (molecules), *deśa* (a part of molecules), *pradeśa* (a subtle constituent partless part of molecules) as *paramāṇu* (a subtle part of matter separated from molecules). In this way *ajīva* (non-soul) has total fourteen divisions.(8)

धम्माऽधम्मा पुगल, नह कालो पंच हुंति अज्जीवा।

चलणसहावो धम्मो, थिरसंठाणो अहम्मो य ॥९॥

dhammā'dhammā puggala naha kālo pañca huṃti ajjīvā cālaṇa sahāvo dhammo thirasaṃthāṇo ahammo ya. [9].

धर्माधर्मौ पुद्गलाः नभः कालः पंच भवन्त्यजीवाः।

चलनस्वभावो धर्मः, स्थिरसंस्थानोऽधर्मश्च ॥९॥

Dharmāstikāya (medium of motion), *adharmāstikāya* (medium of rest), *pudgala* (matter), *ākāśā* (space) and *kāla* (time) are five fundamental varities of *ajīva* (non-soul). *Dharmāstikāya* and *adharmāstikāya* are the auxilary cause of motion and rest of soul and non-soul respectively. (9)

अवगाहो आगासं, पुगलजीवाण पुगला चऊहा।

खंधा देस पएसा, परमाणु चैव नायव्वा ॥१०॥

*avagāho āgāsaṃ puggaljīvaṇa puggalā caūhā
khaṇḍhā desa paeisā paramāṇu ceva nāyavvā. [10]*

अवकाश आकाशं, पुद्गलजीवानां पुद्गलाश्चतुर्द्धा ।
स्कन्धा देशप्रदेशाः, परमाणवश्चैव ज्ञातव्याः ॥१०॥

Ākāśa (space) provides room to the soul and non-soul. *Pudgala* (matter) is divided into four *parts-pradeśa*, *skandha*, *deśa* and *paramāṇu*. (10) (see, verse-8).

सदंध्यार उज्जोअ, पभा छायातवेहि आ (इय)+
वन्न-गंध-रसा-फासा, पुग्गलाणं तु लक्खणं ॥११॥

*saddaṇḍhayāra ujjoa pabhā chāyātavehi ā (iya)
vanna-gaṇḍhā-rasā-phāsā puggalaṇaṃ tu lakkhaṇaṃ. [11].*

शब्दान्धकाराबुधोतः प्रभाछायात पैश्च ॥

वर्णो गन्धो रसः स्पर्शः पुद्गलानां तु लक्षणम् ॥११॥

Śabda (words), *andhakāra* (darkness), *udyota* (moonlight or coldluster), *prabhā* (light), *chāyā* (shed), *ātapa* (heat), *varṇa* (colour), *rasa* (taste), *sparśa* (touch) and *gandha* (smell) are the main characteristics of matter. (11)

एगा कोडिसतसट्ठि, लक्खा सत्तहत्तरी सहस्सा य ।

दो य सया सोलहिया, आवलिया इगमुहुत्तम्मि ॥१२॥

*egā kodisatasatthi lakkhā sattahattarī sahassā ya
do ya sayā solahiya āvaliyā igamuhuttammi. [12]*

एका कोटिः सप्तषष्टिर्लक्षाः सप्तसप्ततिः सहस्राश्च ।

द्वे च शते षोडशाधिके, आवलिका एकस्मिन्मुहूर्ते ॥१२॥

One *muhūrta* (a unit of time) consists of 16777216 *āvalikās*. (12).

समयावली मुहुत्ता, दीहा पक्खा य मास वरिसा य ।

भणिओ पलिया सागर, उस्सप्पिणि-सप्पिणी कालो ॥१३॥

*samayāvalī muhuttā dīhā pakkhā ya māsa varisā ya
bhaṇṇiō paliā sāgara ussappiṇi-sappiṇi kālo. [13].*

6 : Navatattva Prakaraṇa

समयावलिमुहूर्ता दिवसाः पक्षाश्च मासा वर्षाश्च ।

भणितः पल्यः सागरः उत्सर्पिण्यवसर्पिणी कालः ॥१३॥

The time is divided into *samaya* (the lowest unit of time), *āvalikā* (innumerable *samayas* make an *āvalikā*), *muhūrta* (16777216 *āvalikās* make an *muhūrta* which is an unit of time equal to 48 minutes of European time), *divasa* (day, a unit of time equal to 30 *muhūrtas*) and *pakṣa* (a fortnight), *māsa* (month), *varṣa* (number of years), *Sāgaropama* (10 crore into crore (1000,000,000,000,000 *palyopamas*), *utsarpiṇī* (ascending aeon which comprises 10 crore into crore *sāgaropamas*), and *avasarpiṇī* (descending aeon which comprises the same number of *sāgaropamas*). (13)

परिणामि जीव मुत्तं, सपएसा एग खित्त किरिया य ।

णिच्चं कारण कत्ता, सव्वगय इयर अप्पवेसे ॥१४॥

pariṇāmi jīva muttāṃ sapaesā ega khitta kiriyā ya ṇiccaṃ kāraṇa kattā savvagaya eyara appavese. [14]

परिणामी जीवो मूर्तः, सप्रदेश एकः क्षेत्रं क्रिया च ।

नित्यं कारणं कर्ता, सर्वगतमितर अप्रवेशः ॥१४॥

pariṇāmi (transformative), *jīva* (soul), *mūrta* (tangible), *sapradeśi* (possessing a subtle constituent part of space), *eka* (one), *kriyā* (activity) *nitya* (permanent), *kāraṇa* (cause), *kartā* (doer), *sarvavyāpī* (omnipresent) and *itara-apraveśi* (non pierceble) are the six substances worth knowing. (14)

Puṇya tattva (auspicious Karma)

सा उच्चगोअ मणुदुग, सुरदुग पंचिदिजाइ पणदेहा ।

आइतितणुवंगा, आइम-संघयण-संठाणा ॥१५॥

sā uccagōa maṇuduga suraduga paṇcimdijāi paṇadehā āititaṇṇuvangā āim-saṃghayaṇa-saṃthānā. [15]

सातोच्चैगंत्रिमनुष्यद्विक-सुरद्विकपञ्चेन्द्रियजातिपञ्चदेहाः ॥

आदित्रितनूनामुपाङ्गान्यादिमसंहननसंस्थाने ॥१५॥

वन्नचउक्कागुरुलहु, परघाउस्सास आयवुज्जाअं।

सुभखगइनिमिणतसदस, सुरनरतिरिआउ तित्थयरं॥१६॥

*vannacaukkāgurulahu paraghāussāsa āyaujjāam
subhakhagainimiṇatasadasa suranaratiriāu tithayaram.* [16]

