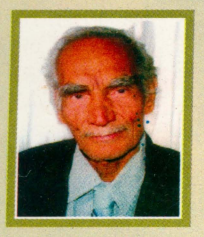
# SYSTEMIC SCIENCES IN THE KARMA ANTIQUITY

By
LAXMI CHANDRA JAIN
With the Collaboration of
PRABHA JAIN

## VOLUME - I

# THE LABDHISĀRA
## THE ESSENCE OF ATTAINMENT

PUBLISHED BY
GULAB RANI KARMA SCIENCE MUSEUM
554, SARAFA PURANI BAJAJI, JABALPUR
AND
SHRI BRAHMI SUNDARI PRASTHASHRAM SAMITI
21, KANCHAN VIHAR, VIJAY NAGAR, JABALPUR (M.P.)



## About the Author

He was born at Saugar (M.P.) on the 1st July, 1926. He passed the M.Sc. examination in applied mathematics from the University of Saugar in 1949. Interestingly, he also holds a Diploma in Homoeopathy and Biochemistry (1971). He joined the Madhya Pradesh State Educational Service in 1951, and served various Government Colleges in various capacities till his retirement in 1984 as Principal of the Govt. P.G. College, Chhindwara. Since then he is the Honorary Director of the Acharya Shri Vidyasagara Research Institute, Vijay Nagar, Jabalpur. He is secretary of the Gulab Rani Karma Science Museum, Jabalpur.

Prof. Jain is a well-known scholar, especially, in the field of Jaina mathematics. He has carried out deep studies of Sanskrit and Prakrit texts of the Jaina School. He is very proficient in mathematical systems theory.

He is proliferous writer both in Hindi and English. His writings are full of variety, covering publications in unified field theories of Einstein and Kondo, history of Indian Sciences, and popular articles which are related to general topics as well as to history of mathematics. Special mention may be made of his recently completed huge INSA project on the Labdhisāra (about 1000 A.D.) which is on advanced theory of Karma System. He has also completed an INSA project on the "Prastāra Ratnāvalī", as well as the third project from INSA on the Mathematical Contents of the Digambara Jaina Texts on the Karaṛānuyoga Group.

The work of Professor L.C. Jain, Dr. R.C. Gupta (Unesco representative in India) and Professor J. Needham shall go a long way in filling up the gaps in the history of science in India.

For more than three decades, Prof. L.C.Jain has been dedicated to ancient mathematics. His vast knowledge of Jaina sources and long experience has made him a great authority on Jaina Exact Sciences. He has a good knowledge not only of ancient languages (including Sanskrit and Prakrit) and of ancient exact sciences but also of some foreign languages and modern mathematical sciences.

He had been awarded the Prakrit Jnana Bharti Education Trust, Banglore Award for his meritorious services in scientific studies of Prakrit Literature. His work, The Tao of Jain Sciences, had also been awarded by the Kundkund Gyan Pith, Indore. He has also won the Mahāvīra Award (Jaipur). Ahiṁsā International Award (Delhi) and Śruta Saṁvardhana Award (Meerut).

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**2010**

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BY

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Compiled from the project, "The Labdhisāra of Nemicandra Siddhānta Cakravartī", (1984-1987), financially supported by the Indian National Science Academy, New Delhi. The INSA project was operated by prof. L.C. Jain at the Rani Durgavati University, Jabalpur, Vide original sanction No. HS/425/1126 dated 10-08-1984. Printed and published under INSA permission vide No. HS/4912/ dated 22-03-2001.

VOLUME I, FIRST EDITION 2010, COPIES 500

I.S.B.N. 81-88981-07-9

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PRICE: VOW OF SELF STUDY

VĪRA NIRVĀṆA SAṀVATA - 2536 2010 A.D.

VIKRAMA SAṀVATA - 2066

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# EULOGY

The Ṣaṭkhaṇḍāgama and the Kaṣāyaprābhṛta are the two fundamental, universal as well, the most profound Indian heritage texts on the Mathematical Theory of Karma (action).

I am delighted to find that their summary texts and commentaries thereon have been taken up for publication in their INSA project format by Prof. L.C. Jain and Dr. Prabha Jain (compiler). This theory of Karma gave impetus not only to scientific awakening but also to spiritual awareness, for many centuries, in India as an under current. It served to break the barriers of caste, creed, nepotism, colour and to remove racial and religious prejudices throughout the world.

These texts are the Gommaṭasāra and the Labdhisāra by Nemicandra Siddhānta Cakravartī, now compiled from the INSA project (1984-87) in the "Mathematical Sciences in the Karma Antiquity" as a series of two volumes, and in the "Systemic Sciences in the Karma Antiquity" in a series of three volumes.

It is hoped that the world of scholars and the elite will find this work as thought provoking and a promoter of kindness, harmony, wisdom, peace and humanity while sweeping away all types of cruelties.

I send my heartfelt benediction to the erudite author and the compiler for accomplishing the publication of the volumes without any hurdle or break.

Shri 108 Muni Pragya sagar

## ACKNOWLEDGEMENT

THE AUTHORS EXPRESS THEIR THANKS TO THE INDIAN NATIONAL SCIENCE ACADEMY, NEW-DELHI, FOR FINANCIAL GRANT FOR ACCOMPLISHING THE PROJECT.

THE FORMER AUTHOR WOULD LIKE TO EXPRESS HIS SOLEMN AND CHERISHED GRATITUDE TO HIS BELOVED LATE WIFE SMT. GULAB RANI WHO COOPERATED WITH HIM FOR MORE THAN HALF A CENTURY IN HIS RESEARCH, TEACHING AND ADMINISTRATIVE WORKS.

INDEBTEDNESS IS DUE TO THE FOLLOWING ACADEMICIANS FOR THEIR TIMELY HELP :

**Professor Kazuo Kondo (Yotsukaido, Japan)**

**Professor Peter Flugel (London, U.K.)**

**Professor Alexander Volodarsky (Moscow, Russia)**

**Professor Grenville J. Croll (Suffolk, U.K.)**

**Professor Rogers Billard ( Paris, France)**

**Professor R.E. Kalman (Gainesville, Florida, U.S.A.)**

**Professor Shun- ichi Amari (Saitama, Japan)**

**Professor Takao Hayashi (Kyoto, Japan)**

**Professor Yukio Ohashi (Tokyo, Japan)**

**Professor H.L. Jain (Jabalpur, India)**

**Professor V.V.Narlikar (Poona, India)**

**Professor K.S. Shukla (Lucknow, India)**

**Professor R.C. Gupta (Jhansi, India)**

**Professor Sanjay Lambade (Nagpur, India)**

**Professor Lakhmi C. Jain (Adelaide, Australia)**

# PUBLISHER'S NOTE

It is our privileged pleasure to express our sincere gratitude to Kumari Mina Jain daughter of late Rai Bahadur Shrinandlal Jain, Jabalpur for financing the publication of this volume I in the series, "Systemic Sciences in the Karma Antiquity". We have already published the first series, "Exact Sciences in the Karma Antiquity", Volumes I-IV as well as the second series "Mathematical Sciences in the Karma Antiquity". These three series have been compiled and edited from the Indian National Science Academy projects operate by Professor L.C.Jain with collaboration of Dr. Prabha Jain. The volumes II and III of the "Systemic Sciences in the Karma Antiquity" will be published soon, completing the nine volumes of the Karma Theory in its mathematicosymbolic form, as two INSA projects (1984-1987) and (1992-1995).

Kumari Mina Jain (b. 1979) has financed this publication volume in sacred and cherished memory of her late parents and grand parents. This is the famous family of late S.S. Garib Das, of Jabalpur, who was known far and wide for his services to the society through his marvellous capacity to settle disputes, all along his life. For the benefaction of service to the women, his son, Munnalal Jain donated a big building with a large campus for hospital at Jabalpur, known as Garib Das Munnalal Elgin Hospital for women. He was then given the rank of Rai Bahadur in 1943. Her late father was a famous Gymnast of Jabalpur.

Born in such a family of glorious members with a long tradition of national and social services, Kumari Mina Jain, naturally cultivated in herself the great Indian culture of truth, non-violence and benevolence, as is shown through the financing this publication of Karma Theory (The Labdhisāra) as well as her other social service activities. We wish and hope that she may lead the nation as well as the society like her fore-fathers, in the larger interest of the uneducated, unhappy and the ignorant women, children and the aged. This volume runs as a mathematical commentary, with ancient as well as working symbols, facilitating the difficult task of research scholars, as well as the readers interested into the deeper, profound secrets of life.

Dr. Ajit Kumar Jain, B Pharm., M. B. A., Ph. D.
Joint secretary, GRKSM,
Bhopal

# DEDICATION NOTE

The mathematical commentary of the Labdhisāra is a part of the Indian National Science Academy project (1984-1987) which is being published as volume I of the series "Systemic Sciences in the Karma Antiquity", at the instance of His Holiness , Acharya shri 108 Vibhavasagar, the extempore poet, in the famous order of Acharya Viragsagar who is well known all around the world as victorious over severe obstacles and an unparalleled learned preceptor with an order of several ascetics.

Acharya shri 108 Vibhava sagar has to his credit composing of more than 36 books, mainly as poetics on religious rites and rituals. Out of 65 young Digambara Jain preceptors in India, he is the youngest possessing extra ordinary memory, talents in preaching, having unknown dexterity in compiling tasteful poetical compositions.

He is a dedicated preceptor, a creative poet with rare philosophical thoughts. As a great devotee, he has been influencing the masses, bidding than to realize the power of devotion towards the supreme souls. He has been regarded as a perfect Jaina ascetic, following the most difficult rituals according to the Mūlācāra, observing the kindness towards all living beings.

He specifically pays attention towards the poor, the miserable and the downtrodden. He is like a ford builder, following the maxim, "Let go! And Let Miracles Happen!!"

A brief introduction to important events in his life is as follows:

Birth: 23-10-1976, at Kisanpura (Sagar) M.P.

Mother- Smt. Gulab Bai Jain

Father: Shri Lakshmi Chand Jain

Education: Sahitya Shastri, Dharma Shastri, at Ganesh D. Jain, Mahavidyalaya (Gaur University), Sagar.

Iniation as Kshullak: 28-10-1995, Mangalgiri Sagar.

Initiation as Ailaka: 23-02-1996, Devendranagar, Panna.

Initiation as Muni: 14-12-1998, Bhind.

Initiation as Acharya: 31-03-2007, Aurangabad.

It is worthy of note that from his early boyhood he became detached from the domestic, worldly life. His initiation Preceptor Acharya Viragsagar was very well impressed at his spirit of deep devotion and straight forward nature, the rarely found simplicity and capacity to bear all hardships in the path of a Nirgrantha ascetic. Consequently, he was given earlier promotions to higher and higher ranks of asceticism for greater and greater endurance against intolerable sufferings in the ascetic way of life which is like walking on the sharp edge of a sword.

This project in part is being dedicated to him heartily, as a flower for his endless devotion to the ever flowing poetry for the Lord Jina. We all pay obeisance at his holy lotus feet for his invaluable blessings.

Yashvant Kumar Jain, New Delhi

Vardhman Vikramaditya Jain, Chennai

# ROMAN TRANSLITERATION OF DEVANĀGARĪ

## VOWELS

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| **Short:** | अ | इ | उ | ऋ | ऌ | | |
| | a | i | u | ṛ | ḷ | | |
| Long: | आ | ई | ऊ | ए | ओ | ऐ | औ |
| | ā | ī | ū | e | o | ai | au |

Anusvāra: . = ṁ

Visarga: : = ḥ

Non-aspirant अ = ऽ

## CONSONANTS

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Classified: | क् | ख् | ग् | घ् | ङ् | | | |
| | k | kh | g | gh | ṅ | | | |
| | च् | छ् | ज् | झ् | ञ् | | | |
| | c | ch | j | Jh | ñ | | | |
| | ट् | ठ् | ड् | ढ् | ण् | | | |
| | ṭ | ṭh | ḍ | ḍh | ṇ | | | |
| | त् | थ् | द् | ध् | न् | | | |
| | t | th | d | dh | n | | | |
| | प् | फ् | ब् | भ् | म् | | | |
| | p | ph | b | bh | m | | | |
| Unclassified: | य् | र् | ल् | व् | श् | ष् | स् | ह् |
| | y | r | l | v | ś | ṣ | s | h |
| Compound: | क्ष् | त्र् | ज्ञ् | | | | | |
| | kṣ | tr | jñ | | | | | |

मैं इष्टदेव पूज्य बड़े बाबा श्री आदिनाथ स्वामी, राष्ट्रसंत आचार्य प्रवर श्री विद्यासागर महाराज को स्मरण करती हूँ जिनकी अनुकम्पा से मेरा जीवनरथ निर्बाध गति से प्रशस्तरूपेण गतिमान है।

परमपूज्य गणाचार्य गुरुदेव विरागसागर जी को नमोस्तु करती हूँ जिनकी कृपा दृष्टि से जबलपुर समाज को सारस्वत कवि आचार्य प्रवर श्री १०८ विभवसागर जी महाराज का पावन वर्षायोग मिला।

पूज्य गुरुदेव की सरलता एवं वात्सल्य अनुपम है। मैं कृतज्ञता ज्ञापन करती हूँ जिनकी संकल्पना शक्ति एवं सम्प्रेरणा से मुझे कृति प्रकाशन में अर्घ्य समर्पण का परम सौभाग्य मिला। धन्य हैं वे विभवसागर जी ...

इस सौभाग्य का फल केवलज्ञान प्राप्ति हो...

नमोस्तुपूर्वक सादर अर्पण ...

मीना जैन जबलपुर

## गुरुवर्य आशीर्वाद

हे लब्धिसार प्रस्तोता प्रोफे. एल. सी. जैन! लब्धिसार ग्रन्थ की श्रुतभक्ति के फलस्वरूप आपका आगमज्ञान; आत्मज्ञान में परिणमन करे। आत्मज्ञान से केवलज्ञान की उपलब्धि हो इस भव में लब्धिसार की लब्धियों का चिन्तन करते हुए आपका श्रेष्ठ धर्मध्यान पूर्वक समाधिमरण हो एवं निर्वाण लक्ष्य की प्राप्ति हो,

एतदर्थ आशीर्वाद।

इस ज्ञानयज्ञ श्रुतानुष्ठान में हमारे शिष्य आचार्य विभवसागर जी की प्रेरणा मंगलकारी सिद्ध हुई। फलस्वरूप यह ग्रन्थ पाठकों के करकमलों में निःशुल्क समर्पित किया जा रहा है। प्रिय पाठक अमूल्य सम्पदा में निहित ज्ञानकला का सदुपयाग करें।

गणाचार्य विरागसागर
गाँधीनगर (गुजरात)
वर्षायोग २००६

## आचार्य आशीष

सिद्धान्त चक्रवर्ती श्री नेमिचन्द्राचार्य विरचित, लब्धिसार ग्रन्थराज सम्यग्ज्ञान एवं आत्मज्ञान उपलब्धि में परम सहायक है। इस ग्रन्थ में पंच लब्धियों का विस्तृत विवेचन है। जिनका यथार्थ स्वरूप समझने पर त्रिलोक दुर्लभ सम्पदा सम्यग्दर्शन की उपलब्धि सहज सिद्ध हो सकती है।

यह जिनवाणी जीवतत्व प्रबोधिनी, अजीव तत्व विवेचिनी, सर्वास्रव निरोधिनी, कर्म बन्ध विमोचिनी, संवर पथ प्रदायिनी, निर्जरा निर्झरणी, मोक्ष महल धारिणी, पाप, ताप, संताप हारिणी, विश्वकल्याण कारिणी शुद्धभाव सारिणी, संसार समुद्र तारिणी है।

इस महान जिनवाणी के औदार्यपूर्ण महोपासक श्रुतानुरागी प्रो. एल.सी. जैन ने स्व प्रज्ञा के बल पर जैन वा[3]मय का अखिल विश्व को परिचय कराया। वर्तमान विश्व में जैन गणित के उत्कृष्टतम विद्वान एकमात्र आप हैं। आप सहज, सरल, गुणानुरागी, धर्मनिष्ठ, सैद्धान्तिक विद्वान हैं। आपकी ग्रंथ सम्पदा अखिल विश्व के लिये वंदनीय, अभिनंदनीय, पठनीय, पाठनीय, मननीय, माननीय, अर्चनीय, एवं महनीय ज्ञान सम्पदा है।

ऐसा कौन ज्ञान प्रेमी होगा जो आपके ज्ञानमयी ग्रंथ न पढ़ना चाहेगा? कोई नहीं।

भगवान महावीर की परम्परा में यतिवृषभाचार्य, वीरसेनाचार्य, नेमिचन्द्राचार्य, महावीराचार्य एवं पं. टोडरमल के अनन्तर आप ही अलौकिक विद्वान हुए जिससे अखिल विश्व को मार्गदर्शन मिला। आपकी मेधा एवं श्रद्धा के साथ साथ आपका उत्साह भी प्रशंसनीय है।

विशुद्धि प्रदायक इस ग्रन्थ के अध्ययन का सौभाग्य मुझे परमपूज्य गुरुदेव विरागसागर जी की सन्निधि में प्रो. एल. सी. जैन जबलपुर द्वारा कटनी नगर में १९९६ में प्राप्त हुआ।

परम प्रसन्नता का विषय है जबकि विश्व कल्याण की प्रबल भावना एवं निस्वार्थ भावना से परिपूर्ण आगमनिष्ठ, सरलता, सदाचार और सादगी की प्रतिमूर्ति देव, शास्त्र, गुरु भक्त श्रुतानुरागी विद्वत् प्रवर सरस्वती नंदन प्रो. एल.सी. जैन द्वारा तीन भाषाओं में उक्त ग्रन्थ प्रकाशित होने जा रहा है। इस महान अवसर पर जैन गणितीय ज्ञान के सम्पूर्ण विश्व में एकमात्र अभूतपूर्व अद्वितीय दुर्लभ प्रस्तोता प्रोफेसर जैन के लिये गुणानुराग पूर्वक हार्दिक बधाईयाँ एवं शुभाशीर्वाद।

सौजन्यकर्त्री बहिन मीना एवं परिवार के लिये आशीर्वाद।

श्री लब्धिसार ग्रन्थराज हम आप सबके लिये स्वात्मोपलब्धि प्रदान करे। इस महामंगल मनीषा के साथ शुभकामना।

चिरं जीयात् ! शुभं भूयात् !

श्रुतानुरागी
आचार्य विभवसागर
वर्षायोग जबलपुर २००९
दीपोत्सव पर्व २५३६

## मंगल मनीषा

इंद सद वंदियाणं तिहुअण हिद मधुर विसद वक्काणं।
अंतातीद गुणाणं णमो जिणाणं जिद भवाणं।।१।।

शतेन्द्र वंदनीय त्रिभुवन हितकारी मधुर निर्मल वचनों को प्रदान करने वाले, अनंत गुणों के स्वामी, भव विजेता जिनेन्द्र देव को नमस्कार हो।

तीर्थंकर महावीर स्वामी की दिव्य ध्वनि से निःसृत जिनवाणी केवली प्रणीत धर्म को गणधर स्वामी ने प्ररूपित किया। श्रद्धा संयम समन्वित आत्म विशुद्धि के बल पर वह ज्ञान परम्परा प्रवाहित होती रही। इसी क्रम में यतिवृषभाचार्य तिलोयपण्णत्ति ग्रन्थ कर्ता के अनन्तर अनेक वर्षों पश्चात् दक्षिण भारत की पुण्यधरा पर श्री वीरसेनाचार्य एवं नेमिचन्द्राचार्य नामक निर्ग्रन्थ दिगम्बर महाश्रमण हुए जो आत्मसाधक वीतरागी निर्मोह निर्लेप साधु रहे।

विश्व विश्रुत गोम्मटेश्वर बाहुबली स्थली श्रवणबेलगाला तीर्थ पर सिद्धान्त चक्रवर्ती नेमिचन्द्राचार्य की सिद्धहस्त लेखनी द्वारा रचित प्रस्तुत लब्धिसार शास्त्र भारतीय साहित्य का अनुपमेय अद्वितीय जैन गणितीय ग्रंथ है।

ज्ञानावरण के क्षयोपशम को लब्धि तथा अज्ञान के अभाव को सार कहते हैं। अथवा जीव के जो मतिज्ञानावरण कर्म के क्षयोपशम से उत्पन्न हुई विशुद्धि और उससे उत्पन्न पदार्थों को ग्रहण करने की शक्ति उसको लब्धि कहते हैं। ये लब्धियाँ प्रयोजनानुसार विभिन्न प्रकार की हैं जिनका विशद वर्णन इस ग्रन्थ में है।

# PREFACE

The diversity of cultures and ways of thinking, often conceived as a source of distrust or as a threat against oneself, should rather be considered as a wealth and as a testimony of human creativity. This is the case for the various forms of social organizations, religious practices, or knowledge.

This is also true for the history of sciences, which cannot progress without taking into account all the forms of scientific knowledge which might have been elaborated in different civilisations. Each of them is built up by its own internal dynamics, and through the influence of others. In ancient times, scholars were also indefatigable travelers, who went far and wide to study and enrich their knowledge.

Among sciences, mathematics deserve an outstanding position. Nonetheless, their history has for too long remained centred on European achievements. It has by now enlarged its intellectual horizon and become more inclusive, giving room for such contributions as those brought forth by eminent Arabic, Chinese or Japanese scientists. Written texts are not the only resources for mathematical knowledge. Complex calculation and memory procedures are also involved in the intricate designs woven by master weavers in South America or Indonesia.

The contribution of India to the history of mathematics, though of the utmost importance, has remained little studied and even less analysed. It must be said that its study is particularly arduous wherever mathematical speculations have not been severed from religious and cosmological conceptions. In the case of the Digambara Jaina school, they are deeply embedded in ancient texts dealing with the theory of karma.

One should be grateful to Prof. Laxmi Chandra Jain, who has devoted so many years of his life to their study, and who has offered us the mathematical contents hidden in the Digambara Jaina texts of the Karaṇānuyoga. Only an erudite scholar, well versed in ancient and modern languages as well as in sciences, being also a person full of enthusiasm and generosity, could commit himself to such a huge task.

The publication of these texts in three languages (Prakrit, Hindi and English) will enable a greater number of scholars to know about them, to delve into their treasure, and to cut new precious gems, leading further the history of mathematics and sciences. Gratitude should also be expressed to the Gulab Rani Karma Science Museum, and to the Sri Brahmi Sundari Prasthasram Samiti, whose generosity sponsored the publication in a beautiful and attractive shape.

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# PROLOGUE

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Doctrines of karman occupy the space between natural and moral philosophy. They mediate between determinism and free will. Tensions between the two principal components of karman theory, a deterministic philosophy of nature or karmic causality and intention-based ethics, are in evidence throughout the history of Indian philosophy.[1] In Jaina philosophical texts, expounding the most sophisticated deliberations on karman, the word karman, action, is also used in different ways. Historically, Jaina karman theory seems to have developed from a voluntaristic theory of action, concerned with the relationship between subjective choices and objective consequences of action for both subject and object, to a system theory of the working of karman, conceived from an *entirely objective*, quasi-scientific, point of view. Here, the word karman designates both an objective process and its result, karmic matter or karman pudgala, the seed for renewed action of the same kind. In modern bio-cybernetic terms, the system theory of karman can be interpreted as a boundary maintaining mechanism, governed by an internal control-hierarchy. In the Jaina case, the constitutive goals of the control-hierarchy of the karmic system are not individual preferences, but scripted religio-cultural values. The difference between the voluntaristic and the system theoretical approach is significant. A system does not act. It functions. Ethical considerations, concerning right and wrong conduct, are external to the system theory of karman which describes the inner working of karma in purely theoretical terms.

The earliest surviving Jaina texts on karman, the 'Seniors' among the Śvetāmbara Āgama texts, generally dated fourth or third century B.C.E., are concerned exclusively with ethics, while later Digambara and Śvetāmbara texts of from the beginning of the first millennium C.E. abound with cosmological speculation and technical philosophical and mathematical detail.[2] The first fully-developed system theories of karman are in evidence in the Digambara "Siddhānta" and in rudimentary form already in late-canonical Śvetāmbara scriptures, such as Samavāya, Viyāhapannatti, and Ārya Śyāma's (c. 79 B.C.E.) Paṇṇavaṇā, whose contents overlap in parts with the much more elaborated Ṣaṭkhaṇḍāgama of the Digambaras Puṣpadanta and Bhūtabali (c. 100-200 C.E.) as MĀLVAṆIYĀ (1971: 223-231) showed.[3] The later karma-theoretical works of the Digambaras[4] and the

1. Wilhelm HALBFASS 1991/1992: 294 summed up the principal theoretical issues in karma theory: 'There are symptomatic "grey zones," questions and ambiguities concerning the scope and limits of karmic causality. It is by no means simply taken for granted that the whole world is just a stage for ethically committed or soteriologically meaningful events, or that natural processes are necessarily governed by or subordinate to retributive causality. The realm of cosmology and even that of biology is not eo ipso coextensive with the realm of saṃsāra, that is, of retribution and of possible soteriological progression. There are various ways of specifying and delimiting karma and saṃsāra and of relating karmic causality to other contexts of causality. ... In its various contexts and applications, it has at least three basically different functions and dimensions: karma is (1) a principle of causal explanation (of factual occurrences); (2) a guideline of ethical orientation; (3) the counterpart and stepping-stone of final liberation. These three functions are balanced, reconciled, and integrated in various manners; they do not form a simple and unquestioned unity'.
2. 'There are two schools in particular who are opposing one another on many by-issues: the Āgamikas and the Kārmagranthikas' (GLASENAPP 1915/1942: xvi).
3. "One thing is certain that the system of exposition through anuyogadvāras which we find in several parts of Ṣaṭkhaṇḍāgama clearly follows the system of exposition demonstrated in Anuyogadvārasūtra. Nothing of this sort is found in Prajñāpanā. This fact indisputably proves Prajñāpanā to be older than Ṣaṭkhaṇḍāgama" (MĀLVAṆIYĀ 1971: 231). That Digambara authors as late as NEMICANDRA (10th Century C.E.) frequently cite Śvetāmbara texts has been demonstrated by FUJINAGA 2007, who pointed out that the rejection of the 'authenticity' of the Śvetāmbara canon, whose origins are obscure, seems not in evidence in early Digambara literature.
4. See infra.

Śvetāmbara works Kammapayaḍi (Karmaprakṛti) of Śivaśarmasūri, Paṃcasaṃgaha (Pañcasaṃgraha) of Candrarṣi Mahattara, and the Karmagranthas of the thirteenth century Devendrasūri, all composed in Prakrit, are largely predicated on these earlier scriptures, albeit more systematic with new details added in particular on the mechanisms underlying the guṇaṭṭhāṇas (guṇasthāna) and their mathematical quantification, apparently imported from named, now lost, Puvva (Pūrva) texts such as the Kasāyapāhuḍa (Kaṣāyaprābhṛta). Both Śvetāmbara and Digambara texts containing system theoretical approaches of karman claim to be based on the Pūrvas, the reportedly oldest and hence most authentic Jaina texts, or on parts thereof, such as the lost twelfth Aṅga, the Diṭṭhivāya (Dṛṣṭivāda). Because some of the concepts elaborated by the later Karmagranthas are already in evidence in the canonical compilations,[5] SCHUBRING (1935/2000: 74-6, 187, 322) was tentatively prepared to consider the possibility of the existence of an extinct common source, while ALSDORF (1973: 2) remained "not convinced", because "in contents and style, they are typical products of later scholasticism, far removed from the much simpler language and spirit of the old canonical texts".

How can a theory of action, combining subjective and objective perspectives, moral and causal constraints, and a system theory, privileging the observer's perspective, be integrated without contradiction? A glance at the transition from action-theory to general systems theory in modern sociology illustrates the problem. Originally, action was conceived as a teleological means-ends relationship, oriented toward the realisation of a value chosen by a competent agent. To circumvent the subjectivism underpinning this conception, which does not account for the internalised norms and values orienting individual action, Talcott PARSONS created a model of action as a boundary maintaining system, perceived from an observer's rather than an agent's point of view. He argued that a single action, the elementary unit of an action system, can be analysed as a functional system combining four variables.[6] That is, every action can be conceived as a system formed by the interplay of the four components or functions: values, norms, aims and resources. The action system, construed in this way, is but a special case of a living system, with norms and values integrated as functional sub-systems, rather than overarching controls. This model and PARSONS' subsequent cybernetic system theory of action opened new ways of thinking about elementary actions and combinations of actions, social systems, without prejudicing the ontological question of what an action IS, and where it begins and ends:

'Just as the units of a mechanical system in the classical sense, particles, can be defined only in terms of their properties, mass, velocity, location in space, direction of motion, etc., so the units of action systems also have certain basic properties without which it is not possible to conceive of the unit as "existing". ....
It should be noted that the sense in which the unit act is here spoken of as an existent entity is not that of concrete spatiality or otherwise separate existence, but of conceivability as a unit in terms of a frame of reference' (PARSONS 1949 I: 43f.).

Critics of cybernetic theories of action, such as HABERMAS, pointed to the problem that the system perspective abstracts from the agent of action altogether:

'In the concept of an action system, actors disappear as acting subjects; they are abstracted into units to which the decisions and thus the effects of action are attributed. In so far as actions are viewed in terms of their internal analytical structure and conceived of as the outcome of a complex joint operation among the specific subsystems, actors are merely circumscribed by the places they can occupy - in each instance under different aspects - in the four subsystems' (HABERMAS 1981/1987: 235).

Because instrumentalist and structural-functionalist perspectives cannot be integrated in a seamless theoretical whole without reducing one to the other, HABERMAS argued, the variation of viewpoints is the only viable solution. His proposition to systematically vary actor and system perspectives was chided as 'eclecticism' by critics.[7] Yet, it is interesting to note that ancient Jaina philosophers reacted in a similar way to comparable

5. SCHUBRING 1935/2000: 176f., 187f., 320-3.
6. The model is known as the AGIL paradigm. The four functions or sub-systems are: A = Adaptation to the environment (economy), G = Goal attainment (politics), I = Integration (norms), L = Latent pattern maintenance (values).
7. BOURDIEU's 1980/1990 notion of habitus, which he somewhere in his later writings compares with karman, also combine two perspectives, but ultimately privileges the system perspective.

theoretical problems. In response to the conundrum of integrating proto-scientific karman-theoretical explanations of the objective functioning of the cosmos (Karman Theory B) with earlier subject- rather than karma-centred soteriologies (Karman Theory A), Jaina philosophers developed a distinct perspectivist epistemology (anekāntavāda) and logic (syādvāda).[8]

The comparison of Jaina karman theories with modern sociological theories of action and social systems sharpens the eye for the idiosyncracies and the blind spots of both approaches. The most striking formal similarity is that both the developed Jaina karman theory and social theory break with ordinary common sense perception by positing the real or theoretical existence of unobservable entities and processes as explanations for the changes in the phenomenal world. In this sense, both models are essentially theoretical. Yet, they are predicated on different ontologies. Social theory and karman theory explain different phenomena, or rather different aspects of the same phenomenon (action or systems of action). Jaina thinkers are not concerned with the opposition of individual and society, nor with social ontology or social theory. They are interested in exploring the opposition of jīva and ajīva, and their modes of interaction,[9] to build up a model of the shared components and mechanisms determining the fate of the individual soul and the cosmos. The sociological quest of explaining the mechanisms underlying the coordination of actions of more than one individual was never addressed in Jaina literature which generally privileges a subject- or soul-centred perspective. Given Its premises are: Karman accrues exclusively to the individual. It can not be transferred or shared. The individual soul alone is responsible for its own karmic fate. From this perspective, social action appears to be at best a source of problems. Social interaction is fraught with danger for the individual, something to be renounced if at all possible. According to Max WEBER (1922/1972: 11), "action is social insofar as ... it takes account of the behaviour of others and is thereby oriented in its course." Because it is oriented towards the sensitivities of others, Jaina karman theory is also a theory of social action, albeit a one-dimensional one, a negative social theory, exclusively focussing on the avoidance of injury of others and hence of one-self. Jaina karman theory considers the existence and behaviour of others, even of animals and plants, but only indirectly under the aspect of non-violence, not from the point of view of cooperation; despite the often invoked dictum of Tattvārthasūtra 5.21, parasparopagraho jīvānām, "souls render service to one another,"[10] which modern commentators interpreted either as an import from Hindu scriptures or as an out of place common sense view of Umāsvāti himself.[11]

The main difference between the two approaches is one of ontology and of method. Both instrumentalist and functionalist theories of social action, whether conceived as closed or open systems or as autopoetic systems,[12] differ from corresponding Jaina perspectives by not taking refuge to metaphysical assumptions such as the 'law of karmic retribution'. Reciprocity is not treated as a given but as something to be explained.[13] Jaina doctrines

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8. The practical/transcendental opposition is theorised in Jaina philosophical texts in terms of the vyavahāra-naya/niścaya-naya distinction. ALBERT 1991: 126 argued that all double-truth theories are dogmatic 'immunisation strategies': 'Particular viewpoints are introduced that supposedly allow the separation of some problem areas from others, with the intention of eliminating any possibility of criticism from that direction; in short, one applies dogmatic shielding principles'.

9. The difficult theoretical question how a spiritual substance can interact with and be bound by a material substance has been addressed in classical Jaina philosophy in terms of doctrines of psycho-physical parallelism and indirect conditioning. See SS vv. 75, 82, 313, etc., on the difference between substantive cause, upādāna kāraṇa, and instrumental cause, nimitta kāraṇa.

10. Translation by Nathmal Tatia.

11. The Praśamarati replaces it with the Āgamic concept of samyaktva-jñāna-cāritra-vīrya-śikśā' (OHIRA 1982: 61).

12. LUHMANN 1984/1995.

13. See the attempts WUNDT 1874, NIETZSCHE 1887, MAUSS 1925, MEAD 1934, LÉVI-STRAUSS 1950, PARSONS & SMELSER 1956, and LUHMANN 1984.

simply posit the 'law of karman' (karmavāda). That is, they assume that both the intended and the unintended consequences of action automatically rebound on the agent exactly proportionate to the degree of violence committed. Yet, they do (and can) not explain its mysterious inner workings. In both the Śvetāmbara and in the Digambara version of Umāsvāti's classical Tattvārthasūtra and in the later Karmagranthas the existence of living beings, the injuring and the injured, is entirely bracketed. Only the objective effect of an action on the acting karmic system itself is described in terms of an abstract feedback mechanism. The solipsistic imagery of the embodied soul's attraction and bondage of further invisible material particles floating throughout the cosmos due to the karmic activity of the passions (kaṣāya)[14] contrasts with the focus of the early Āgamic karma theory on (the avoidance of) violence (ārambha) committed by a tangible agent in different situations. Yet, despite the existence of two different if not competing interpretations of karman as such in Jaina literature, the karmic law of reciprocity, interpreted in a moral-ontological sense, is nowhere put forward as a model whose explanatory power is to be tested and refined by a process of falsification. It is taken as a given mechanism in re which can be dogmatically projected or inferred but not rationally understood by non-omniscient beings, as GLASENAPP (1915/1942: xix) pointed out:

"The task of the Karmagranthas is to expose completely a dogma but not to prove it. That is why we find in them a full enumeration of the different kinds of the karman, of the states of the soul, the degrees of their development, etc., but we do not hear why any of this is thus and not otherwise."

Jaina karman theory was not designed to address social phenomena. What about natural or cosmological phenomena? To what extent is Jain karman theory compatible with the modern natural sciences? Johannes BRONKHORST (2000) produced one of very few studies addressing the question of the relationship between teleological and non-teleological, i.e. naturalistic, karman theoretical explanations of the world. He noticed similar tendencies in the history of modern science and in the history of Indian philosophy to move away from teleological explanations to non-teleological explanations:

'Indian thinkers were confronted with essentially the same problem, and were at times ready to take drastic steps in order to arrive at explanations of processes which at first sight seem to be goal-oriented in non-teleological terms' (ibid., p. 122).

With regard to Jainism, he came to the conclusion that, in contrast to the non-dualistic philosophical systems of Hinduism, arguing that the world at large is determined by the collective actions of all its inhabitants, in Jaina philosophy (and to some extent in Sāṃkhya and Yoga philosophy) 'the working of karma is confined to the soul to which it sticks. Other occurrences in the world have to be explained through other causal processes." In Jaina karma theory "None of the eight kinds of karma ... is claimed to have an effect on the world at large, and none have an effect on the creation of the world' (ibid., p. 119). In contrast to Śaṅkara, for instance, classical Jaina cosmology distinguishes between purely physical forms of causality, such as attraction and repulsion of atoms, and karmic forms of causality, Yet, because most tangible entities, including the elements, are conceived as living beings, that is, as composites of a soul and karmic matter, from a Jain point of view, the object of modern natural sciences, dead matter, can hardly ever be experienced, except for a short period after an act of killing. The Jain concept of pure matter (pudgala) is for all conventional analytical purposes a theoretical concept, a limiting case, as much as the notion of the pure soul. During their creative period, almost two millennia ago, the Jain life-sciences were preoccupied with the classification and analysis of the empirical world of living beings, which is the world of karman, conceived from the perspective of Karman Theory B. Yet, the constitutive Jaina problematic of the fundamental ontological dualism and the resulting question of how spirit and matter can interact through the mysterious workings of the law of karman are not explained by Jain thinkers, but accepted qua belief in the supernatural insight (kevala jñāna) of the Jinas.[15]

14. 'Because of its passions, the soul attracts and assimilates the material particles of karmic bondage' (TS 8.2, cf. 8.24/8.25). It is not precisely that 'Karmic matter is said to be found "floating free" in every part of occupied space (JAINI 1979: 112), but fine matter capable of being transformed into karmic matter (karmaṇo yogyān pudgalān) (personal communication P.S. JAINI, March 2008).

15. See also HALBFASS 1991/1992: 297.

From a modern scientific perspective, predicated as it is on the diremption of nature and culture, both early and classical Jaina models of karman merge natural philosophical and moral considerations in an unclear way. Probably the closest analogy of Jaina karma theory in modern (life) science is the theory of genetic modification. But modern science has still a long way to go until phenomena as subtle as those theorised by the ancient Jaina philosophers can be addressed in a methodical way. Rather than merely associating ancient Jaina conceptions metaphorically with the jargon of modern science, Yuvācārya MAHĀPRAJÑA (1992) and Jethalal ZAVERI and his son Muni MAHENDRA KUMAR (1991, 1992) pointed out at least some tentative ways in which a theory of karma that is compatible with natural scientific methods could be developed experimentally in a creative way.[16]

To explain how the act of killing effects the killer, early Jaina texts recurred to popular hydraulic metaphors of invisible moral fluids, conceived as physical substrates, flowing in and out of the embodied souls, as Hermann JACOBI (1914: 468, etc.) and others observed.[17] Two disciples of Dalsukh MĀLVAṆIYĀ, Krishna Kumar DIXIT (1973: 6), who commented on Viyāhapannatti (Viy.) 1.8.68 [91b], and Suzuko OHIRA (1994: 5-8), who commented on Āyāra 1.3.2.3 and Sūyagaḍa (Sūy.) 1.1.1.3 and 1.10.21, argued that, historically, the Jaina notion of karman emerged from the concept of revenge, vera (Skt. vaira, from vīra),[18] of which it is but an objectified form.[19] In the earliest strata of the Āyāra and Sūyagaḍa, and in the Viyāhapannatti, the word vera seems to be used to designate the 'energy discharged by a victim's soul' in form of a stream, soya (Skt. srota) (AS 1.3.4.143f.).[20] The word soya is rarely used in later texts. In Viy. 1.8.2 [91b], the expression vereṇaṃa puṭṭhe,

16. The theory is based on the hypothesis that a 'karmic' purification, a psycho-physical self-transformation, can be achieved via the meditative stimulation of hormones which in turn act on the physiology of the body including the constitutive genes. A somewhat similar scientific approach led to the discovery of the experimentally successful Weber-Fechner-Law, the foundation of Gustav Theodor FECHNER's (1860) theory of psycho-physical parallelism ('In order that the intensity of a sensation may increase in arithmetical progression, the stimulus must increase in geometrical progression'). The approach stimulated Wilhelm WUNDT's (1863, 1874) work, which was also influential on modern social psychology and social behaviourism. The Jainologist Ernst LEUMANN (1889) published an early Yoga inspired scientific paper on 'The activities of the soul and its relationship to blood circulation and breathing' in Wilhelm WUNDT's journal.

17. Another example for the conception of invisible moral fluids in Jaina texts cited by JACOBI 1914: 468 are the unique Jaina concepts of dharma and adharma, medium of motion and medium of rest: 'For, as their names dharma and adharma indicate, they seem to have denoted in primitive speculation, those invisible "fluids" which by contact cause sin and merit. The Jains, using for the latter notions the terms pāpa and puṇya, were free to use the current names of those "fluids" in a new sense not known to other Indian thinkers.' JACOBI's view of early Jaina doctrine as founded on popular 'animism' was reiterated by SCHUBRING 1935/2000: 14f., and others. On 'moral fluids' in contemporary popular Hindu imagination, see for instance MARRIOTT 1991 and DANIELS 1987.

18. See also the explanation of the concept of soul-energy, vīriya, in Viy. 1.8.3 [94a].

19. 'Likewise, the primitive populace seem to have believed that any intentional violence committed to a victim is retributed by his vaira (revenge, hostility and anger, etc.) which catches hold of the assailant until his due revenge is fulfilled. Vaira is the efficacy of the retribution which will hit and bind an assailant without fail, and will not abate until due fruition is achieved. When looked at from the side of an assailant, vaira is the sin that he committed by his own self. And sins were considered in the old days as something material which could be cleansed by water or burnt up by fire' (OHIRA 1994: 5f.). See also SCHMITHAUSEN 2000a, 2000b (I am grateful to Prof. W. Bollée for this reference).

20. For salient passages see PISCHEL 1900/1999 § 61: 70. 'Atipāta-srota probably means that vaira is emitted by a victim upon his slaughter in the form of a stream, and ādāna-srota probably signifies that the slaughterer receives the emitted vaira' (OHIRA 1994: 7). Instead of soya (Skt. srota), the term āsava (Skt. āsrava) is later used to designate the 'inflow' of karman. Cf. DIXIT 1973: 6.

'being touched by the revenge' of the victim, is used.[21] In Uttarajjhayaṇa 4.2, and 6.7 and Dasaveyāliya 9.3.7, the word vera is employed more in the ordinary sense of hostility and anger, not in the sense of retribution. In the early sections of the same two texts, the word kamma (Skt. karman) is understood as karmic matter (kamma puggala, Skt. karma pudgala), rather than as action in general, as in Ācāra I.[22] It is worthwhile citing DIXIT's (1973: 5f.) speculative reconstruction of the evolution of the early Jaina karman theory at length:

'The Bhagavaī' treatment of the problems of karma-doctrine has its own value. In this connection a peculiar verbal usage of the text deserves notice. Thus when it intends to say that a person commits a kriyā (kriyām karoti) it sometimes says that this person is touched by this kriyā (kriyayā spṛṣṭaḥ) [91b]. Certainly, the phrase "touched by kriyā " used here is somewhat odd but it seems to have been patterned after a popular phrase of those times. For in the dialogue considering the case of one person killing an animal and another person killing this person himself we are told that the first person is touched by the enmity of the animal (mṛgavaireṇa spṛṣṭaḥ), the second person touched by the enmity of the first person (puruṣavaireṇa spṛṣṭh) [91b]. Now the modern anthropologists tell us of the primitive people who believe that when a person commits a crime against another person this crime hounds the first person as long as it does not bring upon him an appropriate disaster. And in all probability such a belief was prevalent among that circle of Indian populace which was accustomed to the phrase "touched by the enmity of so and so". This in turn became the starting point for the Jaina authors developing their doctrine of karma which in its essence is but a refined version of the belief in question. The first step in this connection must have been to speak of the technical concept "kriyā " instead of the popular concept "vaira". Then the idea must have occurred to those Jainas that if kriyā is to touch a person it must be something tangible, and thus came into existence the concept of kriyā treated as a physical entity. Soon, however, kriyā qua a physical entity came to be designated karma and one began to speak of a person committing a karma (karma karoti) or a person being touched by a karma (karma spṛṣṭaḥ). Lastly, the search was made for an active voice usage expressing the same idea as "karmaṇā spṛṣṭaḥ", and the phrase "karma badhnāti" (binds down a karma) was the outcome.

Here we reach the stage represented by the classical Jaina authors who in this connection exclusively employed the phrase "karma badhnāti". But the noteworthy thing is that in Bhagavatī the phrase "karma badhnāti" is a relatively rare occurrence; for here the moral usual phrase is karma (or kriyām) karoti (or prakaroti) [prakaroti: 51b, karoti: 52a, 52b, 63b, 79a], occasionally karmaṇā (or kriyayā) spṛṣṭaḥ) [91b]. All this makes it sufficiently clear that in Bhagavatī what we here having before out eyes are the beginnings of the specific Jaina version of the doctrine of karma - of which version there was little trace in the oldest texts.'

Suzuko OHIRA (1994: 5-8) subsequently argued that the word vera was used in the sense of 'revenge' already in Āyāra 1.3.2.3 [23] and Sūyagaḍa (Sūy.) 1.1.1.3 and 1.10.21, but ceased to be used in later texts. She speculated that the vaira theory was taught by Pārśva and then transformed by Mahāvīra into the karmavāda doctrine evident

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21. Mahāvīra replies to Gautamā's question concerning the karmic consequences for a man who beheads another man who is about to kill an animal with an arrow, and who actually kills the animal after his head is severed from his body: je miyaṃ māreī se miya-vereṇaṃ puṭṭhe | je purisaṃ mareī se purisa-vereṇaṃ puṭṭhe || (Viy. 1.8.2 [91b]).

22. 'It has already been noted that the word karma in the Ācāra I is used in the sense of action in general, and the same generally holds true in the Sūtrakṛta I. However, the word karma occurring in the Uttara ... and Daśavaikālika very often ... connotes karmic matter. The Jainas thus seem to have understood karma in the sense of a concrete material substance, like rajas or dust in the late first canonical stage' (OHIRA 1994: 7f.). Cf. Sūyagaḍa 1.2.1.15, 1.2.16, 1.8.7, 1.2.21, Uttarajjhayaṇa 3.11, 4.7, 7.8, 10.3, Dasaveyāliya 3.14, 4.15.21-25, 9.3.15.

23. Cf. Āyāra 1.2.5.5 and JACOBI's 1884: 24 n. 2 remark that veraṃ vaḍḍhai appaṇo (translation: 'increases his own unrighteousness') is 'apparently the close of a śloka'.

in AS 1.[24] Klaus BRUHN (1993 II: 48) noted, in sum, that the Jaina theory of karman is 'neither a consistent whole nor a concept which tries to explain human behaviour in its entirety'. Further, 'we notice not only high-level syncretism, but also the dynamism of popular beliefs and the parallelism of karma and fate':[25] 'in ethics, emphasis is sometimes on the act and sometimes on the attitude; finally, Jainism as a whole, oscillates between ahiṃsā legalism and kaṣāya soterology' (ibid., p. 21). Jaina karman theory, it is argued, assumed its classical form after interpreting karmic matter in terms of the imported atomistic philosophy of the Vaiśeṣika tradition. BRUHN and BUTZENBERGER (1994: iv) summarised the principal features of currently prevalent academic interpretations:

'... If we ignore some very primitive statements we can probably say that there was a clear shift of emphasis from popular ethical thought (offence, suffering = atonement, restoration of the original state of the offender) to abstract soteriology. The latter term stands in this case not for a doctrine of salvation in its usual sense, but for an esoteric current in Jaina dogmatics which is not merely detailed and technical, but likewise in its basic character far removed from the common notions about action, retribution, and redemption. The typical "later karman theory" is of course later than the last period of the canon and also later that the Tattvāarthasūtra. ... (iii) ... 'Presuming quite unspecific assumptions on moral retribution, the development started with explicitly investigating the nature of this retribution, and with considering it to be a stream of subtle matter afflicting the individual. A second major event seems to have been the idea of describing matter according to the latest atomistic theories of natural philosophy, and thus being able to explain the otherwise disturbing circumstance that karmic matter is invisible: except if they constitute a considerably large conglomeration like a pot, etc. (ghaṭādikārya), atoms are invisible (apratyakṣa).'

The question, how the rebounding effect of an action on the agent can be explained in other than naturalistic moral-ontological terms has hardly been addressed in ancient or modern literature. From the perspective of an individual, a point of departure for a comparative phenomenology of 'guilt', or generalised feeling of 'obligation', may be offered by the Jaina doctrine of lessā (Skt. leśyā), colouration of the soul, which could be compared, for instance, with HEIDEGGER's (1927/1962) notion of mood (Grundstimmung)[26].

How can momentary actions have consequences even after long intervening periods of time? Wilhelm HALBFASS (1992: 300ff.) showed that in the Brāhmaṇic tradition the Pūrvamīmāṃsa concept of apūrva, potency, and the Vaiśeṣika concept of the adṛṣṭa, unseen, were proposed to explain storable causal potencies which attach to the agent of an (sacrificial) action (kriyā), and hence account for the efficacy and power of sacrifices. According to the 'magico-ritualistic world-view' of the mīmāṃsā philosopher Kumārila in his Apūrvādhikaraṇa of the Tantravarttika, the agent is ātman, the soul of the sacrificer who pays for the sacrifice, and the positive consequences of his sacrificial action - the apūrva or dharma - remain in form of personal dispositions (saṃskāra). Śaṅkara later

24. 'MV [Mahāvīra] grasped the old theory [of Pārśva] of vaira in the context of the then current theory of karma and gave it a new logical outlook. ... In other words, MV systematized the old tenet of Pārśva by integrating the current thoughts, and established an independent sect of the Jainas by advocating the Jainas to be ātmavāda, lokavāda, karmavāda and kriyāvāda' (OHIRA 1994: 6).

25. On elements of determinism in Jaina karma theory, see JAINI 1977.

26. One of the few theoretical reconstructions of the genesis of the 'law of reciprocity' in human societies is Marcel MAUSS' (1925/1988) still much-discussed Essai sur le don, which analyses the perceived causative 'power of the gift', or sacrifice, to oblige the receiver to present a return gift, in terms of a reinterpretation of DURKHEIM's socio-psychological theory of collective emotions and the theories of WUNDT on the interaction of gestures, using the Maori term of mana as an example. An elaboration of MAUSS' theory is Jan C. HEESTERMAN's (1984) notion of the transcendence of sacrifice through its interiorisation, or self-obligation, a process which Max WEBER (1922) called ethicisation; which resonates with Uttarajjhayaṇa 25 on 'the sacrifice of sacrifice'. The implications of these approaches are still awaiting further analysis, for instance from the point of view of symbolic interactionism and the theory of emotions.

related the non-karmic apūrva theory to karman in his Brahmasūtrabhāṣya. In contrast to the Mīmāṃsa tradition, the Vaiśeṣika concepts work within the framework of a karman theory which accounts for both positive and negative consequences not only of sacrifices but of all actions. The classical Vaiśeṣika author Praśastapāda uses the term adṛṣṭa to designate dharma and adharma , merit and demerit. The Jaina perspective rejects the notion of an invisible mystical force (adṛṣṭa) altogether, and in the second stage of the development of Jaina karman theory instead posits the notion of invisible karmic matter which attaches itself to and binds the soul, producing certain causal conditions.[27] This is a purely theoretical conception of karman, far removed from its original meaning of the term. In contrast to the observable, more or less violent, actions of an individual, unseen karmic particles and processes of karmic transformation are mechanisms which can be modelled conceptually and mathematically, but are unrelated to human psychology or ethics. SCHUBRING (1935/2000: 323) commented: "it appears that here the Jains have cultivated psychology without soul."

## Jaina Mathematics and Karman Theory

Professor Laxmi Chandra JAIN's pioneering work on the mathematical content of classical Jaina karman theoretical texts deals exclusively with the mathematically refined forms of what he calls the 'karma system theoretical approach' or the biocybernetic system functionalism' of the mathematical passages in the Digambara commentaries on the Ṣaṭkhaṇḍāgama and the Kasāyapāhuḍa. What a unit of karman pudgala actually represents, how karmic matter (a uniquely Jaina conception) is formed, and how Karman Theory B relates to Karman Theory A does not concern these texts. Hence, the term karman is used in a special sense in the present volume, which applies the language of modern biocybernetic system theory to the karman theory of Nemicandra:

' "Karma" has been translated as "functional" and it has a mathematical significance of two meanings: as a transformation and as an operator with lapse over time' (L.C. JAIN, infra, p. 16/26).[28]

The author has created a whole range of further new translations to account for the specific technical mathematical use of vocabulary that seems familiar from Jaina philosophical contexts. The author's system theoretical interpretation of the guṇasthāna scheme informs the translations of guṇasthāna as 'control station', of mārgaṇāsthāna as 'way-ward-station', of the āsrava, saṃvara, nirjarā as 'cause-effect' or 'input-output relations' of the karman system. Jīva is translated as 'bios' and dravya as 'fluent' (elsewhere also: 'organism'). Kartā becomes 'functor', kartṛtva 'function', and niṣeka 'nisus'. Even a trained Jainologist who is unfamiliar with this terminology, which needs to be learned first, will find it difficult to follow both the original texts and their translation through strings of English neologisms. The advantage of this creative exercise of defamiliarisation is that the conceptual differences between instrumental and functional Jaina karma theories become apparent.

Professor L.C. JAIN began his research on the terminology of the mathematical passages in the Digambara scriptures more than fifty years ago. His inquiries commenced in 1955 in form of discussions with Digambara luminaries such as Kṣullaka Manohara Lāla Varṇī 'Sahajānanda', Ratan Chand Mukhtar and Dr Hiralal Jain, which benefited his first major publication entitled Tiloyapaṇṇattī kā Gaṇita (1957), comparing the mathematical karman theory in the Tiloyapaṇṇattī with modern system theory and the cybernetics of N. WIENER. This approach informed a lifetime of research in the history of Indian mathematics. The south Indian Digambara Jaina School of Mathematics developed a distinctive mathematical symbolism (saṃdṛṣṭi) for theorising the classical mathematical Digambara Jaina 'system theory of karman', or karma praṇālī siddhānta, an approach which seems to be missing in the Śvetāmbara Karmagranthas. Between 1984-1995 L.C. JAIN worked on three Indian National Science Academy (INSA) funded projects on mathematical passages in Digambara Jain texts. The first project, under Dr A. K. BAG, focussed on the decipherment of the mathematical symbolism in the Labdhisāra

27 GLASENAPP 1942: 3.

28. L.C JAIN 1992, Appendices: 10f. translates karma as 'action' and kriyā as 'activity', cāritra as 'disposition'...

(1984-87). This was followed by two projects on the Prastāra Ratnāvalī (1989-91), and Mathematical Contents of the Digambara Jaina Texts of the Karaṇānuyoga Group (1992-95). At this time a long-standing collaboration with the Sanskritist Brahmacāriṇī Dr Prabha JAIN was initiated which informed the seminal work of the author, The Tao of Jaina Sciences (1992), which contains his principal analytical ideas, and the publication of the first volume on the Labdhisāra, containing a glossary of technical terms (L.C. JAIN 1994: 17-66) and summary tables of the proposed decoding of the 'Symbolism and List of Working Symbols', especially the geometric symbolism, or ākāra saṃdṛṣṭi (ib., pp. 67-98). Between 2003-2005 four volumes were published in the series Exact Sciences in the Karma Antiquity on the Tiloyapaṇṇatī, Trilokasāra, Lokavibhāga, Jambūdīva Paṇṇatti Saṃgaho and the Karaṇānuyoga texts. The explanation of the symbolism of the Labdhisāra is given in the present first volume[29] of the planned Labdhisāra study, to be published as part of a five volume series entitled Mathematical Sciences in the Karma Antiquity comprising the outcomes of the first INSA project on Nemicandra's work, with a focus on the mathematical content of the Labdhisāra and its application to theory of karma. It is based on the original text edited by Gajādhar Lāla JAIN and Śrī Lāla JAIN in 1919, and the Sanskrit and Hindi paraphrases of the original Prakrit by M. SHASTRI (Bombay 1916) and the Hindi commentary by Pt. R.C. MUKHTAR (Mahavirji 1982).

The symbolism employed in the mathematical passages of the Labdhisāra cannot be understood without a prior study of the Trilokasāra and the Gommaṭasāra, and the Kṣapaṇāsāra. Nemicandra understood these four works as 'summary' explanations of the entire Digambara Siddhānta. That is, the Ṣaṭkhaṇḍāgama of Puṣpadanta and Bhūtabali, and the Kasāyapāhuḍa of Guṇadharācārya, and their commentaries. He conceived the Gommaṭasāra as a synopsis of the Ṣaṭkhaṇḍāgama, and the Labdhisāra and Kṣapaṇāsāra as summaries of Guṇadharācārya's Kasāyapāhuḍa, while the Trilokasāra summarises the Tiloyapaṇṇattī (Trilokaprajñapti) of Yativṛṣabhācārya (5th -6th C.). The present first volume, focussing on the Gommaṭasāra Jīvakāṇḍa, and the second volume on the Gommaṭasāra Karmakāṇḍa are conceived as introductions to the study of the mathematical content of Nemicandra's (late 10th - early 11th century) Labdhisāra, Essence of Attainment. This text represents the culmination of the work of Nemicandra, who was given the honorific title Siddhānta Cakravartin, Conqueror of all Scripture, which apparently the Digambara community conveyed only to one who mastered both the Ṣaṭkhaṇḍāgama and the Kasāyapāhuḍa (Kaṣāyaprābhṛta), the two main texts of the so-called Digambara Siddhānta. Because both text collections were, however, hardly accessible, both physically and intellectually,[30] for many centuries, Nemicandra's Gommaṭasāra, Essence of Excellence, was regarded as the most sacred scripture of the Digambara tradition; until the re-discovery and publication of the only surviving manuscripts of the Ṣaṭkhaṇḍāgama and the Kasāyapāhuḍa in the 20th century.[31]

Both the Ṣaṭkhaṇḍāgama and the Kasāyapāhuḍa claim to be based on the lost Pūrvas of the 'original' Jaina canon. Generally, the Kasāyapāhuḍa is considered to be a later text than the 2nd century Ṣaṭkhaṇḍāgama. But L.C. JAIN considers it to be an earlier composition of the first century C.E.

The present text is a collection of diverse materials for the study of the Labdhisāra. It is divided into three parts, the first two of which are introductory:

(I) An 'Introduction' of seventy one pages on the mathematical content of the Gommaṭasāra and the Labdhisāra texts, based on **the commentaries of** ..., comprising five sections, an introduction and concluding remarks (see infra), establishes the necessary link between the Gommaṭasāra and the Labdhisāra.

(II) A Reprint of the original text and the 1927 English translation of the Gommaṭasāra Jīvakāṇḍa by Barrister Jugmandar Lal Jaini and Brahmacāri Śītal Prasād Jain, published in 1927, minus the English commentary, but with Hindi translation.

(III) An English rendition of the Artha Saṃdṛṣṭi, Gauge (Measure) Symbolism, a chapter in Paṇḍita Ṭoḍaramala's

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29. The Labdhisāra of Nemicandra Siddhānta Cakravartī. By Laxmi Chandra JAIN. Jabalpur: Shri Brahmi Sundari Prasthashram.

30. In the early twentieth century the texts were only "preserved in one single Ms. Copy which nobody had been allowed to read for centuries" (ALSDORF 1973: 252f.).

31. JAINI 1979: 51, n. 15.

18th century Samyag-Jñāna Candrikā. This two hundred and one page long English text, presented under the title 'Jīvakāṇḍa' as a 'Prelude' to the symbolism of the Labdhisāra (the proliferation of multiple heading in the books can be disorientating), is the main contribution of the present book. It supplements both the 1927 English translation and the Hindi commentary to the latest Gommaṭasāra edition published by Bhāratīya Jñānapīṭha in 1978-1981, which offer no explanation of the symbolism and meaning of the mathematical verses in Nemicandra's work.

The 'Introduction' comprises seven sections of diverse nature, summarising much needed background information.

(1) 'Introduction'

(2) About the Labdhisāra, its author and date

(3) Summaries of selected verses of the Trilokasāra divergent from the Tiloyapaṇṇatī on the basis of the Sanskrit commentary of Mādhava Candra Traividya (the source for Pt. Ṭoḍaramala's commentary) and the Hindi commentary of Āryikā Viśuddhimati.

(4) Analytical summaries of selected verses from the Gommaṭasāra Jīvakāṇḍa, on the basis of the 11th century auto-commentary Jīva Tattva Pradīpikā of Nemicandra (Karṇāṭaka Vṛtti and Saṅskrit Ṭīkā), and the 18th century commentary Samyag-jñāna-candrikā written in ḍhūṇḍhārī by Pt. Ṭoḍaramala (c. 1720-1767).

(5) The 'Exposition (Vṛtti) and Commentary of the Labdhisāra and their Authors' discusses the problem of the authorship of the only Sanskrit commentary of the Labdhisāra, the incomplete anonymous Vṛtti, which is here attributed to the 16th century author Nemicandra [II], though the 14th century Kanarese author Keśavavarṇī is mentioned as another likely source. The only full commentary on the Labdhisāra is contained in Ṭoḍaramala's Samyag-jñāna-candrikā, which has a separate chapter on the mathematical verses of the Labdhisāra and the Kṣapaṇāsāra, entitled Artha Saṃdṛṣṭi Adhikāra, , whose section on the Kṣapaṇāsāra relies on the Kṣapaṇāsāra commentary by Mādhavacandra Traividya of 1203. This chapter is the focus of the present volume.

(6) The section entitled 'Scientific Thought Evident in the Labdhisāra' is based on an article already published by L.C. JAIN (2005b). It comprises the following sub-sections: A. Sets (rāśis), B. Structure (yantra), C. Systems Concepts, D. Symmetry Concepts, E. Sign and Symbol (Saṃdṛṣṭii), F. Cybernetic Contents: (a) Algorithm, (b) Self-Regulation and Self-Reproduction, (c) Linguistics, (d) Calculation Mathematics.
(7) 'Concluding Remarks'.

It is difficult to comment on the mathematical or indeed philosophical content of the selected Artha Saṃdṛṣṭi passages. The work shows that the classical Digambara doctrines of karman theorised changes and transformations of karman in terms of 'sequences and series, progressions and regressions' of 'successive instants (samaya)', of 'instant sets' (p. 42). For the history of science, the value of decoding their mathematical, scientific and philosophical content is immense. Sensibly, the author of Mathematical Sciences in the Karma Antiquity refrains from premature conclusions, and presents the reader with the material without adding his own comments. The stated aims of the text are to furnish 'the basis for a chapter on Indian mathematical systems theory in the larger history of ancient mathematical science' (xiv): Its 'ancient form was called the "Karma Theory" or "Action Theory" or "Functional Theory"' (ib.). It is the invaluable great contribution of the author to have explicated the symbolism and the system theoretical implications of the mathematical passages of Nemicandra's work together with his assistant Brahmacāriṇī Doctor Prabha JAIN. The works of Professor L.C. JAIN confine themselves to the Digambara Jaina school of mathematics. It is unlikely that work of a similar magnitude and depth will be conducted in the near future on the mathematical contents of the Śvetāmbara Karma granthas which also point to the lost Dṛṣṭivāda as their source.

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# SUBJECT MATTER OF THE LABDHISĀRA

The author of the text, *Nemicandra Siddhāntacakravartī* (नेमिचन्द्र सिद्धान्त चक्रवर्ती) (1981 A.D.) compiled the *Trilokasāra* (त्रिलोकसार), the *Gommaṭasāra* (गोम्मटसार), the *Labdhisāra and the Kṣapaṇāsāra* (क्षपणासार) late in the tenth century and in the beginning of the eleventh century A.D. Some more details about the title works of Nemicandra can be seen in the monograph *(Philosopher Mathematicians – Yativṛṣabhācārya* (यतिवृषभाचार्य,) *Vīrasenācārya* (वीरसेनाचार्य) and *Nemicandrācārya)* (नेमिचन्द्राचार्य) of the same author (D.J. Institute of Cosmographic Resesarch, Hastinapur– Meerut, INDIA 250– 404). These were the summary texts from the detailed texts on the Karma theory, the *Tiloyapaṇṇattī,* (तिलोयपण्णत्ति), the *Kasāy Pāhuḍa* (कसायपाहुड) the *Chakkhaṇḍāgama* (छक्खंडागम) as well as their detailed commentaries in thousands of verses. These texts have an unbroken tradition of about 1800 years in the Digambara Jaina School of Mathematics, of the South India. The *Trilokasāra* belongs to the *Karaṇānuyoga* (करणानुयोग) group and the latter three are regarded as belonging to the *Karaṇānuyoga* or *Dravyānuyoga* (द्रव्यानुयोग) group of studies in this school. The first is related to the cosmology and cosmography, founding a base for the theory of *Karma* which resembles the modern set up of the Cybernetical Systems Theory.

Consequently, the latter three texts depict the preliminary and advanced mathematical theory *of Karma*, symbolic in its layout in their commentaries compiled round about the 14th, 16th and the 18th centuries respectively. They are quite different in the terminology and layout from the views taken on the nature of karma in the other Indian philosophical thought: the *Nyāya Vaiśeṣika* (न्याय वैशेषिक), the *Yoga–Sāṁkhya* (योगसाँख्य), the Buddhist and the *Mīmāṁsaka,* (मीमांसक). J.C. Sikdar has specifically tried to correlate these terms and their significance in his doctoral thesis on the 'Doctrine of Matter in Jainism', (University of Jabalpur, 1967) P.V. Research institute Varansi, 1987 publication, has renamed as, Concept of matter in Jaina philosophy.

A preliminary article was published by L.C. Jain on 'System Theory in Jaina School of Mathematics',(IJHS, 14.1, 31–65), 1979. This gave an elementary description of the material (dravya द्रव्य) *Karma* and phase (bhāva भाव) *Karma* play their role in the interaction between the phases of a bios and those of the material Karma. The study starts with the Gommaṭasara texts described in its *Jīvakāṇḍa* (जीवकाण्ड) and *Karmakāṇḍa* (कर्मकाण्ड). Actually the problem is the optimization of the Karmas so that a bios could get the best of output and develop its potentials hidden in itself, due to its own clouded vision, knowledge and disposition. Thus, the strategy is towards attainment of the serenity (*samyaktva* सम्यक्तत्व) against the various types of bond conditions described in the Gommaṭasāra, rising to the target through fourteen control–stations (*guṇasthānas* गुणस्थान). These conditions are worthy of mention, in relation to Karma, as well as in relation to certain effective phases (*pāriṇāmika bhāvas*) which are independent of Karmas and operate as revolutionary fields of the bios after its attainment of Karaṇa or operational capacity sometime in the course of its spontaneous purities and ecstacies. These fields are most imprtant to be recognized, for they are responsible at perhaps every stage for ultimate freedom and liberation from Kārmic bonds.

Thus, bond (*bandha*), state (*sattva* सत्त्व), rise (*udaya* उदय), premature–rise (*udiraṇā* उदीरणा), up–traction (*utkarṣaṇa* उत्कर्षण), down–traction (*apakarṣaṇa* अपकर्षण), transition (*saṅkramaṇa* संक्रमण)) subsidence (*upaśama* उपशम), reservation (*nidhatti* निधत्ति), preservation (*nikācana* निकाचन), are the ten operational conditions. (*karaṇas daśas* करण दशाएँ)

There happens to be relation between the soul and the new matter transformed into form of *Karma*, this bond relation is depicted mathematically. This is of four kinds: configuration–bond (*Prakṛti bandha* प्रकृति बंध), particle–bond (*pradeśabandha* प्रदेश बंध), life–time bond (*sthiti bundha* स्थिति बंध) and energy–bond (*anubhāga bandha* अनुभागबंध).

The transformation of matter (*pudgala* पुद्गल) in form of functional variforms (*karmāṇa varganās* कार्मण वर्गणा), fit to become in form of Karma, into original or suboriginal forms of configurations is the configuration bond, viz., knowledgescreening, etc. The measured number of the transformed material, ultimateparticles (*parmāṇus* परमाणु), into the configuration forms, is the particle–bond. This measure lies between the cardinals of two sets: the set of non–accomplishable bios and the set of the accomplished souls. Such is the measure of the instant–effective–bond (*samaya prabaddha* समय प्रबद्ध). This lies between the minimal and the maximal depending on the decrease or increase in the measure of volition (*yoga*). The instant–effective–bond, taken as input (*āsrava* आस्रव) at an instant (*samaya*) gets transformed into the configurations in accordance with certain rules of distribution.

Whatever ultimate–particles are bound in form of a configuration the measure of their life–time for which they remain in bond with the bios for that period is called life–time–bond. After a certain well–defined time–lag period, (*ābādhākāla* आबाधाकाल), there is rise of the bound ultimate–particles, in nisusus (*niśekas* निषेक) corresponding to every passing instant, there being no nisus–structure in case of the time–lag period. This process goes on from the first instant upto the last instant of the life–time bond excluding the time–lag pariod. This gives a form of a triangular matrix to the instant–effective–bonds bound from the infinite past to the present. The nisus at the lowest and of the input column has a life–time of one stant after which it rises and decays. Similarly, the upper and upper nisusus have life–time of two, three, four and so on of instants. Hence, they rise one by one after having descended the various columns, rise and decay after fruition of energy, from the last row of the matrix. The life–time of the last nisus is the measure of the whole life–time–bond of the corresponding input column. Such is the rule for all the seven original *Karmas*, the age Karma being excluded out of the eight. The time–lag period is not accounted for the age *Karma*, because its time–lag period lapses during the previous birth.

The mathematical structure of the matrix of the nisusus is defined through the measure of the number of particles bound at an instant, their life–time geometric–regression (*guṇahāni* गुणहानि), various geometric–regressions, mutual product–set (*anyonyābhyasta rāśi* अन्योन्याभ्यस्त राशि), nisus–divisor (*niśekahāra* निषेकहार), two–geometrico-regression–set (*niseka hāra*).

The *Karma* particles carry energy which is powerful enough to screen the knowledge, and so on of the bios, less or more, specifically during the period of the rise of *Karma*. Such binding of energy is called the energy–bond.

There happens to be various types of energy among the ultimate-particles bound at an instant, corresponding to a configuration. The structure of energy of *Karma* is mathematically detailed as below:

The indivisible part of energy is called an indivisible-corresponding-section

*(avibhāgī praticcheda* अविभागी प्रतिच्छेद). The ultimate-particle of matter (*pudgala* पुद्गल) associated with an assemble of indivisible-corresponding-section is called a variate (*varga* वर्ग). The class of variates having the same number of indivisible-corresponding-sections is called a variform (*vargaṇā* वर्गणा). The ultimate particle associated with minimal energy is called minimal-variate (*jaghanya varga*). An assembly of such minimal-variates is minimal-variform (*jaghanya-vargaṇā*). Assembly of variates each of which has one more indivisible corresponding-section than that of the minimal-variate is called second-variform *(dvitīya vargaṇā)*. In this sequence, variforms in assembly forms of variates, go on increasing in an arithmetical progression with common difference one. This goes to form a minimal-supervariform *(jaghanya spardhaka)*. The assembly of variates associated with twice the number of indivisible-corresponding- sections than that of the minimal variate is the first-variform of the second supervariform. Similarly, the variates of the first-variform of the third, fourth, etc., supervariforms have associated with them, three, four times, etc., indivisible-corresponding-sections than those of the assembly of the variates of first-variform of minimal-super-variform.

Here the measure of all ultimate-particles is the fluent *(dravya)*. The measure of variforms having infinite measure is called life-time. For finding the structure, formula for the calculation corresponds to the geometric regressions. The number of supervariforms found in a geometric-regression is called a geometric-regression-supervariform counting-rod. In the *Karma* matrix the first, second, etc. supervariforms are called the lower ones, while the latter ones are called the upper ones. Corresponding to these the measure of the ultimate particles goes on decreasing, whereas the measure of the energy goes on increasing from lower to the upper ones. So far is the discription of the Karma bond.

Further, the *Karmas* bound at several instants, at an arbitrary instant, have an existence associated with the bios, and this is called state *(sattva)*. This is of four kinds: configuration-state, life-time-state, energy-state, particle-state. Mathematically this is represented through a triangular matrix. Similarly, when the *Karmas* tend to impart the fruits at the proper period, they are said to rise. This is also of four types: configuration-rise, particle-rise, life-time-rise and energy-rise. The rise is also to be explained through the triangular matrix. Similar dateails are given about the Karma which rise prematurely. The nisusus lying in a trail (*avali* आवलि) and are fit to rise from its first instant to its last one are called the rise trail. Those which lie out of this are called external rise-trail which are mixed in the nisusus of the rise-trail below it. Such are the prematurely-rising.

Increasing of the life-time or energy is called uptraction (*utkarṣaṇa* उत्कर्षण). In the Karma matrix this is effected by tracting the lower ultimate-particles upwards. Similarly, when it is required to down-tract (*apakarṣaṇa अपकर्षण*). the opposite process is adopted. Karṣāṇa may also be called transportation and krsti may signify a tract or a transport.

When a secondary configuration gets changed into another, the phenomenon is called transition (*saṅkramaṇa*). Corresponding to the transition there are five types of divisors, called: perturbation (*udvelana* उद्वेलन), statutory (*vidhyāta* विध्यात), low-tended (*adhaḥ pravrtta* अधःप्रवृत्त), geometric-transition (*guṇa saṅkramaṇa* गुण संक्रमण) and all-transition (*sarva saṅkramaṇa* सर्व संक्रमण). When the ultimate-particles corresponding to an arbitray transition-configuration are divided by the corresponding divisior, the one part is the corresponding transition.

The ultimate-particles out of the rise-trajl and unfit for being obtained at the rise-trail are called the subsidence-fluent (*upaśānta dravya* उपशान्त द्रव्य). The operation of subsidence is found in all the configurations. This is to be differentiated from the subsidence phase (*upaśānta bhāva* उपशान्तभाव).

The ultimate-particles of an arbitrary configuration may be such that neither they could transit nor fit for being brought into the rise trail, they are called reservation-operation-fluent (*nidhatti karaṇa dravya* निधत्तिकरण द्रव्य). In addition to the above condition when they could neither be uptracted nor down-tracted, they are called preservation-fluent (*nikācana dravya* निकाचन द्रव्य ). In this way the ten operations are described in the *Gommaṭasāra.*

In the *Labdhisāra* (*essence of attainment*), this theory is put to application for attaining the path of optimization, which is said to be achieved through impedence and annihilation of Karmas as a consequence of reduction in bond and state of Karmas. Here this phenomenon is related with the attainment of vision and disposition. Thus the annihilation of four types of bond is described in the following sequence:-

Owing to attainment of vision-disposition, first of all there happens to be no binding of extremely ungracious configurations, then that of ungracious and then of gracious configuations. Here the reduction of configuration-bond gradually is called configuration bond reduction (*prakṛti bandhāpasaraṇa* प्रकृति बंधापसरण). Further the particle-bond is in accordance with the yogas, hence on reduction in the vibratory activity of yogas, there is reduction in particle-bond. When there is complete annihilation of (*the variability*) in the yogas, there is complete absence of the particle-bond.

The life-time-bond is a function of affections (*kaṣāyas*) . Hence the life-time-bond decreases as illusion, affection decreases. Sequential reduction of life-ime-bond is called life-time-bond-regression. Through such manner of reduction in sequence, at the instant of its termination, there happens to be minimal-life-time-bond. Afterwards there is annihilation of life-time-bond. This sequence happens to be with regard to all types of configurations (prakṛtis) except the age configuration. Hence the life-time-bond of three types of age (exclusive of that of hell), is large owing to elevation (*viśuddhi* विशुद्धि). Similarly, the life-time-bond of all other gracious and non-gracious configurations is greater owing to depression, but smaller owing to elevation phases (*bhāvas*).

Now the energy-bond of ungracious configurations is greater owing to depression and it is smaller owing to elevation. Thus, the energy-bond increases or decreases in sequence with infinite common ratio. However, in spite of greater amount of energy-bond of gracious configurations, the bios is not effected badly as to live in the world is according to life-time-bond. The soul is effected badly owing to destructive *Karmas*, hence they are ungracious.

Thus, mixing up of fluent is in the arithmetical and geometric sequences respectively. There happens to be initial rise–progeometric–progression- length. In this phenomenon. some fluent of the down–tracted fluent is mixed in geometrical sequence with innumerate common ratio into the nisusus corresponding to the initial instant upto the geometric–progression length. The remaining are mixed into the upper life–time, hence the rise–trail is included in the geometric–progression length, hence the denomination. This happens to be decayed–remainder somewhere and stable else–where. Many nisusus at the end of this geometric– progression–length are called geometric–progression–top somewhere, which may contain some where only one nisus at the end. Here the law of the disintegration the geometric progression is to be known.

The fluent given to the rise–trail here is called premature–rise. Somewhere the over–installation–trail is denominated as the minimal premature–rise under the law of the down–traction. According to the law of split (*kāṇḍaka* काण्डक), the reduction of the life–time–state is from the origin, on annihilation of some nisusus lying above. According to the law of subsequent tract (*anukṛṣṭi* अनुकृष्टि), the life–time of only some ultimate–particles of the nisusus lying above is reduced and there is no annihilation of nisusus from the origin. When there remains a trail in the life–time–state, its name is fragment–trail (*ucchiṣṭa āvali* उच्छिष्ट आवलि), in which there is no premature–rise, etc. There is also the function of low–decay. At the lapse of such fragment–trail there is complete annihilation of life–time–state.

In the structure of the super–variforms (*spardhaka*s स्पर्धक) the lower ones are associated with small energy and the upper ones with great energy. There happens to be reduction of energy of ungracious configurations owing to attainment of vision–character. Here also the same law of split is stated as follows:

After annihilating many upper supervariforms associated with high energy, the ultimate–particles therein are mixed into the lower supervariforms in a sequence. That is how there is reduction of energy ( *Anubhāga*) called as energy–split or energy–cutting (*anubhāga–kāṇḍaka),* or energy–split–cast *(anubhāga Kāṇḍotkaraṇa* अनुभाग काण्डकोत्करण ). The period in which there is completed the destruction of an energy–split, is an *intermuhūrta* and called energy–split–cast–period. During this period, having taken the ultimate–particles of supervariforms fit for annihilation, the mixing is to be effected into all such supervariforms which are out of the over–instatation. Whatever energy is reduced through one energy–split, that is named energy–split–length. Having taken all the ultimate–particles of supervarifroms fit for annihilation, whatever is the number of ultimateparticles at the first instant of energy–split, which are mixed into remaining supervariforms, is called first–frustule. Whatever number of particles are mixed at the second instant are called second frustule. Thus, at the end of a split there being another split, and so on, the process goes on in phases.

Wherever there is large amount of elevation there is split–destruction of energy through intermuhurta. There also happens to be instant–reduction (*samayāpavartana* समयापवर्तन), when energy is reduced in geometric sequence

with infinite as common ratio, instant after instant, in a regression, whence major part there of is annihilated. This process is known as subsequent–instant–reduction (anusamaya–apavartana). The structures of unprecedented–supervariform and gross tract (*bādara–kṛṣṭi* बादर कृष्टि) is in the reducing sequence of energy corresponding to fluorescent–affection (*saṁjvalana kaṣāya* संज्वलन कषाय). Similarly there is fine–tract–structure corresponding to fluorescent–greed. Every where the structure accompanied with low energy is in the lower part of the state matrix, and the supervariform and tracts are in the lower and second, etc., frustules. The process of annihilation of nisusus of the middle, leaveing the upper and lower portions is called interval and upper portions. In this way the energy–state of ungracious configurations is annihilated in this sequence.

The energy–state of gracious configurations is annihilated through the law of the split. It is completely annihilated on annililation of configuration–state. This is thus the law of disintegration.

Further owing to combination of impedance and disintegration, on annihilation of all Karmas completely, there is emergence (*mokṣa* मोक्ष) of a pure soul as a result of vision–character attainment.

## MATHEMATICAL NOTES ON TERMINOLOGY

In the description of Karma–configurations, their ultimate–particles are named as fluent (*dravya*). The ultimate–particles in form of bond are called bond–fluent. Those in form of state, are called state–fluent. The ultimate–particles of nisusus of life–time–split are called split–fluent. Similarly, there is frustule–fluent for first second, etc., frustules. The process of annihilation of nisusus of the middle, leaving the upper and lower partions is called interval operation (*antara–karana* अन्तरकरण), the corresponding fluent is known as interval–operation–fluent. The name of the ultimate–particles made unfit for rise is subsidence–fluent (*upaśama–dravya* उपशम–द्रव्य). The nisusus in form of state into which new ultimate–particles are mixed, is arbitrarily chosen, and the latter is called givable–fluent. When the new ultimate particles are mixed into those of state, they are classed as observable–fluent (*dṛśyamāna–dravya* दृश्यमान–द्रव्य)

The name of portion (*parva* पर्व) is split (*kāṇḍaka* काण्डक). Boundary of a piece is called portion. The boundary or limit in the reduction of life–time is called life–time–split. Similarly the limit of the reduction of energy is called energy–split. There are portions at which there is endless–binding at four places related with life–time, and there is down–traction of fluent which is mixed at three portions. The measure of an object from one end to the other is called length (āyāma आयाम). It may also be in case of measure of time. That is how the measure of life–time in terms of instants is life–time–length. Similarly there is life–time–split–length measuring the nisusus of the life–time–length. The amount of nisusus made non–existent corresponding to interval operation is called interval–length. The name of the measure of the nisusus of a geometric–progression is geometric–progression–lenght.

The name of multiple (*guṇa*) is multiplier (*guṇakāra* गुणकार). Whenever fluent is given into nisusus in row of multipliers its name is geometric–progression (*guṇa–śreṇi* गुण–श्रेणि). When there is transition of ultimare–particles from a configuration to other arbitrarily chosen configuration with a multiplier, instant by instant, there is

Hence, owing to attainment of vision-character, there is excess of enrgy-bond of gracious configurations. When there is annihilation or absence of affections, there is complete absence of energy-bond. From the above, the law of impedance (*saṁvara* संवर) follows.

The ultimate-particles of nisusus of state disintegrate one by one, instant by instant after rising. Further, owing to the same field, the ultimate-particles of upper nisusus transform to become lower nisusus. Thus instant by instant, there is disintegration of instant-effective-bond in excess, that is there is disintegration of many instant-effective-bonds. As there is bonding of instant-effective-bond, one by-one, and hence there is ample disintegration and small amount of bonding. Sometimes there is no bonding and there is only disintegration. In this way after destruction of all Karma ultimate-particles, there happens to be complete annihilation of particle-state (*pradeśa sattva* प्रदेशसत्तव)

Ordinarily, the life-time-state reduces one by one, instant by instant. But owing to the field of the vision-character attainment this reduction of life-time-state happens to be according to the law of the life-time-split (*sthiti-kāṇḍaka* स्थिति काण्डक) and as per the law of the downtract (*apakṛṣṭa* अपकृष्ट). First we relate the law of the split.

There is a great amount of life-time-state. There is a state of many nisusus fit to rise instant after instant. In it several of the upper nisusus are destroyed in the frustule-sequence, reducing the life-time-state. After such a destruction all trail amount of nisusus above is are excluded, and injection is of the nisusus into all other nisusus. The injection is made upto the inter-muhurta period, and ultimate-particles are obtained into the lower nisusus. All the remaining ultimateparticle remaing at the last instant, while obtaining them into the lower nisusus of the state matrix, there is annihilation of the nisusus fit for being annihilated. Then whatever is the amount of nisusus destroyed, that much of time-measure of life-time-state gets reduced there. The law of the down-tract is as follows

When the state of all ultimate-particles corresponding to all the nisusus of an arbitrarily chosen configurations is divided by the down-traction-divisor, then one part there of set of ultimate-particles is called down-tracted-fluent. Out of that down-tracted-fluent some ultimate-particles are mixed into rise-trail, some are mixed into geometric-regresson-length, and the remaining are mixed into the upper-life-time. There, from present instant to the instants of a trail-measure, correspond the nisusus called as the rise-trail. Into those nisusus the fluent fit for being given into the rise-trail, is mixed into, nisus after nisus, in the sequence of being reduced by common difference, one by one. The nisusus corresponding to the instants of conformally possible intermuhurta lying above the trail measure of nisusus, are named as geometric-saries-length. Into those nisusus the fluent fit to be given into the geometric-progression-length, is mixed, nisus after nisusus, in the sequence of innumerate multiple. The nisusus corresponding to remaining all life-time lying above those, are called the upper-life-time. Into that no fluent mixed into the trail amount of nisusus at the last is over-installation-trail. Excluding this, the fluent fit for being given into upper-life-time, is mixed into other nisusus in the sequence of reducing common difference per nisus through the structure of various-geometric-regressions.

geometric–transition (*guṇa saṅkramaṇa*). Whenever, this is in a reducing sequence it is called geometric–regression (*guṇa hāni* गुणहानि).

The nisusus lying above the arbitrarily chosen nisusus are called upper–life–time. The name of the lower nisusus with an arbitrarily chosen measure is called first–life–time. Similar is the second–life–time, which denotes the nisusus of all life–time lying in upper portion. The process of distinguishing by division into different parts corresponding to an activity in form of an assembly, is called a frustule (*phāli* फालि). That which corresponds to first instant is first–frustule, and so on. Whenever certain nisusus are mixed into another set of nisusus, the process is called mixing, giving or injecting (*nikṣepaṇa* निक्षेपण). The class of nisusus into which mixing is not to be effected are known to be in the form of over–installation. When the fluent of nisusus of second–life–time is mixed into the nisusus of the first–life–time, the process is called gulp (*āgāla* आगाल). The reverse process is called anti–gulp (*pratyāgāla* प्रत्यागाल). Whatever is the time taken for annihilation of a split, it is called split–casting–period. The fall time forthe fall of first, second, etc., frustules are recorded as transition trail (*saṅkramaṇāvali*), and that during which there is found subsidence of Karma, the trail is subsidence–trail.

The name of intervening is (*māhī* माही) which is inter (*antaḥ* अन्तः), hence this is as first instant, second instant and so on. The set of instants in the period of a trail (āvali), or the nisusus corresponding to that much period is simply called a trail. The measure upto a trail from the present instant is called a trail of their nisusus are also called a trail or a rise–trail (*udayāvali* उदयावलि). Above the rise–trail is the second–trail or anti–trail (*pratyāvali* प्रत्यावलि). From the bond–instant up to a trail there cannot be the process of premature–rise (*udīraṇā* उदीरणा), etc., this is bond–trail, (*bandhāvali* बंधावलि) or invariant–trail (*acalāvali* अचलावलि) or time–lag–trail (*ābādhāvali* आबाधावलि). While injecting fluent, the trail measure of nisusus into which injection is not to be effected is called over–installation–trail (*atisthapanāvali* अतिस्थापनावलि). Whaterver trail measure of life– time remains on reduction of life–time–state, that is named as a fragment–trail (*ucchiṣṭāvali* उच्छिष्टावलि). The trail during which there is transition, that is transition–trail (*saṅkramaṇāvali* संक्रमणावलि) , and that during which there is found subsidence of Karma the trail is subsidence–trail (*upaśamanāvali* उपशमनावलि)

The name of intervening is (*māhī*) which is inter (*antaḥ* अन्तः), hence the measure which is slightly smaller than the quoted measure it is called inter. For example, the inter muhurta is smaller than a muhurta by an instant and greater than a trail. The natural number which is greater than three and smaller than nine is called separation (*pṛthaktva* पृथक्त्व ). This word has other significant meanings also. The denomination of an arithmetical regression is cow–tail (*gopuccha* गोपुच्छ). the decrease or increase in case of injection of fluent, like the back of a camel is denominated as camel–back (*uṣṭrakūṭa* उष्ट्रकूट).

## CERTAIN MATHEMATICAL LAWS

1. The law of distribution of fluent is given through cause–operation formula. Either the life–time–structure or the energy–structure, is to be calculated through the nature and measure of the following: fluent, life–time, geometric–regression, two–geometric–regression–set, various–geometric–regression–set, mutual–product–set From these the measure of fluent corresponding to life–time and measure of fluent corresponding to both is associated.

2. The rules are given for calculation of the measure of fluent in different nisusus or terms of a geometric–regression as well as those of an arithmetical regression in the state matrix. For example, when the fluent is divided by slightly greater than one and half geometric–regression–set, the first nisus is obtained. When this is divided by two–geometric–regression–s et, one gets the common–difference (*caya* चय). When the nisus of the first geometric–regression is halved one gets the nisus of the second geometric–regression. On dividing the total fluent by the mutual–product–set, the last geometric–regression is obtained. Similarly, the rules regarding the energy–structures are given. There is also the use of the middle–sum (*madhyama dhana*).

3. The laws are given for the process of mixing of the fluent into the nisusus of geometric regression–*length*. These are a bit complicated and may be seen in the text. Here the concepts of projection (praksepa प्रक्षेप), mixed–lump (*miśra pinda* मिश्र पिण्ड), tubular vessel (*sīrā* सीरा), proportion (*visvā* विस्वा), projector (praksepaka), and counting rod (*śalākā* शलाका) are involed.

4. The rules are also given for finding out the fluent of the nisusus in the state matrix. The total fluent of the state matrix is also calculated. Its total energy may also be calculated. All this requires the knowledge of instant–effective–bond, summing rules for the arithmetical and geometrical sequences through the naive methods adopted by the commentators of the *Gommaṭasāra* and the *Labdhisāra*. This set of calculations is for a dynamical system which is changing every instant, owing to the change in the phases of the bios and the matter (*pud–gala or yin–yang*) due to mutual instructions. The aim is to separate the system so that both may become independent of each other

5. The rules for finding the measure of variforms in energy–state are also given. All these require complicated handling of various sequences.

In short a mathematical model simulates the real process of separating the mutually interacting system to make them independent of each other, once for all. This article is proposed to serve as a prelude for a study of the INSA *Labdhisāra* Project (1984–1987).

# *ABBREVIATIONS*

| | |
|---|---|
| AHRNT | Acta Historiae rerum Naturalium nec non Technicarium |
| AJOS | Aligarh Journal of Oriental Studies |
| ASG | Artha Saṁdṛṣṭi of the Gommaṭasāra |
| ASL | ArthaSaṁdṛṣṭi of the Labdhisāra (1960) |
| ASL (o) | Artha Saṁdṛṣṭi of the Labdhisāra (old calcutta c. 1919 edition) |
| BANC | Boletin de la Academia Nac. de Ciencias |
| BB | Bibliography of Books |
| BCMS | Bulletin of the Calcutta Mathematical Society |
| BMB | Bulletin of Mathematical Biophysics |
| BR | Bibliography of Research Papers, Theses, etc. |
| BS | Bibliography of Source Material |
| CTN | Contribution to the Theory of Transfinite Numbers |
| DVL | The Dhavalā Commentary of the Ṣaṭkhaṇḍāgama |
| EW | East and West |
| GBT | Gaṇita Bhāratī |
| GJK | Gommaṭasāra Jīvakāṇḍa (1978-1979) |
| GJK(M) | Gommaṭasāra Jīvakāṇḍa Manuscripts |
| GJK (E) | Gommaṭasāra Jīvakāṇḍa (English edition,1927) |
| GJK(O) | Gommaṭasāra Jīvakāṇḍa (old Calcutta edition c. 1919) |
| GKK | Gommaṭasāra karma kāṇḍa (1980-1981) |
| GKK (E) | Gommaṭasāra Karmakāṇḍa (English edition, 1927, 1937) Parts (i) and (ii) |
| GKK(O) | Gommaṭasāra Karmakāṇḍa (old calcutta edition c. 1919) |
| GNT | Gaṇita (Lucknow) |
| GSS | Gaṇita Sāra Saṁgraha of Mahāvīrācārya (1963) (1912 English Edition) |
| HTM | Historia Mathematica |
| HHM | History of Hindu Mathematics (Par I and II, 1962) |
| ICHS | Proceedings of International Congress of History of Science |
| ICHSA | International Congress of Human Sciences in Asia and Africa |
| IHQ | Indian Historical Quarterly |
| JAQ | The Jaina Antiquary (Arrah) |
| JDL | Jai Dhavalā, original (Tāḍa Patra) |
| JGD | Jain Gem Dictionary |
| JGRI | The Journal of the Ganganatha Jha Research Institute |
| JGSV | Journal of the Ganganatha Jha Kendriya Sanskrit Vidyapitha |
| JJL | Jain Journal ( Jain Bhawan calcutta ) |
| JLV | Jain Lakṣaṇāvalī (vol. 1, 2, 3; 1972, 1973, 1979) |
| JPS | Jambūdīvapaṇṇatti Saṁgaho |
| JSB | Jaina Siddhānta Bhāskara ( Arrah ) |
| JSBI | Jaina Sāhitya kā Bṛahad Itihāsa, vol.4, 1968 |
| JSHS | Japanese Studies in the History of Science |
| JSI | Jaina Sāhitya kā Itihāsa ( prelude, and vols. 1, 2 ; 1962, 1973, 1975 ) |
| JSK | Jainendra Siddhānta Kośa ( vols. 1, 2, 3, 4 ; 1970, 1971, 1972, 1973 ) |
| JSUD | Journal of the Department of Sanskrit, University of Delhi |
| JTP | Jīva Tattva Pradīpikā Commentary |
| KKB | Kundakunda Bhāratī |
| KNS | Kṣapaṇāsāra |
| KPD (C) | Kasāya Pāhuḍa Sutta ( Cūrṇi ) |
| KPD (S) | Kasāya Pāhuḍa Sutta |
| KSP | Kasāya Pāhuḍaṁ with the Jai Dhavalā ( JDV ) commentary and Cūrṇi Sūtras |
| KVR | Karṇāṭaka Vṛtti of GJK and GKK ( q.v. ) |
| LDS | Labdhisāra ( Kṣapaṇāsāra garbhita ), ( 1960 ) |
| LDS (0) | Labdhisāra ( Kṣapaṇāsāra garbhita ), [old Calcutta edition, C. 1919 ] |
| LDS (1) | Labdhisāra ( Kṣapaṇāsāra garbhita ), 1916 |
| LDS (2) | Labdhisāra-Kṣapaṇāsāra (1982) |
| LDS (MJ) | Labdhisāra Manuscript, Jabalpur |
| MBD | Mahābandho ( also called Mahadhāvalā or MDV ) |
| MDV | Mahadhāvalā |
| MME | The Mathematics Education |
| MPB | Manda prabodhinī Commentary |
| PGL | Prelude to Gauge Symbolism of the Labdhisāra |
| PGL (0) | Prelude to Gauge Symbolism of the Labdhisāra (o) |
| PRL | Śrī Prastāra Ratnāvalī |
| PSK | Pañcāstikāya |
| PSM | Pāia Sadda Maṁaṇṇava |
| QSGM | Quellen and Studien zur Geschichte de Mathematik ( Springer Verlag ) |
| RJP | Research Journal of Philosiphy |
| RVK | Rājavārtikaṁ |
| SJC | Samyakjñānacandrikā Commentary |
| SKG | Ṣaṭkhaṇḍāgama ( 1965 ) |
| SMS | Samayasāra |
| SOS | Fifty years of Soviet Oriental Studies (Cunieform Studies ) |
| SPM | Scripta Mathematica |

| | |
|---|---|
| SSHS | Summer School on History of Science ( INSA ), 1974 |
| STHP | Science and Technology : Humanism and Progress |
| STL | Sanskrit Commentary ( ṭīkā ) of the Labdhisāra (anonymous ) |
| SSD | Sarvārthasiddhi |
| TKR | Tirthankar ( Indore ) |
| TLS | Trilokasāra ( 1974 ) |
| TLS (0) | Trilokasāra ( 1918 ) |
| TLS (1) | Trilokasāra ( 1917 ) |
| TPG | Tiloyapaṇṇattī Kā Gaṇita |
| TPJ | Tulsī Prajñā ( Ladnum ) [ Jaina Viśva Bhāratī ] |
| TPT | Tiloyapaṇṇattī ( vol. 1, 2; 1943, 1951 ) |
| TPT (1) | Tiloyapaṇṇattī ( vol. 1, 2; 1984, 1986 ) |
| TVS | Tattvārthasūtra |
| TVT | Tattvārthavṛtti |

# ROMAN TRANSLITERATION OF DEVANĀGARĪ

## VOWELS

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Short : | अ | इ | उ | ऋ | ऌ | (and ~~ॡ~~) | | |
| | a | i | u | r | l | | | |
| Long : | आ | ई | ऊ | ए | ओ | ऐ | औ | |
| | ā | ī | ū | e | o | ai | au | |
| Anusvara : | ः | = | ṁ | | | | | |
| Visarga : | : | = | ḥ | | | | | |
| Non-aspirant : | ' | = | ऽ | | | | | |

## CONSONANTS

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Classified : | क् | ख् | ग् | घ् | ङ् | | | |
| | k | kh | g | gh | ṅ | | | |
| | च् | छ् | ज् | झ् | ञ् | | | |
| | c | ch | j | jh | ñ | | | |
| | ट् | ठ् | ड् | ढ् | ण् | | | |
| | t | th | d | dh | ṇ | | | |
| | त् | थ् | द् | ध् | न् | | | |
| | t | th | d | dh | n | | | |
| | प् | फ् | ब् | भ् | म् | | | |
| | p | ph | b | bh | m | | | |
| Un-classed : | य् | र् | ल् | व् | श् | ष् | स् | ह् |
| | y | r | l | v | ś | ṣ | s | h |
| Compound : | क्ष् | त्र् | ज्ञ् | | | | | |
| | kṣ | tr | jñ | | | | | |

# RESEARCH REPORT

## AUTHOR'S NOTE ON THE INSA RESEARCH PROJECT

The project on the ***Labdhisāra*** of *Nemicandra Siddhānta Cakravartī* (c. 11th century A. D.) was taken up, at the instance of Dr. A. K. Bag, to investigate into the mathematical and scientific ideas, methods and procedures embedded in the text. This material is interlinked and interlocked with that contained in its relevant texts of the Digambara Jaina School, having an unbroken tradition of about eighteen hundred years.

The text is on the advanced theory of Karma system,containing scientific terminology and symbols , similar to the modern set up of systems theory and cybernetics.

## *1. PRELIMINARY INFORMATION*

The following abbreviations have been used in this note.

AGS — The ***Artha Samdṛṣṭi*** Adhikāra of the ***Gommṭasāra*** compiled by Ṭoḍaramala (c.18th century A.D.) published in the ***Gommaṭasāra***, ed. G.L. Jain and S. L. Jain , Calcutta (1919).

ASL — The ***Artha Samdṛṣṭi*** Adhikāra of the ***Labdhisāra*** compiled by ***Ṭoḍaramala***, published in the ***Labdhisāra*** (including the ***Kṣapaṇāsāra***), ed. G.L. Jain and S.L. Jain, Calcutta (1919).Note: The ASG contains 308 pages. The ASL contains 207 pages. The latter has also appeared in the LDS (q.v.).

ḌVL — The ***Dhavalā*** commentary by ***Vīrasenācārya*** (c.9th century,A.D.) published in the ***Ṣaṭkhaṇḍāgama*** of ***Puṣpadanta and Bhūtabali*** ācāryas, ed. H. L. Jain, et al. , vols. 1-16, Amaraoti and Vidisha, (1939-1959). The ***Ṣaṭkhaṇḍāgama*** belongs to c.2nd century, A.D.

GJK GKK — The ***Gommaṭasāra Jīvakāṇḍa*** and the ***Gommaṭasāra Karma Kāṇḍa*** of *Nemicandra* Siddhāntacakravartī (c.11th century , A.D.), ed. A.N. Upadhye and K. C. Shastri, vols. 1-2, New-Delhi,(1978- 1981). These include KR and JTP (q.v.). However these do not include the ASG (q.v.).

GSS — The ***Gaṇita Sāra Saṁgraha*** of ***Mahāvīrācārya***, ed. L.C. Jain, sholapur, 1963

JDV — The ***Jayadhavalā*** commentary by *Vīrasenācārya* and Jinàseñacārya (c.9th century, A.D.), published in the ***Kasāya Pāhuḍam, of Guṇadha rācārya*** (c. 1st century, A.D.),ed. P.C. Siddhāntashastri and K.C. Siddhāntashastri, vols.1-15, Mathura,1944-1984.

JTP — The ***Jīva Tattva Pradīpikā*** commentary by Muni *Nemicandra* (c.16th century,A.D.) of GJK, GKK (q.v.).

KNS — Tth ***Kṣapaṇāsāra*** of *Nemicandra* Siddhāntacakravartī, published in the LDS (q.v.).

KPD — The ***Kaṣaya Pāhuḍa Sutta*** of ***Guṇadha rācārya***, with Cūrṇi Sūtras of *Yativṛaṣabhācārya* (c. 5th century, A.D.) ed. H. L. Siddhāntashastri, Calcutta, 1955.

KVR — The ***Karṇāṭaka Vṛtti*** by Keśava Varṇī (c.14th century,A.D.), of the GJK,GKK (q.v.).

LDS — The **Labdhisāra** of Nemicandra Siddhāntacakravartī,ed.P.C. Siddhāntashastrī, with anonymous Sanskrit commentary and the ***Samyakjñānacandrikā*** commentary by Ṭoḍaramala, Agas,1980. This includes the KNS (q.v.)with SJC(q.v) . The old Calcutta edition (c.1919)is out of print.

MBD — The ***Mahābandha*** of *Bhūtabali* ācārya, ed.S.C. Diwakara, at al., vols.1-7.kashi, 1947-1958. This is also called the Mahādhavalā.

The ***Ṣaṭkhaṇḍāgama*** of *Puṣpa-danta* and *Bhūtabali* ācāryas,ed.S.B. Shaha, Sholapur, 1965,does not include the MBD and DVL.

SJC — The ***Samyakjñānacandrikā*** commentary by Ṭoḍaramala of the GJK,GKK, LDS, and KNS(q.v.)

SKG The *Satkhaṇḍāgama* of *Puṣpadanta* and *Bhūtabali* Ācāryas,ed.S.B. Shaha, Sholapur, (with Hindi translation),1965.

STL The anonymous Sanskrit commentary of the LDS(q.v.).

TLS The *Trilokasāra* of *Nemicandra* Siddhāntacakravartī,ed.R.C. Jain,et al.,shri Mahaviraji,1974.

TPT The *Tiloyapaṇṇattī* of *Yativṛṣabhācārya*, ed.H.L.Jain , A.N. Upadhye, vols.1-2,Sholapur, 1943,1951.

Practically all the above predecessors of *Nemicandra* Siddhāntacakravartī belonged to the south India,and his GJK,GKK, LDS. KNS, being based on his TLS, were compiled at the curiosity of his disciple, Cāmuṇḍarāya, the prime minister and the commander-in-chief of king Rāyamalla of the Gaṅga dynasty.[1] His works on the karma systems theory texts, with a modern set up of the cybenetics, form the summary texts of his predecessors, through the following scheme of schemata in which mathematical parts were predominant.[2]

| TEXTS OF PREDECESSORS | | TEXTS OF THE AUTHOR |
|---|---|---|
| TPT(5677 verses), | ..... | TLS (1018 verses) |
| SKG (c.6000 verses), | | |
| MBD (c. 30000 verses), and | | |
| DVL (c. 72000 verses) | ..... | GJK (734 verses), |
| | | GKK (972 verses). |
| KPD (C. 233 verses), | | |
| *Cūrṇi Sūtras* of *Yativṛṣabhācārya* | | |
| (c.7009 verses) | | |
| on KPD,and JDV (c.60000verses) | ..... | LDS (391 verses). |
| | | & KNS (262 verses). |

It is important to note that *Mahāvīrācārya*, the author of GSS, belonged to the same Digambara Jaina School in south India, and that he pointed out," What still remains to be said should be learnt in detail from the Āgamas"[3]. *Mādhavacandra Traividya* (c.1203 A.D.), author of another *Kṣapaṇāsāra* and commentator of TLS, Keśava Varṇī and Muni *Nemicandra* also seem to belong to the south India,[4] and in all their works symbols and notations of mathematics appear for the first time with full force. The problem is to find whether the symbolism was formulated in the early centuries of the Christian era or went evolving and developing till the 12th and 14th century A.D. *Vīrasenācārya* uses numerical symbolism and a few geometrical symbolism. However, the DVL,vol.15,contains as an appendix, the *Santa Kamma Pañjiya* of unknown authorship, with numerical and algebraic symbols. It is due to the credit of Pundit Ṭoḍaramala of Jaipur to explain the symbolism in ASG and ASL.

Thus the project required to move in extensive details to seek correlation and interlinks of *LDS* with practically all the above texts for the purpose of ensuring a deeper understanding of the mathematical contents and their evolution in course of about eighteen hundred years of the tradition, forming an integral part of the *LDS*.