वर्णचतुष्काऽगुरुलघु-पराघातोच्छ्वसातपोद्योतम्

शुभखगतिनिर्माणत्रसदशक-सुरनरतिर्यगायुस्तीर्थकरं॥१६॥

Puṇyatattva (auspicious *karma*) is considered of 42 types viz. *sātāvedhīya* (which causes a feeling of pleasure), *uccagotra* (high family surroundings), *mānuṣyadvika* (human age), *devadvika* (age of celestial beings), *pañcendriya jāti* (five sense organs), *pañcaśarīra* (five types of body), *tiṇe śarīra upāṅga* (three secondary parts of body), *prathama sanghayana* (which procures the flocking together of the physical body), *prathama sansthāna vajra*, *ṛṣabha sansthāna* (which gives firmness of joints), *varṇacatuṣka* (four colour), *agurulaghu* (neither heavy nor light), *paraghāta* (capability of vanquishing other), *svāśochvās* (inhalation and exhalation), *ātapa* (heat or warm splendour), *udyota* (moon light or cold lustre), *śubhavihāyogati* (acquiring good condition), *nirmāṇa* (construction), *trasadaśaka* (ten nature of mobiles), *deva manuṣya tiryancāyuṣa* (age of human, celestial and animal beings) and *Tīrthanīkaranāmakarma* (which procures the position of prophet of the Jaina religion). (15-16)

तस बायर पज्जत्तं, पत्तेअ थिरं सुभं च सुभगं च।

सुस्तर आइज्ज जसं, तसाइदसगं इमं होइ॥१७॥

*tasa bāyara pajjattam, pattea thiram subham ca subhagam ca
sussara āijja jasm, tasāidasagam imam hoi.* [17]

त्रसबादरपर्याप्तं, प्रत्येकं स्थिरं शुभं च सुभगं च॥

सुस्वरादेययशस्त्रसादिदशकमिदं भवति॥१७॥

Trasa (mobile), *bādara* (gross body), *paryāpta* (developed), *pratyeka* (individual body), *sthira* (constant), *Śubha* (handsome personality), *Śubhāga* (amiable personality even though not beau-

8 : Navatattva Prakaraṇa

tiful), *suswara* (bestowing melodious voice), *adeya* (suggestive) and *yaśa* (granting honour and glory) are *trasadaśakaprakṛtis*. (17)

Pāpa tattva (inauspicious karma)

The *karmas* which produce sorrow and sufferings at the time of their realisation, are called *pāpa* or inauspicious *karma*.

नाणंतरायदसगं नव बीए नीअ साय मिच्छत्तं।

थावरदस-निरयतिगं, कसाय पणवीस तिरियदुगं।।१८।।

nāṇantarāyadasagaṃ nava bīye nīa sāya michhattaṃ
thāvaradasa-nirayatigaṃ kasāya paṇavīsa tiriyaḍugaṃ. [18]

ज्ञानान्तरायदशकं, नव द्वितीये नीचैरसातं मिथ्यात्वम्।

स्वावरदशकं निरयत्रिकं; कषायपञ्चविंशतिःतिर्यग्द्विकम्।।१८।।

इगबित्तिचउजाईओ, कुखगइ उवघाय हुंति पावस्स।

अपसत्थं वन्नचऊ, अपढम-संघयण-संठाणा।।१९।।

igabiticaujāo kukhagai uvaghāya huṃti pāvassa
apasatthaṃ vannacāṭi apadhama-saṃghayaṇa-saṃthāṇā. [19]

एकद्वित्रिचतुर्जातयः कुखगतिरूपघातो भवन्ति पापस्य।

अप्रशस्तं वर्णचतुष्क-मप्रथमसंहननसंस्थानानि।।१९।।

Jñānāvaraṇa (five knowledge obscuring and five power hindering *karma*), *darśānāvaraṇa* (nine intuition deluding *karma*), *nīcagotra* (low status), *asātā-vedanīya* (pain producing *karma*), *mithyātvā* (wrong belief), *sthāvaradaśka* (ten immobility causing *karma*), *nārakatṛka* (three types of hell), *paccīsa kaṣāya* (twenty five passions), *tiryāncadvika* (two types of animal beings), *ekendriya* (one sensed), *dvīndriya* (two sensed), *trīndriya* (three sensed), *caturendriya jāti* (four sensed), *aśubha viḥāyogati* (inauspicious capacity of moving in space), *upaghāta* (self annihilation), *aśubhāvarṇādicara* (four cause of having ugly body), *prathama sivāya pañca saṃghayaṇa* (five *saṃghayaṇa* except first one) and *pañca sansthāna* (five *karmas* which

determine the shape of the body) are eighty two types of inauspicious *karma*. (18-19).

थावर सुहुम अपज्जं, साहारण-मथिरम-सुभ-दुभगाणि ।
दुस्सर-णाइज्ज-जसं, थावरदसगं विवज्जत्थं ॥२०॥

thāvara suhuma apajjam sāhāraṇa-mathirama-subha-dubhagāṇī dussara-ṇāijja-jasaṃ thāvaradasagṃ vivajjatham. [20]

स्थावरसूक्ष्मापर्याप्तं, साधारणमस्थिरमशुभदुर्भाग्ये
दुःस्वरानादेयायशः स्थावरदशकं विपर्ययार्थम् ॥२०॥

Sthāvara (static), *sūkṣma* (subtle), *apparyāpta* (developed), *Sādhāraṇa* (common), *a-asthira* (non-constant), *aśubha* (cause of ugly body), *durbhaga* (unsympathetic), *duswara* (ill sounding voice making), *anādeya* (unsuggestive) and *apayaśa* (which causes dishonour and defame) are the *sthāvaraprakṛti* (ten nature of immobile) which are counterpart of the *trasaprakṛti* (ten nature of mobile soul). (20)

Āsrava (Influx of Karma particles towards the Soul)

Influx of *karma* particles towards soul, is called *āsrava*.

इदिअ-कसाय-अव्वय, जोगा पंच चउ पंच तिन्नि कमा ।
किरियाओ पणवीसं, इमा उ ताओ अणुक्कमसो ॥२१॥

imṇḍiyakasāya-avvaya jogā paṇca cau paṇca tinni kamā kiryāo paṇavīsam imā u tāo aṇukkamaso. [21]

इन्द्रियकषायाव्रतयोगाः पंच चत्वारि पंच त्रीणि क्रमात् ।
क्रियाः पञ्चविंशतिः, इमास्तु ता अनुक्रमशः ॥२१॥

Pañca-indriyān (five senses), *cāra kasāya* (four passions), *avrata* (non-vows) and *yoga* (action performed by mind, body and speech) are the twenty-five rootcauses of *āsrava* (influx of *karma*). (21)

10 : Navatattva Prakaraṇa

काइय अहिगरणिआ, पाउसिया पारितावणी किरिया।

पाणाइवायरंभिय, परिग्गहिआ मायवत्ती अ॥२२॥

kāia ahigaraṇiā pāusiyā pāritāvaṇi kiriyā
pāṇāivāyarambhiya pariggahiā mayavattī a. [22]

कायिक्यधिकरणिकी, प्राद्वेषिकी परितापनिकी क्रिया

प्राणातिपातिक्यारम्भिकी; पारिग्रहिकी मायाप्रत्ययिकी च॥२२॥

मिच्छादंसणवत्ती, अपच्चक्खाणी य दिट्ठि पुट्ठि य।

पाडुच्चिय सामंतो-वणीअ नेसत्थी साहत्थी॥२३॥

michhādamsaṇavattī apaccakhāṇi ya ditthi putthi ya
pāducciya sāmanto-vaṇiā nesatthī sāhatthī. [23]

मिथ्यादर्शनप्रत्ययिकी, अप्रत्याख्यानिकी च दृष्टिकी पृष्टिकी (स्पृष्टिकी) च

प्रातित्यकी सामान्तोपनिपातिकी नैशस्त्रिकी स्वाहस्तिकी॥२३॥

आणवणि विआरणिआ, अणभोगा अणवकंखपच्चइया।

अत्रा पओग समुदाणपिज्ज दोसेरियावहिया॥२४॥

āṇavaṇi viāraṇiā aṇabhoga aṇavakamkhapaccaiyā
annā paoga samudāṇapijja doseriyāvahiā. [24]

आज्ञापनिकी वैदारणिकी, अनाभोगिक्यनवकाङ्क्षप्रत्ययिकी।

अन्या प्रायोगिकी सामुदानिकी प्रैमिकी द्वैषिकीर्यापथिकी॥२४॥

Twenty-five types of activities which cause inflow of karmic matter towards soul are as under:

(1) *Kāyiki kriyā* (a wicked man's readiness to hurt others).

(2) *Adhikāraṇikī kriyā* (having weapons of hurtfulness).

(3) *Pradveṣikī kriyā* (tendency of having aversion for soul and non-soul (*jīva-ajīva*) in anger.

(4) *Paritāpānikī kriyā* (any things which may cause mental pain to oneself or others.

(5) *Prāṇātipātikī kriyā* (depriving other of vitalities of age, sense

organ, powers and respiration.

- (6) *Ārambhikī kriyā* (engaging in harmful activities).
- (7) *Parigrāhikī kriyā* (possession of worldly belongings).
- (8) *Māyāpratyayikī kriyā* (deceitful disturbance of some one's right knowledge and faith).
- (9) *Mithyādarśanapratyāyikīkriyā* (praising one's actions due to wrong belief).
10. *Apratyākhyānīkī kriyā* (not renouncing what ought to be renounced).
11. *Draṣṭikī kriyā* (infatuated desire to see a pleasing form)
12. *Sprṣṭikī kriyā* (frivolous indulgence in touching).
13. *Prāṭityakī kriyā* (inventing new sense of enjoyment).
14. *Sāmantopanipātīkī kriyā* (evacuating, urinating etc. at a place, frequented by men, women and animals).
15. *Naiśrṣṭikī kriyā* (admiration of unrighteous things).
16. *Swahastikī kriyā* (undertaking to do by one's own hand, what should be done by others).
17. *Ajñāpānīkī kriyā* (miss-interpreting the scriptural injunctions, which we do not want to follow).
18. *Vidāraṇikī kriyā* (proclaiming others sin).
19. *Anābhogikī kriyā* (to seat one's own body cloth, etc. at a place without properly inspected and cleansed).
20. *Anavakāṇṣapratyayikī kriyā* (disrespect to scriptural injunctions out of roguishness or lethargy).
21. *Prāyogikī kriyā* (bodily movement).
22. *Sāmudānikī kriyā* (tendency to neglect vows after having taken them).
23. *Premikī kriyā* (to love oneself or produce love and affection in others).
24. *Dveṣikī kriyā* (tendency to speak proudly in anger).

25. *Īryāpathikī kriyā* (action which causes either the bondage or the experience of *īryāpatha karma*). (22-23-24)

Samvara (prevention of influx of Karma)

Samvara is an antagonistic principle of *āśrava*. Impeding the flow of karmic matter towards soul is called *samvara*.

समिई गुत्ती परिसह, जइधम्मो भावणा चरित्ताणि ।
पण ति दुवीस दस बार, पंचभेएहिं सगवन्ना ॥२५॥

samū gutt parisaha jaidhammo bhāvaṇā carittāṇi
paṇa ti duvīsa dasa bāra paṇcabheyehiṃ sagavannā. [25]

समितिर्गुप्तिः परिषहो, यतिधर्मो भावनाश्चरित्राणि ।
पंचत्रिकद्वाविंशतिर्द्वादशपञ्चभेदैः सप्तापञ्चाशत् ॥२५॥

Samiti (carefulness), *gupti* (restraints), *parisaha* (troubles), *yatidharma* (observance for monks), *bhāvanā* (reflections) and *Cāritra* (conduct) are divided into five, three, twenty two, twelve and five types respectively, are the fifty-seven types of *samvara*. (25).

इरिया भासेसणादाणे, उच्चारं समिईसु अ ।
मणगुत्ती वयगुत्ती, कायगुत्ती तहेव य ॥२६॥

iriyā bhāsesaṇādāṇe uccāre samāisu a
maṇaguttī vāyaguttī kāyaguttī taheva ya. [26]

ईर्याभाषैषणादानान्युच्चारः समितिषु च ।
मनोगुप्तिर्वचोगुप्तिः कायगुप्तिस्तथैव च ॥२६॥

Five *Samitis* (carefulness) are as under-

(1) *Īryāsamiti* (carefulness of walking), (2) *Bhaṣāsamiti* (carefulness of language), (3) *Esaṇā samiti* (carefulness in taking food), (4) *Ādananikeṣpaṇā samiti* (carefulness in taking clothes, pots, etc.) and (5) *Uccāra-paristhāpanikā samiti* (carefulness in placing urine, excreta, cough, etc.). Three *guptis* (restraints) are

known as-(1) *Manogupti* (restraint of mind), (2) *Vācanāgupti* (restraint of speech) and *Kāyagupti* (restraint of body). (26)

खुहा पिवासा सीउण्हं, दंसाचेलारइत्थिओ।

चरिया निसीहिया सिज्जा, अक्कोस वह जायणा॥२७॥

*khuḥā pivāsā sīuṇhaṃ daṃsācelāraitthio
cariyā nisīhiyā sijaṇṇā akkosa vaha jāyaṇā.* [27]