The following material has been published by the investigator, :

1. Philosopher Mathematicians, *Yativṛṣabhācārya*, *Vīrasenācārya* and *Nemicandrācārya*, the Jaina School of Mathematics, by L. C. Jain and A. Jain .DJICR. 1985. ,monograph, pp.1 -44. Hastinapur.

2. ***Tiloyapaṇṇattī aura usakī Gaṇita,*** and ***Tiloyapaṇṇattī ke caturtha Adhikāra kā Gaṇita,*** in the ***Tiloyapaṇṇattī*** of *Yativṛṣabhācārya,* ed C. P. Patni, resp. vol.1 (1984),49-68; vol.2(1986), 26-35,kota.

3. ***Gaṇitānuyoga: Prastāvanā,*** in ***Gaṇitānuyoga,*** ed.K.L.'Kamal' and D. Malvania,pp.9-76, Ahmedabad, 1986.

The following research papers have been published:

1. Elements of Operational Details in the ***Labdhisāra,*** (sketched by Ṭoḍaramala), The Jaina Antiquary, vol.36,no.1, 1983,21 -32.

2. System Theory in Jaina School of Mathematics-II, IJHS, 24 (3), 163-180, 1989 (With M.Jain)

3. Ṭoḍaramala of Jaipur : A Jaina Philosopher Mathematician, IJHS, 22 (4), 359-371, 1987, (With R.K. Tnevedi)

## 2. METHODOLOGY

The project was organized to cope with the integrated study through the following procedure :

1. A working terminology equivalent to the ancient terminology was prepared for a synonymous representation.
2. A working symbolism was also developed to represent feasible ancient symbols for making itself explanatory and distinct.
3. A list of abbreviations was prepared to make foot notes concise.

4. Introduction was detailed for the short history of evolution of the mathematical and scientific contents. A major part of the material has gone as appendices for mathematical background.

5. Translation of Todaramala's introduction was given as it gives definitions. Besides, it is of historical importance.

6. All the verses of the ***Labdhisāra*** were then transliterated into diacritical English alphabets.

7. English translatiion of all the verses was given making use of the working terminology, while keeping the ancient terms in brackets all along.

8. Afterwards, commentary of the verses of the ***Labdhisāra*** was given, both on its mathematical and system theoretic aspects. working terms were followed by the ancient terms in brackets, and corrections marked. This included explanation of algebraic and geometric expressions through both, ancient and working symbols.

9. The following appendices in details were prepared :

   i) Source material texts and their system-theoretic and cybernetic material alongwith mathematical contents.

   ii) Prelude to gauge symbolism of the ***Labdhisāra.*** This covers the ***Artha Saṁdṛṣṭi*** chapter of the ***GJK, GKK,*** and it is indispensable for understanding the advanced structural and dynamical picture of the karma system theoretic approach.

   iii) Postlude to gauge symbolism of the ***Labdhisāra.*** This communicates the ***Artha Saṁdṛṣṭi*** chapter on the KNS ,which is assential to have a bird's eye-view of the ends of the ***LDS***, more so for the historical purpose.

   iv) Mathematical verses relevant to the algorithm of the ***LDS.*** These have been collected from the above relevant texts, translated and explained as far as possible, some of them being erroneous and corrected as far as possible.

   v) Definitions of important mathematical terms of ***LDS.***

   vi) Index of words in the verses of the ***LDS,*** which are mathematical amd scientific.

   vii) Bibliographies of source material, papers and books.

## *3. MATHEMATICAL CONTENTS*

1) The verses of LDS have been found to contain mathematics as follows, elaborated in its commentaries, in which treatment is symbolic at most of the places alnongwith description of methods, procdures and results.

### 1) Numerical Symbols (Aṅka Saṁdṛṣṭi)

| SYMBOL | DENOTATION |
|---|---|
| 0,1,2,3,4,5,6,7,8,9 | Theses numerai notations appear in the Nāg-arī script, and called aṅka. Numbers have been represented in the place-value system.[5] |
| 1 ∠ | This represents minus one.[6] |
| 3 – | This denotes plus three.[7] |
| 4 and 5 | These represent a numerate (saṁkhyāta) quantity having a specific measure[8] |
| 2,4,and 8 | These represent various measures of a trail (āvali), a set of instants.[9] In the ***GJK, GKK*** this set represents trail, trail-squared, trail-cubed, resp.[10] |
| 7 or 8 | In ***LDS*** this represents the set of numbers, called separation (pṛthaktva).[11] In ***DVL,*** this set contains numbers above three and below nine.[12] |
| 1<br>12 | This denotes slightly greater than one and half geometric regressions.[13] The symbol for one geometric regression is 8 . The former is , sādhika dvyardha guṇahāni'. |
| 12— | slightly smaller than one and half geometric regression (kiñcidūna dvyardha guṇahāni).[14] |
| 9 | Supervariform (spardhaka).[15] |
| 16 | set of all souls (jīva rāśi).[16] This also denotes two geometric regressions. |
| III<br>1 | mixing of three fluents (dravyas into the fluent denoted by 1,above it.[17] |

| | |
|---|---|
| 9 | innumerate universe **(asaṁkhyāta loka).**[18] |
| 0 | denoting complete subsidence.[19] |
| 0<br>0<br>0 | denoting filling up of gaps.[20] |
| 00000 | denoting filling up of gaps.[21] |
| 1000 | one thousand in place-value notation.[22] |

## 2) Place-value notation for addition and subtraction:

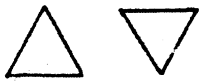
| | |
|---|---|
| 3.——— 1 ८<br>Va / 9 / n ā Kha<br>Kha | For showing subtraction of minimal from maximal, one is subtracted from numerate ahead, and the total is obtained by increasing the whole by three.[23] |

## 3) Algebraic Symbols:(artha saṁdṛṣṭi)

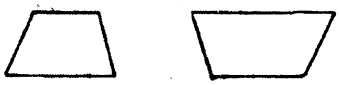
| | |
|---|---|
| sā | **sea (sāgara)** instant-set.[24] |
| aṁ ko 2 | inter-crore squared **(antaḥ koṭākoṭi).**[25] |
| ≡ | universe **(loka)** point-set.[26] |
| ∂ | innumerate **(asaṁkhyāta).**[27] |
| ka | functional-life-time**(Karma sthiti).**[28] |
| ā | time-lag period **(ābādhā kāla(.**[29] |
| pa | pit **(palya)** instant-set.[30] |
| 0 | downtraction divisor **(apakarṣaṇa bhāgahāra).** 31 This, in Nāgarī Script, is |
| sa | instant-effective-bond **(samayaprabaddha).**[32] |
| ९ or ९] | numerate **Saṁkhyāta).**[33] |
| nā | various-geometric-regressions-set **(nānā guṇa hāni rāśi).**[34] |
| va | minimal variform **(jaghaṇya vargaṇā).**[35] |
| gu | geometric-transition divisor**(guṇa saṅkramaṇa bhāgahāra).**[36] |
| che | logarithm of pit **(palya )** to base two **(ardhaccheda).**[37] |
| –, ८ | negative **(ṛṇa).**[38] |
| mū | root **(mūla)**[39] |
| va | year **(varṣa).**[40] |
| vi | common-difference **(viśeṣa).**[41] |
| kha | infinite **(ananta).**[42] |

## 4) Geometric Symbols (ākāra rūpa saṁdṛṣṭi):

The geometric notations used in the ***LDS*** have unique type of applications. Convergent /divergent sequences of sets of particle, placed in a matrix, are denoted by a triangular figure/with vertex at the top. Divergent sequence is shown just the opposite.[43]



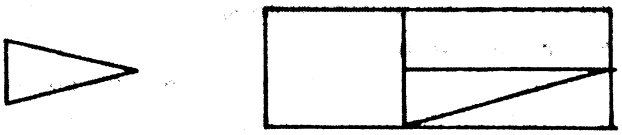
Similarly these may also be denoted as trapeziums with smaller or larger bases.[44]



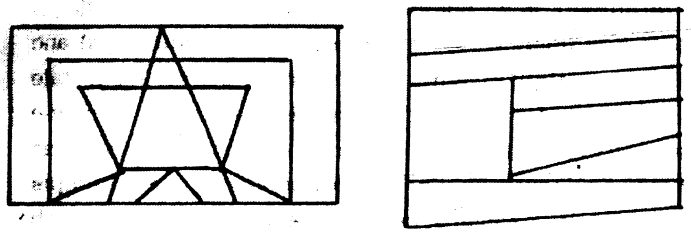
A rectangle projecting upwards denotes constant sequence of such matrix of Karma bound particles of matter.[45]

A vertical line below a triangle indicates the length of timelag interval.[46]

Now the energy-levels **(anubhāga)** in a convergent sequence are denoted by a triangle lying horizontal.[47] Similarly those which are divergent are denoted by triangle placed horizontal with their vertices towards the left.[48] These are also denoted by long strips in forms of rectangles, sometimes mixed with triangles or oblong trapeziums.[49]



All the above types of figures are also given in mixed forms of representations separately. Their various sorts of divisions are made with the help of straight lines.[50]



**5) Combinations (bhaṅgas)**

The rising of certain configurations (**prakṛtis**) have been described through combinatorial analysis. An example thereof is illustrated as follows :[51]

0
2 | 2
↑
4 | 4 | 4 | 4
↑

**6) Theory of measure:**

Two types of measures appear in the ***LDS***. One is the number measure (**saṁkhyā pramāṇa**), denoted respectively as **saṁkhyāta**[7] **ga**, **asaṁkhyāta**[7] **a**, and **ananta kha**. These have already been shown as numerate, innumerate and infinite. These, in other texts, have shown to be constructed as twenty-one variable sets.[52]

The other type of measure is the simile measure (**upamā pramāṇa**) defined through construction sets, the point-sets(**pradeśa rāśis**) and the instant-sets (**samaya rāśis**). In the ***LDS***, universe (**loka**) appears as the point-set. The pit (**palya**) and sea (**sāgara**) appear as the instant-sets.[53]

With the help of theses two types of measure sets,various types of existential sets have been given values. For example, the period of the low-tended-operation (**adhaḥ pravṛtta karaṇa**) is 2 or a trail into numerate.[54] The minimal lifetime piece at the first instant of unprecedented operation (**apūrva karaṇa** ) is given by $\frac{pa}{2}$ or pit (**palya**) divided by numerate.

**7) Eight Basic Operations (parikarmāṣṭaka) :**

In the ***LDS*** and its ***STL*** and ***SJC*** these operations,are used as addition, subtraction, multiplication, division, square,cube,square-root,cube-root.[55]

**8) Logarithm to base two (ardhaccheda):**

In the ***LDS*** there has appeared **che** for the logarithm of pit (**palya** ) instant set two to the base two.[56]

**9)Counting-rod (śalākā):**

This word, as usual, appears in the ***LDS***[57]

**10) Rule of three sets (trairāśika):**

This rule has been often applied in the ***LDS***. Notations for these sets are '**pra**' for measure (**pramāṇa**), '**i**' as requisition (**icchā**), and '**pha**' as result (**phala**) sets. The acquisition set (**labdha rāśi** )is acquired as a consequence of this operation.[58]

**11) Fractions (bhāga):**

A fraction is denoted by keeping the numerator term above the denominator term. In the same way fraction upon another fraction is denoted. For example :

Sa ∂ | 12 − $\frac{1\,c}{pa}$
∂

7 kha 17 gu 0 $\frac{pa}{\partial}$

The addition and subtraction of fractions have been carried out with the method of application of least common multiple, called **samaccheda karaṇa**.[60] There also appear at several places the concepts and use of the one-part (**eka bhāga**) and major -part (**bahu bhāga**).[61] For example:

Sa ∂ 12 − $\frac{1\,c}{0}$

7 | kha 17 | 0

(Note that 0 in Nāgarī is '३')

**12) Positive and Negative Numbers:**

In the ***STL*** words like. **ṛṇa, ṛṇa dravya, dhana dravya,avaśiṣṭa dhana,ṛṇa dhana,śeṣa,** and **viśeṣa-hīna** appear.62 These signify the use of the negative numbers in the Digambara Jaina School. Moreover, words as, "**nyūnam sthitim badhnāti**", and **apasaraṇa śalākā** also indicate the use of negative numbers in the ***LDS***.[63]

**13) Geometrical Methods: Nipeka and Kṛṣṭi**

(a) Description of the geometrical notations has already been given . These are figures representing various types of sequences and matrices containing nisusus

(niṣekas) and energylevels (anubhāga) of the karma bound ultimate-particle (paramāṇus). By their sides are placed the symbolic material of both types respectively.[64]

(b) Method of Application of Areas may also be seen where the addition of or subtraction of fluents (dravyas) is shown through the addition or subtraction of areas without scale but with converging or diverging significance.[65] The resulting figures are denominated as samapaṭṭikā, gopuccha, and further the amounts are called as pūrva-kṛṣṭi,anta-kṛṣṭi, prathama-kṛṣṭi, adhastanaśīrṣa, apūrva kṛṣṭi, ubhaya-viśeṣa, and madhyama-khaṇḍa,[66] etc.

(c) The simile measure (upamā pramāṇa), say the universe (loka), is the set of points contained in the universe, where the point is the space occupied by an ultimate particle (paramāṇu) at rest. Thus the measure of a set is denoted by such a construction sets.

(d) Structure in the shape of a goad (aṅkuśa) is also significant for it represents the pieces of transforms (pariṇāma khaṇḍas).[67]

(e) The following types of names are given for representation as geometrical figures : minimal overinstallation (jaghanya ati sthāpana), minimal injection (jaghanya nikṣepa), rise trail(udayāvali), geometric progression-length (guṇa śreṇi āyāma), upper life-time length (uparitana sthiti āyāma), time-lag (ābādhā), first-trail (prathamāvali).[68] In these figures, the dynamical picture of the karma theory is involved through their transition due to various operations.

In the KSP vol.5,the Greek method of application of areas is given through geometric regressions and the variforms (varganās).[69] All the above methods indicate that apart from philosophical relevance at both the centres of civilizations,mathematical reoriginality predominates in India because of its stronger source material of the karma theory and its need,for such a unique exposition, carried over on apparently from the beginning of the Christian era, the symbolic forms in Brahmi and Sundari Scripts, surely in South India, beginning with **Ācārya Bhadrabāhu** and **Muni Prabhā candra** (previously **Emperor Candragupta Maurya** c. 4th century B.C.).

**14) Matrices :**

In order to represent various types of operators,operands and their transformations, symbolically, various forms of matrices appear. Their manipulation for addition of fluents (dravyas) or uptraction and downtraction (utkarṣaṇa-apakarṣaṇa) operations or injection (nikṣepaṇa) therein, various verses as well as instructions appear.[70]

**15) Series and sequences:**

This aspect covers major portion of the text.As already mentioned, the state matrices transform over to new transient matrices every instant (samaya) which is indivisible forming a discrete series everywhere , under various operators. The elements of the matrices are each labelled for their configuration (prakṛti), number of ultimate-particles content (pradeśa), level number of energy of ultimate-particles content (pradeśa), level number of energy (anubhāga) and the life-time (sthiti) in terms of number of instants. In the state matrices,sets of columns contain these elements from the lowest cell to the uppermost cell,go on decreasing in pradeśas in arithmetical regression and go on increasing in anubhāgas in geometric progressions, in such a series of sub-series which in each case is halved in these values, to say in ordinary language.

Now the defining of transience of such matrices , changing their forms of elements in separate positions in the column denominated under various names as rise-trail (udāyavali),geometric progression length (guṇaśreṇi āyamā), upper life-time length (uparitana sthiti āyamā) and so on, is a complex problem. The Digambara Jaina School solved this problem of a system theoretic nature through the application of series and sequences :geometrical progressions[71] , geometric regressions[72] , arithmetic progressions[73] . and so on, evolving their forms in accordance with the laws and rules discovered through mathematical manoeuvre.Similarly sequences and subsequences were used for other purposes.[74] For every type of operation there is a change in some of the tetrad, as mentioned earlier, the particles usually dragged or tracted above, below, and so on, and then injected at proper positions into the columns of the matrices in a specific way involving application of series and sequences, through rules often quoted in verses.[75] Processes are called utkarṣaṇa, apakarṣaṇa, nikṣepaṇa, and so on.[76]

An oscillating sequence type of phenomenon is also worthy of mention here . It is called six-stationed-cascade increase (ṣaṭ sthāna patita vṛddhi), changing through geometric sequences with different common ratios.[77]

## *4. ALGORITHMIC VERSES*

The following incomplete verses have been quoted at proper places in the ***STL*** and the ***SJC*** of the LDS:

1) addhāṇeṇa savva dhaṇe khaṇḍide .....[78]

2) uvaṟido guṇida kamā kameṇa saṁkhejja rūveṇe.....[79]

3) divaḍḍha guṇahāṇi bhājide paḍhamā .....[80]

4) pada kadi saṁkhena bhājide pacayaṁ .....[81]

5) padahata mukhamādi dhanaṁ .....[82]

6) prakṣepa karaṇa vidhinā nikṣipeta .....[83]

7) prakṣepa yogetyādinā vidhinā nikṣipeta .....[84]

8) miśra prakṛti dravyasyāsaṁkhyeya guṇakāra.....[85]

9) vyekaṁ padaṁ cayābhyastaṁ tatsādyanta dhanaṁ.....[86]

10) sāhiya divaḍḍha guṇahāṇi bhājide paḍhamā.....[87]

11) saika padāhata padadala cayahatamuttaradhanaṁ.....[88]

There are some more verses as instructions as follows:

12) avasthitāyāme prati niṣekaṁasamkhyāta guṇita krameṇa nikṣipati.[89]

13) udayāvali bāhye pūrvoktāyāme asaṁkhyāta guṇita krameṇa nikṣipati.[90]

14) padamegeṇa vihiṇamityādinā saṅkalanasūtreṇānītaṁ cayadhanaṁ.[91]

In this way several such types of instructions are given in the commentaries.

## *5. SCIENTIFIC CONCEPTS, METHODS AND PROCEDURES*

### 1) SET CONCEPTS :

Set theoretic base can be seen in the LDS as already noted :- For this the word **rāśi** has been used.[92] These types of sets as already mentioned in the symbols, are compared for their values through the method of comparability **(alpabahutva)** in the ***LDS***.[93] Sets are also of minimal **(jaghanya)**, intermediate **(madhyama)**, and maximal **(utkṛṣṭa)** types. Worthy of mention are the number-measure sets **(saṁkhyā pramāṇa rāśis)** which have various ranges from numerate to infinite through innumerate, as already have been discussed by Datta and Singh.[94] Jain has also contributed to this study.[95] This is comparable with the modern set up of set theory.In **LDS** various sets appear.

### 2) LOGICAL DECISIONS:

In the STL three maxims are given as follows:

(a) The maxim of the lion's backward glance **(simhāvalokana)**.[96] This has been applied as a maxim **(nyāya)** for describing the preliminary material of the subsidence-serenity **(upaśama samyaktva)**.

(b) The maxim to denote the part as the whole**(eka deśa vikṛta mananyavad bhavatīti nyāya**.[97] This maxim has been applied to denote that the frustule **(phāli)** which has not been subsided is similar to the whole instant-effective-bond **(samaya prabaddha)** .

3) The maxim of the last lamp **(anta dīpaka nyāya)**.[98] This maxim has been applied to denote all types of the intermuhūrtas **(antarmuhūrtas )** to be denoted as under the same class of the **Intermuhūrtas.** All these subclasses range from the minimal value of a trail **(āvali)** plus an instant **(samaya)** to the maximal value of a **muhūrta** less an instant.

### 3) STRUCTURE CONCEPT :

The totality with laws of its own leads to the concept of a structure. The karma theory is a totality phenomenon for dealing with the structural concept of any organism. The laws of this theory form a totality in itself for all relations between bios and matter.[99]

### 4) SYSTEM CONCEPTS AND CYBERNETICS :

Systems theory goes beyond the dynamics of physical sciences because it includes inputs, outputs and state transitions. These are all available in the ***GJK, GKK, LDS*** **and** ***KNS.***

The following input operations create changes in various structural parts of the karma system represented as a mathematical model, the changes may be in forms of transience or outputs.

(i) volition **(yoga )** and affection **(Kaṣāya)** measured through indivisible-corresponding-sections **(avibhāgī praticchedas)** [100]

(ii) low-tended operation **(adhaḥ pravṛtta karaṇa)**[101]

(iii) unprecedented operation **(apūrva karaṇa)**[102]

(iv) invariant operation **(anivṛtti karaṇa)**[103]

(v) interval operation **(antara karaṇa)**[104]

(vi) ordering operation **(krama karaṇa )**[105]

(vii) subsidence operation **(upaśama karaṇa)**[106]

(viii) tract operation **(kṛṣṭi karaṇa )**[107] and so on.

Various types of transformations as a result of above types of operations result in the following mappings:

i) bond reduction (**bandhāpasaraṇa**)[108]

ii) bond-rise termination (**bandhodaya vyucchitl**)[109]

iii) geometric progression disintegration (**guṇaśreni nirjarā**)[110]

iv) termination of subsidence (**upaśama**), reservation (**nidhatti**) and preservation (**nikācita**) operations.[111]

v) geometric transition (**guṇa saṅkramaṇa**)[112]

vi) retarded transition(**vidhyāta saṅkramaṇa**)[113]

vii) life-time and energy (**sthiti anubhāga** ) bonds[114]

viii) particle and configuration (**pradeśa prakṛti**) bonds[115]

ix) non-obliteration (**avyāghāta**) [116]

x) geometric progression (**guṇaśreṇi**) , geometric transition (**guṇa saṅkramaṇa** ) , (life-time) cut (**sthiti khaṇḍana**) , energy-cut (**anūbhāga khaṇḍana** )[117]

ix) rise(**udaya** ), premature-rise (**udīraṇā**) [118]

xii) state (**sattva**)[119]

The above information about the operations and transformations lead to the information of wayward stations (**mārgaṇā sthānas**) and decision about the control stations (**guṇa sthānas**).[120] Naturally, these form the subject of cybernetics which was studied by N. Wiener.[121] The transition from the first control station to further control stations forms the study of the ***LDS***. Self regulation and se organization form the heart of cybernetics in the ***LDS***. There is algorithm, discrete time series, state triangular karma life-time structure matrix, input and out put matrices, time-lag, operators and operands, transformations, karma creation and annihilation. The concept of feed back is represented by repeated operations. The terminology used is mostly mathematical.[122]

## 5) SYMBOLIC MEHTOD :

The evolution of symbolism in the available material on the karma theory appears to be semantical, syncopated and ultimately symbolic. This appears to begin with abbreviated words and expressions and use of small circles for filling up the gaps.[123] Some notations and symbols as well as signs appear in the ***TPT***. Then they appear with full strength in the ***GJK, GKK, LDS, KNS***. Although symbolism might have a profound effect in the study, Todaramala separated them as ***ASG*** and ***ASL*** from the theory portions. Perhaps he intended to get them studied properly by the scholars not as earlier ***JTP***.

## 6) SYMMETRY CONCEPTS AND OPERATIONAL PROCEDURES FOR OPTIMIZATION :

From the description in the ***LDS***, it is evident that there was knowledge of the objects which remained invariant in forms under certain operations. This leads to the mathematical thaory of groups implicitly. Invariance is of various types as noted in the ***LDS***, as that of configurations (**prakṛtis**), and so on.

The principle theoretic approach[124] in the formation of the discrete structures in the ***LDS*** through instants (**samayas**), points (**pradeśas**), indivisible-corresponding-sections (**avibhāgi praticchedas**) makes the operational procedures to be worked out in **karma**-spaces through naive group theoretic approach. The variants and the invariants remaining after certain known operations determine the group of transforamation corresponding to them.[125] The **Digambara** Jaina School, thus studied mathematically the problems and solutions for achieving the target as mathematical realizations. They had thus the knowledge of optimizing the procedures implicitly in a scientific way.[126]

# *CONCLUDING REMARKS*

This research project may be found to lead to the following finding :

i) Like the various Pythagorean Schools, the Jaina School of Mathematics existed in two distinct schools, probably round about the fourth century B.C. during the great famine in India:

(a) the **Digambara** Jaina School flourishing in the south India,

(b) the **Śvetāmbara** Jaina School flourishing in the north India.

The former had an unbroken tradition in the karma theory, starting as early as the 1 first century A.D. in writing whereas the latter seems to have been started in the fifth century A.D.

ii) The Digambara Jaina School developed numerical, algebraic and geometrical symbolism (**saṁdṛṣṭi**) which is not seen in the other, is so far as the karma theory is concerned.

iii) Thus the Digambara Jaina School developed the theory of karma in the modern set up of systems and cybernetics.

iv) ***Mahāvirācārya***, the author of the ***GSS***, belonged to the **Digambara** Jaina School in the south India, as also the authors of the ***KSP, SKG, DVL, JDV, TPT*** and ***Cūrṇi Sūtras*** of ***KSP, DVL, JDV, GJK, GKK, LDS, KNS***. The terminology and symbolism is distinctive.

v) Mathematics in the **Digambara** Jaina School was of applied character, some of the discoveries of which might have been original, working as a source for other schools. Algorithm was in verse.

vi) The deep rooted theory of karma also seems to have produced a profound impact on the socioeconomic, sociological, managerial and ecological aspects of the Indian nation.

vii) The symbolic material gives a trace as to the invention of the Brahmi script, complemented by the Sundari Script, by **Empearor Candragupta Maurya** (c. 4th century B.C.) as ascetic under Acarya Bhadrabahu in south India. [127]

## *REFERENCES AND NOTES*

1. ***GJK***, vol. 1 general editorial, pp. 5-12. ***LDS***, introduction, pp. 30-32.
2. N. Wiener. *Cybernetics*, New York, 1948. R.C. Majumdar, *Scientific Spirit in Ancient India*, 77-87, in *The Evolution of Science*, by G.S. Metraux and F. Crouzet, UNESCO, New York, 1963.
3. ***GSS***, ch.1, v.70 Cf. also ibid. introduction by David Eugene Smith, appendix 6, pp. 72-77. Cf. also P.B. Desai, *Jainism in South India, and some Jaina Epigraphs*, Sholapur,* 1957, p. 327.
4. K.C. Shastri, *Jaina Sāhitya Kā Itihāsa*, Varansi, 1975, pp. 454- 477.
5. ***LDS***, v. 28, p. 16. Cf. also, AS. A.N. Singh, Mathematics of ***Dhavalā***, DVL, vol 4, Amaraoti, 1942, pp. v-xxi. Vide also, L.C. Jain, ***Tiloyapaṇṇatti kā Gaṇita***, in ***Jambūdīvapaṇṇatti Saṁgaho***, ed. A.N. Upadhye and H.L. Jain, Sholapur, 1958, introduction, pp. 1- 109.
6. ***LDS***, v. 42, p. 25. Cf. also, L.C. Jain, *On the Jaina School of Mathematics*, in *Chhotelal Smrti Grantha*, Calcutta, 1967, pp. 265- 292.
7. ***LDS***, v. 42, p. 25.Cf. also ASG, p. 7,8, and so on.
8. ***LDS***, v. 40, p. 24; v. 84, p. 65.
9. ***LDS***, v. 39,p.24; v. 262, pp.216 - 217; v.72, p.56.
10. ***ASG***, pp. 3, 4. Note that ibid., p.5, 2,4,6 represent finger, finger squared, finger cubed, point sets respectively.
11. ***LDS***, v. 77, p. 59; v. 118, p.96.
12. ***DVL***, vol. 3, p. 89.
13. ***LDS***, v. 321, pp. 285-287.
14. ***LDS***, v. 76, pp. 58-59.
15. ***LDS***, v. 81, p.63.
16. ***LDS***, v. 184, p. 151. Cf. also v.286, pp. 286, pp. 240-242 for its symbol 16 denoting two geometric regressions.
17. ***LDS***, v. 287, p. 560.
18. ***LDS***, v. 196, p.166. Cf. also ***ASG***, p. 7.
19. ***LDS***, v.262, pp.216-219. In ***ASG*** this also denotes minus, p.9.
20. ***LDS***, v. 321, pp. 285-287, v.
21. ***LDS***, v.288, pp. 245-249. Cf. also ***ASG***. p.2.
22. ***LDS***, v.255, p.212. The idea of placing small circle after a digit is connected with the placing of vowels after a consonant as its measure, as is evident from the **Katapayādi** system in which all the vowels are denoted by a small circle. Cf. ***ASG***, p.2. Cf. also ***KVR***, p.599, Only 'na' is excluded.
23. ***LDS***, v. 80, p.62; v.42, pp.25-26, v.77, pp.59-60.Cf. also **ASG**, pp. 20-21. This is another attempt of the **Digambara** Jaina School towards the use of a place value natation.
24. ***LDS***, v.40, p.24. For details cf. ***TPT***, vol. 1, pp. 179-183.
25. ***LDS***, v.40, p.24. **Antaḥ** denotes a range of values.
26. ***LDS***, v.42, p.25. This is also called universe-line cubed (**Jaga śreṇi ghana**). This is a construction simile point-set.
27. ***LDS***, v.42. p.25. This is of nine types. For details vide J.L. Jaini, **Jaina Gem Dectionary**, Arrah, 1918, pp. 140-148. Cf. also ***TPT***, vol.1, pp.179-183. This is a construction set of the simile number-measure, and a unique concept.

28. ***LDS***, v.58, p.43.Cf. ASG, p.2, where it denotes 1 in the kaṭapayādi system.

29. ***LDS***, v. 65, p.51. For its geometrical notation as a vertical line, vide ***ASG***, p.24.

30. ***LDS***, v.70, p.55. This is an instant-set in simile measure. Cf. also, J.L. Jaini (1918), op. cit., pp. 153-156. Cf. also ***TPT***, vol. 1, pp.11-16. This is a construction set measuring time.

31. ***LDS***, v.76, pp.56-57. In the ***ASG***, p.42, this is denoted by 'u'.

32. ***LDS***, v.76, pp.58-59. This has the maximal value given by 'ə sa' or "32 sā" or innumerate instant-effective-bond.

33. ***LDS***, v.77, pp.59-60. C.f. also ***TPT***, vol. 1, pp. 179-183. This is a variable construction measure set in number-measure and is of three types.

34. ***LDS***, v.80, p.62. This represents the number of geometric regressions in an instant-effective-bond.

35. LDS, v.80, p.62. Cf. also ***ASL***, p.520 of ***LDS***.

36. ***LDS***, v.88, p.69. in ***KVR***, ***GKK***, vol.2, gu is a geometric regression, vide p. 1291. It also denotes geometric regression length.

37. ***LDS***, v.133, p.113. This denotes the value of an operator.

38. ***LDS***, v.133, pp. 110-112. Cf. also ***ASL***, ***LDS***, pp. 517, 526. Cf. also ***ASG***, p.9 for various types of symbols for minus.

39. ***LDS***, v.1444, p.123. For symbols of various types of roots, cf. ***ASG***, p.11. For their several uses vide ***GJK***, vol. 1,pp. 219-223, in the topic on topological sequences in the topic description of the number-measure on pp.207-215, which is defined under the post-universal mathematics **(lokottara ganita)** in ***KVR***, p.207 of ***GJK***, vol. 1. The chapter is on presentation of developability **(paryāpti)**.

40. ***LDS***, v.255, p.212. Note that 'va' has been used for logarithm of logartithm to the base two **(varga śalākā)** of the pit **(palya)** instant set in the ***ASG***, p.9. Cf. also ***GJK***, vol. 1, pp.246-247. It is an oparator in, dvirupa varga dhara etc. in the ASG, along with logarithm to base two and the squareroot etc.

41. ***LDS***, v.284, pp. 236-238, and 552. In the ***GJK***, vol.1, p.351, 'vl' denotes spread set **(viralana rāśi)** and' deya 'de' denotes the distribution set **(deya rāśi)**. Cf. also ASG, p.6.

42. ***LDS***, v. 286, pp. 240-242. This is a variable number of nine types and described under number measure in ***GJK***, vol. 1, pp. 207-230. Regarding fundamental measures of length, the following two papers are worthy of note: S.S. Lishk and S.D. Sharma, The Evolution of Measures in Jaina Astronomy, ***Tirthankara***, vol.1, no.2, 1975, pp.83-92. N.L. Jain, Units of Length in Jaina Canons, ***Jaina Journal***, vol. xx, no.ii, 1986, pp. 94-110.

43. ***LDS***, ASL, pp.515-517. Cf. also ASG, p.24. In ***LDS***, v.88, p.69 these have been shown horizontal which is not correct.

44. ***LDS***, pp.303, 515-516, Cf. also ibid., v.133, p. 110.

45. ***LDS***, pp.516. Cf. also ibid., p.287.

46. ***LDS***, p.517. Cf. ***ASG***, p.24. For details cf. ***GKK***, vol. 1, pp. 186- 187.

47. ***LDS***, pp. 249, 516. Cf. also ***ASG***, pp. 24-25.

48. ***LDS***, v.288, pp. 247-249, 558-560.

49. Cf. ibid. On the same pages.

50. ***LDS***, ***ASL***, pp. 562-568.

51. ***LDS***, v.28, pp. 16-18.

52. ***GJK***, vol.1, pp. 207-230.

53. Cf. ibid. on the same pages.

54. ***LDS***, v.55, p.39; v.77, pp.59-60.

55. ***LDS***, v.42, pp. 25-26; v.94, pp.75-76. Here multipication is usually denoted by keeping a vertical bar between the terms to be mutually multiplied. For example, $2 \mid 3 \mid 4 \mid \ldots$. Division is denoted by placing the divisor below the numerator. Cf. also v.133, pp. 110-115. Squaring or cubing is denoted by placing the same term again and again. However, cube of universe line is denoted by ▪. Cf. v. 103, p.83. For the roots cf. ASG, p.11. In ***LDS***, first square root of pit (palya) appears as multiplied by innumerate, vide v.144, p.123. Here the value of the operation is given.

56. ***LDS***, v.133, p.113. For all the rules of logarithms in this school, vide A.N. Singh (1942), op. cit.

57. ***LDS***, v.40, p.24. This word has been used quite often for various types of counting rods (**śalākās**). Cf. ***GJK*** , vol.1, pp. 207-230. In ***DVL*** also these are used for various sets.

58. ***LDS***, v.39, p.24; v.76, pp.58-59; v.77, pp.59-60.

59. ***LDS***, v.133, pp.110-115. For detailed expressions Cf. ***ASG***, pp. 28- 41.

60. ***LDS***, v.262, pp.233-235.

61. ***LDS***, v.69, p.54; v.80, p.62.

62. ***LDS***, v.133, pp.110-115.

63. ***LDS***, .39, p.24; For detailed use of positive and negative amounts, cf. ***GKK***, vol. 2. pp. 1324-1337.

64. ***LDS***, vv. 286-288, pp.240-251.

65. ***LDS***, pp. 244-245. Cf. also ***JDV***, vol.5, pp. 356-363. For the same, in the ***DVL***, cf. L.C. Jain, On Certain Mathematical Topics of the Dhavalā texts, ***IJHS***, vol.2 no.2, 1976, pp. 85-111.

66. ***LDS***, pp.244-245. Cf. also ***ASL*** in ***LDS***, diagrams of pages 609-611 and pages in the last.

67. ***LDS***, v.47, pp. 30-31.

68. ***LDS***, v. 56, p.41. Cf. ***ASL***, pp. 516-519 corresponding to vv. 56- 68.

69. op. cit.

70. ***LDS***, v. 133, pp. 110-115; v.268, pp.246-251. For summation of various types of matrices having positive and negative sums, in connection with the state (**sattva**) matrix which is usually triangular, cf. ***GJK***, vol. pp.413-441.

71. ***LDS***, v.37, p.23; v.38, p.24; v.133, pp.110-115.

72. ***LDS***, v.39, p.24; vv.141-142, pp. 121-122.

73. ***LDS***, v.42, p.26; v.132, pp. 102, v.321, pp. 285-289.

74. ***LDS***, vv.191-196, pp.159-167; v.47, pp. 30-31. Cf. also ***GJK***, vol. 1, pp.81-117. Here description of the terms and formulae is given.

75. ***LDS***, vv. 55-56, pp.39-41; v.73, pp.56-57, vv. 103-104, pp. 82-85.

76. ***LDS***, vv. 61-67, pp. 45-53, v.69, pp. 54-55.

77. ***LDS***, vv. 45-46, pp. 27-30; v. 185, pp. 151-152. Cf. also ***GJK***, vol.2, pp. 529-537, for details.

78. ***LDS***, v. 296, p.257. Details have been given separately in appendix. Explanation has been given for all verses as far as possible.

79. ***LDS***, v. 95, p.77.

80. ***LDS***, v.73, p.57.

81. ***LDS***, v.42, p.26.

82. ***LDS***, v.104, p.83.

83. ***LDS***, v.141-142, pp. 121-122.

84. ***LDS***, v.149, pp. 127-128.

85. ***LDS***, v.91, p.73. One more verse is, "**missa duma carimaphāli kiñcūṇa divaḍḍha samayapabaddha pamā**" LDS, v.128, p.104.

86. ***LDS***, v.91, p.73.

87. ***LDS***, v.223, pp. 184-185.

88. ***LDS***, v. 104, p.83.

89. ***LDS***, v.315, p.281.

90. ***LDS***, Cf. the same.

91. ***LDS*** , v.286, v.286, pp. 240-242.

92. ***LDS***, v.48, p.31; v.185, pp. 151-152; v. 223, pp.184-186; and so on.

93. ***LDS***, v. 52. p.37; vv. 92-96, pp.74-78.

94. B.B. Datta, The Jaina School of Mathematics, ***Bul. Cal. Math. Soc.,*** 27 (1929), pp. 115-145. A.N. Singh, (1942), op. cit.

95. L.C. Jain, Set Theory in Jaina School of Mathematics- I, ***IJHS***, vol.8, no.1, 1973, pp. 1-27.

96. ***LDS***, v. 101, p.81.

97. ***LDS***, v.262, p.217.

98. ***LDS***, v. 379, p.324.

99. Cf. introductions to ***GJK***, vol.1, pp.3-42; ***GKK***, vol.1 pp.4-55; pp.4-38 and 39-55. Cf. also ***ASG*** and ***ASL***.

100. ***LDS***, v.2, p.3; vv.184-185, pp. 151-152; vv. 196-204, pp. 168-171. Cf. also L.C. Jain, System Theory in Jaina School of Mathematics, ***IJHS***, vol14, no.1, 1979, pp.29-63.

101. ***LDS***, vv. 33-45, pp. 21-35. Cf. also ***GJK*** vol.1, pp. 80-111.

102. ***LDS***, vv.50-83, pp. 35-63. Cf. also, ***GJK***, vol.1,pp . 112-118,

103. ***LDS***, vv.84-146, pp. 64-125. Cf. also ***ASG***, p.41.

104. ***LDS***, vv.85, et seq., pp.66, et seq. ; vv. 241-249, pp. 200-207.

105. ***LDS***, vv. 232-244, pp.194-200,

106. ***LDS***, vv. 250-282, pp. 208-234,

107. ***LDS***, vv. 283-294, pp. 235-256.

108, ***LDS***, v. 298, p.191,

109. ***LDS***, v.225,pp.188-189.

110. ***LDS***, v.224, p.187-188.

111. ***LDS***, v.226, pp. 189-190.

112. ***LDS***, v.91, pp. 73-74.

113. ***LDS***, v.216, pp. 180-181.

114. ***LDS***, v.24 et seq., pp. 14 et. seq.

115. ***LDS***, vv. 24-25, pp. 14-15; v.27, p.15.

116. ***LDS***, v. 56, p.41.

117. ***LDS***, v.53 et seq., p.38 et seq.

118. ***LDS***, vv. 28-30, pp. 16-20.

119. ***LDS***, v. 31,32, pp.20-21.

120. ***LDS***, p.70 et seq. Cf. also, GJK, vol.1, pp.33-137.

121. ***Cybernetics***, New York, 1948.

122. LDS, Vide the ancient and working terminology in the beginning. Vide also L.C. Jain (1979) , op. cit.; Perspectives of System Theoretic Technique in Jaina School of Mathematics between 1400- 1800 A.D., ***Jain Journal***, Calcutta, vol. 13, no.2, 1978, pp. 49-66; ***Gommaṭasāra Grantha kī Gaṇitātmaka Prakāśī, GKK***, vol.2, ed. A.N. Upadhye, K.C. Shastri, New Delhi, 1981, pp. 1397-1436; Elements of operational Details in the ***Labdhisāra***, (Sketched by Todaramala), The ***Jaina Antiquary***, vol. 36, no.1, 1983, pp. 21-32.

123. Vide ***MBD, JDV*** (vol.4.), ***DVL*** (vol.14), ***GJK, GKK, LDS***, for use of small circles in filling up of gaps.

124. L.C. Jain, On Certain physical Theories in Jaina Astronomy, The ***Jaina Antiquary***, vol. 29, nos. 1/2, 1976, pp. 9-16.

125. Cf. ***GJK, GKK, LDS, KNS*** for various such examples.

126. L.C. Jain, On contribution of Jainology to Indian ***Karma*** Structures, ***Tulsi Prajna***, vol. 7, nos. 5-6, 1981.

127. The following research papers show the way to new fields on the Brahmi script and its origination as well as on the place value notation and its invention,

i) Hinaksari aura Ghanāksarī Kā Rahasya (Giri nagar kī Candra Guphā meṁ). ***Arhat Vacana***, 1(2), 11-16, 1988.

ii) Ācārya Kundakunda evaṁ Nābhikīya Rasāyana, ***Ibid.***, 2(1), 7-12, 1989 (With A. Jain).

iii) Brahmi Lipi kā Āviṣkāra evaṁ Ācārya Bhadrabāhu Muni Saṅgha, ***Ibid.***, I, 2 (12), 17-26, 1990, and II, 2(3), 1-12, 1990.

iv) Kundakundācārya and decimal Place-value Notation, (Hindi), ***Ibid.***, 82-92,

v) On the origin of the Brahmi Script, ***Mahavira Jayanti Smarika***, No-27, section 5, 8-9,1990

vi) Kyā Ācārya Kundakunda Dasarhā Paddhati ke Āviṣkāraka the?, ***Arhat Vacana***, 1(3), 7-15, 1989 (With A.Jain)

vii) Kyā Samrāṭa Candragupta Dakṣiṇa Bhārata meṁ Muni Rūpa meṁ Brahmi Lipi ke Āviṣkāra meṁ Sahayogī hue? (With Br. Prabha Jain), ***Ibid,*** I, 4(1), 13-20, Jan 1992, II, 4(4), 15-22, Oct 1992, and III, 5(3), 155-171, Jul 1993.

viii) ***The Tao of Jaina Sciences***, Delhi, 1992, (With assistance of Br. Prabha Jain).

# COMPREHENSIVE GLOSSARY OF TECHNICAL TERMS RELEVANT TO THE LABDHISĀRA

## 1. *INTRODUCTION*

There are several texts available in English introducing Jaina canonical texts, yet there are only a few treating the functional (Karma) theory of the Digambara Jaina School, relevant to the Labdhisāra. These few texts on the functional (Karma) theory have been a bit useful in coining English synonymous terms

1. The Sacred Books of the Jainas, vol. v, Gommaṭsāra Jīva kāṇḍa by shri Nemichandra Siddhānta Chakravartī, edited with introduction, translation and commentary by J.L. Jaini, assisted by Br. Sital Prasad, The Central Jaina Publishing House, Ajitashram, Lucknow, 1927.
2. The Sacred Books of the Jainas, vol.VI, Gommaṭsāra Karmakāṇḍa, Part I by shri Nemichandra Siddhānta-Chakravarti, edited with introduction, translation and commentary by J.L. Jaini, assisted by Br. Sital Prasad, Central Jaina Publishing House, Ajitashram, Lucknow, 1927.
3. The Sacred Books of the Jainas, vol. X, Gommaṭsāra Karmakāṇḍa, Part II, edited with introduction, translation, and commentaries by Br. Sital Prasad assisted by Ajit Prasad, The Central Jaina Publishing House, Ajitashram, Lucknow, 1937.

Two more books which have been a little more useful are as follows :

1. The Jaina Gem Dictonary by J.L. Jaini, assisted by Br.Sital Prasad, The central Jaina Publishing House.Arrah, 1918.
2. Reality: English Translation of Shri Pujyapada's Sarvar tha siddhi by S.A. Jain,Vira Sasana Sangha, 29,Indra Biswas Road,Calcutta,1960.

However,the system theortiec approach of the texts on the functional (Karma) theory in the Digambara Jaina School is quite a tough and hard work of about thirty years before this terminology could take a final shope. Every word had to be more or less thoroughly thrashed out and perhaps there may not be felt need to change this outcome, only in very few exceptional cases.

## 2. CONSPECTUS OF BASIC PRINCIPLES UNDERLYING THE PREPARATION OF JAINA COMPREHENSIVE GLOSSARY OF TECHNICAL TERMS

As we have to pass from the ancient terminology to the modern terminology available in English, which is quite rich to provide appropriate term, specially in systems theory and sciences, it has been possible to get terms approaching the significance and meaning of the ancient terms. However, the following basic principles have been taken into consideration as guide lines in selecting working terms.

1. Certain Jainolgical terms having common implication with terms in other philosophies and adopted in international terminology, although some terms technically different may be transliterated as they are in Roman script.

For example, "muhūrta", "yojana", etc.

However, "antar - muhūrta", a new term, has been taken as "inter - muhūrta".

2. The term should be a faithful representation of perfect meaning of original term. Investigation into the technical concept behind the term and into its history be made for its selection.

   For example, "bios" has been selected for jīva [ "ЖИВОЙ "BIOS", "Seelen" being similar in meaning ]. Further, "fluent" has been selected for "dravya" which is defined as flowing through its "guṇa" "(control)" and "paryāya" "(event)".

3. Terms of common origin to Sanskrit, Greek, Latin, etc., may be selected as working terminology, whenever there is similarity of phonetic and conceptual character. for example, "yoked" has been selected for "yukta" and "peripheral" has been selected for "parīta".
4. Conceptual evaluation of terms in associated groups be attempted by going through all synonyms and choosing the most applicable and suitable for the purpose with phonetic association as far as possible.For example

"nisus" has been chosen for "niṣeka" similarly "variate" for "varga", "variform" for "varganā" and "super-variform" for"spardhaka" have been selected.

5. Strict conceptual accuracy be a sine-qua-non of translation maintained through various readings. The potentiality of existing vocabulary in English be exploited to the full in search of words possessing precise and specific connotation.

For example, "abādhā" has been translated as "time-lag" similarly "sthiti" has been translated as "life-time", and "anubhāga" has been translated as "energy". It is important to note that "prakṛti" has been translated as "configuration" which forms a basic principle of exposition of functional (karma ) theory.

6. The working terminology may be given a pan international character and be facilitated for being adopted universally through resorts to adopting and effecting (1) international terminology, (2) phonetical, graphical, formic and other characters in languages of science and system theory including philosophy and logic and (3) modern methodology in such fields of study.

7. Coinage of term be the last resort, when new concepts have to be precisely expressed for which there exist no words in English, through the following methods (1) composing (2) suffixal (3) prefixal (4) grammatical affinity (5) imaginative and (6) hyphen,etc.

For example, "diffusive transition" for "stibuka sam kramana", "ultimate particle" for "paramāṇu".

8. The working terminology be broad based and true to its implication. The coined word may not confuse with meaning held in other disciplines of study.

For example, "Karma" has been translated as "functional" as it has a mathematical significance of two meanings: as a transform and as an operator with lapse of time.

9. One word may usually convey only one primary meaning, pointing to some salient feature and an exclusive characteristic.

For example, "tract" has been selected for "kṛṣṭi" and "downtraction" for "apakarsana", and "uptraction" for "utkarṣaṇa", have been rather coined signifying appropriate operations in the theory of functional (Karma).

Relevant terminology was made available from the following works apart from the GJK, GKK, LDS, DVL, KPS, etc.

1. Laghu Siddhānta śabdārṇava - Sūci by Shrimat Sahajananda Maharaja, Sahajananda Shastramala, Meerut, 1955.
2. Jainendra Siddhāta Kośa - by Kshu. Jinendra Varni, Bharatiya Jinanapitha, Delhi, Part I (1970), Part II (1971), Part III 1972. Part IV (1973).
3. Jaina Lakṣaṇāvalī,Vira sewa Mandir,Delhi,Vol. I (1972), Vol.II (1973), Vol.III (1979) .

The work of compiling and translating was started round about 1955. When the author came in association of Shrimat Manohar Lal Varni, "Sahajananda",whc was a kshullaka academician, par excellence, in philosphy. For about four months, many technical Prakrit terms in Jainology were discussed along with their English equivalent.Comments were also invited from time to time from Br. Ratan Chand Mukhtar and Dr. H.L. Jain. The need for such a vocabalary or glossary was specially felt, when the author published his "Tiloyapaṇṇatti ka Gaṇita" in Hindi, in 1957. When this work was sent to various scholars and history of mathematics societies for reviews, abroad, they all could not respond. They wrote to the author that for translation difficulties they could not review the work which was in Hindi. As such, this glossary has been so prepared, even to be fed to a *computer*, for removing such difficulties regarding works in Jainology written in Hindi and Sanskrit to a great extent.

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# नेमिचन्द्रसिद्धान्ताचार्य विरचित
# लब्धिसार
# LABDHISĀRA
## मंगलाचरण- BENEDICTORY

सिद्धे जिणिंदचंदे आयरिय उवज्झाय साहुगणे।
वंदिय सम्मद्दंसण- चरित्तलद्धिं परूवेमो।।१।।

अर्थ- मैं नेमिचन्द्राचार्य सिद्ध, अरिहन्त, आचार्य, उपाध्याय तथा सर्वसाधुओं को नमस्कार करके सम्यग्दर्शन व सम्यक्चारित्र की प्राप्ति के उपाय को कहूँगा।

1. I, Nemicandra preceptor, after having paid obeisance to the accomplished (siddhas), the destroyers of karmas (arihantas), the preceptors (ācāryas), the holy-teachers (upādhyāyas) and all the ascetics (sādhus), shall propound the way to attain serene vision and serene character.

चदुगदिमिच्छो सण्णी पुण्णो गब्भज विसुद्ध सागारो।
पढमुवसमं स गिण्हदि पंचमवरलद्धिचरिमम्हि।।२।।

अर्थ- चारों गति का मिथ्यादृष्टि, संज्ञी, पर्याप्त, गर्भज, विशुद्धपरिणामी, साकारोपयोगी जीव अंतिम पंचमलब्धि का अंत होने पर प्रथमोपशमसम्यक्त्व को प्राप्त करता है।

2. The bios, in all the four life-courses, with illusive vision, rational, developed, born at womb, with extra pure phases, perceptive, attains the first subsidence serenity at the end of the last fifth attainment (labdhi).

खयउवसमियविसोही देसणपाउग्गकरणलद्धी य।
चत्तारि वि सामण्णा करणं सम्मत्तचारित्ते।।३।।

अर्थ- क्षयोपशम विशुद्धि, देशना, प्रायोग्य व करण ये पाँच लब्धियाँ है इनमें से चार लब्धियाँ तो सामान्य हैं तथा करणलब्धि के होने पर उपशम सम्यक्त्व या चारित्र अवश्य होता है।

3. There are five types of attainments: annihilation-cum-subsidence, extra-purity, religious lectures, applicable and operational. Out of these the four are ordinary, and after attainment of the operational one, the serenity and serene character definitely happen to be.

कम्ममलपडलसत्ती पडिसमयमणंतगुणविहीणकमा।
होदूणुदीरदि जदा तदा खओवसमलद्धी दु।।४।।

अर्थ- प्रतिसमय क्रमसे अनन्तगुणी हीन होकर कर्ममलपटल शक्तिकी जब उदीरणा होती है तब क्षयोपशम लब्धि होती है।

4. When there is premature rise of the energy of karma dirt screen, after being reduced infinite times in order every instant, then the annihilation-cum-subsidence attainment is achieved.

आदिमलद्धिभवो जो भावो जीवस्स सादपहुदीणं।
सत्थाणं पयडीणं बंधणजोगो विसुद्धलद्धी सो।।५।।

अर्थ- आदि (प्रथम) लब्धि होनेपर साता आदि प्रशस्त प्रकृतियोंके बन्धयोग्य जो जीवके परिणाम वह विशुद्धि लब्धि है।

5. After having attained the first attainment, whatever phases of the bios which are causal for the bonding of merital configurations as the pleasant pathos, etc., come up, are the attainment of the extra-purity attainment.

छद्दव्वणवपयत्थोवदेसयरसूरिपहुदिलाहो जो ।
देसिदपदत्थधारणलाहो वा तदियलद्धी दु।।६।।

अर्थ- छह द्रव्य और नव पदार्थ का उपदेश देने वाले आचार्य आदि का लाभ अथवा उपदेशित पदार्थों को धारण करने का लाभ, यह तृतीय लब्धि है।

6. The gain of preceptors, etc., who endow the preaching of six fluents and nine syllable-norms (padārthas), or the gain of the capacity to grasp the lectured syllable-norms, is the third attainment.

अंतोकोडा कोडी विट्ठाणे ठिदिरसाण जं करणं।
पाउग्गलद्धिणामा भव्वाभव्वेसु सामण्णा।।७।।

अर्थ- कर्मों की स्थिति को अन्तःकोड़ाकोड़ी तथा अनुभाग को द्विस्थानिक करने को प्रयोग्य लब्धि कहते हैं। यह लब्धि भव्य और अभव्य के समान रूप से होती है।

7. The applicable attainment is that in which the life-time of karmas are brought to inter-crore-squared and two placed of energy. This attainment happens to be similar in the accomplishable and the non-accomplishable.

जेट्ठवरट्ठिदिबंधे जेट्ठवरट्ठिदितियाण सत्ते य।
ण य पडिवज्जदि पढमुवसम सम्मं मिच्छजीवो हु।।८।।

अर्थ- उत्कृष्ट अथवा जघन्य स्थितिबन्ध करने वाले तथा स्थिति अनुभाग व प्रदेश इन तीनों के उत्कृष्ट या जघन्य सत्ववाले मिथ्यादृष्टि जीव के प्रथमोपशम सम्यक्त्व उत्पन्न नहीं होता।

8. The illusive-visioned bios who binds the maximal or minimal life-time and have the maximal or minimal state of the three: life-time, energy and particles (pradeśa), can not generate the first subsidence serenity.

सम्मत्तहिमुहमिच्छो विसोहिवड्ढीहि वड्ढमाणो हु।
अंतोकोडाकोडिं सत्तण्हं बंधणं कुणदी।।९।।

अर्थ- विशुद्धिकी वृद्धि द्वारा वर्धमान तथा प्रथमोपशम सम्यक्त्व के अभिमुख मिथ्यादृष्टि जीव सात कर्मों का अन्तःकोड़ाकोड़ी सागर प्रमाण स्थिति बंध करता है।

9. The wrong-visioned bios whose extra-purity is growing, and the one who is in front of the first subsidence serenity binds the seven karmas for the life-time of inter-crore-squared seas (sāgaras).

तत्तो उदय सदस्स य पुधत्तमेत्तं पुणो पुणोदरिय।
बंधम्मि पयडिबंधुच्छेदपदा होंति चोत्तीसा।।१०।।

अर्थ- उससे अर्थात् अन्तःकोड़ाकोड़ी सागर स्थिति से पृथक्त्व सौ सागर हीन स्थिति को बाँधकर पुनः पुनः पृथक्त्व १०० सागर घटाकर स्थितिबन्ध करने पर प्रकृति बन्ध व्युच्छिति के ३४ स्थान होते हैं।

10. After having bound the separation hundred seas (sāgaras) as with the inter-crore-squared seas life-time, reducing again and again by separation hundred seas, there are thirty-four sites of termination of configuration bond.

आऊ पडि णिरयदुगे सुहुमतिये सुहुमदोण्णि पत्तेयं।
बारदजुद दोण्णिपदे अपुण्णजुद वितिचसण्णिसण्णीसु।११।।
अट्ठ अपुण्णपदेसु वि पुण्णेण जुदेसु तेसु तुरियपदे।
एइंदिय आदावं थावरणामं च मिलिदव्वं।।१२।।
तिरिगदुगुज्जोवो वि य णीचे अपसत्थगमण दुभगतिए।
हुंडासंपत्ते वि य णउंसए वाम खीलीए।।१३।।
खुज्जद्धं णाराए इत्थीवेदे य सादिणाराए।
णग्गोधवज्जणाराए मणुओरालदुग वज्जे।।१४।।

अथिरअसुभ जस अरदी सोय असादे य होंति चउतीसा।
बंधोसरणट्ठाणा भव्वाभव्वेसु सामण्णा।।१५।।

अर्थ- ११-१५. आयुबन्धव्युच्छित्ति स्थानों के पश्चात् क्रमशः नरकद्विक, सूक्ष्मादि तीन, सूक्ष्मादि दो व प्रत्येक, बादर-अपर्याप्त-साधारण, बादर-अपर्याप्त-प्रत्येक, अपर्याप्त-द्वीन्द्रिय, अपर्याप्त- त्रीन्द्रिय, अपर्याप्त-चतुरन्द्रिय, अपर्याप्त-असंज्ञी पंचेन्द्रिय, अपर्याप्त-संज्ञी पंचेन्द्रिय।

आठ पदों में अपर्याप्त के स्थान पर पर्याप्त जोड़ना चाहिए, किन्तु चतुर्थपद एकेन्दिय-आतप -स्थावर भी मिलाना चाहिए। अर्थात् (पूर्वोक्त छठे पद से १३वें पदतक ८ पदों में अपर्याप्त के स्थान पर पर्याप्त जोड़ना चाहिए।) तिर्यंचद्विक व उद्योत, नीचगोत्र अप्रशस्तविहायोगति और दुर्भगादि तीन (दुर्भग दुस्वर अनादेय) हुण्डकसंस्थान-सृपाटिका संहनन, नपुंसकवेद, वामनसंस्थान व कीलितसंहनन। कुब्जकसंस्थान अर्धनाराचसंहनन, स्त्रीवेद, स्वातिसंस्थान-नाराचसंहनन, न्यग्रोधसंस्थान वज्रनाराच संहनन, मनुष्यगतिद्विक (मनुष्यगति मनुष्यगत्यानुपूर्वी) औदारिकद्विक (औदारिकशरीर-औदारिक अंगोपांग) वज्रवृषभनाराच संहनन। अस्थिर अशुभ अयशःकीर्ति अरति शोक व असातावेदनीय की बन्धव्युच्छिति होती है। ये ३४ बन्धापसरणस्थान भव्य व अभव्य के समान रूप से होते हैं।

11-15. After the age-bond-terminal sites, one should add the developed in place of the eight terms of the non-developed: hellish dual; fine, etc., three; fine, etc., two or one; gross-non-developed-general, gross-non-developed-every; non-developed-two-sensed; non-developed three-sensed, non-developed four-sensed, non-developed irrational five-sensed, non-developed rational five-sensed. However, the fourth term one-sensed-sunshine-sessile should also be added. Subhuman dual and moonshine, low pedigree, inauspicious flight-life-course and unprepossessing, etc., three symmetrical form-diarthrodial articulative constitution, impotent sex, dwarf form and synarthrodial articulative constitution, human back form and semi muscular-osteo constitution, female sex, tapering form and muscular-osteo constitution, banyan form and adamantine muscullar osteo constitution, human life-course dual- physical dual-admantine nervous muscular-osteo constitution, unstable-inauspicious, defamable, non-indulgence, sorrow, painful pathos: are terminated from being bound. These thirty-four bond reduction happen to be similar for the accomplishable and the non-accomplishable.

णरतिरियाणं ओघो भवणति सोहम्मजुगलए बिदियं।
तदियं अट्ठारसमं तेवीसदिमादि दसपदं चरिमं।।१६।।
ते चैव चोद्दसपदा अट्ठारसमेण हीणया होंति।
रयणादिपुढविछक्के सणक्कुमारादिदसकप्पे।।१७।।
ते तेरस विदिएण य तेंवीसदिमेण चावि परिहीणा।।
आणदकप्पादुवरिमगेवेज्जंतो त्ति ओसरणा।।१८।।

अर्थ- १६-१८. मनुष्य और तिर्यंचों में ओघ अर्थात् चौंतीस बन्धापसरण होते हैं। भवनत्रिक और सौधर्मयुगल में दूसरा, तीसरा, अठारहवाँ और तेईसवाँ आदि दश व अन्तिम ३४ वाँ ये १४ बन्धापसरण होते हैं। रत्नप्रभा आदि छह नरक पृथ्वियों में और सनत्कुमार आदि दश कल्पों में उपर्युक्त १४ बन्धापसरणों में से १८ वाँ बंधापसरण नहीं होता (शेष १३ बन्धापसरण होते हैं) आनतकल्प से लेकर उपरिम नौवें ग्रैवेयक पर्यन्त उपर्युक्त १३ स्थानों में से दूसरा और २३ वाँ बन्धापसरण नहीं होते (शेष ११ बन्धापसरण होते हैं।)

16-18. There are in brief (ogha) thirty-four bond reductions in the human and the subhuman. Among the Bhavanatrika and the Saudharma pair, there are second, third, eighteenth and twenty-three, etc., ten and the last thirty-fourth: these fourteen bond-reductions happen to be. Out of the fourteen bond reductions, there is no eighteenth bond reduction among the Ratnaprabhā, etc., six hell-earths and Sanatkumāra, etc., ten kalpas (paradises). Out of the preceding thirteen bond-reductions there is no second and twenty-third bond-reduction among the bios from Ānata kalpa to upper ninth Graiveyaka.

ते चेवेक्कारपदा तदिऊणा विदियठाणसंपत्ता।
चउवीसदि मेणूणा सत्तमिपुढविम्हि ओसरणा।।१९।।

अर्थ-१९. गाथा १८ में कहे गये ११ बन्धापसरणों में से तीसरा व २४वाँ बन्धापसरण घटाने पर तथा दूसरा बन्धापसरण मिलाने पर सातवीं नरकपृथ्वी में १० बन्धापसरण होते हैं।

19. Out of the eleven bond-reductions mentioned in the verse eighteen, removing the third and the twenty-fourth bond-reduction and adding the second bond-reduction, there are ten bond-reductions in the seventh hell earth.

घादिति सादं मिच्छं कसायपुंहस्सरदि भयस्स दुगं।
अपमत्तडवीसुच्चं बंधंति विसुद्धणरतिरिया।।२०।।
देव-तस-वण्ण अगुरुचउक्कं समचउर-तेजकम्मइयं।
सग्गमणं पंचिंदी थिरादिछण्णिमिणमडवीसं।।२१।।

अर्थ- २०-२१. विशुद्ध (सम्यक्त्वके अभिमुख प्रायोग्यलब्धि में स्थित मिथ्यादृष्टि) मनुष्य या तिर्यंच तीन घातिया (ज्ञानावरण, दर्शनावरण, अन्तराय) कर्म सातावेदनीय, मिथ्यात्व, कषाय, पुरुषवेद, हास्य, रति, भयद्विक (भय जुगुप्सा) अप्रमत्तगुणस्थान सम्बन्धी २८ और उच्चगोत्र को बाँधता है। देवचतुष्क, त्रसचतुष्क, वर्णचतुष्क, अगुरुलघुचतुष्क, समचतुरस्रसंस्थान, तैजसशरीर, कार्मणशरीर, प्रशस्तविहायोगति, पंचेन्द्रिय जाति, स्थिरादि ६ और निर्माण ये २८ प्रकृतियाँ अप्रमत्त गुणस्थान सम्बन्धी जानना।

20-21. The extra pure human or subhuman binds the three destructible karmas, pleasure pathos, illusion, affection, male sex, laughter, indulgence, fear-dual, twenty-eight in relation to perfect vowed control station and inheritence. The twenty-eight configurations pertaining to the perfect vowed control station are: Super-human-tetrad, mobile tetrad, colour tetrad, non gravity-levity tetrad, symmetrical form, phosphorescent body, kārmaṇa body, auspicious flight life-course, five-sensed genus, stable, etc., six and growth.

तं सुरचउक्कहीणं णरचउवज्जजुद पयडिपरिमाणं।
सुरछप्पुडवीमिच्छा सिद्धोसरणा हु बंधंति।।२२।।

२२. उन (उपर्युक्त ७१ प्रकृतियों) में से देवचतुष्क को कम करके मनुष्य चतुष्क (मनुष्यगति, मनुष्यगत्यानुपूर्वी, औदारिकशरीर, औदारिक शरीर आंगोपांग) और वज्रवृषभनाराचसंहनन को मिलाने से इन ७२ प्रकृतियों को बन्धापसरण कर चुकने पर मिथ्यादृष्टि देव और प्रथमादि छह पृथिवियों के नारकी बाँधते हैं।

22. Out of the above, reducing the divine-tetrad, and adding the human-tetrad and the adamantine-nervous-muscular-osteo constitution there become seventy configurations which are bound by the illusive visioned divine and the hellish of the first to sixth earth.

तं णरदुगुच्चहीणं तिरियदु णीचजुद पयडि परिमाणं।
उज्जोवेणजुदं वा सत्तमखिदिगा हु बंधंति।।२३।।

२३. उन (पूर्वोक्त ७२ प्रकृतियों) में से मनुष्यद्विक (मनुष्यगति, मनुष्य गत्यानुपूर्वी) और उच्चगोत्र को कम करने से तथा तिर्यंचगतिद्विक (तिर्यंचगति, तिर्यंच गत्यानुपूर्वी) व नीचगोत्र को मिलाने पर ७२ प्रकृतियाँ हो जाती हैं। यदि उद्योत प्रकृति मिलाई जाती है तो ७३ प्रकृतियाँ हो जाती हैं। उन ७२ अथवा ७३ प्रकृतियों को (प्रथमोपशमसम्यक्त्व के अभिमुख) सातवीं पृथ्वी का मिथ्यादृष्टि नारकी बाँधता है।

23. Out of the above mentioned, on reducing the human dual and high inheritance and on adding the subhuman life-course dual as well as the low inheritance, there are seventy-two configurations. If moon-shine configuration is also added there become seventy-three configurations. These seventy-two or seventy-three configurations are bound by illusive-visioned hellish of the seventh earth.

अंतोकोडाकोडीठिदिं असत्थाण सत्थगाणं च।
विचउट्ठाणरसं च य बंधाणं बंधणं कुणइ।।२४।।

२४. (सम्यक्त्वके अभिमुख) मिथ्यादृष्टि बँधने वाली प्रकृतियोंका स्थितिबन्ध अन्तःकोटाकोटीसागरोपम प्रमाण करता है। अप्रशस्त प्रकृतियों द्विस्थानीय अनुभाग बंध करता है और प्रशस्त प्रकृतियोंका चतुःस्थानीय अनुभाग बन्ध करता है।
24. The life-time bond of the bindable configurations is effected for a period of inter-crore-squared seas. Further, the energy bond of inauspicious configurations in two stations and the energy bond of auspicious configurations in four places are effected by the bios; (the illusive-visioned facing the serenity).

मिच्छणथीणति सुरचउ समवज्जपसत्थगमणसुभगतियं।
णीचुक्कस्सपदेसमणुक्कस्सं वा पबंधदि हु।।२५।।
एदेहिं विहीणाणं तिण्णि महादंडएसु उत्ताणं।
एकट्ठिपमाणाणमणुक्कस्सपदेसबंधणं कुणदि।।२६।।

२५-२६. मिथ्यात्व अनन्तानुबन्धी चतुष्क, स्त्यानगृद्धित्रिक, देवचतुष्क, समचतुरस्रसंस्थान, वज्रर्षभनाराच संहनन, प्रशस्तविहायोगति, सुभगादि तीन और नीच गोत्र का उत्कृष्ट व अनुत्कृष्ट प्रदेशबन्ध करता है। इन प्रकृतियों से रहित तीन महादण्डक अर्थात् गाथा २१, २२, व २३ में कही गई शेष ६१ प्रकृतियों का अनुत्कृष्ट प्रदेशबन्ध करता है।
25-26. The bios binds the illusion infinite-probinding tetrad, somnambulism trio, divinity tetrad, symmetrical form, adamantine nervous muscular-osteo-system constitution, auspicious flight, amiable etc. three and low inheritance in maximal or non-maximal point bond form. He binds point-bond as non-maximal 61 configurations, except those mentioned in verses 21, 22 and 23.

पढमे सव्वे विदिये पण तदिये चउ कमा अपुणरुत्ता।
इदि पयडीणमसीदी तिदंडएसु वि अपुणरुत्ता।।२७।।

२७. क्रमशः प्रथम दण्डक में सर्वप्रकृतियाँ, द्वितीय दण्डक में पाँच प्रकृतियाँ और तृतीय दण्डक में चारप्रकृतियाँ, इस प्रकार तीनों दण्डकों में सर्व ८० प्रकृतियाँ अपुनरुक्त हैं।
27. Respectively, all configurations in the first metre, five configurations in the second metre and four configurations in the third metre, the total being eighty configurations are untold again.

उदये चउदसघादी णिद्दापयलाणमेक्कदरगं तु।
मोहे दस सिय णामे वचिठाणं सेसगे सजोगेक्कं।।२८।।

२८. तीन घातियाकर्मों की १४ प्रकृतियाँ, निद्रा या प्रचला में से कोई एक, मोहनीयकर्म की स्यात् (कथंचित्) १० प्रकृति, नामकर्म की भाषा पर्याप्तिकाल में उदय योग्य प्रकतियाँ और शेष वेदनीय, गोत्र व आयुकर्म की एक एक प्रकृति भी मिला लेना चाहिए। ये सर्व प्रकृतियाँ उदय योग्य हैं।
28. The following configurations should also be mixed (counted): fourteen configurations of three destructive functionals, one out of sleep or drowsiness, ten relative configurations of charm-functional, the configurations fit to rise in the development period of language about genetic-code functional and remaining pathetic, inheritance and age functional as one from each configuration. All these configurations are fit to rise.

उदइल्लाणं उदये पत्तेक्कठिदिस्स वेदगो होदि।
विचउट्ठाणमसत्थे सत्थे उदयल्लरसभुत्ती।।२९।।
अजहण्णमणुक्कस्सप्पदेसमणुभवदि सोदयाणं तु।
उदयिल्लाणं पयडिचउक्काणमुदीरगो होदि।।३०।।

२९-३०. उदयवान् प्रकृतियों का उदय प्राप्त होने पर एक स्थिति का वेदक होता है। अप्रशस्त प्रकृतियों के द्विस्थान रूप और प्रशस्तप्रकृतियों के चतुःस्थानरूप उदयमान अनुभाग को भोगता है। उदयरूप प्रकृतियों के अजघन्य अनुत्कृष्ट प्रदेशाग्र को अनुभव करता है। उदयस्वरूप प्रकृतियों के प्रकृति प्रदेश स्थिति व अनुभाग का उदीरक होता है।

29-30. The bios becomes the pathetic of one life-time after getting the rise of configurations fit to rise. He experiences the frution of the energy of rising non-auspicious configurations in form of two-placed and that of rising auspicious configurations in form of four placed. He experiences the non-minimal and non-maximal point-heads (pradeśāgra) of rising configuration. He prematurely experiences the rising configurations in their state of configuration, particle, life-time and importing energy.

दुति आउ तित्थहारचउक्कणा सम्मगेण हीणा वा।
मिस्सेणूणा वा वि य सव्वे पयडी हवे सत्तं।।३१।।

३१. दो या तीन आयु, तीर्थंकर और आहारकचतुष्क; इन प्रकृतियों से रहित तथा सम्यक्त्वप्रकृति व सम्यग्मिथ्यात्व विना शेष सर्व प्रकृतियों का सत्व होता है।

31. There is existence of configurations as devoid of two or three age functionals, ford-founder and assimilating-tetrad and all configurations remaining without serenity and serenity-illusion.

अजहण्णमणुक्कस्सं ठिदीतियं होदि सत्तपयडीणं।
एवं पयडिचउक्कं बंधादिसु होदि पत्तेयं।३२।।

३२. उक्त सत्व प्रकृतियों का स्थितित्रिक (स्थिति-अनुभाग-प्रदेश) अजघन्य अनुत्कृष्ट होता है। बन्धादि (बन्ध-उदय-उदीरणा) प्रत्येक में इसी प्रकार प्रकृतिचतुष्क (प्रकृति-स्थिति-अनुभाग-प्रदेश) लगा लेना चाहिए।

32. The life-time, energy, particle of the metioned existence configurations is non-minimal and non-maximal. Similarly, the bond, rise, premature rise, in each one, the tetrad of configuration, life-time, energy and particle be applied.

तत्तो अभव्वजोग्गं परिणामं बोलिऊण भव्वो हु।
करणं करेदि कमसो अधापवत्तं अपुव्वमणिट्टियं।।३३।।

३३. उसके पश्चात् अर्थात् प्रायोग्यलब्धिके पश्चात् अभव्यके योग्य परिणामोंको उल्लंघकर भव्यजीव क्रमशः अधःप्रवृत्तकरण, अपूर्वकरण और अनिवृत्तिकरण को करता है।

33. After the applicability attainment, crossing over the transforms fit for the non-accomplishable, the accomplishable bios executes the low-tended, the unprecedented and the invariant operations.

अंतोमुहुत्तकालो तिण्णि वि करणा हवंति पत्तेयं।
उवरीदो गुणियकमा कमेण संखेज्जरूवेण।।३४।।

३४. तीनों करणों में से प्रत्येक करण का अन्तर्मुहूर्त प्रमाण काल होता है, किन्तु ऊपर से नीचे के करणों का काल संख्यातगुणा क्रम लिये हुए है।

34. Every operation has period of an inter-muhūrta, but the higher to lower operations have an order of numerate times regarding the period.

जम्हा हेट्ठिमभावा उवरिमभावेहिं सरिसगा होंति।
तम्हा पढमं करणं अधापवत्तो त्ति णिद्दिट्ठं।।३५।।

३५. क्योंकि अधस्तन (नीचे के) भाव उपरितन भावों के साथ सदृश होते हैं अतः प्रथम करण को अधःप्रवृत करण कहा गया है।

35. As the phases of the lower are similar to those of the upper, hence the first operation has been called as the low-tended-operation.

समए समए भिण्णा भावा तम्हा अपुव्वकरणो दु।
अणियट्टी वि तहं वि य पडिसमयं एक्कपरिणामो।।३६।।

३६. प्रतिसमय भिन्न भाव होते हैं इसलिये यह अपूर्वकरण है और प्रतिसमय एक समान ही परिणाम होते हैं अतः वह अनिवृत्तिकरण है।

36. At every instant the phases are different, hence this is called the unprecedented operation. And as the same transform happen to be, hence that is invariant operation.

गुणसेढी गुणसंकम ठिदिरसखंडं च णत्थि पढमम्हि।
पडिसमयमणंतगुणं विसोहिवड्ढीहिं वड्ढदि हु।।३७।।
सत्थाणमसत्थाणं चउविट्ठाणं रसं च बंधदि हु।
पडिसमयमणंतेण य गुणभजियकमं तु रसबंधे।।३८।।
पल्लस्स संखभागं मुहुत्त अंतेण ओसरदि बंधे।
संखेज्जसहस्साणि य अधापवत्तम्मि ओसरणा।।३९।।
आदिमकरणद्धाए पढमट्ठिदिबंधदो दु चरिमम्हि।
संखेज्जगुणविहीणो ठिदिबंधो होइ णियमेण।।४०।।
तच्चरिमे ठिदिबंधो आदिमसम्मेण देससयलजमं।
पडिवज्जमाणगस्स वि संखेज्जगुणेण हीणकमो।।४१।।

३७-४१. प्रथम (अधः) करण में गुणश्रेणि, गुणसंक्रमण, स्थितिखण्ड और अनुभागखण्ड नहीं होते, किन्तु प्रतिसमय विशुद्धि में अनन्तगुणी वृद्धि द्वारा वृद्धि को प्राप्त होता है। प्रशस्त प्रकृतियों का चतुःस्थानीय (गुड़, खांड, शर्करा और अमृत) अनुभाग बन्ध होता है और अप्रशस्त प्रकृतियों का द्विस्थानीय (लता-दारु या निंब-कांजीर) अनुभाग बन्ध होता है। प्रतिसमय प्रशस्त प्रकृतियों का अनन्तगुणे क्रम सहित बन्ध होता है और अप्रशस्त प्रकृतियों के अनन्तवें भागप्रमाण अनुभाग बन्ध होता है। तथा एक एक अंतर्मुहूर्त के अन्तराल से पल्य का संख्यातवाँ भाग घटता हुआ स्थितिबंध होता रहता है। अधःप्रवृत्त करणकाल में संख्यात हजार स्थिति बन्धापसरण होते रहते हैं। अधःप्रवृत्त करण के आदि में जो प्रथम स्थितिबन्ध होता है तथा अन्त में नियम से उससे संख्यात गुणा हीन स्थितिबन्ध होता है। इस चरम स्थितिबन्ध से देशसंयम सहित प्रथमोपशम सम्यक्त्व को प्राप्त करने वाले जीव के स्थितिबन्ध संख्यातगुणा हीन होता है इस स्थिति बन्ध से सकल संयम सहित प्रथमोपशम सम्यक्त्व को प्राप्त करने वाले के संख्यातगुणा हीन स्थिति बन्ध होता है।

37-41. In the first (low-tended) operation, there do not happen the geometric-series, the geometric-transition, the life-time-cut and the energy-piece, but there is increase of infinite times of multiple in the extra-purity every instant. There is energy bond, tetra-stationed (course sugar, fine-sugar, pure-sugar and nectar) of auspicious configurations and there is energy bond bi-stationed (creeper-wood or margosa-kāñjīra) of non-auspicious configurations. Further, there continues the life-time bond, reducing by numerate part of palya at every interval of inter-muhūrta. During the period of operation of the low-tended, there are numerate thousand of life-time-bond divergences in life-time bond. Whatever is the first life-time bond in the beginning of the low-tended operation and at the end there is numerate times bonding of life-time numerate-times less than that, as per rule. The life-time bond of the bios attaining first subsidence serenity endowed with partial restraint due to that final life-time-bond is numerate times less. The bios who attains first-subsidence serenity alongwith perfect all-restraint has the life-time bond numerate times less than that mentioned earlier.

आदिमकरणद्धाए पडिसमयमसंखलोगपरिणामा।
अहियकमा हु विसेसे मुहुत्त अंतो हु पडिभागो।।४२।।
ताए अधापवत्तद्धाए संखेज्जभागमेत्तं तु।
अणुकट्टीए अद्धा णिव्वग्गणकंडयं तं तु।।४३।।
पडिसमयगपरिणामा णिव्वग्गणसमयमेत्तखंडकमा।
अहियकमा हु विसेसे मुहुत्त अंतो हु पडिभागो।।४४।।
पडिखंडगपरिणामा पत्तेयमसंखलोगमेत्ता हु।
लोयाणमसंखेज्जा छट्ठाणाणी विसेसे वि।।४५।।

पढमे चरिमे समये पढमं चरिमं च खंडमसरित्थं।
सेसा सरिसा सव्वे अट्ठुव्वंकादि अंतगया।।४६।।
चरिमे सव्वे खंडा दुचरिमसमओ त्ति अवरखंडाए।
असरिसखंडाणोली अधापवत्तम्हि करणम्हि।।४७।।
पढमे करणे अवरा णिव्वग्गणसमयमेत्तगा तत्तो।
अहिगदिणा वरमवरं तो वरपंती अणंतगुणिदकमा।।४८।।
पढमे करणे पढमा उड्ढगसेढीय चरिमसमयस्स।
तिरियगखंडाणोली असरित्थाणंतगुणियकमा।।४९।।

४२-४९. आदिकरण (अधःप्रवृत्त करण) के काल में प्रतिसमय अधिक क्रम लिए हुए असंख्यात लोक प्रमाण परिणाम होते हैं। विशेष (चय) को प्राप्त करने के लिए अन्तमुहूर्त प्रमाण प्रतिभाग है। उस अधःप्रवृतकरण काल के (समयोंके) संख्यातवें भाग प्रमाण अनुकृष्टि रचना का आयाम है और जितना वह आयाम है उतने समयों का एक निर्वर्गणा काण्डक होता है। निर्वर्गणा काण्डक के समान प्रतिसमय के परिणामों के क्रमशः खण्ड होते हैं, वे खण्ड अधिकक्रम वाले होते हैं। यहाँ विशेष को प्राप्त करने का प्रतिभाग अन्तमुहूर्त प्रमाण है। प्रत्येक खण्ड में असंख्यातलोक प्रमाण परिणाम हैं। प्रत्येक खण्डमें षट्स्थान पतित वृद्धि असंख्यातलोक बार होती है। एक एक विशेष (चय) में भी षट्स्थान पतित वृद्धि असंख्यातलोक बार होती है। प्रथम समय का प्रथम खण्ड और चरम समय का अन्तिम खण्ड ये विसदृश और शेष खण्ड सदृश हैं। सर्वखण्डों का आदि अष्टांक है और अन्त उर्वांक है। चरम समय के सर्व खण्ड और प्रथम समय से लेकर द्विचरम समय पर्यन्त का सर्वप्रथम खण्ड; यह अधःप्रवृत्तकरण में असदृश खण्डों की पंक्ति है। प्रथम (अधःप्रवृत्त) करण में निर्वर्गणाकाण्डक प्रमाण समयों में प्रत्येक समय के प्रथम खण्ड के जघन्य परिणाम ऊपर ऊपर अनन्तगुणे क्रम से हैं। निर्वर्गणाकाण्डक के चरम समय सम्बन्धी जघन्य परिणाम से प्रथम समय का उत्कृष्ट परिणाम अनन्त गुणा है, उससे द्वितीय निर्वर्गणा काण्डक के प्रथम समय के प्रथम खण्ड का जघन्य परिणाम अनन्त गुणा है, इस प्रकार जघन्य से उत्कृष्ट और उससे जघन्य सर्प की चालवत् अनन्तगुणे क्रम से हैं। प्रथम अधःप्रवृत्त करण में सर्वसमयों के प्रथमखण्ड की उर्ध्व श्रेणी रूप से और चरम समय के सर्व खण्डों की तिर्यगावलि रूप से रचना करने पर सर्व असदृश खण्डों की पंक्ति हो जाती है जो अनंत गुणित क्रमसे स्थित है।

42-49. During the period of low-tended operation, there happen to be innumerate measure of universe transforms in increasing sequence, every instant. In ordering to obtain the common-difference, the counter part is of inter-muhūrta in measure. The protract structure has the length measuring numerate part of the period of that low-tended operation, and whatever is that length, it constitutes a pro-variform-split of those instants. The transforms of every instant have pieces, respectively, of the pro-variform. Those pieces are of greater order. Here, the counter part of obtaining the common-difference is inter-muhūrta in measure. In every piece, there are innumerate universe of measure of transforms. In every piece, the six stationed cascade increase happens to be innumerate universe times. In every one of the common-difference also, there is six stationed cascade increase innumerate universe times. The first piece of first instant and the last piece of final instant are dissimilar and the remaining pieces are similar. The initial of all pieces is the numeral 8 and that of the last is urvāṅka numeral. All the pieces of the final instant and the first foremost piece of the interval starting from first instant upto the pen-ultimate instant forms the row of dissimilar pieces in the low-tended operation. In the low-tended operation, during the instants measuring the pro-variform-section, the lower transform of the first piece of every instant is successively infinite times in sequence of infinite multiple towards upper and upper. The maximal transform of first instant is infinite times the minimal transform corresponding to final instant of the pro-variform-section. The minimal transform of the first piece of first instant of the second pro-variform-section is infinite times the preceding. In this way, from the

minimal to maximal and then minimal, are in the sequence of infinite multiple like the movement of a snake. At the first instant, the structure of first piece of all instants in the the low-tended-operation in the vertical form and that of all pieces of the final instant is in the horizontal direction. All these form a row of dissimilar pieces, which stands as a sequence with common-ratio as infinite.

पढमं व विदियकरणं पडिसमयमसंखलोगपरिणामा।
अहियकमा हु विसेसे मुहुत्त अंतो हु पडिभागो।।५०।।

५०. प्रथम अर्थात् अधःप्रवृत करण के समान द्वितीय अर्थात् अपूर्वकरण है। इसमें प्रतिसमय अधिक क्रम सहित असंख्यात लोक परिणाम होते हैं। विशेष (चय) के लिए अन्तमुहूर्त प्रमाण प्रतिभाव है।

50. Similar to the first or low-tended operation is the second or the unprecedented operation. There happen to be innumerate universe of transforms in the increasing sequance every instant. The counter part measure of the common-difference is inter-muhūrta.

जम्हा उवरिमभावा हेट्ठिमभावेहिं णत्थि सरिसत्तं।
तम्हा विदियं करणं अपुव्वकरणं त्ति णिद्दिट्ठं।।५१।।

५१. क्योंकि उपरिम समय के परिणाम नीचले समय सम्बन्धी परिणामों के समान नहीं होते इसलिये इस दूसरे करण को अपूर्वकरण कहा गया है।

51. As the transforms of the upper instants are not similar to those transforms of the lower instants, hence this second operation is called the unprecedented-operation.

विदियकरणादिसमयादंतिमसमओ त्ति अवरवरसुद्धी।
अहिगदिणा खलु सव्वे होंति अणंतेण गुणिदकमा।।५२।।

५२. दूसरे अर्थात् अपूर्वकरण के प्रथम समय से लेकर अंत समय पर्यन्त प्रत्येक समय के जघन्य परिणाम से उसी समय का उत्कृष्ट परिणाम अनन्तगुणी विशुद्धि वाला है। इस उत्कृष्ट परिणाम से अनन्तर उत्तर समय का जघन्य परिणाम अनन्तगुणी विशुद्धि वाला है। इस प्रकार सर्पकी चाल के समान विशुद्धता सम्बन्धी अल्पबहुत्व का कथन है।

52. From the first instant of the unprecedented operation till the last instant, the maximal transform of the every instant corresponding to the minimal transform has infinite times of extra-purity. The minimal transform of the next instant, as compared with the maximal transform of the instant has infinite times greater extra-purity. Thus the description of comparability corresponding to extra-purity is like the movement of a snake.

गुणसेढीगुणसंकमठिदिरसखंडा अपुवव्करणादो।
गुणसंकमेण सम्मा मिस्साणं पूरणोत्ति हवे।।५३।।

५३. अपूर्वकरण के प्रथम समय से लेकर; गुणसंक्रमण से सम्यक्त्व मिश्रद्वय प्रकृति के पूरने के काल के चरम समय पर्यन्त गुणश्रेणि, गुणसंक्रमण, स्थितिकांडक घात और अनुभाग कांडक घात होते हैं।

53. From the first instant of unprecedented operation, there happen geometric-progression, geometric-transition, destruction of life-time section and destruction of energy section from the period of filling of serenity mixed dual configuration through geometric-transition till its last instant.

ठिदिबंधोसरणं पुण अधापवत्तादुपूरणो त्ति हवे।
ठिदिबंधट्ठिदिखंडुक्कीरणकाला समा होंति।।५४।।

५४. स्थितिबंधापसरण भी अधःप्रवृत्तकरण से लेकर सम्यक्त्व व मिश्र प्रकृतियों के पूरण काल तक होता है। स्थिति बंधापसरण काल और स्थितिकांडक घातका उत्कीरण काल; ये दोनों काल समान अर्थात् तुल्य होते हैं।

54. The life-time bond reduction also happens to be from low-tended operation up to the filling period of serenity and mixed configurations. The life-time reduction period and the cast period of the destruction of the life-time section: both these periods are equal.

गुणसेढीदीहत्तमपुव्वदुगादो दु साहियं होदि।
गलिदवसेसे उदयावलिबाहिरदो दु णिक्खेवो।।५५।।

५५. गुणश्रेणी की दीर्घता अर्थात् गुणश्रेणी आयाम अपूर्वकरण और अनिवृत्तिकरण काल से अधिक होता है वह गुणश्रेणी आयाम गलितावशेष है तथा उदयावली से बाह्य निक्षेप होता है।

55. The length of the geometric-progression is greater than the period of unprecedented operation and that of invariant operation. It is geometric-progression-length decayed-remainder and is injected exterior to rise-trail.

णिक्खेवमदित्थावणमवरं समऊणआवलितिभागं।
तेणूणावलिमेत्तं विदियावलियादिमणिसेगे।।५६।।

५६. द्वितीयावलि का आदि निषेक अर्थात् उदयावलि से अनन्तर उपरिम निषेक में से द्रव्य अपकर्षित करके नीचे उदयावलि में देता है तब एक समय कम आवलि का त्रिभाग तो जघन्य निक्षेप है तथा आवलि के शेष निषेक जघन्य अतिस्थापना है।

56. The bios downtracts the fluent from the upper nisus, next to rise-trail, i.e. the initial nisus of the second trail and injects it into the rise-trail below. Then the minimal injection is the one-third part of a trail as reduced by an instsnt (samaya) and the minimal over-installation is the remainder set of nisusus of the trail.

एत्तो समऊणावलितिभागमेत्तो तु तं खु णिक्खेवो।
उवरिं आवलिवज्जिय सगट्ठिदी होदि णिक्खेवो।।५७।।

५७. इस प्रथम निषेक से ऊपर एक समय कम आवलि के त्रिभाग तक के निषेकों के अपकृष्ट द्रव्य का निक्षेप तो पूर्वोक्त ही है इससे ऊपर अतिस्थापनारूप आवलि को छोड़ कर अपनी अपनी स्थिति प्रमाण निक्षेप होता है।

57. Above this first nisus, the injection of the downtracted fluent of the nisusus upto the one-third part of a trail as reduced by an instant is as stated earlier. Above this, leaving the trail in form of over-installation, there is injection as much as is the measure of own-own life-time.

उक्कस्सट्ठिदिबंधो समयजुदावलिदुगेण परिहीणो।
ओक्कट्ठिदिम्मि चरिमे ठिदिम्मि उक्कस्स णिक्खेवो।।५८।।

५८. उत्कृष्ट स्थिति का बन्ध होने पर चरमस्थिति के अपकर्षित द्रव्य का समयाधिक दो आवलि हीन उत्कृष्ट स्थिति प्रमाण उत्कृष्ट निक्षेप होता है।

58. After bonding of maximal life-time, there is the maximal injection amounting to maximal life-time as reduced by two trails and an instant in excess, of the downtracted fluent of the ultimate life-time.

उक्कस्सट्ठिदि बंधिय मुहुत्तअंतेण सुज्झमाणेण।
इगिकंडएण घादे तम्हि य चरिमस्स फालिस्स।।५९।।
चरिमणिसेओक्कड्डे जेट्ठमदित्थावणं इदं होदि।
समयजुदंतोकोडाकोडि विणुक्कस्सकम्मठिदी।।६०।।

५९. ६०. उत्कृष्ट स्थितिको बाँधकर अन्तर्मुहूतके द्वारा विशुद्ध होता हुआ, अंतःकोड़ाकोड़ी सागर प्रमाण स्थितिके अतिरिक्त शेष सम्पूर्ण उत्कृष्टि स्थितिका एक कांडक घात के द्वारा घात करने वालेके कांडककी चरिम फालिके चरम निषेकके अपकर्षित द्रव्यकी उत्कृष्ट अतिस्थापना समयाधिक अन्तःकोड़ाकोड़ी सागरसे हीन उत्कृष्ट कर्मस्थिति होती है।

59-60. After having bound the maximal life-time, becoming extra-pure by inter-muhūrta, the bios becomes the destroyer by a section destruction of whole maximal life-time remaining as exception inter-crore-squard sea (sāgara) measure. For such a bios the maximal over-installation of downtracted fluent of the ultimate frustule of the section, the maximal karma life-time is as reduced by inter-crore-squared sea (sāgara) and an instant in excess.

सत्तग्गट्ठिदि बंधो आदित्थियुक्कट्ठणे जहण्णेण।
आवलि असंखभागं तेत्तियमेत्तेव णिक्खिवदि।।६१।।

६१. बन्ध होने पर सत्व कर्म की अग्रस्थिति (अन्तिमस्थिति के द्रव्य) का उत्कर्षण होता है। उस उत्कर्षण की अतिस्थापना (आदिस्थिति) जघन्य से आवली के असंख्यातवें भाग होती है और जघन्य निक्षेप भी उतना ही होता है।

61. After bonding, there is uptraction of ahead-life-time (fluent of ultimate life-time) [agra sthiti] of the state function. The over-installation of that uptraction amounts to innumerate part of trail as minimal and the minimal injection also happens to be the same.

तत्तोदित्थावणगं वड्ढदि जावावली तदुक्कस्सं।
उवरीदो णिक्खेओ वरं तु बंधियट्ठिदि जेट्ठं।।६२।।
वोलिय बंधावलियं ओक्कट्ठिय उदयदो दु णिक्खिविय।
उवरिमसमये विदियावलि पढमुक्कट्ठणे जादे।।६३।।
तक्कालवज्जमाणे वारट्ठिदीए अदित्थियाबाहं।
समयजुदावलियाबाहूणो उक्कस्सठिदिबंधो।।६४।।

६२-६४. उसके पश्चात् अतिस्थापना एक एक समय बढ़ते हुए आवलिप्रमाण उत्कृष्ट अतिस्थापना हो जाती है। इसके पश्चात् निक्षेप आवलिके असंख्यातवें भाग से उत्कृष्ट निक्षेप प्राप्त होने तक बढ़ता है। उत्कृष्ट निक्षेप उत्कृष्ट स्थिति को बाँधकर बंधावलि बीत जाने पर उस उत्कृष्ट स्थिति के अन्तिम निषेक सम्बन्धी द्रव्य का अपकर्षण करके उदयादि निषेकों में निक्षेपण किया अर्थात् दिया। अनन्तर अगले समय में द्वितीय आवलि के प्रथम निषेक का उत्कर्षण करने के लिये उस अनन्तर समय में उत्कृष्ट स्थिति सहित बँधने वाले कर्म की उत्कृष्ट आबाधा को अतिस्थापना कर प्रथमादि निषेकों में निक्षेपण होता है, किन्तु अन्त के एक समयाधिक आवलि प्रमाण निषेकों में निक्षेपण नहीं होता। अतः एक समय अधिक आवली और आबाधा काल इन दोनों से न्यून उत्कृष्ट स्थिति प्रमाण उत्कृष्ट निक्षेप है।

62-64. After that, there is increase in the over-installation at every successive instant till the maximal over-installation becomes a trail in measure. After this, the injection increases from innumerate part of the trail till the maximal injection is attained. After having bound the maximal injection and maximal life-time at the lapse of the bond-trail, the bios downtracts the fluent related to ultimate nisus of that maximal life-time and injects it into the nisusus of rise-etc. Afterwards, at the next instant in order to uptract the first nisus of second trail during that instant there is injection into the first, etc., nisusus after over-installation of the maximal time-lag of the functional (karma) which is bond with maximal life-time. But there is no injection into the nisusus amounting to a trail plus an instant lying at the end. Hence, the maximal injection is the maximal life-time as reduced by a trail as increased by an instant and the time-lag period.

अहवावलिगदवरठिदिपढमणिसेगे वरस्स बंधस्स।
विदियणिसेगप्पहुदिसु णिक्खित्ते जेट्ठणिक्खेओ।।६५।।

६५. अथवा, आवलि व्यतीत हो जाने पर उत्कृष्ट स्थिति के प्रथम निषेक का द्रव्य बँधने वाली उत्कृष्ट स्थिति के द्वितीयादि निषेक में निक्षेपण करने पर उत्कृष्ट निक्षेप होता है।

65. Or else, after the lapse of trail there is the maximal injection on injecting in the second, etc., nisusus of the maximal life-time binding the fluent of the first nisus of the maximal life-time.

उक्कसट्ठिदिबंधे आबाहागा ससमयमावलियं।
ओदरियण णिसेगेसुक्कड्ढेसु अवरमावलियं।। ६६।।

६६. उत्कृष्ट स्थिति का बन्ध होने पर उस कर्म बन्ध के आबाधा काल सम्बन्धी चरम समय से एक समय अधिक आवलि काल पूर्व तक जो उदय आने योग्य सत्कर्म निषेक हैं, उनके द्रव्य का उत्कर्षण होने पर आवलिप्रमाण जघन्य अतिस्थापना होती है।

66. After binding of the maximal life-time, there is the minimal over-installation amounting to trail after the uptraction of the fluent of the existent-functional (satkarma) nisusus, fit to rise from the ultimate instant related to the time-lag period of that karmic bond till the advent of the trail time as increased by an instant.

ओदरिय तदो बिदीयावलिपढमुक्कड्डणे वरं हेट्ठा।
अइच्छावणमाबाहा समयजुदावलिय परिहीणा।।६७।।

६७. वहाँसे उतरकर सत्कर्म सम्बन्धी द्वितीयावलिके प्रथमनिषेक (जो वर्तमान समय से आवलि कालके बाद उदय में आवेगा) का उत्कर्षण होने पर अधस्तन समयाधिक आवलिसे हीन आबाधा काल प्रमाण उत्कृष्ट अतिस्थापना होती है।

67. Descending from there, on uptraction of first nisus (which will rise after a trail period from present instant) of the second trail related to existent-karma (satkarma), there is maximal over-installation amounting to the time-lag period as reduced by the lower trail as increased by an instant.

उदयाणमावलिम्हि य उभयाणं बाहरम्मि खिवणट्ठं।
लोयाणमसंखेज्जो कमसो उक्कड्डणो हारो।।६८।।
ओक्कड्डिदइगिभागे पल्लासंखेण भजिदे तत्थ।
बहुभागमिदं दव्वं उव्वरिल्लठिदीसु णिक्खवदि।।६९।।
सेसगभागे भजिदे असंखलोगेण तत्थ बहुभागं।।
गुणसेढीए सिंचदि सेसेगं च उदयम्हि।।७०।।
उदयावलिस्स दव्वं आवलिभजिदे दु होदि मज्झधणं।
रूऊणद्धाणद्धेणूणेण णिसेयहारेण।।७१।।
मज्झिमधणमवहरिदे पचयं पचयं णिसेयहारेण।
गुणिदे आदिणिसेयं विसेसहीणे कमं तत्तो।।७२।।
ओकड्डिदम्हि देदि हु असंखसमयप्पबद्धमादिम्हि।
संखातीदगुणक्कममसंखहीणं विसेसहीणकमं।।७३।।

६८-७३. उदयवान प्रकृतियों का उदयावलि में क्षेपण करने के लिए तथा उदय व अनुदयरूप दोनों प्रकार की प्रकृतियों का उदयावलिसे बाहर क्षेपण करने के लिए भागहार क्रमशः असंख्यातलोक व अपकर्षण भागहार प्रमाण है। एक भाग प्रमाण अपकर्षित द्रव्य को पल्य के असंख्यातवें भाग से भाजित करने पर बहुभाग उपरितन स्थितियों में दिया जाता है। शेष एक भाग को असंख्यात लोक से भाजित करने पर बहुभाग गुणश्रेणि में दिया जाता है और शेष एक भाग उदयावलि दिया जाता है। उदयावलि में दिये जाने वाले द्रव्य को आवलि से भाजित करने पर मध्यधन होता है। एक कम अद्ध्वान के आधे को निषेक भागहार में से घटाने पर जो शेष रहे उसका मध्यमधन में भाग देने पर चय का प्रमाण प्राप्त होता है। चय को निषेक भागहार से गुणा करने पर प्रथम निषेक प्राप्त होता है, उससे ऊपर के निषेक चयहीन चयहीन क्रमसे हैं। अपकर्षित द्रव्य में से गुणश्रेणि के प्रथम निषेक में असंख्यात समयप्रबद्ध प्रमाण द्रव्य देता है आगे गुणश्रेणि शीर्ष तक असंख्यात गुणित क्रमसे देता है, अनन्तर असंख्यातगुणे हीन और उससे आगे क्रमसे चयहीन द्रव्य देता है।

68-73. For projecting the rising configuration in the rise-trail and for projecting the rising and non-rising both forms of configuration outside the rise-trail, the divisors are, respectively, innumarate universe and downtraction divisor. After dividing a part amount of downtracted fluent by innumerate part of pit (palya) that is given to upper life-times in major-part. The remaining one part is divided by innumerate universe and the major part so got is given to geometric-progression and the remaining one part is given to the rise trail. On dividing the fluent given to rise trail the middle-sum is obtained. On dividing that middle sum by the remainder obtained by subtracting half of the number of terms (adhvāna) as reduced by the

unity from the nisus divisior, the common-difference is obtained. On multiplying the common difference by nisus-divisor, first nisus is obtained. The nisus ahead of it are in sequence of regression having negative common-difference as such. The bios gives fluent amounting to innumerate instant-effective-bond in the first nisus of the geometric series from the downtracted fluent. Further, he gives it in innumerate multiple sequence upto the geometric-series-top and afterwards innumerate times less and ahead of it, in the sequence which has no common-difference.

पडिसमय मोक्कड्डदि असंखगुणिदक्कमेण सिंचदि य।
इदि गुणसेढीकरणं आउगवज्जाण कम्माणं।।७४।।

७४. प्रतिसमय असंख्यातगुणित क्रमसे द्रव्य का अपकर्षण करके सिंचन करता है। आयु के बिना शेष कर्मों की इस प्रकार गुणश्रेणि करता है।

74. The bios downtracts fluent in innumerate multiple sequence every instant and sprinkles. In this way, he builds up the geometric-series of the remaining functionals excepting the age karma

पडिसमयमसंखगुणं दव्वं संकमदि अप्पसत्थाणं।
बंधुज्झियपयडीणं बंधंतसजादिपयडीसु।।७५।।
एवंविहसंकमणं पढमकसायाण मिच्छमिस्साणं।
संजोजणखवणाए इदरेसिं उभयसेढिम्मि।।७६।।

७५-७६. प्रतिसमय बन्ध रहित अप्रशस्त प्रकृतियों का द्रव्य असंख्यात गुणित क्रमसे बध्यमान स्वजाति प्रकृतियों में संक्रमण करता है। प्रथम अनन्तानुबन्धी कषाय का ऐसा गुणसंक्रमण विसंयोजना के काल में होता है। मिथ्यात्व व सम्यग्मिथ्यात्व का गुण संक्रमण दर्शनमोहनीय कर्म की क्षपणा में होता है। शेष अप्रशस्त प्रकृतियों का गुणसंक्रमण उपशम व क्षपक श्रेणियों में होता है।

75-76. The bios transits in the bindable own-generic configurations the fluent of non-auspicious configuration without bond, in sequence of innumerate multiple, every instant. Such a geometric-transition of the first infinite-pro-binding affection happens to be during the period of dissociation (visaṁyojanā). The geometric-transition of the illusion and serenity-illusion happens to be in the eradication of vision-charming functional. The geometric-transition of the remaining non-gracious configuration happens to be in the subsidence and eradication series.

पढमं अवरवरट्ठिदिखंडं पल्लस्स संखभागं तु।
सायरपुधत्तमेत्तं इदि संखसहस्सखंडाणि।।७७।।

७७. अपूर्वकरण के प्रथम स्थितिखण्ड आयाम का प्रमाण जघन्य से तो पल्य का संख्यातवाँ भाग और उत्कृष्ट से पृथक्त्व सागर प्रमाण है। अपूर्वकरण में संख्यात हजार स्थितिखण्ड होते हैं।

77. The minimal measure of the first life-time piece length of unprecedented operation is innumerate part of pit, and the maximal measure is separation sea (pṛthaktva sāgara). There are numerate-thousand life-time pieces in unprecedented operation.

आउगवज्जाणं ठिदिघादो पढमादु चरिमठिदिसत्तो।
ठिदिबंधो य अपुव्वो होदि हु संखेज्जगुणहीणो।।७८।।

७८. आयुकर्म को छोड़कर शेषकर्मों का स्थितिघात होता है। अपूर्वकरणके प्रथम समय के स्थिति सत्व और स्थिति बन्ध से चरमसमय में अपूर्व स्थिति सत्व तथा स्थितिबन्ध संख्यात गुणा हीन होता है।

78. There is destruction of life-time of all functionals except that of age functional. The unprecedented life-time state and life-time bond are numerate times less than the life-time state at first instant of unprecedented operation and life-time bond of the same, at the ultimate instant.

एक्केक्कट्ठिदिखंडयणिवडणठिदिबंध ओसरणकाले।
संखेज्जसहस्साणि य णिवडंति रसस्स खंडाणि।।७६।।

७६. एक स्थितिकाण्डक के पतनकाल में अथवा एक स्थिति बन्धापसरण काल में संख्यातहजार अनुभागकांडकों का पतन होता है।

79. During the fall period of a life-time section or during the period of a life-time bond reduction there is fall of numerate-thousand of energy section.

असुहाणं पयडीणं अणंतभागा रसस्स खंडाणि।
सुहपयडीणं णियमा णत्थि त्ति रसस्स खंडाणि।।८०।।

८०. अप्रशस्त प्रकृतियों के अनन्तबहुभाग का घात होता है। प्रशस्त प्रकृतियों के अनुभाग का घात नियम से नहीं होता।

80. There is destruction of non-gracious configurations amounting to infinite major-part. There is no destruction of energy of gracious configurations as per rule.