क्षुधा पिपासा शीतमुष्णं, दंशोऽचेलकोऽरतिस्त्रीकः।

चर्या नैषेधिकी शय्या, आक्रोशो वधो याचना॥२७॥

अलाभरोग तणफासा, मल-सक्कार-परीसहा।

पन्ना अन्नाण सम्मत्तं, इअ बावीस परीसहा॥२८॥

*alābharoga taṇaphāsā mala-sakkāra-parisahā
pannā annāṇa samattarṇa ia bāvisa parisahā.* [28]

अलाभरोगतृणस्पर्शा, मलसत्कारपरिषहौ।

प्रज्ञा अज्ञानं सम्यक्त्वमिति द्वाविंशतिः परिषदाः॥२८॥

Kṣudhā (hunger), *trṣṇā* (thirst), *śīta* (cold), *uṣṇa* (heat), *daṃśamasaka* (insects bites), *nagnatva* or *acla* (nakedness), *arati* (distaste), *strī* (women), *cariyā* (moving), *naiṣedhikī* (place prohibited), *sayyā* (bedding), *ākrośa* (harsh words), *badha* (killing), *yācanā* (begging), *alābha* (non-beneficial), *roga* (disease), *triṇa sparṣa* (touch of thorn, straw, grass, etc.), *mala* (excreta), *satkāra* (honour), *prajñā* (miraculous intellect), *ajñāna* (ignorance) and *samyaktva* (righteousness) are the twenty-two types of *pariṣaha* (troubles) to be conquered. (27-28).

खंती महव अज्जव, मत्ती तव संजमे अ बोधव्वे।

सच्चं सोअं आकिंचणं च बंभं च जइधम्मो॥२९॥

*khaṇṭī maddava ajjava matti tava saṃjame a bodhavve
saccaṃ soaṃ ākiṃcaṇaṃ ca baṇḍham ca jaidhammo.* [29]

क्षान्तिमार्दवं आर्जवो, मुक्तिः तपः संयमश्च बोद्धव्यः।

सत्यं शौचमाकिंचन्यं च ब्रह्म च यतिधर्मः॥२९॥

14 : Navatattva Prakaraṇa

kṣamā (forgiveness), *mridutā* (humbleness), *ārjava* (simplicity), *mukti* (*mukti-nirlobhatā*) greedlessness, *tapa* (austerity), *saṁyama* (restraintment), *satya* (truthfulness), *śauc* (holiness), *akincanatā* (non-possession), and *brahmacarya* (celebacy), are ten observance for *yatidharma* (monks). (29)

पढममणिच्चमसरणं, संसारो एगया य अण्णत्तं।

असुइत्तं आसव, संवरो य तह णिज्जरा नवमी॥३०॥

padhāmamaṇiccamasaraṇaṁ saṁsāro egayā ya aṇṇattaṁ asuittaṁ āsava, saṁvaro ya taha ṇijjarā navamī. [30]

प्रथममनित्यमशरणं, संसार एकता चान्यत्वं।

अशुचित्वमाश्रवः संवरश्च तथा निज्जरा नवमी॥३०॥

लोगसहावो बोही-दुल्लहा धम्मस्स साहगा अरिहा।

एआओ भावणाओ, भावेअव्वा पयत्तेणं॥३१॥

logasahāo bohī-dullahā dhammassa sāhagā arihā eāo bhāvaṇāo bhāveavvā payattenāṁ. [31]

लोकस्वाभावो बोधिर्दुर्लभा धर्मस्य साधका अर्हन्तः।

एता भावना, भावितव्याः प्रयत्नेन॥३१॥

Anitya (transitoriness), *aśaraṇa* (non-shelter), *saṁsāra* (world), *ekatva* (oneness), *anyatva* (difference), *aśhucitva* (impurity), *āśrava* (influx of *karma*), *Samvara* (impeding of karmic flow), *nirjarā* (dissipation of *karma*), *loka swabhāva* (to think about nature of the universe and its constituent parts), *bodhi durlabha bhāvanā* (rareness of attaining emancipation) and *dharma bhāvanā* (to think about propagator of *Jina dharma*- *Arihanta*) twelve *bhāvanās* are worth knowing. (30-31)

सामाइअत्थ पढमं, छेओवट्टवणं भवे बीअं।

परिहारविसुद्धिअं सुहुमं तह संपरायं च॥३२॥

sāmāiattha padhamam cheovatthavaṇaṁ bhava bīaṁ parihāra visuddhiāṁ, suhumam taha saṁparayaṁ ca. [32]

सामायिकमथ प्रथमं छेदोपस्थापनं भवेद् द्वितीयम् ।
परिहारविशुद्धिकं सूक्ष्मं तथा सांपरायिकं च ॥३२॥

ततो अ अहक्खायं, खायं सव्वमि जीवलोगम्मि ।
जं चरिऊण सुविहिया, वच्चंति अयरामरं ठाणं ॥३३॥

*tatto a ahakkhāyaṃ khāyaṃ savvaṃmī jīvalogammī
jaṃ cariūṇa suvihiyā vaccaṃti ayaṛāmaraṃ thāṇaṃ. [33]*

ततश्च यथाख्यातं, ख्यातं सर्वस्मिन् जीवलोके ।
यच्चरित्वा सुविहिता गच्छन्त्यजरामरं स्थानम् ॥३३॥

Sāmāyika (conduct to be followed in the primary stage of self control), *chedopasthāpanīya* (conduct of monk in the beginning of his spiritual carrier), *parihāraśuddhi* (pure and absolute non-injury), *sūkṣma samparāya* (slightest delusion) and *yathā khyātacāritra* (ideal passion and affectionless conduct) are five types of *cāritra* (conduct which should be practiced to attain liberation. (32-33)

Nirjarā (annihilation of Karma)

अणसणमूणोअरिया, वित्तीसंखेवणं रसच्चाओ ।
कायकिलेसो संलीणया य बज्झो तवो होई ॥३४॥

*aṇasaṇamūṇoariā vittisaṃkhevaṇaṃ rasaccāo
kāyakilesa saṃlīṇayā ya bajjho tao hoī. [34]*

अनशनमूनौदरिका-वृत्तिसंक्षेपणं रसत्यागः ।
कायक्लेशः संलीनता च बाह्यं तपो भवति ॥३४॥

Anaśana (to give up the food under proper norms), *uṇodari* (to take food less than the demand of appetite), *vṛttisaṃkṣepa* (to receive limited food with respect to substance, space, time and form), *rasatyāga* (renunciation of *ghee*, milk, curd, etc, six types of delicacies), *kāyakleśa* (body abandonment), *saṃlīnatā* (checking the volition of sense organs in wrong deeds and developing passion to check the activities of mind, body and

speech) are known as *bāhyatapa* (external austerities). (34)

पायच्छित्तं विणओ, वेयावच्चं तहेव सज्झाओ।

झाणं उस्सग्गोऽवि अ, अब्भिन्तरओ तवो होइ।।३५।।

*pāyacchittam viṇao veyāvaccaṃ taheva sajjhāo
jhāṇaṃ ussaggo'vi a abbhinitarao tavo hoi.* [35]

प्रायश्चित्तं विनयो, वैयावृत्यं तथैव स्वाध्यायः।

ध्यानं कायोत्सर्गोऽपि चाभ्यन्तरं तपो भवति।।३५।।

Prāyścitta (atonement), *vinaya* (reverence), *vaiyavṛtti* (rendering voluntarily services), *swādhyāya* (self-study), *dhyāna* (Meditation) and *vyutsarga* (giving up the attachment of body) are the six *ābhyāntara tapa* (internal austerities). (35)

Bandha (bondage)

बारसविहं तवो णिज्जरा य, बंधो चउविगप्पो य।

पयइ डिइ-अणुभागपएसभेएहिं नायव्वो।।३६।।*

*vārasavihan tho ṇijjarā ya banidho cauwigappo ya
payai tthi aṇubhāgapaesabheyeḥim nāyavvo.* [36]

द्वादशविध तपो निज्जरा च, बन्धश्चतुर्विकल्पश्च

प्रकृतिस्थित्यनुभागप्रदेशभेदैर्जातव्यः।।३६।।

पयई सहावो वुत्तो, ठिई कालावहारणं।

अणुभागो रसो णेओ, पएओ दलसंचओ।।३७।।

*payai sahāo vutto tthii kālāvahāraṇaṃ
aṇubhāgo raso ṇeo paeo dalasaṃcao.* [37]

प्रकृतिः स्वभावः उक्तः, स्थिति कालवधारणम्।

अनुभागो रसो ज्ञेयः, प्रदेशो दलसंचयः।।३७।।

* In *mūla Navatattvaparakaraṇa* this *gāthā* is given at place of 34th *gāthā* under the category of *Nirjarā* (annihilation of karmas) but as it falls under the category of *bandha* (bondage of soul), its number has been changed here.

Above mentioned twelve kind of austerity is the cause of *nirjarā*. *Bandha* (bondage) is an unification of *karma* particles with the soul. It is of four types- (i) *prakṛtibandha* (nature of the *karma* bondage) (ii) *sthitibandha* (duration of *karma* bondage) (iii) *rasabandha* (intensity of *karma* bondage) and (iv) *pradeśa bandha* karmic space pointal bondage. (36-37)

पडपडिहारऽसिमज्ज हडचित्कुलालभंडगारीणं ।

जह एसिं भावा, कम्माणऽवि जाण तह भावा ॥३८॥

*paḍapaḍihāra'simajja haḍacittakuḷālabhaṇḍagārīṇaṃ
jaha eesiṃ bhāvā kammaṇ'avi jāṇa taha bhāvā. [38]*

पटप्रतिहारासिमघ-हडचित्रकुलालभाण्डागारिणाम्

यथैतेषां भावाः कर्मणामपि जानीहि तथा भावाः ॥३८॥

The nature of eight species of *karma* is the same as the nature of *paṭa* (obstacle), *pratiharī* (watchman), *talawāra* (sword), *madirā* (wine), *chitrakāra* (painter), *kumbhakāra* (potter) and *bhandārī* (treasurer). (38)

इह नाणदंसणावरण वेयमोहाउनामगोआणि ।

विघ्नं च पण नव दु अट्टवीस चउ तिसय दु पणविहं ॥३९॥

*iha nāṇadaṃsaṇāvaraṇa veyya mohāunāunāmagoāṇi
vigghaṇṇa ca paṇa nava du atṭhaviśa cau tisaya du paṇavihaṇṇa. [39]*

अत्र ज्ञानदर्शनावरणवेद्य मोहायुर्नामगोत्राणि ।

विघ्नं च पञ्चनवद्व्यष्टाविंशतिचतुस्त्रिंशतद्विपञ्चविधम् ॥३९॥

Karma has eight fundamental species-

- (1) *Jñānāvaraṇa* (knowledge obscuring *karma*)
- (2) *Darśanāvaraṇa* (intuition obscuring *karma*)
- (3) *Vedanīya* (feeling producing *karma*)
- (4) *Mohanīya* (belief and conduct obstructing *karma*)
- (5) *Āyusya karma* (age determining *karma*)
- (6) *Nāmakarma* (personality determining *karma*)

18 : Navatattva Prakaraṇa

(7) *Gotra karma* (status determining *karma*)

(8) *Antarāya karma* (power hindering *karma*)

These eight types of *karma* are divided into five, nine, twenty-eight, four, one hundred and three, and five sub types respectively. (39)

नाणे अ दंसणावरणे, वेयणिए चेव अंतराए अ।

तीसं कोडाकोडी, अयराणं ठिइ अ उक्कोसा॥४०॥

naṇe a damisaṇāvaraṇe veyayaṇai ceva anfarāye
tīsam kodākodī ayarāṇam thii a ukkosās. [40]

ज्ञाने च दर्शनावरणे, वेदनीये चैवान्तराये च

त्रिंशत्कोटीकोट्योऽतराणां स्थितिश्चोत्कृष्टा॥४०॥

The maximum duration of *Jñānāvaraṇa* (knowledge obscuring), *darśanāvaraṇa* (intuition obscuring), *vedanīya* (feeling producing) and *antarāya* (power hindering *karma*) is thirty crore into crore *sāgaropamas*. (40)

सित्तरि कोडाकोडी, मोहणीए वीस नाम-गोएसु।

तित्तीसं अयराइं आउट्टिइबंध उक्कोसा॥४१॥

sittari kodākodī mohaṇīe vīsa nāma-goesu
tittīsam ayarāim āutṭhibandha ukkosā. [41]

सप्ततिः कोटीकोट्यो मोहनीये विंशतिर्नामगोत्रयोः।

त्रयस्त्रिंशदतराण्यायुः-स्थितिबन्ध उत्कर्षात्॥४१॥

Similarly, the maximum duration of *mohaṇīya* (belief and conduct obscuring *karma*), *nāmakarma* (personality determining *karma*), *gotra karma* (status determining *karma*) and *ayusya karma* (age determining *karmas*) is seventy, twenty, twenty and thirty three crore into crore *sāgaropama* respectively. (41)

बारस मुहुत्त जहन्ना, वेयणिए अट्ट नाम गोएसु।

सेसाणंतमुहुत्तं, एयं बंधट्टिइमाणं॥४२॥

*bārasa muhutta jahannā veyañiye attha goesu
sesāṇamantamuhuttaṃ eyaṃ bamdhatthimāṇaṃ. [42]*

द्वादश मुहूर्तानि जघन्या, वेदनीयेऽष्टौ नामागोत्रयोः
शेषाणामन्तर्मुहूर्तमे-तद्बन्धस्थितिमानम् ॥४२॥

The minimum duration of *vedanīya* (feeling producing), *nāma* (personality determining) and *gotra* (status determining) *karma* is twelve, eight and eight *muhūrta* respectively, whereas rest *karma* have their minimum duration of less than one *muhūrta*. (42)

Mokṣa (Liberation)

After complete annihilation of all types of *karma* the soul gets emancipated and joins *siddhaśilā*, an abode of the emancipated soul, situated at the end of the loka. Other emancipated souls (*Jivas*) residing at *siddhaśilā* do not return to the mundane world and from their they watch regularly all kinds of substance (*dravya*) alongwith their modifications *pariyāya* occurred in present, past and future. Emancipated soul, being free from birth, old age, death, hunger, thirst, disease, anxiety, poverty, sorrow and sufferings enjoys infinite bliss. Since the *Karma* is the root cause of birth or worldly existence, and that being distructed, ends all the possibilities of transmigration of soul.