रसगदपदेसगुणहाणिट्ठाणगफड्डयाणि थोवाणि।
अइत्थावणणिक्खेवे रसखंडेणंतगुणिदकमा।।८१।।

८१. अनुभागसम्बन्धी एक प्रदेश गुणहानि स्थानान्तर में स्पर्धक स्तोक हैं। उनसे अतिस्थापना अनन्तगुणी है, उससे निक्षेप अनन्तगुणा और उससे अनन्तगुणा अनुभाग कांडक है।

81. The super-variform in the transfer (station) of geometric-regression about a particle related to energy, are small in number. The over-installation is infinite times the preceding. The injection is infinite times that and energy section is infinite times that.

पढमापुव्वरसादो चरिमे समये पसत्थइदराणं।
रससत्तमणंतगुणं अणंतगुणहीणयं होदि।।८२।।

८२. अपूर्वकरण के प्रथम समय सम्बन्धी प्रशस्त-अप्रशस्त प्रकृतियों का जो अनुभाग सत्व है उससे अपूर्वकरण के चरम समय में प्रशस्त प्रकृतियों का अनुभाग तो अनन्तगुणा बढ़ता हुआ तथा अप्रशस्त प्रकृतियों का अनन्तगुणाा हीन होता हुआ अनुभाग सत्व है।

82. Whatever is the amount of energy-state of gracious and non-gracious configurations relative to first instant of unprecedented operation, the energy of gracious configurations at the ultimate instant of the unprecedented operation is increasing infinite times, and that of the non-gracious configurations is decreasing infinite times than the mentioned amount.

विदियं व तदियकरणं पडिसमयं एक्क एक्क परिणामो।
अण्णं ठिदिरसखंडे अण्णं ठिदिबंधमाणुवई।।८३।।

८३. दूसरे करण (अपूर्वकरण) के समान ही तृतीयकरण (अनिवृत्तिकरण) होता है, किन्तु प्रतिसमय एक एक परिणाम होता है। अन्य स्थिति कांडक, अन्य अनुभाग कांडक और अन्य स्थिति बन्ध को प्रारम्भ करता है।

83. The third operation (invariant-operation) is similar to the second (unprecedented-operation) but every instant there is only transform. The bios begins with other life-time section, other energy-section and other life-time bond.

संखेज्जदिमे सेसे दंसणमोहस्स अंतरं कुणई।
अण्णं ठिदिरसखंडं अण्णं ठिदिबंधणं तत्थ।।८४।।

८४. अनिवृत्तिकरणकाल का संख्यातवाँ भाग शेष रह जाने पर दर्शन मोहनीय कर्म का अन्तर करता है वहाँ पर अन्य स्थितिकाण्डक अन्य अनुभागकाण्डक और अन्य ही स्थितिबन्ध होता है।

84. On remaining of numerate part of invariant operation period, the bios inter-operates the vision-ilusion (charming) functional. There happen to be other life-time section, other energy section and other life-time bond.

एयट्ठिदिखंडुक्कीरणकाले अंतरस्स णिप्पत्ती।
अंतोमुहुत्तमेत्तं अंतरकरणस्स अद्धाणं।।८५।।

८५. एक स्थिति कांडकोत्कीरण काल के द्वारा अन्तरकी निष्पति होती है। अन्तरकरणका अध्वान अन्तर्मुहूर्त मात्र है।

85. The inter-operation is completed in the period of one life-time section-cast. The length of inter-operation is inter-muhūrta alone.

गुणसेढीए सीसं तत्तो संखगुण उवरिमठिदिं च।
हेट्ठुवरिम्हि य आबाहुज्झिय बंधम्हि संछुहदि।।८६।।

८६. गुणश्रेणी शीर्ष और उससे संख्यातगुणे उपरितन निषेकों के मिथ्यात्व द्रव्य को ग्रहण कर नीचे प्रथम स्थिति में और ऊपर उस समय बँधने वाले मिथ्यात्व कर्म की आबाधा को उल्लंघ करके बंधने वाले कर्मों के निषेकों के साथ द्वितीय स्थिति में देता है।

86. The bios takes up the illusive fluent of the geometric-series-top and its numerate times upper nisusus give them in the first life-time below. It also gives, while crossing the time-lag of illusive karma being in binding at that instant above, along binding karma nisusus, into the second life-time.

अंतरकदपढमादो पडिसमयमसंखगुणिदमुवसमदि।
गुणसंकमेण दंसणमोहणियं जाव पढमठिदी।।८७।।

८७. अन्तर कर चुकने के पश्चात् प्रथम समय से प्रथम स्थिति के अन्त तक प्रतिसमय गुणसंक्रमण के द्वारा असंख्यात गुणे क्रम से दर्शन मोह को उपशमाता है।

87. After executing inter-operation, he subsides the vision-charm in the sequence of innumerate times of multiples through geometric-transition every instant, from the first instant to the end of the first life-time.

पढमट्ठिदियावलिपडिआवलिसेसेसु णत्थि आगाला।
पडिआगाला मिच्छत्तस्स य गुण सेढिकरणं पि।।८८।।

८८. प्रथम स्थिति में आवली प्रत्यावली अर्थात् उदयावली और द्वितीयावली अवशेष रहने पर आगाल प्रत्यागाल तथा मिथ्यात्व की गुणश्रेणी नहीं होती है।

88. In the first life-time when trail, counter-trail, that is rise-trail and second trail has remained, there is no geometric-series of gulp, counter-gulp, and illusion.

अंतरपढमं पत्ते उवसमणामो हु तत्थ मिच्छत्तं।
ठिदिरसखंडेण विणा उवट्ठाइदूण कुणदि तिधा।।८९।।

८९. अन्तर के प्रथम समय को प्राप्त होने पर उपशम सम्यग्दृष्टि जीव वहाँ पर मिथ्यात्व को अपवर्तन करके स्थितिकांडकघात व अनुभागकाण्डकघात के बिना तीन प्रकार करता है।

89. After approaching the first instant of inter operation, the subsider serene-visioned bios converts the illusive (fluent) into three types without the destruction of life-time section and energy-section.

मिच्छत्तमिस्ससम्मसरूवेण य तत्तिधा य दव्वादो।
सत्तीदो य असंखाणंतेण य होंति भजियकमा।।९०।।

९०. मिथ्यात्व, मिश्र (सम्यग्मिथ्यात्व), सम्यक्त्व प्रकृतिरूप दर्शनमोहनीय कर्म तीन प्रकार होता है वह क्रमसे द्रव्य की अपेक्षा असंख्यातवाँ भाग मात्र और अनुभाग की अपेक्षा अनन्तवाँ भाग प्रमाण जानना।

Trans. 90. The vision charming karma is of three types: illusion, mixed (serene-illusion), serenity. That is, respectively, relative to fluent is innumerate part alone and relative to energy is to be known as infinitesimal part.

पढमादो गुणसंकमचरिमो त्ति य सम्ममिस्ससम्मिस्से।
अहिगदिणाऽसंखगुणो विज्झादो संकमो तत्तो।।९१।।

९१. गुणसंक्रम कालके प्रथम समयसे अन्तिम समय पर्यन्त प्रतिसमय सर्पकी गतिके समान असंख्यातगुणे क्रम सहित मिथ्यात्वरूप द्रव्य है वह सम्यक्त्व और मिश्र प्रकृतिरूप परिणमता है। इसके (गुणसंक्रमण) के पश्चात् विध्यात संक्रमण होता है।

91. The illusion form of fluent is in the sequence of innumerate multiple like the motion of a snake every instant from the first instant of geometric-transition period upto its ultimate instant. It transforms into serenity and mixed configurations form. After this (geometric-transition) there is related transition.

विदियकरणादिमादो गुणसंकमपूरणस्स कालोत्ति।
वोच्छं रसखंडुक्कीरणकालादीणमप्प बहु।।९२।।

९२. अपूर्व करण के प्रथम समय से गुणसंक्रमणकाल के पूर्ण होने तक किये जाने वाले अनुभाग कांडकोत्कीरण कालादि का अल्पबहुत्व कहेंगे। (इस प्रकार प्रस्तुत गाथा में आचार्यदेव ने आगे किये जाने वाले कथन की प्रतिज्ञा की है।)

92. From the first instant of the unprecedented operation up to the completion of the geometric-transition period, description of the comparablity about the executed energy section (split) cast period, etc., will be related. [Thus the preceptor has intended to relate the following in the presented verse.

अंतिमरसखंडुक्कीरणकालादो दु पढमओ अहिओ।
तत्तो संखेज्जगुणो चरिमट्ठिदिखंडहदिकालो।।९३।।

९३. अन्तिम अनुभाग कांडकोत्कीरण काल से प्रथम अनुभाग कांडकोत्कीरण काल विशेषाधिक है। उससे अन्तिम स्थितिकांडक काल व स्थितिबंधापसरण काल संख्यात गुणा है।

93. The first energy split-cast period is specially greater than the ultimate energy split cast period. The ultimate life-time split period and life-time bond reduction period is numerate times the preceding.

तत्तो पढमो अहिओ पूरणगुणसेढिसीसपढमठिदी।
संखेण य गुणियकमा उवसमगद्धा विसेसहिया।।९४।।

९४. चरम स्थिति काण्डकोत्कीरण काल से प्रथम स्थिति काण्डकोत्कीरण काल अधिक है। इससे सम्यक्त्व प्रकृति व सम्यग्मिथ्यात्व (मिश्र प्रकृति) के पूरण का काल संख्यात गुणा है। इससे गुणश्रेणीशीर्ष संख्यातगुणा है, इससे प्रथम स्थिति संख्यातगुणी है और इससे उपशम करने का काल विशेषाधिक है।

94. The first life-time split-cast period is greater than the ultimate life-time split cast period. The completion period of the serenity configuration and serenity-illusion (mixed configurations) is numerate times the preceding. The first life-time is numerate times the preceding. The period of the subsidence execution is specially greater than the preceding.

अणियट्टीसंखगुणो णियट्टीगुणसेढियायदं सिद्धं।
उवसंतद्धा अंतर अवरवराबाह संखगुणियकमा।।९५।।

९५. अनिवृतिकरण का काल संख्यातगुणा है इससे अपूर्वकरण का काल गुणश्रेणि का आयाम, उपशम सम्यक्त्व का काल, अन्तरायाम, जघन्य आबाधा और उत्कृष्ट आबाधा ये संख्यातगुणित क्रम से है।

95. The period of the invariant operation is numerate times the preceding. The period of unprecedented operation, the length of the geometric series, the period of subsidence serenity, the interval length, the minimal time-lag and the maximal time-lag are, successively, numerate times the preceding.

पढमा पुव्वजहण्णट्ठिदि खंडमसंख संगुणं तस्स।
अवरवरट्ठिदिबंधा तट्ठिदिसत्ता य संखगुणियकमा।।९६।।

९६. अपूर्वकरण के प्रथम समय में जघन्य स्थितिखण्ड असंख्यातगुणा है, इससे संख्यातगुणा जघन्य स्थितिबन्ध है। इससे संख्यातगुणा उत्कृष्ट स्थितिबन्ध है, इससे संख्यातगुणा जघन्य स्थिति-सत्व तथा उससे संख्यातगुणा उत्कृष्ट स्थितिसत्व है। इस प्रकार संख्यातगुणित क्रम से स्थान जानना।

96. In the first instant of the unprecedented operation, the minimal life-time piece is innumerate times the preceding. The minimal life-time bond is numerate times the preceding, the maximal life-time bond is numerate times the preceding, the minimal life-time state is numerate times the preceding and the maximal life-time state is numerate times the preceding. Thus the stations are to be known in the sequence of numerate times.

अंतोकोडाकोडी जाहे संखेज्जसायरसहस्से।
णूणा कम्माण ठिदी ताहे उवसमगुणं गहइ।।९७।।

९७. जब संख्यात हजार सागर से हीन अन्तःकोड़ाकोड़ी प्रमाण स्थिति सत्व होता है उस समय में उपशमसम्यक्त्व गुण को ग्रहण करता है।

97. When the life-time state measures inter-crore-squared as reduced by numerate thousand seas, the bios accepts the subsidence serenity at that time.

तट्ठाणे ठिदिसत्तो आदिमसम्मेण देससयलजमं।
पडिवज्जमाणगस्स वि संखेज्जगुणेण हीणकमो।।९८।।

९८. उसी स्थान में यदि देशसंयम सहित प्रथमोपशम सम्यक्त्व को ग्रहण करे तो उसके पूर्वोक्त स्थिति सत्व से संख्यातगुणा हीन स्थिति सत्व होता है और यदि सकलसंयम सहित प्रथमोपशम सम्यक्त्व को प्राप्त करे तो उसके उससे भी संख्यातगुणा हीन स्थिति सत्व होता है।

98. At that station if the bios accepts the first-subsidence serenity along with the partial restraint, the life-time state is numerate times less than the earlier mentioned life-time state. Further, if the bios attains the first-subsidence serenity alongwith full restraint, his life-time state is further numerate times reduced than the preceding.

उवसामगो य सव्वो णिव्वाघादो तहा णिरासाणो।
उवसंते भजियव्वो णिरासणो चेव खीणम्हि।।९९।।

९९. दर्शनमोह का उपशम करने वाले सर्वजीव व्याघात से रहित होते है और उस काल के भीतर सासादन गुणस्थान को प्राप्त नहीं होते है। दर्शनमोह का उपशम होने पर सासादन गुणस्थान भजितव्य है, किन्तु क्षीण होने पर सासादन गुणस्थान की प्राप्ति नहीं होती।

99. All the bios subsiding the vision-charm are devoid of obliteration (life-time split annihilation) and during that period do not attain the debased control station. On subsidence of vision-charm the debased control station is distributive [is attained or not attained] but on being decayed the debased control station is not attained.

उवसमसम्मत्तद्धा छावलिमेत्ता दु समयमेत्तो त्ति।
अवसिट्ठे आसाणो अणअण्णदरुदयदो होदि।।१००।।

१००. प्रथमोपशम सम्यक्त्व के काल में उत्कृष्टकाल छह आवलि और जघन्य काल एक समय मात्र अवशेष रह जाने पर अनन्तानुबन्धी क्रोध मान माया लोभ इन चारों में से किसी एक के उदय होने से सम्यक्त्व की आसादना विराधना होकर सासादन गुणस्थान होता है।

100. During the period of first subsidence serenity, when the maximal period six trails and minimal period of an instant alone remains, at the rise of any one of the four infinitely-probonding anger, pride, deceit and greed, the serenity existence is lost to evolve in debased control station.

सायारे पट्ठवगो णिट्ठवगो मज्झिमो य भजणिज्जो।
जोगे अण्णदरम्हि दु जहण्णए तेउलेस्साए।।१०१।।

१०१ दर्शनमोह के उपशमन का प्रस्थापक जीव साकार उपयोग में विद्यमान होता है, किन्तु उसका निष्ठापक और मध्य अवस्थावर्ती जीव भजितव्य है। तीनों योगों में से किसी एक योग में विद्यमान तथा तेजोलेश्या के जघन्य अंश को प्राप्त वह जीव दर्शन मोह का उपशामक होता है।

101. The bios who begins the subsidence of vision-illusion is involved in concrete attention but the bios who is its fulfiller and in the middle condition is distributive (can be or can not be). The bios who is absorbed in any one of the three violitions and has attained the minimal part of the yellow complex, becomes the subsider of vision-charm.

अंतोमुहुत्तमद्धं सव्वोवसमेण होदि उवसंतो।
तेण परं उदओ खलु तण्णेक्कदरस्स कम्मस्स।।१०२।।

१०२. अन्तमुहूर्त काल तक सर्वोपशम से उपशान्त रहता है इसके पश्चात् नियम से तीन कर्म प्रकृतियों में से किसी एक का उदय होता है।

102. The bios remains subsided due to all subsidence for inter-muhūrta period. After this, as per rule, there is rise of any one of the three karma configurations.

उवसमसम्मत्तुवरिं दंसणमोहं तुरंत पूरेदि।
उदयल्लिस्सुदयादो सेसाणं उदयबाहिरदो।।१०३।

१०३. उपशम सम्यक्त्वकाल के ऊपर जो दर्शनमोह के अन्तरायाम का शेष भाग, उसको शीघ्र ही पूरता है। उदयवान प्रकृति के द्रव्य को तो उदयस्थिति से देना प्रारम्भ करता है और शेष दो अनुदय प्रकृति के द्रव्य को उदयावलि से बाहर देता है।

103. The remaining part of the interval-length of the vision charm over the subsidence serenity period, is soon filled up by the bios. He begins to give the fluent of the rising configuration from the rise life-time, and gives the fluent of the remaining two non-rising configurations out of the rise-trail.

ओक्कट्ठिद इगिभागं समपट्टीए विसेसहीणकमं।
सेसासंखाभागे विसेसहीणेण खिवदि सव्वत्थ।।१०४।।

१०४. अपकृष्ट द्रव्य का एक भाग तो चय (विशेष) हीन क्रम से उदयावलि में देना शेष असंख्यात बहुभाग सर्वत्र विशेष (चय) हीन क्रम से दिया जाता है।

104. A part of the downtracted fluent is given into the rise-trail in the reducing sequence with a negative common-difference. The remaining major part is given all around in the reducing sequence with a negative common-difference.

सम्मुदये चलमलिणमगाढं सद्दहदि तच्चयं अत्थं।
सद्दहदि असब्भावं अजाणमाणो गुरुणियोगा।।१०५।।
सुत्तादो तं सम्मं दरसिज्जतं जदा ण सद्दहदि।
सो चेव हवदि मिच्छाइट्ठी जीवो तदो पहुदी।।१०६।।

१०५-१०६. सम्यक्त्व प्रकृति के उदय में तत्वों का और पदार्थों का अथवा तत्वार्थ का चल मलिन अगाढ़ सहित श्रद्धान करता है तथा स्वयं न जानता हुआ गुरु के नियोग से असद्भूत अर्थ का भी श्रद्धान करता है। सूत्र के द्वारा समीचीनरूप से दिखलाये गये उस अर्थ का जब यह जीव श्रद्धान नहीं करता उस समय से लेकर वही जीव मिथ्यादृष्टि हो जाता है।

105-106. The bios, during the rise of serenity configuration, has three types of faiths, variable, contaminated and stable: of the tautos and syllable-norms or the norms of the tautos. Further, not knowing himself, believes in the non-existent norm in the company of a teacher. As soon as the bios does not have faith on the norm of the correctly shown aphorism, he becomes illusive-visioned.

मिस्सुदये सम्मिस्सं दहिगुडमिस्सं व तच्चमियरेण।
सद्दहदि एक्कसमये मरणे मिच्छो व अयदो वा।।१०७।।

१०७. मिश्र प्रकृतिके उदयमें दधि और गुड़के मिश्रित स्वादके समान एक समय में सम्यक्त्व व मिथ्यात्व मिश्रित तत्वका इतर जाति (जात्यन्तर) रूप श्रद्धान होता है। मरणकाल में मिथ्यात्व या असंयत सम्यग्दृष्टि गुणस्थान होता है।

107. At the rise of the mixed configuration, there is faith like the mixed taste of curd and raw sugar, at the same instant there is faith of the other class of the mixed element (tauto) of serenity and illusion. At the period of death, there is illusive or non-restraint serene-visioned control station.

मिच्छत्तं वेदंतो जीवो विवरीयदंसणं होदि।
ण य धम्मं रोचेदि हु महुरं खु रसं जहा जुरिदो।।१०८।।
मिच्छाइट्ठी जीवो उवइट्ठं पवयणं ण सद्दहदि।
सद्दहदि असब्भावं उवइट्ठं वा अणुवइट्ठं।।१०९।।

१०८-१०९. मिथ्यात्व का वेदन करने वाला जीव विपरीत श्रद्धान वाला होता है। जैसे ज्वर से पीड़ित मनुष्य को मधुर रस नहीं रुचता है वैसे ही मिथ्यादृष्टि को धर्म नहीं रुचता। मिथ्यादृष्टि जीव नियम से उपदिष्ट प्रवचन का श्रद्धान नहीं करता, उपदिष्ट या अनुपदिष्ट असद्भाव का श्रद्धान करता है।

108-109. The bios, pathetic of illusion, has opposite faith, just as the person, suffering from fever does not like the sweet juice, similarly, the illusive visioned does not like the religion. The illusive visioned does not believe in the lectured preaching, as per rule, but has faith on either lecture or non-lectured non-existent.

## क्षायिक सम्यक्त्व प्ररूपणा अधिकार

दंसणमोहक्खवणा पट्ठवगो कम्मभूमिजो मणुसो।
तित्थयरपायमूले केवलिसुदकेवलीमूले।।११०।।

११०. कर्मभूमि में उत्पन्न हुआ मनुष्य तीर्थंकर के या अन्य केवली अथवा श्रुतकेवली के पादमूल में दर्शनमोह की क्षपणा का प्रस्थापक-प्रारम्भ करने वाला होता है।

110. The person born in the karma-land becomes the beginner of vision-charm eradicator at the feet of a ford-founder or other omniscient or scripture-omniscient.

णिट्ठवगो तट्ठाणे विमाणभोगावणीसु धम्मे य।
किदकरणिज्जो चदुसु वि गदीसु उप्पज्जदे जम्हा।।१११।।

१११. प्रारम्भक काल के अनन्तर समय से लगाकर क्षायिक सम्यक्त्व ग्रहण के समय से पहले तक निष्ठापक होता है। यह निष्ठापक जहाँ दर्शनमोह की क्षपणा का प्रारम्भ हुआ वहाँ ही या सौधर्मादि स्वर्गो में या कल्पातीत विमानों में या भोगभूमिज मनुष्य तिर्यंचों में अथवा प्रथम धर्मा नरक में होता है; अर्थात् निष्ठापक इतनी जगह हो सकता है, क्योंकि बद्धायुष्क कृतकृत्य वेदक सम्यक्त्वी मरकर चारों गतियों में उत्पन्न होता है।

111. From the next instant of the begining period, the bios is the achiever, up to the time before the acceptance of annihilating serenity. This achiever, whensoever begins the eradication can be in the Saudharma, etc. paradise, or the Kalpātīta planes, or in the pleasure-land humans or subhumans or in the first Gharmā hell. The reason is that the bound-life-time aged achieved pathetic serene-visioned is born in all the four life-courses after death.

पुव्वं तिरयणविहिणा अणं खु अणियट्टिकरणचरिमम्हि।
उदयावलिबाहिरगं ठिदिं विसंजोजदे णियमा।।११२।।
अणियट्टी अद्धाए अणस्स चत्तारि होंति पव्वाणि।
सायरलक्खपुधत्तं पल्लं दूरावकिट्टि उच्छिट्ठं।।११३।।

पल्लस्स संखभागो संखा भागा असंखगा भागा।
ठिदिखंडा होंति कमे अणस्स पव्वादु पव्वोत्ति।।११४।।
अणियट्टीसंखेज्जा भागेसु गदेसु अणगठिदिसत्तो।
उदधिसहस्सं तत्तो वियले य समं तु पल्लादी।।११५।।
उवहिसहस्सं तु सयं पण्णं पणवीसमेक्कयं चेव।
वियलचउक्के एगे मिच्छुक्कस्सट्ठिदी होदि।।११६।।

११२-११६. दर्शन मोह की क्षपणा के पहले तीन करण विधान द्वारा अनन्तानुबन्धी क्रोध, मान, माया लोभकी उदयावलि से बाह्य की स्थिति का अनिवृत्तिकरण के अन्त समय में नियम से विसंयोजन करता है।

अनिवृत्तिकरण काल में अनन्तानुबंधी कषाय के पृथक्त्व लक्ष सागर, पल्यप्रमाण, दूरापकृष्टि प्रमाण और उच्छिष्टावलि प्रमाण रूप चार स्थिति सत्व होते हैं।

अनन्तानुबंधी के स्थितिसत्व के प्रथम पर्व से दूसरे पर्व पर्यन्त, दूसरे से तीसरे पर्व पर्यन्त और तीसरे से चौथे पर्व पर्यन्त जो स्थिति कांडक होते हैं उनका आयाम क्रम से पल्य का संख्यातवाँ भाग, पल्यका संख्यात बहुभाग और पल्यका असंख्यात बहुभागमात्र है।

अनिवृत्तिकरणकाल के संख्यात बहुभाग व्यतीत होने पर एक भाग अवशिष्ट रहने पर अनन्तानुबन्धी का स्थिति सत्व एक हजार सागर प्रमाण, पश्चात् विकलेन्द्रिय के बन्ध समान, पश्चात् पल्य और आदि शब्द से दूरापकृष्टि और आवलि मात्र होता है।

विकल चतुष्क अर्थात् असंज्ञी पंचेन्द्रिय, चतुरिन्द्रिय, त्रीन्द्रिय, द्वीन्द्रिय और एकेन्द्रिय के मिथ्यात्व का उत्कृष्ट स्थितिबन्ध क्रमसे एक हजार सागर, सौ सागर, पचास सागर, पच्चीस सागर और एक सागर प्रमाण होता है। इन्हीं के समान अनन्तानुबंधी का स्थिति सत्व होता है। इसका कथन पूर्व में किया ही है।

112-116. The bios, as per rule, dissociates at the last instant of invariant operation, the life-time out of the rise-trail of the infinite-probonding anger, pride, deceit, greed, through the manner (law) of the operations before the eradication of vision-charm. During the period of invariant-operation there are four life-time states amounting to the measure of separation-lac-sea, pit, distant-downtracted, of infinite-probonding affection. From the first portion up to the second portion of the life-time state of the infinite-probonding, from the second up to the third portion and from the third portion up to the fourth portion there are life-time splits, whose lengths are, respectively, numerate part of pit, major numerate part of pit, and major innumerate part alone of pit.

After the lapse of numerate major part of invariant operation period, when one part remains, the life-time state of infinite-probinding is of one thousand sea measure, then equal to the bond of the four-sensed (vikalendriya) afterwards from pit and, etc., word, are distant-downtracted and trail alone. The maximal life-time bond of illusion for the vikala-tetrad, i.e. irrational; five-sensed, four-sensed, three-sensed, two-sensed and one-sensed is, respectively, one thousand seas, one hundred seas, fifty seas, twenty-five seas and one sea measure. The life-time state of the infinite-probonding are just equal to these. Its description has been given before.

अंतोमुहुत्तकालं विस्समिय पुणोवि तिकरणं करिय।
अणियट्टीए मिच्छं मिस्सं सम्मं कमेण णासेइ।।११७।।
अणियट्टिकरणपढमे दंसणमोहस्स सेसगाण ठिदी।
सायरलक्खपुधत्तं कोडीलक्खगपुधत्तं च।।११८।।
अमणंठिदिसत्तादो पुधत्तमेत्ते पुधत्तमेत्ते य।
ठिदिखंडेय हवंति हु चउ ति वि एयक्ख पल्लठिदी।।११९।।

पल्लट्ठिदिदो उवरिं संखेज्जसहस्समेत्तठिदिखंडे।
दूरावकिट्टिसण्णिदठिदिसत्तं होदि णियमेण।।१२०।।
पल्लस्स संखभागं तस्स पमाणं तदो असंखेज्जं।
भागपमाणे खंडे संखेज्जसहस्सगेसु तीदेसु।।१२१।।
सम्मस्स असंखाणं समयपबद्धाणुदीरणा होदि।
तत्तो उवरिं तु पुणो बहुखंडे मिच्छउच्छिट्ठं।।१२२।।
जत्थ असंखेज्जाणं समयपबद्धाणुदीरणा तत्तो।
पल्लासंखेज्जदिमो हारो णासंखलोगमिदो।।।१२३।।
मिच्छुच्छिट्ठादुवरिं पल्लासंखेज्जभागिगे खंडे।
संखेज्जे समतीदे मिस्सुच्छिट्ठं हवे णियमा।।१२४।।
मिस्सुच्छिट्ठे समये पल्लासंखेज्जभागिगे खंडे।
चरिमे पडिदे चेट्ठदि सम्मस्सडवस्सठिदिसत्तो।।१२५।।
मिच्छस्स चरमफालिं मिस्से मिस्सस्स चरिमफालिं तु।
संछुहदि हु सम्मत्ते ताहे तेसिं च वरदव्वं।।१२६।।
जदि होदिगुणिदकम्मो दव्वमणुक्कस्समण्णहा तेसिं।
अवरठिदी मिच्छदुगे उच्छिट्ठे समयदुगसेसे।।१२७।।

११७-१२७. अनन्तानुबन्धी का विसंयोजन करने के पश्चात् अन्तमुहूर्त तक विश्राम करके फिर तीन करणों को करता है। अनिवृत्तिकरण काल में मिथ्यात्व, सम्यग्मिथ्यात्व और सम्यक्त्व प्रकृति को नष्ट करता है।।११७।।

अनिवृत्तिकरण के प्रथम समय में दर्शन मोह की स्थिति पृथक्त्व लक्ष सागर प्रमाण है और शेष कर्मों की स्थिति पृथक्त्व लक्ष कोटि सागर प्रमाण है।।११८।।

दर्शनमोह की पृथक्त्व लक्ष सागर प्रमाण स्थिति प्रथम समय में सम्भव होती है, उससे आगे संख्यात हजार काण्डक होने पर असंज्ञी के बन्ध के समान एक हजार सागर स्थिति सत्व रहता है। उसके पश्चात् बहुत बहुत स्थितिकांडक हो जाने पर क्रम से चतुरन्द्रिय, त्रीन्द्रिय, द्वीन्द्रिय और एकेन्द्रिय के स्थितिबन्ध के समान सौ सागर, पचास सागर, पच्चीस सागर और एक सागर स्थितिसत्व होता है। पश्चात् बहुत स्थितिखण्ड होने पर पल्यप्रमाण स्थितिसत्व होता है।।११९।।

पल्यकी स्थितिसत्व के बाद संख्यात बहुभाग आयाम वाले संख्यात हजार स्थिति घात हो जाने पर नियम से दूरापकृष्टि संज्ञा वाला स्थितिसत्व होता है।।१२०।।

दूरापकृष्टि नामक स्थिति सत्व का प्रमाण पल्य के संख्यातवें भागमात्र है। उससे आगे पल्य में असंख्यात का भाग देने पर उसमें से बहुभागप्रमाण आयामवाले संख्यात हजार स्थितिकाण्डक होने पर सम्यक्त्व प्रकृति के द्रव्य का अपकर्षण किया उसमें असंख्यात समयप्रबद्ध प्रमाण उदीरणारूप द्रव्य को उदयावली में देता है। इसके पश्चात् बहुत स्थितिखण्डों के द्वारा मिथ्यात्व की उच्छिष्टावलि अर्थात् उदयावलि मात्र स्थिति रह जाती है।।१२१-१२२।।

जिस अवसर में असंख्यात समयप्रबद्ध की उदीरणा होती है उस समय से उत्तरकाल में उदयावली में द्रव्य देने के लिए भागहार पल्य का असंख्यातवाँ भाग मात्र है। पूर्ववत् असंख्यात लोक मात्र नहीं है।।१२३।।

मिथ्यात्व की उच्छिष्टावलि स्थिति के बाद पल्य के असंख्यात बहुभागवाले संख्यात स्थितिखण्ड व्यतीत हो जाने पर सम्यग्मिथ्यात्व प्रकृति का नियम से उच्छिष्टावलि मात्र स्थितिसत्व रहता है।।१२४।।

जब मिश्र (सम्यग्मिथ्यात्व) की उच्छिष्टावलि प्रमाण स्थिति रहती है उसी समय में रहने के समय से सम्यक्त्वप्रकृति के पल्य के असंख्यात बहुभाग आयाम वाले संख्यात स्थिति घात व्यतीत होकर यहाँ प्रकृत समय में होते है। अन्तिम कांडक के पतन होने पर सम्यक्त्व की आठ वर्ष मात्र स्थिति शेष रहती है।।१२५।।

मिथ्यात्व प्रकृति के अन्तिम काण्डक की चरमफालि जिस समय सम्यग्मिथ्यात्व प्रकृति में संक्रमित होती है उस

समय में सम्यग्मिथ्यात्व प्रकृति का द्रव्य उत्कृष्ट होता है। तथा सम्यग्मिथ्यात्व प्रकृति की अन्तिमकांडक की चरमफालि का द्रव्य जिस समय सम्यक्त्व प्रकृति में संक्रमित होता है उस समय में सम्यक्त्व प्रकृति का द्रव्य उत्कृष्ट होता है।।

दर्शन मोहनीय का क्षय करने वाला जीव यदि गुणितकर्मांश अर्थात् उत्कृष्ट कर्मसंचय युक्त होता है तो उसके उन दोनों प्रकृतियों का द्रव्य उस समय उत्कृष्ट होता है और यदि वह जीव उत्कृष्ट कर्म के संचय से युक्त नहीं होता है तो उसको उन्हीं दोनों प्रकृतियों का द्रव्य वहाँ अनुत्कृष्ट होता है। तथा मिथ्यात्व और सम्यग्मिथ्यात्व की स्थिति उच्छिष्टावलि मात्र रही सो क्रमसे एक एक समय में एक एक निषेक गलकर दो समय अवशेष रहने पर जघन्य स्थिति होती है।।१२७।।

117-127. After dissociation (visaṁyojana) of the infinite probonding, the bios takes rest for an inter-muhūrta and then operates the three operations. During the period of invariant operation, he annihilates the illusion, serene illusion, serenity configurations. ॥117॥

At the first instant of invariant-operation the life-time of vision charm is separation-lac-sea and the life-time of remaining karmas is separation-lac-crore-seas in measure. ॥118॥

The life-time of separation-lac-sea of vision-charm is possible at the first instant, ahead of it, there are numerate thousand splits, after which, the bios has a life-time state of one thousand seas, equal to the bond of the irrational. After that, many a life-time splits lapse and then there is the life-time state as of the four-sensed, three-sensed, two-sensed and one-sensed life-time bond, respectively, hundred seas, fifty seas, twenty-five seas and one sea of the bios. After lapse of many life-time pieces, there is life-time state amounting to pit. ॥119॥

After the life-time state of pit, at the destruction of numerate thousand life-time state having numerate major part of length, there happens to be life-time state denominated as 'dūrāpakṛṣṭi' (distant-downtracted) as per rule. ॥120॥

The measure of the life-time state called 'dūrāpakṛṣṭi' is numerate part of pit. Ahead of that, pit is divided by innumerate and out of the major part of it at the lapse of numerate-thousand life-time splits with length of measure major-part. The bios downtracts fluent of serenity configurations. Out of that downtracted fluent he gives into the rise-trail the premature fluent amounting to innumerate instant-effective-bonds. After this, the life-time due to the many life-time pieces, there remains the life-time of fragment trail of illusion or the rise-trail alone. ॥121-122॥

When there is premature rise of innumerate instant-effective-bonds, from that instant onwards, the fluent to be given into the rise-trail is innumerate part of pit alone as the divisor. It is not innumerate universe as earlier. ॥123॥

After the fragment-trail of life-time of illusion, at the lapse of numerate life-time pieces having major parts of innumerate part of pit, the life-time state of the serene-illusion configuration remains a fragment trail as per rule. ॥124॥

When the life-time of mixed (serene-illusion) remains a fragment-trail, during the period there lapses the numerate life-time destructive, having length of innumerate major-part of pit of the serenity configuration, happen to be here at the natural (prakṛta) time. After the fall of the last split, the life-time serenity remains only of eight years. ॥125॥

The instant at which the ultimate frustule of ultimate split of the illusion configuration transits into serene-illusion configuration, at that instant the fluent of serene-illusion configuration is maximal. Further, when the fluent of the ultimate frustule of the ultimate split of serene-illusion configuration transits into serenity configuration, at that instant the fluent of serenity configuration is maximal. ॥126॥

The bios who annihilates the vision-charm is multiplied-karma-part or associated with maximal karma assimilation, then the both configuration-fluent is the maximal at that instant. And if the bios is not associated with the maximal karma assimilation, then the fluent of

both those very configurations is non-maximal. Further, the life-time of illusion and serene illusion remains a fragment-trail alone. So, that decays at the rate of one nisus every instant, in sequence, and when it remains two instants, it is the minimal life-time. ॥127॥

मिस्सदुगचरिमफाली किंचूणदिवड्ढसमयपबद्धपमा।
गुणसेढिं करिय तदो असंखभागेण पुव्वं व।।१२८।।
सेसं विसेसहीणं अडवस्सुवरिमठिदीए संखुद्धे।
चरमाउलिं व सरिसी रयणा संजायदे एत्तो।।१२९।।
अडवस्सादो उवरिं उदयादि अवट्ठिदं च गुणसेढी।
अंतोमुहुत्तियं ठिदिखंडं च य होदि सम्मस्स।।१३०।।

१२८-१३०. मिश्रद्विक अर्थात् मिश्र मोहनीय (सम्यग्मिथ्यात्व) और सम्यक्त्व मोहनीय इन दोनों प्रकृतियों की अपनी अपनी अन्तिम फालियों का द्रव्य कुछ कम ड़ेढ गुणहानि गुणित समयप्रबद्ध प्रमाण है। पूर्वोक्त प्रकार उन दोनों अन्तिम फालियोंके द्रव्यमें पल्यके असंख्यातवें भागका भाग देने पर एक भाग गुणश्रेणी निक्षेपमें दिया जाता है।

गुणश्रेणि आयामरूप अन्तर्मुहूर्तकाल आठ वर्ष प्रमाण ऊपर की स्थितियों में चरमावलिपर्यन्त? सदृश चय से हीन इस रचना रूप शेष भाग द्रव्य दिया जाता है।

सम्यक्त्व मोहनीयकी आठ वर्ष स्थिति करने के समय से लेकर ऊपर सर्वत्र उदयादि अवस्थिति गुणश्रेणि आयाम है तथा सम्यक्त्वमोहनीय की स्थिति में स्थितिखंड का आयाम अन्तर्मुहूर्त प्रमाण है। इसके आगे एक-एक स्थितिकांडक द्वारा अन्तर्मुहूर्त-अन्तर्मुहूर्त स्थिति घटाता है।

128-130. The own fluents of the ultimate frustules of both the configurations: mixed dual or mixed charm (serene illusion) and serenity: measures slightly less than one and half geometric-regression as multiplied by an instant-effective-bond. As shown earlier, the fluent of both the ultimate frustules is divided by innumerate part of pit. One part thereof is injected into the geometric-series.

Up to the ultimate trail, into the life-times at the upper portion, measuring eight years inter-muhūrta period in form of geometric-series-length as reduced by similar common-difference, in this form of structure as remaining part of fluent is given.

From the instant of building up life-time of eight years of serenity-charm, there is rise-etc., stable geometric-series length. Over, everywhere, and the length of life-time piece in the life-time of serenity charm is inter-muhūrta in measure. The bios reduces life-time by inter-muhūrta through one life-time split, respectively.

विदियावलिस्स पढमे पढमस्संते च आदिमणिसेये।
तिट्ठाणेणंतगुणेणूणकमोवट्टणं चरमे।।१३१।।

१३१. द्वितीयादिवलि के प्रथम निषेक, प्रथमावलि (उदयावलि) के अन्तिम निषेक और उदयरूप प्रथमनिषेक, इन तीन स्थानों में सम्यक्त्व की आठ वर्ष की स्थिति से उच्छिष्टावलि पर्यन्त सम्यक्त्व प्रकृति के अनुभाग का प्रतिसमय अनन्तगुणे घटते क्रमसे अपवर्तन घात होता है।

131. In three places: The first nisus of second, etc. trail, the ultimate nisus of the first trail (rise trail) and the first nisus in the rise form: there is reduction destruction in the reducing sequence of infinite-multiples every instant of energy of serenity configuration from the life-time of eight years of serenity upto the fragment trail.

अडवस्से उवरिम्मि वि दुचरिमखंडस्स चरिमफालित्ति।
संखातीदगुणक्कमविशेषहीणक्कमं देदि।।१३२।।

३२. आठवर्ष की स्थिति करने के अनन्तर समय से लेकर द्विचरम काण्डक की अन्तिम फालि के पतन समय तक उदयादि अवस्थित गुणश्रेणि आयाम में असंख्यात गुणा क्रम लिये हुए तथा ऊपर अन्तमुहूर्त कम आठ वर्ष प्रमाण स्थितियों में विशेष हीन अर्थात् चय घटता क्रम लिये निक्षेपण होता है अर्थात् दिया जाता है।

132. Into the rise-etc.-stable geometric-progression length, in the sequence of innumerate multiple and into the life-times of eight years measure as reduced by inter-muhūrta upper portion, there is injection in the sequence of reduction through common-difference, from the next instant of executing the life-time of eight years upto the fall time of ultimate-frustule of the pen-ultimate split.

अडवस्से संपहियं पुव्विल्लादो असंखसंगुणियं।
उवरिं पुण संपहियं असंखसंख च भागं तु।।१३३।।
ठिदिखंडाणुक्कीरण दुचरिमसमओत्ति चरिमसमये च।
ओक्कट्ठिदफालीगद दव्वाणि णिसिंचदे जम्हा।।१३४।।
अडवस्से संपहियं गुणसेढीसीसयं असंखगुणं।
पुव्विल्लादो णियमा उवरि विसेसाहियं दिस्सं।।१३५।।
अडवस्से य ठिदीदो चरिमेदरफालि पडिददव्वं खु।
संखासंखगुणूणं तेणुवरिमदिस्समाणमहियं सीसे।।१३६।।
जदि गोउच्छविसेसं रिणं हवे तोवि धणपमाणादो।
जम्हा असंखगुणूणं ण गणिज्जदि तं तदो एत्थ।।१३७।।
तत्तक्काले दिस्सं वज्जिय गुणसेढिसीसयं एक्कं।
उवरिमठिदीसु वट्टदि विसेसहीणक्कमेणेव।।१३८।।

१३३-१३८. सम्यक्त्व प्रकृति की आठ वर्ष स्थिति शेष रहने के समय में मिश्र (सम्यग्मिथ्यात्व) और सम्यक्त्व प्रकृति सम्बन्धी काण्डक की चरमफालियों का द्रव्य पूर्व समय के सम्यक्त्वमोहनीय के सत्व द्रव्य से असंख्यातगुणा है। सम्यक्त्वमोहनीय के सत्व द्रव्य से स्थितिकाण्डकोत्कीर्ण काल के द्विचरम समय पर्यन्त अपकर्षित फालि द्रव्य असंख्यातवें भाग है और अन्तिम समय में अपकर्षित फालि द्रव्य संख्यातवें भाग है। यह द्रव्य निक्षेप किया जाता है।।१३४-१३५।।

सम्यक्त्व प्रकृति की आठ वर्ष स्थिति शेष रहने के समय गुणश्रेणि शीर्ष का द्रव्य अधस्तन गुणश्रेणि शीर्ष के द्रव्य से नियमतः असंख्यात गुणा है। उपरिम गुणश्रेणि शीर्षों का दृश्यमान द्रव्य अपने अपने से पूर्व गुणश्रेणि शीर्ष के द्रव्य से विशेषाधिक है।।१३५।।

समयक्त्व प्रकृति की आठ वर्ष प्रमाण स्थिति शेष रहने पर समस्त स्थित द्रव्य से चरम फालि का द्रव्य संख्यातगुणा हीन है और अन्य फालियों का द्रव्य असंख्यात गुणा हीन है इसलिये उपरितन गुणश्रेणि शीर्ष का द्रव्य विशेष अधिक है।।१३६।।

यद्यपि अधस्तन गुणेश्रेणिशीर्ष से उपरितन गुणश्रेणिशीर्ष में गोपुच्छ-चय ऋण है अर्थात् घटता है तो भी धन (मिलाया जाने वाला द्रव्य) के प्रमाण से असंख्यातगुणा हीन है। इसलिये इस चय रूप ऋण को नहीं गिना अर्थात् द्रव्यप्रमाण लाने में इसको दृष्टि से ओझल कर घटाया नहीं गया।।१३७।।उस समय गुणश्रेणिशीर्ष को छोड़कर उपरिम स्थितियों में दृश्यमान द्रव्य प्रत्येक निषेक में विशेष हीन क्रम से वर्तन करता है।।

133-138. At the time of remaining of life-time of eight years of serenity-configuration, the fluent of the ultimate frustules of the split relating to mixed (serene-illusion) and serenity configurations, is innumerate times the state fluent of the serenity-charm of the earlier time. The downtracted frustule fluent up to the pen-ultimate instant of the life-time-split-upcast is innumerate part of the state fluent of serenity-charm and at the ultimate instant the downtracted frustule fluent is numerate part. This fluent is injected. ॥134॥

At the time of remaining of eight years of life-time of serenity configuration, the fluent of geometric-series-top is innumerate times the fluent of the lower geometric-series-top as per rule. The observable fluents of the upper geometric-series-tops are specially greater than the own fluents of earlier (preceding) geometric-series-tops. ॥135॥

Whenever there remains eight years of serenity configuration, the ultimate frustule fluent is numerate times less than the whole life-time fluent and is innumerate times less than the fluent of other frustules. Hence the fluent of upper geometric-series-top is specially greater. ॥136॥

Although the cow-tail common-difference is negative, i.e. is reducing, in the upper geometric-series-top as compared with lower geometric-series-top, still then it is innumerate times less than the positive (fluent to be mixed). Hence, this negative form of common difference is not counted, that is it is not reduced, out of sight, in obtaining the measure of fluent. ॥137॥

At that time leaving the geometric-series-top, the observable fluent is distributed into every nisus of the upper life-time, in reducing sequence with (negative) common-difference. ॥138॥

गुणसेढिसंखभाग तत्तो संखगुण उवरिमठिदीओ।
सम्मत्तचरिमखंडो दुचरिमखंडादु संखगुणो।।१३९।।

१३९. गुणश्रेणि के संख्यात बहुभाग को और उससे संख्यातगुणी उपरितन स्थितियों की घात के लिये ग्रहण करने वाला चरम स्थितिकाण्डक, द्विचरम स्थितिकाण्डक घात से संख्यात गुणा है।।१३९।।

139. The ultimate life-time-split which takes up the numerate major part of geometric series, and takes up numerate times than that upper life-time for destruction, is numerate times, the pen-ultimate life-time-split destruction. ॥139॥

सम्मत्तचरिमखंडे दुचरिमफालित्ति तिण्णि पव्वाओ।
संपहियपुव्वगुणसेढीसीसे सीसे य चरिमम्हि।।१४०।।
तत्थ असंखेज्जगुणं असंखगुणहीणयं विसेसूणं।
संखातीदगुणूणं विसेसहीणं च दत्तिकमो।।१४१।।
ओक्कट्ठिद बहुभागे पढमे सेसेक्कभाग बहुभागे।
विदिये पव्वे वि सेसिगभागं तदिये जहा देदि।।१४२।।

१४०-१४२. सम्यक्त्व प्रकृति के अन्तिम स्थिति काण्डककी द्विचरम फालि तक दीयमान द्रव्य के तीन पर्व (श्रेणियाँ) हैं। वर्तमान इस समय की गुणश्रेणि शीर्ष तक, प्राचीन गुणश्रेणिशीर्ष तक, अन्तिम स्थिति काण्डक के अन्त तक। प्रथम पर्व में अपकर्षित द्रव्य का असंख्यात बहुभाग असंख्यातगुणे क्रमसे दिया जाता है, उससे अनन्तर स्थिति में असंख्यात गुणा हीन द्रव्य दिया जाता है, दूसरे पर्व में असंख्यातवें भाग का असंख्यात बहुभाग द्रव्य विशेष हीन क्रमसे दिया जाता है। उससे अनन्तर स्थिति में असंख्यातगुणा हीन द्रव्य दिया जाता है। तृतीय पर्व में शेष एक भाग प्रमाण द्रव्य विशेष हीन क्रमसे दिया जाता है।

140-142. There are three portions (series) of the distributive fluent up to the pen-ultimate frustule of the last life-time-split of serenity configuration. This is up to the geometric-series-top at the present, up to the earlier geometric-series-top and up to the end of final life-time split. The major part of the innumerate part of the downtracted fluent is given into the first portion in sequence of innumerate multiple. The innumerate times less fluent is given into the next life-time. The innumerate major part of the innumerate part of fluent is given into the second portion in sequence of reducing common-difference. In the next life-time, innumerate times less fluent is given. Into the third portion, fluent amounting to one part is given in sequence of reducing common difference.

उदयादिगलिदसेसा चरिमे खंडे हवेज्ज गुणसेढी।
फाडेदि चरिमफालिं अणियट्टीकरण चरिमम्हि।।१४३।।

१४३. सम्यक्त्वप्रकृतिके अन्तिम काण्डक की प्रथम फालिके पतन समयसे लेकर द्विचरमफालिके पतन समय पर्यन्त उदयादि गलितावशेष गुणश्रेणि आयाम जानना। अवशिष्ट अनिवृत्तिकरणकाल के अन्तिम समय में अन्तिम काण्डक की चरम फालि का पतन होता है।।१४३।।

143. From the fall time of first frustule of the ultimate split of serenity configuration upto the fall time of the pen-ultimate frustule, the rise-etc., decayed-remainder geometric-series length should be known. At the ultimate instant of the remaining invariant period, there is fall of the ultimate frustule of the last split.

चरिमं फालिं देदि दु पढमे पव्वे असंखगुणिदकमा।
अंतिमसमयम्हि पुणो पल्लासंखेज्जमूलाणि।।१४४।।

१४४. अन्तिम काण्डक की अन्तिम फालि का द्रव्य प्रथम पर्व (गलितावशेष गुणश्रेणि) में असंख्यात गुणित क्रमसे दिया जाता है अन्तिम समय में पल्य के असंख्यात प्रथम वर्गमूल प्रमाण द्रव्य दिया जाता है।।१४४।।

144. The fluent of the ultimate frustule of ultimate split is given into the first portion (decayed-remainder geometric-series) in sequence of innumerate multiple. At the last instant, fluent amounting to innumerate first square-root of pit is given.

चरिमे फालिं दिण्णे कदकरणिज्जेत्ति वेदगो होदि।
सो वा मरणं पावइ चउगइगमणं च तट्ठाणे।।१४५।।
देवेसु देवमणुए सुरणरतिरिए चउग्गईसुं पि।
कदकरणिज्जुप्पत्ती कमेण अंतोमुहुत्तेण।।१४६।।

१४५-१४६. अन्तिमफालि द्रव्य के दिये जाने पर कृतकृत्यवेदक सम्यग्दृष्टि होता है। वहाँ मरण होवे तो चारों गतियों जा सकता है। यदि अन्तर्मुहूर्त प्रमाण प्रथम भाग में मरे तो देवगति में ही उत्पन्न होता है। तत्प्रमाण दूसरे भाग में मरण हो तो देव या मनुष्योंमें उत्पन्न होता है। तत्प्रमाण तृतीय भाग में मरण हो तो देव, मनुष्य या तिर्यंच (इन तीनों में से किसी भी गति) में उत्पन्न होता है। तत्प्रमाण चतुर्थभाग में मरण हो तो चारों गतियों में उत्पन्न हो सकता है।

145-146. On giving the fluent of the last frustule, the bios is fulfilled pathetic serene-visioned. If he dies there he can attain all the four life courses. If he dies in the first part as measure of inter-muhūrta, he is born as a divine. If he dies at the same measure in the second part, he takes birth in divine or human life-course. If he dies at the same measure in the third part, he may be born as a divine, human or subhuman. If he dies at the same measure in the fourth portion, he may be born in all the four life-courses.

करणपढमादु जावय किदुकिच्चुवरिं मुहुत्तअंतो त्ति।
ण सुहाण परावत्ती साधिक ओदावरं तु वरिं।।१४७।।

१४७. अधःकरण से लेकर कृतकृत्यवेदक के ऊपर अन्तर्मुहूर्त काल तक शुभ लेश्या को बदलता नहीं अर्थात् शुभ लेश्या में अवस्थित रहता है। अन्तर्मुहूर्त पश्चात् यदि अन्य लेश्या रूप परिणमता है तो जघन्य कापोत लेश्या का अतिक्रम नहीं करता है।।१४७।।

147. The bios does not change the auspicious complex from the low-tended operation over fulfilled pathetic upto inter-muhūrta period, i.e. remains conditioned in auspicious complex. After inter-muhūrta if he transforms into other complex form, he does not cross the grey complex.

अणुसमओ वट्टणयं कदकिज्जंतो त्ति पुव्वकिरियादो।
वट्टदि उदीरणं वा असंखसमयप्पबद्धाणं।।१४८।।

१४८. पूर्व प्रयोग वश कृतकृत्यवेदक काल के अन्त तक प्रतिसमय सम्यक्त्व के अनुभाग का अनन्तगुणी हानिरूप से अपवर्तन होता है तथा कृतकृत्य वेदककाल में एक समय अधिक एक आवलि काल शेष रहने तक असंख्यात समयप्रबद्धों की उदीरणा भी होती है।

148. Under control of previous experiment, up to the end of the fulfilled pathetic period, there is reduction of energy of serenity every instant in the sequence of infinite times reduction. Further, when there remains period of a trail and an instant, in the fulfilled pathetic period, there is premature rise of innumerate instant effective bonds.

उदयवहिं ओक्कट्टिय असंखगुणसममुदय आवलम्हि खिवे।
उवरिं विसेसहीणं कदकिज्जो जाव अइत्थवणं।।१४९।।
जदि संकिलेसजुत्तो विसुद्धिसहिदो अतो वि पडिसमयं।
दव्वमसंखेज्जगुणं ओक्कट्टदि णत्थि गुणसेढी।।१५०।।
जदि वि असंखेज्जाणं समयपबद्धाणुदीरणा तोवि।
उदयगुणसेढिठिदिए असंखभागो हु पडिसमयं।।१५१।।

१४९-१५१. उदयावलि से बाहर के द्रव्य को अपकर्षित करके उदयावलि में असंख्यात गुणे क्रमसे दिया जाता है उससे उपर कृतकृत्य वेदक काल में अतिस्थापना शेष रहने तक विशेषहीन क्रमसे दिया जाता है।।१४९।।

कृतकृत्यवेदक सम्यग्दृष्टि चाहे संक्लेश को प्राप्त हो चाहे विशुद्धि को तो भी उसके एक समय अधिक आवलि काल शेष रहने तक प्रतिसमय असंख्यातगुणे द्रव्य का अपकर्षण होता है, किन्तु गुणश्रेणि नहीं होती।।१५०।।

यद्यपि असंख्यात समयप्रबद्धों की उदीरणा होती है तथापि प्रतिसमय उदय द्रव्य से उत्कृष्ट उदीरणा द्रव्य असंख्यातवें भाग मात्र है।।१५१।।

149-151. The fluent out of the rise trail is downtracted and given into the rise-trail in sequence of innumerate multiple. Over it, upto the remaining of over-installation in the fulfilled pathetic period, the fluent is given in sequence of reducing common-difference. ॥149॥

The fulfilled (achiever) pathetic serene-visioned may be under depression or elevation, there is downtraction of innumerate times fluent every instant till there remains period of a trail and an instant but he does not attain geometric-series. ॥150॥

Although there is premature rise of innumerate instant effective-bonds, still then the maximal premature rise fluent is innumerate part alone of the fluent, rising every instant. ॥151॥

विदियकरणादिमाादो कदकरिणज्जस्स पढमसमओत्ति।
वोच्छं रसखंडुक्कीरण कालादीणमप्पबहु।।१५२।।

१५२. द्वितीय करण (अपूर्वकरण) के प्रथमसमय से लेकर कृतकृत्यवेदक के प्रथम समय पर्यन्त अनुभाग काण्डकोत्कीरण कालदिक के अल्पबहुत्व सम्बन्धी ३३ स्थानों का कथन आगे करेंगे।

152. Description about 33 stations relating to comparability of energy-split-upcast period, etc., from the first instant of second operation upto the first instsnt of achiever-pathetic is given ahead.

रसठिदिखंडुक्कीरणअद्धा अवरं वरं च अवरवरं।
सव्वत्थोवं अहियं संखेज्जगुणं विसेसहियं।।१५३।।
कदकरणसम्मखवणा णियंट्टि अपुव्वद्ध संखगुणिदकमं।
तत्तो गुण सेढिस्स य णिक्खेओ साहियो होदि।।१५४।।
सम्म दुचरिमे चरिमे अडवस्सस्सादिमे य ठिदिखंडा।
अवरवराबाहावि य अडवस्सं संखगुणिदकमा।।१५५।।
सम्मे असंखवस्सिय चरिमट्ठिदिखंडओ असंखगुणो।
मिस्से चरिमे खंडियमहियं अडवस्समेत्तेण।।१५६।।
मिच्छे खवदे सम्मदुगाणं ताणं च मिच्छसत्तं हि।
पढमंतिमठिदिखंडा असंखगुणिदा हु दुट्ठाणे।।१५७।।
मिच्छंतिमठिदिखंडो पल्लासंखेज्जभागमेत्तेण।
हेट्ठिमठिदिप्पमाणेणब्भिहियो होदि णियमेण।।१५८।।
दूरावक्किट्टिपढमं ठिदिखंडं संखसंगुणं तिण्णं।
दूरावकिट्टिहेदू ठिदिखंडं संखसंगुणियं।।१५९।।

पलिदोवमसंतादो विदियो पल्लस्स हेदुगो जादु।
अवरो अपुव्वपढमे ठिदिखंडो संखगुणिदकमा।।१६०।।
पलिदोवमसंतादो पढमो ठिदिखंडओ दु संखगुणो।
पलिदोवमठिदिसंतं होदि विसेसाहियं तत्तो।।१६१।।
विदियकरणस्स पढमे ठिदिखंडविसेसयं तु तदियस्स।
करणस्स पढमसमये दंसणमोहस्स ठिदिसंतं।।१६२।।
दंसणमोहूणाणं बंधो संतो य अवर वरगो य।
संखेये गुणिदकमा तेत्तीसा एत्थ पदसंखा।।१६३।।

१५३-१६३. सर्वप्रथम दर्शन मोहनीय का आठ वर्ष प्रमाण स्थिति सत्कर्म रहने पर जो पहले का अनुभागकाण्डक है उसका उत्कीरणकाल सबसे स्तोक है। ऊपर कहे जाने वाले सभी पदों से स्तोकतर है किन्तु कृतकृत्यवेदक होने के प्रथम में ज्ञानावरणादि शेष कर्मों का जो पहले का अनुभागकाण्डक, अनिवृत्तिकरण की अन्तिम अवस्था में उसका उत्कीरणकाल सबसे जघन्य (स्तोक) है, क्योंकि उससे आगे कृतकृत्यवेदक काल के भीतर स्थितिकाण्डकघात और अनुभागकाण्डकघात आदि क्रियाओं की प्रवृत्ति नहीं होती। अतः सबसे उत्कृष्ट विशुद्धि निमित्तक यह सबसे जघन्य है, यह सिद्ध हुआ।।१।। उससे उत्कृष्ट अनुभागकाण्डक का उत्कीरणकाल विशेष अधिक है, क्योंकि सभी कर्मों के अपूर्वकरण के प्रथम समय में प्राप्त अनुभागकाण्डक सम्बन्धी उत्कीरण काल यहाँ ग्रहण किया गया है।।२।। उससे स्थितिकाण्डक का जघन्य उत्कीरणकाल और जघन्य स्थितिबन्ध काल ये दोनों तुल्य होकर भी संख्यातगुणे हैं, क्योंकि एक स्थितिकाण्डक उत्कीरणकाल व स्थितिबन्ध काल के भीतर आगमोक्त संख्यात हजार अनुभाग काण्डक उत्कीरण काल होते हैं। यहाँ सम्यक्त्व प्रकृतिका अन्तिम स्थितिकाण्डक उत्कीरण काल तथा वहीं पर शेष कर्मों के भी स्थितिकाण्डक-उत्कीरणकाल और स्थितिबन्धकाल ग्रहण करने चाहिये।।३।।

उनसे उत्कृष्ट ये दोनों परस्पर तुल्य होकर भी, विशेष अधिक हैं, क्योंकि अपूर्वकरण के प्रथम समय सम्बन्धी स्थिति काण्डक उत्कीरण व स्थिति बन्धकाल ये दोनों उत्कृष्ट रूप से ग्रहण किये गये हैं।।१५३।।

उनसे कृतकृत्य सम्यग्दृष्टिका काल संख्यातगुणा है, क्योंकि कृतकृत्य सम्यग्दृष्टि के काल में संख्यात हजार स्थिति बन्ध होते हैं।।५।। उससे सम्यक्त्व प्रकृतिका क्षपणकाल सख्यातगुणा है, क्योंकि मिथ्यात्व और सम्यग्मिथ्यात्व प्रकृतियों का क्षयकर पुनः आठ वर्ष प्रमाण स्थिति सत्कर्म का क्षय करने वाले जीव का काल ग्रहण किया गया है।।६।। उससे अनिवृत्तिकरण का काल संख्यातगुणा है, क्योंकि करण के संख्यात बहुभाग जाकर संख्यातवें भाग शेष रहने पर सम्यक्त्व प्रकृति की क्षपणा के काल का प्रारम्भ होता है।।७।। उससे अपूर्वकरण काल संख्यातगुणा है, क्योंकि अनिवृत्तिकरण के काल से अपूर्वकरण के काल का सर्वत्र संख्यात गुणे रूप से अवस्थान होने का नियम है।।८।। उससे गुणश्रेणि निक्षेप विशेष अधिक है, क्योंकि अपूर्वकरण के प्रथम समय से लेकर अपूर्वकरण और अनिवृत्तिकरण के काल से विशेष अधिक प्रमाण गुणश्रेणि आयाम का निक्षेप विवक्षित है।।१५४।।

उससे सम्यक्त्व प्रकृति का द्विचरम स्थितिकांडक संख्यातगुणा है। यह भी मात्र अन्तर्मुहूर्त प्रमाण होकर पिछले पदसे संख्यातगुणा है। उससे उसका अन्तिम स्थितिकांडक संख्यातगुणा है।।११।। उससे आठ वर्ष प्रमाण स्थिति सत्कर्म शेष रहने पर जो प्रथम स्थितिकाण्डक होता है वह संख्यातगुणा है। यहाँ संख्यात समय गुणकार है।।१२।। उससे जघन्य आबाधा संख्यातगुणी है। यहाँ पर कृतकृत्य सम्यग्दृष्टि के प्रथम समय में ज्ञानावरणादि कर्म सम्बन्धी जघन्य आबाधा का ग्रहण है।।१३।। उससे उत्कृष्ट आबाधा संख्यातगुणी है, क्योंकि अपूर्वकरण के प्रथम समय में होने वाले संख्यात गुणे स्थितिबन्ध की आबाधा का ग्रहण है। ये सब अन्तर्मुहूर्त प्रमाण है।।१४।। उससे सम्यक्त्व प्रकृति की आठ वर्ष प्रमाण स्थिति सत्कर्म संख्यात गुणा है, क्योंकि अन्तर्मुहूर्त काल से आठ वर्ष प्रमाण स्थिति सत्कर्म संख्यात गुणा सिद्ध है।।१५।।गाथा१५५।।

उससे सम्यक्त्व प्रकृतिका असंख्यातवर्ष प्रमाण- अन्तिम स्थितिकाण्डक असंख्यात गुणा है, क्योंकि वह पल्य के असंख्यातवें भाग प्रमाण है।।१६।। उससे सम्यग्मिथ्यात्व प्रकृति का असंख्यात वर्ष प्रमाण अन्तिम स्थितिकांडक विशेष अधिक है। एक आवलि कम आठ वर्ष विशेष का प्रमाण है, इसका कारण सुगम है।।११७।।गाथा १५६।।

उससे मिथ्यात्व का क्षय होने पर सम्यक्त्व और सम्यग्मिथ्यात्व का प्रथम स्थितिकाण्डक असंख्यातगुणा है, क्योंकि सम्यक्त्व और सम्यग्मिथ्यात्व के अन्तिम स्थिति काण्डक से द्विचरम स्थितिकांडक असंख्यातगुणा है। इस प्रकार त्रिचरम और चतुश्चरम आदि क्रम से संख्यात हजार स्थितिकाण्डक नीचे जाकर मिथ्यात्व का क्षय होने पर सम्यक्त्व और सम्यग्मिथ्यात्व का तत्सम्बन्धी यह प्रथम स्थितिकांडक है। इसलिये यह स्थितिकाण्डक असंख्यातगुणा है, उससे मिथ्यात्व सत्कर्म वाले के सम्यक्त्व और सम्यग्मिथ्यात्व का अन्तिम स्थिति काण्डक असंख्यातगुणा है, क्योंकि मिथ्यात्व सत्कर्म वाले के सम्यक्त्व और सम्यग्मिथ्यात्व का जो अन्तिम स्थितिकाण्डक है, वह पूर्व स्थितिकांडक से अनन्तर अधस्तनवर्ती होने से पूर्व के स्थितिकाण्डक से असंख्यात गुणा है।।१६।। गाथा १५७।।

उससे मिथ्यात्व का अन्तिम स्थिति काण्डक विशेष अधिक है क्योंकि मिथ्यात्व के उदयावलि बाह्य समस्त स्थिति सत्कर्म का ग्रहण होता है, परन्तु सम्यक्त्व और सम्यग्मिथ्यात्व की उस समय अधस्तन पल्योपम के असंख्यातवें भाग प्रमाण स्थितियों को छोड़ कर उपरिम बहुभागप्रमाण स्थितियों का ग्रहण होता है। इस कारण अधस्तन असंख्यातवें भाग मात्र का प्रवेश होकर मिथ्यात्व का अन्तिम स्थितिकाण्डक विशेष अधिक हो गया है।।२०।। गाथा १५८।।

उससे मिथ्यात्व, सम्यक्त्व और सम्यग्मिथ्यात्व के असंख्यात गुण हानि वाले स्थितिकाण्डकों में से प्रथम स्थितिकाण्डक असंख्यातगुणा है, क्योंकि पूर्व के स्थितिकांडक से संख्यातहजार स्थितिकाण्डक असंख्यातगुणे क्रमसे नीचे उतरकर दूरापकृष्टि संज्ञक स्थिति के असंख्यात बहुभाग के द्वारा इस स्थितिकाण्डक की प्रवृत्ति होती है।।२१।। उससे संख्यात गुणहानि वाले स्थिति काण्डकों में से जो अन्तिम स्थितिकाण्डक है वह संख्यात गुणा है, क्योंकि दूरापकृष्टि प्रमाण स्थिति सत्कर्मों को छोड़कर पुनः उपरिम संख्यात बहुभाग के द्वारा इस स्थितिकाण्डक की प्रवृत्ति होती है।।२२।।गाथा१५६।।

उससे पल्योपमप्रमाण स्थिति सत्कर्म के रहते हुए दूसरा स्थितिकाण्डक संख्यात गुणा है, क्योंकि पूर्व के स्थितिकाण्डक से पश्चादनपूर्वी के अनुसार संख्यातगुणवृद्धि रूप संख्यात हजार स्थितिकांडक पीछे उतरकर यह काण्डक होता है।।२३।। उससे जिस स्थितिकांडक के नष्ट होने पर दर्शन मोहनीय का पल्योपम प्रमाण स्थिति सत्कर्म शेष रहता है वह स्थितिकाण्डक संख्यातगुणा है। यद्यपि यह भी पल्योपम के संख्यातवें भाग प्रमाण है, किन्तु पूर्व के स्थितिकाण्डक से संख्यात गुणा है। गुणकार तत्प्रायोग्य संख्यात अंक है।।२४।। उससे अपूर्वकरण में प्रथम स्थिति काण्डक संख्यातगुणा है, क्योंकि अपूर्वकरण के प्रथम समय में ग्रहण किये गये स्थितिकाण्डक से विशेष हीन क्रमसे तत्प्रायोग्य सख्यात अंक प्रमाण स्थितिकाण्डक गुणहानिगर्भ संख्यातहजार स्थितिकाण्डकों के व्यतीत होने पर पूर्व का स्थितिकाण्डक उत्पन्न हुआ है और वहाँ पर स्थितिकांडक गुणहानियों का अस्तित्व असिद्ध भी नहीं है, क्योंकि अपूर्वकरण के भीतर प्रथम स्थितिकांडक से संख्यातगुणा हीन भी स्थितिकाण्डक होता है इसलिये यह संख्यातगुणा है ऐसा सिद्ध हुआ।।२५।।गाथा१६०।।

उससे पल्योपम प्रमाण स्थितिसत्कर्म के होने पर उसके बाद होने वाला प्रथम स्थितिकाण्डक संख्यातगुणा है, क्योंकि जब तक पल्योपमप्रमाण स्थितिसत्कर्म प्राप्त नहीं होता तब तक अपूर्वकरण के काल में और अनिवृत्तिकरण के काल में प्राप्त होने वाले सभी स्थितिकाण्डक पल्योपम के संख्यातवें भाग प्रमाण वाले होते हैं, परन्तु इस स्थितिकांडक में पल्योपम के संख्यात बहुभाग का घात होता है अतः पूर्वके स्थितिकांडक से यह संख्यात गुणा है।।२६।। उससे पल्योपम स्थितिसत्कर्म विशेषाधिक है अधस्तन शेष संख्यातवाँ भाग अधिक है।।२७।। गाथा १६१।।

उससे अपूर्वकरण में प्राप्त प्रथम उत्कृष्ट स्थितिकांडक विशेष संख्यातगुणा है। जघन्य स्थितिकाण्डक और उत्कृष्ट स्थितिकाण्डक के बीच विशेष का प्रमाण पल्योपमका संख्यातवाँ भाग हीन पृथक्त्वसागर है जो पल्य से संख्यात गुणा है।।२८।। उससे अनिवृतिकरणके प्रथम समय में प्रविष्ट जीवके दर्शन मोहनीय का स्थितिसत्कर्म संख्यात गुणा है, क्योंकि वह सागरोपम शतसहस्रपृथक्त्व प्रमाण है।।२९।।गाथा१६२।।

उससे संख्यातगुणा कृतकृत्यवेदक का प्रथम समय में दर्शनमोहनीय के बिना शेष कर्मो का जघन्य स्थितिबन्ध है, क्योंकि कृतकृत्यवेदक के प्रथम समय में होने वाला स्थितिबन्ध अन्तःकोड़ाकोड़ी सागर प्रमाण है।।३०।। उससे उन्हीं का उत्कृष्ट स्थितिबन्ध संख्यातगुणा है, क्योंकि अपूर्वकरण के प्रथम समय में होने वाला उत्कृष्ट स्थितिबन्ध यहाँ विवक्षित है। उससे दर्शन मोहनीय के बिना शेष कर्मो का जघन्य स्थिति सत्कर्म संख्यातगुणा है, क्योंकि चारित्रमोहनीय की क्षपणा के अतिरिक्त अन्यत्र सम्यग्दृष्टियों के उत्कृष्ट स्थितिबन्ध से भी जघन्य स्थिति सत्कर्म नियम से संख्यातगुणा

होता है।।३२।। उससे उन्हीं का उत्कृष्ट स्थिति सत्कर्म संख्यातगुणा है, क्योंकि अपूर्वकरण के प्रथम समय में सभी कर्मों का अन्तः कोड़ाकोड़ी प्रमाण उत्कृष्ट स्थिति सत्कर्म होता है। उसका अभी घात नहीं हुआ है अतः घात होकर शेष बचे हुए पूर्व के जघन्य स्थिति सत्कर्मसे इसके उक्त प्रकारसे सिद्ध होने में कोई बाधा नहीं आती है।।३३।।गाथा १६३।।

153-163. First of all, the upcast period of earlier energy split which exists on remaining of life-time existent-karma (satkarma) amounting to eight years of vision-charm, is the smallest. This is smaller than all the stated terms earlier, but its upcast period is the least in the ultimate condition of invariant operation, at its first instant of becoming achiever. This is about the earlier energy section of the remaining knowledge-screening karmas, etc.The reason is that ahead of it, there is no tendency of activities about the life-time-split-destruction and energy-split-destruction during the period of achiever-pathetic. Hence, this generator field of maximal extra-purity is the least of all, is proved. ॥1 ॥ The upcast period of the maximal energy split is specially greater than the preceding because here the upcast period relating to energy-split obtained at the first instant of the unprecedented operation of all fuctionals (karmas) have been accepted. ॥2 ॥ The minimal upcast period of life-time split and the minimal life-time bond period are both equal, are numerate times, because there are, as stated in revelation (āgama), numerate thousand energy-split upcast period within the period of one life-time split upcast and period of life-time bond. Here also, one should accept the ultimate life-time split upcast period of serenity configuration and life-time bond of remaining karmas there. ॥3 ॥ Both of these maximal in spite of being equal mutually, are specially greater, because both of these have been accepted as the maximal during life-time split upcast and life-time bond periods relating to first instant of unprecedented operation. ॥153 ॥

The period of achiever serene-visioned is numerate times the preceding because there are numerate thousand life-time bonds during the period of achiever serene-visioned. ॥5 ॥ The eradication period of serenity configuration is numerate times the preceding, because the period of the bios has been accepted who after having annihilated illusion and serene-illusion configuration, again annihilates the existent karma life-time amounting to eight years. ॥6 ॥ The period of invariant operation is numerate times the preceding because the eradication period of serenity configuration begins at the remaining of numerate part after preceding through numerate major part of operation. ॥7 ॥ The period of unprecedented operation is numerate times the preceding, because as per rule, the period of unprecedented operation is conditioned everywhere numerate times the period of invariant operation. ॥8 ॥ The geometric-series-injection is specially greater than the preceding, because the injection of geometric-series-length is implied specially greater than the periods of unprecedented-operation and invariant operation from the first instant of unprecedented operation. ॥9 ॥154 ॥ The pen-ultimate life-time split of serenity configuration is numerate times the preceding. This also is inter-muhūrta alone and still numerate times the preceding term. ॥10 ॥ Its ultimate life-time split is numerate times the preceding. ॥11 ॥ The first life-time split at the remaining of eight years of life-time existent-karma, is numerate times the preceding. Here, the multiplier is numerate instant. ॥12 ॥ The minimal time-lag is numerate times the preceding. Here, the minimal time-lag relating to knowledge-screening karma at the first instant of achiever serene-visioned is implied. ॥13 ॥ The maximal time-lag is numerate times the preceding, because the life-time bond time-lag is implied which is numerate times at the first instant of unprecedented operation. ॥14 ॥ The life-time existent-karma amounting to eight years of serenity configuration is numerate times the preceding, because the eight year measure of life-time existent karma has been proved to be numerate times the inter-muhūrta period. ॥15 ॥ verse 155 ॥

The ultimate life-time split measuring innumerate years of serenity configurations is innumerate times the preceding, because it is innumerate part of pit. ॥16॥ The ultimate life-time-split amounting to innumerate years of serene-illusion configuration is specially greater than the preceding. The special (viśeṣa) is eight years as reduced by a trail, its reason is easy. ॥17॥ verse156॥

The first life-time split of serenity and serene-illusion after annihilation of illusion is innumerate times the preceding because the pen-ultimate life-time split is innumerate times the ultimate life-time split of serenity and serene-illusion. Thus, third from the ultimate, fourth from the ultimate, etc., respectively, is the order for going below numerate thousand life-time splits, for annihilation of illusion, this is the first life-time split related with serenity and serene-illusion. Hence the life-time split is innumerate times. The ultimate life-time split of serenity and serene-illusion of illusive existent karma possessor bios is innumerate times. The reason is that the ultimate life-time split of serenity and serene-illusion bios as possessor of illusion existent karma, is innumerate times the earlier life-time split because of being lower stationed next to earlier life-time split. ॥19॥ verse 157॥

The ultimate life-time split of illusion is specially greater than the preceding, because all life-time existent-karma out of rise-trail of illusion are implied. But the upper major part life-time are implied, leaving the lower innumerate part of pit (palyopama) amount of life-times of serenity and serene-illusion at that instant. Hence, there has been entrance of lower innumerate part alone, making the ultimate life-time split of illusion specially greater. ॥20॥ verse 158॥

The first life-time split, out of the life-time splits having innumerate multiple reduction, of illusion, serenity and serene-illusion, is innumerate times the preceding. The reason is that this life-time split tends through innumerate major part of life-time, denominated as distant-downtracted, got after descending in the sequence of innumerate times (geometric-regression) in form of numerate thousand life-time splits from the earlier life-time split. ॥21॥ Out of the life-time splits having numerate geometric regression, the ultimate life-time split is numerate times the preceding. The reason is that this life-time split tends through upper numerate major-part again, leaving the life-time existent-karmas having measure of distant-downtracted. ॥22॥verse159॥

The second life-time split, in presence of life-time existent-karma having measure of a pit (palyopama) is numerate times the preceding. The reason is that this split happens to be after descending numerate thousand life-time splits in form of numerate geometric increase, according to succession from the earlier life-time split. ॥23॥ The life-time split in which the life-time existent-karma amounting to pit, of vision-charm after annihilation of the concerned life-time split, that is numerate times the preceding. Although, this is also numerate part of pit, yet it is numerate times the earlier life-time split. The multiplier is the appropriate numerate digit. ॥24॥ The first life-time split in unprecedented-operation is numerate times. The reason is that at the lapse of numerate thousand life-time splits, wombed in geometric regression amounting to appropriate numerate digit, in the sequence regressing through a common-difference as compared with life-time split taken up at the first instant of unprecedented operation, the earlier life-time split has been generated and the existence of life-time split geometric-regression is not disproved there. The reason is that there is a life time split which is numerate times less than first life-time split within unprecedented operation, hence this is numerate times is proved. ॥25॥verse160॥

After the life-time existent-karma of pit measure, the next first life-time split is numerate times the preceding. The reason is that until the pit measure of life-time existent-karma is attained, all the life-time splits found during the period of unprecedented operation and the period of invariant operation, are numerate part of pit in measure. But, in this life-time split

there is destruction of numerate major-part of pit, hence this is numerate times the earlier life-time split. ॥ 26 ॥ The pit life-time existent-karma is specially greater than the preceding. The lower remainder is greater by numerate part. ॥27 ॥ verse 161 ॥

The first maximal life-time split obtained in unprecedented-operation is specially numerate times the preceding. The measure of the special between the minimal life-time split and maximal life-time split is separation-sea as reduced by numerate part of pit, which is numerate times the pit. ॥28 ॥ The life-time existent-karma of vision-charm of the bios entering into first instant of invariant operation is numerate times, because its measure is sea-hundred-thousand-separation. (sāgaropama śata sahasra pṛthaktva) ॥29 ॥ verse 162 ॥

At the first instant of achiever pathetic the bios has the minimal life-time bond of karma without vision-charm which is numerate times the preceding. The reason is that the life-time bond at the first instant of achiever pathetic is inter-squared-crore seas in measure. ॥30 ॥ Their maximal life-time bond is numerate times the preceding, because here the maximal life-time bond at the first instant of unprecedented operation is concerned here. The minimal life-time existent-karma of karmas except the vision-charm is numerate times than the preceding. The reason is that except the eradication of character-charm, elsewhere the minimal life-time existent karma is numerate times the maximal life-time bond of serene visioned, as per rule. ॥32 ॥ Their maximal life-time existent-karma is numerate times the preceding, because at the first instant of unprecedented operation, there is maximal life-time existent-karma of inter-crore-squared measure of all karmas at the first instant of unprecedented-operation. It has not been destroyed now, hence there is no objection in proving this mentioned way as compared with minimal earlier life-time existent-karma remaining after destruction. ॥33 ॥ verse163 ॥

सत्तण्हं पयडीणं खयादु खइयं तु होदि सम्मत्तं।
मेरु व णिप्पकंपं सुणिम्मलं अक्खयमणंतं।।१६४।।
दंसणमोहे खविदे सिज्झदि तत्थेव तदियतुरियभवे।
णादिक्कदि तुरियभवे ण विणस्सदि सेससम्मे व।।१६५।।
सत्तण्हं पयडीणं खयादु अवरं तु खइयलद्धी दु।
उक्कस्सखइयलद्धी घाइचउक्कखएण हवे।।१६६।।

१६४-१६६. अनन्तानुबंधी चतुष्क और दर्शन्मोहनीय त्रिक इन सात प्रकृतियों के क्षय से क्षायिकसम्यक्त्व होता है सो मेरु के समान निष्कम्प अर्थात् निश्चल है, सुनिर्मल अर्थात् शंकादि मल से रहित है, अक्षय अर्थात् नाश से रहित है तथा अनन्त अर्थात् अन्त रहित है।

दर्शन मोह का क्षय होने पर उसी भव में अथवा तृतीय भव में अथवा मनुष्य या तिर्यंचायु का पूर्व में (दर्शनमोह का क्षय होने से) पहले बन्ध हो जाने के कारण भागेभूमि की अपेक्षा चौथे भव में सिद्ध पद प्राप्त करता है। चतुर्थ भव का उल्लंघन नहीं करता। औपशमिक क्षायोपशमिक सम्यक्त्व के समान वह नाश को प्राप्त नहीं होता है।

उक्त सात प्रकृतियों के क्षय से असंयतसम्यग्दृष्टि के क्षायिक सम्यक्त्व रूप जघन्य क्षायिक लब्धि होती है तथा चार घातिया कर्मों के क्षय से परमात्मा के केवलज्ञानादि रूप उत्कृष्ट क्षायिक लब्धि होती है।।१६४-१६६।।

164-166. The annihilative-serenity is due to annihilation of the seven configurations: infinte-probinding-tetrad and vision-charm-trio. That is stable like the Meru, pure without doubt dust, etc., indestructible and endless.

After the annihilation of vision-charm in that very birth or third birth, or due to earlier bond of human or subhuman relative to pleasure-land in the fouth birth, the bios gets accomplished. There is no crossing of fourth birth. That is not destructible as is the subsidential or annihilative-cum-subsidential.

On annihilation of the mentioned seven configurations, the non-restrained serene-visioned attains the minimal annihilation in form of annihilative serenity, and due to annihilation of destructive karmas, attains the maximal annihilative attainment in form of omniscience, etc., of the supreme soul. ॥164-166॥

उवणेउ मंगलं वो भवियजणा जिणवरस्स कमकमलजुयं ।
जसकुलिसकलस सत्थियसंकसंखंकुसादिलक्खणभरियं।।१६७।।

१६७. मत्स्य, वज्र, कलश, शक्थिक चन्द्रमा, अकुंश शंख आदि नाना शुभ लक्षणों से सुशोभित जिनेन्द्र भगवान के चरण कमल भव्य लोगों को मंगल प्रदान करें।

167. The lotus feet of the Lord Jinendra glorious through various auspicious characteristics as fish, thunder-bolt, pitcher, full moon, trident, conch, etc., may bless the accomplishable.

॥ THUS ENDS THE PRESENTATION OF ANNIHILATIVE SERENITY ॥

## अथ चारित्र लब्धि अधिकार
## CHAPTER ON CHARACTER ATTAINMENT

दुविहा चरित्तलद्धी देसे सयले य देसचारित्तं।
मिच्छो अयदो सयलं तेवि व देसो य लब्भेई।।१६८।।

१६८. चारित्र की लब्धि अर्थात् प्राप्ति, सो चारित्र देश और सकल के भेद से दो प्रकार हैं। इसमें से देशचारित्र को मिथ्यादृष्टि या असंयतसम्यग्दृष्टि प्राप्त करता है और सकल चारित्रको मिथ्यादृष्टि या असंयतसम्यग्दृष्टि अथवा देशचारित्री प्राप्त होता है।

Trans. 168. The attainment of character is of two types: partial character and perfect character. The illusive-visioned or non-restrained serene-visioned attains partial character, and the perfect character is ottained by illusive-visioned, or non-restrained serene-visioned or partial-characterized.

अंतोमुहुत्तकाले देसवदी होहिदित्ति मिच्छो हु।
सोसरणो सुज्झंतो करणं पि करेदि सगजोग्गं।।१६९।।

१६९. अन्तर्मुहूर्त के पश्चात् जो देशव्रती होगा ऐसे मिथ्यादृष्टि जीव प्रतिसमय अनन्तगुणी विशुद्धि से वर्धमान होता हुआ आयु बिना सातकर्मों का बन्ध या सत्व अन्तः कोड़ाकोड़ी मात्र अवशेष करने के द्वारा स्थितिबंधापसरण को करता हुआ अपने करण योग्य परिणाम को करता है।

169. The bios who will be partial vowed after inter-muhūrta, such an illusive-visioned, progressing with infinite times extra-purity every instant, executing life-time bond reduction through effecting bond or state of seven karmas (without age) a remainder measure of inter-crore-squared alone, deals with own transform fit for operation.

मिच्छो देसचरित्तं उवसमसम्मेण गिण्हमाणो हु।
सम्मत्तुप्पत्तिं वा तिकरण चरिमम्हि गेण्हदि हु।।१७०।।

१७०. अनादि या सादि मिथ्यादृष्टि जीव उपशम सम्यक्त्व सहित देशचारित्र ग्रहण करता है। सो वह दर्शनमोह के उपशम में जो विधान कहा है उसी विधान द्वारा तीन करणों के अन्तिम समय में देशचारित्र को ग्रहण करता है। दर्शन मोह के उपशम काल में जो प्रकृति-स्थितिबंधापसरण, स्थितिकाण्डकघात आदि कार्य कहे गये हैं वे सभी कार्य यहाँ भी करता है कुछ भी विशेषता नहीं है।

170. Ab-aeterno or beginner illusive-visioned bios accepts partial character with subsidence serenity. Whatever has been mentioned in the law of subsidence of vision-charm, the bios

accepts the partial character at the last instant of the three operation according to the law. Whatevere functions; configuration life-time bond reduction, life-time split destruction, etc., have been mentioned during the period of subsidence of charm, those all functions are also performed here, without any destruction .

मिच्छो देसचरित्तं वेदगसम्मेणगेण्हमाणो हु।
दुकरण चरिमे गेण्हदि गुणसेढी णत्थि तक्करणे।।१७१।।
सम्मत्तुप्पत्तिं वा थोवबहुत्तं च होदि करणाणं।
ठिदिखंडसहस्सगदे अपुव्वकरणं समप्पदि हु।।१७२।।

१७१-१७२. सादि मिथ्यादृष्टि जीव वेदक सम्यक्त्व सहित देशचारित्र को ग्रहण करता है उसके अधःकरण और अपूर्वकरण ये दो ही करण होते हैं, उनमें गुणश्रेणि निर्जरा नहीं होती है, अन्य स्थितिखंडादि सभी कार्य होते हैं। वह अपूर्वकरण के अंतिम समय में वेदक सम्यक्त्व और देशचारित्र को युगपत् ग्रहण करता है, क्योंकि अनिवृत्तिकरण बिना ही इनकी प्राप्ति सम्भव है। वह प्रथमोपशमसम्यक्त्व की उत्पत्तिवत् ही करणों का अलपबहुत्व है, इसलिए यहाँ अधःकरण काल से अपूर्वकरण का काल संख्यातवें भाग प्रमाण है तथा अपूर्वकरण के काल में संख्यातहजार स्थितिखण्ड होने पर अर्पूवकरणका काल समाप्त होता है।

171-172. The beginner illusive-visioned bios takes up partial character with pathetic serenity. There happen to be only two operations: the low-tended operation and the unprecedented, there is no geometric-series decay, other life-time cut, etc., all functions happen. He accepts simultaneously the pathetic serenity and partial character at the last instant of unprecedented operation, because their attainment is possible without invariant operation. There is comparablity of the operation as generation of first subsidence serenity, hence the period of unprecented operation is numerate part of the low-operation and after numerate thousand life-time cuts in the unpredented opeeration period, its period comes to an end.

से काले देसवदी असंखसमयप्पबद्धमाहरियं।
उदयावलिस्स वाहिं गुणसेढीमवट्ठिदं कुणदि।।१७३।।

१७३. देशव्रती होने के काल में अर्थात् प्रथम समय में असंख्यात समयप्रबद्धों को अपकर्षण कर उदयावलि बाह्य अवस्थित गुणश्रेणि की रचना होती है।।१७३।।

173. During the period of becoming partial-vowed, i.e. at the first instant, the stable geometric-series is built up out side of rise-trail by downtracting innumerate instant-effective bonds.

दव्वं असंखगुणिदक्कमेण एयंतवड्ढिकालो त्ति।
बहुठिदिखंडे तीदे अधापवत्तो हवे देसो।।१७४।।

१७४. एकान्तवृद्धि काल में असंख्यातगुणे क्रमसे द्रव्य का अपकर्षण होता है। बहुत स्थितिकाण्डक व्यतीत होने पर स्वस्थान संयतासंयत अर्थात् अधःप्रवृत्त देशसंयत हो जाता है।

174. During the period of mono-end increase, there is downtraction of fluent in sequence of innumerate multiple. At the lapse of many life-time splits, the bios becomes own stationed restrained-non-restrained, i.e. becomes low-tended partial-restrained.

ठिदिरसघादो णत्थि हु अधापवत्ताभिधाणदेसस्स।
पडिउट्ठदे मुहुत्तं संते ण हि तस्स करणदुगा।।१७५।।

१७५. अधःप्रवृत्त देशसंयत के स्थितिकाण्डक घात और अनुभागकाण्डक घात नहीं होता। यदि देशसंयत से गिर गया और फिर भी अन्तर्मुहूर्त काल द्वारा वापस देशसंयत हो गया उसके भी स्थितिकाण्डकघात और अनुभागकाण्डकघात नहीं होते तथा दो करण भी नहीं होते।

175. There is no destruction of life-time split and energy split of the low-tended partial-restrained. If he falls from partial-restraint and still becomes back to partial-restraint through period of inter-muhūrta, there is neither destruction of life-time split nor that of energy split, and two operations also do not happen.

देसो समये समये सुज्झंतो संकिलिस्समाणो य।
चउवड्ढिहाणिदव्वादवट्ठिदं कुणदि गुणसेढिं।।।१७६।।

१७६. अधःप्रवृत देशसंयत के सर्वकाल में विशुद्धि या संक्लेश को प्राप्त होने पर भी प्रतिसमय यथा सम्भव चतुःस्थानपतित वृद्धि हानि को लिये गुणश्रेणि विधान होता है।

176. In spite of attaining extra-purity or depression during whole period of low-tended partial-restrained, there is geometric-series law, having, as far as possible, four stationed cascade decrease, every instant.

विदियकरणादु जावय देसस्सेयंतवड्ढिचरिमेत्ति।
अप्पाबहुगं वोच्छं रसखंडद्धाण पहुदीणं।।१७७।।
अंतिमरसखंडुक्कीरणकालादो दु पढमओ अहिओ।
चरिमट्ठिखंडुक्कीरणकालो संखगुणिदो हु।।१७८।।
पढमट्ठिदि खंडुक्कीरणकालो साहियो हवे तत्तो।
एयंतवड्ढिकाले अपुव्वकालो य संखगुणिदकमा।।१७९।।
अवरा मिच्छतियद्धा अविरद तह देससंजमद्धा य।
छप्पि समा संख गुणा तत्तो देसस्स गुणसेढी।।१८०।।
चरिमाबाहा तत्तो पढमाबाहा य संखगुणिदकमा।
तत्तो असंखगुणिदो चरिमट्ठिदि खंडओ णियमा।।१८१।।
पल्लस्स संखभागं चरिमट्ठिदिखंडयं हवे जम्हा।
तम्हा असंखगुणिदं चरिमट्ठिदि खंडयं होइ।।१८२।।
पढमे अवरो पल्लो पढमुक्कस्सं च चरिमठिदिबंधो।
पढमो चरिमं पढमट्ठिदिसंतं संखगुणिदकमा।।१८३।।

१७७-१८३. अपूर्वकरण से लगाकर एकान्तवृद्धि के अन्तसमय पर्यन्त सम्भव अनुभागकाण्डकोत्कीरणकाल आदिका अल्पबहुत्व कहूंगा। एकान्तानुवृद्धिकाल के भीतर जो अन्तिम अनुभाग का उत्कीरण काल है वह सबसे स्तोक है।।१।। उससे अपूर्वकरण में प्रथम अनुभागकाण्डक का उत्कीरणकाल विशेष अधिक है।।२।। उससे एकान्तानुवृद्धि काल का अन्तिम स्थितिकाण्डक उत्कीरणकाल व जघन्य स्थितिबन्धकाल दोनों तुल्य होकर संख्यात गुणे है, क्योंकि एक स्थितिकाण्डक में हजारों अनुभाग काण्डक होते हैं।।३।।गा.१७८।।

उससे अपूर्वकरणके प्रथम स्थितिकांडक व स्थितिबंधकाल विशेष अधिक हैं।।४।। उससे संख्यात गुणा एकान्तानु वृद्धि काल में संख्यात हजार स्थितिकांडक उत्कीरण काल व स्थिति बन्ध काल होते हैं इसलिये यह संख्यातगुणा हो जाता है।।५।। उससे अपूर्वकरण का काल संख्यात गुणा है। यहाँ पर अनिवृत्तिकरण नहीं है इसलिये तद्विषयक अल्पबहुत्व का विचार भी नहीं किया गया है।।६।।गा.१७९।।

उस अपूर्वकरण काल से जघन्य सम्यक्त्वकाल, मिथ्यात्वकाल, सम्यग्मिथ्यात्व काल तथा जघन्य असंयत देशसंयतकाल व सकल संयमकाल ये छहों काल परस्पर सदृश होकर भी संख्यातगुणे हैं।।७।। उससे संयमासंयम (देशसंयम) गुणश्रेणिकाल संख्यात गुणा है।।८।।

उससे एकान्तानुवृद्धिकाल के अन्तिम समय बन्ध की जघन्य आबाधा संख्यातगुणी है।।९।। उससे अपूर्वकरण के प्रथम समय में होने वाले बन्ध की आबाधा संख्यातगुणी है। यह भी अन्तर्मुहूर्तप्रमाण होकर भी पूर्व की आबाधा से संख्यातगुणी है।।१०।। उससे एकान्तानुवृद्धि के अन्तिम समय में होने वाला पल्योपम के संख्यातवें भाग प्रमाण जघन्य

स्थितिकाण्डक असंख्यातगुणा है, क्योंकि चरम स्थितिकांडक पल्य के संख्यातवें भाग प्रमाण है इसलिये पूर्व के अन्तर्मुहूर्त काल से यह चरम स्थितिकांडक असंख्यातगुणा है।।११।।(गा.१८१-१८२)

उससे अपूर्वकरण का प्रथम जघन्य स्थितिकांडकपल्योपम के संख्यातवें भाग होते हुए भी संख्यात गुणा है, क्योंकि पूर्वोक्त चरम स्थितिकांडक से संख्यात हजार स्थिति काण्डक गुणहानियाँ नीचे उतरकर यह अपूर्वकरण के प्रथम समय में प्राप्त हुआ है।।१२।। उससे संख्यातगुणा पल्य है।।१३।। उससे अपूर्वकरण के प्रथम समय में होने वाला सागरोपम पृथक्त्व प्रमाण स्वरूप उत्कृष्ट स्थिति कांडक है।।१४।। उससे संख्यातगुणा जघन्य स्थिति बन्ध है, क्योंकि यहाँ एकान्तानुवृद्धि के अन्तिम समय में होने वाले अन्तः कोड़ाकोड़ी प्रमाण जघन्य स्थितिबन्ध का ग्रहण है।।१५।। उससे अपूर्वकरणके प्रथम समय में होने वाला स्थितिबन्ध संख्यातगुणा।।१६।। उससे एकान्तानुवृद्धि काल के अन्तिम समय में होने वाला जघन्य स्थिति सत्कर्म संख्यात गुणा है।।१७।। उससें अपूर्वकरण के प्रथम समय में घात के बिना प्राप्त अन्तः कोड़ाकोड़ी प्रमाण उत्कृष्ट सत्कर्म संख्यातगुणा है।।१८।।गा.१८३।।

177-183. I shall state the comparability of energy split upcast period, etc.. possible from the unprecedented operation till the last instant of mono-ended increase.

The upcast period of ultimate energy within the mono-end pro-increase period, is smallest of all. ॥1 ॥ The upcast period of first energy split in unprecedented operation is specially greater than the preceding. ॥2 ॥ The upcast period of ultimate life-time split of mono-end pro-increase period or minimal life-time bond period, both are equal and numerate times the preceding, because there are thousands of energy splits in one life-time split. ॥3 ॥ verse178 ॥

The first life-time split or life-time bond period of the unprecedented-operation are specially greater than the preceding. ॥4 ॥ During mono-end pro-increase period there happen to be numerate thousand life-time split upcast period and life-time bond periods which are numerate times the preceding. Hence this becomes numerate times. ॥5 ॥ The period of unprecedented-operation is numerate times the preceding. There is no invariant-operation here hence the concerned comparability is not considered. ॥6 ॥ verse179 ॥

The minimal serenity period, the illusion period, the serene-illusion period and minimal non-restraint-partial restraint period and perfect restraint period, all the six periods are mutually similar, still they are numerate times that unprecedented-operation period. ॥7 ॥ The partial restraint geometric-series period is numerate times the preceding. ॥8 ॥

The minimal time-lag of the bond at the last instant of mono-end pro-increase period is numerate times the preceding. ॥9 ॥ The time-lag of bonds happening at the first instant of unprecedented operation is numerate times the preceding. This, even being an inter-muhūrta in measure, is numerate times the earlier time-lag. ॥10 ॥ The minimal life-time split having measure of numerate part of pit, happening at the last instant of mono-end-increase is innumerate times the preceding, because the ultimate life-time split is of numerate part of pit in measure. Hence this ultimate life-time split is innumerate times the earlier inter-muhūrta ॥11 ॥ verses181-182 ॥

The first minimal life-time split of unprecedented operation, though being numerate part of pit, is numerate times the preceding, because this is attained at the first instant of unprecedented operation, after descending numerate thousand life-time split geometric-regression from earlier mentioned ultimate life-time split. ॥12 ॥ The pit is numerate times the preceding. ॥13 ॥ The maximal life-time split having measure of sea simile separation, happening at the first instant of unprecedented operation ॥14 ॥ The minimal life-time bond is numerate times the preceding, because here the minimal life-time bond measuring inter-crore squared, happening at the last instant of mono-end pro-increase is implied. ॥15 ॥ The life-time bond happening at the first instant of unprecedented operation is numerate times the preceding. ॥16 ॥ The minimal life-time existent-karma happening at the last instant of mono-end pro-increase is numerate times the preceding. ॥7 ॥ The maximal existent-karma

inter-crore-squared in measure, attained without destruction at first instant of unprecedented operation is numerate times the preceding. ॥8 ॥verse183 ॥

अवरवरदेसलद्धी से काले मिच्छसंजमुववण्णे।
अवरादु अणंतगुणा उक्कस्सा देसलद्धी दु।।१८४।।

१८४. मिथ्यात्व के सम्मुख जीव के देशसंयम की जघन्य लब्धि होती है और संयम के अभिमुख जीव के देशसंयम की उत्कृष्ट लब्धि होती है, जघन्य से उत्कृष्ट देशसंयम लब्धि अनन्तगुणी है।

184. There is minimal attainment of partial restrained bios, facing illusion and there is maximal attainment of partial restrained bios, facing restraint. The maximal partial-restraint attainment is infinite times the minimal.

अवरे देसट्ठाणे होंति अणंताणि फड्डयाणि तदो।
छट्ठाणगदा सव्वे लोयाणमसंखछट्ठाणा।।१८५।।
तत्थ य पडिवायगदा पडिवच्चगदात्ति अणुभयगदात्ति।
उवरुवरिलद्धिठाणा लोयाणमसंखछट्ठाणा।१८६।।

१८५-१८६. सर्व जघन्य देशसंयम लब्धिस्थान में अनन्त स्पर्धक होते हैं। षट्स्थानपतित वृद्धियों के द्वारा असंख्यात लोकप्रमाण षट्स्थानपतित सर्व लब्धिस्थान होते हैं।

देशसंयम लब्धिस्थान तीन प्रकार के हैं १. प्रतिपातगत २. प्रतिपद्यमानगत ३. अनुभयगत। ये लब्धिस्थान उपर्युपरि होते हुए असंख्यात लोकप्रमाण षट्स्थानपतित हैं।।१८५-१८६।।

185-186. There are infinite super-variforms in the minimal-most of all partial-restraint attainment stations. All attainment stations are innumerate universe measure of six stationed cascade through six stationed cascade increase.

The partial-restraint attainment stations are of three kinds: 1. counter fall station, 2. stationed initially, 3. stationed at non-both. These attainment stations are over each other and are having innumerate universe of six stationed cascade.

णरतिरिये तिरियणरे अवरं अवरं वरं वरं तिसुवि।
लोयाणमसंखेज्जा छट्ठाणा होंति तम्मज्झे।।१८७।।

१८७. उन प्रतिपात, प्रतिपद्यमान व अनुभय इन तीनों देशसंयम लब्धिस्थानों के प्रथम मनुष्य योग्य जघन्य स्थान होता है। पुनः तिर्यंच योग्य जघन्य स्थान होता है। तत्पश्चात् तिर्यंचयोग्य उत्कृष्ट स्थान होता है उसके पश्चात् मनुष्ययोग्य उत्कृष्ट स्थान होता है। उनके मध्य में असंख्यात लोकप्रमाण षट्स्थान पतित स्थान होते हैं।

187. In these three stations: counterfall, initial and non-both; which are partial-restraint attainment stations. The first happens to be minimal station fit for humans. Again, there is minimal station fit for subhumans. Afterwards there is maximal station fit for subhuman bios. After that, there is maximal station fit for the human. In their middle, there are innumerate universe measure of six station cascade stations.

पडिवाददुगंवरवरं मिच्छे अयदे अणुभयगजहण्णं।
मिच्छचरविदियसमये तत्तिरियवरं तु सट्ठाणे।।१८८।।

१८८. देशसंयतसे मिथ्यात्व को जानेवाले के जघन्य प्रतिपातस्थान और असंयत सम्यग्दृष्टि गुणस्थान को जाने वाले के उत्कृष्ट प्रतिपातस्थान होते हैं। इसी प्रकार मिथ्यात्व से देशसंयम प्राप्त करने वाले के जघन्य प्रतिपद्यमान स्थान होता है और असंयत चतुर्थ गुणस्थानसे देशसंयमको प्राप्त करने वाले के उत्कृष्ट प्रतिपद्यमान स्थान होता है। "पडिवाद दुग" से प्रतिपाद स्थान व प्रतिपद्यमान स्थान इन दोनों स्थानों का ग्रहण होता है। मिथ्यात्व से देशसंयम को प्राप्त करने के दूसरे समय में जघन्य अनुभय स्थान होता है। तिर्यंचों का उत्कृष्ट अनुभय स्थान स्वस्थान में ही होता है।।१८८।।

188. The bios who goes from partial-restraint to illusion has minimal counter-fall station, and one who is going to non-restraint serene-vision control station has maximal counter-fall stations. Similarly, the bios attaining partial restraint from illusion has minimal initial

station and the bios attaining partial-restraint from non-restraint fourth control station has the maximal initial station. Here, from the word "paḍi vāda duga", both the stations, the counter-fall and the initial are implied. The minimal non-both station happens to be at the next instant after attainment of partial-restraint from illusion. The subhuman beings have the maximal non-both station at their own station. ॥188॥

सयलचरित्तं तिविहं खयउवसमि उवसमं च खइयं च।
सम्मत्तुप्पत्तिं वा उवसमसम्मेण गिण्हदो पढमं।।१८९।।

१८९. क्षयोपशम, उपशम और क्षायिक के भेद से सकलचारित्र तीन प्रकार का है। उपशमसम्यक्त्व सहित जो क्षयोपशम चारित्र का ग्रहण होता है, उसका विधान प्रथमोपशम सम्यक्त्व की उत्पत्ति के समान है।

189. The perfect character is of three types: annihilative-cum-subsidence, subsidence and annihilative. The taking up of annihilative-cum-subsidence character with subsidence-serenity has the similar law as the generation of first subsidence serenity.

वेदगजोगो मिच्छो अविरददेसो य दोण्णि करणेण।
देसवदं वा गिण्हदि गुणसेढी णत्थि तक्करणे।।१९०।।

१९०. वेदकसम्यक्त्व सहित क्षयोपशमचारित्र को मिथ्यादृष्टि या असंयत अथवा देशसंयत जीव देशचारित्र ग्रहण करने के सदृश ही अधःप्रवृत्तकरण व अपूर्वकरण, इन दो करणों के द्वारा ग्रहण करता है। उन करणों में गुणश्रेणि नहीं होती है, किन्तु सकल संयमके ग्रहण समय से गुणश्रेणि होती है।

190. Just as the illusive visioned bios accepts the annihilative-cum-subsidence character with pathetic serenity or the non-restraint or the partial restraint bios accepts the partial character, similarly, he accepts through two operations: the low-tended and the unprecedented. There is no geometric-series in those operations but the geometric-series begins with taking up of perfect restraint.