संतपयपरुवणया, दव्वपमाणं च खित्त फुसणा य।

कालो अंतरभागो भावे अप्पाबहुं चेव ॥४३॥

*sarītapayapariūvaṇayā davvapamāṇaṃ khitta phusaṇā ya
kālo antarbhāgobhāve appābahum̐ ceva. [43]*

सत्पदप्ररूपणा, द्रव्यप्रमाणं च क्षेत्रं स्पर्शना च

कालोऽन्तरश्च भागो, भावोऽल्पबहुत्वं चैव ॥४३॥

Emancipation can be described by its nine *anuyogadvāra* (i) *stapadprarūpaṇā* (existence), (ii) *dravya* (substance), (iii) *pramāṇa* (quantity), (iv) *kṣetra* (space), (v) *sparṣa* (pervading area), (vi) *kāla* (time), (vii) *antara* (interval), (viii) *bhāga*

(division), and (ix) (*bhāva*) reflection and *alpabahutva* (relative numerical strength). (43)

सत सुद्धपयत्ता, विज्जंतं खकुसुमव्व न असंतं ।
मुक्खत्ति पयं तस्स उ, परुवणा मग्गणाईहिं ॥४४॥

samtaṃ suddhapayattā vijjantaṃ khakusumaṃvva na asantaṃ mukkhatti payaṃ tassa u parūvaṇā maggaṇāhiṃ. [44]

सत्, शुद्धपदत्वाद्विद्यमानं, खकुसुमवत् न असत्
“मोक्ष” इति पदं तस्य तु, प्ररूपणा मार्गणादिभिः ॥४४॥

Mokṣa (emancipation) is the reality because it is of one *pada* (single word without being compound). The things possessing one *pada* are always *Sat* (real) for example- cow, horse, elephant etc. The things having two *padas* are some times real and sometimes unreal like *Rājapuruṣa* and *Ākāśakusuma* (sky flower). (44)

गइइदिए काए, जोए वेए कसायनाणे अ ।
संजमदंसणलेसा, भव सम्मे सन्नि आहारे ॥४५॥

gaiimdiye kāye joe veye kasāyanāṇo a sanjamaṇḍaṇaṇalesā bhava samme sanni āhāre. [45]

गतिरिन्द्रियं च कायः, योगो वेदः कषायो ज्ञानं च
संयमो दर्शनं लेश्या, भव्यः सम्यक्त्वं संज्ञाहारः ॥४५॥

Gati (state of existence), *indriya* (sense organs), *kāya* (body), *veda* (sexual inclinations), *kaśāya* (passions), *jñāna* (knowledge), *saṃyama* (restraintment), *darśana* (intuition), *leśyā* (colour of thoughts), *bhavya* (liberatable ones), *samyaktva* (righteousness), *sanjñā* (rational) and *āhāra* (nourishment) are the fourteen *mārgaṇās* (categories of disquisition doors) of soul. (45)

नरगइपणिंदितस भव, सन्नि अहक्खाय खइयसम्पत्ते ।
मुक्खोऽणाहार केवल-दंसणनाणे न सेसेसु ॥४६॥

naragaipaṇimditasa bhava sanni ahakkhāya khaiasammatte mukkho, nāhāra kevala-damsaṇanāṇe na sesesu. [46]

नरगतिपंचेन्द्रियत्रयसम्भयसं ज्ञियथाख्यातक्षायिकसम्यक्त्वे
मोक्षोऽनाहारकेवलदर्शनज्ञाने, न शेषेषु ॥४६॥

Mokṣa (emancipations) is not possible through all *mārgaṇās*. It is possible only through the *mārgaṇās* named-*manuṣya gati* (human state of existence), *pañcendriya jīva* (five sensed soul), *trasakāya* (mobile bodied), *bhavya* (liberatable ones), *yathākhyātacāritra* (possessing ideal and passionless conduct), *kṣāyika samyaktva* (righteousness attained by the destruction of seven karma *praktis*), *anāhāra* (non-nourishment) and *kevalajñāna* (omniscience). (46)

दव्यप्रमाणे सिद्धाणं, जीवदव्याणि हुंतिऽवाणि हुंतिऽगंतानि ।
लोकस्स असंखिज्जे, भागे इत्थो य सव्वेवि ॥४७॥

davvapamāṇe siddhāṇaṃ jīvadavvāṇi huṃti'ṇaṃtāṇi logassa asaṃkhiḍḍe bhāge ekko ya savvevi. [47]

द्रव्यप्रमाणे सिद्धानां जीवद्रव्याणि भवन्त्यनन्तानि
लोकस्यासंख्येयभागे, एकश्च सर्वेऽपि ॥४७॥

In quantity there are infinite number of emancipated souls (*Siddhas*). There reside, the *Siddha* and other emancipated soul in innumerable part of *loka*. (47)

फुसणा अहिया कालो, इग-सिद्ध-पडुच्च साइओणंतो ।
पडिवायाऽभावाओ, सिद्धाणं अंतरं नत्थि ॥४८॥

phusaṇā ahiyā kālo iga-siddha-paducca sāiṇaṃto padivāyā' bhāvāo siddhāṇaṃ aṃtaraṃ natthi. [48]

स्पर्शनाथिका कालः एकसिद्धं प्रतीत्य साधनन्तः
प्रतिपाताऽभावतः सिद्धानामान्तरं नास्ति ॥४८॥

The emancipated soul pervades a larger area. With respect to an

emancipated soul time is both finite and infinite. The time when soul gets emancipated, is finite, since it does not banish from the state of emancipation and due to not being any interval its time is infinite. (48)

सव्वजियाणमणंते, भागे ते तेसिं दंसण नाणं।

खइए भावे परिणा-मिए अ पुण होइ जीवत्तं॥४६॥

savvajiyāṇamaṇante bhāge te tesim dāmsaṇa nāṇaṃ khaie bhāve pariṇā-miye a puṇa hoi jīvattaṃ. [49]

सर्वजीवानामनन्ते भागे ते, तेषां दर्शनं ज्ञानम्।

क्षयिके भावे, पारिणामिके च पुनर्भवति जीवत्वम्॥४६॥

Emancipated souls (*Siddha*) are infinite part of all the souls (*jīvas*). Their *jñāna* (knowledge) and *darśana* (intuition) are subsidential (*kṣāyika*) and life is *pariṇāmika* (transformative).(49)

थोवा नपुंससिद्धा, थीनरसिद्धा कमेण संख्यगुणा।

इअ मुक्खतत्तमेअं, नवतत्ता लेसओ भणिया॥५०॥

thoā napaṃsasiddhā thīnarasiddhā kameṇa saṃkhaguṇā ia mukkhataṭṭameaṃ navatattā lesao bhaṇiya. [50]

स्तोका नपुंसकसिद्धाः स्त्रीनरसिद्धाः क्रमेण संख्यगुणाः

इति मोक्षतत्त्वमेत-न्वतत्त्वानि लेशतो भणितानि॥५०॥

The quantity of emancipated soul as a *napuṃsaka* (neuter gender) is less; while *strī* (feminine) and *puruṣa* (masculine) emancipated souls are numerable in number than that of neuter emancipated soul. These are the nine *tattvas* related very briefly. (50)

जीवाइनवपयत्थे, जो जाणइ तस्स होइ सम्मत्तं।

भावेण सद्दहंतो अयाणमाणेऽवि सम्मत्तं॥५१॥

jīvāinavapayatthe jo jāṇai tassa hoi sammattaṃ bhāveṇa saddahaṃto ayāṇamaṇēvi sammattaṃ. [51]

जीवादिनवपदार्थान् यो जानाति तस्य भवति सम्यक्त्वम् ।

भावेन श्रद्धतोऽज्ञानवतोऽपि सम्यक्त्वम् ॥५१॥

One who has the knowledge of these all the nine categories possesses right belief. No matter if one does not know the details of these categories but if he has veneration for these *tattvas* must possess *samyaktva* (right belief). (51)

सव्वाइ जिणेसर-भासियाइ वयणाइ नन्नहा हुंति ।

इइ बुद्धी जस्स मणे, सम्मत्तं निच्चलं तस्स ॥५२॥

savvāi jiṇesara-bhāsiyāiṃ vayaṇāiṃ nannahā huṃti
ii buddhī jassa maṇe sammattaṃ niccalaṃ tassa. [52]

सर्वाणि जिनेश्वरभाषितानि वचनानि नान्यथा भवन्ति ।

इतिबुद्धिर्यस्य मनसि, सम्यक्त्वम् निश्चलं तस्य ॥५२॥

The teachings of the Lord *Mahāvīra* are indeed worth while. It never goes otherwise. One who thinks so, possess firm right belief. (52)

अंतोमुहुत्तमित्तंपि, फासियं हुज्ज जेहि सम्मत्तं ।

तेसिं अवऽढपुग्गल-परियट्ठो चेव संसारो ॥५३॥

antomuhuttamittampi phāsiyaṃ hujja jehi sammattaṃ
tesim āva'dhapuggala pariyatto cevasamsāro. [53]

अन्तर्मूहूर्तमात्रमपि, स्पृष्टं भवेद यैः सम्यक्त्वम् ।

तेषामपार्द्धपुद्गलपरावर्तश्चैव संसारः ॥५३॥

The souls, established in right belief even for a *antarmuhūrta*, their maximum life is no longer than *ardhapudgala parāvarta* (an unit of time equal to infinite ascending and descending aeon). (53)

उत्सप्पिणी अणंता, पुग्गल-परिअट्ठओ मुणेयव्वो ।

तेऽणंताऽतीअन्ना, अणागयन्ना अणंतगुणा ॥५४॥

24 : Navatattva Prakaraṇa

*ussappiṇī aṇaṃtā puggala-pariattaṃ muṇeyavvo
te'ṇaṃtā'tiaddhā aṇāgayaddhā aṇaṃtaguṇā. [54]*

उत्सर्पिष्योऽनन्ताः पुद्गलपरावर्तको ज्ञातव्यः ।

तेऽनन्ता अतीताश्च, अनागताश्चानन्तगुणाः ॥५४॥

Pudgalaparāvarta comprises a period of infinite ascending aeon (*utsarpiṇī*). It was existent in infinite past and will remain in future too, infinite time larger than that of past. (54)

जिणअजिणतित्थऽतित्था, गिहि अन्नसलिंग थी नर नपुंसा ।

पत्तेय सयंबुद्धा, बुद्धबोहिय इक्कणिका य ॥५५॥

*jīṇaajīṇatitthatitthā gihi annasalinga thī nara napumsā
patteya sayambuddhā buddhabohiya ikkanikkā ya. [55]*

जिनाजिनतीर्थातीर्था, गृह्यन्यस्वलिङ्गस्त्रीनरनपुंसकाः ।

प्रत्येकस्वयंबुद्धौ, बुद्धबोधितैकानेकाश्च ॥५५॥

जिणसिद्धा अरिहंता, अजिणसिद्धा य पुंडरियपमुहा ।

गणहारि तित्थसिद्धा अतित्थसिद्धा य मरुदेवी ॥५६॥

*jīṇasiddhā arihaṃtā ajīṇasiddhā ya puṇḍariyapamuhā
gaṇahari tittasiddhā atittasiddhā ya Marudevī. [56]*

जिनसिद्धा अर्हन्तो, अजिनसिद्धाश्च पुण्डरिकप्रमुखाः ।

गणधारिणस्तीर्थसिद्धा, अतीर्थसिद्धा च मरुदेवी ॥५६॥

गिहिलिंगसिद्ध भरहो, वक्कलचीरी य अन्नलिंगम्मि ।

साहू सलिंगसिद्धा, थीसिद्धा चंदणापमुहा ॥५७॥

*gihilimigasiddha bharaho Vakkalcīri ya annalinigammi
sāhū salimgasiddhā thīsiddhā caṇḍaṇāpamuhā. [57]*

गृहिलिंगसिद्धो भरतो, बत्कलचीरी चान्यलिङ्गे ।

साधवः स्वलिङ्गसिद्धाः स्त्रीसिद्धाश्चन्दनाप्रमुखाः ॥५७॥

पुंसिद्धा गोयमाइ, गांगेयाइ नपुंसया सिद्धा ।

पत्तेय-सयंबुद्धा, भणिया करकंडु-कविलाइ ॥५७॥

*pumisiddhā Goamāi gāṁgeyāi napumisayā siddhā
patteya sayamibuddhā bhaṇiā karakaṁdu kavilāi. [58]*

पुरुषसिद्धा गौतमादयो, गाङ्गेयादयो नपुंसकाः सिद्धाः।
प्रत्येकस्वयंबुद्धाः भणिताः करकण्डुकपिकादयः॥५८॥