एत्तो उवरिं विरदे देसो वा होदि अप्पबहुगो त्ति।
देसो त्ति य तट्ठाणे विरदो त्ति य होदि वत्तव्वं।।१९१।।

१९१. यहाँ से ऊपर (आगे) अल्पबहुत्व पर्यन्त, पहले देशचारित्र में जैसा कथन किया है वैसा ही सर्व कथन यहाँ (सकल चारित्र के) सम्बन्ध में भी जानना किन्तु इतनी विशेषता है कि उस कथन में जहाँ देशचारित्र कहा है उसके स्थान पर सकलचारित्र कहना चाहिए।।१९१।।

191. Ahead of this, upto the comparability as the description has been given in earlier partial character, similar whole description (about perfect character) be known here with the distinction that wheresoever "partial character" has been stated in that description, "perfect character" be related.

अवरे विरदट्ठाणे होंति अणंताणि फड्डयाणि तदो।
छट्ठाणगया सव्वे लोयाणमसंख छट्ठाणा।।१९२।।

१९२. सर्व जघन्य संयमलब्धि स्थान में अनन्त स्पर्धक होते हैं। इसके पश्चात् सर्वोत्कृष्ट स्थान पर्यन्त षट्स्थान पतित वृद्धियों के द्वारा असंख्यात लोकप्रमाण षट्स्थान पतित सर्वस्थान होते हैं।।१९२।।

192. There are infinite super-variforms in the all minimal restraint-attainment station. After this, upto the all maximal stations, there are innumerate universe measure of six stationed cascade in all stations through six stationed cascade increase.

तत्थ य पडिवादगया पडिवज्जगया त्ति अणुभयगयात्ति।
उवरुवरि लद्धिठाणा लोयाणमसंख छट्ठाणा।।१९३।।
पडिवादगया मिच्छे अयदे देसे य होंति उवरुवरिं।
पत्तेयमसंखमिदा लोयाणमसंखछट्ठाणा।।१९४।।

१६३-१६४:- १. प्रतिपातगत २. प्रतिपद्यमानगत ३. अनुभयगत ये तीनों लब्धिस्थान उपर्युपरि हैं तथा असंख्यात लोक षट्स्थानपतित प्रमाण हैं। संयम से मिथ्यात्व, असंयम व देशसंयम को गिरने वाले संयत के ये तीनों प्रतिपातस्थान उपर्युपरि प्रत्येक असंख्यात प्रमाण है। तथा प्रत्येक में संख्यात लोक षट्स्थान पतित वृद्धि होती है।।१६३-१६४।।

193-194. 1. The counterfall station 2. the initial stationed and 3. the non-both stationed, these three attainment stations are one over the other and measure innumerate universe six-stationed cascade. The three counter fall stations: illusion, non-restraint and partial restraint form restraint of the befalling bios, one over the other and are each innumerate universe in measure. Further, there is numerate universe six-stationed cascade increase in each.

तत्तो पडिवज्जगया अज्जमिलिच्छे मिलेच्छअज्जे य।।
कमसो अवरं अवरं वरं वरं होदि संखं वा।।१६५।।

१६५. प्रतिपातस्थानों के ऊपर असंख्यातलोक प्रमाण प्रतिपद्यमान स्थान हैं। वे आर्य मनुष्य का जघन्य, म्लेच्छ मनुष्य का जघन्य, म्लेच्छ मनुष्य का उत्कृष्ट, आर्य मनुष्य का उत्कृष्ट इस क्रम से हैं।

195. Over the counter fall stations, there are innumerate universe of initial stations. They are in the sequence: minimal of the Ārya human, minimal of the Mleccha human, maximal of the Mleccha human, maximal of the Ārya human.

तत्तोणुभयट्ठाणे सामाइयछेदजुगलपरिहारे।
पडिबद्धा परिणामा असंखलोगप्पमा होंति।।१६६।।

१६६. प्रतिपद्यमान स्थानों के ऊपर सामायिक-छेदोपस्थापना सम्बन्धी तथा परिहारविशुद्धि संयम सम्बन्धी असंख्यात लोक प्रमाण अनुभय स्थान हैं।।१६६।।

196. Over the initial stations there are non-both innumerate universe of stations relating to equanimity-infraction-reinstallation and atonement-elevation restraint.

तत्तो य सुहुमसंजम पडिवज्जय संखसमयमेत्ता हु।।
तत्तो दु जहाखादं एयविहं संजमे होदि।।१६७।।

१६७. उस सामायिक छेदोपस्थापना के उत्कृष्ट स्थान से उपर असंख्यातलोक प्रमाण स्थानों का अन्तराल करके उपशमश्रेणि से उतरते हुए अनिवृत्तिकरण के सम्मुख जीव के अपने अन्तिम समय में होने वाले सूक्ष्मसाम्पराय का जघन्य स्थान होता है। उसके ऊपर असंख्यात समय प्रमाण स्थान जाकर क्षपक सूक्ष्मसाम्पराय के अन्त समय में होने वाले सूक्ष्म साम्पराय का उत्कृष्ट स्थान होता है। उससे आगे असंख्यात लोक प्रमाण स्थानों का अन्तराल करके यथाख्यात चारित्र का एक स्थान होता है। यथाख्यातचारित्र रूप यह स्थान सभी संयमों से अनन्तगुणी विशुद्धता युक्त, उपशान्तकषाय, क्षीणकषाय, सयोगकेवली व अयोगकेवली के होता है। इसमें सभी कषायों का सर्वथा उपशम अथवा क्षय है। अतः जघन्य मध्यम व उत्कृष्टरूप भेद नहीं है।

197. Over that equanimity-infraction-reinstallation at maximal station making interval of innumerate universe measure of stations, descending through subsidence series and facing the invariant operation the bios has a minimal station of fine strategy happening at his last instant. Over its preceding innumerate instant measure of stations, there is the maximal station of fine strategy of the eradicator at the last instant of fine strategy. Ahead of that, making interval of innumerate universe measure of station there is one station of conformally noted character. This conformally noted character form of station happens to be in subsided- affection, decayed-affection, volition-ful or volition-less Omniscient who are full of exra-purity infinite times all restraints. In this, there is complete subsidence or annihilation of all affections. Hence, there is no destruction of the minimal, the intermediate and the maximal class.

पडिचरिमे गहणादीसमये पडिवाददुगमणुभयं तु।
तम्मज्झे उवरिमगुण गहणाहिमुहे य देसं वा।।१९८।।
पडिवादादीतिदयं उवरुवरिमसंखलोगगुणिदकमा।
अंतरछक्कपमाणं असंखलोगा हु देसं वा।।१९९।।
मिच्छयददेसभिण्णे पडिवादट्ठाणगे वरं अवरं।
तप्पाउग्गकिलिट्ठ तिव्वकिलिट्ठे कमे चरिमे।।२००।।
पडिवज्ज जहण्णदुगं मिच्छे उक्कस्स जुगलमवि देसे।
उवरिं सामइयदुगं तम्मज्झे होंति परिहारा।।२०१।।
परिहारस्स जहण्णं सामयियदुगे पडंत चरिमम्हि।
तज्जेट्ठं सट्ठाणे सव्वविसुद्धस्स तस्सेव।।२०२।।
सामयिय दुगजहण्णं ओघं अणियट्टिखवगचरिमम्हि।
चरिमणियट्टिस्सुवरिं पडंत सुहुमस्स सुहुमवरं।।२०३।।
खवगसुहुमस्स चरिमे वरं जहाखादमोघजेट्ठं तं।
पडिवाददुगा सव्वे सामाइयछेद पडिबद्धा।।२०४।।

१९८-२०४. संयमसे गिरते हुए चरम समय में और संयम को ग्रहण करते समय प्रथम समय में क्रमसे प्रतिपात और प्रतिपद्यमान ये दो स्थान होते हैं तथा इनके मध्य में अथवा ऊपर के गुणस्थान के सम्मुख होने वाले जीव के जो अनुभय स्थान होता है वह देशसंयत के समान ही यहाँ भी जानना चाहिये।१९८।।

प्रतिपात आदि तीन प्रकार के स्थान अपने अपने जघन्य से उत्कृष्ट पर्यन्त ऊपर ऊपर असंख्यातलोकगुणे क्रमसे युक्त हैं। उन छहों में प्रत्येक के असंख्यात लोकप्रमाण बार षट्स्थानवृद्धि देशसंयत के समान जानना।१९९।।

प्रतिपातस्थान तो मिथ्यात्व, असंयम और देशसंयम के सम्मुख होने की अपेक्षा तीन भेद वाला है। उसमें भी जघन्यस्थान संयम के चरम समय में तीव्र संक्लेश वाले के एवं उत्कृष्ट स्थान यथायोग्य मन्दकषायवाले के होता है।१९९।

प्रतिपद्यमानस्थान आर्य म्लेच्छ की अपेक्षा दो प्रकार है सो उनका जघन्य स्थान तो मिथ्यादृष्टि से संयमी होने वाले जीव के और उत्कृष्ट स्थानयुगल देशसंयत से संयमी हुए जीव के होता है। प्रतिपद्यमान स्थानों के ऊपर जो अनुभय स्थान है। वे सामायिक छेदोस्थापना संयम सम्बन्धी होते हैं। उन दोनों संयमों के जघन्य व उत्कृष्ट स्थानों के मध्य परिहारविशुद्धि संयम के स्थान हैं।।२०१।।

परिहारविशुद्धि संयम का जघन्यस्थान संक्लेशवश सामायिक-छेदोपस्थापना संयम में गिरते हुए जीव के चरम समय में और परिहारविशुद्धि संयमका उत्कृष्टस्थान उसमें ही सर्वविशुद्ध अप्रमत्त जीव के एकान्त वृद्धि के चरमसमय में होता है।।२०२।।

सामायिक छेदोपस्थापना संयम का जघन्यस्थान मिथ्यात्व के सम्मुख हुए जीव के संयमसम्बन्धी चरमसमय में होता है जो जघन्य संयम स्थान ही है। सामायिक छेदोपस्थापना संयम का उत्कृष्ट स्थान क्षपक अनिवृत्तिकरण के चरम समय में होता है। सूक्ष्मसाम्पराय संयम का जघन्य स्थान सूक्ष्मसाम्परायोपशमक जीव जो उपशम श्रेणि से गिरते हुए सूक्ष्मसाम्परायके चरम समय में अनिवृत्तिकरण के सम्मुख है उसके होता है।।२०३।।

क्षीणकषाय के सम्मुख हुए सूक्ष्मसाम्पराय क्षपक के अन्तिम समय में सूक्ष्म साम्पराय संयम का उत्कृष्ट स्थान होता है, यथाख्यात चारित्र सर्व संयमसामान्य में उत्कृष्टस्थान है। क्योंकि उसके जघन्य आदि विकल्पों का अभाव है। प्रतिपात और प्रतिपद्यमान सम्बन्धी जितने भी स्थान कहे हैं वे सभी सामायिक-छेदोपस्थापना संयम सम्बन्धी ही कहे गये हैं, क्योंकि सकलसंयम से भ्रष्ट होते हुए चरम समय में और सकल संयम को ग्रहण करने के प्रथम समय में सामायिक-छेदोपस्थापना संयम ही होता है, अन्य परिहार विशुद्धि आदि संयम नहीं होते हैं।।२०४।।

198-204. There happen to be two stations, respectively, the counterfall, and the initial, at the last instant of falling from restraint and at the first instant of taking up restraint. The non-both station of the bios which happens to be in between or of the bios facing the upprer control station, is to be known here also similar to that of the partial restrained. ॥198॥

The three types of counter-fall, etc., stations lie one over the other from their own minimal to maximal in the sequence of innumerate universe times.
In all the six, the six stationed increase, is innumerate universe times is to be known as that of the partial-restrained. ॥199॥

The initial station is of two types: relative to Ārya, Mleccha. Their minimal station happens to be in the becoming restrained from illusive-visioned and the maximal station happens to be in the bios becoming restrained from couple of partial restrained. The non-both station happens to be over the initial stations, and they are related with equanimity-infraction-reinstallation restraint. In the middle of the minimal and maximal stations of these both restraints, there are atonement-elevation restraint-stations. ॥201॥

The minimal station of atonement elevation happens to be in the bios falling in the equanimity-infraction-reinstallation restraint due to depression at the final instant. The maximal station atonement elevation restraint happens to be in the all-elevation careful bios at the last instant of mono-end increase. ॥202॥

The minimal station of equanimity-infraction-reinstallation restraint in the bios, facing illusion, happens at the last instant related with restraint, which is the very minimal restraint station. The maximal station of equanimity-infraction-reinstallation restraint in eradicator is at the last instant of invariant operation. The minimal station of fine strategy restraint of the fine-strategy subsider bios at the last instant of fine-strategy happens to be while falling from the subsidence ladder and facing the invariant operation. ॥203॥

The maximal station of the fine-strategy happens to be at the last instant of fine-strategy eradicator, facing the decayed affection (diminished-affection). The conformally noted character is the maximal station among the general restraint, because in him there is absence of options as minimal, etc. Whatever stations related of the counter-fall and initial, all of them have been stated in relation to equanimity-infraction-reinstallation alone. The reason is that at the last instant of default from perfect-restraint, and at the first instant of taking up the perfect restraint, there happens to be equanimity-infraction-reinstallation restraint alone, and not the other atonment-elevation, etc., restraint. ॥204॥

Thus ends the presentation of annihilation-cum-subsidence perfect character. ॥

## अथ चारित्रमोहनीयोपशमनाधिकार
## THE CHAPTER ON SUBSIDENCE OF CHARACTER CHARM

उवसमचरियाहिमुहो वेदमसम्मो अणं विजोयित्ता।
अंतोमुहुत्तकालं अधापवत्तोऽपमत्तो य।।२०५।।

२०५. उपशमचारित्र के सम्मुख हुआ वेदकसम्यग्दृष्टि जीव सर्वप्रथम पूर्वोक्त विधान से अनन्तानुबंधी का विसंयोजन करके अन्तर्मुहूर्तकाल तक अधःप्रवृत्त अप्रमत्त अर्थात् स्वस्थान अप्रमत्त होता है।।२०५।।

205. The pathetic serene visioned bios, facing the subsidence character, after having dissociated the infinite-probinding through the earlier mentioned law, first of all, remains the low-tended careful or own-stationed careful for inter-muhūrta period.

तत्तो तियरणविहिणादंसणमोहं समं खु उवसमदि।
सम्मत्तुप्पत्तिं वा अण्णं च गुणसेढिकरणविही।।२०६।।
दंसण मोहुवसमणं तक्खवणं वा हु होदि णवरिं तु।
गुणसंकमो ण विज्जदि विज्झद वाधापवत्तं च।।२०७।।

२०६-२०७. अनन्तानुबंधी की विसंयोजना के अन्तर्मुहूर्त पश्चात् तीनकरण विधिके द्वारा तीनों दर्शनमोहनीय कर्म प्रकृतियों को एक साथ उपशमाता है। गुणश्रेणि, करण व अन्य अर्थात् स्थितिकांडक, अनुभाग आदि विधि प्रथमोपशमसम्यक्त्वोत्पत्ति के सदृश करता है। इस विधि के द्वारा दर्शनमोहनीय कर्म का उपशम या क्षय होता है, किन्तु उपशम होने में गुणसंक्रमण नहीं होता। विध्यातसंक्रमण अथवा अधःप्रवृत्त संक्रमण होता है।।२०६-२०७।।

206-207. An inter-muhūrta after dissociation of infinite probinding, the bios subsides all the three vision-charm karma configurations simultaneously, through the process of the operations. He perfoms the process of geometric-series, operation and other, that is, life-time split, energy etc., similar to the generation of the first-subsidence serenity. There is subsidence or annihilation of vision-charm karma through this process, but there is no transition in subsidence. There happens retarded transition or low-tended transtion.।।

ठिदिसत्तमपुव्वदुगे संखगुणूणं तु पढमदो चरिमं।
उवसामण अणियट्टी संखाभागासु तीदासु।।२०८।।
सम्मस्स असंखेज्जा समयपबद्धाणुदीरणा होदि।
तत्तो मुहुत्त अंते दंसणमोहंतरं कुणई।।२०९।।
अंतोमुहुत्तमेत्तं आवलिमेत्तं च सम्मतियठाणं।
मोत्तूण य पढमट्ठिदि दंसणमोहंतरं कुणदि।।३१०।।
सम्मत्तपयडिपढमट्ठिदिम्मि संछुहदि दंसणतियाणं।
उक्कीरयं तु दव्वं बंधाभावादु मिच्छस्स।।२११।।
विदियट्ठिदिस्स दव्वं ओक्कट्ठिय देदि सम्मपढमम्हि।
विदियट्ठिदिम्हि तस्स अणुक्कीरिज्जंतमाणम्हि।।२१२।।
सम्मत्तपयडिपढमट्ठिदीसु सरिसाण मिच्छमिस्साणं।
ठिदिदव्वं सम्मस्स य सरिसणिसेयम्हि संकमदि।।२१३।।
जावंतरस्स दुचरिमफालिं पावे इमो कमो ताव।
चरिमतिदंसणदव्वं छुहेदि सम्मस्स पढमम्हि।।२१४।।
विदियट्ठिदिस्स दव्वं पढमट्ठिदिमेदि जाव आवलिया।
पडिआवलिया चिट्ठदि सम्मत्तादिमठिदी ताव।।२१५।।

२०८-२१५. अपूर्वकरण और अनिवृत्तिकरण के प्रथम समयों के स्थिति सत्कर्म से उन्हीं के अपने-अपने अन्तिम समय में स्थिति सत्कर्म संख्यात गुणाहीन होता है। अनिवृत्तिकरण के बहुकाल बीत जाने पर दर्शन मोहनीय का उपशम कार्य प्रारम्भ होता है।।२०८।।

उस समय सम्यक्त्व के असंख्यात समय प्रबद्धों की उदीरणा होती है। इसके पश्चात् अन्तर्मुहूर्त काल जाकर दर्शन मोहनीय का अन्तर होता है।।२०९।।

सम्यक्त्वमोहनीय की अन्तर्मुहूर्त प्रमाण और मिथ्यात्व व सम्यग्मिथ्यात्व उदयावलि मात्र प्रथम स्थिति को छोड़कर दर्शनमोहनीय का अन्तर करता है।।२१०।।

दर्शनमोहनीय की तीनों प्रकृतियों के उत्कीरण द्रव्यको सम्यक्त्वमोहनीय की प्रथम स्थिति में ही निक्षिप्त करता है क्योंकि मिथ्यात्व के बन्ध का अभाव है।।२११।।

द्वितीय स्थिति द्रव्य में से अपकर्षणकर अपकर्षित द्रव्य को सम्यक्त्व की प्रथम स्थिति में देता है तथा अन्तर सम्बन्धी निषेकों को छोड़र शेष अनुकीर्यमाण द्वितीय स्थिति भी होता है।।२१२।।

उदयावलि के बाहर सम्यक्त्व की प्रथम स्थिति के समान होकर मिथ्यात्व व सम्यग्मिथ्यात्व के प्रदेशपुंज को सम्यक्त्व मोहनीय की समान स्थितियों में संक्रमित करता है। अन्तर की द्विचरम फालि तक यही क्रम चलता रहता है। तीनों दर्शनमोहनीय के चरमफालि सम्बन्धी द्रव्य को सम्यक्त्वमोहनीय की प्रथमस्थिति में देता है।।२१३-२१४।।

द्वितीय स्थिति का द्रव्य भी प्रथम स्थिति में तभी तक आता है जब तक सम्यक्त्व प्रकृति की प्रथम स्थिति में आवलि प्रत्यावलि शेष रह जाती है उसके बाद द्वितीय स्थिति का द्रव्य प्रथम स्थिति में नहीं आता है।।२१५।।

208-215. During the first instant of unprecedented operation and invariant operation, due to life-time existent karma, the life-time existent-karma at their own ultimate instant happens to be numerate times less. At the lapse of major period of invariant operation, there begins tthe subsidence function of vision-charm. ॥208 ॥

At that time, there is premature rise of innumerate instant-effective-bonds of serenity. After this, by lapse of inter-muhūrta period there is inter of vision-charm. ॥209 ॥

Then he effects the inter of vision-charm, leaving the first life-time of illusion and serene-illusion rise-trail alone as well as inter-muhūrta measure of serenity-charm. ॥210 ॥

He injects the upcast fluent of all the three configurations of vision-charm into the first life-time of serenity-charm alone, because there is absence of bonding of illusion. ॥211 ॥

He downtracts the fluent from the second life-time split and gives the downtracted into the first life-time of serenity and on leaving the nisusus relating to inter, there is the remaining concurrently following (anukīryamāna) second life-time. ॥212 ॥

There is equality of the first life-time of serenity, outside the rise-trail, and he transits the particle quanta of illusion and serene-illusion into the equal life-times of serenity-charm. This order goes on till the pen-ultimate frustule of inter. He gives the fluent related with ultimate frustule of all the three vision-charm into the first life-time serenity-charm. ॥213-214 ॥

The fluent of second life-time come in till there remains trail, counter-trail into the first life-time of serenity configuration. After that, the fluent of the second life-time does not come into the first life-time. ॥215 ॥

सम्मादिठिदिज्झीणे मिच्छद्दव्वादु सम्मसम्मिस्से।
गुणसंकमो ण णियमा विज्झादो संकमो होदि।।२१६।।

२१६. सम्यक्त्वमोहनीय की आदि (प्रथम) स्थिति क्षय होने पर मिथ्यात्व के द्रव्य में से सम्यक्त्व प्रकृति व मिश्रप्रकृति में गुणसंक्रमण द्वारा नहीं किन्तु विध्यातसंक्रमण द्वारा दिया जाता है।।२१६।।

216. On the annihilation of first life-time of serenity-charm, the fluent from illusion is given not through the geometric transition in serenity configuration nor mixed configuration, but through retarded transition.

सम्मत्तुप्पत्तीए गुणसंकमपूरणस्स कालादो।
संखेज्जगुणं कालं विसोहिवड्ढीहिं वड्ढदि हु।।२१७।।

२१७. प्रथमसम्यक्त्व को उत्पन्न करने वाले जीव का गुणसंक्रमण द्वारा जो पूरण काल प्राप्त होता है उससे संख्यातगुणे काल तक यह उपशान्तदर्शनमोहनीय जीव विशुद्धि के द्वारा बढ़ता रहता है।।२१७।।

217. Whatever is the filling period obtained through geometric-transition of bios generating in the first serenity, the subsided-vision-charm bios goes on progressing through extra-purity for a period which is numerate times the stated above.

तेण परं हायदि वा वड्ढदि तव्वड्ढिदो विसुद्धीहिं।
उवसंतदंसणतियो होदि पमत्तापमत्तेसु।।२१८।।

२१८. दर्शनमोहनीयकी तीनों प्रकृतियोंका उपशम करने वाला द्वितीयोपशम सम्यग्दृष्टि उसके बाद (अन्तर्मुहूर्त तक विशुद्धि से बढ़ने के बाद) विशुद्धि के द्वारा कभी घटता है, कभी बढ़ता है और कभी अवस्थित रहता है। विशुद्धि को हानि वृद्धि के प्रमत्त और अप्रमत्त गुणस्थान होते रहते हैं।।२१८।।

218. The second-subsidence serene-visioned who subsides all the three configurations of vision-charm, after that (after increase of extra-purity up to an inter-muhūrta), sometimes reduces, sometimes increases and sometimes remains stable. There happens the careless and careful control stations of the increase and decrease of extra-purity.

एवं पमत्तमियरपरावत्तिसहस्सयं तु कादूण।
इगवीसमोहणीयं उवसमदि ण अण्णपयडीसु।।२१६।।

२१६. इस प्रकार प्रमत्त व अप्रमत्त में सहस्रोंबार परावर्तन करके मोहनीय की इक्कीस प्रकृतियों को उपशमाता है, अन्य कर्मों को नहीं उपशमाता।।२१६।।

219. The bios, thus subsides the twenty-one configurations of charm, through thousands of cyclic changes in careless and careful, and does not subsides other karmas.

तिकरणबंधोसरणं कमकरणं देसघादिकरणं च।
अंतरकरणं उवसमकरणं उवसामणे होंति।।२२०।।

२२०. चारित्रमोहनीय का उपशम करने में आठ करण होते हैं। तिकरण अर्थात् अधःप्रवृत्तकरण, अपूर्वकरण, अनिवृत्तिकरण ये तीन करण तथा बंधापसरण, क्रमकरण, देशघातिकरण, अन्तरकरण और उपशमकरण। इस प्रकार आठ करण होते हैं।।२२०।।

220. There are eight operations for subsiding the character-charm: operation-trio, that is the low-tended-operation, the unprecendented operation and invariant operation. Then the reduction in bond, sequence-operation, partial-destruction-operation, inter-operation and subsidence-operation. Thus there are eight operations.

विदियकरणादिसमये उवसंततिदंसणे जहण्णेण।
पल्लस्स संखभागं उक्कस्स सायरपुधत्तं।।२२१।।
ठिदिखंडयं तु खइये वरावरं पल्लसंखभागो दु।
ठिदिबंधोसरणं पुण वरावरं तत्तियं होदि।।२२२।।

२२१-२२२. द्वितीयोपशम सम्यग्दृष्टि के द्वितीय (अपूर्व) करण के आदि (प्रथम) समय में स्थितिकांडक जघन्य से पल्य का संख्यातवाँ भाग आयाम वाला और उत्कृष्ट से पृथक्त्व सागर प्रमाण वाला होता है, किन्तु क्षायिकसम्यग्दृष्टि के जघन्य व उत्कृष्ट स्थितिकांडक आयाम पल्य के असंख्यातवें भाग मात्र है। जघन्य व उत्कृष्ट स्थितिबंधापसरण उतना ही अर्थात् पल्य के संख्यातवें भाग प्रमाण है।।२२१-२२२।।

221-222. At the first instant of second (unprecedented) operation of the second-subsidence serene-visioned, the life-time split is of numerate part of palya in length at the minimal and is of separation-sea measure at the maximal. But the minimal and maximal life-time split length for the annhiliative serene-visioned is innumerate part of pit alone. The minimal and maximal life-time bond regression is of the same amount, that is numerate part of the pit.

असुहाणं रसखंडमणंतभागा ण खंडमियमराणं।
अंतो कोडाकोडी सत्तं बंधं च तट्ठाणे।।२२३।।

२२३. अपूर्वकरण के प्रथम समय में अशुभकर्मों के अनन्तबहुभाग अनुभाग का घात करने के लिए अनुभागकांडक होता है तथा इतर अर्थात् शुभ प्रकृतियों का अनुभाग कांडक नहीं होता और उसी प्रथम समय में सर्वकर्मों का स्थिति बन्ध व स्थितिसत्व अंतः कोड़ाकोड़ी सागर होता है।।२२३।।

223. At the first instant of the unprecedented-operation, in order to destroy the energy of infinite major part of ungracious karmas, there is energy split. There is no energy split of gracious configurations and at the very first instant, there life-time bond and life-time state of all karmas is inter-crore-squared.

उदयावलिस्स वाहिं गलिदवसेसा अपुव्वअणियट्टी।
सुहुमद्धादो अहिया गुणसेढी होदि तट्ठाणे।।२२४।।

२२४. अपूर्वकरण के प्रथम समय में उदयावलि से बाह्य गलितावशेष गुणश्रेणि होती है। गुणश्रेणि निक्षेप अपूर्वकरण-अनिवृत्तिकरण-सूक्ष्मसाम्पराय के काल से अधिक है।।२२४।।

224. At the first instant of the unprecedented operation there happens to be decayed remainder geometric-series out of the rise trail. The geometric series injection is greater than the period of unprecedented-invariant-fine-strategy period.

पढमे छट्ठे चरिमे बंधे दुग तीस चदुर वोच्छिण्णा।
छण्णोकसायउदयो अपुव्वचरिमम्हि वोच्छिण्णा।।२२५।।

२२५. अपूर्वकरणकाल सम्बन्धी सात भागों में से प्रथम भाग में निद्रा व प्रचला ये दो, छठे भाग में तीर्थंकर आदि तीस और सातवें भाग में हास्यादि चार; इस प्रकार ३६ प्रकृतियाँ बन्ध से व्युछिन्न हुईं तथा अपर्वूकरण के चरम समय में हास्यादि छह नोकषाय उदय से व्युच्छिन्न हुईं है।।२२५।।

225. Out of the seven parts relating to unprecedented period, 36 configurations are terminated: sleep and drowsiness in the first part. 2; ford-founder etc., in the sixth part 30; laughter etc. in the seventh part 4. Further at the last instant of the unprecedented operation the laughter etc. six quasi-affections are terminated from rise.

अणियट्टिस्स य पढमे अण्णट्ठिदिखंडपहुदिमारवइ।
उवसामणा णिधत्ती णिकाचणा तत्थ वोच्छिण्णा।।२२६।।

२२६. अनिवृत्तिकरण के प्रथम समय में अपूर्वकरण के चरम समय सम्बन्धी स्थितिबन्धापसरण, अनुभागखण्ड से अन्य ही (विलक्षण ही) स्थितिखण्ड, स्थितिबन्धापरण, अनुभागखण्ड आरम्भ करता है। वहीं (अनिवृतिकरण के प्रथम समय में) सभी कर्मों के उपशम, निधत्ति और निकाचना इन तीन करणों की व्युच्छित्ति होती है।।२२६।।

226. At the first instant of invariant operation, begins the life-time piece, life-time-bond reduction, energy piece which are of other type as the life-time bond reduction, energy piece relating to those of the unprecedented operation at the last instant of the unprecedented operation. At the very first instant of the invariant operation, there is termination of the three operations of all karmas: the subsidence, reservation (nidhatti) and preservation (nikācita).

अंतोकोडाकोडी अंतो कोडी य सत्त बंधं च।
सत्तण्हं पयडीणं अणियट्टीकरणपढमम्हि।।२२७।।

२२७. अनिवृत्तिकरण के प्रथम समय में आयु बिना सात प्रकृतियों का स्थितिसत्व यथायोग्य अन्तः कोटाकोटी सागर मात्र है और स्थितिबन्ध अन्तः कोड़ाकोड़ी मात्र है।।२२७।।

227. At the first instant of invariant-operation, the life-time state of the seven configurations (excepting the age) is proper as far as inter-crore-squared seas and the life-time bond is inter-crore-squared alone.

ठिदिबंधसहस्सगदे संखेज्जा बादरे गदा भागा।
तत्थ असण्णिस्स ठिदीसरिस ट्ठिदिबंधणं होदि।।२२८।।

२२८. सहस्रों स्थितकांडक व्यतीत हो जाने पर तथा अनिवृत्तिकरणकाल का बहुभाग बीत जाने पर असंज्ञी के स्थिति बंध के समान स्थिति बन्ध होता है।।२२८।।

228. At the lapse of thousands of life-time splits, and at the lapse of major part of the invariant operation period, there is life-time bond as equal to that of the non-rational.

ठिदिबंधपुधत्तगदे पत्तेयं चदुर तिय वि एएदि।
ठिदिबंधसमं होदि हु ठिदिबंधमणुक्कमेणेव।।२२९।।

२२९. उसके पश्चात् प्रत्येक स्थान के लिये पृथक्त्व स्थितिबंधापसरण बीत जाने पर क्रमसे चतुरिन्द्रिय, त्रीन्द्रिय, द्वीन्द्रिय व एकेन्द्रिय जीवों के स्थितिबन्ध के समान स्थितिबन्ध होता है।।२२९।।

229. After that, for every station, at the lapse of the separation life-time-bond reduction, there is life-time bond equal to that of four-sensed, three-sensed, two-sensed and mono-sensed bios, respectively.

एइंदियट्ठिदीदो संखसहस्से गदे दु ठिदिबंधो।
पल्लेकदिवड्ढदुगे ठिदि बंधो वीसियतियाणं।।२३०।।

२३० एकेन्द्रिय सदृश स्थितिबन्ध से संख्यातहजार स्थितिबन्ध बीत जाने पर क्रमसे वीसिया (नाम गोत्र) का एक एक पल्य, तीसिया (ज्ञानावरण, दर्शनावरण वेदनीय और अन्तराय कर्मों) का डेढ़ पल्य, चालीसिया (चारित्रमोहनीय) का दो पल्य प्रमाण स्थितिबन्ध होता है।।२३०।।

230. At the lapse of numerate-thousand life-time bonds similar to those of the mono-sensed there is life-time bond of the twentieth (genetic code and inheritance) as one pit for each, that of the thirtieth (knowledge-screening, vision-screening, pathos and interfering karmas) as one and a half pit, that of fortieth (character-charm) as two pits in measure.

पल्लस्स संखभागं संखगुणूणं असंखगुणहीणं।
बंधोसरणं पल्लं पल्लासंखं ति संख वस्संति।।२३१।।

२३१. पल्यप्रमाण स्थितिबन्ध प्राप्त होने तक पल्यके संख्यातवें भाग प्रमाण वाला स्थितिबंधापसरण होता है। उसके पश्चात् पल्य के असंख्यातवें भाग स्थिति बन्ध प्राप्त होने तक पल्यके संख्यात बहुभाग प्रमाण वाला स्थितिबंधापसरण होता है। उसके पश्चात् संख्यात हजार वर्ष स्थितिबन्ध प्राप्त होने तक पल्य का असंख्यात बहुभाग प्रमाण वाला स्थितिबन्धापसरण होता है।।२३१।।

231. There is life-time bond reduction amounting to the numerate part of pit till the life-time bond of pit measure is attained. After that, there is life-time bond reduction amounting to major part of the pit happens till the attainment of innumerate part of pit of life-time bond. After that, there is life-time bond reduction amounting to major part of innumerate part of pit till the life-time bond numerate thousand years is attained.

एवं पल्ले जादे बीसीया तीसिया य मोहो य।
पल्लासंखं च कमे बंधेण य वीसियतियाओ।।२३२।।

२३२. वीसिया (नाम व गोत्र कर्म), तीसिया (ज्ञानावरण, दर्शनावरण, अन्तराय, वेदनी) और मोहनीय कर्म के स्थितिबन्ध का जो क्रम पल्योपमप्रमाण स्थितिबन्ध के समय है वही क्रम पल्य के असंख्यातवें भाग स्थितिबन्ध में भी रहता है।।२३२।।

232. Whatever is the sequence of life-time bond of the twentieth (genetic code and inheritance karmas), the thirtieth (knowledge-screening, vision-screening, interfering and pathos) as well as the charming karma, at the time of the life-time bond of pit measure, that very sequance also remains in the life-time bond of innumerate part of pit.

मोहगपल्लासंखट्ठिदिबंधसहस्सगेसु तीदेसु।
मोहो तीसिय हेट्ठा असंखगुणहीणयं होदि।।२३३।।

२३३. मोहनीयकर्म सम्बन्धी पल्य के असंख्यातवें भाग प्रमाण वाले हजारों स्थितिबन्धों के व्यतीत हो जाने पर मोहनीय कर्म का स्थितिबन्ध ज्ञानावरणादि कर्मों के स्थितिबन्ध से असंख्यातगुणा हीन होता है।।२३३।।

233. At the lapse of thousands of life-time bonds amounting to innumerate part of pit relating to charm karma, there is life-time bond of the charming karma as innumerate times less than the life-time bond of the knowledge screening, etc., karmas.

तेत्तियमेत्ते बंधे समतीदे वीसियाण हेट्ठा वि।
एक्कसराहो मोहो असंखगुणहीणयं होदि।।२३४।।

२३४. उतने ही अर्थात् संख्यात हजार स्थिति बन्धों के व्यतीत हो जाने पर वीसिया अर्थात् नाम व गोत्रकर्म के स्थितिबन्ध से मोहनीय कर्म का स्थितिबन्ध असंख्यात-गुणा हीन हो जाता है। यह एक सदृश है अर्थात् असंख्यातगुणा हीन ही है, अन्य प्रकार नहीं है।।२३४।।

234. At the lapse of same, i.e. numerate thousand of life-time bonds, the life-time bond of the charming karma becomes inuumerate times less than that of the twentieth (the genetic

code and inheritance karmas). This is single similar, that is, it is innumerate times less alone and not otherwise.

तेत्तियमेत्ते बंधे समतीदे वेयणीयहेट्ठादु।
तीसिय घादितियाओ असंखगुणहीणया होंति।।२३५।।

२३५. उतने ही अर्थात् संख्यातहजार स्थिति बन्ध व्यतीत होने पर ज्ञानावरणादि तीन घातिया कर्मों का स्थितिबन्ध, वेदनीय कर्म के स्थितिबन्ध से असंख्यातगुणा हीन हो जाता है।

235. At the lapse of same, that is numerate thousand life-time bonds, the life-time bond of the three destructive karmas (knowledge-screening, etc.) becomes innumerate times less than that of the pathos karmas.

तेत्तियमेत्ते बंधे समतीदे वीसियाण हेट्ठादु।
तीसिय घादितियाओ असंखगुणहीणया होंति।।२३६।।
तक्काले वेयणियं णामागोदादु साहियं होदि।
इदि मोहतीसवीसियवेयणियाणं कमो जादो।।२३७।।

२३६-२३७. उतने ही अर्थात् संख्यात हजार स्थितिबन्ध हो जाने पर तीन घातिया तीसिय अर्थात् ज्ञानावरणीय, दर्शनावरणीय, अन्तराय कर्मों का स्थितिबन्ध वीसिय अर्थात् नाम व गोत्र कर्मों के स्थितिबन्ध से असंख्यातगुणा हीन होता है। उसी समय नाम व गोत्र से वेदनीयकर्म का स्थितिबन्ध विशेष अधिक हो जाता है इस प्रकार मोहनीय, तीसिय वीसिय और वेदनीय कर्मों का क्रम होता है।

236-237. At the lapse of same, that is numerate thousand life-time bonds, the life-time bond of the destructive three thirtieth (knowledge-screening, vision-screening, interfering karmas) becomes innumerate times less than that of the twentieth (genetic code and inheritance karmas). That instant, the life-time bond of the pathos karma becomes specially greater than that of genetic code and inheritance. Thus is the sequence of charming, thirtieth, twentieth and pathos karmas.

तीदे बंधसहस्से पल्लासंखेज्जयं तु ठिदिबंधो।
तत्थ असंखेज्जाणं उदीरणा समयपबद्धाणं।।२३८।।

२३८. पल्य के असंख्यातवें भाग प्रमाण वाले संख्यात हजार स्थिति बन्ध व्यतीत हो जाने पर असंख्यात समयप्रबद्धों की उदीरणा होती है।।

238. At the lapse of numerate thousand life-time bonds of the measure of the innumerate part of pit, there is premature rise of innumerate instant-effective-bonds.

ठिदिबंधसहस्सगदे मणदाणा तत्तिये वि ओहिदुगं।
लाभं व पुणो वि सुदं अचक्खु भोगं पुणो चक्खु।।२३९।।
पुणरवि मदि परिभोगं पुणरवि विरयं कमेण अणुभागो।
बंधेण देसघादी पल्लासंखं तु ठिदिबंधे।।२४०।।

२३९-२४०. संख्यातहजार स्थितिबन्ध बीत जाने पर मनःपर्यय ज्ञानावरणीय और दानान्तराय का अनुभाग बन्ध देशघाति होता है। पश्चात् संख्यात हजार स्थिति बन्ध व्यतीत होने पर अवधिज्ञानावरणीय, अवधिदर्शनावरणीय और लाभान्तराय कर्मों का अनुभाग बन्ध देशघाति हो जाता है। पुनः इसी प्रकार श्रुतज्ञानावरणीय, अचक्षुदर्शनावरणीय और भोगान्तराय कर्मों का अनुभाग बन्ध देशघाति हो जाता है। पुनः चक्षुदर्शनावरणीय कर्म का अनुभागबन्ध देशघाति हो जाता है पुनरपि मतिज्ञानावरणीय और परिभोगान्तराय कर्मों का अनुभाग देशघाति हो जाता है पुनरपि वीर्यान्तराय कर्मों का अनुभागबन्ध देशघाति हो जाता है, किन्तु स्थितिबन्ध पल्य के असंख्यातवें भाग प्रमाण होता है।

239-240. At the lapse of numerate thousand of life-time bonds, the energy bond of telepathy, knowledge-screening and donation-interfering is partial-destructive. Again, at the lapse of numerate thousand life-time bonds the energy bond of clairvoyanvce-knowledge-screening,

clairvoyance-vision-screening and gain-interfering karmas becomes partial-destructive. Afterwards, in the same way, the energy bond of scripture-knowledge screening, non-ocular-vision-screening and pleasure-interfering becomes partial destructive. Again energy bond of ocular vision-screening karma becomes partial-destructive. Again as well, the energy bond of the perception-knowledge-screening and enjoyment-interfering karmas becomes partial-destructive. Again, the energy bond of power-interfering karmas also becomes partial-destructive but the life-time bond becomes innumerate part of pit.

तो देसघादिकरणादुवरिं तु गदेसु तत्तियपदेसु।
इगिवीसमोहणीयाणंतरकरणं करेदीदि।।२४१।।

२४१. उपर्युक्त देशघातिकरण से ऊपर उतने ही अर्थात् संख्यात हजार स्थिति बन्धों के व्यतीत होने पर मोहनीयकर्म की इक्कीस प्रकृतियों का अन्तरकरण करता है।

241. At the lapse of the same, numerate thousand life-time bonds over the above metioned partial-destructive operation, the bios executes inter-operation of twenty-one configurations of the charming karma.

संजलणाणं एक्कं वेदाणेकं उदेदि तं दोण्हं।।
सेसाणं पढमट्ठिदि ठवेदि अंतोमुहुत्त आवलियं।।२४२।।

२४२. संज्वलन कषायों में से जिस एक संज्वलनकषाय के उदय से तथा तीनों वेदों से जिस वेद के उदय से श्रेणि चढ़ता है उनकी प्रथम स्थिति अन्तर्मुहूर्त होती है; शेष प्रकृतियों की आवलि मात्र प्रथमस्थिति होती है।

242. Out of the fluorescent affections, due to rise of a certain fluorecent affection and a certain sex out of the three sexes, the bios ascends the ladder, the first life-time of those certain karmas happen to be inter-muhūrta. The first life-time of the remaining configurations happens to be a trail alone.

उवरिं समं उक्कीरइ हेट्ठा विसमं तु मज्झिमपमाणं।
तदुपरि पढमठिदीदो संखेज्जगुणं हवे णियमा।।२४३।।

२४३. अन्तर से ऊपर की सर्व प्रकृतियों के निषेक सदृश हैं, किन्तु अन्तर के नीचे उदय व अनुदयरूप प्रकृतियों की प्रथमस्थिति के निषेक विषम हैं। प्रथमस्थिति और उपरिम स्थिति के मध्य का प्रमाण अर्थात् अन्तरायाम प्रथम स्थिति से संख्यात गुणा है ऐसा नियम है।

243. The nisusus of all the configurations over the inter are similar, but the nisusus of first life-time of the rising and non-rising forms of configurations below the inter are dissimilar. The measure of the middle of the first life-time and upper life-time, that is the inter-length is numerate times the first life-time, such is the rule.

अंतरपढमे अण्णो ठिदिबंधो ठिदिरसाण खंडो य।
एयट्ठिदिखंडुक्कीरणकाले अंतरसमत्ती।।२४४।।

२४४. अन्तरकरण करने के प्रथम समय में अन्य स्थिति बन्ध, अन्य स्थितिकांडक अनुभाग काण्डक होता है। एक काण्डकोत्कीरणकाल में अन्तर कार्य की समाप्ति हो जाती है।

244. At the first instant of inter-operation, there happens other life-time bond, other life-time split and energy split. In the single period of a split-upcast the function of inter comes an end.

अंतरहेदुक्कीरिददव्वं तं अंतरम्हि ण य देदि।
बंधं ताणंतरजं बंधाणं विदियगे देदि।।२४५।।
उदयिल्लाणंतरजं सगपढमे देदि बंधविदिये च।।
उभयाणंतरदव्वं पढमे विदिये च संछुहदि।।२४६।।
अणुभयगाणंतरजं बंधंताणं च विदियगे देदि।
एवं अंतरकरणं सिज्झदि अंतोमुहुत्तेण।।२४७।।

२४५-२४७. अन्तरकरण करने के लिए उत्कीरित द्रव्य को अन्तरायाम में नहीं देता है, किन्तु जो कर्म प्रकृति मात्र बँधती ही है उनके उत्कीरित द्रव्य को द्वितीय स्थिति में देता है। जो कर्म प्रकृतियाँ उदय प्राप्त हैं उनको प्रथम स्थिति में देता है और द्वितीय स्थिति में भी देता है। जिन कर्मप्रकृतियों का बंध और उदय दोनों है उनके उत्कीरित द्रव्य को प्रथम और द्वितीय दोनों स्थितियों में देता है। जिन कर्म प्रकृतियों का न ता बंध होता है और न उदय है उन प्रकृतियों के उत्कीरित द्रव्य को द्वितीय स्थिति में देता है। इस प्रकार अन्तर्मुहूर्त काल द्वारा अन्तरकरण की सिद्धि समाप्ति होती है।

245-247. The bios does give the upcast fluent into the inter-length for inter-operation, but gives their upcast fluent of the karma configuration alone which is bound into the second life-time. He gives the karmas configurations which have attained rise, into both, the first life-time and also into the second life-time. He gives the upcast fluent of the karma configuration which neither gets bound nor rises into the second life-time. The proof of the inter-operation through period of inter-muhūrta comes to an end.

सत्तकरणाणि यंतरकदपढमे होंति मोहणीयस्स
इगिठाणियबंधुदओ ठिदिबंधो संखवस्सं च।।२४८।।
अणुपुव्वी संकमणं लोहस्स असंकमं च संढस्स।
पढमोवसामकरणं छावलितीदेसुदीरणदा।।२४९।।

२४८-२४९. अंतर कर चुकने के प्रथम समय में मोहनीय कर्म सम्बन्धी सात प्रकार के करण प्रारम्भ होते हैं। मोहनीय कर्म का एक स्थानीय बंध, एकस्थानीय उदय, मोहनीय कर्म का संख्यातवर्ष का स्थितिबंध मोहनीयकर्म का आनुपूर्वी संक्रम, संज्वलनलोभ का असंक्रम, नपुसंकवेद की उपशमक्रिया का प्रारम्भ, छह आवलियों के बीत जाने पर मोहनीयकर्म की उदीरणा।

248-249. At the first instant of inter-operation, there begin seven types of operations relating to charming karma: one stationed bond of charming karma, mono-stationed rise, life-time bond of numerate years of charming karma, successive transition of charming karma, transition of fluorescent greed, beginning of subsidence activity of common-sex, premature rise of charming karma at the lapse of six trails.

अंतरपढमादु कमे एक्केक्कं सत्त चदुसु तिय पयडिं।
सममुच सामदि णवकं समऊणावलिदुगं वज्जं।।२५०।।
एय णउंसयवेदं इत्थीवेदं तहेव एयं च।
सत्तेव णोकसाया कोहादितियं तु पयडीओ।।२५१।।

२५०-२५१. अन्तर हो जाने के पश्चात् प्रथम समय से एक अन्तर्मुहूर्त में नपुंसक वेद को उपशमाते हैं। तत्पश्चात् पुनः एक अन्तर्मुहूर्त में स्त्रीवेद को उपशमाता है। पुनः एक अन्तर्मुहूर्त में सात नोकषाय को, पुनः एक अन्तर्मुहूर्त में तीन क्रोध को, पुनः एक अन्तर्मुहूर्त में तीन मान को, पुनः एक अन्तर्मुहूर्त में तीन माया को, तत्पश्चात् एक अन्तर्मुहूर्त द्वारा तीन लोभ का उपशम करता है। वहाँ एक समय कम दो आवली प्रमाण नवक प्रबद्धों को नहीं उपशमाता है।

250-251. After inter-operation, there is made the subsidence of the common-sex from first instant to one inter-muhūrta. After this, he subsides the female-sex in an inter-muhūrta again. Again, he subsides seven quasi-affections in an inter-muhūrta, again three angers in an inter-muhūrta, again three prides in an inter-muhūrta, again three deceits in an inter-muhūrta, then subsides three greeds through an inter-muhūrta. He does not subside the new (navaka) instant-effective-bonds, amounting to two trails as reduced by an instant.

अंतरकदपढमादो पडिसमयसंखगुणविहाणकमे।
णुवसामेदि हु संढं उवसंतं जाण ण च अण्णं।।२५२।।

२५२. अन्तर किये जाने के प्रथम समय से लेकर प्रतिसमय असंख्यातगुणे क्रम विधान से नपुंसकवेद के प्रदेशपुंज को उपशमाता है, अन्य कर्मों को नहीं उपशमाता।

252. He subsides the particle-quantum of common-sex by the rule of innumerate times order, every instant from the first instant of inter, and does not subside other karmas.

संढादिमउवसमगे इट्ठस्स उदीरणा य उदओ य।
संढादो संकमिदं उवसमियमसंखगुणियकमा।।२५३।।

२५३. नपुसंकवेदके उपशम सम्बन्धी प्रथम समयमें उदयप्राप्त अन्य प्रकृतियोंका उदीरणा द्रव्य उन्हींका उदयरूप द्रव्य, नपुंसकवेदका अन्य प्रकृतियोंमें संक्रमित होने वाला द्रव्य और नपुंसेवेदका उपशमित होने वाला द्रव्य क्रमशः असंख्यात गुणे हैं।

253. At the first instant related with common-sex, the following fluents are, respectively innumerate times in sequence: premature-rise fluent of other rising configurations, rise fluent of the same (configurations) fluent transiting into other configurations of the common-sex and the subsiding fluent of common-sex.

अंतरकरणादुवरिं ठिदिरसखंडा ण मोहणीयस्स।
ठिदिबंधोसरणं पुण संखेज्जगुणेण हीणकमं।।२५४।।
जत्तो पाये होदि हु ठिदिबंधो संखवस्सेत्तं तु।
तत्तो संखगुणूणं बंधोसरणं तु पयडीणं।।२५५।।

२५४-२५५. अन्तरकरण करने के पश्चात् मोहनीयकर्म का स्थितिकांडकघात व अनुभाग काण्डकघात नहीं होते, किन्तु स्थितिबन्धापसरण क्रमशः संख्यातगुणे हीन होते हैं। जब से मोहनीयकर्म का स्थिति बन्ध संख्यातवर्ष मात्र होता है तबसे सब प्रकृतियों का स्थिति बन्धापसरण संख्यातगुणा हीन होता है।

254-255. After inter-operation, there is no life-time split destruction and energy-split destruction of charming karma, but life-time bond reduction are numerate times less, respectively. From the time the life-time bond of charming karma is numerate years alone, life-time bond reduction of all configurations is numerate times less.

वस्साणं बत्तीसादुवरिं अंतोमुहुत्तपरिमाणं।
ठिदिबंधाणोसरणं अवरट्ठिदिबंधणं जाव।।२५६।।

२५६. संज्वलनकषाय का स्थितिबन्ध बत्तीस वर्ष प्रमाण हो जाने पर प्रत्येक स्थिति बन्धापसरण अन्तर्मुहूर्त प्रमाण वाला होने लगता है। जबतक जघन्य स्थिति बन्ध हो तब तक स्थितिबन्धापसरण अन्तर्मुहूर्त प्रमाण वाला होता है।

256. After lapse of thirty-two years of life-time bond of fluorescent affection, every life-time bond reduction is of inter-muhūrta measure. Upto the minimal life-time bond, for that much time, the life-time bond reduction is of inter-muhūrta measure.

ठिदिबंधाणोसरणं एयं समयप्पबद्धमहिकिच्चा।
उत्तं णाणादो पुण ण च उत्तं अणुववत्तीदो।।२५७।।

२५७. एक समयमें जितना स्थितिबन्ध कम होता है उतना स्थितिबंधापसरणका प्रमाण कहा गया है। एक स्थिति बन्धापसरण काल तक वही प्रमाण रहता है, क्योंकि प्रत्येक समयमें नाना स्थितिबंधापसरणकी अप्राप्ति कही गई है।

257. The amount of life-time bond which happens to be less in an instant, that much is said to be life-time bond reduction in measure. The measure remains the same upto the period of one life-time bond reduction, because there has been stated the non-attainment of various life-time bond reduction.

एवं संखेज्जेसु ट्ठिदिबंधसहस्सगेसु तीदेसु।
संढुवसमदे तत्तो इत्थिं च तहेव उवसमदि।।२५८।।

२५८. इस प्रकार संख्यात हजार स्थितिबन्ध व्यतीत होने पर अन्तर्मुहूर्त काल के द्वारा नपुंसकवेद का उपशम होता है। तत्पश्चात् उसी प्रकार नपुंसकवेद के उपशम सदश अन्तर्मुहूर्त काल द्वारा स्त्रीवेद का उपशम करता है।

258. Thus, at the lapse of numerate thousand life-time bonds, there is subsidence of common-sex through inter-muhūrta period. After that in the same way, he subsides the female-sex through period of inter-muhūrta similar to common-sex.

थीयद्धासंखेज्जदिभागेपगदे तिघादिठिदिबंधो।
संखतुवं रसबंधो केवलणाणेगठाणं तु।।२५९।।

२५९. स्त्रीवेद के उपशमाने के काल के संख्यातवे भाग व्यतीत हो जाने पर तीन घातिया (ज्ञानावरण, दर्शनावरण, अन्तराय) कर्मों का स्थिति बन्ध संख्यातवर्ष प्रमाण होता है। और केवलज्ञानावरण, केवलदर्शनावरण के अतिरिक्त तीन घातिया कर्मों की शेष प्रकृतियों का अनुभागबन्ध एक स्थानीय (लता रूप) होता है।

259. At the lapse of the numerate part of period of subsiding female-sex, the life-time bond of the three destructive (knowledge-screening, vision-screening, interfering) karmas happens to be numerate years in measure. Excepting the omniscient-knowledge-screening, omniscient-vision-screening, the remaining configurations of three destructive karmas have energy bond single stationed (in form of creeper).

थी उवसमिदाणंतरसमयादो सत्तणोकसायाणं ।
उवसमगो तस्सद्धा संखज्जदिमे गदे तत्तो।।२६०।।
णामदुग वेयणियट्ठिदिबंधो संखवस्सयं होदि।
एवं सत्तकसाया उवसंता सेसभागंते।।२६१।।
णवरि य पुंवेदस्स य णवकं समऊण दोण्णि आवलियं।
मुच्चा सेसं सव्वं उवसंतं होदि तच्चरिमे।।२६२।।

२६०-२६२. स्त्रीवेद के उपशान्त होने पर सात नोकषाय का उपशामक होता है। सात नोकषाय सम्बन्धी उपशामना काल के संख्यातवें भाग बीत जाने पर नाम, गोत्र और वेदनीय कर्मों का संख्यातवर्ष प्रमाण स्थिति बन्ध होता है। इस प्रकार शेष भाग के अन्त समय में सात नोकषाय उपशान्त हो जाती हैं, किन्तु पुरुषवेद के एक समय कम दो आवलि मात्र नवक समय प्रबद्ध को छोड़ अवशेष सबको उपशामाता है।

260-262. After subsidence of female-sex, the bios subsides seven quasi-affections. At the lapse of the subsidence period of seven quasi-affections, there is life-time bond of numerate years in measure of the genetic code, inheritance and pathos karmas. Thus at the last instant of remaining part, the seven quasi-affections are subsided, but he subsides all but the newly instant-effective-bonds in measure of two trails less an instant relating to male-sex.

तच्चरिमे पुंबंधो सोलसवस्साणि संजलणगाण।
तदुगाणं सेसाणं संखेज्जसहस्सवस्साणि।।२६३।।

२६३. सवेद भागके अन्तिम समयमें पुरुषवेदका स्थितिबन्ध सोलह वर्षप्रमाण होता है और उससे दुगुणा अर्थात् (१६×२) ३२ वर्ष प्रमाण संज्वलन कषायोंका स्थितिबन्ध होता है। शेष कर्मोंका स्थितिबन्ध संख्यातहजार वर्ष प्रमाण होता है।

263. At the last instant of part with sex, the life-time bond of male-sex is sixteen years in measure, and there is life-time bond of fluorescent affections measuring twice as much. That is 32 years. The life-time bond of remaining karmas is numerate thousand years in measure.

पुरिसस्स य पढमठिदी आवलिदोसुवरिदासु आगाला।
पडिआगाला छिण्णा पडियावलियादुदीरणदा।।६४।।

२६४. पुरुषवेद की प्रथमस्थिति में दो आवलि शेष रहने पर आगाल और प्रत्यागाल की व्युच्छित्ति हो जाती है। प्रत्यावलि से ही उदीरणा होती है।

264. When there remains two trails in the first life-time of male sex, there is termination of gulp and counter-gulp. There is premature-rise due to counter-trail.

अंतरकदादु छण्णोकसायदव्वं ण पुरिसगे देदि।
एदि हु संजलणस्स य कोधे अणु पुव्विसंकमदो।।२६५।।

२६५. अन्तर करने के पश्चात् हास्यादि छह नो कषायों का द्रव्य पुरुषवेद में संक्रमित नहीं होता संज्वलन क्रोध में ही संक्रमित होता है, क्योंकि यहाँ आनुपूर्वी संक्रमण पाया जाता है।

265. After inter, the fluent of six configuration, (laughter, etc.) does not transit into male-sex, but transits only in fluorescent anger, because here is found successive transition.

पुरिसस्स उत्तणवकं असंखगुणियक्कमेण उवसमदि।
संकमदि हु हीणकमेणधापवत्तेण हारेण।।२६६।

२६६. पुरुषवेद के उक्त नवक समयप्रबद्ध द्रव्य को असंख्यात गुणी श्रणि के क्रमसे उपशमाता है, परन्तु पर प्रकृति में अधःप्रवृत्त संक्रम द्वारा हीन क्रम से संक्रमाता है।।

266. He subsides the mentioned newly instant-effective-bond fluent of male-sex in sequence of innumerate times geometric-series, but in other configuration, transits in regressive sequence through low-tended transition.

पढमावेदे संजलणाणं अंतोमुहुत्तपरिहीणं।
वस्साणं बत्तीसं संखसहस्सियरगाण ठिदिबंधो।।२६७।।

२६७. अपगत वेद के प्रथम समय में चार संज्वलन कषायों का स्थिति बन्ध अन्तर्मुहूर्त कम बत्तीस वर्ष प्रमाण और शेष कर्मों का स्थितिबन्ध संख्यात हजार वर्ष है।

267. At the first instant of subdued sex, the life-time bond of the four fluorescent is of thirty-two years less an inter-muhūrta and that of remainig karmas is of numerate thousand years.

पढमावेदो तिविहं कोहे उवसमदि पुव्वपढमठिदी।
समयाहियआवलियं जाव य तक्कालठिदिबंधो।।२६८।।
संजलणचउक्काणं मासचउक्कं तु सेसपयडीणं।
वस्साणं संखेज्जसहस्साणि हवंति णियमेण।।२६९।।

२६८-२६९. प्रथमसमयवर्ती अपगतवेदी जीव तीन प्रकार के क्रोध को उपशमाता है। इनकी वह पुरानी प्रथम स्थिति होती है। (पूर्वस्थिति में) जब समय अधिक आवली काल शेष रह जाता है उस समय स्थितिबन्ध नियम से संज्वलन चतुष्क का चार मास और शेष कर्मों का संख्यातहजार वर्ष प्रमाण होता है।

268-269. The subdued sex bios, at the first instant subsides three types of anger. It is old first life-time of these. (In the earlier life-time) when there remains the trail and an instant period, there is life-time bond of fluorescent-tetrad amounting to four months and of numerate thousand years of remaining karmas as per rule.

कोहदुगं संजलणगकोहे संछुहदि जाव पढमठिदी।
आवलितियं तु उवरिं संछुहदि हु माणसंजलणे।।२७०।।

२७०. संज्वलन क्रोध में दो प्रकार (अप्रत्याख्यानावरण, प्रत्याख्यानावरण) क्रोध का तब तक संक्रमण करता है। जब तक क्रोध संज्वलन की प्रथम स्थिति में तीन आवलियाँ (संक्रमावलि, उपशामनावलि, उच्छिष्टावलि) शेष रहती है। उसके बाद मान संज्वलन में संक्रमण करता है।

270. The bios transits two types of anger in fluorescent anger (non-confutational screening, confutational screening) till there remain three trails (transition trail, subsidence trail, fragment trail) in the first life-time of fluorescent anger. After that, he transits into the pride fluorescent.

कोहस्स पढमठिदी आवलिसेसे तिकोहमुवसंतं।
ण य णवकं तत्थंतिमबंधुदया होंति कोहस्स।।२७१।।

२७१. संज्वलनक्रोध की प्रथमस्थिति में एक आवलि शेष रहने पर तीनों प्रकार का क्रोध उपशान्त हो जाता है, किन्तु नवक समयप्रबद्ध उपशान्त नहीं हुआ उस समय संज्वलन क्रोध का अन्तिम बन्ध व उदय होता है।

271. When there remains a trail in the first life-time of the fluorescent anger, there is subsidence of the three types of anger, but the newly instant-effective-bond has not subsided, at that time there is the last binding and rising of fluorescent anger.

से काले माणस्स य पढमट्ठिदिकारवेदगो होदि।
पढमट्ठिदिम्मि दव्वं असंखगुणियक्कमे देदि।।२७२।।
पढमट्ठिदिसीसादो विदियादिम्हि य असंखगुणहीणं।
तत्तो विसेसहीणं जाव अइच्छावणमपत्तं।।२७३।।

२७२-२७३. उसी कालमें संज्वलन मानकी प्रथमस्थितिका कर्ता वा भोक्ता होता है। प्रथम स्थिति में द्रव्य असंख्यातगुणे क्रम से दिया जाता है। द्वितीय स्थिति के आदि में अर्थात् प्रथम निषेक में द्रव्य प्रथमस्थिति के शीर्ष के द्रव्य से असंख्यातगुणा हीन दिया जाता है। उसके पश्चात् अतिस्थापनावलि प्राप्त होने तक विशेषहीन क्रम से दिया जाता है।
272-273. In that very period the bios happens to be the sower and reaper of the first life-time of fluorescent-pride. Fluent is given into the first life-time in sequence of innumerate multiple. In the initial of second life-time, that is into the first nisus, the fluent is given which is innumerate times less than fluent of the top of first life-time. After that, fluent is given in the special reducing sequence till the over-installation trail is attained.

माण दुगं संजलणगमाणे संछुहदि जाव पढमठिदि।
आवलितियं तु उवरिं माया संजलणगे य संछुहदि।।२७४।।

२७४. मान संज्वलन की प्रथमस्थिति में एक समय अधिक एक आवलि शेष रहने पर तीन (मान माया, लोभ) संज्वलन का स्थितिबन्ध दो मास प्रमाण होता है। शेषकर्मों का स्थिति बन्ध क्रोध के आलाप सदृश संख्यातहजार वर्षप्रमाण है।
274. When there remain a trail and an instant in the life-time of fluorescent pride, there is life-time bond of three (pride, deceit and greed) fluorescent is of two months. The life-time bond of the remaining karmas is numerate thousand years similar to anger statement.

माणस्स य पढमठिदी सेसे समयाहिया तु आवलियं।
तियसंजलणगबंधो दुमास सेसाण कोह आलावो।।२७५।।

२७५. जब तक प्रथमस्थिति में तीन आवलि शेष रहती हैं तब तक दो (अप्रत्याख्यानवरण, प्रत्याख्यानावरण) प्रकार मान को संज्वलन में संक्रमित करता है, उसके बाद संज्वलन माया में।
275. Till there remain three trails in the first life-time, the bios transits two types of pride (non-confutational-screening, confutational-screening) into fluorescent and afterwards into fluorescent deceit.

माणस्स य पढमठिदी आवलिसेसे तिमाणमुवसंतं।
णय णवकं तत्थंतिमबंधुदया होंति माणस्स।।२७६।।

२७६. संज्वलन मान की प्रथमस्थिति में आवलि काल शेष रहने पर नवीन समय प्रबद्ध के बिना अन्य तीन मान का सर्व द्रव्य उपशान्त हो चुकता है। उसी समय संज्वलन मान की बन्ध व उदयव्युच्छिति हो चुकती है।
276. When there remains a trail period in the first life-time of fluorescent pride, excepting the newly instant-effective-bonds, all fluent of other three prides has been subsided. That instant, there is bond and rise termination of fluorescent pride.

से काले मायाए पढमट्ठिदिकारवेदगो होदि।
माणस्स य आलावो दव्वस्स विभंजणं तत्थ।।२७७।।

२७७. उसी समय (संज्वलन मान की प्रथमस्थिति एक आवलि मात्र शेष रह जाने पर) संज्वलन माया की प्रथमस्थिति का कारक व वेदक होता है। संज्वलन माया के द्रव्य का विभाजन आदि मान के आलाप के समान है।
277. That very time (when there remains a trail alone in the first life-time of fluorescent pride) the bios becomes the sower of first life-time of fluorescent deceit and (reaper of) pathetic. The division, etc. of fluent of fluorescent deceit is similar to the description of pride.

मायाए पढमठिदी सेसे समयाहियं तु आवलियं।
मायालोहगबंधो मासं सेसाण कोह आलावो।।२७८।।

२७८. माया की प्रथमस्थिति में एक समय अधिक आवलिकाल शेष रहने पर संज्वलन माया और लोभ का तो मास प्रमाण स्थिति बन्ध होता है तथा शेष कर्मों का क्रोधवत् कथन जानना।

278. When there remained a trail and an instant period in the first life-time of deceit there is a life-time bond of a month measure of fluorescent deceit and greed and the description of remaining karmas may be known similar to that of anger.

मायदुगं संजलणगमायाए छुहदि जाव पढमठिदी।
आवलितियं तु उवरिं संछुहदि हु लोहसंजलणे।।२७९।।

२७९. संज्वलन माया का प्रथमस्थितिमें जब तक आवलियाँ शेष रहती हैं तब तक मायाद्विक (अप्रत्याख्यान प्रत्याख्यानरूप माया) के द्रव्य को संज्वलन मायामें ही संक्रमित करता है तथा उससे आगे संक्रमणावली में उनके द्रव्य का संज्वलन लोभ में संक्रमण करता है।

279. When there remain trails in the first life-time of fluorescent deceit, the bios transits the fluent of deceit-dual (non-confutational and confutational form of deceit) into the fluorescent deceit alone and transits their fluent into the transition trail ahead of it, into fluorescent greed.

मायाए पढमठिदी आवलिसेसेत्ति मायमुवसंतं।
ण य णवकं तत्थंतिमबंधुदया होंति मायाए।२८०।।

२८०. मायाकी प्रथमस्थितिमें आवलिप्रमाण काल अवशिष्ट रहने पर उपशमनावलिके अन्तिम समयमें नवक समयप्रबद्ध बिना अन्य सर्व माया का द्रव्य उपशमित होता है। उसी समय में संज्वलन माया का बन्ध व उदय व्युछिन्न होता है।

280. In the first life-time of deceit, when there remains a trail period, there is subsidence of newly instant-effective-bonds (excepting fluent of all other deceit) at the last instant of subsidence-trail. At that time, the bond and rise of fluorescent deceit get terminated.

से काले लोहस्स य पढमट्ठिदि कारवेदगो होदि।
ते पुण बादरलोहो माणं वा होदि णिक्खेओ।।२८१।।

२८१. उसी समय संज्वलन लोभ की प्रथमस्थिति का वेदक व कारक होता है। मान की विधि के अनुसार बादर लोभ का निक्षेप होता है।

281. At that time, the bios is reaper (of pathetic) and sower of the first life-time fluorescent greed. According to the law of pride, there is injection of gross greed.

पढमट्ठिदि अद्धंते लोहस्स य होदि दिणुपुधत्तं तु।
वस्ससहस्सपुधत्तं सेसाणं होदि ठिदिबंधो।।२८२।।

२८२. बादरलोभ की प्रथमस्थिति अर्ध के अन्त में संज्वलन लोभ का स्थिति बन्ध पृथक्त्व दिवस और शेष कर्मों का पृथक्त्व हजार वर्ष प्रमाण होता है।

282. At the end of half of first life-time, the life-time bond of fluorescent-greed happens to be of separation day and that of remaining karmas is of thousand years separation measure.

विदियद्धे लोभावर फड्डयहेट्ठा करेदि रसकिट्टिं।
इगिफड्डयवग्गणगदसंखाणमणंतभागमिदं।।२८३।।

२८३. (बादर लोभ संज्वलन की प्रथमस्थिति के) दूसरे अर्धभाग में लोभ के जघन्य स्पर्धक के नीचे अनुभागकृष्टियों को करता है। उनका प्रमाण एक स्पर्धक की वर्गणाओं के अनन्तवें भाग प्रमाण है।

283. In the second half part (of first life-time of gross greed fluorescent), the bios sows the energy tracts below the minimal super-variform of greed. Their measure is the infinite part of variforms of a super-variform.

ओक्कट्ठिदइगिभागं पल्लासंखेज्जखंडदिगिभागं।।
देदि सुहुमासु किट्टिसु फड्डयगे सेस बहुभागं।।२८४।।

२८४. (संज्वलन लोभके द्रव्यको अपकर्षण भागहार द्वारा भाजितकर उसमें से) एक भाग अपकर्षित द्रव्य है। इसको पल्यके असंख्यातवें भाग से खण्डित कर उसमेंसे एक भाग को सूक्ष्मकृष्टियों में देता है, शेष बहुभागको स्पर्धकोंमें देता है।
284. (The fluent of fluorescent greed is divided by downtraction divisor, and out of it) one part is the downtracted fluent. This is divided (cut) by innumerate part of pit, its one part is given to fine-tracts, and the remaining major part is given into super-variforms.

पडिसमयमसंखगुणा दव्वादु असंखगुणविहीणकमे।
पुव्वगहेट्ठा हेट्ठा करेदि किट्टिं स चरिमोत्ति।।२८५।।

२८५. असंख्यातगुणे-असंख्यातगुणे अपकर्षित द्रव्य में से प्रतिसमय की गई कृष्टि का प्रमाण पूर्व-पूर्व कृष्टियों के प्रमाण से असंख्यात गुणा घटता होता है। यह क्रम अन्तिम समय तक जाता है।
285. The measure of the tract made up every instant out of the downtracted innumerate-innumerate times fluent, is in a sequence of reducing innumerate times compared with earlier precedent tracts. This order goes upto the last instant.

हेट्ठासीसे उभयगदव्वविसेसे य हेट्ठकिट्टिम्मि।
मज्झिमखंडे दव्वं विभज्ज विदियादि समयेसु।।२८६।।

२८६. कृष्टिकरणकाल के द्वितीय समय में अपकर्षित द्रव्य को १. अधस्तन शीर्ष विशेषों में २. उभयद्रव्य विशेषों में ३. अधस्तन कृष्टियों में ४. मध्यम खण्डों में। इस प्रकार चार प्रकार के विभाग से निक्षिप्त करता है।
286. In the second instant of tract operation-time the downtracted fluent is injected into the four divisions: 1. the lower top specifics 2. both fluent specifics 3. lower tracts 4. middle pieces.

हेट्ठासीसं थोवं उभयविसेसे तदो असंखगुणं।
हेट्ठा अणंतगुणिदं मज्झिमखंडं असंखगुणं।।२८७।।

२८७. (पूर्वोक्त गाथा २८६ में) कहे गये चार प्रकार के द्रव्यों में अधस्तन शीर्ष विशेष द्रव्य सबसे स्तोक है। इससे उभय द्रव्य विशेष असंख्यात गुणा है। इससे अधस्तन कृष्टि द्रव्य अनन्तगुणा है और इससे मध्यम खण्ड द्रव्य असख्यात गुणा है ऐसा जानना।
287. The comparability of the fluents in the four divisions is as follows: the lower top specific fluent is the smallest. The both fluent-specific is innumerate times the preceding. The lower tract fluent is infinite times the preceding. The middle piece fluent is innumerate times the preceding.

अवरे बहुगं देदि हु विसेसहीणक्कमेण चरिमोत्ति।
तत्तो णंतगुणूणं विसेसहीणं तु फड्डयगे।।२८८।।
णवरि असंखणंतिमभागूणं पुव्वकिट्टिसंधीसु।
हेट्ठिमखंडपमाणेणेव विसेसेण हीणादो।।२८९।।

२८८. २८९. जघन्यकृष्टि में बहुत द्रव्य दिया जाता है, उससे आगे अन्तिम कृष्टि पर्यन्त विशेष हीन रूप से द्रव्य दिया जाता है। पूर्वस्पर्धक की प्रथमवर्गणा में अनन्तगुणा हीन द्रव्य दिया जाता है। उससे ऊपर विशेषहीन क्रमसे द्रव्य दिया जाता है किन्तु पूर्वकृष्टि की प्रथम कृष्टि में जो द्रव्य दिया जाता है वह अपूर्व अन्तिम कृष्टि में दिये गये द्रव्य से असंख्यातवें भाग और अनन्तवें भागहीन है, क्योंकि एक अधस्तनकृष्टि का द्रव्य व उभय द्रव्य विशेष से हीन है।
288-289. Major amount of fluent is given into the minimal tract. Ahead of it, the fluent is given, as reduced by specific upto the last tract. Infinite times less fluent is given into the first variform of earlier super-variform. Above it, fluent is given in specific reducing sequence. But whatever fluent is given into the first tract of earlier tract, it is innumerate part and infinitesimal part than the last tract of unprecedented. The reason is that the fluent of a lower tract is less than the both fluent by a specific.

अवरादो चरिमेत्ति य अणंतगुणिदक्कमादु सत्तीदो।
इदि किट्टीकरणद्धा बादरलोहस्स बिदियद्धं।।२९०।।

२९०. अनुभाग की अपेक्षा जघन्य अपूर्वकृष्टि के अविभाग प्रतिच्छेदों से द्वितीय कृष्टि के अविभाग प्रतिच्छेद अनन्त गुणे हैं। इसी प्रकार अनन्त गुणित क्रम पूर्वकृष्टि की अन्तिम कृष्टि तक ले जाना चाहिए। इस प्रकार बादर लोभ वेदक काल का द्वितीयार्ध कृष्टिकरण काल व्यतीत होता है।

290. Relative to energy, the indivisible-corresponding-section of the second tract are infinite times the indivisible-corresponding-section of the minimal unprecedent tract. Similar sequence of infinite multiple should be taken upto the last tract of the precedent tract. Thus lapses the second half of tract-operation period of gross greed pathetic.

विदियद्धा संखेज्जाभागेसु गदेसु लोभठिदिबंधो।
अंतोमुहुत्तमेत्तं दिवसपुधत्तं तिघादीणं।।२९१।।

२९१. लोभसंज्वलन काल के तीन भागों में से दूसरे काल के (भाग के) संख्यात बहुभाग बीत जाने पर संज्वलन लोभ का स्थिति बन्ध अन्तर्मुहूर्त मात्र होता है शेष तीन (ज्ञानावरण, दशर्नावरण, अन्तराय) घातिया कर्मों का स्थिति बन्ध पृथक्त्व दिन प्रमाण होता है।

291. After lapse of numerate major part of second part period out of the three parts period of fluorescent greed, the life-time bond of fluorescent greed, happens to be of inter-muhūrta alone. The life-time bond of the three remaining (knowledge-screening, vision-screening, interfering ) destructive karmas happens to be of separation day.

किट्टीकरणद्धाए जाव दुचरिमं तु होदि ठिदिबंधो।
वस्साणं संखेज्जसहस्साणि अघादिठिदिबंधो।।२९२।।

२९२. कृष्टिकरण काल के द्विचरम स्थितिबन्धतक नाम, गोत्र व वेदनीय इन अघातिया कर्मों का स्थितिबन्ध संख्यात हजार वर्ष प्रमाण होता है।

292. The life-time bond of the non-destructive karmas genetic code, inheritance and pathos happens to be of numerate thousand years, up to the pen-ultimate life-time bond of tract-operation period.

किट्टीयद्धाचरिमे लोहस्संतो मुहुत्तियं बंधो।
दिवसंतो घादीणं वेवस्संतो अघादीणं।।२९३।।

२९३. कृष्टिकरण काल में अन्तिम स्थितिबन्ध लोभ संज्वलन का अन्तर्मुहूर्त प्रमाण घातिया कर्मों का कुछ कम एक दिन प्रमाण तथा अघातियाकर्मों का कुछ कम दो वर्ष प्रमाण होता है।

293. During the tract-operation period, the life-time bond of fluorescent greed is of inter-muhūrta, that of destructive karmas is of a slightly less day, and that of the non-destructive karmas is of slightly less two years.

विदियद्धा परिसेसे समऊणावलितियेसु लोहदुगं।
सट्ठाणे उवसमदि हु ण देदि संजलणलोहम्मि।।२९४।।

२९४. दूसरे कृष्टिकरण काल में एक समय कम तीन आवलियाँ शेष रहने पर दो प्रकार का लोभ (अप्रत्याख्यानावरण-प्रत्याख्यानावरण लोभ) संज्वलनलोभ में संक्रांत नहीं होता, स्वस्थान में ही उपशमाया जाता है।

294. When three trails less an instant remain during the second tract operation period, two types of greed (non-confutation-screening and confutation screening) does not transit into the fluorescent greed. It is subsided only in own station.

बादरलोहादिठिदी आवलिसेसे तिलोहमुवसंतं।
णवकं किट्टिं मुच्चा सो चरिमो थूलसंपराओ य।।२९५।।

२९५. बादरलोभ की प्रथमस्थिति में आवलि शेष रहने पर नवक समयप्रबद्ध और कृष्टियों को छोड़कर तीन प्रकार के लोभ का द्रव्य उपशान्त हो चुकता है। वह अन्तिम समयवर्ती बादरसाम्पराय होता है।

295. When there remains a trail in the first life-time of gross-greed, three types of fluent of greed, leaving that of the newly bound instant-effective-bonds and tracts, has been subsided. That is the gross strategy of the last instant.

से काले किट्टिस्स य पढमट्ठिदिकारवेदगो होदि।
लोहगपढमठिदीदो अद्धं किंचूणयं गत्थ।।२९६।।

२९६. अनिवृत्तिकरणकाल के क्षीण होने पर अनन्तर समय में कृष्टियों की प्रथम स्थिति का कारक व वेदक होता है। बादर लोभ की प्रथम स्थिति के कुछ कम आधे भाग प्रमाण कृष्टियों की प्रथम स्थिति है।

296. In the next instants, at the decay of invariant operation period, the bios is the sower and reaper of first life-time of tracts. The first life-time of tracts which have the measure of slightly less half the part of first life-time of gross greed.

पढमे चरिमे समये कदकिट्टीणग्गदो दु आदीदो।
मुच्चा असंखभागं उदेदि सुहुमादिमे सव्वे।।२९७।।

२९७. प्रथमसमय में जो कृष्टियाँ की गई उनके अग्राग्र में से असंख्यातवें भाग को छोड़कर और अन्तिम समय में की गई कृष्टियों की जघन्य (आदि) कृष्टि से लेकर असंख्यातवें भाग को छोड़कर अन्य सकल कृष्टियाँ सूक्ष्मसाम्पराय के प्रथम समय में उदीर्ण होती हैं। संक्षेप में १० वें गुणस्थान के प्रथम समय में कृष्टियों के अधस्तन व उपरिम असंख्यातवें भाग को छोड़कर शेष असंख्यात बहुभाग का वेदन करता है।

297. Whatever tracts have been done at the first instant, leaving their innumerate part of head of head; and further leaving the minimal (initial) tract upto the innumerate part, there is premature rise of all other tracts at the first instant of fine strategy. In brief, at the first instant of tenth control station, leaving the lower and upper innumerate part of tracts, the bios feels (reaps) the innumerate major part of the remaining.

विदियादिसु समयेसु हि छंडदि पल्ला असंखभागं तु।
आफुंददि हु अपुव्वा हेट्ठा तु असंखभागं तु।।२९८।।

२९८. सूक्ष्मसाम्पराय के द्वितीयादि समयों में उदीर्ण हुई कृष्टियों के अग्राग्र से पल्यके असंख्यातवें भाग प्रमाण को छोड़ता है तथा नीचे से अपूर्व असंख्यातवें भाग का स्पर्श करता है।

298- Out of the head and head of the tracts, which had been risen prematurely during the second, etc., instants of the fine-strategy, the bios leaves the innumerate part of pit measure and touches the innumerate part of the unprecedented from below.

किट्टिं सुहुमादीदो चरिमोत्ति असंखगुणिदसेढीए।
उवसमदि हु तच्चरिमे अवरट्ठिदिबंधणं छण्हं।।२९९।।
अंतोमुहुत्तमेत्तं घादितियाणं जहण्णठिदिबंधो।
णामदुग वेयणीये सोलस चउवीस य मुहुत्ता।।३००।।

२९९-३००. सूक्ष्मसाम्पराय के प्रथम समय से अन्तिम समय तक कृष्टियों को असंख्यात गुणी श्रेणि क्रम से उपशमाता है। अन्तिम समय में छह कर्मों का जघन्य स्थितिबन्ध होता है। तीन घातिया कर्मों का अन्तर्मुहूर्त प्रमाण, नाम व गोत्र का १६ मुहूर्त और वेदनीय का चौबीस मुहूर्त प्रमाण जघन्य स्थितिबन्ध होता है।

299-300. The bios subsides the tracts from the first instant upto the last instant of fine-strategy in the sequence of innumerate multiple series. At the last instant, there is minimal life-time bond of six karmas. There is minimal life-time bond of the three destructive karmas for inter-muhūrta, that of the genetic-code and inheritance for sixteen muhūrtas and that of pathos for twenty-four muhūrtas in measure.

पुरिसादीणुच्छिट्ठं समऊणावलिगदं तु पच्चिहिदि।
सोदयपढमट्ठिदिणा कोहादीकिट्टियंताणं।।३०१।।

३०१. पुरुषवेदादि का एक समय कम आवलि प्रमाण निषेकों का द्रव्य उच्छिष्टावलि रूप है वह द्रव्य क्रोधादि सूक्ष्मकृष्टि पर्यन्त के उदय रूप निषेक से लेकर प्रथमस्थिति सम्बन्धी निषेकों के साथ तद्रूप परिणमन कर उदय रूप होगा।

301. The fluent of the nisusus of the male sex, etc., is in form of a fragment trail measuring an instant less a trail. It will be in form of rise after being transformed in the same form of the nisusus relating to first life-time from the nisus in form of rise upto the fine tract of anger, etc., fluent.

पुरिसादो लोहगयं णवकं समऊण दोण्णि आवलियं।
उवसमदि हू कोहादीकिट्टि अंतेसु ठाणेसु।।३०२।।

३०२. पुरुषवेद से लोभ पर्यन्त के एक समय कम दो आवलि मात्र नवक समय प्रबद्धों का द्रव्य क्रोधादि कृष्टि पर्यन्त की प्रथमस्थिति के कालों में उपशमता है।

302. The fluent of the newly bound instant-effective-bonds, from the male sex upto greed, amounting to two trails less an instant is subsided during the periods of first life-time upto the greed, etc., tracts.

उवसंतपढमसमये उवसंतं सयलमोहणीयं तु।
मोहस्सुदयाभावा सव्वत्थ समाणपरिणामो।।३०३।।

३०३. उपशान्त कषायके प्रथम समय में समस्त मोहनीयकर्म उपशम रूप रहता है। मोहनीयकर्म के उदय का अभाव हो जाने से उपशान्तकषाय गुणस्थान के सम्पूर्ण काल में समानरूप परिणाम रहते हैं।

303. At the first instant of the subsided affection the whole charming karma is in form of subsidence. Due to absence of the rise of the charming karma, there are similar transforms during the whole period of subsided affection control-station.

अंतोमहुत्तमेत्तं उवसंत कसाय वीयरायद्धा।
गुणसेढीदीहत्तं तस्सद्धा संखभागो दु।।३०४।।

३०४. उपशांतकषाय वीतराग का काल अन्तर्मुहूर्त प्रमाण है और उसके संख्यातवें भाग प्रमाण गुणश्रेणि आयाम है।३०४।।

304. The period of subsided-affection loveless is inter-muhūrta and there is its numerate part measure of geometric-series-length.

उदयादिअवट्ठिदगा गुणसेढी दव्वमवि अवट्ठिदगं।
पढमगुणसेढिसीसे उदये जेट्ठं पदेसुदयं।।३०५।।

३०५. उपशांत मोह काल में उदयादि गुणश्रेणि का आयाम अवस्थिति है और द्रव्य निक्षेप भी अवस्थित है। प्रथम गुणश्रेणि (उपशांत मोह के प्रथम समय में की गई गुणश्रेणि) के शीर्ष का उदय होने पर ज्येष्ठ अर्थात् उत्कृष्ट प्रदेशोदय होता है।

305. During the subsidence charm period, there is stability of rise-etc., geometric-series-length and the fluent injection is also stable. At the rise of top of first geometric-series (that is the geometric-seires generated at the first instant of the subsided charm), there is maximal rise of particles.

णामधुवोदयबारस सुभगति गोदेक्क विग्घपणगं च।
केवल णिद्दाजुयलं चेदे परिणाम पच्चया होंति।।३०६।।
तेसिं रसवेदमवट्ठाणं भवपच्चया हु सेसाओ।
चोत्तीसा उवसंते तेसिं तिट्ठाण रसवेदं।।३०७।।

३०६-३०७. उपशांतकषाय में उदययोग्य जो ५६ प्रकृतियाँ पाई जाती हैं उनमें तैजस कार्मण शरीर २, वर्णादि ४, अस्थिर, शुभ, अशुभ, अगुरुलघु, निर्माण नामकर्म की ये बारह प्रकृति और सुभग, आदेय, यशस्कीर्ति, उच्चगोत्र, अन्तराय की पाँच, केवलज्ञानावरण, केवलदर्शनावरण, निद्रा, प्रचला ये सर्व २५ प्रकृतियाँ परिणाम प्रत्यय हैं। ये २५ प्रकृतियाँ परिणाम प्रत्यय हैं इसलिये उपशांतकषाय में उनका रसवेदन अवस्थिति है। शेष ३४ प्रकृतियाँ भव प्रत्यय हैं इसलिए उन शेष ३४ प्रकृतियों के रसवेदन संबंधी तीन स्थान हैं।

306-307. In the subsided affection, whatever 59 configurations fit to rise are found, out of them the following all the twenty-five configurations are transform causal: phosphorescent, karmic (functional-finishing) bodies-2; colour, etc., 4, unstable; gracious; ungracious; non-gravity-levity; growth genetic-code functional - these totalling to 12, and amiable; impressive, fame causal, high inheritance, interfering 5, omni-knowledge-screening, omni-vision-screening, sleep, drowsiness - all these 25. As well as 25 configurations are causal for transformation, hence in the subsidence affection their juice feeling is the condition. The remaining 34 configurations are causal for birth, hence there are three stations of juice feeling.

उवसंते पडिवडिदे भवक्खये देवपढमसमयम्हि।
उग्घाडिदाणि सव्व वि करणाणि हवंति णियमेण।।३०८।।

३०८. भवक्षय होने पर उपशान्तकषाय से गिरकर देवों में उत्पन्न होने वाले के प्रथम समय में नियम से समस्त करण उदघाटित हो जाते हैं।

308. After decay of birth-life, the bios who takes birth among the divine, after falling from subsidence-affection, all the operations are inaugurated at its first instant, as per rule.

सोदीरणाण दव्वं देदि हु उदयावलिमिहि इयरं तु।
उदयावलिबाहिरगे गोपुच्छाए देदि सेढीये।।३०९।।

३०९. उदयरूप प्रकृतियों का द्रव्य उदयावलि में भी दिया जाता है, इतर (अनुदय) प्रकृतियों का द्रव्य उदयावलि के बाहर तथा अन्तरायाम में गोपुच्छाकार श्रेणिरूप से निक्षिप्त होते हैं।

309. The fluent of rising configurations is also given into the rise trail, the fluent of the other non-rising configurations is injected out of the rise trail, and also in the inter-length in form of cow-tail shape in form of series.

अद्धाखए पडंतो अधापवत्तो त्ति पडदि हु कमेण।
सुज्झंतो आरोहदि पडदि हु सो संकिलिस्संतो।। ३१०।।

३१०. उपशान्तकाल का क्षय होने से गिरने पर अधप्रवृततक क्रमसे गिरता है, विशुद्ध परिणामों से पूनः श्रेणिपर चढता है और संक्लेश परिणामों से उससे भी नीचे गिरता है।

310. At the decay of subsidence period, the bios falls in the sequence of low-tended, rises again on series through extra-pure transforms and falls from it through depressive transforms.

सुहुमप्पविट्ठसमयेणद्धुव सामण तिलोह गुणसेढी।
सुहुमद्धादो अहिया अवट्ठिदा मोहगुणसेढी।।३११।।

३११. उपशान्तकषाय के पश्चात् सूक्ष्मसाम्पराय में प्रविष्ट हुआ, वहाँ प्रथम समय में नष्ट हो गया है उपशमकरण जिनका ऐसी अप्रत्याख्यान, प्रत्याख्यान और संज्वलन लोभ की गुणश्रेणि प्रारम्भ होती है। इस गुणश्रेणि आयाम का प्रमाण, अवरोहक सूक्ष्मसाम्पराय काल से एक आवलि अधिक है यहाँ मोह की गुणश्रेणि का आयाम अवस्थित रूप है।

311. After the subsidence affection, the bios enters into the fine-strategy. There, his subsidence operation gets annihilated at the first instant, such a geometric-series begins of the non-confutation, confutation and fluorescent greed. The measure of this geometric-series-length is a trail in addition to the period of fine-strategy. Here, the geometric-series-length of charm is conditioned.

उदयाणं उदयादो सेसाणं उदयबाहिरे देदि।
छण्हं बाहिरसेसे पुव्वतिगादहियणिक्खेओ।।३१२।।

३१२. उदयगत प्रकृतियों के द्रव्य का निक्षेप उदय निषेक से प्रारम्भ होता है, शेष कर्मों का उदयावलि से बाहर निक्षेप प्रारम्भ होता है। छह कर्मों का गुणश्रेणि निक्षेप अपूर्वकरण, अनिवृत्तिकरण और सूक्ष्मसाम्पराय इन तीन से विशेष अधिक है। उदयावलि के बाहर इन छह कर्मों का गलिताशेष आयाम रूप गुणश्रेणि निक्षेप प्रवृत्त होता है।

312. The injection of the fluent of rising configurations starts from rise nisus. The injection of remaining karmas starts out of the rise trail. The geometric-series injection of six karmas is specifically greater than those three of unprecedented operation, invariant operation and fine-strategy. Out of the rise-trail there is geometric-series injection in form of decayed-remainder-length of these six karmas.

ओदरसुहुमादीए बंधो अंतोमुहुत्त बत्तीसं।
अडदालं च मुहुत्ता तिघादिणामदुगवेयणीयाणं।।३१३।।

३१३. उपशान्त कषाय से अवतरित हुए जीव के सूक्ष्मसाम्पराय के आदि में तीन घातिया कर्मों का अन्तर्मुहूर्त प्रमाण, नामाद्विक का बत्तीस मुहूर्त प्रमाण और वेदनीय का अड़तालीस मुहूर्त प्रमाण बन्ध होता है।

313. The bios invocatory from subsided affections gets karmic bond of the three destructive karmas for inter-muhūrta of the genetic code dual for thirty-two muhūrtas and of pathos for forty-eight muhūrtas at the beginning of the fine-strategy.

गुणसेढी सत्थेदररसबंधो उवसमादु विवरीयं।
पढमुदओ किट्टीणमसंखभागा विसेसअहियकमा।।३१४।।

३१४. तदनन्तर समय में (द्वितीयादि समयों में) अवरोहक के गुणश्रेणि अपकृष्ट द्रव्य प्रशस्त व अप्रशस्त प्रकृतियों का अनुभाग बन्ध आरोहक से विपरीत क्रम लिये होता है। प्रथम समय में जितनी कृष्टियों का उदय होता है, द्वितीयादि समयों में उसके असख्यातवें भाग विशेष अधिक क्रमसे उदय होता है।

314. In the next instants, the energy bond of the gracious and ungracious configurations relating to downtracted fluent in form of geometric-series about the descender is in the opposite sequence of the ascender. Whatever amount of the tracts rise at the first instant, there is rise in sequence of innumerate part of specific more in the second, etc., instants.

बादरपढमे किट्टी मोहस्स य आणुपुव्विसंकमणं।
णट्ठं ण च उच्छिट्ठं फड्डयलोहं तु वेदयदि।।३१५।।

३१५. बादर लोभके प्रथम समय अर्थात् सूक्ष्मसाम्परायसे गिरकर बादर लोभके उदयके प्रथमसमय में सूक्ष्मकृष्टियाँ नष्ट हो जाती हैं और मोह का आनुपूर्वी संक्रम नष्ट हो जाता है, किन्तु उछिष्टावलि अर्थात् उदयावलि प्रमाण कृष्टियाँ नष्ट नहीं होतीं, स्पर्धकगत लोभ का वेदन होता है।

315. When there is a fall at first instant of gross greed, that is fall from fine-strategy, at the first instant of rise of gross greed, the fine tracts get annihilated and successive transition of charm gets annihilated. But the trails amounting to fragment-trail or amounting to rise-trail, do not get annihilated. There is pathos of greed in super-variform state.

ओदरबादर पढमे लोहस्संतो मुहुत्तियो बंधो।।
दुदिणंतो घादितियं चउवस्संतो अघादितियं।।३१६।।

३१६. सूक्ष्मसाम्पराय से उतरने पर बादर लोभ के प्रथम समय में संज्वलन लोभ का स्थितिबन्ध अन्तर्मुहूर्त प्रमाण, ज्ञानावरण, दर्शनावरण और अन्तराय इन तीन घातिया कर्मों का स्थितिबन्ध दो दिन से कम, नाम-गोत्र और वेदनीय इन तीन अघातिया कर्मों का स्थिति बन्ध कुछ कम चार वर्ष प्रमाण होता है।

316. After descending from fine-strategy, at the first instant of fluorescent greed, the life-time bond is inter-muhūrta, that of knowledge-screening, vision-screening and interfering:

the three destructive karmas, is less than two days, that of genetic code inheritance and pathos: the three non-destructive karmas, is slightly less than four years in measure.

ओदरमायापढमे मायातिण्हं च लोहतिण्हं च।
ओदरमायावेदगकालादहियो दु गुण सेढी।।३१७।।

३१७. (संज्वलन लोभ से) माया में अवतरण करने के प्रथम समय में तीन प्रकार की (अप्रत्याख्यानावरण-प्रत्याख्यानावरण और संज्वलन) माया व तीन प्रकार के लोभ की अवतरित माया वेदककाल से अधिक आयाम वाली गुणश्रेणि करता है।

317. At the first instant of approach in deceit (from fluorescent greed) the three types of deceit (non-confutation-screening, confutation-screening and fluorescent) and the approached deceit of three types of greed has the geometric-series-length measure greater than that of the pathetic period.

ओदरमायापढमे मायालोहे दुमासठिदिबंधो।
छण्हं पुण वस्साणं संखेज्जसहस्सवस्साणि।।३१८।।

३१८. उतरने वाले के माया वेदक काल के प्रथमसमय में संज्वलन माया व लोभ का दो मास प्रमाण तथा शेष छह कर्मों का संख्यात हजार वर्ष प्रमाण स्थिति बन्ध होता है।

318. At the first instant of the deceit pathetic period of the descender, there is life-time bond of fluorescent deceit and greed for two months and that of the remaining six karmas for numerate thousand years in measure.

ओदरगमाणपढमे तेत्तियमाणादियाणं पयडीणं।
ओदरगमाणवेदगकालादहियं दु गुणसेढी।।३१९।।

३१९. उतरने वाला माया वेदक काल के अनन्तर मान वेदक के प्रथम समय में मान वेदक काल से अधिक मानादि प्रकृतियों की गुणश्रेणि करता है।

319. After the descending deceit pathetic period, at the first instant of the pride pathetic, the bios generates the geometric-series of the pride, etc., configurations greater than the pride pathetic period.

ओदरगमाणपढमे चउमासा माणपहुदिठिदिबंधो।
छण्हंपुण वस्साणं संखेज्जसहस्स मेत्ताणि।।३२०।।

३२०. उसी उतरने वाले मानवेदककाल के प्रथमसमय में संज्वलन मान माया लोभ्श का चारमास और शेष छह कर्म का संख्यातहजार वर्ष प्रमाण स्थितिबन्ध होता है जो चढ़ने की अपेक्षा दोगुणा है।

320. At the very first instant of descending pride pathetic period, there is life-time bond of fluorescent pride, deceit, greed for four months and that of numerate thousand years of the remaining six karmas in measure which is twice relative to ascent.

ओदरगकोहपढमे छक्कम्मसमाणया हु गुणसेढी।
बादरकसायाणं पुण एतो गलिदावसेसं तु।।३२१।।

३२१. इसके अनन्तर उतरने वाले अनिवृत्तिकरण जीव के संज्वलन क्रोध के उदय सम्बन्धी प्रथम समय में अप्रत्याख्यान, प्रत्याख्यान, संज्वलन क्रोध-मान-माया-लोभ रूप बारह कषायों की ज्ञानावरणादि छह कर्मों के समान गलितावशेष गुणश्रेणि करता है।

321. At the first instant of rise of fluorescent greed of the bios approaching in invariant operation after the preceding, he generates the decayed-remainder-geometric-seires of twelve affections in form of non-confutational, confutational and fluorescent anger, pride, greed, similar to those of knowledge-screening, etc., six karmas.

ओदरगकोहपढमे संजलणाणं तु अट्ठमासठिदी।
छण्हं पुण वस्साणं संखेज्जसहस्सवस्साणि।।३२२।।

३२२. उतरने वाले के क्रोध उदय के प्रथम समय में संज्वलन क्रोधादि चार कषायों का आठ मास और छह कर्मों का संख्यात हजार वर्ष प्रमाण स्थिति बन्ध होता है।

322. At the first instant of rise of anger of the descender, there is life-time bond of eight months of the fluorescent four: anger, etc., affections and that of numerate thousand years of the six karmas.

ओदरगपुरिसपढमे सत्तकसाया पणट्ठउवसमणा।
उणवीसकसायाणं छक्कम्माणं समाणगुणसेढी।।३२३।।

३२३. पुरुषवेद में उतरने के प्रथम समय में (स्त्रीनपुंसकवेद के अतिरिक्त) सात नो कषाय की प्रशस्तोपशामना नष्ट हो जाती है। उन्नीस (१२ कषाय और ७ नोकषाय) कषायों की गुणश्रेणि ज्ञानावरणादि छहकर्मों की गुणश्रेणि के समान हो जाती है।

323. At the first instant of descending into the male sex (except the female and common sex) the gracious subsidence of seven quasi-affections gets annihilated. The geometric-series of nineteen affection, (12 affections and 7 quasi-affections) becomes equal to that of knowledge-screening, etc., the six karmas.

पुंसंजलणिदराणं वस्सा बत्तीसयं तु चउसट्ठी।
संखेज्जसहस्साणि य तक्काले होदि ठिदिबंधो।।३२४।।

३२४. उतरने वाले के पुरुषवेद के प्रथम समय में पुरुषवेद का ३२ वर्ष, संज्वलन चतुष्क का ६४ वर्ष, तीन घतिया कर्मों का संख्यात हजार वर्ष, उससे नाम व गोत्र का संख्यातगुणा तथा उससे डेढ़ गुणा स्थिति बन्ध वेदनीय कर्म का होता है।

324. At the first instant of the descender at male sex, there is life-time bond as folllows: thirty-two years of that of male sex, 64 years of that of fluorescent tetrad, numerate thousand years of that of three destructive karmas. The life-time bond of genetic code and inheritance is numerate times the preceding and one and half times of the preceding for that of pathos karma.

पुरिसे दु अणुवसंते इत्थी उवसंतगोत्ति अद्धाए।
संखाभागासु गदे ससंखवस्सं अघादिठिदिबंधो।।३२५।।
णवरि य णामदुगाणं वीसियपडिभागदो हवे बंधो।
तीसियपडिभागेण य बंधो पुण वेयणीयस्स।।३२६।।

३२५-३२६. पुरुषवेदके उदयकाल में स्त्रीवेद का उपशम जब तक नष्ट नहीं होता उतने काल के संख्यात बहुभाग व्यतीत होकर एक भाग अवशिष्ट रहने पर अघातिया कर्मों का स्थिति बन्ध असंख्यात हजार वर्ष मात्र होता है।

इतनी विशेषता है कि बीसिय नामद्विक (नाम-गोत्र) का जितना स्थिति बन्ध होता है उसके त्रैराशिक क्रम से अर्थात् ड्योढ़ा तीसिय वेदनीय कर्म का स्थितिबन्ध होता है।

325-326. At the rise period of male sex, till the subsidence of female sex does not destroy, the numerate major part of that much period gets lapsed but for the remaining one part, then the life-time bond of non-destructive karmas happens to be only innumerate thousand years alone. There is this speciality, whatever life-time bond of twentieth genetic-code dual happens to be of the thirtieth pathos karma (by application of the rule of three sets).

थीअणुवसमे पढमे बीसकसायाण होदि गुणसेढी।
संढुवसमो त्ति मज्झे संखाभागेसु तीदेसु।।३२७।।
घादितियाणं णियमा असंखवस्सं तु होदि ठिदिबंधो।
तक्काले दुट्ठाणं रसबंधो ताण देसघादीणं।।३२८।।

३२७-३२८. स्त्रीवेद के अनुपशान्त होने के प्रथम समय में बीस कषायों की गणश्रेणी होती है। यहाँ से लेकर नपुंसकवेद के उपशान्त रहने तक काल के संख्यात बहुभाग बीत जाने पर तीन घातिया कर्मों का स्थितिबन्ध नियम से असंख्यात वर्ष प्रमाण हो जाता है और उसी समय उनकी देशघाति प्रकृतियों का अनुभागबन्ध द्विस्थानिक हो जाता है।

327-328. At the first instant of the non-subsidence of the female-sex, there is geometric-series of twenty affections for the period from here upto the subsidence of common-sex, at the lapse of numerate major part of the period, the life-time bond of the three destructive karmas happens to be innumerate years, as per rule. That very time, the energy bond of their partial destructive configurations happens to be two stationed.

संढणुवसमे पढमे मोहिगिवीसाण होदि गुणसेढी।
अंतरकदो त्ति मज्झे संखाभागासु तीदासु।।३२९।।
मोहस्स असंखेज्जा वस्सपमाणा हवेज्ज ठिदिबंधो।
ताहे तस्स य जादं बंधं उदयं च दुट्ठाणं।।३३०।।

३२९-३३०. नपुंसकवेद अनुपशान्त हो जाने पर २१ प्रकृतियों की गुणश्रेणी होती है। यहाँ से अन्तरकरण करने के स्थान को प्राप्त होने तक जो मध्यवर्ती काल है उस काल के संख्यात बहुभाग बीत जाने पर मोहनीय कर्म का स्थितिबन्ध असंख्यात वर्ष प्रमाण होने लगता है। उसी समय मोहनीय कर्म का अनुभाग बन्ध व उदय द्विस्थानीय हो जाता है।

329-330. There is geometric series of 21 configurations after the non-subsidence of common-sex. Whatever is the intermediate period from here upto the attainment of inter-operation station, after lapse of its numerate major part the life-time bond of charming karma begins to become innumerate years. That very time, the energy bond and rise of charming karma becomes two stationed.

लोहस्स असंकमणं छावलितीदेसुदीरणत्तं च।
णियमेण पडंताणं मोहस्सणुपुव्विसंकमणं।।३३१।।

३३१. लोभ का असंक्रमण, छह आवलियाँ बीत जाने पर उदीरणा, मोहनीय का आनुपूर्वी संक्रमण ये नियम थे, किन्तु अधःपतन होने पर इनसे विपरीत होने लगता है।

331. Non-transition of greed, premature rise at the lapse of six trails, successive transition of charm: these were the rules, but after the low fall, the opposite begins to happen.

विवरीयं पडिहण्णदि विरयादीणं च देसघादित्तं।
तह य असंखेज्जाणं उदीरणा समयपबद्धाणं।।३३२।।
लोयाणमसंखेज्जं समयपबद्धस्स होदि पडिभागो।
तत्तियमेत्तदव्वस्सुदीरणा वट्टदे तत्तो।।३३३।।

३३२-३३३. (उपशमश्रेणि से उतरने वाले के) वीर्यान्तरायादि कर्मों का देशघाति बन्ध होता था वह विपरीत होकर सर्वघाति होने लगा। असंख्यात समयप्रबद्धों की उदीरणा का अभाव होकर एक समयप्रबद्ध के असंख्यात लोकवें भाग मात्र द्रव्य की उदीरणा होने लगी।

332-333. (For the descender from subsidence series) there used to be partial destructive bonding, that becomes all destructive as opposite. There is now absence of premature rise innumerate instant-effective-bonds and there is premature rise of innumerate universe part of an instant-effective-bond alone of fluent.

तक्काले मोहणियं तीसीयं वीसीयं च वेयणियं।
मोहं वीसिय तीसिय वेयणीय कमं हवे तत्तो।।३३४।।
मोहं वीसिय तीसिय तो वीसिय मोहतीसयाण कमं।
वीसिय तीसिय मोहं अप्पाबहुगं तु अविरुद्धं।।३३५।।

३३४-३३५. उसी काल (समय) में मोहनीय, तीसिया (ज्ञानावरण, दर्शनावरण, अन्तराय) वीसिया (नाम-गोत्र)॰ और वेदनीय इस क्रम से, उसके पश्चात् मोहनीय वीसिय, तीसिय और वेदनीय इस क्रमसे; उसके पश्चात् मोहनीय वीसिय और तीसिय इस क्रमसे; उसके पश्चात वीसिय मोहनीय और तीसिय इस क्रम से, उसके पश्चात् वीसिय, तीसिय, मोहनीय इन अल्पबहुत्व क्रमसे स्थितिबन्ध होता है।

334-335. There is life-time bond in the comparability following sequence in that period: in the sequence of charm, thirtieth, twentieth and pathos; after that in the sequence of charm, twentieth, thirtieth and pathos; after that twentieth, charm and thirtieth in the sequence of charm, and after that twentieth, thirtieth, and charm.

कमकरणविणट्ठादो उवरिट्ठविदा विसेस अहियाओ।
सव्वासिं तण्णद्धे हेट्ठा सव्वासु अहियकमं।।३३६।।

३३६. क्रमकरण नष्ट होने के पश्चात् (पूर्वोक्त अल्पबहुत्व के अनुसार कर्मों का परस्पर विशेष अधिक क्रम से) जो स्थिति बन्ध होते हैं उनमें विशेष अधिक का प्रमाण अपनी अपनी उत्कृष्ट थिति के अनुपात से होता है। उपशम श्रेणि से गिरने वाले के नीचे उतरकर जब पल्य के असंख्यातवें भाग स्थिति बन्ध नहीं होता अर्थात् जब तक संख्यात हजार वर्ष प्रमाण स्थितिबन्ध होता है। तब तक एक स्थितिबन्ध से दूसरा स्थितिबन्ध विशेष अधिक होता है।

336. After the destruction of sequence-operation, whatever are the life-time bonds, there is measure of specifically greater happens to be in the proportion of own maximal life-time. For the period till the innumerate part of pit life-time bond does not happen after descending from the subsidence series for the descender, that is till numerate thousand years of binding of life-time upto that period, the life-time as compared with the other, is specifically greater.

जत्तो पाये होदि हु असंखवस्सप्पमाणठिदिबंधो।
तत्तो पाये अण्णं ठिदिबंधमसंखगुणियकमं।।३३७।।
एवं पल्लासंखं संखं भागं च होइ बंधेण।
तत्तो पाये अण्णं ठिदिबंधो संखगुणियकमं।।३३८।।

३३७-३३८. जिस स्थल पर स्थितिबन्ध असंख्यात वर्ष प्रमाण होता है उस स्थल से लेकर अन्य स्थितिबंध असंख्यात गुणित क्रम से होते हैं इस क्रमसे पल्य के असंख्यातवें भाग व पल्य के संख्यातवें भाग स्थिति बन्ध होता है। उस स्थल के (पल्य के संख्यातवें भाग) पश्चात् अन्य स्थितिबन्ध संख्यातगुणित क्रमसे होते है।

337-338. On whatever location the life-time bond happens to be of innumerate years, from that location other life-time bonds happen to be in sequence of innumerate multiple. In this sequence, there is life-time bond of innumerate part of pit and numerate part of pit. After that (numerate part of pit) location, other life-time bonds are in sequence of numerate multiple.

मोहस्स य ठिदिबंधो पल्ले जादे तदा दु परिवड्ढी।
पल्लस्स संखभागं इगिविगलासण्णिबंधसमं।।३३९।।
मोहस्स पल्लबंधे तीसदुगे तत्तिपादमद्धं च।
दुतिचरुसत्तमभागा वीसतिये एयवियलठिदी।३४०।।

३३९-३४०. मोहनीय कर्म का स्थितिबन्ध पल्यप्रमाण हो जाने, पर स्थितिबन्ध में पल्य के संख्यातवें भाग वृद्धि होती है। पुनः क्रमसे एकेन्द्रिय, द्वीन्द्रिय, त्रीन्द्रिय, चतुरन्द्रिय और असंज्ञी पंचेन्द्रिय के स्थितिबन्ध के समान स्थितिबन्ध हो जाता है। मोहनीय कर्म का पल्यप्रमाण स्थितिबन्ध होने पर तीसिय (ज्ञानावरण, दर्शनावरण, वेदनीय, अन्तराय) कर्मों का स्थिति बन्ध ($\frac{3}{4}$) पल्य अर्थात् पौन पल्य और दो कर्म (नाम गोत्र) का स्थितिबन्ध अर्धपल्य प्रमाण होता है। एकेन्द्रिय व विकलेन्द्रिय की स्थिति के समान स्थिति बन्ध होने पर नाम गोत्र दो बटे सात ($\frac{2}{7}$) भाग ज्ञानावरण,

दर्शनावरण, वेदनीय व अन्तराय का तीन बटे सात $(\frac{3}{7})$ तथा मोहनीय कर्म का चार बटे सात $(\frac{4}{7})$ भाग स्थितिबन्ध होता है।

339-340. After the measure of life-time bond of charm karma becomes a pit in measure, there is increase of numerate part of pit in life-time bond. Again, the life-time bond becomes similar to that of one-sensed, two-sensed, three-sensed, four-sensed and non-rational five-sensed in sequence, after the life-time bond of charming karma becomes a pit and that of thirtieth karmas becomes three fourth of a pit and that of twentieth (genetic code and inheritance) becomes half a pit.

तत्तो अणियट्टिस्स य अंतं पत्तो हु तत्थ उदधीणं।
लक्खंपुधत्तं बंधो से काले पुव्वकरणो हु।।३४१।।

३४१. उसके पश्चात् श्रेणि से गिरता हुआ अनिवृत्तिकरण गुणस्थान के अंत को प्राप्त हो जाता है। उस समय लक्ष पृथक्त्वसागर का स्थितिबन्ध होता है पुनः अनन्तर समयमें अपूर्वकरण गुणस्थान को प्राप्त हो जाता है।

341. The bios, after that, falling through series approaches the end of the invariant control station. At that time, there is life-time bond of a lac-separation sea. Again, at the next instant, he attains the unprecedented control station.

उवसामणाणिधत्ती णिकाचणुग्घाडिदाणि तत्थेव।
चदुतीसदुगाणं च य बंधो अद्धापवत्तो य।।३४२।।

३४२. श्रेणि से उतरते हुए अपूर्वकरण गुणस्थान को प्राप्त होने पर अप्रशस्तोपशामना, निधति एवं निकाचना उद्घाटित-प्रगट हो जाते हैं और वहाँ पर क्रमशः चार तीस व दो प्रकृतियों का बन्ध होने लगता है। वहाँ से गिरकर अधः प्रवृत्तकरण को प्राप्त हो जाता है।

342. On having attained the unprecedented control station, descending through series, the ungracious subsidence, reservation and preservation get manifested and there begins the bonding of four, thirty and two configurations, respectively. Falling from there, he attains the low-tended operation.

पढमो अधापवत्तो गुणसेढिमवट्ठिदं पुराणादो।
संखगुणं तच्चंतोमुहुत्तमेत्तं करेदी हु।।३४३।।

३४३. अधःप्रवृत्त करण के प्रथमसमय में अवस्थित गुणश्रेणि को करता है जिसका आयाम पुरातन गुणश्रेणि आयाम से संख्यातगुणा होते हुए भी अन्तर्मुहूर्त प्रमाण है।

343. At the first instant of the low-tended operation, he performs conditioned geometric-series whose length, being numerate times the old geometric-series-length it is inter-muhūrta in measure.

ओदरसुहुमादीदो अपुव्वचरिमो त्ति गलिदसेसे व।
गुणसेढी णिक्खेवो सट्ठाणे होदि तिट्ठाणं।।३४४।।

३४४. श्रेणि से उतरते हुए सूक्ष्मसाम्पराय की आदि से लेकर अपूर्व करण के अन्त पर्यन्त गलितावशेष गुणश्रेणि निक्षेप होता है, किन्तु स्वस्थानसंयमी के गुणश्रेणि के तीन स्थान होते हैं।

344. Descending through series there is decayed-remainder-geometric-series injection from the beginning of fine-strategy upto the end of the unprecedented operation. But, there are three stations of the geometric-series of the own-station-restrained.

सट्ठाणे तावदियं संखगुणूणं तु उवरि चडमाणे।
विरदाविरदाहिमुहे संखेज्जगुणं तदो तिविहं।।३४५।।

३४५. उपशमश्रेणि से उतरने वाले के स्वस्थान संयत होने पर भी गुणश्रेणि आयाम उतना ही रहता है। पुनः ऊपर चढ़ने पर गुणश्रेणि आयाम संख्यातगुणाहीन हो जाता है। विरताविरत के अभिमुख होने पर गुणश्रेणि आयाम संख्यातगुणा हो जाता है।

345. For the bios, descending through subsidence series, the geometric-series-length remains the same in spite of the bios being own-station-restrained. Again, descending upwards, the geometric-series-length becomes numerate times less. On facing the vow-non-vow, the geometric-series-length becomes numerate times.

करणे अधापवत्ते अधापवत्तो दु संकमो जादो
विज्झादमबंधाणे णट्ठो गुणसंकमो तत्थ।।३४६।।

३४६. गिरते हुए अधःप्रवृत्त करण में गुणसंक्रमण नष्ट हो जाता है और अधःप्रवृत्त संक्रमण होने लगता है। अबन्ध प्रकृतियों का विध्यातसंक्रमण होता है।

346. On falling, the geometric transition in the low-tended operation, is destroyed and there starts the low-tended transition. There is retarded transition of the non-bound configurations.

चडणोदरकालादो पुव्वादो पुव्वगो त्ति संखगुणं।।
कालं अधापवत्तं पालदि सो उवसमं सम्मं।।३४७।।

३४७. द्वितीयोपशम सम्यक्त्व सहित जीव चढ़ते हुए अपूर्व करण के प्रथम समय से लेकर उतरते हुए अपूर्वकरण के अन्तिम समय पर्यन्त जितना काल हुआ उससे संख्यात गुणा काल अधःप्रवृत्त करण सहित इस द्वितीयोपशम सम्यक्त्व को पालता है।

347. For whatever period taken up by the bios with second subsidence serenity, from the first instant of the unprecedented operation upto the last instant of the unprecedented operation, while descending, he maintains this second subsidence along with the low-tended operation, for numerate times of that period.

तस्सम्मत्तद्धाए असंजमं देससंजमं वापि।
गच्छेज्जावलिछक्के सेसे सासणगुणं वापि।।३४८।।

३४८. इस द्वितीयोपशम सम्यक्त्व के काल में गिरकर असंयम को प्राप्त हो जावे अथवा देशसंयम को प्राप्त हो जावे अथवा छह आवलियों के शेष रहने पर सासादन गुणस्थान को भी प्राप्त हो जावे।

348. The bios may become non-restrained during this period of second-subsidence-serenity or may attain the partial restraint, or may attain the debased control station when six trails remain.

जदि मरदि सासणो सो णिरयतिरक्खं णरं ण गच्छेदि।
णियमा देवं गच्छदि जइवसहमुणिंदवयणेण।।३४९।।
णरतिरियक्खणराउगसत्तो सक्को ण मोहमुवसमिदुं।
तम्हा तिसु वि गदीसु ण तस्स उप्पज्जणं होदि।।३५०।।

३४९-३५०. उपशमश्रेणि से उतरा हुआ जो सासादन जीव है वह आयु नाश से मरण करे तो नरक, तिर्यंच व मनुष्य गति को प्राप्त नहीं होता नियमसे देवगति को ही प्राप्त होता है। इस प्रकार उपशमश्रेणी से उतरने वाले जीव के सासादन गुणस्थान की प्राप्ति और उसके मरण होने का विशेष कथन कषायप्राभृत ग्रन्थ के चूर्णिसूत्रों में यतिवृषभाचार्य ने प्रतिपादित किया है उसी के अनुसार यहाँ कथन किया गया है।

बध्यमान नरकायु, तिर्यंचायु और मनुष्यायु के सत्व वाले मनुष्य के मोहनीय कर्म का उपशम होना शक्य नहीं है इसलिए इन तीन गतियों में उसका उत्पाद नहीं होता।

349-350. Whosoever the debased bios is, descended through subsidence ladder, if he dies at the destruction of age, does not attain hell, the subhuman and human life-course, but attains the divine life-course alone, as per rule. Such a special description about the bios descending through subsidence ladder, attainment of the debased control station and that about his death, has been given by Yativṛṣabhācārya in the pulverized aphorisms of the Kaṣāyaprābhṛta. The description given here is according to that.

The person having state of bindable hellish age, the subhuman age and human age cannot subside the charming karma, hence there is no birth in these three life-cources.

उवसमसेढीदो पुण आदिण्णो सासणं ण पाउणदि।
भूदबलिणाह णिम्मलसुत्तस्स फुडोवदेसेण।।३५१।।

३५१. उपशमश्रेणि से उतरता हुआ सासादन गुणस्थान को प्राप्त नहीं होता ऐसा श्री भूतबली मुनिनाथ द्वारा विरचित निर्मल सूत्र का प्रगट उपदेश है।

351. There is the manifest pure aphorism compiled by Śrī Bhūtabalī ascetic Lord, that the bios descending through subsidence series (ladder) cannot attain the debased control station.

पुंकोधोदय चलियस्सेसाह परूवणा हु पुंमाणे।
मायालोहे चलिदस्सत्थि विसेसं तु पत्तेयं।।३५२।।

३५२. पूर्व में कही सर्व प्ररूपणा पुरुषवेद और क्रोधोदय सहित उपशम श्रेणी चढ़ने वाले जीव की कही गई है। पुरुषवेद और संज्वलन मान, माया या लोभ सहित उपशम श्रेणि चढ़ने वाले जीवों में से प्रत्येक की क्रिया विशेष है। उसी का कथन आगे करते हैं।

352. The whole presentation mentioned earlier has been said about the bios with male sex and rising anger, ascending the subsidence series. The bios who are ascending the subsidence ladder with male sex and fluorescent pride, deceit or greed, special activity for each that very description is as follows:

दोण्हं तिण्हं चउण्हं कोहादीणं तु पढमठिदिमित्तं।
माणस्स य मायाए बादरलोहस्स पढमठिदी।।३५३।।
जस्सुदयेणारूढो सेढिं तस्सेव ठविदि पढमठिदि।
सेसाणावलिमेत्तं मोत्तूण करेदि अंतरं णियमा।।३५४।।
जस्सुदयेणारूढो सेढिं तक्कालपरिसमत्तीए।
पढमट्ठिदिं करेदि हु अणंतरुवरुदयमोहस्स।।३५५।।
माणोदएणचडिदो कोहं उवसमदि कोह अद्धाए।
मायोदएण चडिदो कोहं माणं सगद्धाए।। ३५६।।
लोहोदएण चडिदो कोहं माणं च मायमुवसमदि।
अप्पप्पण अद्धाणे ताणं पढमट्ठिदी णत्थि।।३५७।।
माणोदयचडपडिदो कोहोदयमाणमेत्तमाणुदओ।
माणतियाणं सेसे सेससमं कुणदि गुणसेढी।।३५८।।
माणादितियाणुदये चडपडिये सगसगुदयसंपत्ते।
णवछत्तिकसायाणं गलिदवसेसं करेदि गुणसेढी।।३५९।।

जस्सुदएण य चडिदो तम्हि य उक्कट्टियम्हि पडिऊण।
अंतरमाऊरेदि हु एवं पुरिसोदए चडिदो।।३६०।।

३५३-३६०. पुरुषवेउ सहित क्रोधोदय से श्रेणि चढ़ने वाले के क्रोध, मान, माया, लोभ की पृथक्-पृथक् प्रथम स्थिति होती है। मानोदय से श्रेणि चढ़ने वाले के क्रोध का उदय न होने से क्रोध और मान इन दोनों की प्रथम स्थिति प्रमाण मान की प्रथम स्थिति होती है। मायोदय से श्रेणि चढ़ने वाले के क्रोध, मान का उदय नहीं अतः क्रोध, मान, माया इन तीन प्रथम स्थिति प्रमाण माया की प्रथम स्थिति होती है। लोभोदय से श्रेणि चढ़ने वाले के क्रोध, मान, माया का उदय नहीं अतः लोभ की प्रथम स्थिति का प्रमाण क्रोध, मान, माया, लोभ इन चार की प्रथमस्थिति के तुल्य है।

जिस कषाय के या वेदके उदय से श्रेणि चढ़ता है उसकी अन्तर्मुहूर्त प्रमाण प्रथमस्थिति को छोड़कर और शेष अनुदयरूप वेद व कषायों की आवलिमात्र स्थिति को छोड़कर 'अन्तर' करता है'।

जिस कषायोदय से श्रेणि चढ़ता है उसका (प्रथमस्थिति) काल समाप्त होने पर उपरि अनन्तरवर्ती उदय में आने वाली मोह (कषाय) की प्रथमस्थिति करता है।

मानोदय से श्रेणि चढ़ने वाला उदयरहित क्रोध को उसके काल में उपशमाता है, और माया से श्रेणि चढ़ने वाला उदय रहित क्रोध और मान को उनके काल में उपशमाता है।

लोभोदय से श्रेणि चढ़ने वाला अनुदय स्वरूप क्रोध, मान, माया को अपने अपने काल में उपशमाता है, उदय रहित कषायों की प्रथमस्थिति नहीं होती।

मानोदय से श्रेणि चढ़कर गिरने वाले क्रोध व मान के उदयकाल प्रमाण मानोदय काल होता है। त्रिविध मान की गलितावशेष गुणश्रेणि होती है।

मान या माया अथवा लोभ के उदय से श्रेणि चढ़कर गिरने वाले के अपनी अपनी कषाय के उदय होने पर नव, छह तीन कषायों की गलितावशेष गुणश्रेणि होती है।

जिस कषायोदय सहित चढ़कर गिरा हुआ जीव उस कषाय को अपकर्षित कर अन्तर को पूरता है। यह पुरुष वेदोदय सहित जीव का कथन है।

353-360. The bios who ascends the ladder with male sex and rising anger have separate first life-time. The bios who ascends the ladder with rising pride, and not with rising anger, has the first life-time of pride which is equal to the first life-time of the both angerand pride. There is no rise of anger and pride for the bios who ascends with deceit, hence the first life-time of deceit is equivalent to the first life-time of the three: anger, pride and deceit. There is no rise of anger, pride and deceit who ascends the ladder with rising greed, hence the measure of the first life-time is equivalent to the four: anger-pride-deceit-greed. ॥353॥ The bios who ascends the ladder with rise of specific affection or sex, he operates "inter" leaving the inter-muhūrta measure of first life-time and leaving the trail alone life-time of the remaining non-rising sex or affections. ॥354॥ After the end of the period (first life-time) of the bios with a specific affection rise, he generates the first life-time of the charm which is to rise in the upper existent. ॥355॥ The bios subsides the riseless anger in his period of ascent with rising pride, and the ascender of ladder with deceit, subsides the riseless anger and pride in their period. ॥356॥ The bios who ascends with rising greed subsides the riseless form of anger-pride-deceit at their own periods. There is no first life-time of riseless affections. For the bios falling after ascending with rising pride, there is the pride rising period having measure of the rise period of anger and pride. There is decayed-remainder-geometric-series of three types of pride. ॥358॥ The bios who falls after ascending the ladder with rise of pride or deceit or greed, there happens to be decayed-remainder-geometric-series of nine, six, three affections at the rise of his own affection. ॥359॥ The bios fulfills the inter on downtracting that affection through which affection rise he has ascended and fell. This is the statement about the bios with rising sex. ॥360॥

थीउदयस्स य एवं अवगदवेदो हु सत्तकम्मंसे।
सममुवसामदि संढस्सुदए चडिदस्स वोच्छामि।।३६१।।

३६१. स्त्री वेदोदय श्रेणि पर आरोहण करने वाला जीव अपगतवेदी होकर सात नोकषायों को एक साथ उपशमाता है। नपुंसक वेदोदय से श्रेणि चढ़ने वाले का आगे कथन किया जावेगा।

361. The bios who ascends the ladder with rise of female sex, subsides the seven affections, simultaneously after becoming subdued sexy. Description about the ladder ascender with rise of common sex will be given ahead.

सुंढुदयंतरकरणो संढद्धाणम्हि अणुवसंतंसे।
इत्थिस्स य अद्धाए संढं इत्थिं च समगमुवसमदि।। ३६२।।
ताहे चरिमसवेदो अवगदवेदो हु सत्तकम्मंसे।
सममुवसामदि सेसा पुरिसोदयचलिदभंगा हु।।३६३।।

३६२-३६३. नुपसंकवेदोदय से उपशमश्रेणि चढ़ने वाला अन्तरकरण के पश्चात् नपुंसकवेद को उपशमाता हुआ भी पुरुष वेदोदय वाले के नपुंसक उपशान्त काल में पूर्ण नहीं उपशमाता अतः जो अनुपशांत अंश रह जाता है उसको स्त्रीवेद उपशांतकाल में स्त्रीवेद के साथ उपशमाता हुआ सवेदभाग के चरम समय को प्राप्त हो जाता है। अनन्तर अपगतवेदी होकर सातकर्मों को एक साथ उपशमाता है। शेष पुरुषवेदोदय सहित श्रेणि चढ़ने वाले के समान भंग है।

362-363. The bios ascending the subsidence ladder with rise of common sex, after the inter operation in spite of subsiding common sex, does not fully subside completely during the period of common sex subsiding period of the bios with rise of male sex. Hence, whatever unsubsided portion remains, he subsides it with female sex during the subsidence period of female sex, achieving the ultimate instant of the portion with sex. Aterwards, becoming subdued sexy, he subsides the seven karmas, simultaneously. There are combinations similar to those of the ascender with remaining male sex-rise.

पुंकोहस्स य उदए चडपलिदेऽपुव्वदो अपुव्वोत्ति।
एदिस्से अद्धाणं अप्पाबहुगं तु वोच्छामि।।३६४।।

३६४. पुरुषवेद और क्रोधकषायोदय सहित श्रेणि चढ़कर गिरने वाले जीव के आरोहक अपूर्वकरण के प्रथम समय से लेकर अवरोहक अपूर्वकरण के चरमसमय पर्यंत इस मध्यवर्ती काल में जो काल संयुक्त पद है, उनके अल्पबहुत्व स्थानों का आगे कथन करेंगे।

364. The bios who falls after ascending the ladder with male sex and anger affection rise, will be described about his comparability of periods from the first instant of ascending of unprecedented-operation till the last instant of the descending of unprecedented-operation. The description is about the associated terms of periods lying in the middle of the interval.

अवरादो वरमहियं रसखंडुक्कीरणस्स अद्धाणं।
संखगुणं अवरट्ठिदिखंडस्सुक्कीरणो कालो।।३६५।।

३६५. जघन्य अनुभाग काण्डोत्कीरण काल से (१) उत्कृष्ट अनुभाग काण्डोत्कीरण काल विशेष अधिक है (२) इससे जघन्य स्थिति काण्डोत्कीरण काल संख्यात गुणा है।

365. 1-2. The maximal energy-split upcast period is specially greater than the minimal energy split upcast period.

3. The minimal life-time split upcast period is numerate times the preceding.

पडणजहण्णट्ठिदिबंधद्धा तह अंतस्स करणद्धा।
जेट्ठट्ठिदिबंधठिदीउक्कीरद्धा य अहियकमा।।३६६।।

३६६. इससे गिरते हुए का जघन्य स्थितिबन्ध काल विशेष अधिक है (४)। इससे अन्तर करने का विशेष अधिक है (५)। इससे उत्कृष्ट स्थितिबन्ध काल व उत्कृष्ट स्थिति काण्डकोत्कीरण काल दो तुल्य होकर विशेष अधिक है (६)।

366. 4. Falling from this, the descender's minimal life-time bond is specially greater than the preceding. 5. That of inter-operation is specially greater than the preceding. 6. The minimal life-time bond period and the maximal life-time split upcast period, both being equal are specially greater than the preceding.

सुहमंतिमगुणसेढी उवसंतकसायगस्स गुणसेढी।
पडिवदसुहुमद्धा वि य तिण्णि वि संखेज्जगुणिदकमा।।३६७।

३६७. (इससे) चरम समयवर्ती सूक्ष्मसाम्परायिक का गुणश्रेणि निक्षेप संख्यातगुणा है (७)। इससे उपशान्त कषाय का गुणश्रेणि निक्षेप संख्यातगुणा है (८)। इससे गिरने वाले सूक्ष्मसाम्पराय का काल संख्यातगुणा है (९)। ये तीनों क्रमसे संख्यातगुणा है।

367. 7. The geometric-progression injection of fine-strategy at the ultimate instant is innumerate times the preceding. 8. The geometric-series injection of subsidence affection is numerate times the preceding. 9. The period of falling bios at fine-strategy is numerate times the preceding. All these there are numerate times, respectively.

तग्गुणसढी अहिया चलसुहुमो किट्टिउवसमद्धा य।
सुहुमस्स य पढमठिदी तिण्णिवि सरिसा विसेसाहिया।३६८।

३६८. इससे उतरने वाले सूक्ष्मसाम्परायिक की गुणश्रेणि विशेष अधिक है (१०)। इससे चढ़नेवाले का सूक्ष्मसाम्परायकाल, कृष्टि उपशमानेका काल और सूक्ष्मसाम्परायिक की प्रथमस्थिति ये तीनों परस्पर तुल्य होकर विशेष अधिक (११)।

368. 10. The geometric-series of the fine-strategy operating descender is specially greater than the preceding.

11. The descender's fine strategy period, tract subsiding period and the first life-time are mutually equal and specially greater than the preceding.

किट्टीकरणद्धहिया पडबादरलोहवेदगद्धा हु।
संखगुणा तस्सेव य तिलोहगुणसेढिणिक्खेओ।।३६९।।

३६९. कृष्टिकरण काल विशेष अधिक है (१२) उतरने वाले का बादर लोभ वेदक काल सख्यातगुणा है (१३)। उसी के तीनों लोभ का गुणश्रेणिनिक्षेप विशेष अधिक है (१४)।

369. 12. The tract operation period is specially greater.

13. The period of the pathetic about gross greed of the ascender is numerate times.

14. All the three greeds have geometric-series injection specially greater.

चडबादरलोहस्स य वेदगकालो य तस्स पढमठिदी।
पडलोह वेदगद्धा तस्सेव य लोहपढमठिदी।।३७०।।

३७०. चढ़ने वाले के बादर लोभ वेदककाल विशेष अधिक है (१५)। उसी की प्रथमस्थिति विशेष अधिक है (१६)। उतरने वाले का लोभ वेदककाल विशेष अधिक (१७) उसी के लोभ की प्रथमस्थिति विशेष अधिक है (१८)।

370. 15. The gross greed pathetic period of the ascender is specially greater. 16. The first life-time of the same is specially greater. 17. The gross pathetic period of the descender is specially greater. 18. The first life-time of his greed is specially greater.

तम्मायावेदद्धा पडिवडछण्हंपि खित्तगुणसेढी।
तम्माणवेदगद्धा तस्स णवण्हं पि गुणसेढी।३७१।।

३७१. उतरने वाले के मायावेदक काल विशेष अधिक है (१९) उतरने वाले के छह कर्मों का गुणश्रेणि निक्षेप विशेष अधिक है (२०)। उतरने वाले का मान वेदककाल विशेष अधिक है (२१) उन्हीं के नौ कर्मों का गुणश्रेणनिक्षेप विशेष अधिक है (२२)।

371. 19. The deceit pathetic period of the descender is specially greater. 20. The geometric-series injection of six karmas of the descender is specially greater. 21. The pride pathetic period of the descender is specially greater. 22. Their geometric-series injection of nine karmas is specially greater.

चडमायावेदद्धा पढमट्ठिदिमायउवसमद्धा य।
चलमाणवेदगद्धा पढमट्ठिदिमाणउवसमद्धा य।।३७२।।

३७२. चढ़नेवाले के माया वेदककाल विशेष अधिक है (२३)। माया की प्रथमस्थिति विशेष अधिक है (२४)। माया का उपशामनकाल विशेष अधिक है (२५)। चढ़ने वाले का मान वेदककाल विशेष अधिक है (२६)। मान की प्रथमस्थिति विशेष अधिक है (२७)। मान का उपशामनकाल विशेष अधिक है (२८)।

372. 23. The deceit pathetic period of the ascender is specially greater. 24. The first life-time of deceit is specially greater. 25. The subsidence period of deceit is specially greater. 26. The pride pathetic period of the ascender is specially greater. 27. The first life-time of pride is specially greater. 28. The subsiding period of pride is specially greater.

कोहोवसामणद्धा छप्पुरिसित्थीण उवसमाणं च।
खुद्दभवगहणं च य अहियकमा एक्कवीसपदा।।३७३।।

३७३. क्रोध का उपशामन काल विशेष अधिक है (२९)। छह नोकषायों (हास्य, रति, अरति, शोक, भय, जुगुप्सा का उपशामनकाल विशेष अधिक है (३०)। पुरुषवेद का उपशामन काल विशेष अधिक है (३१)। स्त्रीवेदका उपशामन काल विशेष अधिक है (३२)। नपुंसकवेद का उपशामनकाल विशेष अधिक है (३३)। क्षुद्रभव विशेष अधिक है (३४)। इस प्रकार २१ पद विशेष अधिक क्रमसे है।

373. 29. The subsiding period of anger is specially greater. 30. The subsiding period od six quasi-affections (laughter, indulgence, non-indulgence, sorrow, fear and aversion) is specially greater. 31. The subsiding period of male-sex is specially greater. 32. The subsiding period of female-sex is specially greater. 33. The subsiding period of common-sex is specially greater. 34. The trifle birth is specially greater.

Thus the above 21 terms are in sequence of being specially greater.

उवसंतद्धा दुगुणा तत्तो पुरिसस्स कोहपढमठिदी।
मोहो वसामणद्धा तिण्णि वि अहियक्कमा होंति।।३७४।।

३७४. उपशान्तकाल दुगुणा है (३५)। पुरुषवेद की प्रथमस्थिति विशेष अधिक है (३६)। क्रोध की प्रथमस्थिति विशेष अधिक है (३७)। मोहनीय का उपशामन काल विशेष अधिक है (३८)। तीन पद अधिक क्रम से हैं।

374. 35. The subsidence period is twice. 36. The first life-time of male-sex is specially greater. 37. The first life-time of anger is specially greater. 38. The subsidence period is specially greater.

These three terms are in increasing sequence.

पडणस्स असंखाणं समयपबद्धाणुदीरणाकालो।
संखगुणो चडणस्स य तक्कालो होदि अहिया य।।३७५।।

३७५. उससे गिरने वाले के असंख्यात समयप्रबद्ध की उदीरणा होन का काल संख्यातगुणा है (३९)। उससे चढ़ने वाले के असंख्यात समयप्रबद्ध की उदीरणा होने का काल अन्तर्मुहूर्त मात्र अधिक है (४०)।

375. 39. The happening of premature rise period of innumerate instant-effective-bonds of the descender is numerate times the preceding. 40. The happening of premature rise period of innumerate instant-effective-bonds is an inter-muhūrta greater than the preceding.

पडणाणियट्टियद्धा संखगुणा चडणगा विसेसहिया।
पडमाणा पुव्वद्धा संखगुणा चडगणा अहिया।।३७६।।

३७६. उससे गिरने वाले के अनिवृत्तिकरण का काल संख्यातगुणा है, क्योंकि पूर्वोक्त सर्व पद अनिवृत्तिकरण के संख्यातवें भाग हैं (४१)। उससे चढ़ने वाले के अनिवृत्तिकरण का काल अन्तर्मुहूर्त मात्र से अधिक है (४२)। उससे गिरने वालेके अपूर्वकरणका काल संख्यातगुणा है (४३)। उससे चढ़ने वालेके अपूर्वकरणका काल अन्तर्मुहूर्त अधिक है।

376. 41. The invariant operation period of the descender is numerate times the preceding because all the above mentioned terms are numerate part of invariant operation.
42. The invariant operation period of the ascender is greater by an inter-muhūrta than that of preceding. 43. The unprecedented-operation period of the descender is numerate times the preceding. 44. The unprecedented-operation period of the ascender is an inter-muhūrta greater than the preceding.

पडिवडवरगुणसेढी चढमाणापुव्वपढमगुणसेढी।
अहियकमा उवसामगकोहस्स य वेदगद्धा हु।।३७७।।

३७७. गिरनेवाले का उत्कृष्ट गुणश्रेणि निक्षेप विशेष अधिक है (४५)। चढ़नेवाले का अपूर्वकरण के प्रथम समय में गुणश्रेणि निक्षेप विशेष अधिक है (४६)। उपशामक के क्रोधवेदक काल संख्यातगुणा है (४७)।

45. The maximal geometric-series injection of the descender is specially greater. 46. The geometric-series injection at the first instant of unprecedented-operation of the ascender is specially greater. 47. The anger pathetic period of the subsider is numerate times.

संजदअधापवत्तगगुणसेढी दंसणोवसंतद्धा।
चारित्तंतरिगठिदी दंसणमोहंतरठिदीओ।।३७८।।

३७८. अधःप्रवृत्त संयतका गुणश्रेणि निक्षेप संख्यात गुणा है (४८)। दर्शनमोहनीयका उपशान्तकाल संख्यातगुणा है (४६)। चारित्रकी आन्तिरिक स्थितियाँ संख्यात गुणी हैं (५०)। दर्शनमोहनीय की अन्तर स्थितियाँ संख्यातगुणी हैं (५१)।

378. 48. The geometric-series injection of the low-tended restrained is numerate times.
49. The subsidence period of vision-charming is numerate times. 50. The internal life-times of character are numerate times. 51. The inter-life-times of vision charming are numerate times.

अवराजेट्ठाबाहा चडपडमोहस्स अवरठिदिबंधो।
चडपडतिघादि अवरट्ठिदि बंधंतो मुहुत्तो य।।३७९।।

३७९. जघन्य आबाधा संख्यातगुणी है (५२)। उत्कृष्ट आबाधा संख्यात गुणी है (५३)। चढ़नेवाले के मोहनीय का जघन्य स्थिति बन्ध संख्यातगुणा है (५४)। उतरने वाले के मोहनीय का जघन्य स्थितिबन्ध संख्यातगुणा है (५५)। चढ़ने वाले के तीन घातिया कर्मों का जघन्य स्थितिबन्ध संख्यात गुणा है (५६)। उतरने वाले के तीन घातिया कर्मों का जघन्य स्थितिबन्ध संख्यातगुणा है (५७)। अंतर्मुहूर्त संख्यातगुणा है।

379. 52. The minimal time-lag is numerate times. 53. The maximal time-lag is numerate times. 54. The minimal life-time-bond of charming for the ascender is numerate times.
55. The minimal life-time-bond of charming of the descender is numerate times.
56. The minimal life-time-bond of three destructive karmas of the ascender is numerate times. 57. The minimal life-time-bond of the three destructive karmas of the the descender is numerate times. 58. The inter-muhūrta is numerate times.

चडमाणस्स य णामागोदजहण्णट्ठिदीण बंधो य।
तेरसपदासु कमसो संखेण य होंति गुणिदकमा।।३८०।।

३८०. चढ़ने वाले के नाम व गोत्र का जघन्य स्थिति बन्ध संख्यातगुणा है (५६)। ये १३ पद क्रमशः संख्यागुणे हैं।

380. 59. The minimal life-time-bond of genetic code and inheritance of the ascender is numerate times.

These thirteen terms are numerate times, respectively.

चडतदिय अवरबंधं पडणामागोद अवरठिदि बंधो।
पडतदियस्स य अवरं तिण्णिपदा होंति अहियकमा।।३८१।।

३८१. चढ़नेवाले के तीसरे (वेदनीय) कर्म का जघन्य स्थितिबन्ध विशेष अधिक है (६०)। गिरने वाले के नाम गोत्र कर्म का जघन्य स्थिति बंध विशेष अधिक है (६१)। गिरने वाले के (वेदनीय) तीसरे कर्म का जघन्य स्थितिबन्ध विशेष अधिक है (६२)। ये तीनों पद अधिक क्रम वाले हैं।

381. 60. The minimal life-time-bond of third pathos of the ascender is specially greater. 61. The minimal life-time-bond of genetic code and inheritance karma of the descender is specially greater. 62. The minimal life-time bond of the (pathos) third karma of descender is specially greater.

These all the three terms are in increasing sequence.

चडमायमाणकोहो मासादीदुगुण अवरठिदिबंधो।
पडणे ताणं दुगुणं सोलसवस्साणि चडणपुरिसस्स।।३८२।।
पडणस्स तस्स दुगुणं संजलणाणं तु तत्थ दुट्ठाणे।
बत्तीसं चउसट्ठी वस्सपमाणेण ठिदिबंधो।।३८३।।

३८२-३८३. चढ़ने वाले के माया, मान व क्रोध का जघन्य स्थितिबन्ध एक मास को आदि करके दुगुणा दुगुणा है (६३, ६४, ६५)। गिरते हुए के उनका जघन्य स्थितिबन्ध द्विगुणा है (६६,६७,६८)। चढ़ने वाले के पुरुषवेद का जघन्य स्थिति बन्ध सोलहवर्ष है (६६)। गिरनेवाले के पुरुषवेद का जघन्य स्थितिबन्ध द्विगुणा है (७०)। पुरुषवेद के दोनों स्थानों पर संज्वलन कषायों का स्थितिबन्ध ३२ व ६४ वर्षप्रमाण है (७१-७२)।

382-283. 63-64-65. The minimal life-time bond of deceit, pride and anger of the ascender is twice successively of one month as initial.

66-67-68. The minimal life-time bond of the descender is two times.

69. The minimal life-time bond of the male sex of ascender is sixteen years.

70. The minimal life-time bond of male sex of descender is two times.

71-72. The life-time bond of fluorescent affection in both the places of male sex is 32 and 64 years in measure.

चडपडणमोहपढमं चरिमं चरिमं तु तहा तिघादियादीणं।
संखेज्जवस्स बंधो संखेज्ज गुणक्कमो छण्हं।।३८४।।

३८४. चढ़ने वाले के मोहनीय कर्म का संख्यात वर्ष वाला प्रथम स्थितिबन्ध और गिरने वाले के संख्यात वर्ष वाला अन्तिम स्थितिबन्ध तथा चढ़ने वाले के तीन घातिया कर्मों का संख्यात वर्ष वाला प्रथमस्थिति बन्ध व उतरने वाले के संख्यात वर्ष की स्थिति वाला अन्तिम स्थितिबन्ध एवं चढ़ने वाले के तीन अघातिया कर्मों का संख्यात वर्ष की स्थिति वाला प्रथम स्थितिबन्ध और उतरने वाले के तीन अघातिया कर्मों का अन्तिम स्थितिबन्ध (७३ से ७८) ये छहों स्थान संख्यात गुणे क्रम वाले हैं।

384. 73-78. The following six stations (73 to 78) are numerate times in sequence:

The first life-time bond of numerate years in relation to charming karma of the ascender;

the last life-time bond of numerate years of the descender;
the first life-time bond of numerate years of three destructive karmas of the ascender;
the last life-time bond of numerate years of the life-time of descender.
the first life-time bond of numerate years of life-time of the three non-destructive karmas of the ascender;
the last life-time bond of three non-destructive karmas of the descender.

चडपडणमोहचरिमं पढमं तु तहा तिघादियादीणं।
असंखेज्जवस्सबंधो ऽसंखेज्जगुणकम्मो छण्हं।।३८५।।

३८५. चढ़नेवाले के मोहनीय कर्म का असंख्यात वर्ष वाला अन्तिम स्थितिबन्ध और गिरने वाले के असंख्यात वर्ष वाला प्रथम स्थिति बन्ध (७९-८०) तथा चढ़ने वाले के तीन घातिया कर्मों का असंख्यात वर्ष वाला अंतिम स्थितिबन्ध और उतरने वाले का असंख्यात वर्ष वाला प्रथमस्थिति बन्ध (८१-८२) एव चढ़ने वाले के तीन अघातिया कर्मों का असंख्यात वर्ष वाला अन्तिम स्थितिबन्ध तथा उतरने वाले के असंख्यात वर्ष वाला प्रथम स्थितिबन्ध (८३-८४) ये छहों स्थान असंख्यातगुणे क्रम वाले हैं।

385. The last life-time bond of innumerate years of the charming karma of the ascender; and the first life-time bond of numerate years of the descender (79-80);

the last life-time bond of innumerate years of the three destructive karmas of the ascender; and the first life-time bond of innumerate years of the descender (81-82);

the last life-time bond of innumerate years of the non-destructive karmas of the ascender; and the first life-time bond of innumerate years of the descender (83-84).

These six stations are in innumerate times of sequence.

चडणे णामदुगाणं पढमो पलिदोवमस्स संखेज्जो।
भागो ठिदिस्स बंधो हेट्ठिल्लादो असंखगुणो।।३८६।।

३८६. उससे चढ़ने वाले के नाम गोत्र कर्म का पल्य के संख्यातवें भाग मात्र हुआ प्रथम स्थितिबन्ध नीचे के अघातित्रय के स्थिति बन्ध से असंख्यातगुणा है (८५)।

386. 85. The first life-time bond, becoming numerate part alone of pit about the genetic code and inheritance karma of ascender is innumerate times of the life-time bond of lower non-destructive trio.

तीसियचउण्ह पढमो पलिदोवम संखभाग ठिदिबंधो।
मोहस्सवि दोण्णि पदा विसेस अहियक्कमा होंति।।३८७।।

३८७. चढ़ने वाले के तीसिया चतुष्क का पल्योपम के संख्यातवें भाग वाला प्रथम स्थितिबन्ध (८६) तथा मोहनीय कर्म का पल्योपम के संख्यातवें भाग वाला प्रथम स्थितिबंध (८७) ये दोनों स्थान विशेष अधिक क्रम वाले हैं।

387 The first life-time bond of numerate part of thirtieth tetrad of the ascender (86) and the first life-time bond of numerate part of pit of charming karma (87)- these both stations are in sequence of being specially greater.

ठिदिखंडयं तु चरिमं बंधोसरणट्ठिदी य पल्लद्धं।
पल्लं चडपडबादरपढमो चरिमो य ठिदिबंधो।।३८८।।

३८८. चरम स्थितिकाण्डक संख्यातगुणा है (८८)। स्थितिबन्ध घटाकर पल्य प्रमाण स्थितिबन्ध करने के लिए जो स्थिति बन्धापसरण रूप पल्य का संख्यातवाँ भाग है वह संख्यात गुणा है (८९)। पल्य संख्यातगुणा है (९०) चढ़ने वाले के बादर लोभ के स्थिति बन्ध संख्यातगुणा है (९१)। उतरने वाले के बादर लोभ अनिवृत्तिकरण के अन्तिम स्थितिबन्ध संख्यातगुणा है (९२)।

388. The ultimate life-time split is numerate times (88). The numerate part of pit in form of life-time bond reduction for reducing life-time bond to life-time bond in pit measure is numerate times (89). Pit is numerate times (90). The life-time bond of gross greed of the ascender is numerate times (91). The ultimate life-time bond of gross greed (invariant operation) of the descender is numerate times (92).

चडपडअपुव्वपढमो चरिमो ठिदिबंधओ य पडणस्से।
तच्चरिमं ठिदिसंतं संखेज्जगुणक्कमा अट्ठं।।३८६।।

३८६. चढ़ने वाले के अपूर्वकरण का प्रथम स्थितिबंध संख्यातगुणा है (६३)। गिरनेवाले के अपूर्वकरण का अंतिम स्थितिबंध संख्यातगुणा है (६४)। गिरने वाले के अपूर्वकरण का अन्तिम स्थिति सत्व संख्यातगुणा है (६५)। गाथा ३८८ व ३८६ में कहे गए आठ स्थान संख्यातगुणे क्रम वाले हैं।

389. The first life-time bond of unprecedented-operation of the ascender is numerate times (93). The ultimate life-time bond of unprecedented-operation of the descender is numerate times (94). The last life-time state of unprecedented-operation of the descender is numerate times (95). The eight stations mentioned in verses 388 and 389 are in sequence of numerate times.

तप्पढमट्ठिदिसत्तं पडिवडअणियट्टिचरिमठिदिसत्तं।
अहियकमा चडबादरपढमट्ठिदिसत्तयं तु संखगुणं।।३६०।।

३६०. उसी गिरने वाले अपूर्वकरण का स्थितिसत्व विशेष अधिक है (६६)। उससे गिरने वाले अनिवृत्तिकरण का अंतिम स्थिति सत्व विशेष अधिक है (६७)। उससे चढ़ने वाले बादर लोभ अर्थात् अनिवृत्तिकरण का प्रथम स्थितिसत्व संख्यातगुणा है (६८)।

390. The life-time state of unprecedented-operation of the descender is specially greater (96). The last life-time state of invariant-operation of the descender is specially greater than the preceding (97).

The first life-time state of gross greed (i.e. invariant operation) of the ascender is numerate times the preceding (98).

चडमाण अपुव्वस्स य चरिमट्ठिदिसत्तयं विसेसहियं।
तस्सेव य पढमठिदीसत्तं संखेज्जसंगुणियं।।३६१।।

३६१. चढ़ने वाले अपूर्वकरण के अंतिम स्थितिसत्व विशेष अधिक है (६६)। उसी का प्रथम स्थितिसत्व संख्यात गुणा है (१००)।

391. The ultimate life-time state of unprecedented operation of the ascender is specially greater (99). The first life-time state of the very same is numerate times (100).

THE END

# THE LABDHISĀRA
# THE ESSENCE OF ATTAINMENT

## CHAPTER - 1

## FIRST SUBSIDENCE SERENITY PRESENTATION
## (PRATHAMOPAŚAMA SAMYAKTVA PRARŪPAṆĀ)

1.1.1

The word "Labdhi" literally means attainment. In the text it implies attainment of serene vision (samyak-darśana) and serene character (samyak-cāritra) by a mundane bios in measurable control stations (guṇasthānas). The labdhi or attainment is effected through certain operators; operating upon its functional (Karmic) state-space (sattva) when a certain measurable stage of a bios is reached. The transformation in the state-space (sattva), owing to input change thus becomes measurable, so also the output is not only observable but controllable under certain presented cercumstances.[1]

The attainment of such circumstances which may lead to certain realisation of targets, through measures of controls, forms the theme of this text.

A prelude to mathematics of the Labdhisāra has already been given, and the same symbolism with hardly any change in its manipulation continues in the following verses of the text.[2]

1. 2. 2

Mathematical implications are as follows :

One bios in all the four life courses; developed, wombed born, mildly-affectionate, knowing through forms, whether ab-aeterno (anādi) or initially (ādi) illusive-visioned could attain first subsidence serenity through the invariant (anivṛtti) operation, at the stage known as operational attainment (karaṇa labdhi), at the ultimate-instant (carama) of the invariant operation (anivṛtti karaṇa).[3] The word puṇṇa denotes the developed bios.

As soon as the bios jumps off the illusive vision control station (guṇasthāna), it attains subsidence serenity (upaśama samyaktva), so named as first subsidence serenity (prathamopaśama samyaktva).

After, attainment of annihilation-cum-subsidence serenity (kṣayopaśama samyaktva), the subsidence serenity attained to ascend the subsidence control station ladder, is called the second subsidence serenity (dvitiyopaśama samyaktva). This second subsidence serenity is produced by the serene visioned (samyak dṛṣṭi).

When the period of the accomplishable (bhavya), ab-aeterno illusive visioned bios has got left at most half-matter cyclic change (ardha-pudgala-parivartana) period to transmigrate, he could accept the first subsidence-serenity at the first instant of this period.

There are five types of cyclic changes (pañca parivartana) in a transmigrating bios.[4]

1. Cf. LDS, v. 1, p. 2.
2. Cf. manuscripts on the prelude PML, on GJK and GKK. Cf. also "mathematical sciences in the Karma antiquity (abbr. MSKA), Vol. 1, 2, Jabalpur (2008, 2009)
3. Cf. LDS, 1.2, pp. 2 et seq.
4. For details of evaluating such periods, cf. SSD, 2/10/165/1, DVL; 4/1, 5-4/325/5, GJK; vv. 560/989/14.

(1) Fluent cyclic change (dravya parivartana)
(2) Quarter cyclic change (kṣetra parivartana)
(3) Time cyclic change (kāla parivartana)
(4) Birth cyclic change (bhava parivartana)
(5) Phase cyclic change (bhāva parivartana)

The fluent change is also called matter change or pudgala parivartana. It is of two kinds : quasi-functional-fluent cyclic-change (nokarma-dravya parivartana) and functional-fluent-cyclic-change (karma-dravya parivartana).[1]

The quasi-functional-fluent cyclic-change period is of three types: non-assimilable (agṛhīta) acceptance period, assimilable (gṛhīta) acceptance period, and the mixed period.

Symbolism for the above description is as follows :

The periods of cyclic changes have the following comparability,

**TRANSCRIPTION**

Bhāva I kha kha kha kha kha
Bhava I kha kha kha kha
Kāla I kha kha kha
Kṣetra I kha kha
Dravya I kha

The table denotes that the period of cyclic-change of matter (dravya) as specified is the minimal still the infinite, denoted as kha, but this type of proper infinite is also specified in other texts.

Similarly, the frequencies of the above cyclic-changes are as under :

**TRANSCRIPTION**

Dravya I kha kha kha kha kha
Kṣetra I kha kha kha kha
Kāla I kha kha kha
Bhava I kha kha
Bhāva I kha

This denotes that the *frequency* of the phase (bhāva) cyclic-changes has been the minimum, whereas thereof matter (dravya) has been the maximal.[2]

1. Cf. SSD, 2/10/165/2; DVL, 4/1,5, 4/327/10.
Cf. also JSK, vol. 4, pp. 148 et seq.

There is comparability between these periods, this forms the analytic method of Alpabahutva. Cf. DVL, 4/1, 5, 4/334/7. In the ab-aeterno past (atīta kāla) the frequency (vāra) of phase cyclic change (Bhāva parivartana) is the least for a bios. The frequency of birth cyclic change (bhava parivartana) is infinite times the frequency of the preceding. The frequency of the time cyclic change is infinite times the frequency of the birth cyclic change.

2. Cf. GJK, vol. 2, pp. 719-720.

Note : The bios has the capacity of formal attention (sākāropayoga).[1]

1.3.3

The attainments (labdhī) are of five types :
(i) annihilation-cum-subsidence (kṣayopaśama)
(ii) elevation (viśuddhi)
(iii) instruction (deśanā)
(iv) applicability (prāyogyatā)
(v) operational (karaṇa)

The occomplishable bios alone is able to attain the operational attainment. It has its own mathematical significance because it consists of various types of operations in the phases of a bios, which effects transformation in the influx, binding, annihilation and state of the functional (karma). The mathematical details of these will be found ahead.[2]

1.3.4

The verse describes the various types of energy (anubhāga) corresponding to the eight types of functional (karmas). The intensity or energy (anughāga) in the context reduces in a sequence which is in infinite common ratio (ananta guṇa vihīna krama).

There is a joint energy action of the functionals (karmas) which are of eight types, every instent (samaya). An instant (samaya) is defined through its correpondence with motion of an ultimate particle (paramāṇu), when its motion is either with a minimal or a maximal velocity, corresponding to an instant (samaya).

1. Digression: Attention (upayoga) is that through which it is attentive (upayukta). The transform (pariṇāma) of the bios in form of grasping, the gauge (artha) is also called attention (upayoga). It is either formal (sākāra) or formless (nirākāra). Out of these, the formal attention (sākāropyoga) is knowledge attention (jñānopayoga) and the formless attention (nirākāropayoga) is the vision attention (darśnopayoga). The subside of vision charm (darśana moha) produces it.

The quarter cyclic change frequency (kṣetra parivartana vāra) is infinite times the frequency of the former. The matter cyclic change frequency (pudgala par ivartana vāra) is infinite times that of the preceding.

Further the period of cyclic change of matter (pudgala) is the minimal. The period of cyclic change of quarter (kṣetra) is infinite times that of the preceding. The period of cyclic change of time (kāla) is infinite times that of the preceding. The period of cyclic change of ḅirth (bhava) is infinite times that of the preceeding. The period of cyclic change of phase (bhāva) is infinite times that of the preceding. Cf. GJK and JPT/56/994/3.
See table in the mathematical for mathematical symbolism of the above.
2. Cf. LSD, v.3 p. 4. cf. DVL. 1/1,1.16/180/1 for definition.

The meaning of karaṇa is pariṇāma (transform) "cf. also DVL 6/1,9-8/4/217/5, for the reason of this denomination of the pariṇāmas or transforms." This is no fault, for the purpose of the most effective equivalent to the sword and adze. There is found operational (quality) in the transforms (pariṇāmas)". Further the first four attainments have been stated to be common (sāmānya) relating to generation or otherwise of the first subsidence serenity (prathamopaśama samyaktva). Cf. LDS (o), pp. 4-5.

**"aṇoraṇvvantara vyatikrama kālaḥ samayaḥ"**[1]

**"paramāṇussa ṇiyaṭṭhidagayaṇa padesassadikkamaṇametto/**
**jo kālo avibhāgī hodi puḍhaṁ samaya ṇāmā so//"**[2]

Whatever time an ultimate particle crosses its next placed space point (pradeśa), is an instant (samaya) when it is indivisible (avibhāgī). Similarly, other definitions are as follows :

**"sarva jaghnya pariṇatasya paramāṇoḥ svavāgāḍhāvakāśa**
**pradeśa vyatikrama kālaḥ parama niṣiddho nirvibhāgaḥ samayaḥ"**[3]

**"doṇṇaṁ paramāṇūṇaṃ tappāoggavegeṇa uḍḍhamadho ca gacchantāṇaṃ sarīrehi aṇṇoṇṇaphosaṇakālo samao ṇāma"**[4]

**"avarā pajjāyaṭṭhidī khaṇamettaṁ hodi taṁ ca samaotti"**[5]

**"coddasarajju āgāsa padesa kamaṇa mettakāleṇpa jo coddasa rajju**
**kamaṇakkhamo paramāṇū tassa ega paramāṇukkamaṇakālo samao ṇāma"**[6]

The sequence (krama) of reduction of the energy (anubhāga) is in the ordered form. It reduces in a geometric, regressive way with an infinite common rario (ananta guṇa vihīna). Here infinite is a proper constructive infinity, as detailed in the prelude. This is how the intensity or energy (anubhāga) rises (udīryate) in a geometric regression, every instant, with an infinite common ratio, providing a state for the achievement of the annihilation-cum-subsidence (kṣayopaśama) attainment (labdhi).

The event of Kṣayopaśama has an important mathematical significance : Analysing the word, into its two composites : (Kṣaya + upaśama) :

Kṣaya or annihilation denotes two conditions :

(i) rise of partial-blocking or partial-destructive (deśa ghāti) supervariforms (spardhakas) with infinitesimal part of maximal intensity of ungracious functional (Karmic) matter.

(ii) absence of rise of completely-destructive (sarva-ghātī) supervariforms (spardhakas) having major part of infinite[7] maximal intensity (anubhāga) of the ungracious functional (Karmic) matter.

Upaśama denotes the existential state (sattva) of the same completely-destructive (sarvaghātī) supervariforms (spardhakas) which have not attained the rise (udaya).

1. Cf. DVL, 1,5,318, book 4, cf. also GJK, 573/1
2. Cf. TPT, 4/285
3. Cf. RVK, 3/38/7/208/34
4. Cf. DVL, 5,5, 59/ 298/11, book 13, cf. also GJK, 573.
5.Cf. GJK, 573.
6. 1. Cf. DVL, 1,5,1, 318 book 4.
7. Here the infinitesimal part (ananta bhāga mātra) and major part of infinite (ananta bahu bhāga mātra) are to be understood in terms of proper infinities constructed as a scale of infinity. Cf. JSK vol. 1. pp. 55 et seq. This type of infinity comes under the calculus of infinity (gaṇanānanta) which deals with construction of proper infinities and also analitical methods for analysing an infinity type of set (rāśi). Cf. TPG and JGD (appendix-B) For details, cf. GJK vol.1, pp. 207-230 in the numerical-measure (saṁkhyā māna).

Note: (1) If the infinitesimal part is denoted by $\frac{x}{@}$, where x is the set whose distribution is shown through division by infinite @ then the major part (bahu bhāga) is understood to be $\frac{@-x}{@}$, and one part (eka bhāga) is taken to be $\frac{x}{@}$.

(2) Comparability between proper infinites in Jaina School of Mathematics is worthy of attention.[1]

1.3.5

When the energy [intensity] (anubhāga) of ungracious (aprasasta) functionals (karmas) decreases, there is decrease of depression (saṅkleśa) phases, and there is increase of its counter active (pratipakṣī) elevation. This is a principle of direct and inverse proportion, with physical and mathematical significance.

Here the elevation (viśuddhi) has been defined in the Dhavalā as follows :[2] The transform (pariṇāma) of the bios which is opposed to binding of non-pleasant, non-gracious (aśubha) functionals (karmas), and is causal for binding of pleasant, gracious (śubha) functionals (karmas), generated due to prematurely risen (udīrita) energy-super variforms (anughāga-spardhakas) in sequence of, infinite-multiple regression every instant is called elevation (viśuddhi) and its attainment as elevation attainment (viśuddhi Labdhi). For an appropriate definition of viśuddhi, cf. JSK.

1.3.7

The bios who has attained the former three attainments goes on increasing his elevation(viśuddhi), till the life-time (sthiti) of his seven functionals (Karmas) [where the eighth functional, the age, is excluded] remains to be inter crore squared (antaḥ koṭākoṭi).

Note: Crore-squared is $(10)^{14}$. Inter crore-squared carries the following meaning :

(i) The number above a crore and below crore-squared.[3]

(ii) The part obtained on division of one crore-squared sea simile measure (sāgaropama) by numerate crores.[4]

"anto koḍākodīe tti utte sāgarovama koḍākoḍi saṅkhejja kodīhi khaṇḍida ega khaṅḍaṁ hodi tti ghettavvaṁ."

During such a period, the bios cuts his former life-time (sthiti) through a split (kāṇḍaka) annihilation (ghāta). The bios, then, injects the fluent (dravya) of that split (kāṇḍaka), into the remaining life-time (sthiti).

Further, there remains the two-stationed (dvisthānagata) energy(anubhāga) of the destructive (ghātiyā) functionals (karmas) in forms of Creeper (latā) and wood (dāru), and of the non-destructive (aghātiyā) functionals (karmas) in forms of margosa (nimba) and Kañjīra. The bios cuts here the major part (bahu bhāga) of the energy, obtained on division of the former energy by infinite, and thus attains

1. Cf. Jain, L.C., (1973), (1977)
2. Cf. DVL, book 6, p. 204.
3. Cf. GJK, v. 560, SJC of Ṭoḍarmala, 1003/9 (caturtha edition).
4. Cf. DVL, 6/1, 9 - 6, 33/174/6

the remaining energy. The ability to perform such action is called applicability (prāyogyatā) attainment. Such an attainment may be achieved either by the accomplishable (bhavya) or the non-accomplishable.

Due to elevation, there is no destruction of energy of gracious configurations (praśasta prakṛtis).

**1.4.8**

The bios does not accept the first subsidence (prathamopaśama) serenity under the following conditions :

(i) Maximal life-time bond (utkṛṣṭa sthiti bandha) as well as state (sattva) of maximal life-time, energy, point (utkṛṣṭa sthiti, anubhāga, pradeśa). This is possible for a depressed, rational, five-sensed, developed bios.

(ii) Minimal life-time bond (jaghanya sthiti bandha) as well as state (sattva) of minimal life-time, energy and point (jaghanya, sthiti, anughāga, and pradeśa). This is possible in an elevated bios ascending the annihilating ladder (viśuddha kṣapaka śreṇī jīva).

**1.5.9**

Here are shown the transforms (pariṇāmas, fit for life-time bond, of a bios who is facing the first-subsidence (prathamopaśama) serenity (samyaktva). :

The illusive visioned bios, facing the first-subsidence serenity, proceeds in his elevation. Starting with the first instant (samaya) of the applicability attainment (prāyogya labdhi), that bios binds the life-time of seven functionals (karmas) [excluding the age functional (āyu karma)] for a period of inter-crore-squared seas (antaḥ koṭākoṭi sāgaras), which is just numerate part (saṅkhyāta bhāga) of the former life-time bond.

Clarification may be given about the instant-set (samaya-rāśi) of sea (sāgara), which is one of the eight simile measures (upamā pramāṇas), through which cardinal or ordinal of a set is compared, and rather evalueted for its content of members. It is implied to be used for life-time of functionals (karmas), and also written as addhā sāgaropama.

The mathematical relations are as follows :[1]

| | | |
|---|---|---|
| 1 addhā sāgaropama | = | $(10)^{14}$ addhā palyopama |
| 1 addhā palyopama | = | [uddhāra palya] × [number of instants (samayas) in innumerate years] |
| 1 uddhāra palya | = | [vyavahāra palya] × [number of instants (samayas) in innumerate crore of years] |
| 1 vyavahāra palyopama | = | 100 vyavahāra palya |
| 1 vyavahāra palya | = | 413, 452, 630, 308, 203, 177, 749, 512, $192(10)^{18}$ [Total number of digits = 27 + 18 = 43] |

Further, there is one more relation between instant-set and point-set (pradeśa rāśi) which ultimately evaluates the sāgara.

1. Cf. TPT vol. 1, chap. 1, vv. 93 et seq. In the verses 126-127, chap. 1, there is no mention of what type of innumerate is applicable here. However in verse 311 of chap. 4, the innumerate innumerate implies neither minimal nor maximal innumerate innumerate. Cf. also JSK, vol. 2, pp. 916-918.

jagaśreṇī = [ghanāṅgula] [log2 (addhā palya)/innumerate]

where jagaśreṇī is related with total number of heavenly bodies, whose number is specified.[1]

1.6.10

Here there are two keywords to be explained :

Inter-muhūrta (antarmuhūrta)[2] : there are two specifications of this variable set of instants.

(i) There are innumerate instants (asaṁkhyāta samayas) in a trail (āvali). When an instant is taken out from the instant-set (samaya-rāśi) of muhūrta [forty-eight minutes], which is an ordered set, that instant-set what remains is called a variant-muhūrta (bhinna muhūrta). When one instant (samaya) is taken out from variant-muhūrta, we get inter-muhūrta (antarmuhūrta) instant-set. Thus instants are reduced one by one, till a respiration (ucchavāsa) instant-set is produced. All these instant-sets during reduction, are categorized under the inter-muhūrta (antarmuhūrta) instant-set. Again, instants are taken out, one by one, from the respiration (ucchavāsa) instant-set, till a trail (āvali) instant-set is obtained. All these sets are also categorized under the inter-muhūrta (antarmuhūrta).

(ii) The use of the word 'antar' denotes an approximation or neighbourhood. That which is near about an inter-muhūrta (antarmuhūrta) is called an 'antarmuhūrta', which could possibly be even slightly greater than an 'antarmuhūrta'[3].

Variance (Pṛthaktva) : The positive integer lying between 3 and 9 is called variance (pṛthaktva). This variable may be denoted by $3 < x < 9$ where x is a natural number.[4]

In the context of this verse, variance (pṛthaktva) is either seven or eight.

For the first intermuhūrta, the life-time bond decreases from inter-crore-squared seas (sāgaras) through innumerate part of a pit (palya). This forms an arithmetic progression with a negative common difference.

For the next inter-muhūrta the negative common difference is numerate part of pit (palya).

Thus the first configuration (prakṛti) bond termination station is obtained after seven or eight hundred seas (sāgaras) through numerate life-time bond reduction.

After each reduction of such sets of life-time bonds during each variance (pṛthaktva) hundred of seas (sāgaras) of instant-sets, there is a terminal station. There are such 34 terminal stations of configuration bond (prakṛti bandha).

Such is the concept of a sequence in an arithmetical progression with negative common difference with first term and oncoming 34 terminal stations, between which the common difference varies from being innumerate to numerate, after inter-muhūrta, there is thus not only reduction in life-time bond but also there is termination of various configurations-bond (prakṛtis bandha).

There are 148 types of secondary configurations (prakṛtis) and 8 types of primary configurations, depending on the functional volition (karma yoga) which is one of the dynamical operators, responsible for kinetic states of a functional (karma) system. It may increase or decrease, i.e., create or annihilate functional (karma) particles.[5]

1. Cf. TPT, vol. 1, ch. 1, v. 131. Cf. also ibid, vol. 2, ch. 7, v. 613.
2. Cf. DVL, 3/1, 2,6/67/6 and JSK, vol. 1, p. 30. Cf. also JLV, vol.1, pp. 88. Cf. also GJK, v. 574. Cf. also TVT, p. 18, 1-8.
3. Cf. DVL, 3/1, 2, 6/69/5. Cf. also JSK, vol.1 p. 30
4. Cf. DVL, 3/89.
5. From vv. 1.11 to 1. 19 details of periods of termination of various configurations alongwith cause and the stations are given in JDV, book 12, pp. 22 et seq., and in DVL, book 6, pp. 134 et seq.

**1.9.20-1.9.23**

These verses describe various types of bondable (bandha yogya) configurations (prakṛtis) which may be bound by a bios facing first-subsidence serenity in various life-courses.

**1.10.24**

Here is described difference between life-time-bond (sthiti-bandha) and energy-bond (anubhāga bandha). The difference is that former in the context forms a sequence in an arithmetical progression with a negative common difference, whereas the latter forms a sequence either in regression or in a geometrical progression.

(i) The illusive visioned bios, facing first-subsidence serenity (prathamopaśama samyaktva), in all the four life-courses, binds the life-time (sthiti) measuring inter-crore-squared seas (sāgaras) in the decreasing sequence with a common difference of a variance (pṛthaktva) hundred seas (sāgaras) with respect to every station with regard to 34 bond-termination stations of bondable configurations (prakṛtis).

(ii) The same bios binds energy in relation to ungracious configurations, in a decreasing sequence with a common ratio which is infinite every instant (samaya), at two stations.

(iii) The same bios binds energy in relation to gracious configurations, in an increasing sequence, with a common ratio which is infinite, every instant (samaya), at four stations.

Note: The above types of sequences are important from point of view of history of science, as the date of the source material belongs to early centuries of Christian era.

**1.11.25-1.11.26**

The description is about point-bond (pradeśa bandha), for a bios facing first-subsidence serenity. Point-bond is the same as particle-bond or matter-particle-bond which is in relation to the functional (karma) for some configurations (prakṛtis), as specified, the point-bond is maximal and non-maximal, whereas for others it is non-maximal. Maximal point-bond shows that the number of karma-bound particles is the greatest according to the circumstances, during the process. This could also be treated as maximal creation of particles in the functional (karma) system.

Non-maximal amount seems to exclude the minimal as well as non-minimal. This is a new word and should be related to non-minimal-maximal (ajaghanyotkṛṣṭa) somehow.

**1.12.27**

This verse describes possible configurations (prakṛtis) which are non-repeated (apunarukta) in the three lines (daṇḍakas) as mentioned earlier.

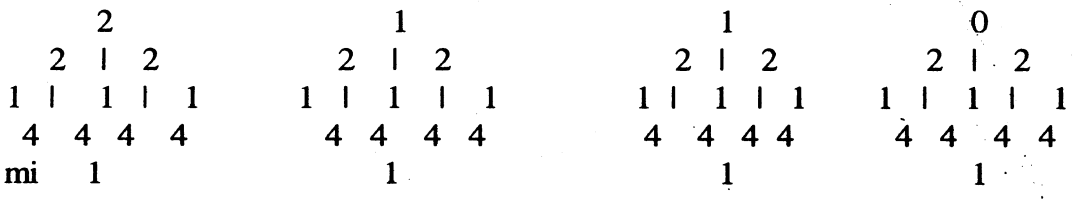
**1.13.28**

This verse describes the combinatorial situations of the rise of configurations (prakṛti udaya) of the bios (jīva) facing first-subsidence serenity, in the four life-courses (caturgati). There are 148 configurations of which there is bonding (bandha), state-existence (sattva) and rise (udaya).

These combinatorial situations are counted with the help of pinnacle (kūṭa) structures[1], for example through the following way : Let us consider the rise of configurations (prakṛtis) in the first control station (guṇasthāna), i.e., illusion (mithyātva) control station. The rule is demonstrated thus :-

1. Cf. GKK, vol.2, pp. 715 et seq., vv. 475 et seq.

## TRANSCRIPTION




| Total : 10 | 9 | 9 | 8 |
|---|---|---|---|
| at a time | | | rising configurations |

Rule : A bios may have, at an instant, rise of either fear (bhaya), or aversion (jugupsā), or rise of both or rise of none, hence relative to this four pinnacles are established or consturcted. In every one of them 1 is written at the bottom to denote illusion (mithyātva). Just above is, in the second row, are written 4, at four places of the four affections (kaṣāyas), each of four types : endlessly-binding, etc. there is rise of only 4 at a time, out of them. above this in the third row are shown the rise stations of the three sexes, rising one at a time, hence shown as 1 written at three places. Whatever rise is there is to be known from it. Then sill above, in the fourth row are rise of, two pairs of configurations : either laughter (hāsya) or sorrow (śoka) as well as indulgence (rati) or non-indulgence (arati). This is shown by placing 2 in two places.

Then in the top or fifth row are placed 2 once only, in the first pinnacle, 1 in the second pinnacle, 1 in the third pinnacle and 0 in the fourth pinnacle. Actually, this placing denotes the fear and aversion in the first, fear in the second aversion in the third and none in the fourth- zero denoting their absence.

Hence in the first pinnacle there are 10 rise stations,
in the second pinnacle there are 9 rise stations,
in the third pinnacle there are 9 rise stations,
in the fourth pinnacle there are 8 rise stations,

The same methodology is adopted in the case of first-subsidence-serenity also, with details for remaining original [primary] (mūla) configurations (prakṛtis).

### Combinations for hellish (naraka) life-course (gati)

Thus for such a bios in the hellish life course, the rise is of :

| | | |
|---|---|---|
| knowledge-screening (jñānāvarṇī) | : | 5 |
| vision-screening (darśanāvaraṇī) | : | 4 [total is 9 but with five of sleep, etc.] |
| interfering (antarāya) | : | 5 |
| charm (moha) | : | 10 or 9 or 8 [as demonstrated earlier] |
| age (āyu) | : | 1 [hell] |
| genetic-coding (nāma) | : | 29 [rising at the instant of language development period]. |

These are : life-course (gati)-1, genus (jāti)-1, body (śarīra)-3, limb-minor-limb (aṅgopāṅga)-1, growth (nirmāṇa)-1, form(saṁsthāna)-1, colour (varṇa) four-collective (catuṣka)-4, non-gravity-levity (agurulaghu)-1, stable (sthira) two- collective (dvika)-2, graceful (śubha) two-collective-2, mobile (trasa)-1, gross (bādara)-1, developed (paryāpta)-1, unprepossessing (durbhaga)-1, non-impressive (anādeya)-1, notoriety (ayasaś kīrti)-1, individual (pratyeka)-1, self-destructive (upaghāta)-1, destructive (paraghāta)-1, respiration (ucchavāsa)-1, graceless flying movement (aśubha vihāyogati)-

1, inelegant tone (duḥsvara)-1].

pathos (vedanīya) : 1 out of 2

inheritance (gotra) : 1

Here, as soon as there is a change in the rise (udaya) of secondary configuration (prakṛti) of charm (moha) or genetic code (nāma), there happens to be a new combination (bhaṅga).[1]

Regarding the charm (moha), the configurations are the illusion (mithyātva), endlessly binding (anantānubandhī), etc., of four types in form of anger, etc. as one, common sex-one, then any one out of the pair laughter and sorrow, and any one among indulgence as well as non-indulgence pair; thus counting 54 secondary (uttara) configurations (prakṛtis) rise for a bios with 8 primary (mūla) configurations (prakṛtis).

Whereas, on change of four affections (kaṣāyas) and two pairs of charming (mohanīya) configurations (prakṛtis), there are eight combinations, which are to be multiplied by 2 as a result of two combinations of pathos (vedanīya), giving a count of 16 for combinations. There is no combination change for genetic-code (nāma).

When one combines one of the fear (bhaya) or aversion (jugupsā), the configurations for charm rise amount to 55 plus 9. The combinational situation due to this is $16 \times 2 = 32$.

Whenever there is rise of 56 + 10 configurations of charm, there are 16 combinations only, as the rise of both is simultaneous here.

The pinnacle (kūṭa) structures for the above areas :

| | | |
|---|---|---|
| 0 | 1 | 2 |
| 2 \| 2 | 2 \| 2 | 2 \| 2 |
| 1 | 1 | 1 |
| 4 \| 4 \| 4 \| 4 | 4 \| 4 \| 4 \| 4 | 4 \| 4 \| 4 \| 4 |
| 1 | 1 | 1 |

**Note:**

For charm there are respectively 8, 9, 10 rise of configurations, for the hellish bios facing first-subsidence serenity (prathamopaśama-samyaktva). Explanation for :

54 55 56 has already been given

32 64 32

**Combinations for sub-human (tiryañca) life-course (gati)**

For a sub-human bios, we have to combine one more configuration(prakṛti) of constitution (saṁhanana), getting the numbers as 55, 56 and 57, for rise (udaya). Here, in case of 55 rise, there are all the three sex, and due to change in them there are 24 combinations of charm. There are already two of the pathos. Then, there are changes in six forms (saṁsthānas), six constitutions (saṁhanana), flying-life-course pair (vihāyogati-yugala), amiable pair (subhaga yugala), tone pair (svara-yugala), impressive pair (ādeya yugala), fame pair (yaśaḥ kīrti yugala), which contribute to 1152 combinations, because it is possible that any one of them may rise. When these are multiplied, we get a total of 55296. That is $1152 \times 24 \times 2 = 55296$.

Whenever there is rise of 56, this is to be multiplied by 2 because of rise of fear (bhaya) and aversion (jugupsā), getting $55296 \times 2 = 110592$ combinations.

When there is rise of 57 configurations, there are only 55296 combinations alone.

If the moon-shine (udyota) configuration is added, there is rise of 56, 57 and 58 configurations. The combinations are then to be known as earlier.

1. Cf. GKK, vol. 2, pp. 715 et seq.

The pinnacle structures are as follows :

```
      0
    2 | 2
  1 | 1 | 1
4 | 4 | 4 | 4
      1
    1 | 1
    1 | 1
    1 | 1
    1 | 1
    1 | 1
  1 1 1 1 1 1
  1 1 1 1 1 1
```

These give 1152 which when multiplying 24 and 2 and give 55296.

Then

```
      1
    2 | 2
  1 | 1 | 1
4 | 4 | 4 | 4
      1
```

multiply the above by two giving 110592.

Again for simultaneous fear (bhaya) and aversion (jugupsā) the pinnacle is :

```
      2
    2 | 2
  1 | 1 | 1
4 | 4 | 4 | 4
      1
```

yet the combinations remain 55296.

### Combinations for human (manuṣya) life-course (gati)

Rise is the same as in the case of the subhuman, with the speciality that here there is no rise with moon-shine (udyota). There is rise of both types of inheritance (gotras). Hence in all the three places, the number of combinations are doubled :

| 55 | 56 | 57 |
|---|---|---|
| 110592 | 221184 | 110592 |

### Combinations for divine (deva) life-course (gati)

The rise of configurations (prakṛtis) in the divine life-course is similar to that of the hellish life-course, with the speciality that here there is rise of gracious configurations (praśasta prakṛtis), of noble inheritance (ucca gotra), and any one sex, the male or female but not the common sex, under charm configuration. Thus when the two types of sex are changed, there are double the combinations of those of the hellish life-course.

These combinations have been related of a bios with rise of sleep (nidrā).

When one considers in all these four life-courses, one of the sleep (nidrā) and drowsiness (pracalā) configuration, there is a rise of configurations exceeded by unity. When these change, we again get twice the combinations of those as quoted earlier.[1]

1. This quotation of the verse resembles that of DVL, book 6, p.210; but in the JDV, book 12, p. 227, there has been mentioned the rise termination (udaya vyucchitti) of all the five types of sleep (nidrā); the reason being the contradiction of transfer in form of rise of five types of sleep (nidrā) for the vision charm subsider (darśana moha upaśamaka) in the awakened condition and formal attention (sākāropayoga). Thus there are two options: one which accepts the rise of sleep (nidrā) or drowsiness (pracalā) and the other which does not accept the rise of sleep (nidrā) or drowsiness (pracalā). [Cf. also JDV, book 12, pp. 229-230]

1.14.29

In this verse, the life-time (sthiti) and energy (anubhāga) of configurations (prakṛtis), fit for rise, are shown in relation to the bios facing the first subsidence serenity (prathamopśama samyaktva).

Relative to rise of rising configurations (prakṛtis), the single life-time which is in rise as a nisus (niṣeka) is that which has to be undergone by a bios. the structure of nisusus forms a matrix, as related in the prelude,[1] the life-time forming a column for each input of instant-effective-bond (samya-prabaddha) every instant, the totality of state resulting in a triangular matrix. This forms a system of functionals (karmas) in which there are inputs, states and outputs; transiting every instant.[2] While undergoing the rise of the configurations, every instant, the bios has a free will either to be absorbed in it or absorbed in one's own controls (guṇas).

The bios also undergoes through the energy-impartation (anubhāga-bhogavanā) of graceless configurations (prakṛtis) in dyadic-station-form (dvi-sthāna rūpa) as well as of graceful configurations in tetra-station-form (catuḥ-sthāna rūpa). As is demonstrated in the triangular matrix, the bottom nisus of a column usually has the greatest number of particles, but the least energy (anubhāga), and the top nusus of the very column usually has the least number of particles, but the greatest energy, as compared with those of the nisus of the very column.

1.15.30

Now are related the rise (udaya) and premature rise (udīraṇā) of points or particles (pradeśas) in case of first-subsidence serenity (prathamopaśama samyaktva).

The bios undergoes through the non-minimal (ajaghanya) and non-maximal (anutkṛṣṭa) points or kārmic particles of the rising configurations (prakṛtis). It is to be noted that neither the minimal number of particles nor the maximal number of particles rise here.

Such a physical phenomenon appears to have an action, which is effecting neither minimal nor maximal rise. [Note: In DVL, book 6, p. 213, there is mention of rise of non-minimal-non maximal points, but in JDV, book 12, p.229, there is mention of rise of non-maximal point-mass.]

Further the bios also undergoes through the premature rise (udīraṇā) of those configurations (prakṛtis), life-time (sthiti), energy-impartation (anubhāga) which are in form of rise (udaya) as stated earlier. This type of action is worth noting. Premature-rise is that which happens to take place before its usual time of rise, as set in life-time nisus triangular matrix structure.[3] Now the action is such that there is premature rise of only those which are fit to rise, in the given circumstances.

1.16.31

This verse relates the state-existence (sattva) of configurations (prakṛtis) under various varying circumstances of the bios facing first-subsidence serenity (prathamopaśama samyaktva).

(i) illusion-visioned ab-aeterno (anādi mithyādṛṣṭi) bios for non-bound age (abaddhāyu) : 138 configurations [out of 148 configurations, 10 are excluded : ages-3, preceptor (tīrthaṅkara)-1, trans assimilative four- collective (āhāraka catuṣka)-4.

(ii) illusion-visioned ab-aeterno bios for bound age : 139 configurations:

1. Cf. PML.
2. Cf. Jain L.C. (1975).
3. The functional molecules (karma skandhas) which produce reaction after life-time decay without application of downtraction (apakarṣana) or uptraction (utkarṣana), etc. are denominated as rise (udaya). Those functional molecules which are downtracted from there set life-time (sthiti) and energy (anubhāga) to make them reactive are denominated as premature rise (udīraṇā), because digestion of undigested functional molecules is called premature rise (udīraṇā). Cf. DVL, book 6, pp. 213-214.

[In the above 138, the bindable age is added].

(iii) illusion-visioned ab-initio (sādi) bios for non-bound age : 140 configurations.

[Out of 148 configurations, the excluded eight ones are the ages-3 without serviceable age (bhujyamāna āyu), preceptor-1, trans-assimilative four-collective-4].

(iv) On perturbation (udvelanā)[1] of serenity-charm (samyaktva mohanī), there is state-existence of 139 configurations.

(v) When there is perturbation (udvelanā) of mixed-charm (miśra mohanī), there is state-existence of 138 configurations.

(vi) That very bound-aged bios, these are state-existence of 141, 140 and 139 configurations. [with bindable age].

hence the bios without perturbation of trans-assimilative four-collective (āhāraka catuṣka) configurations[2], and with state-existence of ford-founder (tīrthaṅkara) configuration (prakṛti) does not face the first-subsidence serenity (prathamopaśama samyaktva).

1.17.32

This verse relates the life-time, etc. of the state-existence (sattva) configurations (prakṛtis) :

The life-time (sthiti), the energy impartation (anubhāga), and the points or particles (pradeśas) of the configurations in state-existence are non-minimal and non-maximal. Here the minimal or maximal life-time, energy-impartation and particles are not possible.

This is carried on till the end of the applicability attainment (prāyogyatā labdhi).

1.18.33

Now description about the operation (karaṇa) attainment (labdhi) obtained sequentially, is given.

There are three kinds of operations (karaṇas) :

(i) low-tended operation (adhaḥ pravṛtta karaṇa)

(ii) unprecedented operation (apūrva karaṇa)

(iii) invariant operation (anivṛtti karaṇa).

The details of these operations have been given in the PGL, at the control station (guṇa sthāna) chapter in GJK, and triangle presentation (trikoṇa cūlikā) chapter in GKK.

Some of the usual meaning of the verses will be given here.

Even the non-accomplishable bios (abhavya jīva) is able to attain the first four attainments (labdhis), but he can not attain this fifth operational attainment (karaṇa labdhi), which is attainable only by the accomplishable (bhavya) bios (jīva).

The accomplishable bios (bhavya jīva), after having finished the first four attainment form of transforms (pariṇāmas), proceeds to operate the low-tended, unprecedented and invariant operations.

---

1.The injection of karmic particles in form of other configuration like the unwinding of rope, without the low-tended operation, etc. (adhaḥ karaṇādi) transforms (pariṇāmas) of a bios is called perturbation transition (udvelana saṁkramaṇa). Cf. GKK, v. 413/576 and JTP, cf. also KPD, p. 397, ti- 6. Cf. also GKK, JTP/349/503/2. Its denominator is 2 or aṅgula divided by the innumerate. Cf. also JSK, vol. 1, p.86.

2. The bios who has bound the ford-founder (tirthaṅkara) configuration after binding the second or third hellish age (narakāyu) comes to illusion (mithyātva) for an inter-muhūrta (antarmuhūrta). [Cf. DVL, book 8, p. 104]. It again attains pathetic (vedaka) serenity because the generation (utpatti) period of pathetic is up to innumerate part of pit (palyopama). [Cf. GKK, v. 615. After this period there could be first subsidence serenity. [Cf. DVL, book 5, pp. 5-10, 33,34.

1.19.34

This verse describes the duration periods and their comparability in relation to the transforms (pariṇāmas) of a bios corresponding to the three operations :[1]

| PERIOD (KĀLA STHITI) | GUAGE SYMBOL(ARTHA SANDṚṢṬI) |
|---|---|
| The period of the invariant operation (anivṛtti (karaṇa) is the least and is numerate (saṁkhyāta) times a trail (āvali). The symbol for a trail is 2 and that for numerate is ५. | 2 ५ |
| The period of the unprecedented operation (apūrva karaṇa) is numerate (saṁkhyāta) times the preceding. | 2 ५ ५ |
| The period of the low-tended operation (adhaḥ pravṛtta (karaṇa) is numerate (saṁkhyāta) times the preceding. | 2 ५ ५ ५ |

1.20.35

The characteristic property of low-tended operation (adhaḥ pravṛtta karaṇa )[2] is that the transforms (pariṇāmas) of a bios corresponding to lower and upper instants (samayas) may be similar. The denomination of the operations are relative to various types of bios.

Hence some bios who have started this operation short time earlier may have the same number and the same elevation (viśuddhi) of transforms (pariṇāmas) as those bios who have started this operation long time earlier.

Yet there is an exception. The transforms (pariṇāmas) of first accumulation (puñja) corresponding to first instant (samaya) as well as the transforms (pariṇāmas) of final accumulation (puñja) corresponding to final instant (samaya) are not similar to any of the transforms (pariṇāmas). All other transforms may be either similar or dissimilar according to consistency.

1.21.36

This verse relates the characteristic properties of the unprecedented operation and invariant operation.

UNPRECEDENTED OPERATION

During the operation of the unprecedented, the phases or transforms of bios happen to be separate every instant. For example, if there is a bios who started operation some-time earlier, whereas another bios started operation long-time earlier, then their transforms are never similar. The transforms of the instants (samayas) at the higher level are of greater number and higher elevation

1. Cf. KPS, p. 621.
2. In this operation the transforms of upper (uparima) instant are also found at the lower (adhaḥ) instants. [Cf. JDV, book 12, p. 233]. As the transforms of the upper instants get equivalent to the transforms of the lower (adhastana) instant the denomination (saṁjñā) as the low tended (adhaḥ pravṛtta) is meaningful. [ Cf. DVL, book 6, p. 217.]

than those of the transforms happening at the upper level of instants. Further, those who started the operation at the same instant, may have similar transforms, or dissimilar also.

## INVARIANT OPERATION

During the invariant operation, there is a single transform, every instant. Thus, those bios who started this operation simultaneously, they have similar transforms only. Further, those transforms which correspond to upper instants (samayas) are of higher elevation than those which correspond to lower instants (samayas)[1].

## SPECIAL CHARACTERISTIC OF LOW-TENDED OPERATION

1.22.37

The following phenomena do not happen in case of the first low-tended operation

(i) **geometric-series or multiple-series (guṇa-śreṇī)** : The nisusus in which downtracted fluent is injected in multiple sequence (guṇakāra krama), are called geometric-series injection (guṇa-śreṇī nikṣepa). The number of those nisusus is the measure of geometric series length ((guṇa-śreṇī āyāma)[2]

1. The operation in which there is no difference in transforms of bios at an instant, is the invariant operation. [Cf. JDV, book 12, p. 234.] in the invariant operation there is one and one transform only at one and one instant only because there is absence of minimal and maximal distinction at an instant. [Cf. DVL, book 6, p.221].

2. The word guṇa means guṇakāra or multiplier. Its series, trail, or row is called the geometric series. For example: The common ratio, or common multiple may be the innumerate. This common ratio is called guṇa or "guṇa śreṇī guṇa" meaning geometric series common ratio (guṇa śreṇī guṇakāra). Cf. DVL, 12/4, 2, 7, 175/80.

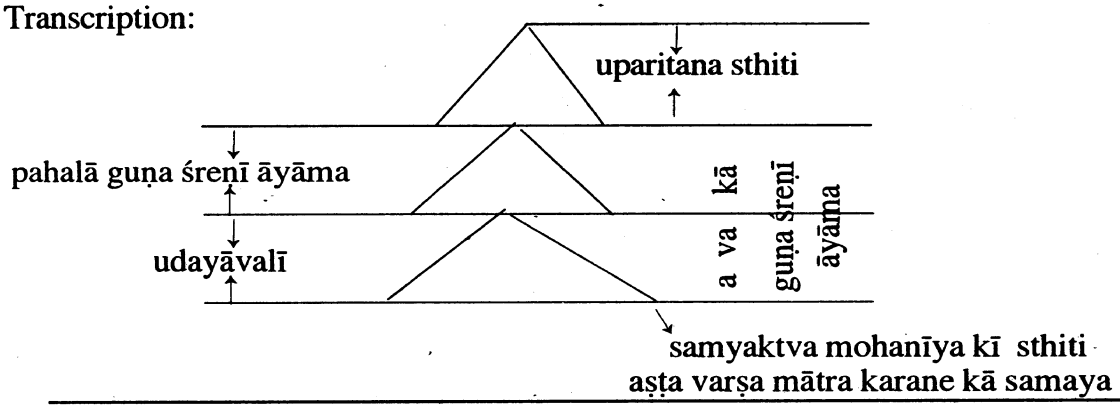
Example: The fluent annihilated at first instant of the vision charm subsider bios is small. The fluent annihilated at its second instant is innumerate times the preceding. At the third instant the fluent annihilated is innumerate times its preceding. This process is taken up to the last instant of the vision charm subsider operation.

There are three portions (parvas) of a geometric series:

1. Geometric series (guṇa śreṇī) 2. inter life-time (antara stithi) 3. second life time (dvitīya sthiti). The downtracted fluent is given to these three portions. Cf. LDS / 583 / 695.

For the geometric series length the following figure appears in JSK, vol. 4, p. 89:

Transcription:



**(ii) geometric-transition (guṇa saṁkramaṇa)** : Whatever point [particle] transition (pradeśa-saṁkramaṇa) happens to be every instant through innumerate multiple series, is called geometric-transition ((guṇa saṁkramaṇa) [which is in form of transformation to other configuration].[1]

**(iii) life-time split destruction (sthiti kāṇḍaka ghāta):** To destroy arbitrary life-time (sthiti) collection (samūha) is life-time split destruction.

This is completed in an inter-muhūrta. The life-time split destruction consists in mixing, of fluent of some upper life-time collection accepted from life-time of some arbitrary functional (karma), into the particles of lower life-time collection through elevation and an inter-muhūrta; and further demolishing all kārmic fluent in the upper life-time.

The period during which such destruction of life-time is carried on is called life-time-split-upcasting duration (sthiti kāṇḍakotkīraṇa kāla).

Whatsoever period of life-time is destroyed through life-time split, is known as life-time split length. (sthiti kāṇḍakāyāma).[2]

It is not possible to destroy the functional life-time (karma sthiti) without life-time split destruction.[2] Whereever there is life-time split destruction, it is called "vyāghāta".

**(iv) energy-split-destruction (anubhāga kāṇḍakaghāta):** Starting from the first instant, till the inter-muhūrta, whatever energy-destruction takes place is called energy-split-destruction. Split is also called portion (parva). Whatever fluent (dravya) is taken every instant is called frustule (phāli). The work done in such a way for the inter muhūrta is called split. Whatever supervariforms (spardhakas) are demolished is called split-length. Thus the set of frustules destroyed within inter-muhūrta is called a split. Demolishing of the portions of total energy through each portion in sequence of frustules is called energy-split-destruction.[3]

KPD defines split as the innumerate part of linear-finger (sūcyaṅgula). Its counter-part (pratibhāga) is its suitable (yogya) innumerate.[4]

There is difference between energy-split-destruction and instantaneous elimination destruction (anusamaya apavartana ghāta). The latter is instantaneous and without upcast (utkīrṇa) period. As per rule, in it, there is also destruction of infinite major-part.[5]

There is infinite times elevation (viśuddhi) every instant here. This again forms a mathematical sequence.

1. 22. 38

Here is again a sequential binding of functional. This binding is infinite times every instant in case of gracious configurations (praśasta prakṛtis), and is in form of four-stations of energy as molasses (guḍa), unrefined sugar (khāṇḍa), sugar (śarkarā) and nectar (amṛta), whereas the binding in case of ungracious configurations (apraśasta prakṛtis) is infinite part (ananta bhāga) every instant (samaya), and is in form of two-stations of energy (anubhāga) as the creeper, wood (latā-

1. Cf. LDS, V. 78. Cf. also DVL 6/ 224.
2. Cf. DVL 12/489.
3. Cf. DVL, book 12, line para 32. Cf. also JSK, vol. 2, p. 41. Cf. also LDS (2). Cf. also JSK, vol. 1, pp. 120-121.
4. Cf. KPD, 5/4,22/ 571 /334/4
5. Cf. DVL, 12/4, 2,7,41/32/1.

dāru) or margosa (nimba) kāñjīra.

The common ratio of the former geometric sequence or multiple sequence is infinite, whereas the common ratio of the latter geometric or multiple sequence is infinitesimal. This is due to operation low-tended. However, the number of terms of both the sequences are innumerate. [1]

1.22.39

Here is the description of sequential life-time bond. The sequence is again containing innumerate number of terms, as there is life-time bond every instant, from first instant of the inter-muhūrta to its last instant, which is a set of innumerate instants. Every succecding term of such a life-time bond reduces by numerate part of the pit (palya). This is thus the common difference.

After the above period, during the next inter-muhūrta, the same regressive sequence is formed with the same common difference, i.e. numerate part of pit (palya). This is how the sequences go on forming, every inter-muhūrta, and the life-time bond goes on reducing in form of such regressions. Number of such sequential-regressions are numerate-thousands during the operation of the low-tended.

The regressions-rods (apasaraṇa śalākās) are found with the help of rule of three [sets] (trai-rāśika):

| Here the following data is given as: | SYMBOL |
|---|---|
| measure (pramāṇa) | 2 ऋ ऋ |
| acquisition (phala) | 1 |
| requisition (icchā) | 2 ऋ ऋ ऋ |
| [hence the] result (labdha) is | ऋ |

The first row represents the various inter muhūrtas, the second row represents the one regression-rod, the third row represents the period, and the fourth row represents the resulting regression-rods. Here the word rod is a counting-rod. The set of counting-rods, thus, is called the śalākā rāśi.

1.22.40

| | |
|---|---|
| At the first instant (samaya) of the low-tended operation there is a life-time bond of | inter-crore-squared (antaḥ koṭā koṭi) seas (sāgaras) |
| transcription | sā aṁ ko 2 |
| At the last instant of the low-tended-operation there is a life-time bond which is | numerate times less of the above. |
| transcription | sā aṁ ko 2 4 |

This does not contradict the measure of the numerate-thousands of regression-rod set, at the very phase (tathābhāva ?).

1. Note that innumerate is not infinite as the process stops after an inter muhūrta which contains at most innumerate instants.
2. Cf. DVL, book 6, p. 223.

1.22.41

At the final instant of the low-tended operation, the life-time bond (sthiti bandha) of the bios facing the first subsidence serenity, is [1]

**Transcription**

sā aṁ ko 2
4

But for the bios facing the first-subsidence serenity with-partial row (deśa saṁyam) the life-time bond happens to be numerate-times less (saṁkhyāta guṇahīna) than that of the preceding, ie.

**Transcription**

sā aṁ ko 2
4 | 4

Similarly, for the bios facing the first-subsidence serenity with complete vow (sakala saṁyama), is numerate-times less than that of the preceding :

**Transcription**

sā aṁ ko 2
4 |4 | 4 |

In the above, the numerate part is denoted through division by 4.

1. 22. 42

From the first instant to the final instant of the period of the low-tended operation corresponding to the bios, the possible elevated transforms (viśuddhi-pariṇāmas) amount to innumerate universe :[1]

$\equiv \partial$

Here, $\equiv$ denotes the universe-cubed, as $-$ denotes the universe-line or world-line (jagaśreṇi). It denotes the volume of universe, in terms of points (pradeśas) contained in it, placed side by side. A point (pradeśa) is defined as the smallest part of space, which is postulated indivisible. It occupies as much space as is occupied by an ultimate particle (paramāṇu). This is how there is an abstraction of division of continuum of space, for measuring the content of any body in terms of counting of points contained in that much space occupied by the body.[2]

Formally, the ultimate particle of matter (pudgala) is also called a point, pradeśa. Thus the binding of ultimate particle to a bios, is called point-bond (pradeśa-bandha).

1. In working symbolism, this is $\frac{CF\ (10)^{14}}{S}$ Similarly, other amounts may be noted.
2. In working symbolism, this amount is $(L)^3$ a .
3. Cf. JSK, vol. 3, p. 135.

"pradiśyanta iti pradeśaḥ paramāṇavaḥ"
SSD/ 2/38/192/6; SSD/ 5/8/274/7; RVK/ 2/38/1/147/28,
āgāsamaṇuṇi viṭṭhaṁ āgāsa padesa saṇṇayā
bhaṇidaṁ/savvesiṁ ca aṇūṇaṁ sakkadi taṁ dedumavagāsaṁ/
PVS/140 [1]
"nirbhāga ākāśāvayavaḥ (pradeśaḥ)", KSP/2/2,2/ 12/7/10.

The point also signifies an event (paryāya), the constituents under the name of points are also called events (paryāyas) owing to mutual discord (vyatireka):

"pradeśakhyāḥ paraspara vyatirekitvāt paryāyāḥ ucyante", PKS/5

Now ∂ stands for the innumerate (asaṁkhyāta).[2]

Now the transforms of elevation (viśuddhi) happen to increase every instant in a sequence with an arithmetical common difference (viśeṣa).[3] Terms, in the following table have been translated in working terminology and the ancient symbolism is explained through working symbolism, the following terminology and formulae are applicable here:

| TERM | TRANSLATION | TRASCRIBED ANCIENT-SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|---|
| sarva dhana | total sum | ≡ ∂ | $(L)^3$ a |
| gaccha | number of terms | 2 ϟϟϟ | Asss |
| caya | common difference | ≡ ∂ 2 ϟϟϟ ׀ 2 ϟϟϟ ׀ ϟ | $\frac{(L)^3 \text{ a}}{(\text{Asss})\ (\text{s})\ (2)}$ |
| caya-dhana | common-difference sum | $\equiv \partial \overset{1}{\frown} \mid 2\ ϟϟϟ$ 2 ϟϟϟ ׀ ϟ ׀ 2 | $\frac{(L)^3 \text{ a (Asss-1)}}{(\text{Asss})\ (\text{s})\ (2)}$ |
| ādi | first term | $\equiv \partial\ 2\ ϟϟϟ \mid \overset{1}{\underset{1}{\frown}}\ ϟ\ 2$ 2 ϟϟϟ ׀ 2 ϟϟϟ ׀ ϟ ׀ 2 | $\frac{(L)^3 \text{ a}[1 + \text{Asss}\ (2s - 1)]}{(\text{Asss})\ (\text{Asss})\ (\text{s})\ (2)}$ |

1. Cf. also RVK, 5/1/8/ 432/33; GJK /591/1029.
2. Cf. JGD for numerical innumerate (gaṇaṇā asaṁkhyāta), app. B, p. 140. Cf. also GJK, pp. 207 et. seq. Cf. also PML, the same topic on development (paryāpti prarūpaṇā).
3. The following table gives in brief the account of the low-tended operation through norm symbolism. For details, cf. GJK and PGL at the relevant topics.

| | | | |
|---|---|---|---|
| | | 1 ———— <br> 1 ـــ | |
| ādi dhana | first term sum | ≡ ∂ ।2 ५५५ । ५ ।2 <br> 2 ५५५ । ५ ।2 | $\frac{(L)^3 a\ [1+Asss\ (2s-1)}{(Asss)\ (s)\ (2)}$ |
| | | 3 ———— <br> 1 ـــ | |
| dvitiya-pada | second-term | ≡ ∂ ।2 ५५५ । ५ ।2 <br> 2५५५ ।2५५५ ।५ 2 | $\frac{(L)^3 a\ [3 + Asss\ (2s-1)}{(Asss)\ (Asss)\ (s)\ (2)}$ |
| | | 3 ———— <br> 1 —— | |
| upānta-pada | last but one term | ≡ ∂ ।2 ५५५ । ५ ।2 <br> 2 ५५५ । 2 ५५५ । ५ 2 | $\frac{(L)^3 a\ [\ Asss\ (2\ s\ +1)-3]}{(Asss)\ (Asss)\ (s)\ (2)}$ |
| | | 1 ———— <br> 1 —— | |
| anta pada | last-term | ≡ ∂ ।2 ५५५ । ५ ।2 <br> 2 ५५५ । 2 ५५५ । ५ 2 | $\frac{(L)^3 a\ [\ Asss\ (2s+1)\ -1}{(Asss)\ (Asss)\ (s)\ (2)}$ |

Note:

**Other denominations :**

**ādi** prathama samaya sambandhī pariṇāma puñja — quantum of transforms corresponding to first instant

**dvitīya pada** dvitīya samaya sambandhī pariṇāma puñja — quantum of transforms corresponding to second instant

**upānta pada** upānta samaya sambandhī pariṇāma puñja — quantum of transforms corresponding to last but one instant

**anta pada** anta samaya sambandhī pariṇāma puñja — quantum of transforms corresponding to last instant

**Formulas applied in the above arithmetical sequence**

TRANSCRIPTION AND WORKING TERMINOLOGY

(1) sarva dhana or śreḍhi yoga $\Big\}$ $= \frac{\text{gaccha}}{2}\left[2\,(\text{ādi}) + (\text{gaccha} - 1)\,\text{caya}\right]$

total sum or series-sum $\Big\}$ $= \frac{\text{number of terms}}{2}\left[2\,(\text{first term}) + (\text{number of terms} - 1)\,\text{common-difference}\right]$

(2) $\text{caya} = \frac{(\text{śreḍhi yoga}) - (\text{gaccha})\,(\text{ādi})}{\left[\frac{(\text{gaccha})^2 - (\text{gaccha})}{2}\right]}$

or $\text{caya} = \frac{(\text{śreḍhi yoga})}{(\text{gaccha})^2} \times \frac{1}{(\text{saṁkhyāta})}$ *

$\text{common difference} = \frac{(\text{series-sum}) - (\text{number of terms})\,(\text{first term})}{\left[\frac{(\text{number of terms})^2 - (\text{number of terms})}{2}\right]}$

or

$\text{commondifference} = \frac{\text{series-sum}}{(\text{number of terms})^2} \times \frac{1}{\text{numerate}}$

$\text{cayadhana} = [\text{sarva dhana} - (\text{gaccha})\,(\text{ādi})]$

$\text{common difference sum} = [\text{total sum} - (\text{number of terms}) \times (\text{first term})]$

$\text{ādi} = \frac{(\text{sarva dhana}) - (\text{caya dhana})}{\text{gaccha}}$

$\text{first term} = \frac{(\text{total sum}) - (\text{common difference-sum})}{(\text{number of terms})}$

* Cf. GJK, vol. 1, pp. 81 et seq.

ādi dhana = [sarva dhana – caya dhana] = ādi × gaccha

first term sum = (Total sum – commom difference sum) = (first term) × (number of terms)

**Note** (1) The expression for subtraction of quantities from factors are defective at the top line, in the text.

(2) Viśeṣa or caya means common difference

(3) The viśeṣa or common difference is also calculated on dividing the first term sum (ādi dhana) by the divisor (bhāgahāra) as inter-muhūrta. This has been expressed as

$$1 \;\frac{\qquad\qquad}{\qquad\qquad 1\text{-}\frac{c}{2}}$$

in the text, Labdhisāra, with commentary in Sanskrit.

Ṭoḍaramala, in his commentary, mentions ādi dhana to be similar to prathama samaya sambandhī pariṇāma, ie., the first term-sum to be similar to transforms corresponding to first instant. Both the above should give similar result to the following formula, "pada kadi saṁkheṇa bhajide pacayaṁ". This means that when the total sum (sarva dhana) is divided by the numerate [times] the square of number of terms (pada kadi saṁkheṇa), one gets the common difference (pracaya). Ṭoḍaramala interprets the formula as follows, "the transform quanta (pariṇāma puñja) corresponding to the first instant is divided by slightly less (kiñcidūna) numerate times the period of the low-tended operation, or the inter-muhūrta, one again gets the same measure of common-difference.

The above formula appears to be derived from the formula:

$$\text{sum} = \frac{\text{number of terms}}{2} \quad [2\,(\text{first term}) + (\text{number of terms} - 1)\,(\text{common difference})]$$

or $$\text{sarva dhana} = \frac{\text{gaccha}}{2}\,[2\,(\text{ādi}) + (\text{gaccha} - 1)\,\text{caya}]$$

or $$\frac{\text{gaccha}}{2}\,(\text{gaccha} - 1)\,\text{caya} = (\text{sarvadhana}) - (\text{gaccha})\,(\text{adi})$$

or $$\text{caya} = \frac{(\text{sarva dhana}) - (\text{gaccha})\,(\text{adi})}{\frac{(\text{gaccha})^2}{2} - \frac{\text{gaccha}}{2}}$$

$$= \frac{\text{sarva dhana}}{\text{gaccha}\,[\frac{\text{gaccha} - 1}{2}]} - \frac{\text{adi dhana}}{\text{gaccha}\,[\frac{\text{gaccha} - 1}{2}]}$$

New formula which appears to have been aproximated by commentators as:

$$\approx \frac{\text{sarva dhana}}{(\text{gaccha})^2} \times \frac{1}{\text{samkhyata}}$$

or $$\approx \frac{\text{adi dhana}}{\text{antarmuhurta}}$$

However, this does not seem to be so evident as it ought to be.