तह बुद्धबोहि गुरुबोहिया इगसमये इगसिद्धा य।
इगसमयेऽवि अणेगा, सिद्धा तेऽणेगसिद्धा य॥५९॥

*taha buddhabohi guriubohiyā igasamaye igasiddhā ya
igasamay'vi aṇegā siddhā te'ṇegasiddhā ya. [59]*

तथा बुद्धबोधिता गुरुबोधिता एकसमये एकसिद्धाश्च।
एकसमयेऽप्यनेकाः, सिद्धास्तेऽनेकसिद्धाश्च॥५९॥

The *Siddhas* (emancipated souls) are supposed to be of fifteen types-

- (1) *Jina siddha*- those who get emancipated after being a *Tirthaṁkara* (after establishing the ford), like Rṣabhdeva and Mahāvīra.
- (2) *Ajijna siddha*-those who get emancipated without being a *Tirthaṁkara* only as a *Samānyakevalī*, like Pundarīka Swāmi..
- (3) *Tīrtha siddha*-those who get emancipated after establishing four fold (*Caturvidha saṁgha*) like Jambūswāmī.
- (4) *Ātīrtha siddha*-those who get emancipated either before establishment of *tīrtha* (ford) or after curtailment of *tīrtha*, like mother Marudevi.
- (5) *Gṛīhalīmga siddha*- those who get emancipated as a lay devotee (*śrāvaka*) after attaining *kavalajñana* (omniscience), as Bharata Cakravartī.
- (6) *Anyalīmga siddha*- those who get emancipated as an ascetic even belonging to other religions, after attaining omnisciences like- Valkalacīri.

26 : Navatattva Prakaraṇa

- (7) *Swalimṅga siddha*- those who get emancipated as an ascetic after attaining omniscience.
- (8) *Strilimṅga siddha*- those who get emancipated as a women, like Candanabālā.
- (9) *Puruṣa linga siddha*- those who get emancipated as a man, like Gautama swāmī.
- (10) *Napuṁṣakalimṅga siddha*- those who get emancipated as a eunuch (*napuṁśaka*) as Gāngeya.
- (11) *Svayambuddha siddha*- those who get emancipated without any proper efficient cause with their own effort, as Kapila.
- (12) *Pratyeka buddha siddha*- those who get emancipated on account of their own efficiency and effort, as Karakaṇḍu.
- (13) *Buddhabodhita*- those who get emancipated hearing sermon of their teachers.
- (14) *Ekasiddha*- when only one soul gets emancipated at a time is called *Ekasiddha*, as Mahāvīra swāmī.
- (15) *Anekasiddha*-when more than one soul get emancipated at a time, they are called *anekasiddha*. (55-59)

जइ आइ होइ पुच्छा, जिणाण मग्गमि उत्तरं तइआ।

इक्कस्स निगोयस्स, अणंतभागो य सिद्धिगओ॥६०॥

*jai āi hoi pucchā jinaṇa maggammī uttarāṁ taiā
ikkassa nigoyassa, aṇantabhāgo ya siddhigao. [60]*

यदा इति पृच्छा जिनानां मार्गे उत्तरं तदा।

एकस्य निगोदस्य, अनंतभागश्च सिद्धिगतः॥

When a question was asked to Loard Mahāvīra that till now how many souls (*jīvas*) have got emancipated, his simple answer to this question was that less than infinite part of *nigoda*(body of microorganisms/infinite microsoul)s have got emancipated.
(60)

Notes:-

- (1) It is noteworthy that the soul assimilates only that karmic matter which is within its own *pradeśas* and which is divided into eight species of *karma*.

Eight species of *karma* may be compared as under:

- (2) Knowledge obscuring *karma* may be compared with bondage since it covers the knowledge, intuition obscuring (*darśanāvaraṇiya*) *karma* with a watchman as it stops the intuition, feeling producing (*vedanīya*) *karma* with a honey edged sword since it produces pain and pleasure both; belief and conduct obscuring (*mohaniya*) *karma* with a wine as it produces attachment and affection to the worldly things; age determining *karma* with a shackles as it binds the individuals in the shackles of age; personality determining (*āyusya*) *karma* with an artist as artist makes good and bad paintings in the same way personality determining (*nāma*) *karma* makes the body ugly and beautiful; status determining (*gotra*) *karma* with a potter as he makes pots big and small according to his own desire and power hindering (*antarāya*) *karma* may be compared with a store keeper since it obstructs charity, receiving, enjoyment and will power.

BIBLIOGRAPHY

1. *A Source Book of Jain Philosophy*, Devendra Muni Shastri, Shri Tarak Guru Jain Granthamala, Udaipur 1983,
2. *Glossary of Jain Terms*. Edited and compiled by Dr. N.L. Jain, Published by Jain International, Ahmedabad 1995.
3. *Jaina Sāhityano Samkṣipta Itihās*, Mohanlal Dalichand Desai, Svetambara Jaina Conference, Bombay 1933.
4. *Jaina Sanskr̥ta Sahityano Itihās*- Vol. I-II H.R. Kapadia. Shri. Muktikamal Jain Mohanmala N.64 Badodara, 1968.
5. *Jainism : Precepts and Practice* (Vol. 1-2) by Puran Chand Nahar, Krishnachandra Ghosh, Caxton Publication- Delhi 1988.
6. *Jinaratnakośa*, Hari Domodar Velankar, Bhandarkar Oriental Research Institute- Poona- 1944.
7. *Labdhisāra*, Prof. L.C. Jain Vol. I. The S.S. Muralidhar Kanhaialal Trust Katni- 1994.
8. *Navatattva-Sāhitya-Sangraha* Part 1,2,3,4 Sanyojaka-Udayavijaya Gani, Ahmedabad. 1922.
9. *Prakaraṇamālā*- Shri Sudarśan Vijayaji Maharaj, Shri Vijaydan Surishwarji Jain Granthamala Gopipura-Surat. V.S. 2003.
10. *Śrī Navatattvaparakaraṇam*, Shri Manmukti Kamala Jain Mohan Malāyām Puṣpa 32, Bhavanagar, 1934.
11. *Śrī Navatattvaparakaraṇam*, (Sārtha) Publisher- Śrīmad Yaśovijaya Jain Sanskrit Pāṭhaśālā & Shri Jain Śreyaskar Mandal Mehasaṇa- 6th edition, Veer Samvat- 2514.
12. *Śrī Praśamratiprakaraṇam*- Umāsvāti, Shri Jain Dharma Prasarak Sabha, Bhavnagar, Veer Samvat 2454.
13. *Tattvarth Sūtra*, Editor Pt. Sukhlal Sanghavi, Parshvanath Vidyashram Shodh Sansthan. Varanasi, 1974.