(4) In GJK /49/ 122/ 6, however, there is one more formula.

$$\frac{\text{sarva dhana - uttara dhana}}{\text{gaccha}} = \frac{\frac{n}{2}[2a + (n-1)d] - [\frac{n}{2}(n-1)d]}{n}$$

$$= \frac{na + \frac{n}{2}(n-1)d - \frac{n}{2}(n-1)d}{n} = a = \text{ādi}$$

where uttara-dhana stands for caya-dhana:

$$S = \frac{n}{2}[2a + (n-1)d]$$

$$= [n \cdot a] + [\frac{n(n-1)}{2}d] \quad , \quad \text{where} \quad a \text{ is first term,}$$

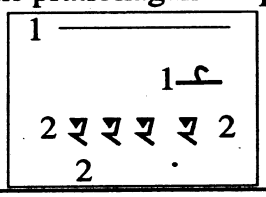
$n$ is number of terms,
$d$ is common difference,

or sarva dhana = ādi dhana + uttara dhana
= ādi dhana + caya dhana

Thus, viśeṣa, caya, uttara and vṛddhi are synonyms for implication of common difference.

Further caya dhana is $\frac{n(n-1)}{2}d$

Here, the pratibhāgahāra quantity given by



should be related with the common difference (caya) given by

≡ ∂

2 ३ ३ ३ । 2 ३ ३ ३ । ३

through the ādi dhana given by

$$\equiv \partial \left| \begin{array}{|l} 1 \;\overline{\phantom{xxxxxx}} \\ \qquad\qquad 1 \text{ ८} \\ 2\ ३\ ३\ ३\ |\ ३\ |\ 2 \\ \quad 2\ ३\ ३\ ३\ |\ ३ \end{array} \right| 2$$

as well as the adhaḥ pravṛtti karaṇa kāla given by

2 ३ ३ ३ .

Thus the relation is made quite clear through the box formation as given above:

$$\text{caya} = \frac{\text{ādi dhana}}{\text{adhaḥ pravṛtti karaṇa kāla}} \times \frac{1}{\left[ \begin{array}{l} 1 \;\overline{\phantom{xxxxx}} \\ \qquad 1 \text{ ८} \\ 2\ ३\ ३\ ३\ |\ ३\ |\ 2 \\ \quad 2 \end{array} \right]}$$

This is the new concept of counter divisor (pratibhāgahāra).
Thus the Sanskrit commentary becomes clear regarding the adhaḥ pravṛtti karaṇa kāla,

2 ३ ३ ३

Thus the caya $\approx \frac{\text{ādidhana}}{\text{antarmuhūrta}}$

where antarmuhūrta has been expressed as

$$= \text{[adhaḥ pravṛtti karaṇa kāla]} \left[ \begin{array}{l} 1 \;\overline{\phantom{xxxxx}} \\ \qquad 1 \text{ ८} \\ 2\ ३\ ३\ ३\ |\ ३\ |\ 2 \\ \quad 2 \end{array} \right]$$

or approximated as $\approx$ kiñcidūṇa [adhaḥ pravṛtti karaṇa kāla] × [saṁkhyeya]

**1.22.43**

Now the structure of subsequent-tract (anukṛṣṭi) is described upto verse 49.

The vertical number of terms (ūrdhva gaccha) is the duration of the period of the low-tended operation. The number of terms (gaccha) of the subsequent-tract is numerate part of the preceding. The transforms corresponding to each instant have divisions which are similar to variform splits (vargaṇā kāṇḍaka).

The pro-variform (nirvargaṇā) is defined as the portion (parva) as the split ( kāṇḍaka) of transform piece (pariṇāma khaṇda) corresponding to upper instant (uparivartī samaya), excluding the variforms which denote similarity of instants. These variforms happen to be numerate-thousand during the period of low-tended operation.

The transform-pieces corresponding to every instant are called subsequent-tract. The period of the subsequent-tract is called the duration length (āyāma). The very transforms are called pro-variform splits. Variform means the equality of instants.

Note: The subsequent-tract structure is found among those transform-pieces, where there is found similarity in the transforms with those transforms of the upper instants of the transforms at the first instant corresponding to a bios. It is also called pro-variform-split. This statement is relative to the transforms at the first instant. Similarly, there are to be considered the transforms relative to second, etc. instants. A pro-variform split has a period which is numerate part of the period of the low-tended operation.

**1.22.44**

Equal pieces are made equal to pro-variform split, of the transforms corresponding to each instant, the second etc. piece increases, above the first piece by equal common-difference (caya). The common-difference is obtained on dividing the first piece by intermuhūrta.

This is explaned in the GJK, ASG (p.30), PGL, as follows through numerical as well as norm symbolism

**Numerical Symbolism** [1]

| Denomination | Numerical Symbol |
|---|---|
| number of terms (gaccha) | 4 |
| vertical common difference (ūrdhva caya) | 4 |
| pro-variform common difference (anukṛṣṭi caya)<br>or (vertical common difference) ÷ (mimber of terms) | $4 \div 4 = 1$ |
| common difference sum (caya dhana)<br>or $\frac{\text{number of terms} - 1}{2} \times \text{common difference} \times \text{number of terms}$ | $\frac{4-1}{2} \times 1 \times 4 = 6$ |

1. Cf. ASG, p. 30.

first piece of transform for provariform is

$$\frac{\text{[transforms at first instant} - \text{common difference sum]}}{\text{number of terms}} \qquad \frac{162-6}{4} = 39$$

Now we consider the numerical symbolism of the low-tended operation which is related with the above :

**Numerical Symbolism** [1]

| **Denomination** | **Numerical Symbol** |
|---|---|
| duration of the low-tended operation [This is also number of terms (gaccha)] | 16 |
| total transforms or total sum (sarvadhana) | 3072 |
| common difference (vṛddhi or caya) | 4 |
| common difference sum (caya dhana) is $= \frac{\text{number of terms} - 1}{2} \times \text{common difference} \times \text{number of terms}$ | $\frac{16-1}{2} \times 4 \times 16 = 480$ |
| transforms quantum with respect to first instant is $= \frac{\text{total sum} - \text{common difference sum}}{\text{number of terms}}$ | $\frac{3072-480}{16} = 162$ |

Hence the structures could be tabulated as follows :

| Low tended operation structure adhaḥ pravṛtta karaṇa racanā | | | | pro-variform structure anukṛṣṭi racanā | | |
|---|---|---|---|---|---|---|
| serial number of instants samaya krama saṁkhyā | measure of transforms pariṇāma pramāṇa | first-piece prathama khaṇḍa | second-piece dvitīya-khaṇḍa | second-piece tṛtīya-khaṇḍa | fourth-piece caturtha-khaṇḍa | |
| 1 | 162 | 39 | 40 | 41 | 42 | first pro-variform split (prathama nirvargaṇā kāṇḍaka) |
| 2 | 166 | 40 | 41 | 42 | 43 | |
| 3 | 170 | 41 | 42 | 43 | 44 | |
| 4 | 174 | 42 | 43 | 44 | 45 | |
| 5 | 178 | 43 | 44 | 45 | 46 | second pro-variform split (dvitīya nirvargaṇā kāṇḍaka) |
| 6 | 182 | 44 | 45 | 46 | 47 | |
| 7 | 186 | 45 | 46 | 47 | 48 | |
| 8 | 190 | 46 | 47 | 48 | 49 | |
| 9 | 194 | 47 | 48 | 49 | 50 | third pro-variform split (tṛtīya nirvargaṇā kāṇḍaka) |
| 10 | 198 | 48 | 49 | 50 | 51 | |
| 11 | 202 | 49 | 50 | 51 | 52 | |
| 12 | 206 | 50 | 51 | 52 | 53 | |
| 13 | 210 | 51 | 52 | 53 | 54 | fourth pro-variform split (caturtha nirvargaṇā kāṇḍaka) |
| 14 | 214 | 52 | 53 | 54 | 55 | |
| 15 | 218 | 53 | 54 | 55 | 56 | |
| 16 | 222 | 54 | 55 | 56 | 57 | |

The above representation is common to various texts. But, the following representation in numerical symbolism appears in the Jayadhavalā commentary : Here, the period of the low-tanded operation is 8 instants. The period of pro-variform split is 4 instants, and every instant has four pieces. There are only two pro-variforms splits. The measure of common difference appears to increase in a place-value notation through an addition of a zero after a number. The transforms are thus numerically represented in a mysterious place value type of notation :

* The second column terms from top to bottom represent the respective total sum (sarva dhana) of the respective rows. This is also represented the other way. Cf. LDS(2), p. 36. There are four pro-variform splits (nirvargaṇā kāṇḍakas). Cf. also DVL, book 6, p. 216, for the same table in another form.

## TRANSCRIPTION WITH TRANSLATION

| name of split | instant | first piece | second piece | third piece | fourth piece |
|---|---|---|---|---|---|
| last pro variform split | last instant | 100000000000 | 1000000000000 | 10000000000000 | 100000000000000 |
| | last but one instant | 10000000000 | 100000000000 | 1000000000000 | 10000000000000 |
| | sixth instant | 1000000000 | 10000000000 | 100000000000 | 1000000000000 |
| | fifth instant | 100000000 | 100000000 | 1000000000 | 100000000000 |
| first pro-variform split | fourth instant | 10000000 | 100000000 | 1000000000 | 10000000000 |
| | third instant | 1000000 | 10000000 | 100000000 | 1000000000 |
| | second instant | 100000 | 1000000 | 10000000 | 100000000 |
| | first instant | 10000 | 100000 | 1000000 | 10000000 |

1.22.45

During this low-tended operation, there are innumerate universes of divisions (bhedas) of elevated transforms which are differentiated in every piece as the minimal, the medium and the maximal. In every one of the pieces as well as in every one of the subsequent-tract common-difference there are possible twelve stages in decrease and increase and rise, and each through six stations (ṣaṭsthāna patita hāni vṛddhi) whose number is innumerate universe. The twelve stages in decrease and increase fall and rise is given by infinitesimal decrease, innumerate part decrease, numerate part decrease, numerate times decrease, innumerate times decrease, infinite times decrease, and further infinitesimal increase, innumerate part increase, numerate part increase, numerate times increase, innumerate times increase, infinite times increase.[1]

The six stationed increase is denoted by symbols u (urvaṅka), 4, 5, 6, 7, 8, respectively. In devanāgarī these are represented by उ, ४, ५, ६, ७, ८ .

It is important to note why the first increase ie. infinitesimal increase is denoted by उ or u (urvaṅka).

In every fluent (dravya), there is a control (guṇa) known as non-gravity-levity (agrurlaghutva). The indivisible-corresponding-sections (avibhāgī-praticchedas) of such a control in every fluent decrease and increase through twelve forms in each one type of six-stationed decrease and increase. These indivisible-corresponding-sections of such a control are infinite, due to which a fluent happens to pass through generation (utpāda), degeneration (vyaya) and permanence (dhrauvya)

1. Cf. DVL, book 16, p. 403, and book 6, p. 22

every instant.[1] At any instant there is either a single increase or a single decrease out of the twelve stages.

In the description of the increase in the scriptural knowledge of a bios, Vīrasenācārya describes the method of finding counting rods measure of increase in six stations. The split is denoted by 2, for the innumerate part of a finger, or 2 which in working terminology is $\frac{F}{a}$, where $\partial$

F denotes the set of points in a finger width. At a single station, the various increases at various six-stations in terms of such splits is given as follows in frequency.[2]

## INFINITESIMAL PART INCREASE AT A STATION:

(1) mutual product set of splits of such an increase is 5, hence the split frequency is $2^5 = 32$.
(2) squares of square of splits is 4, hence first square gives $2 \times 2 = 4$. Second square gives $4 \times 4 = 16$ and hence total squares give $16 \times 4 = 64$.
(3) cubes of splits are 6
hence cube is $2 \times 2 \times 2 = 8$. Thus 8 are the cubes and their total is $8 \times 6 = 48$.
$\therefore$ split frequency is 48
(4) squares of splits are 4,
hence square is $2 \times 2 = 4$, and such are 4, hence total is $4 \times 4 = 16$
$\therefore$ split frequency is 16
(5) split once, is 2 in measure of frequency.
The grand total frequencies of infinitesiml part increase is thus $32 + 64 + 48 + 16 + 2 = 162$

## INNUMERATE PART INCREASE AT A STATION :

(1) the square-non square (vargāvarga) of split is unity, ie. $2 \times 2 = 4$ and $4 \times 4 = 16$ : hence this is the frequency of split.
(2) the cubes are 3, ie. $2 \times 2 \times 2 = 8$ is the cube, hence frequency is $8 \times 3 = 24$.
(3) the squares are 3, ie $2 \times 2 = 4$ is the square, hence frequency is $4 \times 3 = 12$
(4) split is unity ie. frequency is 2, hence grand total of frequency is $16 + 24 + 12 + 2 = 54$.

## NUMERATE PART INCREASE AT A STATION-

(1) the cube is unity, i.e. frequency is $2 \times 2 \times 2 = 8$.
(2) the squares are 2, i.e. square is $2 \times 2 = 4$, and frequency is $4 \times 2 = 8$
(3) the split is once, the frequency is 2
thus the grand total of frequency is $8 + 8 + 2 = 18$.

1. Cf. PKS, 84. Cf. also JSK, vol. 4, p. 81. For details of decrease and increase in six stations, happening in scriptural knowledge of a bios, cf. GJK, vol. 2, pp. 529 et seq.
2. Cf. DVL, book 12, p. 132

**NUMERATE TIMES INCREASE AT A STATION:**

(1) square of split is 1, hence frequency is $2 \times 2 = 4$.

(2) the split is one, hence frequency is 2.

Grand total of frequency is $4 + 2 = 6$.

**INNUMERATE TIMES INCRFASE AT A STATION:**

(1) splits alone is unity, hence frequency is 2.

**INFINITE TIMES INCREASE AT A STATION:**

This is once alone.

**Note:** In the above, the measure of infinite is the set of all living beings (sarva jīva rāśi), the measure of innumerate is innumerate universe and the measure of the numerate is the maximal numerate.[1] Aimilar type of frequencies have been illustrated in a table through symbolism in KVR of GJK.

**TRANSCRIPTION**

| 2 1 2<br>∂ ∂ 4 | 2 2 1<br>∂ ∂ | 2 1<br>∂ | 2 2 2<br>∂ ∂ ∂ | 2 2 1<br>∂ ∂ | 2 2<br>∂ ∂ | 2<br>∂ | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| u u 4 | u u 4 | | u u 5 | u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u | 1—<br>6 |
| u u 4 | u u 4 | | u u 5 | u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u 6 | 2<br>∂ |
| u u 4 | u u 4 | | u u 5 | u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u 7 | 1 |
| u u 4 | u u 4 | | u u 5 | u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u 6 | 1 |
| u u 4 | u u 4 | | u u 5 | u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u 6 | 2<br>∂ |
| u u 4 | u u 4 | | u u 5 | u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u 7 | 2<br>∂ |
| u u 4 | u u 4 | | u u 5 | u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u 6 | 1 |
| u u 4 | u u 4 | | u u 5 | u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u 6 | 2<br>∂ |
| u u 4 | u u 4 | | u u 5 | u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u 8 | . 1 |

1. Cf. DVL, book 12, pp. 135-157, formulae 204-213.

The above table denotes that after frequencies as many as linear finger point set divided by innumerate, for the infinitesimal increase there is innumerate part increase once alone. The same process is repeated till frequency of the innumerate part increase is innumerate part of linear finger point-set. After so many events of infinitisimal increase, there is again an inifinitesimal increase as many as innumerate part of linear finger whence there is numerate part increase once. The repetition of this process gives numerate part increase once every time, till the frequency of numerate part increase becomes innumerate part of linear finger points-set. The repetition of all these types of increase as above, gives rise to numerate times increase once.

The remaining description is evedent from the table. In JTP, the first row stands as

u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u 5 | u u 4 | u u 4 | u u 6 | .

When the urvaṅka is written twice, it denotes the frequency of innumerate part of linear finger. In this way after frequency of urvaṅka, etc., in the row till the digit of six (ṣaḍaṅka) the digit of six also occurs as many times as innumerate part of linear finger point-set. Thus the increase in digit of six is also said to be two times.

After this, on frequency of a row with the digit of six, there is numerate times increase of digit of seven (saptāṅka) once.

That is how the whole table carries the implication till, at the end there is infinite times increase, called digit of eight (aṣṭāṅka) once, after frequency of rows without the digit of seven. [1]
The table in GJK is a bit different.

**1.22.46**

During the period of the low-tended operation the first piece at the first instant is 39, and the last piece of the last instant is 57. These two pieces are not similar to any of pieces. The remaining pieces have similarity, mutually, according to proper collation.

In every piece there corresponds a number of transforms-quantum. The first transform is denoted by the digit of eight, or 8. This is in form of infinite times increase over the preceding transform. The last transform is in form of infinitesimal increase over its preceding transform. Hence, here the beginning of the six-stations is with the digit of eight and the end of these is with the digit of "u" (urvaṅka)[2], which is written as "उ" in Devanāgarī.

The proportionate decrease or increase of the indivisible-correspondence-sections in the control, every instant in any one of the twelve stages, in a particular sequence or rhythm, appears to be a wavy or oscillatory phenomenon, which could be plotted in a graph for different eventful histories of fluents.

**1.22.47**

There is no similarity between (i) all the first pieces from first instant to last but one instant and (ii) any other piece of their upper instants corresponding to the low-tended operation.

1. Cf. GKK, SJC, pp. 531-534.
2. It appears that from VIII century A.D. onwards, the symbol for three which was formerly written through three horizontal bars ≡ got changed into a combined form 3 or ३ . The 3 appears in Buddhist manuscript from Nepal. Cf. HHM, table 5, p. 111. Thus it appears that urvaṅka stood for the digit of three. It is followed by the digit of four and so on.

Similarly, all transform pieces of the last instant are not similar to any other upper transform pieces due to their absence. Hence the structure of transform pieces happens to be like a falcate (aṅkuśa):

| 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | | 55 |
| | | | | | | | | | | | | | | | 56 |
| | | | | | | | | | | | | | | | 57 |

**NOTE** : The sum total of all the above transforms is 912.

Out of the 3072 transforms of the low-tended operation, the above mentioned 912 transforms are called non-repeated (apunarukta). The remainder are repeated (punarukta). For example, out of the 162 transforms of the first instant, the 39 transforms of the beginning are non-repeated. The remaining transforms of the second, third and fourth pieces of the first instant are repeated, because, relative to various bios, transforms of these three pieces : viz., second, third and fourth are found at the second instant; those of third and fourth pieces are found at the third instant; and the transforms of the fourth piece are found at the fourth instant. Thus the second piece of first instant is [40] and the first piece of second instant is also [40]. The third piece of first instant is [41] and the second piece of the second instant is also [41]. The last piece of first instant is [42] and the last but one piece of the second instant is also [42]. That is how the approach method (sannikarṣa vidhi)[1] is adopted in this case:

Note that we have placed the pieces in rectangular bracket to emphasize them as pro-vatiform splits, but we shall not make use of these bracket ahead.

**1.22.48**

The gradation (tāratamya) of elevation in transforms corresponding to low-tended operation is now described.

Relative to indivisible-corresponding-sections of elevation during the first operation, the minimal transforms of the first pieces corresponding to instants are each infinite times the preceding. Further, regarding the pro-variform split, the maximal transform of the last piece of first instant is infinite times the minimal transform of the first piece of the last instant. Then the minimal transform of first piece of first instant regarding the second split is infinite times the preceding. Then the transform of last piece of second instant regarding the first split is infinite times the preceding. Then the minimal transform of first piece of second instant corresponding to second split is infinite times the preceding. In this way, like the motion of a serpent (ahi-gati), the sequence of infinite multiple ratio of maximal to minimal, and minimal to maximal is carried on till the minimal transform of first piece of the last instant regarding the last split.

1. Cf. KSP, book 12, p. 241, topic 92.

Then the maximal transform of the last piece of first instant regarding the last split is infinite times the preceding.

Similarly, till the maximal transform of the last piece of the last instant regarding the last split, there is a sequence of infinite multiple ratio found in the row of the maximal transforms of the last piece from instant to instant (samaya samaya prati).

It should be known, that the maximal is infinite times the minimal, innumerate universe times. Whereas, the minimal is infinite times the maximal only once.

The minimal elevation (viśuddhatā) among all has indivisible-corresponding-sections set which is infinite times the set of all living beings, hence six-stations are possible here.

1.22.49

Regarding the first operation, instant to instant transforms are kept in the upper and upper rows, and the transforms of the last instant are kept in equally crossing rows, resulting in the structure of a falcate. There is no similarity of these with the upper transforms, hence they are dissimilar. These transforms are in sequence of infinite multiple ratio [geometrical sequence with common ratio as infinite] in form of elevation.

This is the structural form of the low-tended operation.

## SPECIAL NOTES

## I COMPARABILITY (ALPA BAHUTVA)

One of the analytical methods in the theory of sets in Jaina School of Mathematics is that of comparability (alpa bahutva)[1] of various types of sets: numerate, innumerate and infinite. It measures the order of being smaller or greater in relation to seven tautos.[2] To obtain the speciality of mutual number of the bios differentiated relative to the types of quarters, etc., is comparability (alpabahutva). After determination of quantity of a unique syllable-gauge (padārtha) one of numerate etc. syllable-norm, there happens to be comparability (alpabahutva) for their mutual specifically confirmed knowledge (pratipatti). For example, this is smaller than these, this is greater, etc. What is comparability ? Comparability (alpabahutva) is the nature of number fit to be received through intellect, as this is thrice the other, or four-times the other.[3] Comparibility is of three types:

(i) own-stationed (sva-sthānaṁ)
(ii) other-stationed (para-sthānaṁ) and
(iii) all-other-stationed (sarva para sthānaṁ).

Comparibility is also bios, non-bios and about both [mixed]. When the states of knowledge, vision, volition (yoga), and intensity or energy (anubhāga) of karmic rendering are depicted, the

1. Cf. Jain, L. C., IJHS, 1976, 2.2, 85-111. Cf. also Jain, L.C., IJHS, 1973, 8.1, 1-27. Cf. also Jain, L. C., C.L. Smṛti grantha, 1967, 265-292.

2. Sat saṁyā kṣetrasparśana kālāntara bhāvālpabahutvaiśca//8// Cf. RLY, ch. 1, vol. 8, p. 15. Saṁkhyātādiṣvanyatamena parimāṇena niścitānā manyonya viṣeśa pratipattyarthamalpabahutva kriyate ime ebhyaslpa ime bahavaḥ iti. Cf. RVK I 1 I 8 I10 I42 I19.

3. Kimappā bahuaṁ/ saṁkhā dhammo edamhādo edaṁ tiguṇaṁ caduguṇamidi buddhigejjho." Cf. DVL/ 5/ 1, 8, 1/ 242/11. Cf. also DVL, 3/1-8-1, and ibid. 1/2/23/208

comparability is said to be of quasi-revelation (noāgama) type.[1]

In the presant text, the verse describes such a comparability (alpabahutva) in short. The details are now being given from the Jayadhavalā text; from chapter on vision-charm-subsidence (darśana moha upaśamanā) wherein comparability in relation to elevation is given of two types: own-stationed and other-stationed.

Own-stationed Comparability (svasthāna alpabahutva):

At the first instant (samaya) of the low-tended operation, the minimal transform of the first piece is the smallest. The second piece minimal transform there, is infinite times the preceding. The minimal transform of the third piece there, is infinite times the preceding. The minimal transform of the fourth piece there, is infinite times the preceding. This is to be known till the attainment of minimal transform of last transform piece corresponding to first instant.

Similarly, the maximal transform of the first piece of the first instant is the smallest. The maximal transform of the second piece there, is infinite times the preceding. The maximal transform of the third piece there, is infinite times the preceding. The maximal transform of the fourth piece there, is infinite times the preceding. Similarly, this is to be known till the attainment of last maximal transform of last piece corresponding to first instant.

Similarly, such own-stationed comparability should be deduced regarding minimal and maximal transforms in relation to all pieces corresponding to second, etc., instants (samayas).[2]

Such an own-stationed comparability is now explained through numerical symbolism) :

In all the four pieces of first instant there are 162 transforms.

Out of them, in the first piece there are 39 transforms from 1 to 39,
in the second piece there are 40 transforms from 40 to 79,
in the third piece there are 41 transforms from 80 to 120,
and in the fourth piece there are 42 transforms from 121 to 162.

Now Relative to the minimal :

Out of these, the mumerical symbol 1 of the first piece is the smallest relative to elevation.

The minimal transform with numerical symbol 40 of the second piece is infinite times the

1. For the first time, when Cantor contributed to the founding of the Theory of Transfinite Numbers, he gave the smallest transfinite cardinal number aleph-zero. The conception of (1-1) correspondence between aggregates was the fundamental idea in a memoir of 1877 published in 1878, in which some important theorems of this kind of relation between various aggregates were given and suggestions made of a classification of aggregates on this basis. Cf. Georg Cantor (1952) CTN, pp. 40,103. In DVL, method of one-to-many correspondence between instants and specific bios has been used by Vīrasenācārya. Cf. DVL, book 3/ 1,2,3/p.30. Galileo and Cantor made use of the method of correspondence. If A$|\Rightarrow$ B means A implies B when A and B are two sets, one has the relation choice axiom $\Rightarrow$ well ordering theorem $\Rightarrow$ comparablity. For details of such and other description, cf. the thesis by W.L. Zlot on, "The Role of the Axiom of Choice in the development of the Abstract Set Theory, Library of Congress, number Mic. 57-2164. Cf. also Wilder (1952), IFM, p. 125.

2. Cf. KSP, book 12, pp. 244-245.

preceding [numerical symbol 1].

The minimal transform with numerical symbol 80 of the third piece is infinite times the preceding [numerical symbol 40].

The minimal transform with numerical symbol 121 of the fourth piece is infinite times the preceding [numerical symbol 80].

Now relative to the maximal, the maximal transform with numerical symbol 39 of the first piece is the smallest. The maximal transform with numerical symbol 79 of the second piece is infinite times the preceding [numerical symbol 39].

The maximal transform with numerical symbolism 120 of the third piece is infinite times the preceding [numerical symbol 79]

The maximal transform with numerical symbolism 162 of the fourth piece is infinite times the preceding [numerical symbol 120].

Similarly, one should know about own-stationed comparability relative to all instants onwards [second instant, etc. ]

Other-stationed-comparability -(para sthāna alpabahutva):

The minimal transform which is attained from first instant to second instant from second instant to third instant, etc., till the last instant of the first pro-variform split has successively infinite multiple of elevation each corresponding to its preceding.

Relative to numerical symbolism, the minimal transform with numerical symbolism 1, of the first instant has the smallest elevation relative to all other transforms of the low-tended operation.

Thus, 40, the numerical-symbol of second piece corresponding to the first instant, which is the minimal transform is also the minimal transform 40, the numerical symbol of the first piece corresponding to second instant. Hence this transform has infinite-times elevation than the minimal transform 1, the numerical symbol of the first piece.

Further, 80, the numerical symbol of third piece corresponding to first instant, which is the minimal transform, is also the minimal transform 80, the numerical symbol of the first piece corresponding to third instant. Hence this transform has infinite times elevation than the minimal transform with 40 as numerical symbol corresponding to second instant. Similarly, 121, the numerical symbol of fourth piece corresponding to first instant, which is a minimal transform, is also the minimal transform, 121, the numerical symbol of the first piece corresponding to fourth instant. Hence this transform has infinite times elevation than the minimal transform 80 corresponding to third instant.

This sequence of comparability of minimal elevation should be known till the last instant of the first pro-variform split, which is inter-muhūrta. According to numerical symbolism, this has ended at the 4th instant of the pro-variform split.

Further, the maximal transform of the first instant is infinite times the minimal transform mentioned earlier, because relative to numerical symbolism, whatever has been mentioned the minimal elevation of first piece corresponding to fourth instant of low-tended operation, that very is the minimal elevation of last piece corresponding to first instant of the low-tended operation. And, this is the maximal elevation of that last piece, hence this is infinite times that. According to numerical symbolism, that minimal elevation belonged to the transform with numerical symbol 121, the last piece corresponding to first instant, and this belongs to the transform with numerical symbol

162 of that piece. Hence this is mentioned infinite times that.

The minimal elevation corresponding to first instant of the second pro-variform split is infinite times this maximal elevation corresponding to the first instant.

Relative to numerical symbolism, the minimal elevation of the transform with numerical symbol 163 of the first piece corresponding to fifth instant is infinite times the maximal elevation of the transform with numerical symbol 162 of the last piece corresponding to first instant. The reason is that the maximal elevation corresponding to first instant happens to be similar to that of the last transform of the last but one piece corresponding to second instant, standing through the form of urvaṅka (infinitesimal part increase). Further, the minimal elevation stands in form of minimal transform, in form of numerical symbol 8 (aṣṭāṅka rūpa), of the last piece corresponding to second instant, hence this is infinite times the mentioned maximal elevation. Hence the maximal elevation of last piece corresponding to second instant of the low-tended operation is infinite times, because the preceding minimal elevation is in form of minimal elevation of the last piece corresponding to second instant, and this is in form of maximal elevation of the last piece corresponding to second instant which gets stayed after crossing innumerate univers of six-stations (ṣaṭ-sthānas) beyond that. Hence this becomes infinite times that.

Relative to numerical symbolism, the 163 numerical symbol, in form of minimal transform is the minimal elevation of last piece corresponding to second instant. This maximal elevation of the last piece corresponding to second instant is in transform form of the numerical symbol 205, hence this is infinite times that.

According to this process one should solve the comparability by establishing a provariform split measuring inter-muhūrta, through upper and lower, minimal and maximal transforms. This sequence of comparability should be carried on, crossing the squence of all pro-variform splits, till the end of minimal elevation on becoming of minimal elevation of last pro-variform split of the low-tended operation as infinite times the maximal elevation corresponding to the last instant of the last but one (dvi-carama) pro-variform split.

Whatever comparability (alpabahutva) of the minimal and maximal stations has been described through the difference of every one of the pro-variform splits so far, has no difference.[1]

Explanation of the above is given in numerical symbolism.[2] Let there be a bios attains the transform with numerical symbol 1, due to elevation at the first instant of low-tended operation, then its elevation is the minimum of all. Let there be another bios who attains minimal transform, numerically denoted by 40, at the next instant. Its elevation is infinite times the elevation of the preceding. Let there be a third bios who attains minimal transform numerically denoted by 80, at the third instant. Its elevation is infinite times the elevation of the preceding. Now there is a bios who attains minimal transform, numerically denoted by 121, at the fourth instant. Its elevation is infinite times the elevation of the preceding.

Here everywhere, after innumerate universe transforms in the sequence of the six-stationed, this bios attains this minimal elevation station in relation to that station.

Now there is a bios which attains maximal transform, numerically denoted by 162, at the first instant of the low-tended operation. Its maximal elevation will be infinite times the minimal elevation of the preceding.

1. Cf. KSP, book 12, pp. 245-251.
2. Cf. ibid, pp. 250-251.

Next there is a bios who attains minimal transform, numerically denoted by 163, at the first instant of second pro-variform split. Its minimal elevation is infinite times the maximal elevation of the preceding. Here the maximal elevation of the earlier is in form of urvaṅka and the present minimal elevation is in form of the numeral eight (aṣṭāṅka), hence this is infinite times that.

Now, let there be a bios who attains maximal transform, numerically denoted by 205 at the second instant of the low tended operation. Its maximal elevation is infinite times the minimal elevation of the preceding.

Further, let there be a bios who attains minimal transform, numerically denoted by 206, at the second instant of the second pro-variform split. Its minimal elevation is infinite times the maximal elevation of the preceding.

Let there be a bios who attains maximal transform, numerically denoted by 249, at the third instant of the low-tended operation. Its maximal elevation is infinite times the minimal elevation of the preceding. That is how the process of assessment goes on, which has been depicted symbolically in the following table:

TRANSCRIPTION

| ja. | ja. | ja. | ja. | ja. | ja. | ja. | ja. | ja. | ja. |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 40 | 80 | 121 | 163 | 206 | 250 | 295 | 341 | 388 |
| (1) 1 | 2 | 3 | 4 | (2)5 | 6 | 7 | 8 | (3)9 | 10 |
| | | | (1)1 | 2 | 3 | 4 | (2)5 | 6 | 7 |
| | | | 162 | 205 | 249 | 294 | 340 | 387 | 435 |
| | | | u, | u. | u. | u. | u. | u. | u. |

| | ja. | ja. | ja. | ja. | ja. | ja. | | | |
|---|---|---|---|---|---|---|---|---|---|
| | 436 | 485 | 535 | 586 | 638 | 691 | | | |
| | 11 | 12 | (4)13 | 14 | 15 | 16 | | | |
| 7 | 8 | (3)9 | 10 | 11 | 12 | (4)13 | 14 | 15 | 16 |
| | 484 | 534 | 585 | 637 | 690 | 744 | 799 | 885 | 912 |
| | u. | u. | u. | u. | u. | u. | u. | u. | u. |

In the above table it may be noted that

(1) The numerals from 1 to 16 without brackets denote the instants of the low-tended operation.

(2) The numerals within brackets denote the pro-variform splits. Every pro-variform split is of four-instants in the numerical notation.

(3) The numerical symbols 1, 40, 80, 121, etc. just below ja.; and 162, 205, etc. just above u., denote the minimal or maximal transform corresponding to the instants.

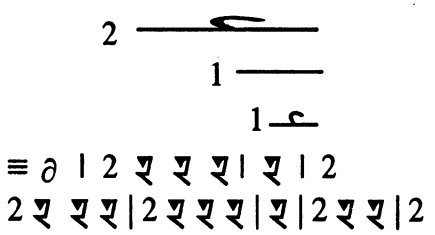
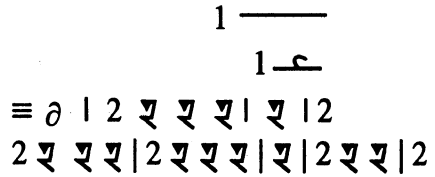
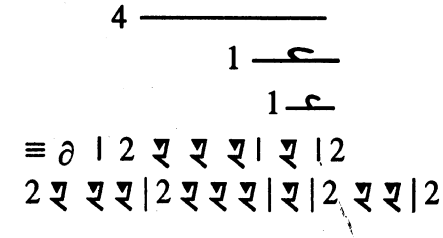
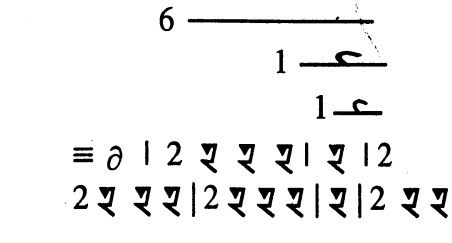
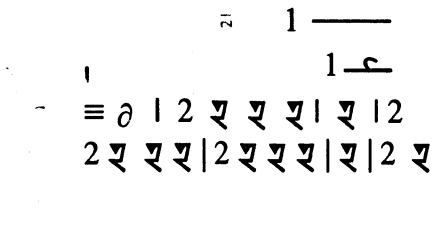
(4) 'Here every station, from minimal to minimal, from minimal to maximal, from maximal to minimal, and from maximal to maximal, has infinite times elevation. The relation shown through the arrow, is concerned with the verse 46. In every six-stationed increase, the initial is the numeral 8 symbol, and the end is in form of the symbol numeral u (urvaṅka). Accordingly, the successive minimal station is infinite times increased than its preceding maximal station, and every maximal station is to be known as increasing by infinitesimal part.

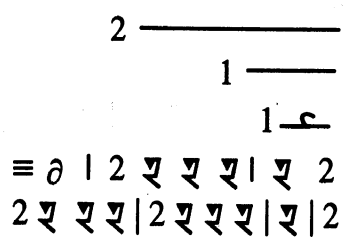
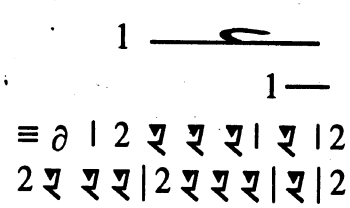
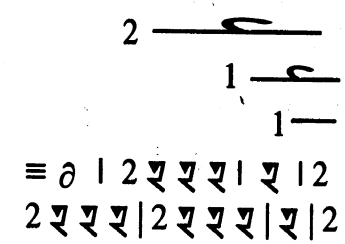
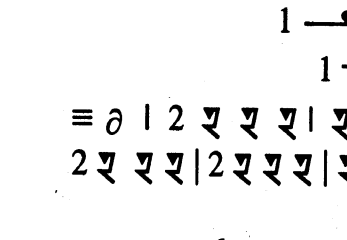
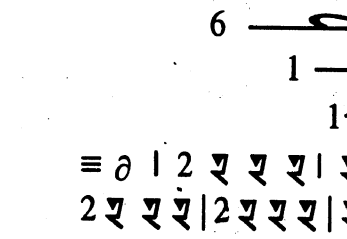
## (II) GAUGE SYMBOLISM FOR PRO-VARIFORM SPLIT:

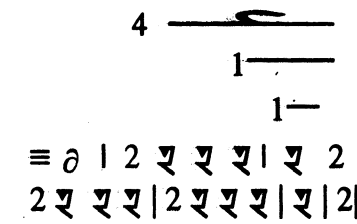
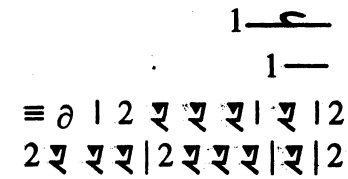
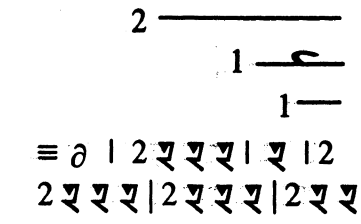
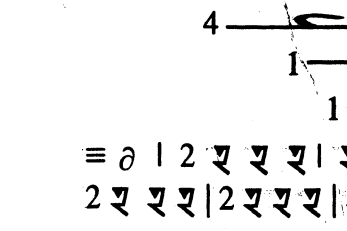
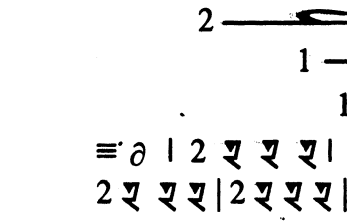
The following is a brief description of the pro-varifrom split in tabulated form. The details may be known through GJK and PGL of the relevant topics. The detailed calculations in symbolism will be clear from PGL as well as the working symbolism given here. Translation of terms is in working terminology: [1]

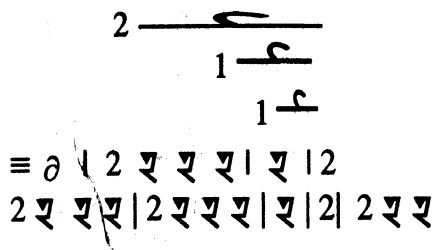
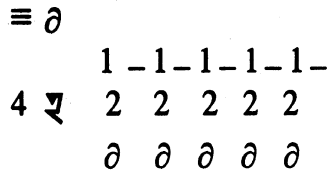
1. Cf. ASG, pp. 30-38.

| TERM | TRANSLATION | TRANSCRIBED ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|---|
| gaccha | number of terms | 2 ३ ३ | Ass |
| ūrdhva caya | vertical common difference | ≡ ∂<br>2३ ३३ \| 2३ ३३ ३ \| ३ | $\frac{(L)^3 a}{(Asss)\,(Asss)\,(s)}$ |
| anukṛṣṭi caya | pro-variform common-difference | ≡ ∂<br>2३ ३३ \| 2३ ३३ ३ \| ३ \| 2३ ३ | $\frac{(L)^3 a}{(Asss)\,(Asss)\,(s)\,(Ass)}$ |
| anukṛṣṭi caya-dhana | pro-variform common-difference-sum | 1 —<br>≡ ∂ \| 2३ ३<br>2३ ३३ \| 2३ ३३ ३ \| ३ \| 2 | $\frac{(L)^3 a\,(Ass-1)}{(Asss)\,(Asss)\,(s)\,(2)}$ |
| ādi dhana or [sarvadhana-cayadhana] | first term sum or [total sum - common-difference-sum] | 2 ———<br>1 —<br>1 —<br>≡ ∂ \| 2 ३ ३ ३ \| ३ 2<br>2३ ३३ \| 2३ ३३ ३ \| ३ \| 2 | $\frac{(L)^3 a\,[2+Ass\{s(2s-1)-1\}]}{(Asss)\,(Asss)\,(s)\,(2)}$ |
| prathama samaya sambandhī prathama khaṇḍa | first piece corresponding to first instant | 2 ———<br>1 —<br>1 —<br>≡ ∂ \| 2 ३ ३ ३ \| ३ 2<br>2३ ३३ \| 2३ ३३ ३ \| ३ \| 2३ ३ \| 2 | $\frac{(L)^3 a\,[2+Ass\{s(2s-1)-1\}]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |
| prathama samaya sambandhī dvitīya khaṇḍa | second piece corresponding to first instant | 4 ———<br>1 —<br>1 —<br>≡ ∂ \| 2 ३ ३ ३ \| ३ 2<br>2३ ३३ \| 2३ ३३ ३ \| ३ \| 2३ ३ \| 2 | $\frac{(L)^3 a\,[4+Ass\{s(2s-1)-1\}]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |

| TERM | TRANSLATION | TRANSCRIBED ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|---|
| prathama samaya sambandhī upānta khaṇḍa | last but one piece corresponding to first instant |  | $\frac{(L)^3 a\,[Ass\{s(2s-1)+1\}-2]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |
| prathama samaya sambandhī anta khaṇḍa | last piece corresponding to first instant |  | $\frac{(L)^3 a\,[Ass\{s(2s-1)+1\}]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |
| dvitīya samaya sambandhī prathama khaṇḍa | first piece corresponding to second instant |  | $\frac{(L)^3 a\,[Ass\{s(2s-1)-1\}+4]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |
| dvitīya samaya sambandhī dvitīya khaṇḍa | second piece corresponding to second instant |  | $\frac{(L)^3 a\,[Ass\{s(2s-1)-1\}+6]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |
| dvitīya samaya sambandhī upānta khaṇḍa | last but one piece corresponding to second instant |  | $\frac{(L)^3 a\,[Ass\{s(2s-1)+1\}]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |

| TERM | TRANSLATION | TRANSCRIBED ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|---|
| dvitīya samaya sambandhī anta khaṇḍa | last piece corresponding to first instant |  | $\frac{(L)^3 a\,[Ass\{s(2s-1)+1\}+2]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |
| anta samaya sambandhī samasta pariṇāma puñja | quantum of total transforms corresponding to last instant |  | $\frac{(L)^3 a\,[Asss(2s+1)-1]}{(Asss)\,(Asss)\,(s)\,(2)}$ |
| upānta samaya sambandhī prathama khaṇḍa | first piece corresponding to last but one instant |  | $\frac{(L)^3 a\,[Ass\{s(2s+1)-1\}-2]}{(Asss)\,(Asss)\,(s)\,(2)\,(Ass)}$ |
| upānta samaya sambandhī dvitīya khaṇḍa | second piece corresponding to last but one instant |  | $\frac{(L)^3 a\,[Ass\{s(2s+1)-1\}]}{(Asss)\,(Asss)\,(s)\,(2)\,(Ass)}$ |
| upānta samaya sambandhī upānta khaṇḍa | last but one piece corresponding to last but one instant |  | $\frac{(L)^3 a\,[Ass\{s(2s+1)+1\}-6]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |

| TERM | TRANSLATION | TRANSCRIBED ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|---|
| upānta samaya sambandhī anta khaṇḍa | last piece corresponding to last but one instant |  | $\frac{(L)^3 a\,[Ass\{s(2s+1)+1\}-4]}{(Asss)\,(Asss)\,(s)\,(2)\,(Ass)}$ |
| anta samaya sambandhī prathama khaṇḍa | first piece corresponding to last instant |  | $\frac{(L)^3 a\,[Ass\{s(2s+1)-1\}]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |
| anta samaya sambandhī dvitīya khaṇḍa | second piece corresponding to last instant |  | $\frac{(L)^3 a\,[Ass\{s(2s+1)-1\}+2]}{(Asss)\,(Asss)\,(Ass)\,(2)\,(s)}$ |
| anta samaya sambandhī upānta khaṇḍa | last but one piece corresponding to last instant |  | $\frac{(L)^3 a\,[Ass\{s(2s+1)+1\}-4]}{(Asss)\,(Asss)\,(s)\,(Ass)\,(2)}$ |
| anta samaya sambandhī anta khaṇḍa | last piece corresponding to last instant |  | $\frac{(L)^3 a\,[Ass\{s(2s+1)+1\}-2]}{(Asss)\,(Asss)\,(s)\,(2)\,(Ass)}$ |

| TERM | TRANSLATION | TRANSCRIBED ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|---|
| prathama samaya<br>sambandhī<br>jaghanya<br>anukṛṣṭi khaṇḍa | minimal<br>pro-variform piece<br>corresponding<br>to first instant |  | $\frac{(L)^3 a\,[Ass\{s(2s\ 1)-1\}-2]}{(Asss)\,(Asss)\,(s)\,(2)\,(Ass)}$ |
| After cancellation the above gives | | | $\frac{(L)^3 a}{(F)^2 s}$ |
| uparyukta<br>pariṇāmoṁ meṁ<br>ṣaṭ sthāna rāśi | six-stationed<br>set in the<br>above transforms |  | $\frac{(L)^3 a}{(F)^2\ s\left[\frac{F+1}{a}\ \frac{F+1}{a}\ \frac{F+1}{a}\ \frac{F+1}{a}\ \frac{F+1}{a}\right]}$ |

1.23.50

The characteristic property of unprecedented operation is mentioned in this verse and the following.[1] The transforms of this operation are innumerate universe times the transforms of the low-tended operation. They go on increasing every instant by common difference till the transform corresponding to last instant of the unprecedented operation. The common difference is obtained on dividing the first-term-sum by inter muhūrta) as a relative counter-divisor. Ṭoḍaramala relates that the common difference is obtained on dividing the transforms corresponding to first instant by the inter-muhūrta.

**Numerical symbolism**

| TERM | TRANSLATION | NUMERICAL SYMBOL |
|---|---|---|
| samasta pariṇāma-dhana (sarva dhaṇa) | total sum of transforms | 4096 |
| kāla pramāṇa | number of terms | |
| gaccha | measuring period | 8 |
| saṁkhyāta | numerate | 4 |

1. Cf. DVL/1/1, 1,17/116-118/183/. Cf. also GJK/ 51, 52, 54, 140/. Cf. alsoḌVL/1/1.1.16/180/1/. The meaning of operation (karaṇa) is transform (pariṇāma). That which never happened earlier (pūrva) is unprecedented (apūrva).

| TERM | FORMULA | CALCULATION THROUGH FORMULA | NUMERICAL SYMBOL[1] |
|---|---|---|---|
| caya [common difference] | $\frac{\text{(sarva dravya)}}{\text{(gaccha)}^2\text{ (saṁkhyāta)}}$ <br> $\left[\frac{\text{total sum}}{\text{(number of terms)}^2\text{ (numerate)}}\right]$ | $\frac{4096}{(8)^2\ (4)}$ | 16 |
| caya-dhana [common difference-sum] | $\frac{(\text{gaccha}-1)}{2}$ (caya) (gaccha) <br> $\left[\frac{(\text{number of terms}-1)}{2}\text{ (common difference) (number of terms)}\right]$ | $\frac{(8-1)}{2}$ (16) (8) | 448 |
| prathama samaya-sambandhī saṁkhyā [number corresponding to first instant] | $\frac{\text{(sarva dhana} - \text{caya dhana)}}{\text{gaccha}}$ <br> $\left[\frac{\text{total sum} - \text{commom difference sum}}{\text{number of terms}}\right]$ | $\frac{4096-448}{8}$ | 456 |
| dvitīya samaya-sambandhī saṁkhyā [number corresponding to second instant] | (prathama samaya-sambandhī saṁkhyā + caya) <br> [number corresponding to first instant + common difference] | 456 + 16 | 472 |
| anta samaya-sambandhī saṁkhyā [number corresponding to last instant] | (prathama samaya sambandhī saṁkhyā) + (gaccha-1) caya) <br> [(number corresponding to first instant) + (number of terms -1) common difference)] | 456 + (8-1) (16) | 568 |

1. Cf. ASG, pp. 38-39. Cf. also PGL, relevant topic.

## NORM-SYMBOLISM FOR UNPRECEDENTED-OPERATION [1]

| Description of Norm | Ancient symbolism | Working Symbolism |
|---|---|---|
| total transform sum (samasta pariṇāma dhana) | ≡ ∂ ≡ ∂ | $L^3a \; L^3a$ |
| number of terms periods (gaccha kāla) | 2 ३ ३ | Ass |
| saṁkhyāta | ३ | s |
| common difference (caya) | ≡ ∂ ≡ ∂ 2 ३ ३ । 2 ३ ३ । ३ | $\frac{L^3a \; L^3a}{(Ass)\;(Ass)\;(s)}$ |
| common-difference-sum (caya dhana) | 1 ८ ≡ ∂ ≡ ∂ 2 ३ ३ 2 ३ ३ । ३ । 2 | $\frac{L^3a \; L^3a\,(Ass-1)}{(Ass)\;(s)\;(2)}$ |
| transforms number corresponding to first instant (prathama samaya-sambandhī pariṇāma saṁkhyā) | 1——— 1८ ≡ ∂ ≡ ∂ 2 ३ ३ ३ 2 2 ३ ३ । 2 ३ ३ । ३ । 2 | $\frac{L^3a \; L^3a\,[Ass\{2s-1\}+1]}{(Ass)\;(Ass)\;(s)\;(2)}$ |
| transforms quanta corresponding to last but one instant (upānta samaya-sambandhī pariṇāma puñja) | 3—८ 1— ≡ ∂ ≡ ∂ 2 ३ ३ । ३ । 2 2 ३ ३ । 2 ३ ३ । ३ । 2 | $\frac{L^3a \; L^3a\,[Ass\{2s+1\}-3]}{(Ass)\;(Ass)\;(s)\;(2)}$ |
| transforms number corresponding to last instant (anta samaya-sambandhī pariṇāma saṁkhyā) | 1—८ 1— ≡ ∂ ≡ ∂ 2 ३ ३ । ३ । 2 2 ३ ३ । 2 ३ ३ । ३ । 2 | $\frac{L^3a \; L^3a\,[Ass\{2s+1\}-1]}{(Ass)\;(Ass)\;(s)\;(2)}$ |

1. Cf. ASG, p. 41. Cf. also GJK, vol. 1, pp. 114 et seq.

**1.23.51**

The operation in which there are unprecedented transforms every instant is called unprecedented operation, i.e. the transform corresponding to the upper instant of the matrix is not similar or equal to that corresponding to the lower instant of the matrix. Then the minimal elevation corresponding to second instant is infinite times the maximal elevation corresponding to first instant.

Its period is inter-muhūrta, which is numerate part of that of low-tended operation. During this period, the total transforms are innumerate universe, yet cardinally transforms corresponding to every instant are innumerate universe.

All the transforms, from first instant to the last instant, increase in arithmetical progression with a common difference.

There is no formation of pro-variform structure. Hence there is dissimilarity constructed in similarity of transforms of the bios at an instant. That is why there is accepted only instantaneous pro-variform (nirvargaṇā)

The terms of transforms from instant to instant are numerically represented by

456, 472, 488, 504, 520, 536, 552, 568, respectively.

When carried over, instant to instant, the sums from 1st instant to 8th instant may be denoted by

456, 928, 1416, 1920, 2440, 2976, 3528, 4096, respectively,

as sums of new transforms totalling from instant to instant.

Thus the characteristic of the unprecedented operation is to be known in form of termination (viccheda) of subsequent-tract (anukṛṣṭi) every instant. The termination of subsequents-tract of transforms of an arbitrary instant at certain number of higher station is called a pro-variform split (nirvargaṇā kāṇḍaka), but at every instant of the unprecedented operation one should grasp the provariform splits, because the transforms at an arbitrary instant are not at all possible at any of the later [higher] instants (samayas).[1]

**1.23.52**

After description of presentation (prarūpaṇā) and measure (pramāṇa), the comparability (alpabahutva) is described.

Comparability (alpabahutva) :

At the first instant of the unprecedented operation, the minimal elevation among the innumerate-universe elevation-stations is the least of all, implying the mild (manda) energy content. The maximal elevation, at the first instant of the unprecedented operation is settled after having transit through innumerate universe measure of six-stationed increase.

1. Cf. KSP, book 12, pp. 252-254. There are three ways of study of the unprecedented operation (i) presentation (prarūpaṇā) (ii) measure (pramāṇa), and (iii) comparability (alpabahutva). At every instant there is transform station (pariṇāma sthaāna) which are innumerate universe in measure. Thus ends the presentation and measure. Comparablity will be described in the nesxt verse.

This is infinite times the preceding minimal elevation. The minimal elevation corresponding to the second instant is infinite times the preceding maximal elevation corresponding to the first instant, because it is generated through the difference of innumerate universe measure of six-stations increase. The maximal elevation corresponding to second instant of unprecedented operation is infinite times the minimal elevation corresponding to the same second instant.[1] The minimal elevation corresponding to the third instant is infinite times the maximal elevation corresponding to the second instant. Thus this sequence is to be carried to the last instant of the unprecedented operation.[2] The comparability (alpabahutva) regarding the elevation is thus like the movement of a serpent (ahigati).[3]

**1.24.53**

Now, there is description of starting of effects (kārya) of the unprecedented operation from its first instant : they follow necessarily as follows :

1] geometric progression (guṇa-śreṇi)

2] geometric transition (guṇa -saṅkramaṇa)

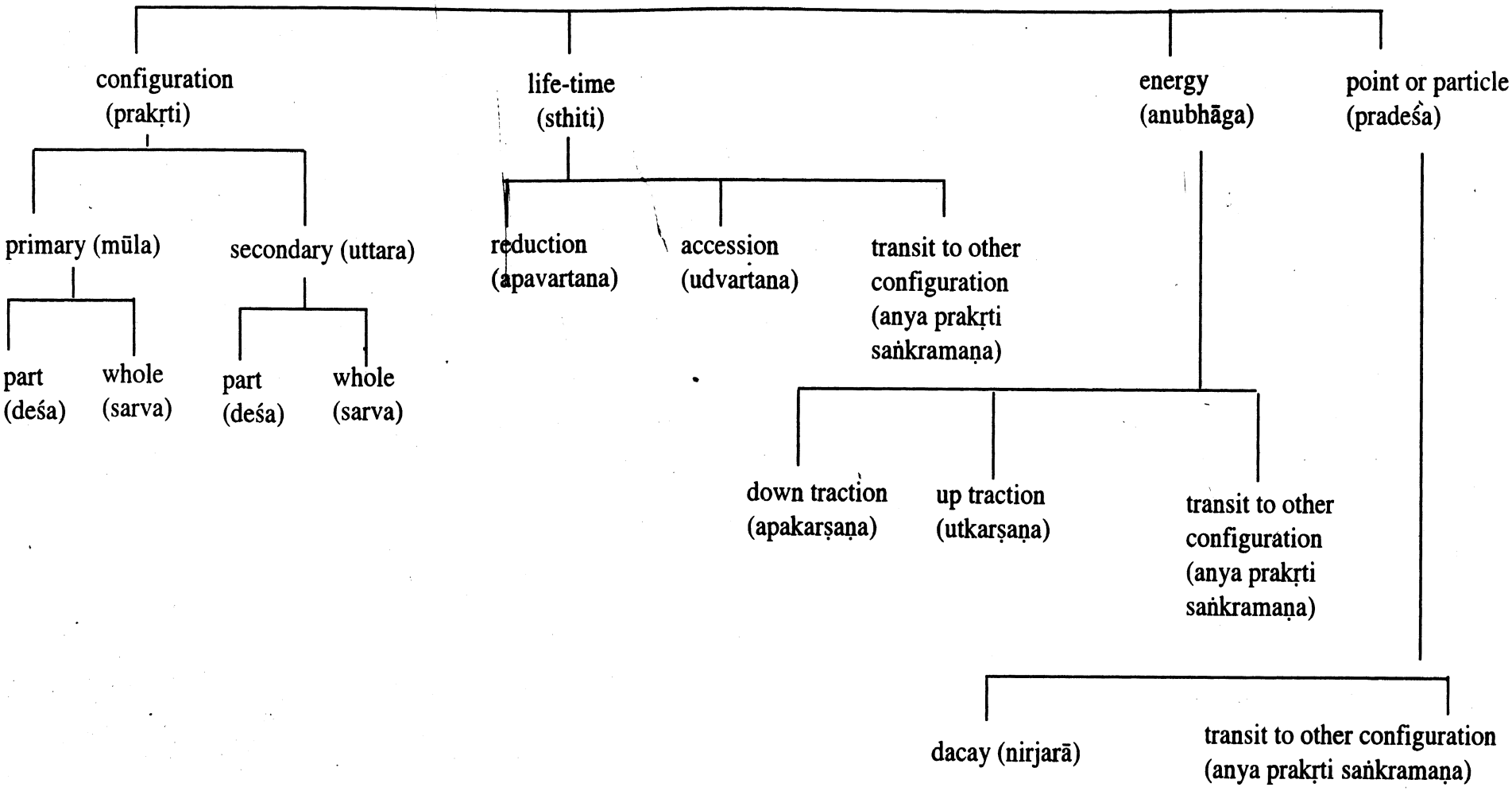
3] life-time cutting (sthiti-khaṇḍana)

4] energy cutting (anubhāga-khaṇḍana)

In the above apart from the rest, the concept of transition (saṅkramaṇa) is extensive, according to Dhavalā texts,[4] its divisions may be noted as in the following diagram :

1. Cf. KPS, book 12, pp. 253-254.
2. Cf. DVL, book 6, p. 221.
3. This is again an example of historical importance. Measure and the comparablity have played significant role in the development of the modern abstract theory of sets.
4. Cf. DVL/ 15/ 282-284.

Translation and Transcription : transition (saṅkramaṇa yā vipariṇamana)



In all the above sense, the word transition (saṅkramaṇa) is used. Apart from the above, transition (saṅkramaṇa) has been defined to be of two types: own-station (svasthāna) and other-station (para-sthāna).[1] Then there are described succeeding transition (ānupūrvī saṅkramaṇa)[2] frustule transition (phāli saṅkramaṇa), and split transition (kāṇḍaka saṅkramaṇa).[3] The divisor (bhāgahāra) transition is of five types : perturbation (udvelana), statutory (vidhyāta), geometric (guṇa), and all (sarva).[4]

The geometric transition is defined as the event in which every instant, particles [points] (paramāṇus) transform into other configuration in sequence of innumerate geometric progression.[5] The word "guṇa" stands for "multiple". Its progression, trail, or row is called geometric or multiple progression. The common ratio is called " guṇaśreṇi guṇa or "guṇaśreṇi guṇakāra".[6] More details will be given in verse 55 of this LDS.

SPECIAL NOTES:[7]

(1) The above four operational effects necessarily continue till the last instant of the period during which the unprecedented operation transforms the illusion (mithyātva) in forms of serenity charm (samyaktva moha) and mixed charm (miśra mohanī).

(2) The geometric-progression form of injection (nikṣepa) of illusion fluent (mithyātva dravya) happens to be till the earlier instant (samaya) of its first life-time (sthiti) remainder measuring a trail (āvalī) and a counter-trail (pratyāvalī), after inter-operation (antara-karaṇa) of illusion. The reason is that just an instant before the remaining of first-life-time till the measure of a trail and a counter-trail, the gulp (āgāla) and counter gulp (pratyāgāla) happens to be closed. If one asserts that there is no obstruction in the happening of geometric-progression form of injection from the counter-trail (pratyāvalī), yet this is not proper because in this condition such injection (nikṣepa) is impossible inside the rise-trail (udayāvalī), similarly, it is not proper to say that downtracted fluent (apakarṣita dravya) from counter-trail will be injected in geometric progression, because this is impossible for it self being in form of over-installation (atisthāpanā rūpa).

(3) The remaning last two operational effects : life-time-split-annihilation (sthiti kāṇḍaka ghāta) and energy-split-annihilation (anubhāga kāṇḍaka ghāta) continue till the last instant (samaya) of first life-time (sthiti) of illusion (mithyātva).

(4) The energy-split-annihilation (anubhāga kāṇḍaka ghāta) is of ungracious functionals (karmas) because there is energy-increase (anubhāga-vṛddhi) in gracious functionals (karmas) due to elevation during this operation.

(5) The geometric-transition of fluent illusion happens to be till inter-muhūrta of completion of serenity and serenity illusion (samyak-mithyātva) after first-subsidence (prathamopaśama) serenity (samyaktva).

1. Cf. GJK / 504 / 903 .
2. Cf. LDS / 249.
3. Cf. GKK / 412 / 575 .
4. Cf. DVL / book 16 / 1 / 409 . 3. Cf. also GKK , 409 .
5. Cf. GKK / 413 / 576 / 9.
6. Cf. DVL / book 12 / 4, 2, 7, 175 / 80 / 6 .
7. Cf. KSP/ book 12, pp. 285 and 282-284. Cf. also DVL/ book 16, p. 415. Cf. also GKK, p. 416.

1.24.54

The period of life-time-bond termination (sthiti bandha apasaraṇa) starts from the first instant of the low-tended operation till the end of the completion of geometric-transition (guṅa saṅkramaṇa). Although life-time bond termination starts from the applicability attainment (prāyogya labdhi), however there is no rule in this attainment to achieve serenity, hence is not acceptable. The period of life-time-bond termination and that of life-time-split-upcasting (sthiti-kāṇḍaka utkīraṇa) are both of inter-muhūrta duration.

Note : (1) There is successive increase in operational transforms (karaṅa pariṅāmas), hence just as there is upcast (utkīraṇa) of life-time-spit (sthiti kāṇḍaka) one by one as per rule, similarly there begins to happen termination in life-time-bond successively.

(2) There is no bond-termination of vision-charm functional (darśana mohanīyà karma) during first subsidence serenity-period.

(3) The periods of life-time bond termination and life-time split upcast are the same, as inter-muhūrta but the periods of successively first, second, third, etc. life-time bond termination and life-time split upcast are less and less specially (viśeṣahīna-viśeṣahīna).[1]

1.25.55

## FORM OF GEOMETRIC PROGRESSION

The geometric progression has already been defined.[2] Here the length (dīrghatva) of the geometric progression has also been called the number of nisusus which constitute the length; this is greater for the unprecedented operation and that of the invariant operation. The measure of the excess is numerate part of the period of invariant operation.[3] In this notation $2^{\frac{1}{4}}$ is the number of terms (gaccha) of the unprecedented operation, and $2^{\frac{1}{4}}$ is the number of terms (gaccha) of the invariant operation; these denoting the length. The numerate part appears to be $2^{\frac{1}{4}}$ which should be in excess of the preceding "gaccha". This geometric progression length is called the decayed-remainder (galitāvaśeṣa). As the time lapses, instant by instant, this geometric progression length goes on decreasing. This is said to be out of the rise-trail, because the nisusus of the geometric progression length

$2^{\frac{1}{4}}$

$4$

$2^{\frac{1}{4}}$

$2^{\frac{1}{4}\,\frac{1}{4}}$

1. Cf. KSP, book 12, p. 266.

2. An example thereof, has been given in DVL, book 12, 4, 2, 7, 175 / 80 / 6. The fluent which is annihilated at the first instant of the bios subsiding the vision charm is small (stoka). The fluent annihilated at the second instant is innumerate times that of the preceding. The fluent annihilated at the third instant is innumerate times that of the preceding. This process is continued till the last instant of the vision charm subsider. (darśana moha upśāmaka). This forms a geometric progression with the innumerate as the common ratio.

3. In working symbol, the excess may be $\frac{As}{s'}$, where the numerate $s'$ may be different from $s$. The number of terms or period of the unprecedented operation is $Ass$.

(guṇa śreṇi āyāma)[1] are above the column of the rise-trail, in the state matrix of the functional life-time structure matrix (karma sthiti racanā yantra). Into this geometrical progression length, the fluent downtracted for the purpose of the geometric progression is to be injected. The process of this injection is called geometric progression injection, which is of two types: (i) decayed remainder and (ii) stable. The geometric progression injection matrix is called decayed-remainder when its lower nisusus decay one by one, reducing it successively, instant after instant; and it is called stable when every instant a nisus is added one by one on its decay of nisusus one by one.

There is geometric progression injection of all functionals excluding the age functional; and this injection happens to be in those configurations which are in rise.

1.26.56

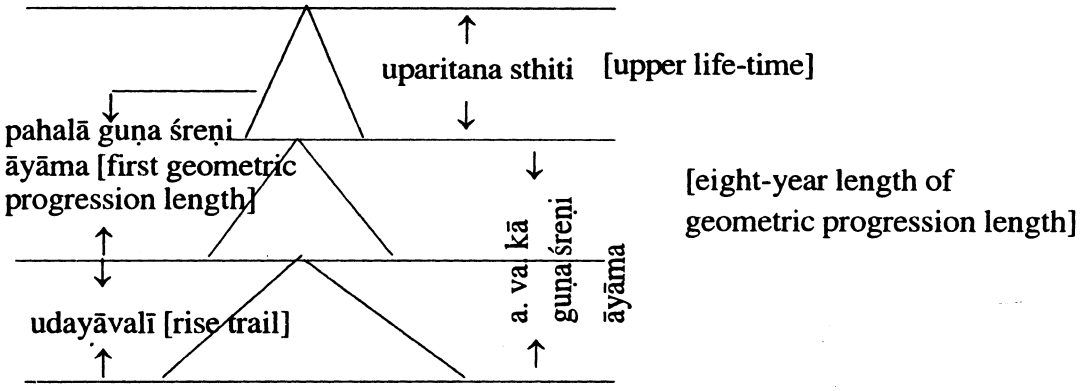
## THE FORM OF INJECTION OVER-INSTALLATION (ATISTHAPANĀ)

Those nisusus are said to be in form of injection into which the downtracted or uptracted fluent in the state matrix of functional life-time structure are mixed. Those nisusus into which such mixing of them is not done are known to be in form of over-installation.

The terms which shall be used again and again in sevecal contexts of this text have been represcnted geometrically below, in vertical bar, triangle, quadrilataral, rectangles, with diferent direction, in a mixed or non-mixed representation,[2]

1. A matrix (yantra) of geometric progression length (guṇa śreṇi āyāma) is as follows: Cf. JSK, vol. 4, p. 89.

Transcription and translation

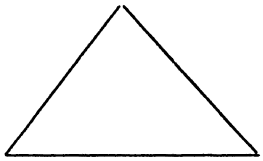



Samyaktva mohanīya kī sthiti aṣṭa varṣa mātra karane kā samaya

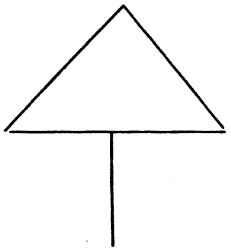
[Time for making eight-year life-time of serenity charm.]

2. Cf. ASG, pp. 24-25 and p. 197. Cf. also ASL, pp. 1-15.

time-lag ( ābādhā kāla)



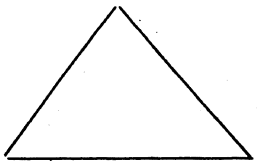
nisusus-set in a triangular matrix, having many ultimate particles at the base, in functional condition, and less ultimate particles at the top, in a tapering form, denoting reduction of nisusus towards the upper direction



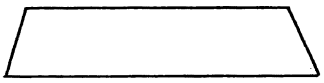
a nisusus-set combined with a representation of time-lag, ie., a triangular matrix shows the tapering collection of particles in functional bond, to rise from the base and decay, just after the time-lag, shown throngh a vertical bar or a column matrix of instants, lapses



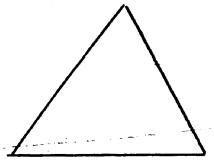
invariant trail of instant or fluent (samaya vā dravya k ī acalāvalī)



rise trail (udayāvalī))

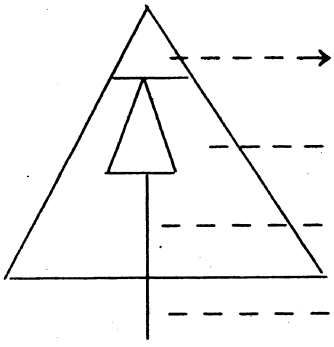


upper life-time (uparitana sthiti)



remainder trail (avaśeṣa āvalī)

[mixed representation]



over-installation trail (atisthapanāvalī)

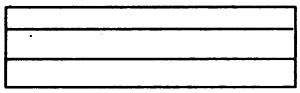
upper life-time (uparitana sthiti)

rise trail (udayāvalī))

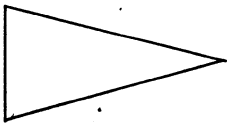
invariant trail (acalāvalī))

1. Cf. ASG, p. 210.

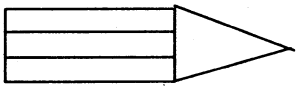
All the above particle-set representations tagged with instants of time, are oriented towards the vertical direction, where as the following representations of energy, tagged with instants of time, are oriented towards the horizontal direction:



functional-energy variform (karma anubhāga vargaṇā). [This is in form of rectangular-plate (samapaṭṭikā)]. This is oriented in horizontal or crossing (tiryak) direction.]



functional energy variate (karma anubhāga varga); [this denotes the reduction in horizontal right direction, in energy of karma particles.]

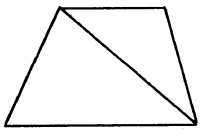


[mixed representation][1]
functional energy variform and variate

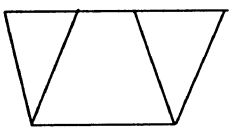
From the matrices (yantras) of functionals in various forms, as depicted in the GJK and GKK and their ASG, it is now easy to discuss the structure and form of injection and over-installation. We have already defined these terms. Now downtraction is the process in which life-time of the nisusus lying at the upper part of the matix (hence of longer life-time) is reduced and the fluent so obtained is given to the lower nisusus which are comparatively of shorter life-time, and the lowest in the matrix are to rise immediately the next instant. Similarly, the process of uptraction is that in which the fluent of the lower nisusus of shorter life-time are made of greater life-time and given to the upper nisusus in the triangular state matrix structure,[2] which are of greater life-time.

## GEOMETRICAL REPRESENTATIONS IN MIXED FORMS

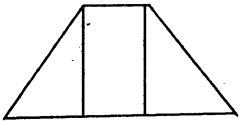
When two triangular forms of nisusus-sets, one reducing in the upper direction, and the other reducing in the lower direction are mixed, one gets a form of the following type:[2]

1 

this shows a drecreasing sequence in the geometric-progression length, although given fluent has been mixed to it.

2 

formerly this was in a decreasing sequence, and when the given fluent is mixed to this, it becomes in an increasing sequence

3 

formerly this was in an increasing sequence, and when the given fluent is mixed to this it becomes in a decreasing sequence.

1. Cf. ASG, pp. 196 et. seq. for futher types of representation.
2. Cf. GKK, vol. 2, pp. 1322 et seq. Cf. LDS, pp. 515-516.

## METHOD OF INJECTION IN FORM OF GEOMETRIC PROGRESSION OF RISING CONFIGURATIONS

At the first instant of the unprecedented operation, the instant effective-bonds (samaya prabadhas) amounting to one and a half geometric-regressions are divided by downtraction/ uptraction / divisors. A part of the resulting quotient fluent is downtracted and divided by innumerate universe. The resulting one part fluent is injected into the rise-trail in form of cow-tail shape (gaupucchākāra). Again, the remaining major part of the fluent having been injected out of the rise-trail, innumerate instant effective-bond measure of fluent, is injected into the neighbouring (anantara) life-time (sthiti).[1]

Above this life-time, the bios injects innumerate times fluent.

Thus for the specifically greater period of the unprecedented operation and the invariant operation, till the attainment of geometric progression-top, the bios goes on injecting in form of innumerate-times the progression successively.

Again, during the upper neighbouring (uparima anantara) life-time (sthiti), from the geometric-progression-top (guṇaśreṇi śīrṣa), the bios injects innumerate times less fluent.

After that, till the last life-time of the earlier over-installation trail, the bios injects, successively and specifically less and specifically less fluent.

This is the nisusus structure relative to geometric progression of rising configuration.

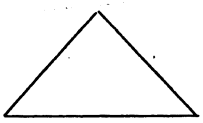
So far as these configurations are concerned which are not rising at present, the method of geometric-progression-injection is to be known as earlier excluding the rise-trail.

This description is regarding the first instant of the unprecedented operation and that for the following instants, second, third, etc., is to be deduced through the method.

## INJECTION AND OVER-INSTALLATION IN RELATION TO NON-LIFE-TIME-SPLIT-DESTRUCTION TRANSCRIPTION

SPECIAL NOTES ON SYMBOLISM:

(1) In the description of downtraction and uptraction, the nisusus have regressive sequence relative to their ultimate-particle contents, hence they are denoted by a triangle, with vertex upwards:[2]



Now on the topic of downtraction there is minimal over-installation; regarding the symbolism of minimal injection, there is division of minimal over-installation, minimal injection and absorbed or accepted nisus, we have lines in between the above notation as -

Here, the trail is denoted numerically as 16. The lower nisusus amounting to $\frac{16-1}{3}$ or 5 as well as one, i.e. 6 stands for the minimal injection.

1.Cf. LDS, p. 40.

2. Cf. LDS, pp. 516 et. seq.

Now among them the $\frac{2}{3}$rd part of 15, ie., 10 stands for the middle nisusus which are called minimal over-installation. Above the preceding, the absorbed nisus or accepted nisus is to be written as 1. Above this 1, there are written small circles (bindus) for denoting other divisions or types (bhedas).

(2) Now we consider the symbolism for maximal injection and maximal over-installation. Here the time-lag trail is at the base or the lowest. Then above it is the maximal injection, then above this is the maximal over-installation. Above the preceding is the accepted last nisus.

Here there is no nisus structure in the time-lag, hence that is denoted by a vertical line.

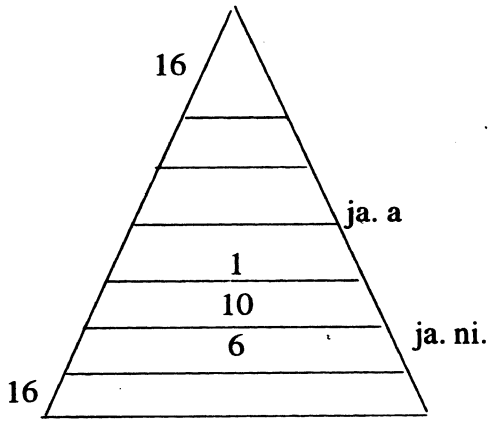
Further, there is shown a line in between the nisusus structure in order to distinguish the division of over-installation and accepted-nisus.

Note the change in symbol for āvalī as 4 in place of 2,

There the numerical symbol for trail is 4. The functional-life-time in the maximal-injection is denoted by (ka), and ahead of it is the notation for subtraction as (–).

Now two trails in excess of an instant (samaya) is denoted by $1\overset{4-2}{—}$, and the accepted nisus is written as 1 at the top. [1]

TRANSCRIPTION




NOTE : Here a. ni. means jaghanya nikṣepa[2] or minimal injection of fluent. and ja. a. means jaghanya atisthāpanā or minimal over-installation of fluent.[3] According to numerical symbolim, the first, etc., nisusus belong to first trail and the upper 16 nisusus belong to second trail. The fluent $6 = \frac{16-1}{3} + 1$, out of 16, which is down-tracted from the 17th nisus and is to be given to first, etc., six nisusus, and this is called minimal injection. Again, above these, fluent has not been mixed to 10 nisusus, and this is minimal over-installation.

**Explanation** : Wheresoever there is no life-time-split-destruction, there is said to be non-life-time-split-destruction (avyāghāta). The first nisus of second trail is down-tracted and is injected. There, regarding the nisusus of first trail the measure of the nisusus amounting to an instant, greater than the one third of a trail as reduced by an instant, is in form of injection. The fluent mentioned earlier, is to be given to the latter.

1. Note that the same symbol ' – ' has been used as a sign for-ve and positive in the same expression.

2. Abbr. min. inj. abbr. min. ovr.

3. In the structure of life-time-split destruction or obliteration (vyāghāta), and in the structure of over-installation (atisthapanā) and injection, the lines are drawn to distinguish between the injection, over-installation, and the accepted (grāhya) nisusus.

The remaining nisusus in form of over-installation. In these, the earlier fluent is not to be given. These are to be known as minimal injection and minimal over-installation.

There the measure of injection is inter-crore squared (antaḥ koṭā koṭi) and is denoted by aṁ ko 2.

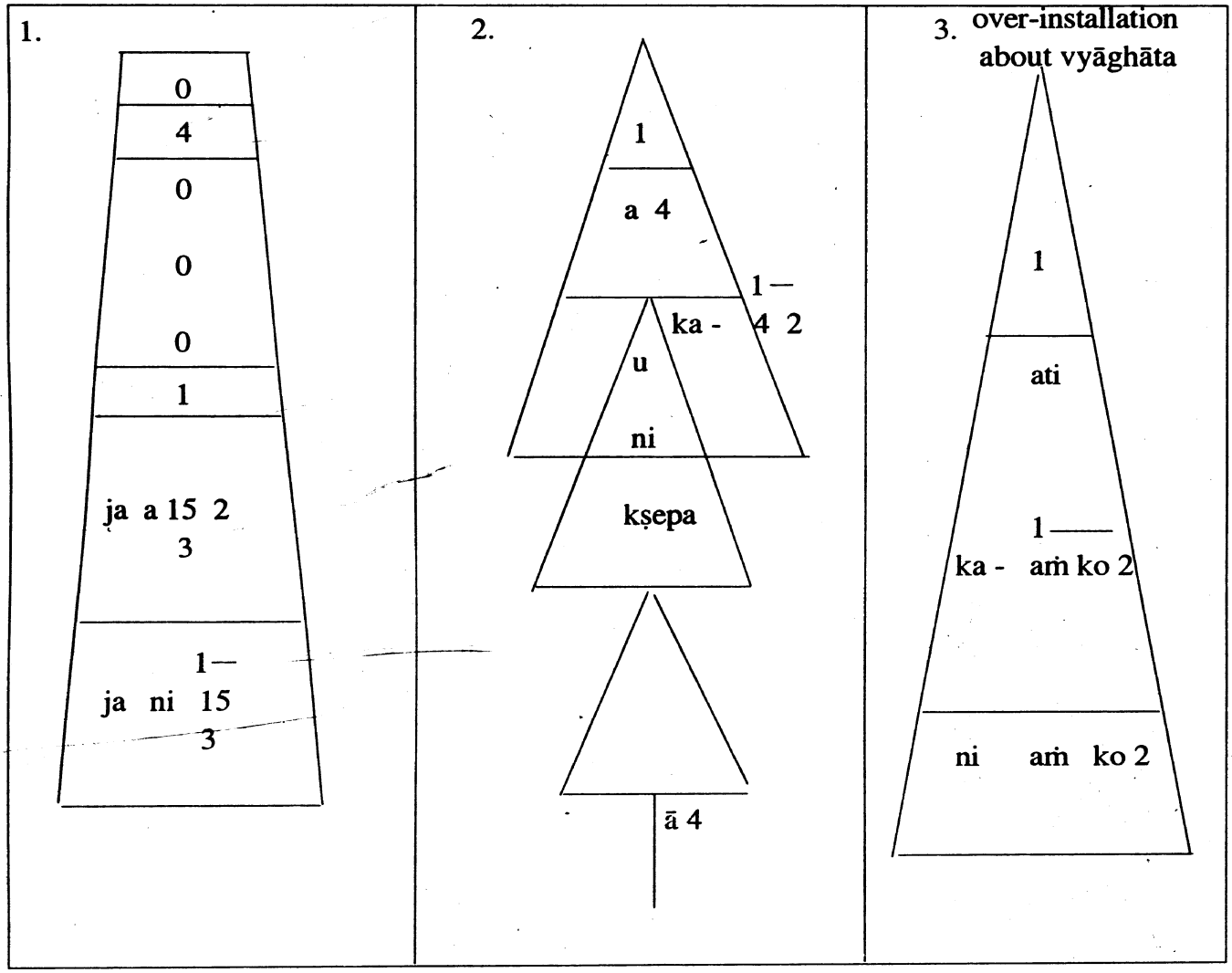
The measure of over-installation is found by subbracting from the functional life-time, the inter

crore squared as increased by an instant,[1] ie., $\frac{1}{\text{ka} - \text{aṁ ko 2}}$.

The accepted nisus is 1, written at the top.

Thus the above three symbolic structures are as follows :

SYMBOLIC STRUCTURE FOR THE ABOVE THREE




1. Here also note that the same horizontal bar used in the same expression, first as a negative sign and then as a positive sign.

In the figure (1), from bottom to top, ja means minimal (jaghanya)[1], ni means injection (niṣeka),

$\overset{1-}{15}_{3}$ means $\frac{15}{3}+1$ , ja a means minimal over-installation (jaghanya atsthapanā)[2],

then 1 denotes the accepted nisus. From bottom the 4th row shows small circles for filling up the gap, then 4 stands for āvalī .Note the symbol of āvalī.[3]

In the figure (2), the bottom portion shows a verticul line, here ā 4 shows that it is a time-lag-trail (ābādhā āvalī)[4] where ā is ābādhā and 4 stands for āvalī. Just above is the triangle showing nisus having maximal injection, and just by the side of it is[5] $ka-\overset{1-}{4}\,2$ or $ka-\overset{1-}{4}\,|\,2$ denoting the subtraction of twice the āvalī in excess of an instant from the ka or functional life-time (karma-sthiti). Above this, the last but one row denotes the over-installation trail or a 4 denoting a for ati-sthāpanā and 4 for āvalī. Above this, at the top $\Delta$ , there is the accepted nisus as unity or 1.

Now in the figure (3), at the bottom is the measure of injection or ni, denoted by inter-crore squared (antaḥ koṭā koṭi) or aṁ ko 2.

Note: The fluent of the accepted nisus is taken and given to the nisusus which are inform of injection. They are not to be given to nisusus which are in form of the over-installation.

**1.26.58**

Above the minimal-over-installation as described and demonstrated in the previous verse, in the column matrix, one downtracts the second nisus of second trail, where below it are nisusus amounting to a trail in excess of an instant. In those nisusus, the injection amounts to one-third part of a trail in excess of an instant as decreased by a nisus. The over-installation is an instant greater than the earlier.

Thus in this sequence, on downtraction of third, etc. nisusus corresponding to second trail, the injection amounts to that as mentioned earlier; and the over-installation increases in instants one by one, in the sequence.

The nisusus of second trail exceeded by an instant have above them the nisusus from which one-third part of a trail as reduced by an instant are downtracted. There the injection remains as mentioned earlier, and the over-installation amounts to a trail only. This is called maximal over-installation.

According to numerical symbolism the fluent of the 18th, 19th, 20th, etc., nisusus is downtracted and given to six misusus and not given to 11th, 12th, 13th nisusus. There, the fluent of the 23rd nisus is

1. abbr. min. inj.
2. abbr. min. ovr.
3. In working symbol $A_1$
4. Working symbol is $A_1$
5. In working symbolism this is $f-(2A_1+1)$

downtracted, and the first six nisusus are in form of injection. Here, 16 insusus become over-installation, which is called maximal over-installation.

Again, here on downtraction of fluent of upper nisusus, everywhere the over-installation is to be known as a trail alone. And the injection increases instant by instant. There, on downtraction of the last nisus of the life-time has below it the nisusus amounting to a trail, in form of the over-installation. Excluding that, the remaing all nisusus are to be known as in form of injection. According to numerical symbolism; for example, on down traction of 24th, 25th, etc., nisusus, the first, second, etc. --six, seven, etc. are the nisusus, increasing one by one, are in form of injection. The over-installation form, everywhere is 16 nisusus. This sequence of downtraction is to be known till the last nisus.

IMPLICATIONS (1) Till there is no over-installation amounting to a trail, there happens to be increase of a nisus one by one, successively, in the over-installation itself; whereas the measure of injection remains the same. But, wheresoever there is a trail possible of an over-installation, there it remains amounting to a trail. The injection, excluding the life-time downtracted, and the over-installation trail just below, remains tobe the measure of life-time.

But if downtraction of rise-configuration is resolved, then the injection of the downtracted fluent will happen to be from the rise-instant (udaya-samaya), and if the downtraction of non-rise (anudaya) configuration is resolved, then the injection of its downtracted fluent will happen to be in the nisusus lying above the rise-trail. Further, at the time of destruction of life-time split, while at the down traction of the last frustule, this rule does not apply.[1]

(2) Life-time transition is of two types

(i) life-time transition in original configuration

(ii) life-time transition in secondary configuration

The life-time-transition is that in which the life-time transits as downtracted, uptracted and transits in form of other configuration, the remaining life-time is life-time-non-transition.

After downtraction of life-time, that life-time is injected from rise-instant upto third part of trail and the remaining two-third part of the trail remains in form of over-installation.

But the trail has been interpolated[2] as a constructed even set, hence how its third part be accepted ? The explanation is that the trail has been reduced by one instant and trisected. Hence the over-installation is an instant less than two-third part of a trail, and the injection is an instant less than one-third part of trail.

Regarding injection, at the instant of rise, a great number of points [particles] are given, and upto the third part of trail, specifically lesser and lesser particles are given.

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1. For further details of the topic, cf. KSP, vol. 8, pp. 242 et seq.

2. Cf. KSP vol. 8, p.244. Cf. also DVL / 10 / 4, 2, 4, 3 / 22/ 9.
'Yugma and same' are synonyms. Yugma (even) is of two types: constructed (kṛta) and gross (bādara). The set which is divisible by 4 is called constructed-even-set (kṛta yugma rāśi). The set when divided by 4 leaves 2 as remainder is called gross-even-set (bādara yugma rāśi).

1.26.58

The fluent of the last nisus of life-time is downtracted, and while it is injected into the lower nisusus it is in form of over-installation upto one trail measure, just below that last nisus. Further, it is in form of injection upto a maximal life-time measure as reduced by an instant more over two trails. This is known as maximal injection.

There is no premature rise here up to a atrail after bonding hence one invariant trail is counted lsft as time-lag and one trail remains in form of over-installation as left and the fluent of the last nisus has been taken as left, hence an instant has been subtracted from two trails corresponding to maximal life-time.

According to numerical symbolism: The maximal life-time is of 1000 instants. Out of these, 16 instants form the time-lag.

The maximal injection is said to form when the fluent of the last nisus is downtracted and given to 1st, 2nd, etc. upto 967th nisusus, out of the remaining 1000 - 16 = 984 nisusus. Above these, no fluent is given to the 16 nisusus, hence this is called over-installation.

According to norm-symbolism the maximal of all injection is obtaind as[1]

$$1 - \text{ka} - 4 \mid 2$$

where ka is the maximal functional life-time bond, and from it is subtracted an instant more over two trails.

SPECIAL NOTE

The downtraction that happens to be without the fall (patana) of the last frustule (phāli) in the process of life-time-split-annihilation is called downtraction corresponding to non-life-time-split-destruction or non-obliteration (avyāghāta).

Thus, for illustration, let us suppose that a bios has a maximal life-time-bond (sthitibandha) of illusion (mithyātava) extending to $70 \times (10^7)^2$ or (sattara koḍa koḍi) seas (sāgaropama). Such bound new fluent is unfit for all operations for a trail period, hence according to this rule there is no premature rise of this for a trail period. Following period, the next instant, on premature rise of the fluent of the last nisus, [which is just at the top of the karma state matrix], the bios over-installs the fluent measuring a trail just below that last nisus. And the bios injects that fluent into the nisusus measuring 70 $(10^7)^2$ seas (sāgaropama) as reduced by an instant and two trails, below the over-installation trail, upto the rise-instant (udaya-samaya). This measure is of the injection.

Similarly, one may deduce maximal injection as far as possible, everywhere according to its own maximal life-time.

1.27.59

Where there is life-time-split destruction, that is called obliteration. Supposing that certain bios binds a maximal life-time, and later elevates by attaining annihilation-cum-subsidence. Then he destroys an inter-muhūrta of life-time-split after lapse of a bound-trail in form of time-lag in that bound-life-time. Thence, where he had bound the maximal life-time, there is destruction of all life-time due to that split, exclusive of what the bios keeps remaining as inter-crore-squared seas.

1. In working symbolism this is $f - (2A_1+1)$. Here f represents functional life-time.

Thus instant to instant, whatever fluent is injected is called a frustule (phāli). The last frustule is called (carama phāli).

1.27.60

Now corresponding to last frustule, the fluent of the last nisus is taken and given to the remaining kept life-time. That fluent is not given to the maximal over-installation measuring maximal life-time as reduced by an instant and inter-crore-squared seas.

Here there remained only inter-crore-squared seas corresponding to maximal life-time, and into this is injected the fluent. This is inform of injection, hence this is subtracted; and further the fluent of one last nisus has already been taken, hence an instant has been subtracted.

According to numerical symbolism, let the life-time be of 1000 instants. Let there be split-destruction. Let there be kept remaining the life-time of 100 instants. Then the fluent of the nisus corresponding to the 1000th instant is given to the nisusus corresponding to the initial (i.e. lying at the bottom portion of the functional state matrix 100 instants. There is then only 899 instants of maximal over-installation.

SPECIAL NOTE:

HISTORY OF FINE INTERPOLATION TAKING INTO ACCOUNT A SINGLE INSTANT[1]

In the process of life-time-split destruction, the over-installation happens to be of one trail measure upto the fall (patana) of the last but one (upānta) frustule (phāli).

But, at the time of the fall of the last frustule, the over-installation happens to be an instant less a trail, because the downtraction of the fluent of the last nisus of the maximal life-time is intended.

Hence, there is no injection of the last frustule into the life-times which befell into life-timesplit.

Both the above verses 58 and 59 imply that whatever inter-crore-squared measure of life-time is in form of injection below the life-time-split, into very that, its injection happens to be with the last frustule, and there happens to be complete destruction at that instant of all life-time which befell into the life-time-split.

Here, downtraction is done of last nisus of the maximal life-time, hence it is not in form of over-installation, and that at the lower portion, is in form of injection measuring a life-time of inter-crore-squared seas, hence it is not in form of over-installation.

Hence, leaving the life-time measuring the inter-crore-squared seas plus an instant, the remaining all life-time should be known to be in form of over-installation.

1.28.61

In the following seven verses, there is a detailed description of the uptraction of fluent.

Let us first compare this operation with its anti-operation, the downtraction. When the life-time is reduced and the fluent of the nisusus of upper portion of the functional matrix is given to the lower nisusus, there is said to be the operation of downtraction. Note that those nisusus which are to rise later are called the upper ones, and the nisusus which are to rise first or foremost, are to be known as the lower ones.[2] This also implies reduction of energy, bound earlier.[3]

1. Cf. LDS, p. 45. Cf. also KPS, book 8, pp. 248-250.
2. Cf. LDS (o) 55/87. Cf. also GJK(o), 258 and its commentary / 566/16.
3. Cf. GKK(o)/ 438 /591. Cf. also DVL/10/4, 2, 4, 2, 21/53/2.

Similarly, when the ultimate particles of the lower nisusus are mixed into those of the upper nisusus, the operation is called uptraction.[1] Naturally, the life-time and energy of functional particles increase in this operation. This operation is also of two types: non-obliterative (avyāghāta) and obliterative (vyāghāta) uptraction.

Uptraction is also defined as increasing of life-time of the state functional due to increase of new life-time bond of the very arbitrary former state functional, at the time of bond.

The obliterative uptraction is defined to happen where the over-installation is found to be less than a trail because of the new life-time bond being within a trail and in excess of innumerate part of a trail, than the state functional.

The non-obliterative uptraction is defined to be happening there where there is no obliteration in the happening of at least innumerate part of a trail of injection along with a trail measure of over-installation.[2]

In the present verse, the description of obliteration uptraction is intended. In this verse are defined the minimal over-installation and the minimal injection.

Into the former state form nisusus, at the instant when the last nisus of the former state of the instant-effective-bond (samaya prabaddha) bound at the instant of uptraction of the fluent of the last nisus, the innumerate part of a trail of nisusus lying above that nisus are kept in over-installation form; and the fluent of the last nisus of that state is injected into the upper and as many as innuerate part of a trail of nisusus.

Numerical Example :

Let us suppose that the instant (samaya) when the last nisus of the former state rises, then at that instant the 50th nisus of the newly bound instant-effective-bond (samaya prabaddha) rises. Again, the fluent of the last nisus of the former state is taken and given to 55th, 56th 57th and 58th nisusus. This is because over-installation trail is 4, obtained as innumerate part or 4th part of the trail denoted by the numeral 16. Here the nisusus 51st, 52nd, 53rd, 54th remain as over-installed, and no fluent is given to them. Thus 4 is the minimal over-installation, and minimal injection is the fluent of the last nisus i.e. the 50th nisus.

The non-obliterative (nirvyāghāta or avyāghāta) over-installation happens to be there where there is not the counter-destruction (pratighāta) of over-installation amounting to a trail corresponding to the injection measuring innumerate part of a trail. The non-oblitrative (nirvyāghāta) uptraction happens to be everywhere till the attainment of maximal life-time from the time when the life-time bond (sthiti bandha), in the sequence increasing by an instant above the state functional (satkarma), increases through a trail plus an innumerate part of a trail.[3]

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1. Cf. GJK(o), 258/566/17 and LDS(o) 55/87/4. Cf. also DVL/10/4, 2, 4, 2, 21/52/4. Cf. also GKK(o), 438 /591/14.
2. Cf. LDS, p. 46 special.
3. Cf. KSP, book 8, p. 253 and book 7, p. 245.

## MAXIMAL OVER-INSTALLATION

1.28.62
1.28.63
1.28.64

From the last nisus of that former state (sattva) till the uptraction of the lower nisusus, the injection remains the same as mentioned earlier; and the over-installation goes on increasing instant by instant, till the maximal over-installation amounting to a trail.

According to Numerical symbolism, the 49th nisus of the newly bound instant-effective-bond (samaya-prabaddha) rises when the last but one nisus lower to last nisus of the state remains. Hence the fluent of that last but one nisus is uptracted and after having over-installed 50th, 51st, 52nd, 53rd, 54th, (i.e., five) nisusus, it is injected into 4 nisusus ahead, i.e., to 55th, 56th, 57th, 58th nisusus.

Similarly, the fluent of the nisusus lower to that last but one nisus is uptracted and after having over-installed, respectively, six nisusus, seven nisusus, etc., in the order of increasing by unity each time, in the sequence of 49th, 48th, etc., etc., of the newly bound instant-effective-bond (samaya prabaddha); it is injected into the 4 nisusus, 55th, etc. There, at the instant of rise of the 38th nisus of the presently bound instant-effective-bond; the fluent of the nisus of the former state, fit to rise at that very instant, is uptracted, and the 49th, etc., upto 16 nisusus of the presently bound instant-effective-bond is kept over-installed. This is the maximal over-installation.

Upto this there is injection into 4 nisusus 55th, 56th, 57th and 58th.

After the over-installation becomes a trail amount, while its nisusus lying low and low are uptracted, the over-installation remains only a trail amount, but the injection increases one by one.

Thus here these two processes, over-installation and injection, seem to be quasi-harmonious.

Numerical symbolism: The instant at which the 37th nisus of presently bound instant-effective-bond rises, at that instant as the nisus of state fit to rise is uptracted, the sixteen nisusus, 38th, 39th, etc., become in form of over-installation. The five nisusus, 54th, 55th, etc., become in form of injection. Further, as there happens to be uptraction of the nisus below the nisus mentioned earlier, there happens to be over-installation form of 16 nisusus, viz. 37th, 38th, etc. There also happen to be 6 nisusus, 53rd, 54th, etc., in form of injection. Similarly, over-installation increase in the sequence of injection.

MAXIMAL INJECTION:

Let there be a bios who bound maximal life-time earlier, and later, after having spent a trail in the time-lag, then downtracts the last nisus of that instant-effective-bond. There the fluent of that nisus is not given to the nisusus measuring a trail and an instant of the end. That fluent is given to all nisusus from the nisus fit to rise at the remaining present instant. This the downtraction activity.

Again, at the next instant, upper to that present instant, while downtracting earlier, the fluent which was given to the first nisus of the rise-trail is uptracted. Then its fluent, is injected into all other nisusus except into the nisusus measuring a trail and an instant, of the end, among the first, etc., nisusus which are found on crossing the time-lag of the instant-effective-bond having maximal life-time, bound at the instant of that uptraction. Here the over-installation is to be known to be the measure of the time-lag as reduced by a trail in excess of an instant. The rationale is as follows :

That second trail, whose first nisus was uptracted, is fit the rise after the duration of trail and an instant, from the present instant. Moreover, those nisusus into which injection has been effective, are fit to rise after the time-lag period of the bound life-time, from the present instant. Hence in between these two, there happens to be an interval of the time-lag-period as reduced by a trail and an instant. The fluent of the first nisus of the second trail is given to the upper nisusus after having crossed these nisusus lying in between; and here this is the measure of the over-installation.

Hence the maximal injection is the mesure of the maximal functional-life-time as reduced by the time-lag-period which is combined with a trail and an instant. The rationale is as follows :

The fluent has not been given to the nisusus of the end measusing a trail and an instant; further there is no nisus-structure during the time-lag-period, hence this much amount has been subtrated from the maximal life-time.

It should be noted that whatever is the uptraction of the downtracted fluent which is injected among the nisusus lying below, then that uptraction could be effected only upto the remaining energy-life-time and not above it. What is energy-life-time? It is as follows :

Here the life-time is differentiated into manifest (vyakti) life-time (sthiti) and energy (śakti) life-time (sthiti). All the life-time of the last nisus of the intended (vivakṣita) instant-effective-bond (samaya-prabaddha) is called manifest-life-time (vyakti sthiti). Moreover, in the sequence of an instant less, two instants less, etc. is the life-time of the nisusus, lying below and further below that last nisus, and is called manifest-life-time. Again, all the life-time of the first, etc., nisusus is energy-life-time (śakti-sthiti). Hence the uptracted fluent is to be given upto the existence of energy-life-time.

## NUMERICAL SYMBOLISM OF INJECTION AND OVER-INSTALLATION MENTIONED EARLIER

Let the earlier bound instnat-effective-bond have the life-time of 1000 instants. After lapse of 16 instants, the fluent of its last nisus is downtracted and given to all the nisusus of that instant-effective-bond, leaving the 17 nisusus of the end among the nisusus of the life-time above the time-lag.

After that, at the next instant, the uptraction is effected of first nisus of the second trail, fit to rise at 17th instant from the instant of uptraction and into which the fluent of the last nisus was given. Then at that instant, there happens to be life-time-bond measuring 1000 instant-effective-bonds whose time-lag is 50 instants and nisusus are 950. That uptracted fluent is given into all these nisusus excluding the 17 nisusus of the end.

For example, whatever fluent is uptracted of the nisus, was fit to rise at the 17th instant from the present instant. And the nisus of the bound instant-effective-bond into which the fluent was given, becomes fit to rise at the 51st instant. The interval between these two is 33 instants which is over-in stallation. Again, from the life-time of 1000 instants, one subtracts the 17 nisusus of 50 instants of time-lag; the remaing 933 nisusus are to be given the fluent. Hence this is to be known as maximal injection.

**1.28.65**

Other preceptors have the following opinion about injection. Let a bios had bound maximal life-time. After lapse of the bound-trail, the bios then uptracts its first nisus and injects its fluent to all nisusus starting from the initial as second nisus of the newly bound instant-effective-bond which was bound with maximal life-time at the time of uptraction upto the end excluding the nisusus as over-installation-trail. There the maximal injection amounts to the maximal life-time as reduced by a trail and an instant as well as the time-lag period of the bound life-time.

Here, the time-lag period of the bound maximal life-time has no nisus-structure.

Again, the fluent has not been given to the first nisus, and the same has also not been given to the over-installation at the end. Hence the maximal injection amounts to as mentioned earlier. Numerical symbolism is as before, it could be related in this context.

Note: Here $\overset{1-}{4}$ is over-installation.

In case of the maximal injection the following is not injected into the last nisus $\overset{1-}{4}$

This is kept above the following.

The following is effeted in case of maximal injection:

$$ka - \overset{1-}{\bar{a}} \quad \text{or} \quad ka - (\bar{a} \oplus \overset{1-}{4})$$

TRANSCRIPTION

$$u\ ni\ |\ ka - \overset{1-}{\bar{a}}\ \overset{1-}{4}\ |$$

For the over-installation the ābādhā kāla minus an instant more than a trail is $\bar{a} - \overset{1-}{4}$

Here[1] u ni means utkṛṣṭa nikṣepa or maximal injection. Ka means karma sthiti or functional life-time. From it is subtracted the ā or the ābādhā or time-lag. Further $\overset{1-}{4}$ means an instant greater than a trail for which the symbol is 4. The time-lag period is a trail and an instant. Above it is again $\overset{1-}{4}$ which denote that for this period, the end nisusus are not to be given the fluent, as it is over-installation-trail.

Note: Here clarification regarding the amount of energy-life-time and that of menifest-life-time is given. This is to be understood relative to maximal life-time-bond of every functional. While considering the energy-life-time of the first, etc., nisusus among them , there is uptraction of every nisus till the remaining energy-life-time as per rules of uptraction.

1. In working symbolism this is $f - l'$ where $l = A_1 + 1$.

1.28.66

There happens to be minimal over-installation amounting to a trail alone, while uptracting the nisus of the former state fit to rise before a trail and an instant from the last-instant (anta-samaya or agra) of the time-lag-period of the instant-effective-bond, having maximal life-time, bound at the instant of uptraction.

That fluent is injected into the first, etc, nisusus of the bound instant-effective-bond, excluding the over-installation-trail at the end, after having crossed a trail-period which remained in the time-lag-period.

**Numerical symbolism:** Let the instant-effective-bond was bound with a life-time of 1000 instants. Its time-lag period is 50 instants. Now let us consider the nisus of the former state fit to rise at the 34th instant from the present instant. This 34 is calculated as the difference between time-lag period 50 instants and the 17 instants before its last instant, ie., 50 – 17 = 34 instants. Such a nisus is uptracted. Its fluent given after lapse of 50 instants of the time-lag period of the instant-effective-bond, bound at the very instant, into the 950 nisusus fit to rise at the first, etc., instants, after having excluded the 17 nisusus of the end. Thus the fluent is given to first, etc., upto 933rd nisusus. Here the interval between the uptracted nisus and the first nisus is of 16 instants. This 16 instant is the minimal over-installation.

1.28.67

Now, we detail the maximal over-installation. On descending from there, we seek for the first nisus of second trail in relation to the some other instant-effective-bond in form of state fit to rise earlier than the former. This first nisus which is fit to rise after a trail-period from the present instant, has maximal over-installation amounting to a time-lag-period as reduced by a trail and an instant at the lower portion [of the matrix].

This fluent (dravya) is given into such nisusus, leaving the nisusus measuring over-installation-trail at the last [end], which lie above after crossing the time-lag-period as reduced by a trail and an instant.

Here the numerical symbolism is to be known as mentioned earlier.

The above is the description of injection and over-installation relative to uptraction and downtraction. Accordingly, the rules apply for fluent of many nisusus of which fluent is taken for injection at a time.

## SYMBOLIC STRUCTURES FOR UPTRACTION:

(1) The fluent of the nisus in form of former state is given to the nisusus of newly bound instant-effective-bond, hence first the structure of nisusus in form of former state is constructed. Then ahead of it, the symbol for time lag is written below the fluent of the newly bound instant-effective-bond, and the symbol for the nisusus is written above the latter.

(2) In order to relate the taken out fluent of the nisus of the former state and the newly bound instant-effective-bond, both of them are combined by drawing a line between the interval.

(3) In order to make a division between over-installation and injection corresponding to newly bound instant-effective-bond, there in drawn a line between them.

(4) There, on uptraction of last nisus of the former state, there is minimal structure. Of it, corresponding to over-installation the notation for innumerate part of trail is $4_a$, and corresponding to injection, the notation for innumerate part of trail is $2_a$.

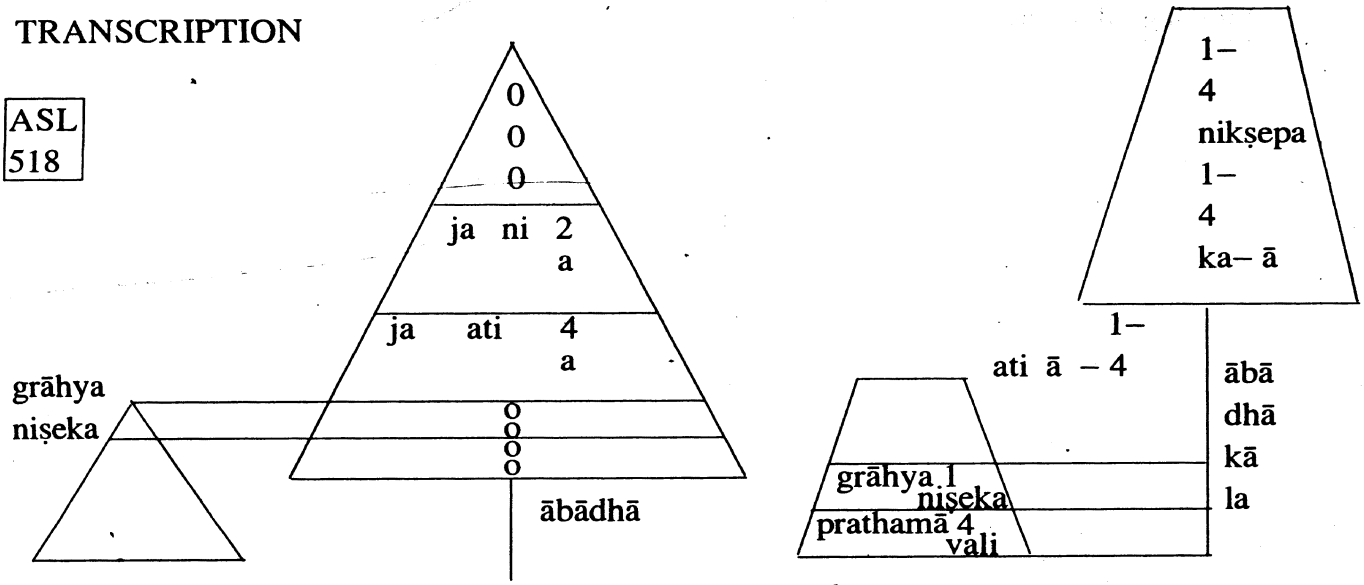
(5) There is maximal structure when there is uptraction of the nisus which is above the rise-trail of former state, Corresponding to its over-installation the time-lag as reduced by a trail and an instant, is[1] $\bar{a} - 4^{1-}$. Corresponding to its maximal injection the functional-life-time (karma-sthiti) period as reduced by a trail and an instant, i.e., the time-lag period is[2] $ka - 4^{1-}$. Above this the fluent is not to be given to the last nisusus forming a trail and an instant, given by $4^{1-\bar{a}}$.

Further, in the following figures, the nisus taken out is of the former state corresponding to the minimal. At the instant of its rise (udaya), the new instant-effective-bond (samaya-prabaddha) fit for incoming is to be considered as having nisusus of over-installation above it, and still above them are the nisusus in form of injection.

Corresponding to the maximal, the nisus taken out from former state is fit to rise after a trail-period from the present instant. And an instant is for effecting the rise of that nisus. The time-lag-period of the new instant-effective-bond starts from the present instant. Hence on subtracting a trail and an instant from it, one gets the over-installation. Further, the first, etc., nisusus of new instant-effective-bond is in form of injection, but at the end the fluent is not to be given:

TRANSCRIPTION

ASL 518



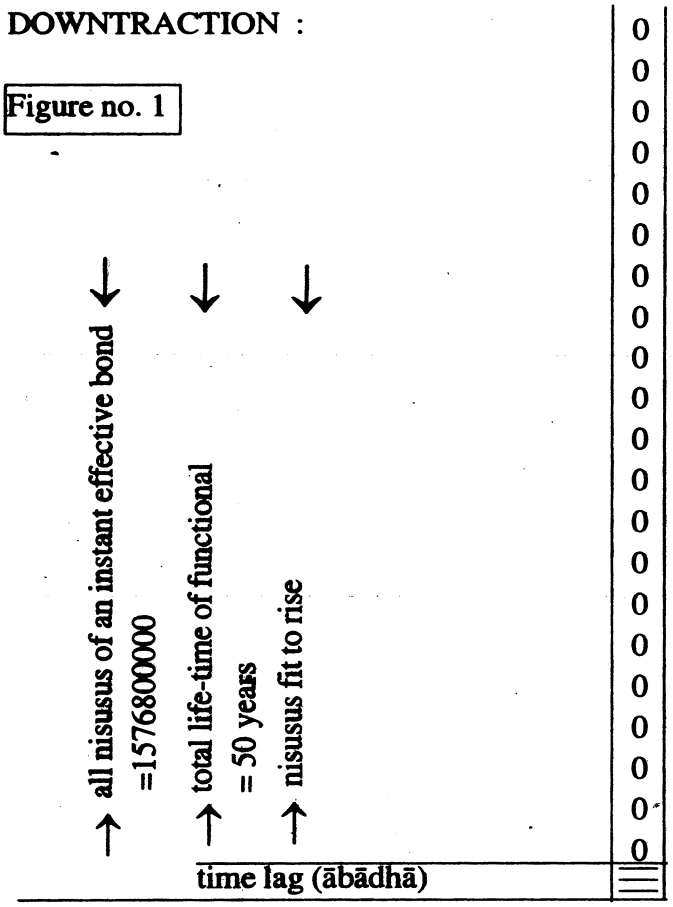

In working symbolism, $2_a$ is $A_a$ and $4_a$ is $A_1$, and so on.

1. $1-(A_1+1)$ in working symbolism.
2. In working symbolism $f-(A_1+1)$

The following figures have been translated from JSK vol. 1, p.117.

DOWNTRACTION :

Figure no. 1




| SYMBOLS : | REPRESENTATION OF |
|---|---|
| 0 | nisus |
| x | over-installation |
| x | downtraction nisus |

Figure no. 2

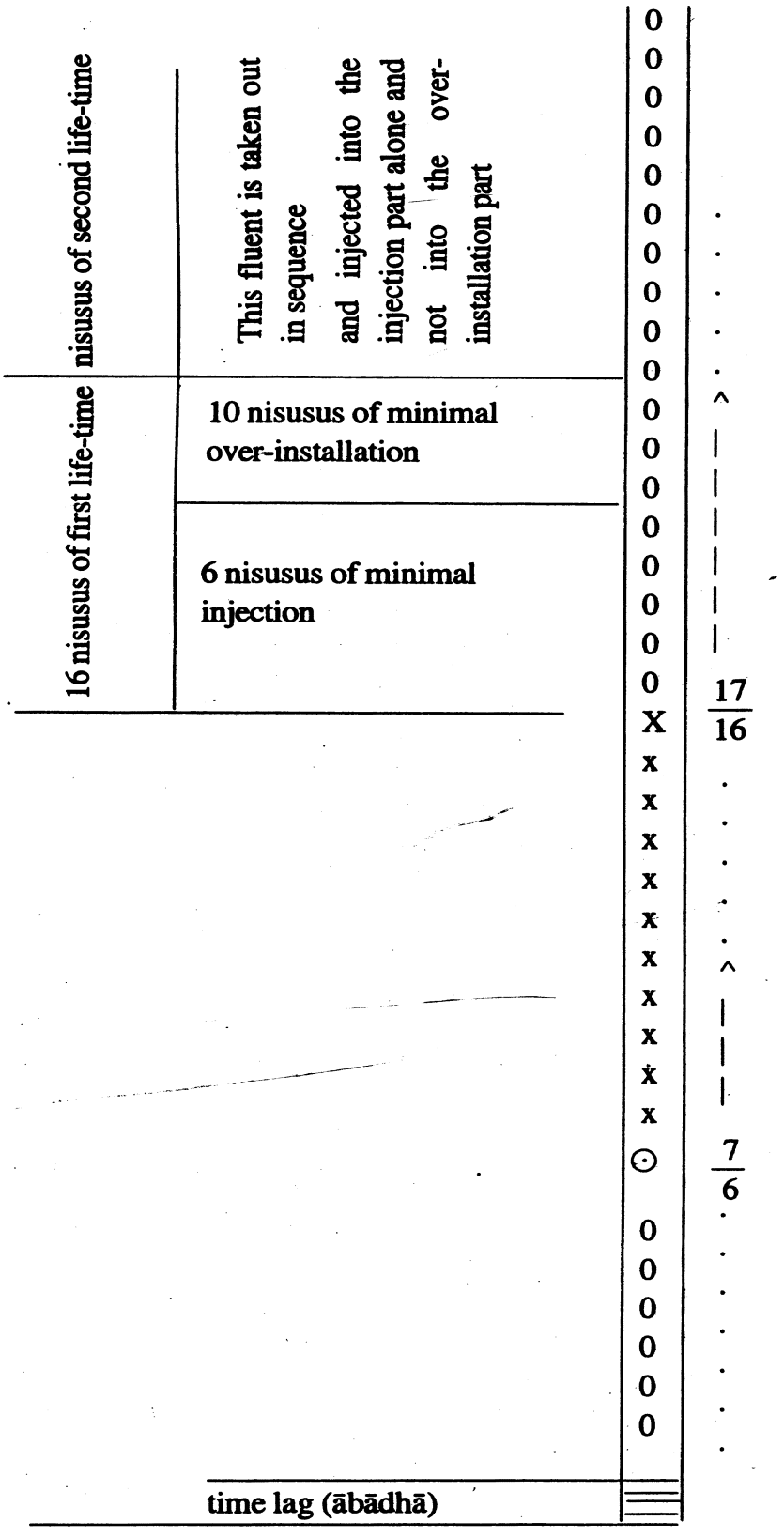

nisusus of second life-time
This fluent is taken out in sequence and injected into the injection part alone and not into the over-installation part
16 nisusus of first life-time
10 nisusus of minimal over-installation
6 nisusus of minimal injection
time lag (ābādhā)
17/16
7/6

Figure no. 3

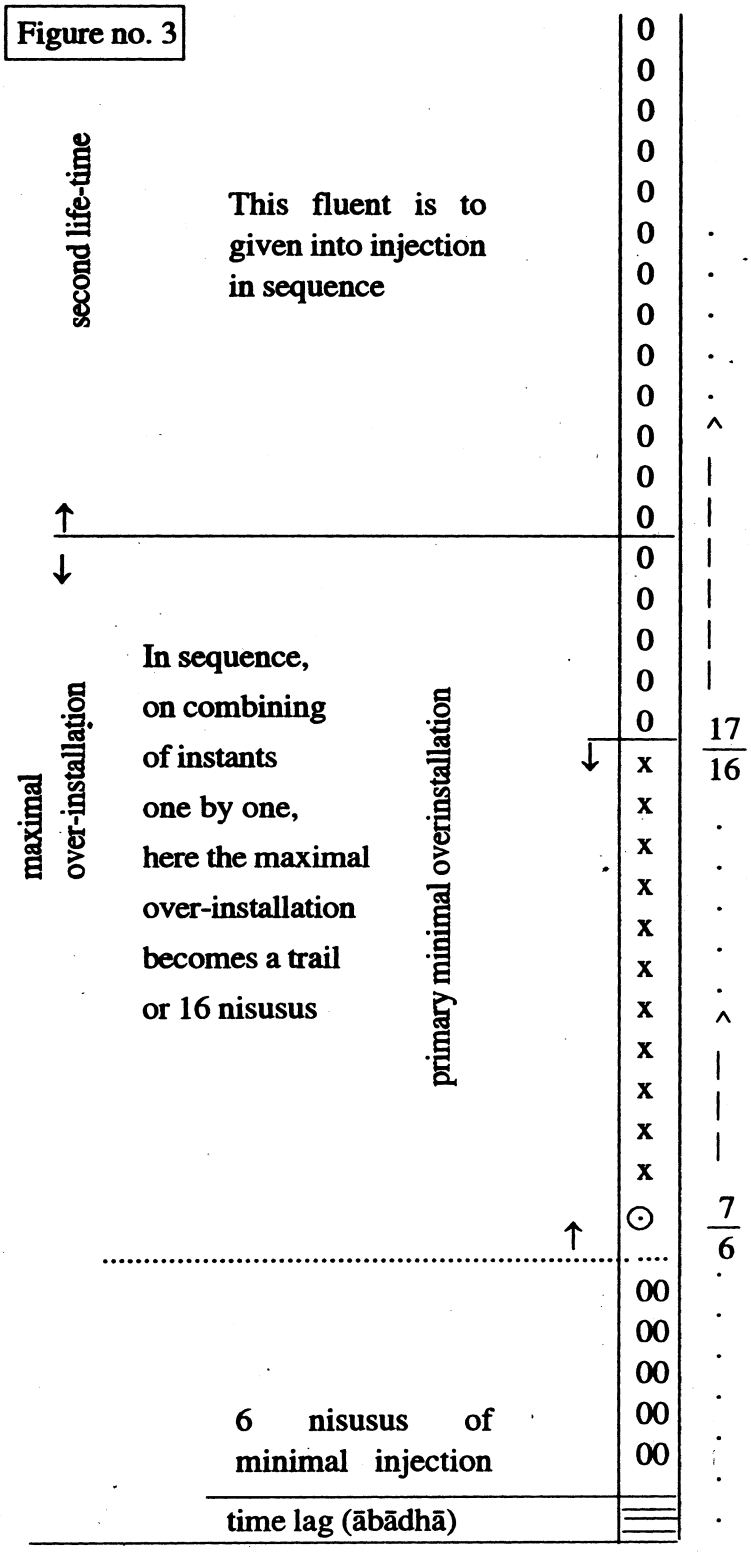
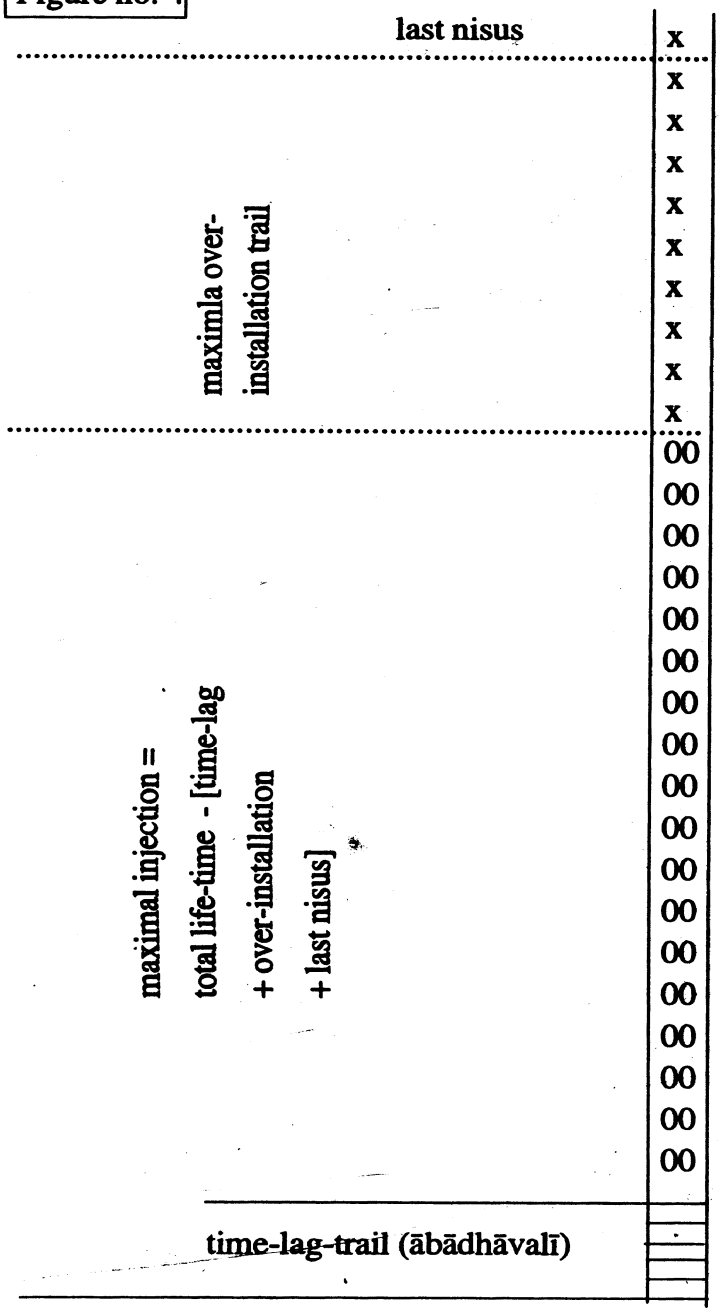

second life-time
This fluent is to given into injection in sequence
In sequence, on combining of instants one by one, here the maximal over-installation becomes a trail or 16 nisusus
maximal over-installation
primary minimal overinstallation
17/16
7/6
6 nisusus of minimal injection
time lag (ābādhā)

Figure no. 4

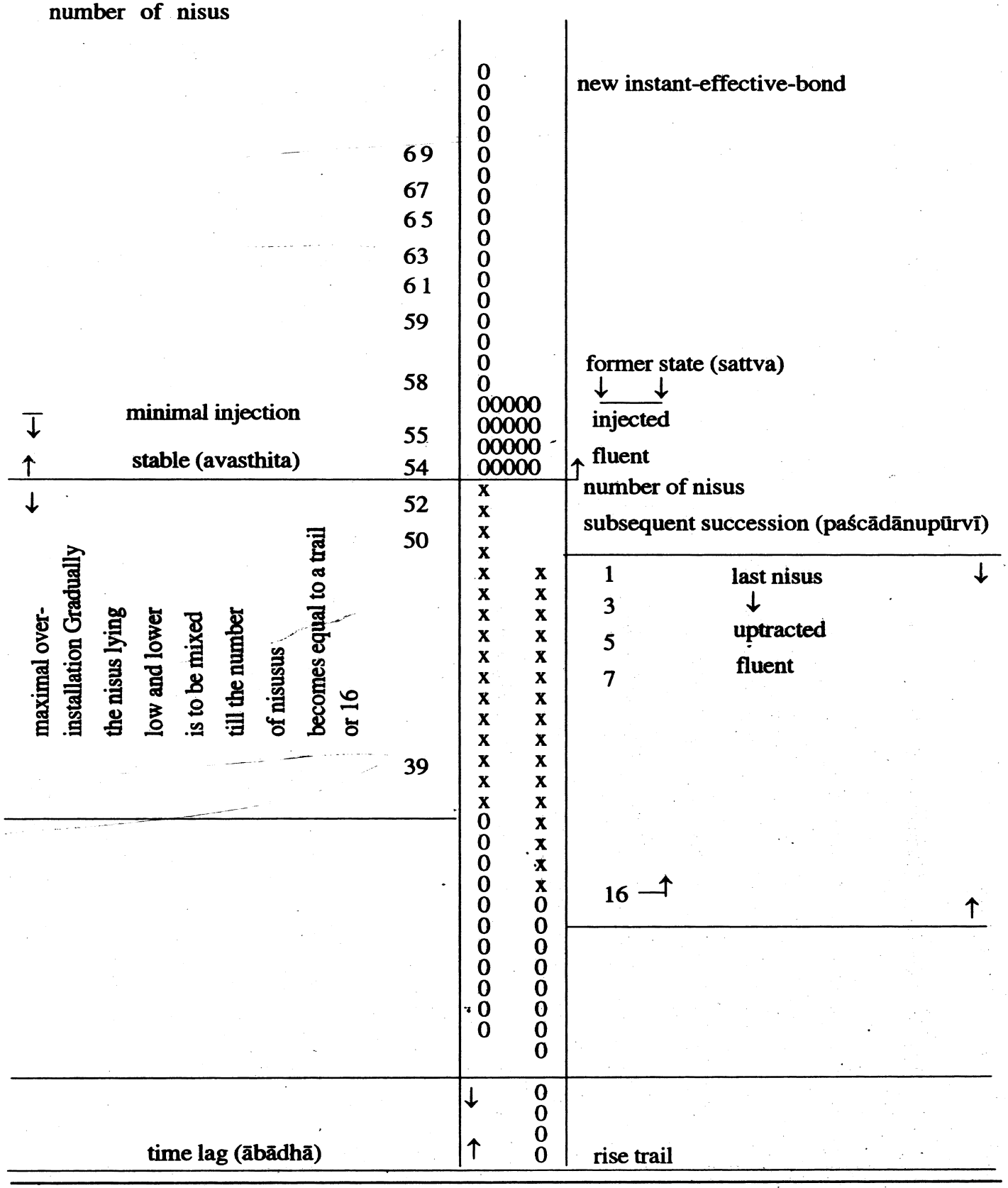

last nisus
x
maximla over-installation trail
x
x
x
x
x
x
x
x
x
maximal injection =
total life-time - [time-lag
+ over-installation
+ last nisus]
00
00
00
00
00
00
00
00
00
00
00
00
00
00
00
00
00
time-lag-trail (ābādhāvalī)

## OBLITERATION (VYĀGHĀTA) CORRESPONDING TO DOWNTRACTION[1]

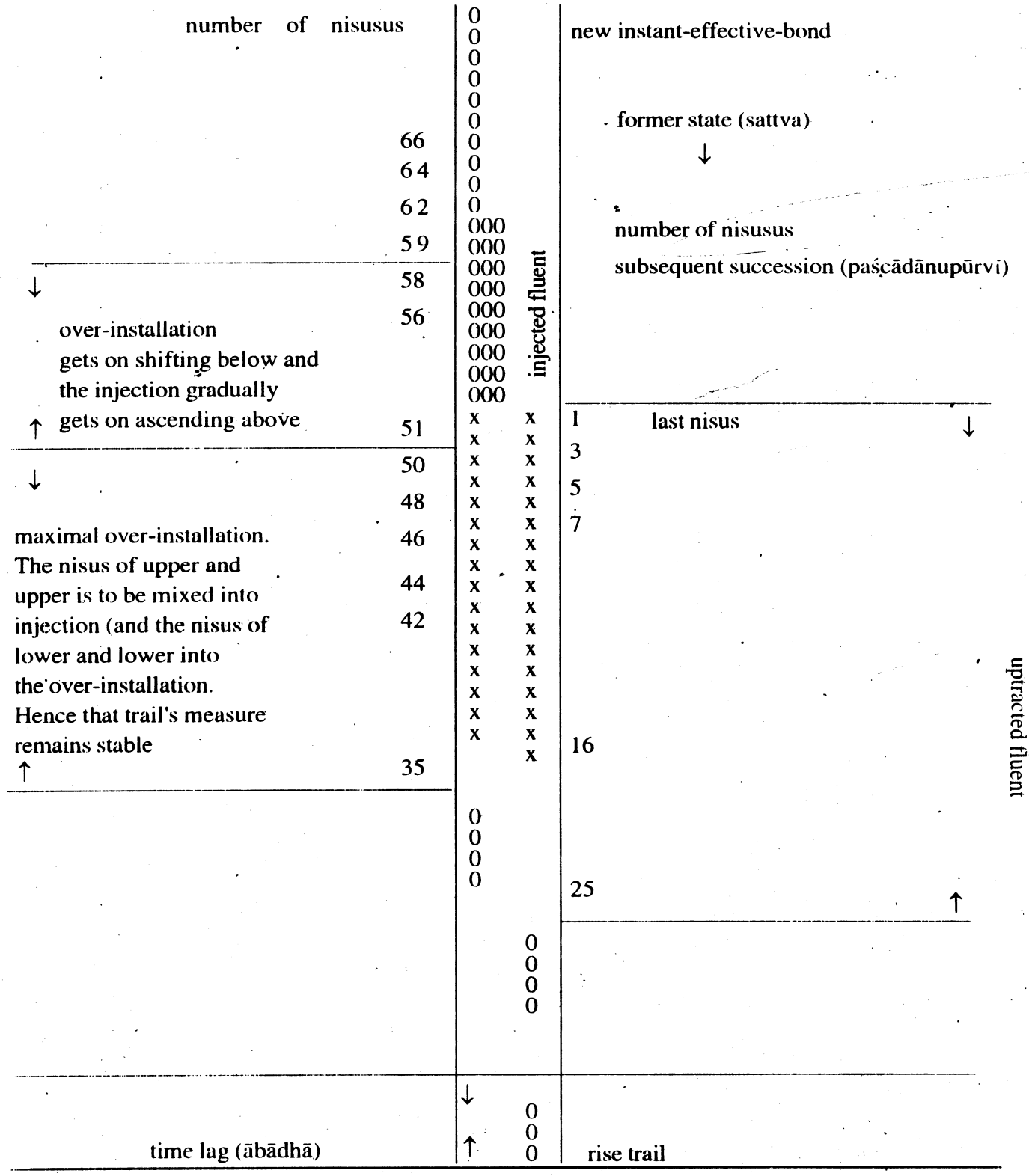
| | | |
|---|---|---|
| last nisus | | X |
| maximla over-installation trail | total life-time - [time lag<br>+ injection period<br>+ 1 last nisus instant]<br>This much life-time<br>is destroyed completely | x<br>x<br>x<br>x<br>x<br>x<br>x<br>x<br>x<br>x<br>x<br>x |
| maximal injection | remaining life-time<br>after reducing life-time | 000<br>000<br>000<br>000<br>000 |
| | split-destruction period<br>amounting to inter-muhūrta | 000<br>000<br>000 |
| | time-lag trail (ābādhāvalī) | |

1- Cf. JSK, vol. 1, p. 120.

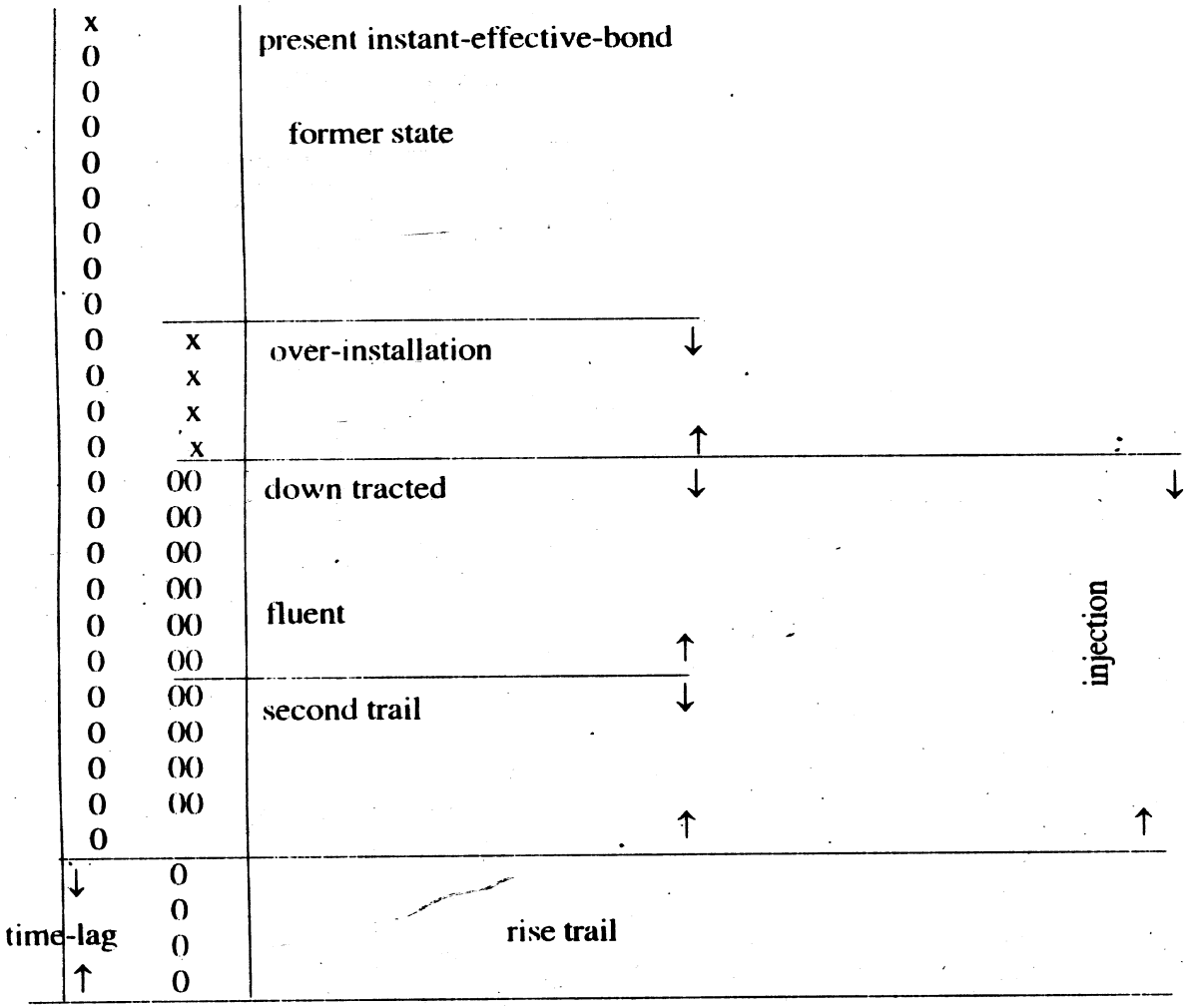
2- maximal over-installation
minimal injection



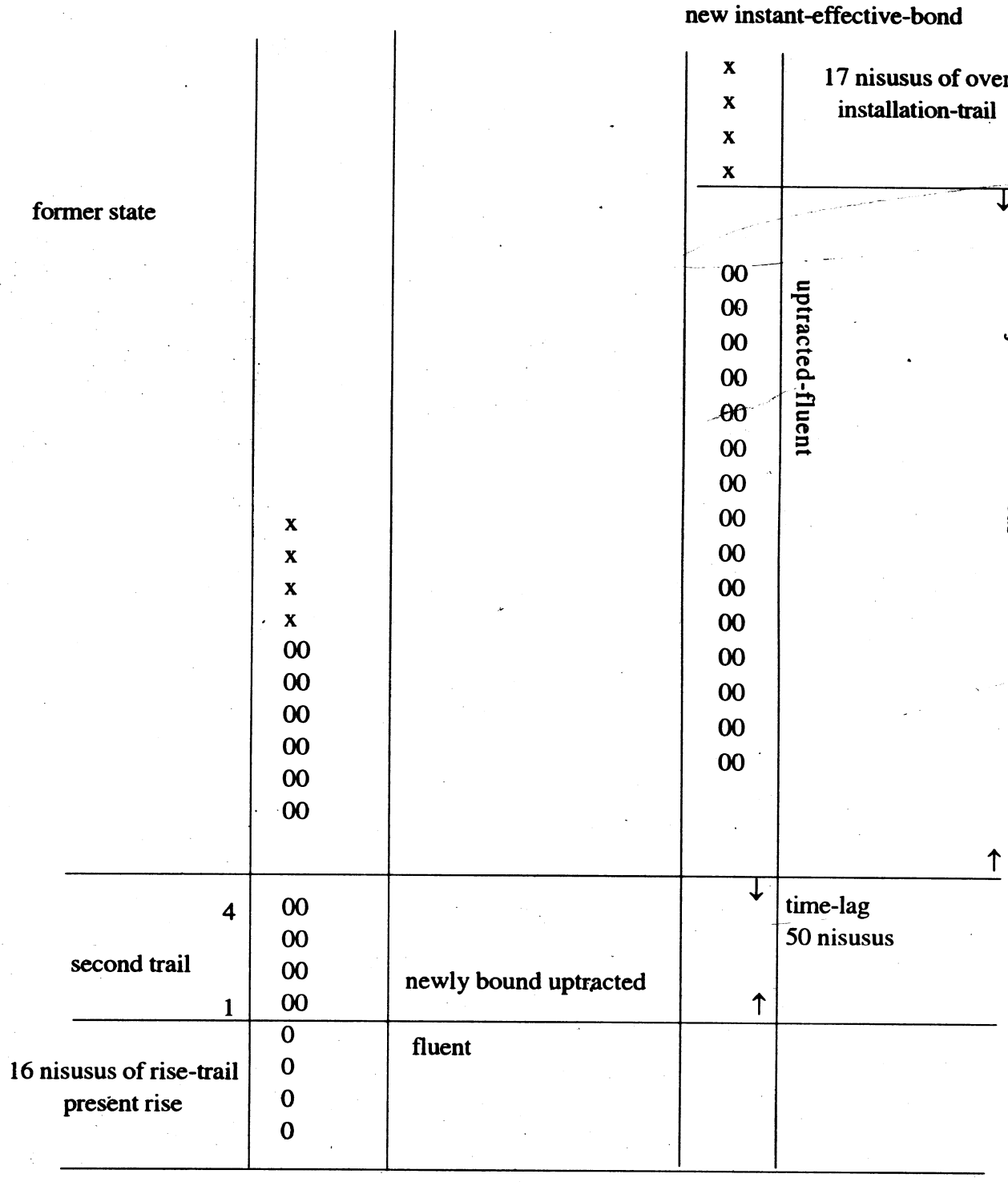
3- maximal over-installation
medium injection



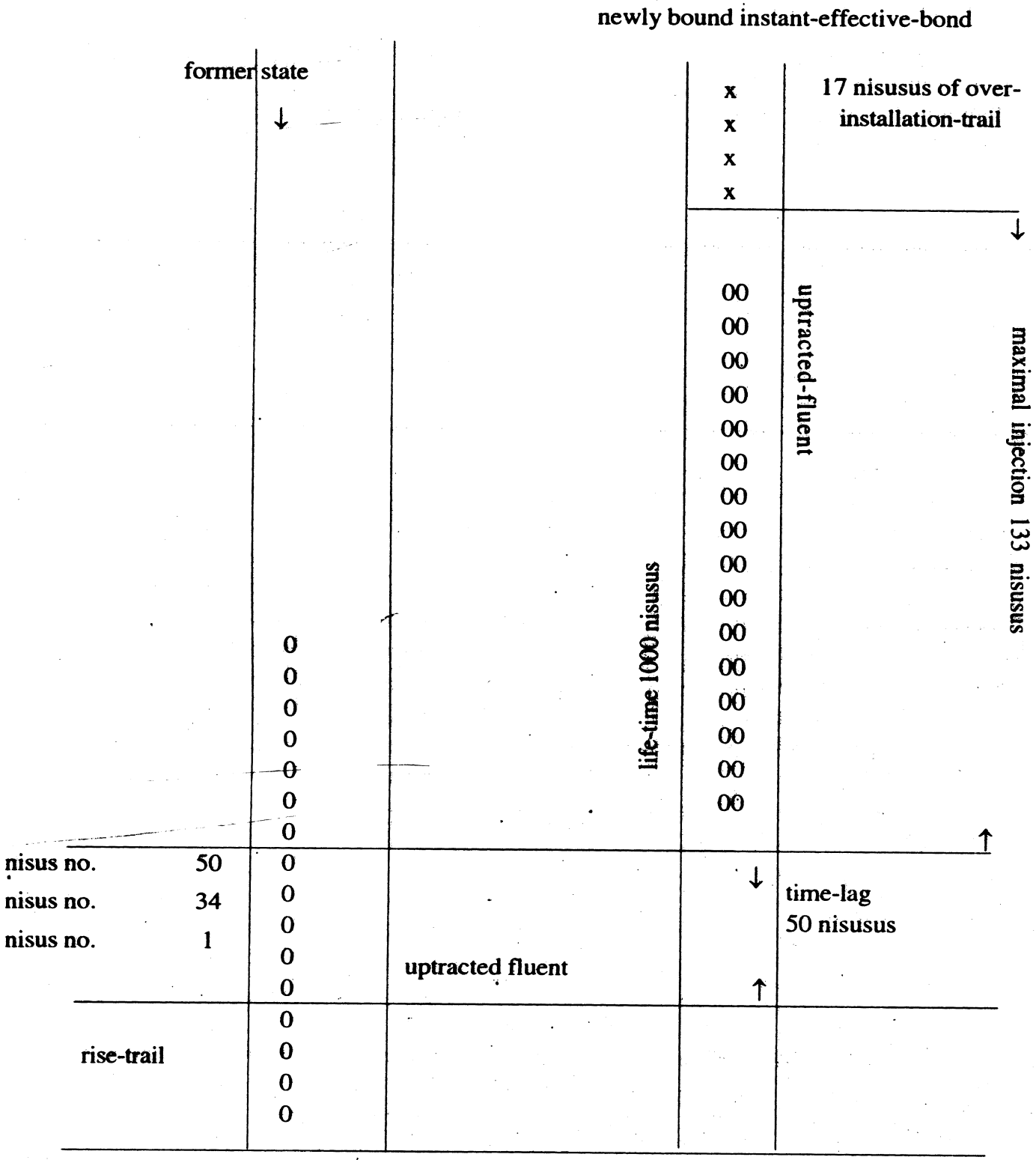
(4) **uptractjon division in maximla injection rule**



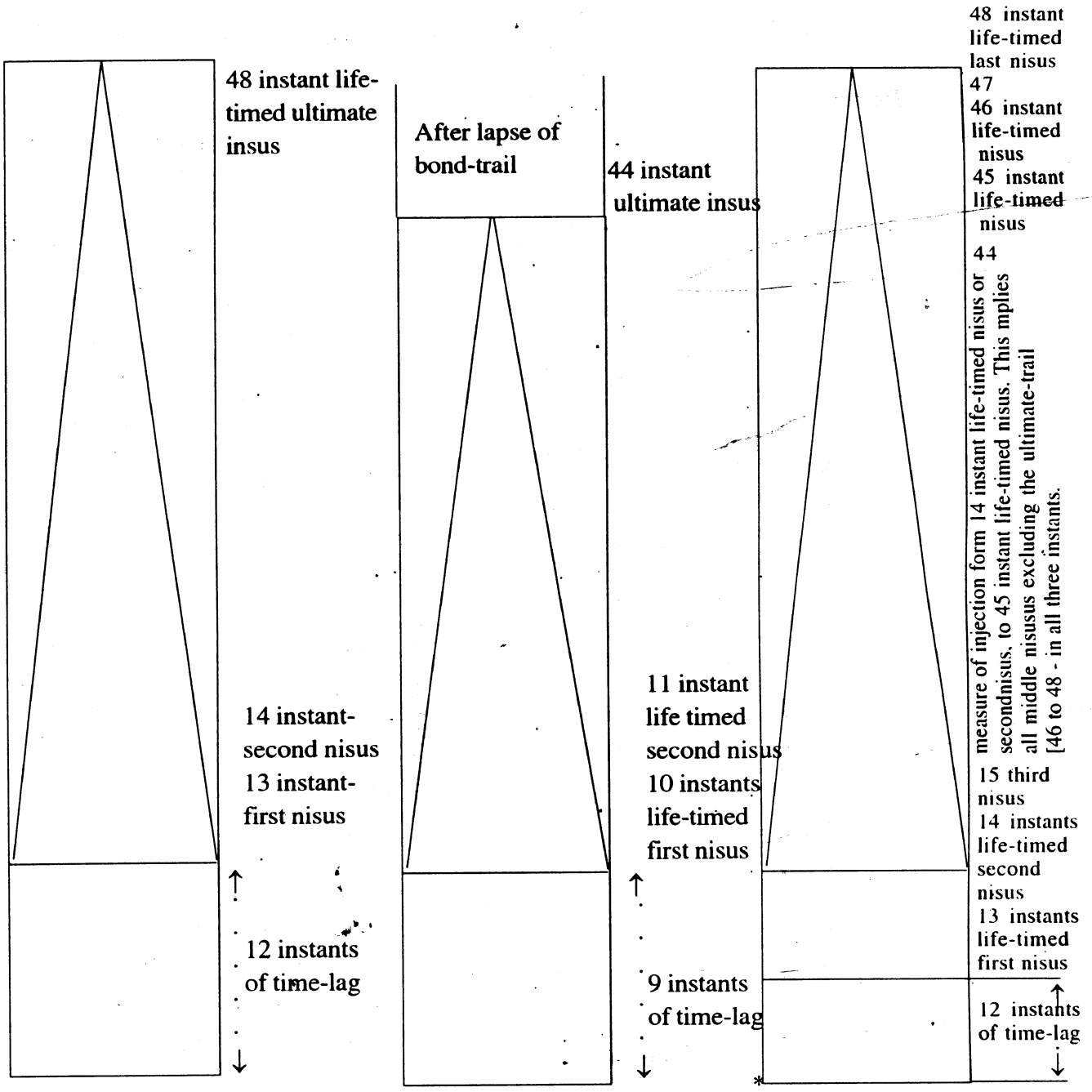
## (5) uptraction division in maximal injection rule



## (6) maximal injection of other kinds



The following three figures have been traced in LDS (2), on page 56. maximal life-timed instant-effective-bond




*Note: Here over-installation-trail time-lag as reduced by a trail and an instant as well as nisus

ILLUSTRATION OF APPLICATION OF RULES FOR UPTRACTION OPERATION, ETC.

**Summary of Rules Regarding Operation of Uptraction:**[1]

1. Uptraction takes place at the time of binding alone. When there is taking place binding of a particular functional, only then uptraction can take place of the functional ultimate-particles lying in the state of that functional.[2]

2. There does not take place uptraction of functional-ultimate-particles of rise-trail.[3]

3. The bound functionals remain stable for a trail-period from the time of their binding. [Or the bound-trail is unfit for all operations].

4. There is not found nisus-structure of the binding functional in its time-lag-period.[4]

5. Over-installation life-time is that life-time above those functional-ultimate-particles which are not injected into that life-time at the instant of their own uptraction.

Under the non-obliterative condition, the minimal over-installation measures one trail, and the maximal over-installation, happens to be of the maximal time-tag measure.

In the condition of obliteration, the mimimal over-installation is innumerate part of a trail in measure, and the measure of maximal over-installation is a trail as reduced by an instant.[5]

6. Injection is defined to be the set of those life-time-abstractions into which the functional-ultimate-particles fall on uptraction. In the condition of non-obliteration the minimal injection measures just an instant (cf. KPD (s), p.215). The measure of maximal injection is $70(10)^{14}$ seas as reduced by the sum of maximal time-lag and an instant more than a trail.[6]

In the condition of obliteration the measure of the minimal or maximal injection is in numerate part of a trail.[7]

7. At the instant of binding, on maximal life-time-binding, there is all in all manifest-life-time (vyakta-sthiti) of ultimate-nisus, which has not a single instant of evergy-life-time. On descending successively one by one nisus, the energy-life-time into them increases through an instant, one by one, whereas the manifest-life-time (vyakta-sthiti) decreases through an instnat, one by one.

The above is the consideration of rule according to the nisus-structure at the time of binding .

But considering at the time of uptraction, there is some speciality :

Through uptraction, the energy-life-time of the relevant nisus decreases as much as the manifest-life-time increases.

Where as through downtraction, the enrgy-life-time of the relevant nisus increases as much as the manifest-life-time decreases.

The above is the consideration relative to the maximal-life-time-binding. When there does not happen to be the maximal-life-time-binding, the ultimate-nisus has as much energy-life-time as less is the binding of life-time. The energy-life-time of remaining nisusus also increases in the similar sequence.[8]

---

1. Cf. LDS (2), pp. 54-56.
2. Cf. KSP, 7/251.
3. Cf. ibid, 7/244 and 240-241.
4. Cf. ibid, 7/251.
5. Cf. KSP, 7/250
6. Kf. KSP, book 8, p. 253,
7. Cf. KSP, book 8, p. 253, also book 7, p. 245, cf. also LDS, vv. 61-62.
8. Cf. KSP, 7/250.

8. Uptraction does not take place at the instant of downtraction, and vice-versa.[1]

**1.29.68**

Now the rule of geometric-progression will be described upto verse 1.29.74.

There happens to be injection in the rise-trail of the fluent of only those configurations which are found to be in condition of rise. For their purpose, the divisor is innumerate-universe.[2]

Again there happens to be injection in the geometric-progression or in the upper-life-time, out of the rise-trail, of the fluent of both types of those configurations which are found in the conditions of rise or non-rise. For their purpose, there is the downtraction-divisor. In this sequential statement, the part of the innumerate part of the pit is also manifested. This statement is expressed in the verses ahead.

NOTE :- The use of the geometric-progression is found in dissociation of functional purposes, which is dealt with in the following necessary chapters :[3]

(i) geometric-progression-top

(ii) geometric-progression-length

(iii) decayed-remainder-geometric-progression-length and

(iv) stable geometric-progression-length.

As the name suggests, and as already explained, geometric progression is defined by a first term and a common ratio, as well as a number of terms.

Thus, see how geometric-progression-dissociation is defined in SJC by Ṭoḍaramala : After the rise-trail period, there is a time measure known as the geometric-progression-length which is inter muhūrta. Into this is given the fluent which along with the earlier nisusus corresponding to first, etc., instants of that period, dissociate in sequence of innumerate times and innumerate times. This is dissociation in geometric progression or geometric progression-dissociation which happens to be of functional alone and not of quasi-functional (no-karma).

1. **geometric-series-top:**[4]

The last-nisus of the end of the geometric-series-length is called, in relevance to attainment, geometric-series-top. At some other places, the end of the geometric-progression-length contains many nisusus. The denomination of the top is for the upper lying part.

In the Dhavalā[5] that life-time is defined to be geometric-progression-top, as follows : At the first instant of the last life-time-split corresponding to the serenity-configuration, on taking in, whatever point-head,[6] or set of particles-ahead, is given to the rise [trail ?] out of the reduced life-times, that is small, and in the following instant gives innumerate times point-heads (pradeśāgras). In this sequence it goes on innumerate-times point-heads till the last instant of the life-time, even minimal, of life-time-split. This very life-time is called geometric-progression-top.

1. Cf. LDS (2), p. 55, for application of the above 8 rules for effecting the relevant operation.
2. Cf. KSP, book 12, p. 265 for more clarification. This will be explained in the next verse in special note.
3. Cf. SJC, GJK/67/174/1
4. Cf. JSK vol. 4, cf. also intro. to LDS by Ṭoḍaramala, pp. 39-55.
5. Cf. DVL book 6/ 1. 9-8 12/ 261/11.
6. The last nisus of the minimal finish is called head. Cf. DVL, book 14/ 5, 6, 323/367/4.

(ii) **geometric-progression-length:** The measure of the nisusus of the geometric progression, lying above the rise-trail, possibly corresponding to the instants of an intermuhūrta, is called geometric-progression-length. Into these nisusus, the down-tracted fluent is given in a sequence of innumerate common-ratio of nisusus. Above this lie the remaining nisusus of all types of life-time, and called upper-laid life-time.[1]

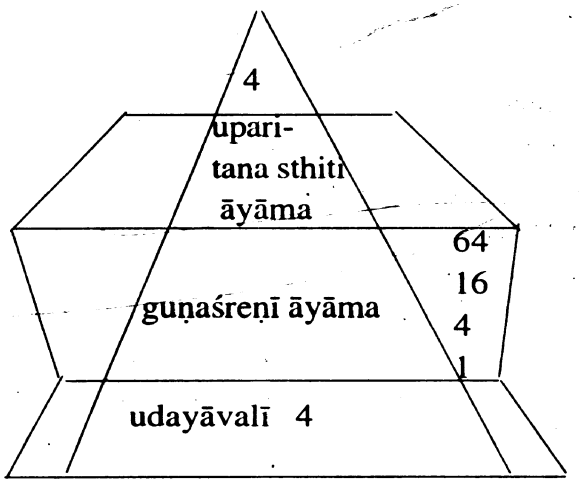
(iii) **decayed-remainder geometric-progression-length:** When the geometric-progression length has been reduced sequentially, one by one instant, through nisus one by one, as instants lapse one by one, it is called decayed-remainder geometric-progression-length. During this reduction the instant of upper-laid-life-time does not, combine into the geometric-progression-length.[2] This is of two kinds : (a) when the geometric-progression begins with the rise-instant and (b) when the particles have been arranged out of the rise-trail in multiple sequence.

(iv) **stable-geometric-progression-length:** The geometric-progression-length is said to be stable when its length remains constant, it remains the same in the second, etc., instants as it was in the first instant. The reason is that as soon as an instant of the rise-trail lapses, it is supplemented instantaneously into the geometric-series-length from the upper laid-life-time. This is also of two types: (a) rise-initiated stable geometric-progresion-length, and (b) rise-trail-out stable geometric-progression-length.

When the stable-geometric-progression structure is from the first nisus above the rise-trail, then it is called of the (2) type. Whereas if the same rise-form begins from the present-instant as a geometric-progression-length, then it is called rise-initiated.[1]

Thus the structure in the description of geometric-progression-disintegration, is as follows: [2]

Transcription[3]




Explanation :

After downtraction, whatever is the structure with a tappering (reducing) sequence, is symbolically denoted by a triangle $\Delta$ .

Another line is used to denote the structure of symbol of the fluent which is injected.

1. Cf. LDS, introduction by Ṭoḍaramala, pp. 39-55.
2. Cf. ibid. Cf. also JSK, vol. 4, p.89. Cf. also DVL, 6/1,9-8, 6/230.
3. Cf. LDS (2), pp. 10,11.
4. Cf. LDS, pp. 518-519, (Artha saṁdṛṣṭi of LDS by Ṭoḍaramala).
5. Cf. ibid.

Here, fluent is given in a reducing sequence [regression] into the nisusus upto the rise-trail, hence another line is drawn.

Above it, fluent is given in a geometric-progression with innumerate as a common ratio, during the period of the geometric-progression. Hence another line is drawn with an increasing sequence.

Further, above the preceding, fluent is given in regressive sequence during upper-laid-life-time. Hence another line is drawn with a regressive sequence.

Still above the preceding, the fluent is not given to the over-installation-trail hence another line is not drawn.

Further, the fluent given to first nisus of the geometric-progression is greater than the fluent given to the last nisus of the rise-trail.

Again, the fluent given to first nisus of the upper-laid-life-time is smaller than the fluent given to the last nisus of the geometric progresseion.

Hence, in order to know the smallness or greatness of the given fluent, the structure is in form of contraction and inflation (saṅkoca-vistāra)$_1$.

Again, let numerical symbol 85 denote the measure of fluent (dravya) given into the geometric progression. Let this 85 divide the given fluent, and the quotient multiplied by 1; 4; 16; 64, respectively. The products give the first, etc., nisusus. Hence in the figure have been written the numerals 1; 4; 16; 64, one above the other. The notation for trail is 4.

Such is the structure of the geometric progression.

**1.29.69**

On dividing one part of the downtracted fluent by the innumerate part of pit, get the major part which is to be given into the upper-laid-life-times. The remaing one part is divided by the cardinal set of points of innumerate-universe. The major part of the quotient is given into the geometric progression and the remaing one part is given into the rise-trail.[1]

The fluent given into the rise-trail is the fluent given into the nisusus fit to rise from the present instant upto the trail-period, corresponding to the nisusus of the life-time in form of functional-state.[2]

Above the preceding, what ever fluent has been given into the nisusus measuring geometric progression length is said to be given in tothe geometric-progression.

Still above the preceding, whatever fluent is given to all nisusus, leaving the nisusus of the over-installation-trail, is to be known given into the upper-laid-life-time.

Note that here among the upper-laid-life-times, the life-times earlier to the over-installation-trail and ahead of the geometric-progression top have been taken. Hence it may also be noted that when fluent is downtracted from among any nisus life-time, just a trail measure of nisus-life-times are in form of over-installation-trail and below it is the injection of the fluent of that nisus-life time.[3]

1. For the symbol of measure of given fluent into the nisusus or the symbol of measure of the fluent given into the rise trail, etc., cf. Gommaṭasāra, ASG, in chapter on control station.
2. Cf. LDS, p. 54, the SJC commentary by Ṭoḍaramala.
3. Cf. special note, LDS, p. 55.

## EXPLANATION OF THE RULE THROUGH EXAMPLE FROM ILLUSION

Whatever is the fluent of all functionals in form of state, measures an instant-effective-bond multiplied by one and a half geometric-regression as reduced slightly. From this is subtracted the fluent of age, hence made slightly smaller, and the remaining fluent is divided by 7 in order to distribute it among the seven functionals. This gives the fluent of the charming-functional. In order to distribute it into the partially-destructive and totally-destructive, it is divided by infinite, and that the one part alone is the fluent of the totally destructive configurations. It has sixteen affections, hence in order to distribute it to the illusion, it is divided by 17 and one gets the illusion-fluent. This fluent, carrying energy, is divided by the downtraction-divisor. There without the one part remained the major part, which remains the same as this stood in form of nisus-structure corresponding to the earlier-state. The remaining one part is divided by the innumerate part of pit, and the major part is given into the upper-laid-life-time (uparitana-sthiti).

## NORM-SYMOLISM:

Here the state of all functionals has the fluent given by

sa ∂ 12
In working symbolism as
Ba 1 $\frac{1}{2}$ G

in the text. (formerly this was denoted by sa 12 –, but now this amount subtracted by the fluent of age-functional, a small amount, and the remanider is divided by 7 resulting in the charming-fluent :

sa ∂ 12 –
7
In working symbolism

$$\frac{\text{Ba 1 } \frac{1}{2} \text{ G}^*}{7}$$

When this divided by infinite, the one part so obtained is the all-destructive-fluent i.e. in form of illusion-sixteen-affections, given by :

sa ∂ 12 –
7 | kha
In working symbolism

$$\frac{\text{Ba 1 } \frac{1}{2} \text{ G}^*}{7 @}$$

Now this is divided by 17 getting the illusion-configuration-fluent as :

sa ∂ 12 –
7 | kha | 17
In working symbolism

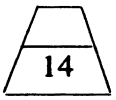
$$\frac{B\ a\ 1\ \frac{1}{2}\ G^{*}}{7\ @\ 17}$$

Further this is divided by down-traction-divisor D for getting the geometric-progression-dissociation, in one part as
where O is the alphabet O of English, in Devanāgarī ओ .

sa ∂ 12 –
7 | kha | 17 O
In working symbolism

$$\frac{B\ a\ 1\ \frac{1}{2}\ G^{*}}{7\ @\ 17\ D}$$

The major part remains established as it was in form of own nisusus during earlier-state, as




sa ∂ 12 – $\overset{1-ع}{O}$
7 | kha | 17 | O

Further the remaining one part is divided by innumerate part of pit and the major part there of is[1]

In working symbolism

$$\frac{B\ a\ 1\ \frac{1}{2}\ G^{*}(D\text{-}1)}{7\ @\ 17\ D}$$

sa | ∂ | 12 – $\overset{1-ع}{pa}$
∂

which is injected into the upper-life-time.

7 | kha | 17 | O pa
∂

$$\frac{B\ a\ 1\ \frac{1}{2}\ G^{*}(\frac{P}{a}-1)}{7\ @\ 17\ D\ \frac{P}{a}}$$

Now there remains one part of the preceding as

1 . 29 . 70

1. The process of calculation is the same as explained in PGL, or ASG.

sa | ∂ | 12 –

7 | kha | 17 | O pa
∂

In working symbolism

B a 1 $\frac{1}{2}$ G*

7 @ 17 D $\frac{P}{a}$

which is divided by innumerate universe and there the major part is given as

sa | ∂ | 12 – ≡ ∂
7 | kha | 17 | O pa ≡ ∂
∂

In working symbolism

B a 1 $\frac{1}{2}$ G* (L³ a – 1)

7 @ 17 D $\frac{P}{a}$ L³ a

This is now injected into the geometric-progression-length. The one part is

sa | ∂ | 12 –
7 | kha | 17 | O pa ≡ ∂
∂

In working symbolism

B a 1 $\frac{1}{2}$ G*

7 @ 17 D $\frac{P}{a}$ L³ a

which is injected into the rise-trail.

1 . 29 . 71
1 . 29 . 72

The middle-sum is obtained on dividing the one part alone of fluent corresponding to the rise-trail by the trail instant-set, getting the result as

sa | ∂ | 12 –
7 | kha | 17 | O pa ≡ ∂ 8
∂

where 8 is the symbol for the trail here.

In working symbolism

B a 1 $\frac{1}{2}$ G*

7 @ 17 D $\frac{p}{a}$ L³ a $A_2$

The common-difference is obtained[1] on dividing the middle-sum by the difference obtained by subtracting the half of the number of terms as reduced by unity from the nisus-wreath or two geometric regression, getting the result as

In working symbolism

$$\text{sa} \mid \partial \mid 12 - \underset{\partial}{7 \mid \text{kha} \mid 17 \mid \text{O} \mid \text{pa} \mid} \equiv \partial \; 8 \mid 16 - 8 \; {}^{1-\text{ङ}}_{2} \qquad \frac{\text{B a l } \frac{1}{2} \; G^{*}}{7 \; @ \; 17 \; D \; \frac{P}{a} \; L^{3} \; a \; A_{2} \; [2G - \frac{(A_{2}-1)}{2}}$$

where 16 is the nisus-wreath, and 8 is the number of terms.

This common difference is multiplied by two-geometric-progression getting the fluent given into the first-nisus, as

In working symbolism

$$\text{sa} \mid \partial \mid 12 - 16 \underset{\partial}{7 \mid \text{kha} \mid 17 \mid \text{O} \mid \text{pa} \mid} \equiv \partial \mid 8 \mid 16 - 8 \; {}^{1-\text{ङ}}_{2} \qquad \frac{\text{B a l } \frac{1}{2} \; 2 \; G^{*}}{7 \; @ \; (17) \; D \; \frac{P}{a} \; L^{3} \; a \; A_{2} \; [(2G) - \frac{(A_{2}-1)}{2}}$$

The fluent given into the subsequent second-nisus, etc., may be known to be decreasing each by one and one common-difference.

The fluent thus given into the last-nisus is botained on substracting the common-difference given by a trail less an instant, and the result is given as follows:

In working symbolism

$$\text{sa} \mid \partial \mid 12 - 16 - 8 \underset{\partial}{7 \mid \text{kha} \mid 17 \mid \text{O} \mid \text{pa} \mid} \equiv \partial \mid 8 \mid 16 - 8 \; {}^{1-\text{ङ}}_{2} \qquad \frac{\text{B a l } \frac{1}{2} \; G^{*} \; [(2G - (A_{2} - 1)]}{7 \; @ \; (17) \; D \; \frac{p}{a} \; L^{3} \; a \; A_{2}' \; [(2G) - \frac{(A_{2}-1)}{2}}$$

---

Note that here an arithmetic regression or progression is being mixed with a geometric progression the other way. This seems to be the origination of an arithmetico geometric type of regression or progression. Cf. also TPG, p. 73, and TPT, vol. 2, v. 5/263.

There may be mixing of alternative types in the above when d may be 1 and r may be $\times$ $\div$

Now we shall discuss the application of this new concept of middle sum in an arithmetic regression

1. The formulas are given for obtaining the various terminology values as middle sum, common difference.

(i ) Let the total fluent to be given is S
(ii) the number of terms is n
(iii) the common difference is –d
(iv) The geometric-regression is G
(v) the first nisus or first term is d × 2 geometric regressions or (pracaya × 2 guṇahāni) or d × 2 G
(vi) The middle-sum is given by $\frac{S}{n}$

now $S = \frac{n}{2}[2a + (n-1)(d)]$

$= \frac{n}{2}[2a - (n-1)d]$

$a - (\frac{n-1}{2})d = \frac{S}{n}$ Now first term is given by d × 2G.

$\therefore (d \times 2G) - (\frac{n-1}{2})d = \frac{S}{n}$

$\therefore d[2G - (\frac{n-1}{2})] = \frac{S}{n}$

Hence $d = \frac{\frac{S}{n}}{[2G - (\frac{n-1}{2})]}$

Thus the fluent to be given into the rise-trail has the distribution as above.

**Numerical Symbolism :**

(i) let the fluent of rise-trail is 3200
(ii) the number of terms as trail is 8
(iii) the middle sum is (ii)/(i) or $\frac{3200}{8} = 400$
(iv) the common difference is obtained on dividing the middle sum, 400, $\frac{400}{16 - \frac{7}{2}} = 32$

by the difference, 25, obtained on subtracting half the number of term as reduced by unity, $\frac{8-7}{2}$ from the nisus-wreath $8 \times 2$ $\quad \frac{\frac{400}{25}}{2} = 32$

(v) the first nisus or first term is obtained by multiplying the common difference, 32, by the nisus-wreath, $8 \times 2 = 16$, $\quad 32 \times 16 = 512$

(vi) the nisusus, second etc., above the first, are respectively given by these which are in a regressive sequence with a common difference of 32.[1] $\quad$ 480, 448, 416, 384, 352, 320, & 288

**Numerical Illustration:** Let the arithmetical-regression be given by $32 + 28 + 24 + 20 + 16 + 12 + 8 + 4$

Here,

| | | | |
|---|---|---|---|
| (i) total sum of the fluent | is | 144 | |
| (ii) the number of terms | is | 8 | |
| (iii) the common difference | is | $-4$ | |
| (iv) the geometric regression | is | 4 | |
| (v) the first sum of nisus | is | $4 \times 8 = 32$ | |
| (vi) the middle sum | is | $\frac{\text{total sum}}{\text{number of terms}} = \frac{144}{8} = 18$ | or $\frac{\text{sarvadhana}}{\text{gaccha}}$ |

This middle sum 18 is also obtained as average of two middle terms $\frac{20+16}{2}$ when the number of terms is even.

Hence the geometric regression if denoted by G, in the formula for sum, then as

$$d = \frac{\frac{s}{n}}{2G - (\frac{n-1}{2})} \quad \text{or} \quad 4 = \frac{\frac{144}{8}}{2 \times G - (\frac{8-1}{2})}$$

$\therefore G = 4$

Thus in this numerical example the geometric-regression seems equal to number of terms.

**1.29.73** The major-part of innumerate-universe fluent, downtracted form the geometric-progression is $\quad 1 \; \text{ç} \; s \; a \; \partial \; 12 - \equiv \partial \; 7 \mid kha \mid 17 \mid 0 \mid pa \equiv \partial$ $\quad$ In working symbolism $\quad \frac{B \; a \; 1 \; \frac{1}{2} \; G^* \; (L^3 \; a - 1)}{7 \; @ \; 17 \; D \; \frac{p}{a} \; L^3 \; a}$

1. Cf. LDS (2) p. 60.

Now the fluent is distributed proportionately into the counting-rods of first instant, second instant, etc., upto the end of period of intermuhūrta.

The distribution of counting-rods in the sequence of instants is in a geometric-progressive sequence with common ratio as innumerate. All the terms of counting-rods progression are added, and the fluent is proportionately divided according to the measure of counting-rods at each subsequent instant. This is effected by dividing the fluent by the total number of the counting rods and then by multiplying the quotient by the number of counting rods of the sequence of instants, when each subsequent set of counting-rods corresponding to the sequence of instants is innumerate times the preceding. This is how the innumerate-instant-effective-bond of fluent injected into the first-nisus of geometric-progression-length is obtained.

Here the divisor is innumerate part of pit (palya). Similarly, the fluent injected into second-nisus, etc., is to be known to be in the sequence of innumerate-times upto the ultimate-instant in sequence. This is the distribution of the fluent into the nisusus of geometric-progression-length.

**Numerical symbolism:** Let the symbolic number of geometric-progression nisusus be 4. The symbol for innumerate-multiplier be 4. Thus the multiplier for the first nisus is 1. That for the second is 4. That for the third is 16. That for the fourth is 64. The sum-total of all the multipliers is

$1 + 4 + 16 + 64 = 85.$

Again, the fluent to be injected into the first nisus, of the upper-life-time, is obtained on dividing the total fluent to be given to the upper-life-time by one-and a half geometric regression as slightly increased. The formula is, "divaḍḍha guṇahāni bhajide paḍhamā".

This amount happens to be innumerate part of the fluent injected into the last-nisus of the geometric-progression. The fluent injected into the second-nisus, etc., of the first geometric-regression is an arithmetic regression with a common difference.

The total fluent injected into the upper-life-time is

$$\text{sa}\ \partial\ 12 - \frac{1 - c}{\text{pa}\ \partial} \qquad B\ a\ 1\ \tfrac{1}{2}\ G^{*}\left(\frac{p}{a} - 1\right)$$

$$7\ |\ \text{kha}\ |\ 17\ |\ O\ |\ \frac{\text{pa}}{\partial} \qquad 7\ @\ (17)\ D\ \frac{p}{a}$$

Now the each upper subsequent geometric regression has in each of their nisusus, half-fluent of its preceding. Thus the fluent down-tracted at the first instant of the effecting the geometric progression is injected into three places, whose symbolism will be given ahead in the original.

**1.29.74**

The fluent, in the sequence of innumerate multiple, at every subsequent instant, upto the last instant, starting from the second instant, is down-tracted for effecting the geometric-progression. Again, as mentioned earlier, that fluent is injected into the rise-trail, etc. Thus is the law of the geometric progression of seven functionals without the age funsctional corresponding to the illusion-fluent. It may be noted that after decay every instant, whatever period remains, the injection of down-tracted fluent is according to the length of the remaining period.[1]

1. Cf. KSP, book 12, p. 265.

**Note** : The following matrix has been given by the author of JSK (vol. 4, p.90); for the law (vidhānaj) of the geometric-progression:

**ANSCRIPTION AND TRANSLATION**

| | | |
|---|---|---|
| down-tracted fluent | 0 | |
| | 0<br>0<br>0 | first piece |
| | 0<br>0<br>0 | second piece |
| | 0<br>0<br>0 | third piece |
| (utkīrita) upcast-life-time-top | 00<br>00<br>00<br>00<br>00 | injection into regressive sequence with a common difference according to law of down-traction |
| geometric progression top | 00<br>00<br>00<br>0 | injection into innumerate geometric regressive sequence |
| rise-trail | 00<br>00<br>00<br>0 | injection into regressive-sequence through a common difference |
| time-lag | 0<br>0 | |

**1.30.75**

Now the law of the geometric-transition is related :

The geometric-transition does not happen to be at the first instant of the unprecedented-operation. It happens to be at its proper time.

**Definitional property:** There is transition of the fluent of the non-gracious configurations whose bond is not found, every instant in the sequence of innumerate-multiple, into such own-categorical configurations of whose bond is found. They transform leaving their-own-form into the form of others.

**Note:** From the first instant of attainment of the subsidence serene vision upto the instant just before the statutory transition, the fluent of illusion is transited into serene-illusion and serenity.[1]

**1.30.76**

Such a transition which is in the geometric sequence of innumerate common-ratio, is called geometric-transition, the geometric-transition of the endlessly-binding happens to be during their dissociation (visaṁyojana).

The geometric-transition of illusion-mixed-charm happens to be at the time of their eradication. The geometric-transition of other configuration of illusion-mixed-charm happens to be found in the subsider and eradicator ladders. For example, the fluent of the bond-less (bandha-rahita) non-pleasant (asātā) pathos (vedanīya) in the ladders, happens to transit into the bondable (badhyamāna) own-categorical (svajātīya) pleasant pathos.

| TREATMENT OF TERM | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| Period of continuous binding of pleasant pathos functional is intermuhūrta (antarmuhūrta) | 2 \| ज्ञ | As or Mi |
| Period of continuous binding of unpleasant pathos functional is numerate times the preceding | 2 \| ज्ञ \| 4 | $Ass_1$ or $Mis_1$ |
| For proportional division of the above two functionals, addition of both periods becomes 2ज्ञ5, this is measure for rule of three sets. | pra 2 ज्ञ 5 | measure set $As(s_1+1)$ or $Mi(s_1+1)$ |
| This is multiplied by own periods 2ज्ञ and 2ज्ञ \|4 which are acquisitions. | pha 2 ज्ञ and pha 2ज्ञ \| 4 | acquisition set As and $Ass_1$ |
| Then the product divides the fluent of pathos functional $\frac{sa\ \partial\ 12}{7}$ – | i $\frac{sa\ \partial\ 12}{7}$ – | requisition set $\frac{B\ a\ 1\ \frac{1}{2}\ G^*}{7}$ |

Which is requisition.

1. Cf. LDS, p. 58.

| | | requisition set |
|---|---|---|
| Hence the results (labdhas) are the fluents of the pleasant-pathos and those of the the unpleasant-pathos | la<br>sa ∂ 12 – \| 1<br>7 \| 5 | $\frac{B\ a\ l\ \frac{1}{2}\ G^*}{7\ (s_1 + 1)}$ |
| | and | and |
| | la<br>sa ∂ 12 – \| 4<br>7 \| 5 | $\frac{B\ a\ l\ \frac{1}{2}\ G^*\ s_1}{7\ (s_1 + 1)}$ |

Hence during the ladder the fluent of the unpleasant-pathos-functional transforms, in a geometrical sequence with innumerate or the common ratio, into the pleasant-pathos-functional. Here is known to be geometric-transition.

**Note** : There is no geometric-transition for the bios facing first-subsidence-serenity. There is geometric-transition of gracious and ungracious perturbing-configurations (udvelana prakṛtis) at the last split of perturbation (udvelana).

**1.31.77**

Now the identity of the life-time-split-destruction will be ascertained.

At the first instant of the unprecedented-operation, there is effected a life-time-piece which is called life-time-split-length. We shall now describe the symbolism of various norms as follows :

| DESCRIPTION OF THE NORM | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| minimal life-time-split-length is numerate part of pit | pa<br>र | $\frac{P}{r}$ |
| maximal life-time-split-length is sea-simile separateness [separateness implies the number 7 or 8] | 7<br>sā 8 | C (7 or 8) |
| **Note** : (1) the life-time is reduced through a split<br>(2) Although, at this time, excluding the age, the life-time of seven funcitionals is inter-crore-squared, however subject to elevated-transform differentiation, the bios has life-time state minimal as inter-crose-squared pit, and maximal as inter-crore-squared | am̐ ko 2 pa | $[(10^7)^2]^*$ P |
| | am̐ ko 2 sā | $[(10^7)^2]^*$ C |

pit, and maximal as inter-crore-squared sea simile

(3) Accordingly, the life-time-split is also minimal or maximal

(4) In the middle, the intermediate divisions are innumerate

$$1 - \frac{1}{pa\,\overline{\overline{\text{ज}}}\,\overline{\overline{\text{ज}}}}$$

$$\frac{[Ps\,(s-1)+1]}{s}$$

divisions of life-time period are numerate times the preceding

$$1 - \frac{1}{pa\,\overline{\overline{\text{ज}}}\,\overline{\overline{\text{ज}}}}$$

$$Ps\,(s-1)+1$$

a split is comprised of numerate life-time-divisions

**Note:** (1) The split is calculated through the following rule of three sets:

measure set of split abstraction

$$1 - \frac{1}{pa\,\overline{\overline{\text{ज}}}\,\overline{\overline{\text{ज}}}}$$

$$\frac{Ps\,(s-1)+1}{s}$$

acquisition set of life-time abstraction

$$1 - \frac{1}{pa\,\overline{\overline{\text{ज}}}\,\overline{\overline{\text{ज}}}}$$

$$Ps\,(s-1)+1$$

requision set of one split abstraction

$$1$$

result set is

$$\overline{\overline{\text{ज}}}$$

the numerate of life-time abstractions in a split

(2) Numerical symbolism for the rule of three is also given here.

Where measure is 5, acquisition is 15,
requisition is 1, then the result is 3.

Thus the destruction of life-time-splits is one-by-one, each in inter-muhūrta period. Such life-time pieces during uprecedented operation are numerate-thousand

$$\overline{\overline{\text{ज}}}\,0\,0\,0 \quad \text{or} \quad s\,(1\,0\,0\,0)\;\; s\,0\,0\,0$$

| | | |
|---|---|---|
| Here the rule of three sets determines this amount as follows : | 2 ૱ ૱ | Ass |
| Here measure set is the life-time-split-uptraction period | ૱ | s |
| which is numerate part of the period of unprecedented operation | or 2 ૱ | or As |
| acquisition (phala) set is the upcasting one life-time piece | 1 | 1 |
| the requision (icchā) set in the period[1] | 2૱૱ | Ass |
| the labdha (phala) set is the number of life-time-pieces | ૱000 | s 000<br>or s (1000) |

This is for the first time that place value notation in zero has been utilized for placing it before an algebraic notation, the ૱ or s which is in itself a variable. The ૱ ranges from its minimal value 2, to its maximal value, and takes all natural numbers between these. However, this use of place value notation is unique in the history of mathematics.

Further, it is not understood how ૱000 is arrived at from the above rule of three sets. Actually three zeros are missing from 2૱૱ as it seems. This should be checked with original manuscripts.[1]

**1.31.78**

The comparability (alpabahutva) of life-time-pieces corresponding to first instant and last instant is illustrated here. (Here age-functional is excluded).

Whatever are the life-time piece, life-time-state and life-time-bond to be found at the first instant of unprecedented operation, they are numerate times less than those found at its last instant.

**Symbolism :**

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| First instant split | pa<br>૱ | $\frac{P}{s}$ |
| life-time-state | aṁ ko 2<br>(antaḥ koṭā koṭiḥ) | $[(10^7)^2]^*$ |
| life-time-bond | aṁ ko 2<br>4<br>(not given in the text)<br>(antaḥ koṭā koṭiḥ) given in the text<br>4 | $\frac{[(10^7)^2]^*}{s_1}$ |

1. Actually, in order to get the exact answer, the above question marked quantity should be 2 ૱ ૱ 0 0 0 or Ass (1000). The three zeros seem to be missing in the text. Cf. KSP, 12/260, cf. also LDS, 6/224.

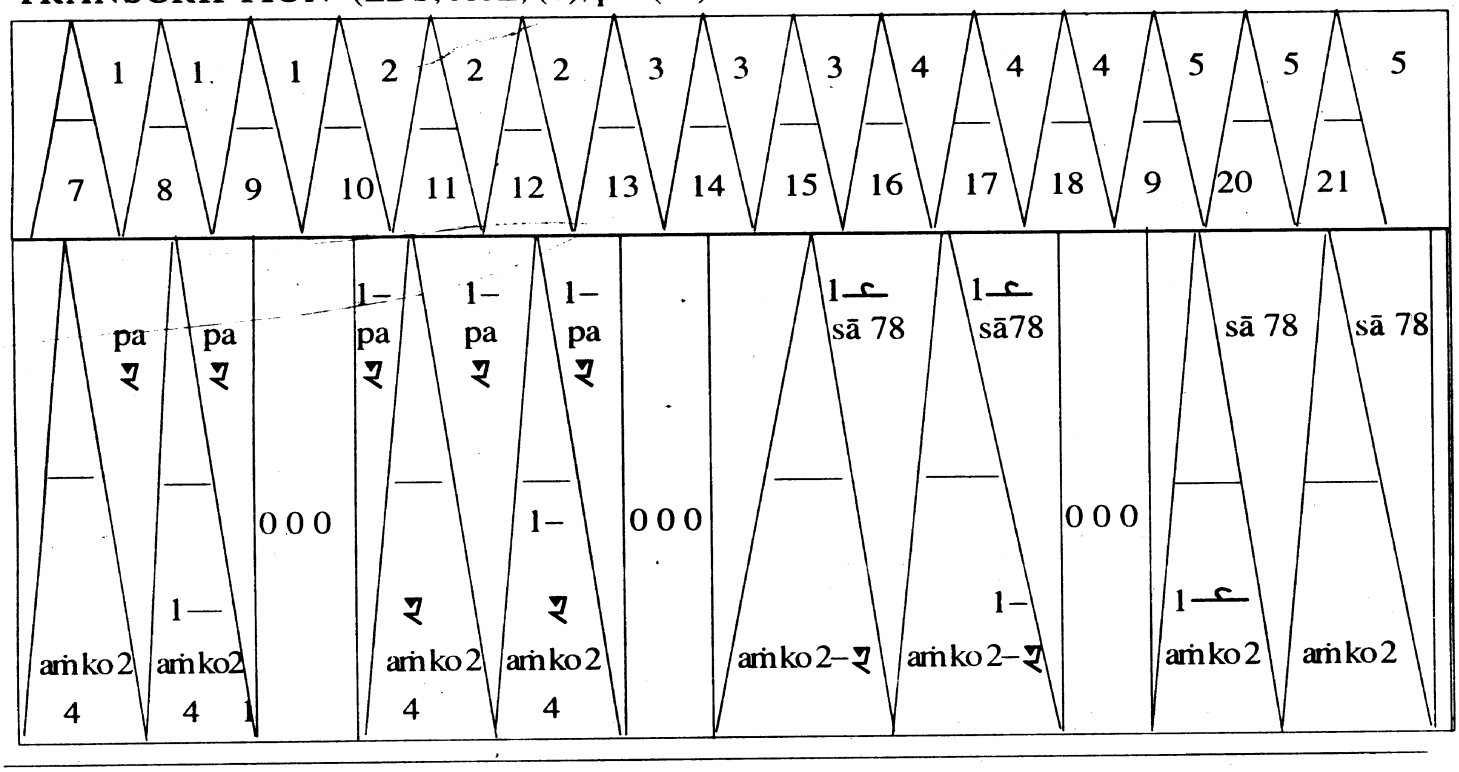
| | | |
|---|---|---|
| Last split instant | pa<br>र्र | P<br>ss |
| life-time-state | aṁ ko 2 (not given in the text)<br>4 | |
| | (antaḥ koṭā koṭiḥ) (given in the text)<br>4 | $\frac{[\{(10)^7\}^2]^*}{s_1}$ |
| life-time-bond | aṁ ko 2<br>414<br>(antaḥ koṭā koṭiḥ) (given in the text)<br>414 | $\frac{[(10^7)^2]^*}{(s_1)\,(s_1)}$ |

**Note:** (1) Here the reduction of life-time-state is to be known after destruction of numerate-thousand of life-time-splits. Further, as the life-time-split is according to the life-time, hence the reduction of the life-time-split is numerate-times less, in accordance with life-time, after having numerate thousand life-time-bond-terminations (sthiti bandhāpasaraṇas), than that of the life-time-state and than that of life-time-bond.

(2) The above implies that whatever is the life-time-state at the first instant of unprecedented operation, it becomes numerate times less at its last instant.

Further, whatever, is the measure of the life-time-split at its first instant also becomes numerate times less at its last instant. Similar is the case with life-time-bond.[1]

**TRANSCRIPTION** (LDS, ASL, (o), p.9 (ka) or at the last of LDS.




1. Cf. LDS, p. 61.

Here the transcription may be explained through working symbolism:

| | | |
|---|---|---|
| pa ₹ | is | $\frac{P}{s}$ |
| aṁ ko 2 4 | is | $\frac{[(10^7)^2]^*}{s_1}$ |
| 1–ऽ sā 78 | is | {C(7 or 8) – 1 |
| 1– ₹ aṁ ko 2 4 | is | $\frac{[(10^7)^2]^*(s+1)}{s_1}$ |
| ₹ aṁ ko 2 4 | is | $\frac{[(10^7)^2]^* + s}{s_1}$ |
| aṁ ko 2– ₹ | is | $[(10^7)^2]^* - s$ |

The small circles show filling up of gaps.
The remaining has been explained in datail as follows in the next page.

## EXPLANATION OF SYMBOLISM

The symbol of vertical triangle $\Delta$ denotes nisusus with measure in reducing sequence, in form of earlier-state. There, corresponding to life-time-split, the upper nisusus are destroyed, and remaining lower nisusus are kept. Division between these two is shown by drawing a line in middle of the triangle.

Now the question is as to how is it possible to have life-time-split-langth in the life-time-state. In order to know this, the upper is subtracted by the split and the measure of nisusus is written. Below this was the life-time-state whose measure is written.

There, firstly, according to the numerical symbolism, when the life-time is of 7 or 8 or 9 instants, the measure of life-time split length is just an instant. When the life-time state is of 10 or 11 or 12 instants, then the life-time-split length is 2 instants in measure. This is to be known till the end.

This is shown through gauge (artha)-symbolism also.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| Equivalent to numerate-pit, the mimimal life-time is numerate part of the inter-crore squared sea. | aṁ ko 2<br>4 | $\frac{[(10^7)^2]^*}{s_1}$ |
| An instant more than the preceding is the life-time-split-length, corresponding to life-time-state. The life-time-split-length is numerate part of pit | pa<br>र्व | $\frac{P}{s}$ |
| In order to know the life time-split-length, in the gap corresponding to the life-time increasing in instants one by one, the small circles show the symbol | 0 0 0 | 0 0 0 |
| The life-time in excess of numerate instants than the minimal is | र्व<br>aṁ ko 2<br>4 | $\frac{s+[(10^7)^2]^*}{s_1}$ |
| In the above as well as in the life-time in excess of an instant[1], | 1 र्व 1 र्व<br>aṁ ko 2<br>4 | $\frac{(s+1)+[(10^7)^2]^*+(s+1)}{s_1}$ |
| The life-time-split-length, in excess of an instant than the minimal is[2] | 1<br>pa<br>र्व | $\frac{P+1}{s}$ |
| Further, for knowing several mid-divisions of life-time-split of life-time-state in the middle [gap] small circles are placed | 0 0 0 | 0 0 0 |

1. This is not clear. In the LDS this is shown wrongly, as 4 is not shown there, but this 4 comes as a misprint on the next page 520. Cf. LDS (o), ASL, p. 666. Note also the misprint in placing of र्व in LDS. It is placed correctly in LDS (o), ASL p.666.
2. This is not shown correctly in LDS, p. 520. It is shown correctly in LDS (o) p. 666.

| | | |
|---|---|---|
| life-time is inter-crore-squared seas as reduced by numerate | aṁ ko 2 - $\overset{1}{\underset{\text{ऽ}}{\text{ऽ}}}$ | $[(10^{7})^{2}]^{*}-(s-1)$ |
| An instant more than the preceding is | aṁ ko 2– $\overset{1}{\underset{\text{ऽ}}{\text{ऽ}}}$ | $[(10^{7})^{2}]^{*}-s$ |
| In it, the life-time-split-length as reduced by an instant is [1] | sā 1 7 1 8 $\overset{1}{\underset{\text{ऽ}}{\text{ऽ}}}$ | C (7 or 8) - 1 |
| In the middle, in order to know the life-time-split-length, the corresponding gap of life-time-state increasing in instants one by one, small circles are placed | 0 0 0 | 0 0 0 |
| inter-crore-squared seas as reduced by unity[3] | aṁ ko 2 $\overset{1}{\underset{\text{ऽ}}{\text{ऽ}}}$ | $[(10^{7})^{2}]^{*}-1$ |
| complete inter-crore-squared | aṁ ko 2. | $[(10^{7})^{2}]^{*}$ |
| In the above, the life-time-split-length is of separateness-seas | sā 1 7 1 8 | C (7 or 8) |

In the beginning of the unprecedented operation, the life-time-state is inter-crore-squared and the life-time-bond is numerate part of it [4]

| | | | |
|---|---|---|---|
| aṁ ko 2 | aṁ ko 2 4 | aṁ ko 2 4 | aṁ ko 2 4 1 4 |

1. The placing of $\overset{1}{\underset{\text{ऽ}}{\text{ऽ}}}$ in the above should extend all through, i.e. it should be shown as. sā 1 7 1 8 .

2. The symbollism should be aṁ ko 2 $\overset{1}{\underset{\text{ऽ}}{\text{ऽ}}}$

3. Correction be made in LSD (o), p. 667 as there is written innumerate, what it should be numerate, Cf. KSP, 12/266-267. Cf. also DVL, 6/228

| | | | |
|---|---|---|---|
| $[(10^{7})^{2}]^{*}$ | $\frac{[(10^{7})^{2}]^{*}}{S}$ | $\frac{[(10^{7})^{2}]^{*}}{S}$ | $\frac{[(10^{7})^{2}]^{*}}{S.S}$ |

Here the symbol for numerate is 4 in ancient symbolism and S in working symbolism

1.32.79

Here is the description of energy-split-destruction.

We defined that the life-time-split-upcast period is such that through it the life-time-state is subracted once. The life-time-bond-termination (sthiti babdhāpasaraṇa) period is such that through which the life-time-bond is subtracted once. Both these periods are equal and equivalent to an inter-muhūrt.

Now having effected that once, the energy-state is subtracted. Such a period of energy-piece-upcast happens tobe numerate-thousands of pieces of energy which fall down (nipatanti). Hence the period of the energy-piece-upcast is numerate part of the preceding.[1]

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| Single life-time-piece-upcast or a single life-time-bond-termination period is | 2द्द्द | Ass |
| period of energy-piece-upcast is numerate part of the preceding | 2द्द | As |

**Explanatory Details:**

Just as the first, so also the second, etc., life-time-split-upcast period and life-time-bond-termination period are equal, successively. In a single life-time-split, there is destruction of thousands of energy-splits, because the period of energy-split-upcast is numerate times less than the period of life-time-split-upcast.

When the period of life-time-split-upcast period is divided by the period of energy-split-upcast, then numerate-thousand number is obtained. This number is spread and after making equal pieces of the period of first-life-time-split-upcast, on distributing tham in form of distribution to every spread digit, there is obtained the measure of the period of upcast of the energy-split corresponding to one-one digit.

Again, what has been obtained corresponding to a digit, is to be spread and separately established, and at its first-instant, there is a fall of first frustule (phāli) of first life-time-split having length (āyāma) of numerate part of pit (palya). Here also happens to be the fall of first frustule

1. Cf. KSP, 12/266-267. Cf. also DVL, 6/228.

which[1] is infinite major-part of the super-variforms (spardhakas) constituted from minimal super-variform to maximal super-veriform of energy-split.[2]

At the second instant of that very spread, established separately, by the same rule, there is a fall of second frustule of life-time-split as well as fall of second frustule of energy-split. On taking those two again and again, whatever measure was obtained of the instant corresponding to one-one digit of the earlier spread, on fall of that measure of the frustules, the first energy-split is finished, but the first life-time-split has not come to an end up till now, because only numerate part of its upcast-period only has elapsed.

Again by the same rule, on destroying numerate-thousand of energy-splits obtained corresponding to remaining spreads, all the three, i.e. the first life-time-bond [first life-time-bond-termination], first life-time-split and here upto obtained numerate-thousand of energy-splits corresponding to the unprecedented operation. This is how to prove that there are destroyed thousands of energy splits in a life-time-split.[3]

**1.32.80**

The energy-piece of non-gracious-configurations happens to be infinite-major-part. As per rule there is no energy-split-destruction of gracious-configurations.
Now we relate norm symbolism for this.

INTRODUCTION TO NEW NORM SYMBOLISM

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| minimal variform | va | W |
| super variform-rod-set for minimal variform | ९ | Z |
| various-geometric-regressions | nā | N |
| first variform of last geometric-regression is obtained by multiplying ९ by nā | va ! ९ ! nā | W Z N |
| In the preceding, 3, the numerical symbol is added, resulting in the maximal energy corresponding to the last-variform of last-geometric-regression[4] | 3——— va ! ९ ! nā | W Z N +③ |

1. loc.cit.
2. loc.cit.
3. Cf. KSP, 12/266-268. Cf. also DVL, 6/229.
4. Here it is not known of what is the numerical symbol 3, hence it has been denoted in working symbolism. as ③

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| the energy-state found at the instant is divided by infinite, there the major-part is subtracted by one split. Here the first split which is infinite-major-part of the preceding is to be known upto the last-split. | ③——— 1ـ<br>va ǀ ९ ǀ nā ǀ kha<br>kha | $\frac{(W\,Z\,N + ③)\,(@-1)}{@}$ |
| every intermuhūrta, in such a suquence, the energy-pieces fall one by one. | 2ञ | As |
| the symbol for the number of super-variforms in a geometric-progression is | ९ | Z |

the symbols for the over-installation form of super-variforms lying in the middle and infinite-times in sequence than the preceding, and the injection form of supervariforms lying below, and further the energy-split-length form of variforms lying above are

| spardhaka | atisthāpaṅā | nikṣepa | anubhāga kāṣḍaka |
|---|---|---|---|
| 9 | 9 kha | 9 kha kha | 9 kha kha kha |

| super-variforms | over -installation | injection | energy-split |
|---|---|---|---|
| Z | Z @ | Z@@ | Z@@@ |

**Important Note:** (1) The horizontal structure plate is due to the fact that there is description of energy whose symbolic expression is in the horizontal direction.
(2) Every instant a frustule falls one by one.

**Explanation :**

At the first instant of unprecedented operation, whatever energy-state remains after fall of every one of the energy-split, it is divided by infinite, its major part is taken and subtracted from the single energy-split, and one part remains. This is first part and divided by infinite again and subtracted from the second split, keeping one part as remaining. This is how, there is energy-split-destruction every inter-muhūrta as it lapses one by one. During a single period of an energy-split-upcast, the frustule one by one, is to be subtracted.

1.32.81

COMPARABILITY OF ENERGY CONTENT

**Note:** The measure of the super-variforms in a geometric-regression corresponding to functional-ultimate-particles which are energized, is small : 9

The over-installation form of super-variforms are infinite times the preceding : 9 kha
The injection form of supervariforms are infinite times the preceding : 9 kha kha kha
The energy-split-length is infinite times the preceding. 9 kha kha
In working symbolism the above are respectively. Z Z @ Z@@ Z@@@

**EXPLANATION:**

There is supervariform structure in the energy of functionals ultimate-particles. There the first, etc., supervariform have small energy-content. The upper super-variforms are fused with greater energy.

There, the upper super variforms, obtained as major-part on dividing all the super-variforms set by infinity, belong to certain ultimate-particles.

These ultimate-particles are tranformed in form of those remaining lower super-variforms left after leaving the upper supervariforms, by the one part of lower supervariforms.

There, some of the ultimate-particles are transformed at first instant, some other are transformed at the second instant.

Thus those upper super-variforms are destroyed by transforming all the ultimate-particles in inter-muhūrta period.

**DEFINITIONS**

Whatever fluent is taken up every instant here, is called a frustule. The work function performed in the inter-muhūrta is known as split.

Through what split are destroyed the super-variforms is split-length.

Further, when their fluent is mixed with the supervariforms which remain after effecting that split, and is mixed in the first, etc., supervariforms, those are known to be in form of injection; and the upper supervariforms in which that is not mixed, is known to be in form of over-installation.

**Special note:** The super-variforms which are within a point or particle geometric-regression transfer corresponding to energy, are infinite-times the set of non-accomplishable living-beings and infinite-part of the set of the accomplished souls, and still they form the smallest set as compared to those to be described ahead as follows:[1]

1. For further details, cf. KSP, 12/262-263. Whatever energy is there in a point particle-geometric-regression, that is called point geometric-regression station. Whatever energy super-variforms are in form of minimal over-installetion at the instant of down-traction of the supervariforms below those, they are infinite times the super-variforms corresponding to energized single point-geometric-regression, because in these minimal over-installation-form of super-variforms there are found infinite point-geometric-regressions corresponding to energy. Leaving the super-variforms of minimal-over-installation and on taking the remaining all super-variforms below in form of injection, those injection-supervariforms are infinite times the super-variforms corresponding to the minimal over-installation.

Further, whatever supervariforms were taken in form of split in the first energy split of unprecedented operation, those are infinite times the super-variform corresponding to injection; because at the first instant of the unprecedented operation, the infinite major part remaining, after leaving the infinitesimal part of second-stationed energy-state-functional, has been taken in form of split.

The super-variforms in form of over-installation are infinite times the preceding.
The super variforms corresponding to injection are infinite times the preceding.
The supervariforms taken up in form of splits are infinite times the preceding.

1.32.82

Here is further related the comparability of gracious and ungracious configurations corresponding to their energy: Whatever is the, energy-state of gracious and ungracious configurations at the first instant of the unprecedented, that energy-state at the last instant of its operation increases infinite times corresponding to the gracious-configurations and decreases infinite-times corresponding to the ungracious-configurations. Here, there is infinite-times elevation every instant, as such there is infinite-times increase in the energy of the gracions configurations. Further, owing to energy-split-destruction, there is possible infinitesimal part of energy at the last instant.

Thus, again, there are two geometrical sequences, one in progression with infinite as common-ratio and the other as regression with infinitesimal as common-ratio.

1.33.83

INVARIANT-OPERATION

The work-functions as life-time-cut, etc., described for unprecedented-operation also happen to be during the invariant-operation. However, specifically, here there is identical transform for various bios at similar instants. Hence, there is no variance or distinction between mutual transforms, during invariant-operation, and therefore there is one-one transform only corresponding to instant by instant.[1]

Here now starts the life-time-cut, energy-cut, and life-time-bond in different measures, hence the life-time-cut, etc., corresponding to unprecedented-operation happen to finish at their last instant,

From the first instant of entrance into the invariant-operation, the bios begins other life-time-split, specifically lesser than the last life-time-split of the unprecedented-operation. There above, he begins such life-time-bond which is numerate-times less of pit than its earlier life-time-bond. He also takes there the energy-split amounting to infinite major-part of the energy remained after destruction. But the geometric-progression remains as it was earlier, and its measure amounts to the remainder after decay of lower-life-times, and it has speciality in distribution of innumerate-times of points (particles) every instant. The remaining method is as mentioned earlier.[2]

1. DVL/1/183. Cf. also KSP, 12, p. 256.
2. Cf. KSP, book 12, p. 271.

1.33.84

## SPECIAL FUNCTION DURING INVARIANT-OPERATION

The invariant-operation-period happens to be an inter-muhūrta

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| duration period of invariant-operation is an inter-muhūrta | $2\overline{\jmath}$ | As |
| its major-part on division by numerate units, 5, where $s_2$ is symbol for this type of number-symbol 5. | $2\overline{\jmath}\ \frac{4}{5}$ | $\frac{As\ (s_2-1)}{s_2}$ |
| after the lapse of the above major-part of the period, there remains a part of it given by[1] during which the bios effects interval-operation | $2\overline{\jmath}\ \frac{1}{5}$ | $\frac{As}{s_2}$ |

Note (1) The interval-operation is defined to be the operation of annihilating those nisusus into which have been injected all fluent of other nisusus. At the first instant of the duration of interval-operation there begins some other amount of life-cut, energy-cut, and life-time-bond.

(2) The interval-operation is also defined to be the operation of annihitating the nisusus of life-times of the middle, amounting to inter-muhūrta, excluding the lower and upper life-times of intended functionals, owing to particular transform.[2]

(3) The interval-operation is also defined as injection of all nisusus of interval-length into first or second life-time.[3]

(4) Here the context is the method of subsidence of illusion-functional, hence the form of interval-operation is relative to it.

(5) Here, this is the configuration rising in illusion-control-station. Hence, from the instant of its rise, whatever are the instants of inter-muhūrta of the upper, these are excluded; and then the other nisusus of intermuhūrta measure are uptracted and given as far as possible to nisusus above those nisusus; and after further downtracting them and then injecting them into the nisusus below these nisusus; and then their operation of annihilating them is known as interval-operation. Here, whatever set of nisusus are annihilated, below them is called as the first life-time; and the upper nisusus set called the second life-time.[4]

1." evaṁ ṭṭhidi khaṇḍaya sahassehiṁ aṇiyaṭṭi addhāe saṁkhejjesu bhāgesu gadesu antaraṁ karedi," KSP, 12, p. 272.

2. Cf. KSP, 12/272, 274-275.

3. Cf. KPD (s), p.626.

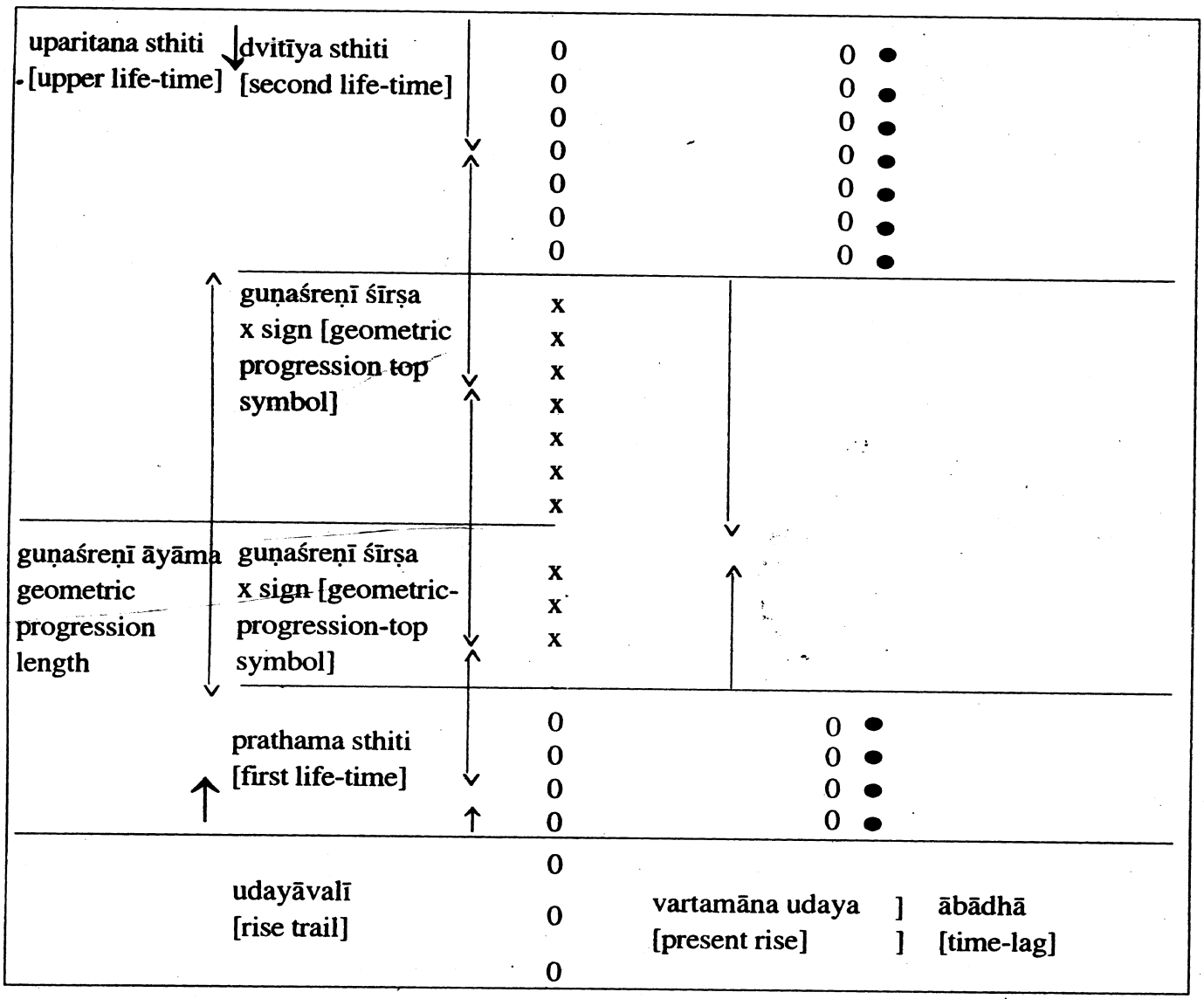
4. Cf. DVL, 6/1, 9-8; 6/231/14; 6/1, 9-8; 6/231/3. Cf. also JSK, vol.1, p. 25.

In JSK. vo.1, there is given the following diagram for interval-operation along with the symbols and matrix of its own, relative to first-subsidence-serenity :-

**Symbols:**[1]

| | |
|---|---|
| nisusus in rise (udayāgata) | 0 |
| nisusus placed in state (sattā) | 0 |
| upcast nisusus | x |
| injected nisusus | ● |

**Matrix (yantra):**




1. Cf. JSK, vol. 1, p. 25.

**1.34.85**

Here, the period-measure of interval-operation is instructed:

The interval is completed during a period of the life-time-piece-upcast. Hence, whatever period is for life-time-piece-upcast, for the same period there is effected the interval. This period is known as interval-operation-period. This is an inter-muhūrta symbolized as

$2\overline{\jmath}\ |\ 3$
$4\ |\ 4$ which in working symbol is $\cdot\ \frac{As\,(s_1\text{-}1)}{s_1\,s_1}$

**Note:** (1) The above shows that the method (vidhi) of interval-operation does not come to an end in one instant, in two instants, or in three instants, or else in finite or in infinite instants, but it comes to an end by the inter-muhūrta period.

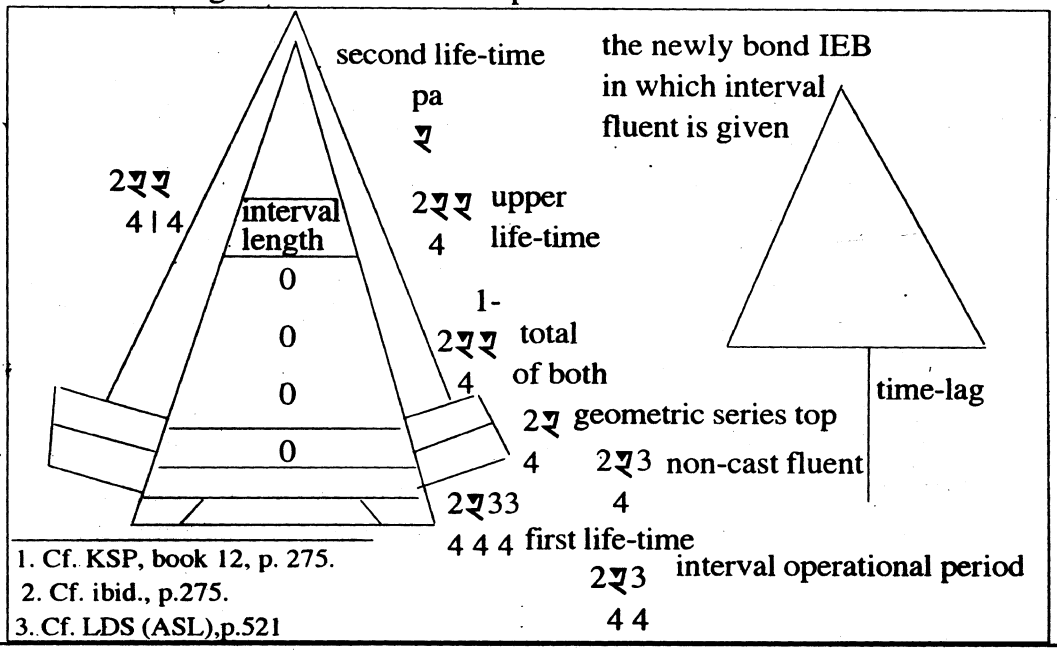
(2) By the time-measure of life-time bond corresponding to same period of beginning of interval-operation, the bios who has upcast the life-times corresopnding to interval at every instant, has finished the interval effected in a sequence, at the last instnat, corresponding to period of interval-operation after falling, the last frustule corresponding to interval.[1]

(3) This is the interval-operation of the illusion-functional, because in the subsidence of vision-charm there is absence of interval-operation of other functionals. There is this speciality that if a bios with state-functional of serenity-configuration and serenity-delusion-configuration attains subsidence serenity, then he effects interval-operation of those functional-configurations also through this method, but he effects interval similar to interval of illusion above, from the upper-life-time apart from the life-times measuring a trail [rise-trail] below, corresponding to those configurations.[2]

**1.34.86**

Now is related the measure of interval-length as well as the method of nisus-structure as follows :

**Transcription**[3] Figure for the invariant operation




1. Cf. KSP, book 12, p. 275.
2. Cf. ibid., p.275.
3. Cf. LDS (ASL),p.521

**Explanation of the symbolism:** Here, first the sequentially regressive state-nisusus are symbolized. Below is the rise-trail, above is geometric-progression-length, and still above is the symbol of upper-life-time as before. Then the line is drawn in the middle in order the separate the geometric-progression-top in the geometric-progression-length. Now, symbolism is explained as follows :

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| nisusus in form of geometric-progression-top amount to numerate part of inter-muhūrta, where 4 denotes numerate : | 2 ञ ।<br>4 | $\frac{As}{s_1}$ |
| above the preceding are the nisusus of the upper-life-time, which are numerate times the preceding : | 2 ञ ञ<br>4 | $\frac{Ass}{s_1}$ |
| both the above nisusus are added, and all the total has been annihilated by the interval-operation | 1-<br>2 ञ ञ<br>4 | $\frac{As(s+1)}{s_1}$ |
| and there is the symbolism through small circles | 0<br>0<br>0<br>0 | |
| below the interval-length there is first-life-time, hence the geometric-progression-top is numerate part of the remaining invariant-operation period : | 2ञ<br>4 | $\frac{As}{s_1}$ |
| numerate times the geometric series-top is the non-cast fluent | 2ञ 3<br>4 | $\frac{As\,(s_1-1)}{s_1}$ |
| numerate major part of the preceding is the period of effecting interval | 2 ञ । 3 ।<br>4 । 4 | $\frac{As(s_1-1)}{(s_1)(s_1)}$ |
| again, the numerate major-part is the first life time structure : | 2 ञ । 3 । 3<br>4 । 4 । 4 | $\frac{As(s_1-1)\,(s_1-1)}{(s_1)(s_1)(s_1)}$ |
| ahead of the preceding is the structure with time-lag of newly bound instant-effective-bond into which interval fluent is given | interval length<br>2 ञ ञ<br>4 । 4 | |

FURTHER EXPLANATION :[1]

Whatever was stated as the numerate part of the invariant-operation, greater than the unprecedented-invariant-operation corresponding to the geometric-progression-length, that very is called here as geometric-progression-top

$$2\overset{\nu}{\nu}\,|1$$
$$4$$

Then we add both : (1) all the nisusus of the geometric-progression-top, and (2) all the nisusus of the upper-life-time which is numerate-times the preceding and lies above the geometric-progression-top, hence the result is the interval-length:

$$2\overset{\nu}{\nu}\,|1 \quad \text{and} \quad 2\overset{\nu}{\nu}\overset{\nu}{\nu} \quad \text{giving} \quad 2\overset{1-}{\overset{\nu}{\nu}\overset{\nu}{\nu}}.$$
$$4 \qquad\qquad 4 \qquad\qquad 4$$

This much amount of the nisusus is annihilated and this amount is equivalent to inter-muhūrta.

Here, below the top, the amount of the decayed-remainder geometric-progression-length is equivalent to the remainder period of invariant-operation, and is the numerate part of the invariant-operation-period. This is also numerate times the top:

$$2\overset{\nu}{\nu}\,|3 \quad .$$
$$4$$

There, whatever nisusus stay in interval-length, the frustules which have geometrical-progression of infinite common-ratio of the fluent, of those nisusus are taken. They are injected into the nisusus which lie below and above the nisusus equivalent to interval-length, leaving the time-lag-period of life-time of illusion-functional which is binding at that instant.

Those nisusus are not injected into the nisusus corresponding to the interval-length equivalent period.

There, the ab-aeterno illusive-visioned bios effects interval of the illusion alone, and the ab-initio illusive-visioned bios effects interval of all the three vision-charms.

That interval-upcast fluent also is injected above and below the illusion-configuration binding at that-very-instant.

From the first instant of effecting of interval-operation, whatever remains as the numerate part of the invariant-operation-period, is divided by the numerate. Then one part is the interval-operation-period

$$2\overset{\nu}{\nu}\,3.$$
$$4\,|\,4$$

Then above it is the major-part as the remainder known as the period of first-life-time as

$$2\overset{\nu}{\nu}\,|3\;|3$$
$$4\,|\,4\,|\,4$$

Still above it, in the matrix, is the interval-length amounting to inter-muhūrta as the nisusus annihilated above:

$$2\overset{\nu}{\nu}\overset{\nu}{\nu} \quad .$$
$$4\,|\,4$$

1. Cf. LDS, pp. 66-67.

**NOTE:** (1) The nisusus of whatever instants are annihilated, those instants are denominated as interval-length. [1]

(2) As mentioned earlier, the period of geometric-progression has been mentioned greater than the period of the unprecedented-operation and that of the invariant-operation. The period in excess is called the geometric-series-top.

(3) In this context, the nisusus of the interval-length are annihilated, hence it is denominated as interval-length.

(4) The bios takes for effecting the interval, all the geometric-progression-top, i.e., the specifically greater geometric-progression-injection above the invariant-operation period. The bios also takes for effecting the interval, other numerate-times life-times above the geometric-progression-top.

(5) Whatever set of life-times are taken for effecting the interval, is denoted as interval-length.

(6) Whatever period of invariant-operation remains below that interval-length is called the first-life-time.

(7) Whatever is the functional-life-time above that interval-length, is called the second-life-time.

(8) Whatever fluent is taken for effecting operation is given into the first-life-time and the second-life-time in form of frustules every instant. But that is not given into the time-lag of illusion-functional binding at that instant.

(9) The bios takes the fluent in sequence of innumerate multiple in the interval-frustules.

(10) According to some preceptors, that the bios cuts the numerate part of life-times also, lying below the geometric-progression-top.

(11) The up-cast of the fluent of the life-times corresponding to interval is effected through only that number of frustules as many as are the instants of a life-time-split upcast-period.

(12) At the last instant of the period of effecting interval, the function of the interval finishes at the fall of the last-frustule corresponding to the interval. Further, whatever period of the invariant-operation remains, it is equivalent to the measure of the first-life-time.[2]

1.35.87

After the interval-operation process has come to an end, the subsequent function is instructed now as subsidence. As mentioned earlier, the bios has effected interval for the period equivalent to the period of one life-time-split-upcast, hence the bios becomes interval-operator. The instant which is next to the last instant of that period, is the first instant of the first-life-time. The interval-length is geometric progressive-sequence with innumerate as common ratio, every instant from the first instant of first-life-time to its last instant. The second life-time is the set of nisusus lying above the interval-length. The vision-charm stays in the second-life-time. The fluent of the vision-charm is divided by the geometric-transition-divisor as mentioned in the introduction, whatever result is obtained as the frustules in form of the fluent-collection, is subsided by the bios. Effecting of subsidence is known to be making of rise, etc., as unable.

1. Interval-length is also defined to be as an inter-muhūrta which is obtained as numerate times the first life-time of rise or non-rise-configurations which amount to inter-muhūrta or trail alone. Cf. JSK, vol. 1, p. 27. Cf. also LDS (o) / JTP/ 243 / 299.

2. Cf. LDS (2), pp. 70-71. Cf. also DVL, book 6, p. 232, cf. also KSP, book 12, pp. 273-275.

Although, this bios is subsider already from the first instant of the low-tended-operation, yet he is called subsider here due to remainderlessness of the configuration, life-time, energy, points of that vision-charm. However, after lapse of numerate major-parts of invariant operation-period, and remaining of numerate part, he, after having effected interval, becomes the subsider of confirguration, life-time, energy and points of vision-charm.[1]

Subsidence is defined as staying of the vision-charm, made powerless due to operational-transforms, without rise form of event.[2]

**1.36.88**

In order to decide whatever is possible during the subsidence activity of vision-charm, this verse has been related.

There is the phenomenon of gulp (āgāla) when the fluent of the first-life-time is uptracted and given into the second-life-time. Viceversa, there is the phanomena of antigulp when the fluent of the second-life-time is downtracted and given into the first-life-time. Both of the phenomenon happen to take place before the remaining of the trail and counter-trail measure of the first-life-time. Up to this, there is geometric-progression-injection of the illusion-fluent. These three phenomena happen to cease from this very instant.

There is neither gulp nor anti-gulp nor geometric-progression of illusion when there remains a trail or anti-trail or rise-trail more in the first-life-time; and there remains an instant more in the second trail in the first-life-time.

There happens to be geometric-progression of other functionals excepting the vision-charm. There is to be found only premature-rise in form of injection into the rise-trail of illusion, as follows:

The fluent of nisusus of the second-trail plus an instant is divided by innumerate-universe. Whatever result fluent is obtained, it is injected into one-third nisusus of the trail plus an instant, which lies below over-installation which is effected as two-third part of nisusus of the trail less an instant, of the end corresponding to the nisusus of the rise-trail.

In this way there is found premature-rise every instant.

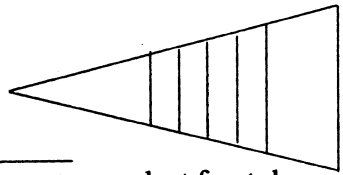
Gulp is defined as the process in which the fluent of nisusus of second-life-time is down-tracted and is got into the nisusus of the first-life-time. Vice-versa, anti-gulp is the process in which the fluent of nisusus of first-life-time is uptracted and is got into the nisusus of the second-life-time.

Further, there does not happen premature-rise when there remains only one counter-trail in the first-life-time.

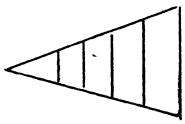
Further, there happens to be low-decay every instant of nisusus of that counter-trail.

Thus as instants lapse one by one, there is disintegration of instants one by one, and the subsidence prescription lasts till the end of the first life time.

Symbolism



last frustule



last frustule

1. Cf. KSP, book 12, p. 276.
2. Cf. ibid., p. 280.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| ◍ the fluent of the first frustule, fit for being subsided at the first instant of first-life-time is obtained on dividing the fluent of the vision-charm by geometric-transition-divisor. | sa ∂ 12 –<br>7 ।kha 17 gu | $\frac{\text{Ba } 1\frac{1}{2}\text{G}^*}{7 @ 17\ \text{G}_1}$<br>where $\text{G}_1$ is the geometric-transition-divisor, also given by $\frac{\log_2 \text{P}}{\text{aaaa}}$ |
| ◍ the fluent of the second frustule is innumerate times the preceding | sa ∂ 12 – ∂<br>7 ।kha 17 ।gu | $\frac{\text{Ba } 1\frac{1}{2}\text{G}^*\text{a}}{7 @ 17\ \text{G}_1}$ |

**Note: (1)** The frustules for a geometric-progression with innumerate as common ratio and first term as $(\text{B a } 1\frac{1}{2}\ \text{G}^*) \div (7 @ 17\ \text{G}_1)$

**(2)** Thus the last frustule is the last term of this geometric progression which has the number of terms as the number of instants in the first-life-time which is 2 ২ ।3 ।3 / 4 ।4 ।4

◍ thus the fluent of the last frustule is obtained by the formula:

$\text{ar}^{n-1}$ where a is the first term, r the common ratio and n-1 is the number of terms as reduced by unity.

1 ⊂

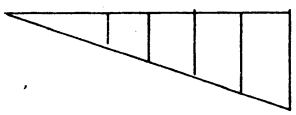
sa ∂ 12 – ∂ ।2 ২ ।3 ।3 / 7 ।kha 17 ।gu ।4 ।4 ।4

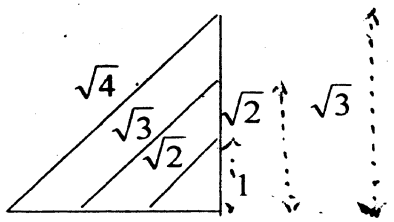
$$\frac{\text{Ba } 1\frac{1}{2}\text{G}^*[a]^{\left\{\frac{As(s_1-1)(s_1-1)}{s_1 s_1 s_1}-1\right\}}}{7 @ 17\ \text{G}_1}$$

Thus the power of ∂ here in the ancient symbolism has been shown simply in the way that ∂ is tobe multiplied as many times as 1 ⊂ / 2 ২ ।3 ।3 / 4 ।4 ।4

Similarly the deduction of unity from a fraction is not denoted in further specific manner as it ought to have been.

◍ the vertical bars inside the triangle seem to denote the sequence of the frustules in geometrical progression, but for a small triangle as follows:





In the frustule, the nisusus go on increasing in geometrical progression. There, it is written ahead of the words, "carama phāli dravyasya asaṁkhyeya guṇakāraḥ....., apearing to denote the last frustule but it is not clear then, why vertical bars have been inserted there in.

Note (1) The placing of minus unity in the number of terms has been given in a wrong way in both LSD, p. 69 and LDS (o), p.123.

In LSD. p. 69, it is given as

1 —
2 ∇ 13 13
4 14 14

and in LSD(0), p.123, it is given as

1 —
2 ∇ 13 13
4 14 14

(2) The formation of the above two triangles is not clear due to their horizontal orientation which represent the energy increase or decrease, and the context here is that of points [praticles] of fluent

(3) On remainder of first-life-time of illusion for a trail and counter-trail measure, there is no geometric-progression-injection of its fluent because from there, there is injection according to rule in the rise-trail of the downtracted fluent of second-trail.

**1.37.89**

Now this verse describes the period of acceptance of first-subsidences serenity and the functions during the period due to it:

As soon as the period of invariant-operation finishes, after that on getting in at the first instant of the interval-length, there happens to be subsidence inform of incapability to rise in toto of vision-charm and configuration, point, life-time, energy of endlessly-binding-tetrad, and hence as a result the bios becomes subsidence-serene-visioned due to attainment of subsidence-serene-vision.

There, the bios transforms the illusion-fluent staying in the second-life-time at its first instant, into three types, on dividing the fluent by geometric-transition without destruction of life-time-split and energy-split.

Note: (1) After having finished the first-life-time and the bios entering into the interval-length, the vision-charm begins to be denominated as subsided.

(2) Staying without rise form of event of vision-charm made powerless through operational-transforms, is called subsidence.

(3) Here total or complete-subsidence is not possible, because even after subsidence of vision-charm, there is found its transition and downtraction. Here, from here, the bios who subsides the vision-charm begins to be denominated as subsidence-serene-visioned.

(4) From here, at this stage, the bios divides the illusion-configuration into three parts.

(i) illusion, as earlier denomimation
(ii) serene-illusion
(iii) serene-configuration-illusion

(5) It is single-end rule that the rise of the endlessly binding-functional happens to be in the two initial control-stations. Hence due to its non-rise in this control station its fluent can also not be given into the rise. As such, its subsidence is not accepted in first-subsidence-serenity.

(6) There is no subsidence at interval operation of the endlessly-binding.

1. Cf. LDS, p. 71. Cf. also KSP, book 12, pp. 280-281. Cf. also DVL, book 6, p.234.

**1.38.90**

Here is the direction how the fluent of the illusion is divided into three types relative to life-time and energy.

On dividing the fluent of illusion by geometric-transition, one finds it to be transformed into three types (i) illusion, (ii) mixed and (iii) serenity-charming. This is, respectively, innumerate part relative to fluent and infinitesimal part relative to energy.

This is related as follows through symbolism :

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| ◍ fluent in form of ultimate-particles corresponding to illusion | sa ∂ 12 –<br>7 ∣ kha 17 | $\frac{\text{Ba } 1\frac{1}{2}\ G^*}{7\ @\ 17}$ |
| ◍ the preceding is divided by the geometric-transition-divisor, the major-part fluent stays as in illusion-configuration form[1] | sa ∂ 12 – 1 –<br>7 ∣ kha 17 ∂ gu gu | $\frac{\text{Ba } 1\frac{1}{2}\ G^*\ \{G_1 - (a+1)\}}{7\ @\ 17\ G_1}$ |
| ◍ one part of the fluent of the preceding is as given and without this amount the whole fluent remains in form of illusion | 1 –<br>sa ∂ 12 – ∂<br>7 ∣ kha 17 ∣ gu | $\frac{\text{Ba } 1\frac{1}{2}\ G^*\ (a+1)}{7\ @\ 17\ G_1}$ |
| the illusion-fluent when divided by geometric-transition- divisor and multiplied by innumerate, one gets the transformed serenity-illusion-configuration fluent | sa ∂ 12 – ∂<br>7 ∣ kha 17 ∣ gu | $\frac{\text{Ba } 1\frac{1}{2}\ G^*\ a}{7\ @\ 17\ G_1}$ |

1. In LDS, p. 72, this expression has been wrongly symbolized. In LDS (o), p. 126. this expression gu is in the numerator in excess. hence it may be read after correction. This appears to be new definition of major part. In SJC, ∂ as a multiple in the denominator is not mentioned. The minor part or one part suggests the following form of the coefficient major part: If x is the major part and

$\frac{a+1}{G_1}$ is the one part of $x+\frac{a+1}{G_1}=1 \quad \therefore \quad x = 1 - \frac{a+1}{G_1} = \frac{G_1-(a+1)}{G_1}$.

Hence the coefficient of major part may be symbolized in ancient form as $\begin{matrix} 1- \\ a \\ gu \\ gu \end{matrix}$

Hence what has been written in the text as $\begin{matrix} gu\ a \\ gu\ 1- \\ \quad\ a \end{matrix}$ appears to be the form we have evaluated.

- when the illusion-fluent is divided by geometric-transition-divisor and miltiplied by 1, one gets the transformed fluent of serenity-charm hence relative to fluent the order is innumerate-part.

sa ∂ 12 – | 1
7 | kha 17 | gu

$$\frac{\text{Ba } 1\frac{1}{2}\ G^{*}\ (1)}{7\ @\ 17\ G_{1}}$$

- according to energy, the energy of the illusion-fluent is

3
va | 9 | nā
kha

$$\frac{W\ Z\ N + \textcircled{3}}{@}$$

the above is as earlier shown

**Note:** According to verse -80, ASL, the 3 is numerical symbol which when added to W Z N, makes it maximal-energy corresponding to the last-variform of last-geometric-regression.

- relative to energy, after destruction of numerate-energy splits, whatever remains as the inifinitesimal part of earlier energy corresponding to the illusion-energy, that's infinitesimal part is the energy of mixed-charm

3
va | 9 | nā
kha kha

$$\frac{W\ Z\ N + \textcircled{3}}{@\ @}$$

- the infinitisimal part of the preceding is the energy of the serenity-charm.

3
va | 9 | nā
kha kha kha

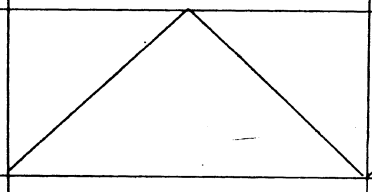
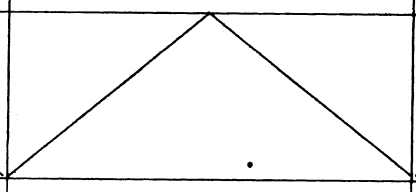
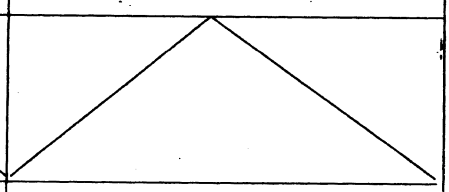
$$\frac{W\ Z\ N + \textcircled{3}}{@\ @@}$$

That is how the sequence of infinitesimal parts arrive at. Thus we have in all two geometrical regressions as above, one reducing by innumerate part and in the other by infinitesimal part; and common ratios in the first is $\frac{1}{a}$ and other $\frac{1}{@}$.[1]

The above description is now explaind through matrix form of structure of three types of illusion resulting due to attainment of serenity: cf. ASL(o), p.14, LDS, p. 522.

1. Cf. LDS, p. 72 and LDS (o), p. 126, cf. also DVL, book 6, p. 235. Cf. also KSP, book 12, p. 282.

TRANSCRIPTION

| NĀMA | MITHYĀTVA | MIŚRA | SAMYAKTVA MOHANĪ |
|---|---|---|---|
| NISEKA |  |  |  |
| DRAVYA | 1- ∂ ـــ sa ∂ 12 – gu 7 I kha 17 I gu | sa ∂ 12 – ∂ 7 kha 17 gu | sa ∂ 12 – 1 7 kha 17 gu |
| ANUBHĀGA | 3 ——— va I 9 I nā | 3 ——— va I 9 I nā kha | 3 ——— va I 9 I nā kha kha |

**Note :** In the above and 3rd row, 2nd column, the coefficient of the major part is shown to be $\frac{gu}{1-gu\ \partial}$ what it, according to rationale, ought to be $\frac{1-\partial}{gu}$ or in working symbolism $\frac{G_1-(a+1)}{G_1}$, the coefficient of one part naturally arrives to be $\frac{(a+1)}{G_1}$ or the sum of $\frac{\partial}{gu}$ and $\frac{1}{gu}$.

**Explanation of the Matrix**

In the above matrix, second row, the nisusus of illusion, mixed and serenity configurations are in reducing sequence, hence their symbol in form of $\Delta$ is given. The third row shows their fluent contents. There, the measure of all functional ultimate-particles is slightly-less one and a half geometric-regression as multiplied by instant-effective-bond is given by sa ∂ 12 –

This is divided by 7 so one gets the fluent of charm as $\frac{sa\ \partial\ 12 -}{7}$

This is divided by infinite, getting the all-destructive fluent as $\frac{sa\ \partial\ 12 -}{7\ kha}$

which when divided by 17 given the fluent of the vision-charm as $\frac{sa\ \partial\ 12 -}{7\ I\ kha\ I\ 17}$

When this is divided by the geometric-transition-divisor, and the major part taken, it gives the fluent of illusion. Again, in the one part, the coefficient was one plus innumerate along with divisor gu in the denominator, there one digit is established separate and the remainder is mixed-charm fluent. The one digit separately established is the serenity-charm fluent. The doubt of Ṭoḍaramala regarding the multiplier and divisor in the above, has now been attempted to be clarified in the above. [1]

The last row, just below the earlier mentioned, shows the measure of energy. When the minimal-variform is multiplied by the numaral symbol 9 which represents the number of super-variforms in a geometric-regression, and is also multiplied by the number of geometric-regressions, and when the product is increased by three, one gets the maximal form of energy of illusion as 3

va 1 9 1 nā.

When this is divided by infinite, we get the energy measure of the mixed. And, when further divided by infinite again, one gets the energy-measure of serenity-charm.

**1.39.91**

In this verse, it is instructed upto what point the geometric-transition happens, and from where begins the quenched-transition :[2]

After the invariant-operation, the fluent of illusion transfroms into serenity-mixed configuration, from the first instant of the geometric-transition-period which is inter-muhūrta in measure, upto the last instant, like the snake-movement, in a geometric sequence with innumerate as common ratio. This is now described through symbolism :-

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| ◍ at the first instant the fluent of serenity-configuration is small | sa ∂ 1 12 – 1<br>7 1 kha 17 1 gu | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^* \text{ (1)}}{7 \text{ @ } 17 \text{ G}_1}$ |
| ◍ innumerate times the preceding is the fluent of mixed-configuration | sa ∂ 12 – ∂<br>7 1 kha 17 1 gu | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^* \text{ a}}{7 \text{ @ } 17 \text{ G}_1}$ |
| ◍ innumerate times the preceding is the fluent of the serenity-configuration at the second instant | sa ∂ 12 – ∂ ∂<br>7 1 kha 17 1 gu | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^* \text{ a a}}{7 \text{ @ } 17 \text{ G}_1}$ |

1. Cf. ASL (o), p. 14.
2. Cf. KSP, book 12, p. 284. Cf. also DVL, book 6, p. 236.

- the fluent received at the second instant is this twice times ∂ than that received at first instant : hence in thus sequence the mixed-configuration-fluent is innumerate times the preceding

sa ∂ । 12 – ∂ ∂ ∂
7 । kha 17 । gu

$$\frac{\text{B a } 1\frac{1}{2}\ \text{G}^{*}\ \text{a a a}}{7\ @\ 17\ \text{G}_{1}}$$

- innumerate times the preceding is the fluent of serenity-configuration at the third instant

sa ∂ । 12 – ∂ ∂ ∂ ∂
7 । kha 17 । gu

$$\frac{\text{B a } 1\frac{1}{2}\ \text{G}^{*}\ \text{a a a a}}{7\ @\ 17\ \text{G}_{1}}$$

- the fluent received at the third instant is thus two times multiplied by ∂ than that at the second instant : hence in the sequence, the mixed-configuration-fluent is innumerate times the preceding

sa ∂ । 12 – ∂ ∂ ∂ ∂ ∂
7 । kha 17 । gu

$$\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^{*}\ \text{a a a a a}}{7\ @\ 17\ \text{G}_{1}}$$

Note: Thus as the snake-movement, the fluent transformed as mixed-charm is innumerate times the fluent of serenity-charm, the transformed fluent of serenity charm is innumerate times that of themixed charm this twice innumerate times sequence of multiples, in the oscillating form of a geometrical progression, set in these two types of terms, continues till the last instant of the geometric-transition-period.

- at the last instant the period of geometric-transition-period is numerate-trail from which two is subtracted and remainder is multiplied by two and two is added to the product. This is the multiple of serenity-charm, repeated through ∂ as many times.

sa ∂ 12 – ∂ $\overset{2}{\text{।}}$ 2 ऱ – 2 2
7 । kha 17 । gu

$$\frac{\text{B a } 1\frac{1}{2}\ \text{G}^{*}\ \text{a}^{[\{\text{As}-2\}2+2]}}{7\ @\ 17\ \text{G}_{1}}$$

- the number of times of multiple ∂ of the mixed-charm at the last instant is obtained on multiplying the numerate trails, as reduced through unity by two, and adding unity to the product result

sa ∂ 12 – ∂ $\overset{1}{\text{।}}$ 2 ऱ $\overset{1-ऽ}{\text{।}}$ 2
7 । kha 17 । gu

$$\frac{\text{B a } 1\frac{1}{2}\ \text{G}^{*}\ \text{a}^{[\{\text{As}-1\}2+1]}}{7\ @\ 17\ \text{G}_{1}}$$

Note: (1) Upto the last instant of the geometric-transition-period there is found geometric-progression, life-time-split-destruction and energy-split-destruction of functionals other than illusion. (2) After that, at the lapse of geometric-transition the remainder illusion-fluent is divided by quenched [or retarded]-transition-divisor. Whatever quotient is obtained that much fluent gets transformed into forms of the serenity-charm and mixed-charm.

The meaning of "vidhyāta" is "manda" or quenched or retarded or slowed down. Hence here the elevation has become quenched or retarded, thence the division is made by quenched-transition, measuring innumerate part of a linear-finger [point-set]. This results in a small quantity of fluent which is transformed into the forms mentioned earlier.

Now the above details have been given in a matrix [tabulated form] as follows:[1]

TRANSCRIPTION

| nāma | miśra rūpa pariṇamyā dravya | samyaktva prakṛti rūpa pariṇamyā |
|---|---|---|
| anta samaya | 1——<br>1—८<br>sa ∂ ı 12 – ∂ 2 ऱ 2<br>7 kha 17 gu | 2——<br>2—८<br>sa ∂ ı 12 – ∂ 2 ऱ 2<br>7 kha 17 gu |
| madhya samaya | 0<br>0 | 0<br>0 |
| caturtha samaya | ∂ 7 | ∂ 7 |
| tṛtīya samaya | ∂ ∂ ∂ ∂ ∂ | ∂ ∂ ∂ ∂ |
| dvitīya samaya | ∂ ∂ ∂ | ∂ ∂ |
| prathama samaya | sa ∂ ı 12 – ∂<br>7 kha 17 gu | sa ∂ ı 12 – 1<br>7 kha 17 gu |

**Explanation-** In the above the illusion-fluent, as mentioned earlier, at the first instant of the geometric transition is

sa ∂ ı 12 –
7 kha 17

The transformed-fluent in form of the mixed is innumerate times the preceding. The transformed fluent in form of the serenity at the second instant is innumerate times the preceding. Hence here the notation for two times of multiplication by the innumerate is ∂ ∂ . Similar process is to be known upto the fourth instant in the above matrix.

At the fourth instant, in the above matrix, there are the numerals six and seven ahead of the symbol for the innumerate, ∂ 6 and ∂ 7, this implies six or seven times repeated multiplication by the innumerate ∂.

The intermediate structure of the middle-instants have been shown by small circles, symbolized to fill up the gap.

1. Cf. LDS, appendix for p. 522. Cf. also ASL (o), p. 15.

At the last instant, the symbolism for the transformed fluent in form of serenity-configuration is obtained on multiplying the transformed fluent in the serenity-form at the first instant by the inter-muhūrta as reduced by two, then multiplied by two and then increased by two. Thus the symbol showed correctly would be

$$\overset{2\text{——}}{\underset{2\text{—}\subset}{}}$$

sa ∂ । 12 – ∂ 2 ঘ 2

7 kha 17 gu

Now at the last instant, the symbolism for the transformed fluent in form of the mixed-charm is obtained on multiplying the very fluent

sa ∂ । 12 –

7 kha gu

by the innumerate and by the inter-muhūrta as reduced by unity, then multiplied by two and then increased by unity. Thus the correct symbolism should be

$$\overset{1\text{——}}{\underset{1\text{—}\subset}{}}$$

sa ∂ । 12 – ∂ 2 ঘ 2

7 kha 17 gu

Further, the movement relative to multiplication from serenity-charm to mixed-charm, from mixed-charm to serenity-charm, has been figured in the matrix as the movement of a fictitious snake.

Note: (1) the similar mistakes have been committed in printing of the matrix in LDS, see appendix for page 522, ASL.

(2) For further details given in DVL, book 6, pp., 235-236, and KSP, book 12, pp. 282-284, vide LDS (2), pp. 74-75. Here, from the second-instant of the subsidence-serene-visioned uptil the geometric-transition of illusion, there is also transition of serenity-illusion; because there is attained in the serenity transition, the fluent of serenity-illusion through quenched-geometric-transition which is in form of counter part of the innumerate part of linear-finger.

After such a geometric-transition there happens to be the quenched-transition of illusion-fluent which measures innumerate part of linear-finger [point-set]. Till there is geometric-transition of illusion, there happens to be life-time-split-destruction and geometric-progression-injection of the functionals excluding the vision charm through the single-ended-subsequent increase form of transforms.

But when subsidence condition is attained, there is absence of life-time-split of illusion. At the end of the invariant operation form of transforms, owing to earlier applications, for a period, there is no obstruction in happening of life-time-splitting.

1.40.92

Now from the next verse comparability of the period, etc., of possible energy-split-upcast, from the first instant of the unprecedented operation till the completeness of period of geometric-transition, will be related.

1.40.93

## COMPARABILITY (ALPABAHUTVA)

Here first is related the period of destruction of energy-split which is possible at the end of first-life-time of the vision-charm; and the energy-split which is possible at the last instant of the geometric-transition period of other functionals:

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1) period of the destruction of the above mentioned energy-split is inter-muhūrta period or the period of energy-piece-upcast of the end is the smallest of all those to be stated ahead | $2\overline{\mathbf{\jmath}}$ | As |
| (2) the period of energy-split-upcast, beginning at the first-instant of unprecedented-operation is greater than the preceding by its own numerate part of common-difference is the numerate part of the earlier period given by | $2\overline{\mathbf{\jmath}}\,\frac{5}{4}$ | $\frac{As\,(s_1+1)}{s_1}$ |
| (3) numerate times the preceding is the period of life-time-split-upcast of the end-[this is also the period of last life-time-bond] | $2\overline{\mathbf{\jmath}}\,\frac{1}{4}$ | $\frac{As\,(1)}{s_1}$ |
| (4) during the period of one life-time-split-upcast, there are possible numerate-thousands of energy-pieces: the period of life-time-bond-termination is the same as the preceding period | $2\overline{\mathbf{\jmath}}\,\frac{15\,14}{4}$ | $\frac{As\,(s_1+1)s_1}{s_1}$ |
| (5) numerate part of the preceding is the common-difference of which in excess there of the preceding is the interval-operation-period | $2\overline{\mathbf{\jmath}}\,\frac{15\,14}{4\,4}$ | $\frac{As\,(s_1+1)(s_1)(s_1+1)}{(s_1)\,(s_1)}$ |

1. Cf. KSP, book 12, pp. 286-287.

| | | |
|---|---|---|
| (6) the life-time-termination period possible then is equivalent to that of preceding | 2 ञ 1 5 1 4 1 5<br>4 1 4 | $\frac{As\ (s_1+1)(s_1)(s_1+1)}{(s_1)\ (s_1)}$ |
| (7) numerate part of the preceding is the common-difference, of which in excess thereof the preceding is the life-time-split-upcast period beginning at the first instant of unprecedented-operation | 2 ञ 1 5 1 4 1 5 1 5<br>4 1 4 1 4 | $\frac{As\ (s_1+1)(s_1)(s_1+1)(s_1+1)}{(s_1)\ (s_1)\ (s_1)}$ |
| (8) equivalent to the above period is that of the life-time-bond-termination | 2 ञ 1 5 1 4 1 5 1 5<br>4 1 4 1 4 | $\frac{As\ (s_1+1)(s_1)(s_1+1)(s_1+1)}{(s_1)\ (s_1)\ (s_1)}$ |
| (9) the geometric-transition-supplement period is numerate times the preceding | 2 ञ 1 5 1 4 1 5 1 5 1 4<br>4 1 4 1 4 | $\frac{As\ (s_1+1)(s_1)(s_1+1)(s_1+1)(s_1)}{(s_1)\ (s_1)\ (s_1)}$ |
| (10) the geometric-progression-top period is numerate times that of the preceding | 2 ञ 1 5 1 4 1 5 1 5 1 4 1 4<br>4 1 4 1 4 | $\frac{As\ (s_1+1)(s_1)(s_1+1)(s_1+1)(s_1)(s_1)}{(s_1)\ (s_1)\ (s_1)}$ |
| (11) the length of the first life-time is numerate times the preceding | 2 ञ 1 5 1 4 1 5 1 5 1 4 1 4 1 4<br>4 1 4 1 4 | $\frac{As\ (s_1+1)(s_1)(s_1+1)(s_1+1)(s_1)(s_1)(s_1)}{(s_1)\ (s_1)\ (s_1)}$ |
| (12) the subsiding period of the vision-charm is specially in excess of two-trails as reduced by an instant than the preceding.[1] | $1-\text{ट}$<br>4 1 2<br>2 ञ 1 5 1 4 1 5 1 5 1 4 1 4 1 4<br>4 1 4 1 4 | $\frac{[A_1 2-1]+As\ (s_1+1)(s_1)(s_1+1)(s_1+1)(s_1)(s_1)(s_1)}{(s_1)\ (s_1)\ (s_1)}$ |

NOTE[2] (1) Yativṛṣabhācārya has taken into consideration the period of interval-operation also, in comparability.

(2) In this comparability the tenth place is that of geometric-progression-top which implies such a one which disintegrates alongwith frustule after cutting of numerate part from the extremity of geometric-progression-injection at the time of fall of the last frustule corresponding to the interval.

(3) First, the subsider period has been shown to be two trails less an instant. The reason is that whatever new bond of illusion is effected by the illusive-visioned at the last instant, its one instant

---

$1-\text{ट}$

1. NOTE: The symbol 4 1 2 to be placed above the 11th term gives the 12th term which is not shown in LDS. Actually here in the symbol, 4 is the new symbol for a trail, 2 denotes twice, $1-\text{ट}$ denotes less one instant. In working symbolism we shall denote it as $A_1$

2. Cf. KSP, book 12, pp. 287 and 288-290.

happens to decay with the first-life-time, hence leaving this last instant of the first-life-time, for ascending up to the period of two-trails less an instant, during the period of subsidence-serene-visioned, the subsiding of that new bond happens to finish. That is why the subsiding period has been stated to be specifically greater than the first-life-time.

## 1.40.95 COMPARABILITY CONTINUED[1]

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (13) numerate times the preceding is the period of invariant-operation | 2ऱ् apavartita<br>or<br>2ऱ् I5 I4 I5 I5 I4 I4 I4 I4 I4<br>4 I 4 I 4 | As [redused]<br>or<br>As $(s_1+1)(s_1)(s_1+1)(s_1+1)(s_1)(s_1)(s_1)(s_1)(s_1)(s_1)(s_1)$ |

Note: As taken earlier, this in the reduced form may be denoted as 2ऱ् or As with implication of the multipliers

| | | |
|---|---|---|
| (14) numerate times the preceding is the period of unprecedented-operation | 2 ऱ् ऱ् | Ass |
| (15) the period of the invariant-operation and its numerate part in excess thereof is geometric-progression-length | 1–1–<br>2 ऱ् I ऱ् I 4<br>4 | $\frac{As\ (s_1+1)(s_1+1)}{s_1}$ |

Note (i) In the text in place of $\frac{1-}{4\ 4}$ is shown $\frac{4}{4}$ which is not correct.

Ṭoḍaramala shows this amount to be[2] $\frac{1-1-}{2\ ऱ्\ ऱ्\ 4\ 4}$ by showing it as sum of 2 ऱ् ऱ्, 2 ऱ् and $\frac{2\ ऱ्\ ऱ्}{4}$

(ii) In order to prove the above, we know that the invariant-operation period is numerate times the unprecedented-operation period. From the formula that the variant-geometrisc progression is obtained from the derivation of three operations, "the upper are in multiple sequence of the numerate digital sequence" (nivṛttiguṇaśreṇyāyataṁ siddhamityanena karaṇa trayāvatāre "uvarīdo guṇida kammā kameṇa saṁkhejja rūveṇe" tya nivṛtti karaṇa kālādapūrvakaraṇa kālasya saṁkhyeyaṇatvaṁ siddham.

1. Cf. KSP, book 12, pp. 290-293 for details of reasoning of measures given.
2. Cf. ASL(o) of LDS(o) p.16 (ka), cf. also LDS, p.77 and its ASL at the end.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (16) the subsidence-serene-vision period is numerate times the preceding | 2 ज्ञ ।ज्ञ ।4 ।$\overset{1-}{4}$ | $\frac{\text{Ass } (s_1)(s_1+1)}{s_1}$ |

Note:(i) In the text 4 is shown which is not correct.

(ii) Ṭoḍaramala's expressions will be considered later.

| | | |
|---|---|---|
| (17) the interval-length is numerate times the preceding | 2 ज्ञ ज्ञ ।4 ।4 ।$\overset{1-}{4}$ | $\frac{\text{Ass } (s_1)(s_1)(s_1+1)}{s_1}$ |

Note : (i) Here again 4 in the text is not correct and should be repaced by $\overset{1-}{4}$

(ii) Expression given by Ṭoḍaramala will be considered later.

| | | |
|---|---|---|
| (18) numerate times the preceding is the minimal-time-lag of illusion, where the time-lag is of the binding life-time at the last instant of the geometric-transition period of other functionals and at the last instant of first-life-time, and this very minimal time-lag is separation-period of illusion | 2 ज्ञ ज्ञ ।4 ।4 ।4 ।$\overset{1-}{4}$ | $\frac{\text{Ass } (s_1)(s_1+1)(s_1)(s_1)}{(s_1)}$ |

Note : (i) In the text, in place of $\overset{1-}{4}$ there is 4 which is not correct.

(ii) Expression given by Ṭoḍaramala will be considered later.

| | | |
|---|---|---|
| (19) numerate times the preceding is the maximal-time-lag; this time-lag implies to be that of the life-timebond which is possible at the first instant of the unprecedented operation | 2 ज्ञ ज्ञ ।4 ।4 ।4 ।4 ।$\overset{1-}{4}$ | $\frac{\text{Ass } (s_1)(s_1+1)(s_1)(s_1)(s_1)}{(s_1)}$ |

Note : (i) In the text, 4 should be replaced by $\overset{1-}{4}$.

(ii) Expression given by Ṭoḍaramala is correct in LDS (o), ASL (o), p.16(ka).

1.40.96

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (20) the minimal life-time-split-length is innumerate times the preceding, hence during the first-life-time where the period of life-time-split-upcast remains inter-muhūrta the life-time-piece of the end, begins as numerate part of pit | pa<br>प | $\frac{p}{s}$ |
| (21) the maximal life-time-split-length, possible at the first instant of the unprecedented operation is numerate times the preceding, and is separation-sea in measure | sā 7<br>8 | C (7 or 8) |
| (22) the minimal life-time-bond of illusion of the first-life-time of unprecedented-operation is numerate times the preceding, measuring inter-crore-squared sāgaropama | sā aṁ ko 2<br>4 I 4 I 4 | $\frac{C[(10^7)^2]^*}{(s_1)(s_1)(s_1)}$ |
| (23) the maximal life-time-bond possible at the first instant of the unprecedented-operation is numerate times the preceding | sā aṁ ko 2<br>4 I 4 | $\frac{C[(10^7)^2]^*}{(s_1)(s_1)}$ |
| (24) the minimal life-time-state of illusion, possible at the last instant of first-life-time is numerate times the preceding | sā aṁ ko 2<br>4 | $\frac{C[(10^7)^2]^*}{(s_1)}$ |
| (25) the maximal life-time-state, possible at the first instant of the unprecedented operation, is numerate times the preceding | sā aṁ ko 2 | $C\ (10^7)^2]^*$ |

Note:(i) Here the four-terms, minimal life-time-bond, etc., measure ordinarily inter-crore-squared-seas.

(ii) The comparability period terms numbering 20th corresponding to illusion functional is the period needed for the fall of last life-time-split, when a small period is left in the first-life-time relative to illusion functional . Relative to other functionals, this period happens to be that which is needed

for the fall of the last life-time-split whatever remains as small portion of geometric-transition-period.

**(iii)** Similarly, regarding the comparability of 22nd term as minimal-life-time-bond: Regarding the illusion-functional one should take the minimal-life-time-bond at the last instant of invariant operation; where as for the remaing functionals one should take the minimal life-time-bond at the last instant of geometric-transition.

**(iv)** Similarly, regarding the comparability of 24th term as minimal-life-time-state: Regarding the illusion functional, one should take the life-time-state corresponding to last instant of illusive-visioned. Regarding the remaing functionals one should take the life-time-state happening at the last instant of geometric-transition-period.[1]

## SYMBOLISM IN TABULAR FORM

ASL (o), page 16(ka) gives the following tabulated form of the above 25 terms in comparability detailed above as follows:

## EXPLANATION

The first term is inter-muhūrta 2ञ् where 2 is the trail and ञ् is numerate. Ahead of this, the symbol for numerate is 4, where there is numerate part in excess thereof, hence the preceding term is multiplied by 5 as divided by 4. Wherever there is mention of numerate-times, 4 is placed ahead of the preceding term.

The eleventh and twelfth terms :- the twelfth term is in excess of the eleventh term by two trails less an instant. This is shown by placing $\overset{1-c}{4\,|\,2}$ above the eleventh term.

Note that here the symbol of trail is the numeral 4. This has been left either in LDS (o), pp.131, 132 or in LDS, p. 76. It seems that Ṭoḍaramala appears to write this only in the ASL (o), p.16 (ka) and it is explained on page 16.

In the thirteenth term, the term is reduced, bringing it to the form 2 ञ्. The fourteenth term is numerate times the preceding, i.e. 2ञ्ञ्. The fifteenth term is obtained by adding to the preceding the amounts 2ञ् and $2\overset{4}{ञ्}$ . Ṭoḍaramala gives this result as, and wrongly mentions the above 13th to 15th terms as 14th to 16th. $\overset{1-\ 1-}{2ञ्ञ्\,|\,4}$

Ahead of this, for 16th and 17th terms, this term is multiplied by 4, successively. There is a mistake in symbolism here; 1 ⌐1⌐ should be replaced by 1– 1– above the appropriate terms.

1. For further details of these note items, cf. KSP, book 12, pp. 293-296.

## TRANSCRIPTION[1]

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| २ ऱ् | २ ऱ् 5 4 | २ ऱ् 5 4 4 | २ ऱ् 5 4 | २ ऱ् 5 4 5 4 4 | २ ऱ् 5 4 5 4 4 | २ ऱ् 5 4 5 5 4 4 4 | २ ऱ् 5 4 5 5 4 4 4 | २ ऱ् 5 4 5 2 4 4 4 4 |

| | | | | | |
|---|---|---|---|---|---|
| २ ऱ् 5 4 5 5 4 4 4 3 | २ ऱ् 5 4 5 5 5 4 4 4 4 4 | ऱ्–ऱ् 4 2 २ ऱ् 5 4 5 5 5 4 4 4 4 | ·२ ऱ् apavartita | २ ऱ् ऱ् | 1–1– २ ऱ् ऱ् 4 4 4 4 |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ऱ्–ऱ् २ ऱ् ऱ् 4 4 4 | 1–1– २ ऱ् ऱ् 4 4 | 1–1– २ ऱ् ऱ् 4 444 4 | 1– २ ऱ् ऱ् 4 4 4 4 4 4 | pa ऱ् | sā 78 | sā aṁ ko 2 4 4 4 | sā aṁ ko1 4 4 | sā aṁ ko2 4 | sā aṁ ko2 4 |

In the twentieth term there is the numerate part of pit, where pa is pālya and ऱ् is numerate. In the twenty-first term the symbol for the separation-sea is sā 17 1 8.

In the twenty-second term, etc., the inter-crore-squared-sea is divided, respectively, three times, two times and once by the numerate 4. Here aṁ is antaḥ. Further, ko 2 is crore-squared and sā is sāgara. The twenty-fifth term is simply inter-crore-squared-sea.

**1.41.97**

This verse relates above, the life-time-state present at the instant of taking upon first-subsidence-serenity.

The bios takes upon the first-subsidence-serenity at the instant when the functional life-time-state of the interval-length, at its first instant, happens to be inter-crore-squared-seas as reduced by numerate-thousand of seas.

Symbol for this is given as sā aṁ ko 2
4

which in working symbolism is $\frac{C[(10^7)^2]^*}{(s_1)}$

and new as a treatment as negative quantity has been shown this way.

**Note:** the above signify that whatever amount of life-time-state is at the first instant of the unprecedented-operation, it is reduced due to the three operational-transforms by numerate-thousand-seas and the remaining is that at the first instant of the first-subsidence-serenity.

**1.41.98**

The verse relates about the amount of life-time-state of functional for a bios who takes upon

1. Cf. LDS(o), ASL(o), p. 16(ka). Cf. also LDS, appendix for page 522. The expalanation of the table follows:

first-subsidence-serenity alongwith partial-constraint and complete-constraint.

At the station in form of first-instant of that very interval-length, if the bios takes upon the first-subsidence-serenity along with partial-constraint, the life-time-state reduces numerate-times of that mentioned earlier : sā aṁ ko 2 / 4 | 4 | or in working symbolism $\frac{C[(10^7)^2]^*}{(s_1)(s_1)}$

Whereas, if the bios takes upon the first-subsidence-serenity alongwith complete-constraint, its functional life-time-state happens to get reduced still numerate times of the preceding :

sā aṁ ko 2 / 4 | 4 | 4 or in working symbolism $\frac{C[(10^7)^2]^*}{(s_1)(s_1)(s_1)}$

On account of it, owing to infinite-times elevation the life-time-piece-length happens to be numerate-times. The life-time remaining after being reduced by those, is possible as numerate part. This is the explanation of the division by 4, which is expressed in form of reduction; or reduction in form of division.

**1.42.99**

In this verse the speciality is possible during subsidence of vision-charm:

The bios who subsides all the vision-charm is without break or death and does not attain second control station or down fall from serenity, i.e., he is without-down-fall-from-serenity. After subsidence, he becomes subsidence-serene and distinguishable some bios may not attain down-fall-from-serenity, others may attain it. After weakening or after end of the period of subsidence-serenity there is no down-fall-from -serenity. Here, as per rule, there rises at least one of three configurations of vision-charm.[1]

**1.42.100**

The control-station known as down-fall-from-serenity and its duration is related in this verse.

The down-fall-from-serenity happens to be in between two stages :

(i) when there remains at the maximal six-trails and at the minimal one-instant during the period of subsidence-serenity, owing to rise of any one of the endlessly-binding anger, etc., the bios just molests (virādhanā) serenity

(ii) but does not attain illusion.[2] Serene-vision is destroyed due to illusion configuration or endlessly-binding-affections tetrad.[3]

---

1. Cf. KSP, book 12, pp. 302-303. Cf. also DVL, book 6, p. 239, for details of the above process Distinguishability is possible when there remain six trails of period of subsidence-serenity.
2. Cf. KSP, book 12, p. 303.
3. "mithyātvani nāma viparītābhiniveśaḥ/ sa ca mithyātvādanantānubandhinaścotpadyate". Cf. DVL, book 1, v. 116, commentary.

1.43.101

Here are stated the initial sources of the subsidence-serenity relative to the maxim (nyāya) of the lion's backward glance (simhāvalokana).

As soon as there is formal (sākāra) attention (upayoga), the bios initiates the first-subsidence-serenity. Those who are at the point of finishing or in the middle stage, both are distinguishable. They could be with formal or with formless (nirākāra) attention. This means that either he could be vision-attentive or knowledge-attentive.

Out of the three volitions, the present first-serenity is initiated through any one volition either mentally or vocally or bodily.

The subhuman or human is full of mild elevation, still during the minimal degree of phosphorescent-complex or yellow-complex at the minimal, the present bios, initiates the first-serenity. This is not so during the ungracious-complex. Although, in the hell, as per rule, there is ungracious-complex, still whatever complex is found there on the mild-rise of that complex, the bios is the initiator of first-serenity. The divine possesses, as per rule, the gracious complex, there the present bios is the initiator of it.[1]

1.44.102

Here there is statement regarding special-functional fit for rise after the period of first-subsidence-serenity:

The bios becomes serene-visioned after having subsided all vision-charm upto the period of inter-muhūrta through the inter-muhūrta specific period.[2] After that, as per rule, there is rise of any one of the three configurations of the vision-charm, whose rise is above the subsidence-serenity.

**NOTE:** The implication of subsidence of all vision-charm from the word, "savvovasameṇa" is due to the fact that here there is stabilization (avasthāna) in form of subsidence of all the three functional-configurations, viz., illusion, serenity and serene-illusion, divided due to configuration, life-time, energy and particles or points.[3]

1.45.103

Process of supplementing (pūraṇa) the Interval of Vision-charm:[4]

The interval-length is numerate times the period of subsidence-serenity. Above the former, is the second-interval-length during which the nisusus in form of the subsidence-serenity-period remain in form of non-existent, and these lapse during the serenity-period.

1. Cf. KSP, book 12, p. 306. Cf. also LDS, p. 81, also KSP, book 12, pp. 202, 203, 204, 304, 305, 306. Cf. also DVL, book 6, p. 239, v.5.
2. This specific period is implied to be the numarate part of the interval-length. This is deduced from the mentioned comparability. Cf. KSP, book 12, p. 314, v. 103. Cf. also DVL, book 6, p. 241.
3. Cf. KSP, book 12, pp. 314-315.
4. Cf. KSP, book 12, v. 103.

Now the nisusus of the remainder interval-length, which had remained in form of the non-existent, and into which are injected the fluent of the second-life-time, are again made in form of the existent.

Again, fluent is downtracted from the first-nisus of rise-trail corresponding to the configuration which is found to rise, as also the fluent is downtracted from the outer-nisus of the rise-trail of rise-less configurations. That uptracted-fluent is injected into the interval-length and second-life-time.

## EXPLANATION:

The period of subsidence-serenity is the numerate part of the interval-length. Even after the lapse of the period of the subsidence-serenity, there remains numerate major part of the interval-length, where there is non-existence even of state of vision-charm-functional.

There is fluent of the vision-charm-functional in second-life-time above the interval-length, that very fluent is downtracted and supplemented to the interval-length.

This implies that the downtracted fluent is injected into the remaining period of the interval-length and thus the state of the vision-charm-functional is installed.

The fluent is given to all-life-times from the rise-life-time, where the fluent belongs to that configuration which is one of the three configurations, viz. illusion, serenity and serene-illusion whose rise has begun.

Further, regarding the fluent belonging to the presently rise-less two-configurations, that fluent is given all life-times, lying out of the rise-trail, but not into the rise-trail.

It is to be noted that the fluent of the three configurations is not given into one's own over-installation.

When there is rise of illusion-configuration the bios becomes illus-ve visioned. When there is rise of serene-vision-configuration he becomes serene-illusive-visioned. When there is rise of serene-configuration, the bios becomes pathetic-serene-visioned or annihilation-cum-subsidence serene-visioned.[1]

**1.45.104**

The process ahead is described through symbolism in this verse. After the lapse of the first-subsidence-serenity-period, there happens to be rise of competent configuration of vision-charm-configuration at the next instant. The downtracted fluent, downtracted from the fluent of the second-life-time, is injected into the interval-length, and second-life-time, starting from the first-nisus of rise-trail in case of the configurations found to rise, but starting from the nisus out of the rise-trail in case of those configurations which are riseless. Symbolically, we have :

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| ⊙ the fluent of the serenity configuration competent to rise | sa ∂ ।12 – 7 ।kha 17 ।gu | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*}{7\ @\ 17\ \text{G}_1}$ |

1. Cf. LDS(2), p. 88. Cf. also KSP, book 12, p. 315. Cf. also DVL, book 6, p. 241.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| • the preceding is divided by the downtraction-divisor, one part thereof is [Note that 0 or ओ is the initial alphabet of Okkaṭṭida in Prakrit language] | sa ∂ ।12 –<br>7 ।kha 17 ।gu O | $\frac{Ba\ 1\frac{1}{2}\ G^{*}}{7\ @\ 17\ G_{1}\ D}$ |

NOTE: THE MAJOR PART IS KEPT ASIDE FOR FURTHER USE.

| | | |
|---|---|---|
| • taking the preceding one part, it is divided by innumerate universe, the one part thereof is | sa ∂ ।12 –<br>7 ।kha ।17 ।gu ।O ।≡ ∂ | $\frac{Ba\ 1\frac{1}{2}\ G^{*}}{7\ @\ 17\ G_{1}\ D\ L^{3}\ a}$ |
| • the preceding one part is injected into the rise-trail as per rule "udayāvalissadavvaṁ....", into the nisusus of the rise-trail in sequence of negative-common-difference.<br>• the remaining major part [remained on division] by innumerate-universe is | sa ∂ ।12 – $\overset{1-c}{\equiv}$ ∂<br>7 ।kha ।17 ।gu ।O ।≡ ∂ | $\frac{Ba\ 1\frac{1}{2}\ G^{*}\ (L^{3}a-1)}{7\ @\ 17\ G_{1}\ D\ L^{3}\ a}$ |
| • In the preceding there was non-existence [absence] of the nisusus of interval-length; for effecting existence there, some fluent is given according to the following process : | | |
| • the fluent of the second-life-time of serenity-charm staying in the various-geometric-regressions is divided by the downtraction-divisor. One part thereof is kept separate as | sa ∂ ।12 –<br>7 ।kha 17 ।gu O | $\frac{Ba\ 1\frac{1}{2}\ G^{*}}{7\ @\ 17\ G_{1}\ D}$ |
| • major part of the down-tracted fluent there of staying in the various-geometric-regressions corresponding to second-life-time is | $\overset{1-c}{}$<br>sa ∂ ।12 – O<br>7 ।kha 17 ।gu O | $\frac{Ba\ 1\frac{1}{2}\ G^{*}\ (D-1)}{7\ @\ 17\ G_{1}\ D}$ |

• the preceding major (one)? part, as per rule, "divaḍḍha guṇahāni-bhajide paḍhamā", is divided by a little greater than one-and-a-half geometric regressions, getting the first-nisus of that second-life-time as

sa ∂ । 12 –
7 । kha 17 । gu 12

$$\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*}{7\ @\ 17\ \text{G}_1\ 1\frac{1}{2}\ \text{G}}$$

• Equivalent to the above nisus, take and add all the nisusus without the common-difference of the interval-length, then one gets the initial-sum. Hence by applying the rule, "padahata mukha-mādidhanam", and taking the number of terms as the amount of the interval-length to be numerate-trail and multiplying the first nisus, we get the fluent known as coplane-plate (samapaṭṭikā):

sa ∂ । 12 – 2य्
7 । kha 17 । gu 12

$$\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*\ \text{As}}{7\ @\ 17\ \text{G}_1\ 1\frac{1}{2}\ \text{G}}$$

• the first nisus fluent of geometric regression of interval-length lying below the second-life-time is twice the first-nisus of the fluent of the first-nisus of the first-geometric-regression

sa ∂ । 12 – । 2
7 । kha 17 । gu । 12

$$\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*\ (2)}{7\ @\ 17\ \text{G}_1\ 1\frac{1}{2}\ \text{G}}$$

• the common difference is obtainted on dividing the preceding set by twice the geometric-regression, the common-difference is corresponding to the ~~interval-length~~.

sa ∂ । 12 – । 2
7 । kha 17 । gu । 12 । 16

$$\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*\ (2)}{7\ @\ 17\ \text{G}_1\ 1\frac{1}{2}\ \text{G}\ (2\text{G})}$$

• By applying the formula, "saika padāhata padadala caya hatamuttara dhanam", the interval-length as the number of terms is increased by unity and then multiplied by half of the number of terms and then multiplied by the common-difference, resulting in the post-sum as[1]

sa ∂ । 12 – । 2 । 2य् । 2य्
7 । kha 17 । gu । 12- । 16 । 2

$$\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*\ (2)\ (\text{As}+1)(\text{As})}{7\ @\ 17\ \text{G}_1\ (1\frac{1}{2}\ \text{G})\ (2\text{G})\ 2}$$

1. The horizontal bar appears in LDS (o), p. 141 and also in LDS, p. 83. Actually, it should not be so as shown earlier.

- The common-difference-sum or post-sum is added to the initial sum and shown as

sa ∂ | 12 – 2ꣳ
7 | kha 17 | gu 12

$$\frac{\text{Ba } 1\frac{1}{2}\text{ G}^{*}\text{ As}^{/}}{7\ @\ 17\ \text{G}_{1}\ 1\frac{1}{2}\text{ G}}$$

[Note: Here oblique line ( / ) by the side of a symbol at the right hand upper side will denote it be slightly greater amount than the symbol itself denotes.]

- The amount of the above fluent is taken from the downtracted fluent given by

sa ∂ | 12 –
7 | kha 17 | gu | O

$$\frac{\text{Ba } 1\frac{1}{2}\text{ G}^{*}}{7\ @\ 17\ \text{G}_{1}\ \text{D}}$$

There, the fluent which is greater than the first nisus of the second-life-time by as many common differences as is the number of terms is given into the first-nisus of interval length: and injected into interval-length.

**NOTE:** Here the amount of number of terms is the interval-length, and common difference is as mentioned earlier. In the second-life-time nisusus, fluent is to be given in the regressive sequence, reducing by common-difference one by one: Into the last nisusus, common-difference is to be given in excess one by one.

Thus the absence of nisusus if the interval-length is existentially filled up in the same sequence of take and give.

- the above fluent taken out of the downtracted-remainder-fluent makes it slightly smaller, and given into the interval-length and second-life-time [shown in the reduced form as]

sa ∂ | 12 –
7 | kha 17 | gu | O

$$\frac{\text{Ba } 1\frac{1}{2}\text{ G}^{*}}{7\ @\ 17\ \text{G}_{1}\ \text{D}}$$

- Into the interval-length nisusus, as per rule mentioned earlier, the sum of initial sum and post-sum is taken and given [with the preceding and plane plate fluent along with common-difference

sa ∂ | 12 – 2ꣳ
7 | kha 17 | gu | O | 12

$$\frac{\text{Ba } 1\frac{1}{2}\text{ G}^{*}\text{ As}^{/}}{7\ @\ 17\ \text{G}_{1}\ \text{D}\ (1\frac{1}{2}\text{ G})}$$

- the remaining fluent remaining out of the downtracted fluent is

sa ∂ | 12 –
7 | kha 17 | gu | O

$$\frac{\text{Ba } 1\frac{1}{2}\text{ G}^{*}.}{7\ @\ 17\ \text{G}_{1}\ \text{D}}$$

- the above amount is to be given everywhere to the nisusus corresponding to the various-geometric regression of second-life-time, excluding the last nisusus amounting to the over-installation

1. The horizontal bar appears in LDS (o), p. 141 and also in LDS, p. 83. Actually, it should not be so as shown earlier.

as per rule, "divaḍḍha guṇahāni-bhajide paḍhamā".

**NOTES:**

(1) The above is the law for the serenity-charm which is competent to rise.

(2) Further, the fluent of mixed and illusive configurations, incompetent for rise, is divided by the downtracted divisor. One part so obtained is given into the interval-length and second-life-time, out of the rise-trail, as shown earlier.

(3) Similar consideration is to be made about the cases in which the mixed-charm or illusion-charm is competent to rise, the remaining two being incompetent to rise.

(4) Everywhere reduction is as the reducing thickness of a cow-tail (go-puccha). The sequence reduces through a common-difference (caya) and hence the formation of a cow-tail-shape.

(5) The meaning of "divaḍḍha guṇahāni-bhajide paḍhamā" is that the fluent of first-variform of first-geometric-regression = all fluent ÷ slightly greater than one and half geometric-regression.[1]

(6) The initial-sum is obtained on multiplying the first term fluent by the number of terms.[2]

(7) The meaning of "saika padāhata padadala cayahatamuttaradhanaṁ" is as follows : "half the number of terms (gaccha or pada) as multiplied by number of terms as increased by unity and again multiplied by common-difference, gives post-sum (uttara dhana),

or $$(\text{number of terms} + 1) \times \frac{(\text{number of terms})}{2} \times (\text{common difference}) = \text{post sum}.$$

Here the formula, "vyaika padārdhaghna caya guṇo gaccha uttara dhanam" because even if the nisusus of interval-length be regarded similar as first-nisus of second-life-time, any nisus, does not become the empty (sarvahīna) nisus of interval-length. The empty-nisus of the interval-length also could be made on being increased by one common-difference.[3]

## EXPLANATION OF THE SYMBOLISM :

After the lapse of first-subsidence-serenity-period, the downtracted fluent of the configuration competent to rise, is injected into the rise-trail of second-life-time and interval-length. Regarding the rise-less-configuration, the injection is elsewhere, other than rise-trail.

When the fluent of vision-charm is divided by geometric-transition, the fluent of serenity-configuration, competent to rise is

sa ∂ 12 –
7 I kha 17 I gu

This is divided by the downtraction-divisor, denoted by "O", in prakrit initial ओ alphabet, we get the drowntracted fluent as

sa ∂ 12 –
7 I kha 17 I gu O

This downtracted fluent amount is divided by the innumerate-universe denoted by ≡∂ and we get the fluent given into the rise-trail :

1. Cf. GJK, vol 1, verse 59 commentary, cf. also DVL, book 10, p.122.
2. Cf. GJK, vol. 1, v. 51, commentary, cf. also GSS, ch. 2/63.
3. For further details, cf. LDS (2), pp. 88-90.

sa ∂ 12 –
7 । kha 17 । gu । O ≡ ∂

The major part of the above is

1–ऽ
sa ∂ 12 – ≡ ∂
7 । kha 17 । gu । O ≡ ∂

Here in the multiplier, the 1–ऽ or one less is not counted [neglected approximately] and the above is written as

sa ∂ 12 –
7 । kha 17 । gu O

Now where we had performed the division by the downtraction-divisor, there only one part is taken up, the remaining major part alone of the fluent is

1–ऽ
sa ∂ 12 – O
7 । kha 17 । gu । O

Note that 1–ऽ is not found in LSD (o), p.17, ASL (o). It may be corrected.

Here also, 1–ऽ is neglected in the multiplier O getting the above amount as

sa ∂ 12 –
7 । kha 17 । gu

This amount is now divided by the symbol "12" of the $1\frac{1}{2}$ geometric regression, getting the fluent of first-nisus of the second-life-time:

sa ∂ 12 –
7 । kha 17 । gu । 12

This is now multiplied by the interval-length which is an inter-muhūrta alone denoted by 2ऴ , getting the plane-plate-fluent as

sa ∂ 12 – 2ऴ
7 । kha 17 । gu । 12

Into this is added the common-difference-sum, and the excess is denoted by making use of the symbol ( । ) above, getting

I
sa ∂ 12 – 2ञ्
7 I kha 17 I gu I 12

Note that this symbol ( I) is missing due to misprint in the text.

This amount of fluent is taken up from the downtracted-fluent and given into the interval-length. This creates existence of the nisusus which were annihilated into non-existence.

Due to the above subtraction of the fluent, the down-tracted-fluent is slightly reduced:

sa ∂ 12 – 2ञ्
7 I kha 17 I gu I O

This is divided by $1\frac{1}{2}$ geometric-regression, one gets the first-nisus which is multiplied by the interval-length one gets the plane-plate-fluent which is made slightly greater, getting

sa ∂ 12 – 2ञ्
7 I kha 17 I gu I O I 12

Further, more fluent is given into the interval-length, hence remaining down-tracted-fluent is given by sa ∂ 12 –
7 I kha 17 I gu I O

This is to be given, as per rules into the second-life-time, corresponding to the configurations competent to rise, in a reducing sequence, leaving the over-installation -trail. Again, the fluent of the configuration incompetent to rise, is to be given into the interval-length and second-life-time out of the rise-trail.

**1.46.105**

The function of rise of serenity-configuration is presented :

After the lapse of period of subsidence-serenity, as per rule, any one of three configurations corresponding to the vision-charm-configuration rises. As soon as the serenity-charm rises, the bios becomes pathetic-serene-visioned. He relies in tauto-norm in form of variant, faulty, and neutral phase.[1]

**1.47.107**

When there is rise of mixed or serene-illusion-configuration he relies simultanously in both the tauto (tattva) and non-tauto. Here, an inter-muhūrta earlier his death, as per rule, he becomes illusive-visioned and unrestrained.

**1.48.108**

When there is rise of illusion-configuration, the bios is experiencing illusive-vision and relies in the tauto-gauge (norm) but in just the reverse.

1. According to KSP, book 12, p. 321, in place of pathetic (vedaka) the word general (sāmānya) appears implying that both pathetic-serene-visioned and subsidence-serene-visioned are admissible in the context.

# CHAPTER-2

## ANNIHILATING SERENITY PRESENTATION

**2.1.110**

In the two verses, the generator material for annihilating serenity is presented.

The human being born in Karmabhūmi, staying at the feet of the ford-founder or other omniscient or scripture-omniscient, starts annihilation of vision-charm as such elevated knowledge is not attained else-where. From the first instant of the low-tended-operation, while there is transition of the illusion mixed-charm fluent in form of serenity-configuration, till then the bios is called the starter of annihilation of vision-charm for duration of inter-muhūrta.[1]

The functional due to rise of which the bios feels pathos of illusive-transforms, that functional is called illusive-functional. After its transition due to all-transition, the bios is called the establisher of annihilation of vision-charm, the transition[2] being into the serenity-functional-configuration. Such a bios should have at least phosphorescent-complex, and should have born in suṣamā-duṣamā [happiness-misery] or duṣamā-suṣamā [misery-happiness] periods.[3]

**2.1.111**

After annihilating illusion and serene-illusion, and after becoming achiever-pathetic serene-visioned, the bios is called the trustee of annihilation of vision-charm. That annihilation is completed by taking births in the life-course which is bound earlier. That is how the establisher and trustee (niṣṭhāpaka) distinguished.[4]

**2.2.112**

Here is described the dissociation of the endlessly-binding [anger, pride, deceit, greed] tetrad:

Before the annihilation of the vision-charm, the bios dissociates all nisusus out of the rise-trail of endlessly-binding anger, pride, deceit, greed, by adopting operation-trio. This is dissociated at the last instant of the invariant-operation as per rule, and they are transformed as the remaining twelve affections and nine quasi-affections.

**Details** : The pathetic-serene-visioned at the fourth, fifth or sixth or seventh control-station, first operates the low-tended-operation whose law has been described while on the topic of taking up of first-subsidence-serenity. There the elevation every instant is increasing infinite-times in a progressive sequence. After completing it, getting on to the unprecedented-operation, four functions are achieved thereon: geometric progression, geometric-transition, life-time-split-destruction and energy-split-destruction.[5]

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1. Cf. KSP, book 12, p. 2, v. 110.
2. Cf. ibid., p. 5.
3. Cf. LDS, p. 88. The periods are described in details in TPT, part I, pp. 184, et. seq. Cf. also DVL, book 6, p. 247.
4. For further details, cf. LDS (2), p. 106.
5. Cf. DVL, book 6, p. 248. Cf. also KSP, book 13, p. 12.

## COMPARABILITY [OF FLUENT]

The fluent of the fifth-control-station is innumerate times that of the geometric-progression in relation to generation of first-serenity; the fluent of the perfect-vowed is innumerate times that of the preceding, the fluent downtracted for geometric-progression of this endlessly-binding-dissociation (visaṁyojana); and the measure of their geometric-progression-length reduces in sequence of finite common-ratio.

**COMPARABILITY:** The decayed-remainder-form is to be known slightly greater than the period of unprecedented-operation and invariant-operation. Again, the energy-split-length is infinite times than the earlier. The life-time-split-length is finite times the earlier. Further, the geometric-transition-fluent is innumerate times that of the earlier.

Here the geometric-transition is corresponding to the endlessly-binding alone and of none others. Thus the bios attains the invariant-operation after finishing the unprecedented-operation by effecting numerate thousands of life-time-pieces life-time-bonds and energy-pieces.

**Note:** The fluent, entered into the rise-trail, is transited into the rising-configuration, through diffusive-transition.[1]

**2.3.113**

The functions are now described which are performed during the period of the invariant-operation:

During the period of invariant-operation, there happen to be four portions (parvas) of the life-time-state of the endlessly-binding.

There at first instant, there is separation-lac-sea measure of life-time-state; formerly, the life-time-state was inter-crore-squared which got reduced through life-time-pieces during unprecedented-operation and remains as much as shown. The life-time-state of the functionals other than the endlessly-binding is to be known as inter-crore-squared-seas alone. This is the first portion (parva).

After numerate-thousand of life-time-pieces, there happens to be life-time-state in sequence of a thousand seas, akin to that of the bond corresponding to the irrational five-sensed, the four-sensed, the three-sensed, the two-sensed and the one-sensed bios.

After numerate-thousand of life-time-pieces again, there happens to be life-time-state a pit. Here, the length of the life-time-pieces which measures the reduction of the life-time-state corresponding to the life-time pieces, one by one, is numerate part of pit above. This is the second portion.

Again, divide the pit by numerate, there leaving apart the one part, after lapse of thousands of life-time-pieces associated with the major part of length alone, there happens to be distant-down-tract which is so called for its value being the life-time-state given by numerate part of pit. This is the third portion.

Then there happens to be fragment-trail, after lapse of thousands of such life-time-pieces as have major-part of length, leaving apart one part from the innumerate part of the pit. The fragment-trail is so called as it is a trail remaining as life-time-state. This is the fourth portion.[2]

1. In diffusive (stivuka) transition the fluent of transcombustion anger (sañjvalana krodha) amounting to fragment trail (ucchiṣṭāvali) gets transited into the nisusus of the rise-trail of pride, and rises later. Cf. JSK, vol. 4, p. 91.

2. Cf. KSP, book 13, p. 200. Cf. also DVL, book 6, p. 251.

**2.3.114**

The measure of life-time-split-length of the first three portions is related in sequence :

The length of the life-time-split of the life-time-state corresponding to the endlessly-binding, from the first portion to the second portion, and from the second to the third portion, as well as from the third to the fourth portion is, respectively, numerate part of pit, numerate major part of pit, and innumerate major part of pit [1]

TRANSCRIPTION (LDS, p. 524)

| | | | |
|---|---|---|---|
| parvani viṣaiṁ sthiti | sātamadhye 7 sāgara 1000 100 8 50 25 | pa | dūrāpakṛṣṭi pa 5 I 5 I5 I5 | uchhiṣṭāvali 4 |
| kāṇḍāyāma | pa 5 5 ∂ | pa 4 5 | 1⌐ pa ∂ 5 I 5 I 5 I 5 I ∂ | |

**EXPLANATION:**

The above is corresponding to the four portions and life-time-split measure symbolism.

Corresponding to the life-time, of separation-lac-sea, and in the middle, of one thousand, etc., seas, and of pit. Corresponding to distant-down-tract, division by numerate, ie., 5, four times. Corresponding to fragment trail, the symbol is to be known regarding first portion, etc. In between there, corresponding to life-time-split-length, the symbolism is to be known as numerate part of pit, innumerate major part of pit, and of innumerate major part corresponding to distant-down-dract.

**Note :** The working symbolism for pa is P, for 4 is $A_1$, for numerate "5" is $s_2$, for ∂ is a. The 1⌐ ∂ as usual is a - 1.

**2.3.115**

The speciality of those portions is explained through the following two verses :

The period of the invariant-operation is divided by numerate. There, after lapse of major part of the fluent, one part remains. Then the life-time-state of the endlessly-binding is a thousand seas alone; later the bond of imperfect sensed is equal, later through the pit and "etc., words" is denoted the distant-down-tract and trail alone, the reduction of its life-time is possible subject to numerate thousand of life-time-pieces per portion.[2]

1. Cf. DVL, book 6, pp. 251-252. Cf. also KSP book 13, p. 200.
2. Cf. KSP, book 13, p. 200. Cf. also DVL, book 6, pp. 251-252.

**2.3.116**

The maximal life-time-bond of illusion corresponding to imperfect-tetrad, i.e. to the irrational five-sensed, four-sensed, three-sensed, two-sensed, and one-sensed is, respectively, one thousand one hundred, fifty, twenty-five, and one sea-measure.[1] The life-time-state equal to these is of the endlessly-bindling.

**SYMBOLISM :**

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1) fluent of the endlessly-binding | sa ∂ 12 – 7 ।kha 17 | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7 \text{ @ } 17}$ |
| (2) the preceding is divided by numerate, getting the split-fluent | sa ∂ 12 – 7 ।kha 17 ।ञ | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7 \text{ @ } 17 \text{ s}}$ |

**NOTE:** The fluent of the endlessly-binding fluent is obtained among the lower nisusus through geometric regression; and the nisusus of life-time as reduced by life-time-split are obtained among the nisusus of remaining life-time:

TRANSCRIPTION : [STHITI KĀṆḌAKA DRAVYA]

| | | | | |
|---|---|---|---|---|
| (1) | pra pha<br>pa kāṇ<br>ञ 1 | i<br>pa ञ | labdha | kāṇ ञ |
| | pr pha<br>kāṇ<br>1 | sa ∂ 12 –<br>7 ।kha 17 | i kāṇ ञ | la sa ∂ ।12 –<br>7 ।kha ।17 ।ञ |

Here there is a new symbol kāṇ. Further pr is pramāṇa (measure), pha is phala (acquision), i is icchā (requisition) and la is labdha (result)[2]. Here the equation is as usual.

$$\text{la} = \frac{(\text{pha})\ (\text{i})}{\text{pra}}$$

Note that ञ × ञ has been written as ञ with kāṇ. But in the next calculation, it is not clear how ञ could be taken in the denominator of labdha.

1. Cf. ibid., the same pages.
2. Cf. LDS (o) also, p. 156. There the above symbolism begins with (1). The calculation appears to be controversial regarding ञ.

(3) the preceding fluent is divided by geometric-transition-divisor getting the fluent of the first-frustule

$$\frac{\text{sa } \partial \text{ 12 } - \text{ 7 I kha 17 I } \overline{\text{ऽ}} \text{ I gu}}{\text{Ba } 1\frac{1}{2} \text{ G}^* \text{ 7 @ 17 s } G_1}$$

**NOTE:** The above (1) and (2) parts have been explained in ASL of Ṭoḍaramala as follows : The fluent of all the functionals is divided by 7, and infinity, and 17, getting the fluent of the endlessly-binding-anger as

sa ∂ 12 –
7 I kha 17

This is divided by the down-traction-divisor. Whatever is the downtracted-fluent is injected into the rise-trail, etc. That very fluent is divided by the numerate, we get the split-fluent

sa ∂ 12 –
7 I kha 17 ऽ I gu

Remaining is clear, regarding getting of the first frustule on dividing the above by geometric-transition divisor

sa ∂ 12 –
7 I kha 17 ऽ I gu

This is now multiplied by innumerate, in a sequence, getting a geometric sequence with innumerate as common ratio, of the second, etc., frustules. These frustules are transformed every instant in form of twelve affections and nine quasi-affections. When the fluent amounting to remainder-trail remains, it is transformed in the mentioned forms through nisusus one by one. That is how the dissociation is performed. At the last instant of the invariant-operation, the bios dissociates the fluent of the last-frustule of last-split, amounting to remainder-trail without nisus. Again, the fluent of the nisusus amounting to remainder-trail are dissociated in the process of one nisus per instant. The dissociation is the process of dissociating by transforming the ultimate particles in the form of twelve affections and nine quasi-affections.

**Note** That there is no interval operation of the endlessly-binding-tetrad here, because the interval-operation activity is possible only during the subsidence of vision-charm, as well as during the annihilation of character-charm, and no where-else.

**2.4.117**

Now is related the special function of the endlessly-binding subject to dissociation:

After dissociation of the endlessly-binding, the bios takes rest for an inter-muhūrta period without any activity, and then effects three operations. Then the bios annihilates, respectively, the illusion, mixed-serenity charm during the period of invariant-operation.

Facing the annihilation of vision-charm, the bios happens to have infinite times elevation every instant. Whatever law has been related for subsidence of vision-charm, in the same manner the bios effects the low-tended operation, and then attains the unprecedented operation. There the geometric-progression begins at the first instant. Whatever is the downtracted-fluent for this, it is innumerate

times the fluent of geometric-progression corresponding to endlessly-binding-dissociation. Here the geometric-progression-length is numerate times less than its geometric-progression-length. It is to be known to be slightly greater than both the period of the unprecedented-invariant operation.

As there are three operations during serenity-generation, the period of three operations is numerate-times less, successively. There begins other life-time-bond reducing by numerate part of pit. Again, the bios effects geometric-transition of the fluent of illusion and mixed charm. It transforms them in form of serenity-charm.

Further, during the period of unprecedented-operation, there happens to be such minimal life-time-state amounting to inter-crore-squared-seas, which is numerate times less than the preceding.

The maximal life-time-state is numerate times the preceding. When a bios, having ascended the subsidence-progression, effecting great life-time-cutting, then soon starts annihilation of vision-charm, happens to have the minimal life-time-state. Other bios who has not ascended the progression, has maximum life-time-state.

There, the life-time-split-length of the minimal life-time is numerate part of pit and the maximal one is separation-sea. Thus, destroying numerate thousands of life-time-splits, and destroying numerate times the preceding of energy-splits, and effecting geometric-progression-disintegration of innumerate times of fluent, instant after instant, and effecting geometric-transition-rule reaches the last instant of the unprecedented-operation, where the life-time-energy-state of functionals is numerate times less than that life-time-state of the first instant. Further presentation regarding subsidence rule of vision charm may also be known possible in accordance here as well, as there.[1]

**2.5.118**

The bios entering into the invariant-operation effects the following special functions :

At the first instant of the invariant-operation the life-time-state of vision charm is separation-lac-seas. Here separation signifies many, hence the measure be known to be inter-crore below crore. The life-time-state of remaining functionals is separation-lac-seas, which should be known to be inter crore-squared below the crore squared.

During the unprecedented-operation, after the numerate-thousands of life-time-split-destruction, so much of life-time-state remains.

Here the transforms of all bios are similar, hence there is no distinction of the minimal and the maximal regarding the life-time-state.

Beyond this, and the life-time of vision-charm remains a pit, up to that the measure of the life-time-split-length may be known to be numerate part of pit.[2]

**2.5.119**

The special functions effected during the invariant-operation period are as follows :

1. For details of possiblity of similarity and dissimilarity in the life-time-state of bios annihilating vision-charm, cf. KSP, book 13, pp. 25-30.
2. Cf. KSP, book 13, p. 41. Cf. also DVL, book 6, p. 254.

The life-time amounting to separation-lac-seas is possible at the first instant. Beyond that, at the lapse of numerate-thousand-splits the life-time-state remains as thousand-seas as the bond of the irrational. After that, at the lapse of many a life-time-split, the life-time-state happens to be hundred seas, fifty seas, twenty-five seas, one sea, respectively, like the life-time-bond of the four-sensed, the three-sensed, the two-sensed and one-sensed. Afterwards, at the lapse of several life-time-pieces, the life-time-state happens to be a pit.

Thus ends the second portion (parva).

2.6.120

Above the preceding, on division of pit by numerate, there, as per rule, happens to be life-time-state, called the distant-downtract at the lapse of numerate-thousand life-time-pieces have major-part of length. When pit is divided by maximal-numerate, the quotient so obtained is reduced one by one till the pit as divided by the minimal-peripheral-innumerate is obtained: [elements] upto these are to be known as all divisions of the distant-down-tract. Among them, there may be possible some division here.

Thus ends the third portion (parva).

NOTE: The distant-downtract is defined as the remaining life-time-state-function amounting to the minimal of all numerate parts of pit, descending very distant from the life-time-state-function amounting to pit.[1] The reason this life-time is, owing to being downtracted far below the pit measure of life time-state-functional and owing to being extremely feeble-short. Or else its life-time-split is downtracted upto an extreme distance, hence the denomination of distant-downtract. From here, innumerate major-parts are taken up, hence also the denomination. Question is whether it consists of a single-abstraction or various-abstractions. The reason is that it is without division of pit simile amounting to minimal-most numerate part. And that abstraction-less numerate numerate part of pit-simile amounts to the pit-simile divided by minimal-peripheral-innumerate and then added by unity. The reason is that even if there is a reduction of even a single life-time-special, there is generation of the abstraction amounting to innumerate part of pit-simile. Yet the decision of Vīrasenācārya is that it is of several abstractions.[2]

SYMBOLISM :

2.6.121
2.6.122

The results of the function during invariant-operation are now given through following symbolism.[3]

1. Cf. KSP, book 13, p. 45.
2. Cf. KSP, book 13, pp. 46-47.
3. Cf. KSP, book 13, p. 48. Cf. also DVL, book 6, p. 256, for description.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| • measure of life-time-state, denominated as distant downtract is numerate part of pit | pa<br>5 I 5 I 5 I 5 I | pa<br>$s_2$ $s_2$ $s_2$ $s_2$ |
| • fluent of serenity-configuration | sa ∂ 12 –<br>7 I kha 17 I gu | $\frac{\text{Ba } 1\frac{1}{2}\ G^*}{7\ @\ 17\ G_1}$ |
| • the preceding is divided by downtraction-divisor, and the major-part of the quotient is divided by innumerate part of pit and given to the upper-life-time | sa ∂ I 12 – pa (1-c)<br>∂<br>7 I kha I 17 I gu I O pa<br>∂ | $\frac{\text{Ba } 1\frac{1}{2}\ G^*\ (\frac{p}{a}-1)}{7\ @\ 17\ G_1 D(\frac{p}{a})}$ |
| • the remainder one part is divided by innumerate part of pit, and the major part thereof is given into the geometric-progression length | sa ∂ I 12 – pa (1-c) pa (1-c)<br>∂ ∂<br>7 I kha I 17 I gu I O pa pa<br>∂ ∂ | $\frac{\text{Ba } 1\frac{1}{2}\ G^*\ (\frac{p}{a}-1)(\frac{p}{a}-1)}{7\ @\ 17\ G_1 D(\frac{p}{a})(\frac{p}{a})}$ |
| • the remaining one part is given into the rise-trail | sa ∂ I 12 – pa (1-c) 1<br>∂<br>7 I kha I 17 I gu I O pa pa<br>∂ ∂ | $\frac{\text{Ba } 1\frac{1}{2}\ G^*\ (\frac{p}{a}-1)\ 1}{7\ @\ 17\ G_1 D(\frac{p}{a})(\frac{p}{a})}$ |

**NOTE:** The fluent given into the rise-trail here is to be known as premature-rise-fluent. Earlier, in order to give fluent into the rise-trail, on division by innumerate-universe, the measure of fluent was obtained less in amount. From here, division is to be made by innumerate part of pit, hence due to reducing denominator, the measure of the fluent, even in a part, comes to be innumerate samaya-prabaddhas.

Hence the pit of the illusion-configuration is divided by innumerate, and there happen to be many life-time-pieces having major-part as measure of length.

During the instant of fall of the last frustule of the last split of this illusion-configuration, there remain nisusus amounting to fragment-trail corresponding to illusion. All other fluent of illusion-configuration, gets transformed into the forms of mixed-charm and serenity-charm. Whatever nisusus remains, they happen to be one-one nisusus in form at every instant, up till two instants remain, till then there is distintegration in sequence.[1]

1. For special note, cf. LDS, pp. 98-99.

## EXPLANATION OF THE SYMBOLISM :

At the start of annihilation of vision-charm there begins other activity. Where there is premature rise of innumerate instant-effective-bond, there the fluent of serenity-charm is

sa ∂ 12 –
7 । kha 17 । gu

This is divided by down-traction-divisor

sa ∂ 12 –
7 । kha 17 । gu । O

This is divided by innumerate part of pit, and the major part is given into the upper-life-time. The remaining one part is divided by innumerate part of pit and the major part thereof is given into the geometric progression, where as the one part thereof is given into the rise-trail. Symbolism[1] is as follows for these three.

TRANSCRIPTION OF SYMBOLISM

| | |
|---|---|
| uparitana sthiti | 1‿ɛ<br>sa ∂ 12 – pa<br>7 । kha 17 । gu । O pa । ∂<br>∂ |
| guṇaśreṇī āyāma | 1‿ɛ 1‿ɛ<br>sa ∂ 12 – pa । pa<br>7 । kha 17 । gu । O pa ∂ । pa ∂<br>∂ ∂ |
| udayāvalī | 1‿ɛ<br>sa ∂ । 12 – pa 1<br>7 । kha 17 । gu । O । pa ∂ । pa ∂<br>∂ ∂ |

Here, the major-part is to be known as the part obtained by use of the symbol $\frac{D-1}{D}$ where D is the denominator or divisor. For example, the pa is divided by ∂, then the major part of a set x as divided by pa ÷ ∂ is given by

1. Cf. LDS, p. 225, ch. on artha saṁdṛṣṭi.

$$x \left[ \frac{\frac{p}{a} - 1}{\frac{pa}{a}} \right].$$

This activity starts when the life-time of serenity-charm happens to be eight years.

**2.7.123**

Whenever there is premature rise of innumerate instant-effective-bond, the fluent of upper nisusus gets into the rise-trail. From that instant, during the following period, the divisor as the innumerate part of pit is to be known for the purpose of giving fluent into the rise-trail. It should not be known tobe innumerate-universe as earlier.[1]

**2.8.124**

From the instant of remaining of life-time amounting to fragment-trail of illusion, the life-time of mixed-charm is divided by innumerate part of pit. There remain nisusus of mixed-charm amounting to fragment-trail, at the fall of last-frustule of last-split there, at the lapse of numerte-thousand of life-time-split having major-part of length.[2]

**NOTE** : The law of the annihilation of serene-illusion is to be known as that of law of annihilation of illusion leaving its fragment-trail. In this context here, this not being the rise-configuration, at the end, it fragment-trail is also left, and the annihilation of the remaining happens to be in sequence of life-time-split-destruction. Further, there happens to be transition and it is made non-existent of nisusus) amounting to fragment-trail into serenity-configuration through diffusive-transition. The fragment-trail of illusion is also made non-existent.

**2.8.125**

There remains eight years of life-time-state of serenity-charm on lapse of finite-thousands of life-time-pieces having major-part of length obtained from the division of pit by the innumerate, during the life-time of serenity-charm, at the very instant when there remains life-time of fragment-trail amount, of the mixed-charm.

This implies that the period of the life-time amounting to fragment-trail of mixed-charm and the remaining of the life-time for eight years alone corresponding to mixed charm are the same.[3]

**NOTE:** There used to be two types of instructions :

(i) current

(ii) non-current

1. Cf. KSP, book 13, p. 49.
2. Cf. KSP, book 13, pp. 54-57.
3. Cf. KSP, book 13, p. 54.

According to the non-current instruction the life-time-state was understood to be finte-thousand of years corresponding to serenity. Where as according to the current instruction, it was of eight years only. The latter instruction is due to Āryamaṅkṣu and Nāgahasti, according to whom the description has been given.

**2.8.126**

Here there happens to be the last-frustule of the last-split of the illusion configuration. Hence at whatever instant there is transition occuring in the mixed-charm, at that instant the fluent of the mixed-charm is the maximal.[1] Whenever the fluent of the last frustule of the last split of mixed-charm transits into serenity-charm, at that instant the fluent of the serenity-charm happens to be maximum.

This is the statement of the rule. The fall of the last frustule of illusion happens to be in serenity-illusion, whereas the fall of the lust frustule happens to be in serenity-configuration. This rule applies here.

**2.8.127**

If the annihilator of vision-charm has maximal-accumulation of karmic particles, then the fluent of both the above configurations is also maximal at the instant, otherwise it is non-maximal.

Further, the life-time of illusion and serenity-illusion remains only fragment-trail alone, hence at every instant, one by one nisusus decay in sequence, and when there remain two instants, there is said to be the minimal-life-time.[2]

The implies that the life-time-state of the rise-trail here, remains amounting to last nisus.

NOTE: (1) There happens to be annihilation of vision-illusion through the low-tended-operation, unprecedented-operation and invariant operation, with the similar characteristic of three as detailed in the subsidence of vision-charm functional.[3]

**2.8.128**

This verse describes the sequence of injection of the amount of fluent of the last frustule of the mixed-double into the geometric-progression.

It will be shown that the fluent of the last two frustules of mixed-charm and serenity-charm amounts to slightly less than the instant-effective-bond as multiplied by one and half times the geometric regression (kiñcidūna dvyardhaguṇahāni guṇita samayaprabaddha)

1. Cf. KSP, book 13, p. 51.
2. Cf. KSP, book 13, p. 51 and 55.
3. Cf. KSP, book 13, p. 15, For further details, cf. KSP, book 13, pp. 22, 23, 24, 25, 27, 31, 32, 35, 36, 37, 38, 45, 47-56.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1)Fluent of serenity-delusion | sa ∂ 12 – ∂<br>7 I kha 17 I gu | $\frac{\text{Ba } (1\frac{1}{2}\ G^*)\ a}{7\ @\ 17\ G_1}$ |
| (2) Into the (1) all the fluent of illusion-configuration excepting the fragment frail is injected equal to | $\text{sa } \partial\ 12 - \text{gu}^{\,1-\text{ç}}$<br>$7 \mid \text{kha } 17 \mid \text{gu}^{\,1-\text{ç}}\ \partial^{\,1-}\partial$ | $\frac{\text{Ba } (1\frac{1}{2}\ G^*)\ (G_1-1)}{7\ @\ 17\ G_1\left[\frac{a-1}{a-1}\right]}$ |
| Actually as seen earlier this should be- | $\text{sa } \partial\ 12 - \text{gu}^{\,1-\text{a}-\text{ç}}$<br>$7 \mid \text{kha } 17 \mid \text{gu}$ or | $\frac{\text{Ba } (1\frac{1}{2}\ G^*)\ (G_1-(a+1)}{7\ @\ 17\ G_1}$ |
| (3) The injection is made in accordance with the rule of numerate thousands of life-time-splits and geometric-transition, hence (1) becomes | sa ∂ 12 –<br>7 I kha 17 | $\frac{\text{Ba } 1\frac{1}{2}\ G^*}{7\ @\ 17\ a}$ |
| (4) The fluent of the last frustule of the last split, obtained as per rule of the numerate thousands of life-time-splits and geometric-transition is kept separate and the other split-fluent is innumerate part of the total fluent as | sa ∂ 12 –<br>7 I kha 17 ∂ | $\frac{\text{Ba } 1\frac{1}{2}\ G^*}{7\ @\ 17\ a}$ |
| (5) This (4) is given to the fluent of the serenity-configuration | sa ∂ 12 –<br>7 I kha 17 I gu | $\frac{\text{Ba } 1\frac{1}{2}\ G^*}{7\ @\ 17\ G_1}$ |
| (6) The (5) fluent, leaving the fluent of last frustule of last split above the life-time of eight-years, as well as the fluent of all splits is to be injected into the remaining eight years life-time upto the last | | |

but one instant of the transition-period.

(7) Then at very last instant instant of the transition period, the fluent of the mixed-charm ultimate frustule is

$$\text{sa } \partial \text{ } 12 - \partial \; {}^{1-\text{ङ}}_{7 \mid \text{kha } 17 \mid \partial} \qquad \frac{\text{Ba } 1\frac{1}{2} \text{ G}^* \text{ (a}-1)}{7 \text{ @ } 17 \text{ a}}$$

(8) And, that of the ultimate frustule of serenity-charm is

$$\text{sa } \partial \text{ } 12 - \partial \; {}^{1-\text{ङ}}_{7 \mid \text{kha } 17 \mid \partial} \qquad \frac{\text{Ba } 1\frac{1}{2} \text{ G}^* \text{ (a}-1)}{7 \text{ @ } 17 \text{ G}_1 \text{ a}}$$

(9) Thus the sum of (7) and (8) is

$$\text{sa } \partial \text{ } 12 - \; {}_{7 \mid \text{kha} \mid 17} \qquad \frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7 \text{ @ } 17}$$

**IMPLICATION:-** Till the mixed-charm has geometric-transition transformation into the form of serenity-charm, upto the last instant of geometric-transition period; at that last instant all other fluent, excluding the fragment-trail of mixed-charm, and excluding the nisusus of eight years of serenity-charm, amounts to their ultimate two frustrules. This is as shown in (9).

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (10) At the instant of residual-operation of eight years life-time, for felling the two frustules, their fluent is divided by innumerate part of pit getting | $\text{sa } \partial \text{ } 12 - \; {}_{7 \mid \text{kha} \mid 17 \text{ pa}}^{\partial}$ | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7 \text{ @ } 17 \text{ P} \div \text{a}}$ |

**NOTE** : One part of (10) is given to the geometric-progression which is stable as rise, etc. That fluent of the two frustules is injected, starting from the first instant of the rise-trail up to the end of the residual geometric-progression-length which remains after lapse, having formerly the beginning of decayed-remainder geometric-progression-length into which the injection is effected. Further, that fluent is given to the one instant of the upper-life-time, remembering that it is now to be given in sequence of innumerate times.

Now the major part of fluent is

$$\text{sa } \partial \text{ } 12 - \text{pa} \; {}^{1-\text{ङ}}_{7 \mid \text{kha} \mid 17 \text{ pa}}{}^{\partial}_{\partial} \qquad \frac{\text{Ba } 1\frac{1}{2} \text{ G}^* (\frac{\text{p}}{\text{a}} - 1)}{7 \text{ @ } 17 (\frac{\text{p}}{\text{a}})}$$

**2.8.129**

Now the process of injection of remainder fluent into the nisusus above the geometric-progression

is given as follows:[1]

The remainder major-part of the fluent is injected into the first nisusus, as per application of the formula, "addhāṇeṇa savva dhaṇe khaṇḍide", to the nisusus of the upper-life-time amounting to eight years as reduced by geometric-progression-length which is inter-muhūrta. Further, the fluent is injected into second, etc., nisusus in the sequence of regression through a common-difference. Given thus, the fluent of the first nisus of upper-life-time is innumerate times the fluent of the last nisus of geometric-progression. Hence, here the injection is that of major-part, as the measure of the life-time is small.

The fluent of the first nisus is

$$\text{sa } \partial \ 12 - 16 \quad 7 \mid \text{kha } 17 \mid \text{va } 8 - 16 - \text{va } 8 - \frac{1 - \partial}{2}$$

NOTE : It has already been ruled as to how much fluent is to be injected into the geometric-progression. Further, after leaving the inter-muhūrta period of geometric-progression, whatever remains as the residual serenity-life-time-state amounting to eight years as reduced by inter-muhūrta, that remaining major part of fluent is injected, as per rule, given in this verse. The implication is that, from here, in the upper-life-time every instant, innumerate times the fluent is injected as compared to that which used to be injected in the upper-nisus of the geometric-progression-top every instant. Thus from here, the construction of geometric-progression stable as rise-etc., happens to start.

2.9.130

From the instant of effecting eight-years of life-time of serenity-charm, there is geometric-progression-length stable as rise-etc., during all the upper instants. Further, there happens to be length life-time-piece amounting to inter-muhūrta during the life-time of serenity-charm[2], and from here, the life-time is reduced by inter-muhūrta repeatedely through life-time-splits one by one.

## EXPLANATION OF NORM SYMBOLISM:

The fluent of the last-frustule of mixed-serenity-charm is slightly less than one and half geometric-regression times the instant-effective-bond.[3] How is this, is explained.

The fluent of the serenity-charm is

$$\text{sa } \partial \ 12 - \text{gu} \quad 7 \mid \text{kha } 17 \mid \text{gu} \quad \frac{1 - \partial}{\text{gu}} \quad \frac{1 - \partial}{\partial} \quad 1 - \partial$$

1. Cf. KSP, book 13, pp. 59-64.
2. Cf. KSP, book 13, pp. 59-64.
3. LDS, pp. 525-526. Cf. also ASL(o), p 20-21.

Into this set of karmabound ultimate-particles, the generated-fluent as reduced by fragment-trail is injected, into the case of mixed-charm. This results in the fluent of mixed-illusion given by

sa ∂ 12 –
7 | kha 17

Here the symbol for "slightly less" as (–) ahead of the fluent of vision-charm is to be known.

Further, the innumerate part of this amount of other split-fluent gets transited into serenity-charm. The remaining major-part of mixed-charm has its fluent of ultimate frustule of ultimate split given by

$$\overset{1-\varepsilon}{\text{sa } \partial \text{ } 12 - \partial}$$
7 | kha 17 | ∂

Further, the fluent of serenity-charm is

sa ∂ 12 –
7 | kha 17 | gu

Here also the innumerate part of the other-split-fluent is injected into the lower nisusus. The residual major-part corresponding to fluent of ultimate frustule of serenity-configuration is given by

$$\overset{1-\varepsilon}{\text{sa } \partial \text{ } 12 - \partial}$$
7 | kha 17 | gu | ∂

Both of the above sets are added, we get the fluent of ultimate frustule of the mixed-double as slightly less of one and a half geometric-regression times instant-effective-bond (kiñcidūna dvyardha guṇahāni guṇita samaya prabaddha) as slightly less-vision-charm fluent (kiñcidūna-darśana-moha-dravya) given by

sa ∂ 12 –
7 | kha 17

Now this set is divided by innumerate part of pit set, and the one part thereof is given into the geometric-progression-length stable as rise-etc., in the sequence of innumerate multiple.

There, that fluent is divided by 85 relative to the numerical symbolism. Further, multiplication by 4 and 16 corresponding to first nisus and multiplication by 64 corresponding to last nisus one gets the following symbolism :

## TRANSCRIPTION

| | |
|---|---|
| anta niṣeka | sa ∂ 12 – 64<br>7 ।kha 17 ।pa 85<br>∂ |
| madhya niṣeka | 0 16<br>0 64 |
| prathama niṣeka | sa ∂ 12 – 1<br>7 ।kha 17 ।pa 85<br>∂ |

The remaining major-part amount of fluent is

$$\text{sa } \partial \; 12 - \frac{1}{\partial}\text{pa}$$
$$7 \text{ ।kha } 17 \text{ ।} \frac{\text{pa}}{\partial}$$

Here , approximately, not accounting the $\frac{\text{p}}{\partial}$ as reduced by unity,

and considering it as $\frac{\text{p}}{\partial}$ alone, one gets on cancellation,

$$\text{sa } \partial \; 12 -$$
$$7 \text{ ।kha ।} 17$$

To this is to be added the geometric-progression-length, for which the eight-years is slightly reduced, the number of terms is va 8 – . When this divides the former, one gets the middle-sum

$$\text{sa } \partial \; 12 -$$
$$7 \text{ ।kha ।} 17 \text{ ।va } 8 -$$

Here va denotes varṣa or year.

Now the result is to be divided by two geometric-regressions as reduced by half of the number of terms as reduced by unity.

$$16 - \text{va } 8 - \frac{1}{2}$$

Here 16 represents two geometric-progressions.

1. In ASL(o), p. 22, the 2 does not appear in the denominator, so also in LDS, p. 526. The sign for reducing from 16 is given by a horizontal line.

On division, one gets the value of common difference as

$$\text{sa } \partial \ 12 - \qquad 1\text{—}\subset$$
$$7 \mid \text{kha } 17 \mid \text{va } 8 - 16 - 8 - 16 - \text{va } \ 8 - \ 2$$

**NOTE:** The sign for subtraction from 16, ahead of it is horizontal bar –, which has been usually used for addition.

The above is multiplied by two geometric-regressions denoted by 16, one gets the first nisus. When the same former is multiplied by two geometric-regressions as reduced by unity, one gets the second nisus. And so on. Similarly, when the same term is multiplied by two-geometric-regressions as reduced by number of terms from which unity has been subtracted, one gets the fluent given to last nisus; this multiplier is denoted by

$$1\text{—}\subset$$
$$16\text{– va } 8 -$$

## TRANSCRIPTION

| | |
|---|---|
| anta niṣeka | $\text{sa } \partial \ 12 - 16 - \text{va } 8 - \ 1\text{—}\subset$ <br> $7 \ \text{kha } 17 \ \text{va } 8 - 16 - \text{va } \ 8 - \ 2$ |
| madhya | 0 <br> 0 <br> 0 |
| caturtha | $\text{sa } \partial \ 12 - 16 - \ 3 \qquad 1\text{—}\subset$ <br> $7 \ \text{kha } 17 \ \text{va } 8 - 16 - \text{va } \ 8 - \ 2$ |
| tṛtīya | $\text{sa } \partial \ 12 - 16 - \ 2 \qquad 1\text{—}\subset$ <br> $7 \ \text{kha } 17 \ \text{va } 8 - 16 - \text{va } \ 8 - \ 2$ |
| dvitīya | $\text{sa } \partial \ 12 - 16 - \ 1 \qquad 1\text{—}\subset$ <br> $7 \ \text{kha } 17 \ \text{va } 8 - 16 - \text{va } 8 - \ 2$ |
| prathama niṣeka | $\text{sa } \partial \ 12 - 16 \qquad 1\text{—}\subset$ <br> $7 \ \text{kha } 17 \ \text{va } 8 - 16 - \text{va } 8 - \ 2$ |

to be corrected by extension

Error*

*In ASL (o), p. 23; and LDS, p. 527, the horizontal bar sign appears between va and 8 whereas it should appear both between 16 and va, as well as after 8, in the first row, first line. Moreover in the end the bar of $1\text{—}\subset$ should be extended to the end of the row, shown "to be corrected in the transcription."

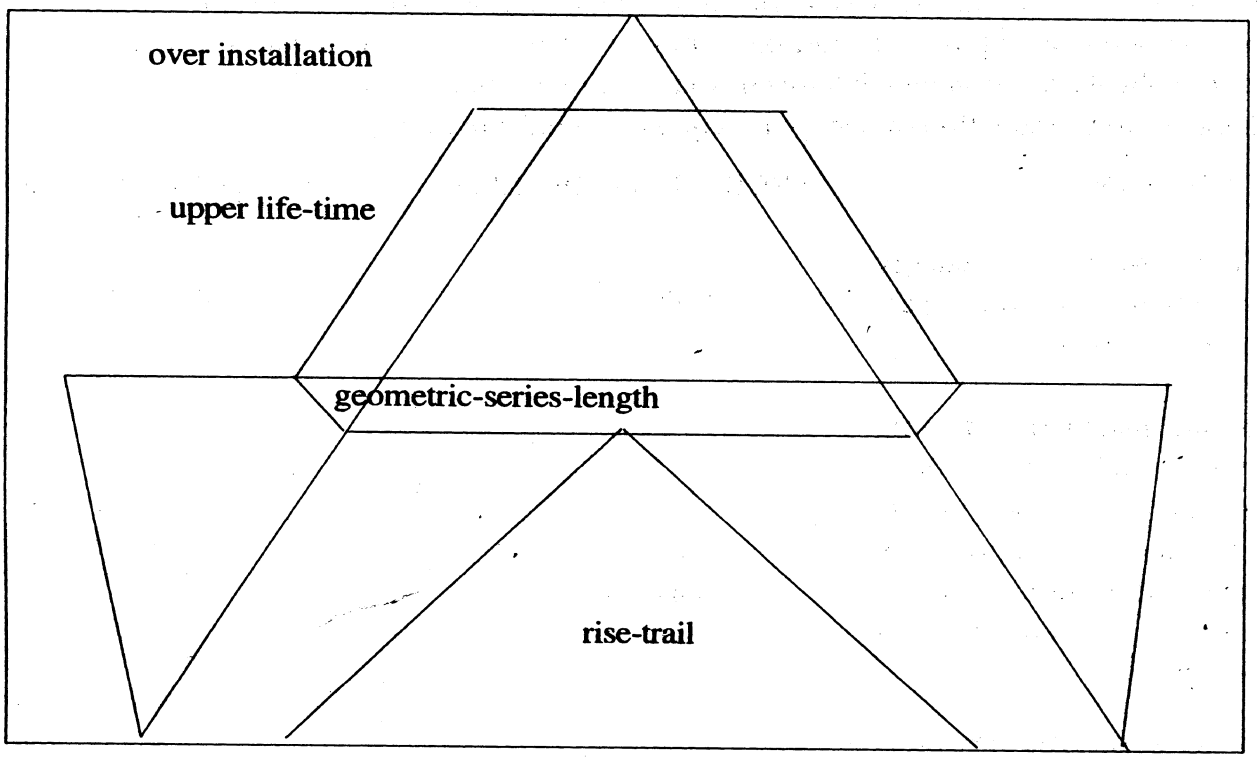
**2.8.130**

From the instant of effecting life-time of eight years corresponding to the serenity-charm, among all the upper-instants, there is the rise, etc., stable geometric-progression-length.

Again, during the life-time of serenity-charm, there is kept the life-time-piece-length amounting to intermuhurta.

From here, now, the life-time is reduced, inter-muhūrta by inter-muhūrta through life-time-splits one by one.[1]

Here, the geometrical symbolism is as below :




Here, the construction of nisusus in form of regressing sequence-state is done. Then the construction is effected, regarding the nisusus injected in progressing sequence into the geometric-series-length which is lying above the lower earlier rise-trail into which injection is effected in form of regression sequence.

Again, injection is effected in form of progressive sequence into geometric-series-length from the first-instant in form of rise there. Above this, the fluent is injected in a regressive sequence into its upper-life-time, excluding the over-installation-trail.

The line-symbolism has thus, accordingly, been adopted in form of regressive sequence and progressive sequence.

Again, at this very instant, there happens to be subsequent-instant-reduction of energy, which is described as below:

1. KSP, book 13, pp. 59 and 64.

2.9.131

At the instant, when the life-time of serenity-charm gets remained for eight years and there is a fall of two frustules of the last split corresponding to mixed-charm and serenity-charm, at that very instant the energy of serenity-charm remains reducing in a regression with infinite as common-ratio, of that of the earlier instant.[1]

Consider the instant when there happens to be fall of last but one frustule of the last split of serenity-charm. There is two-stationed energy in form of creeper and wood up to the instant preceding the instant when eight-year life-time is effected. That energy reduces in infinite-multiples owing to destruction through energy-split. At the instant of fall of ultimate frustule, which is the same instant of effecting eight-year life-time, there happens to be one-stationed energy which reduces in a sequence of infinite multiple, similar to that of the creeper. From here, there is absence of energy-split-destruction which happens to be earlier through inter-muhūrta period. Further, there now happens to be reduction of energy in sequence of infinite multiples every instant.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1) The state of energy corresponding to the past succeeding instant is | 9 nā | Z N |
| (2) At the instant of effecting eight-year life-time, there happens to remain energy-state of the first nisusus of upper-trail lying above the rise-trail, which reduces in a sequence of infinite-multiple | 9 nā kha | $\frac{Z\ N}{@}$ |
| (3) Owing to specific elevation, the remaining infinite major-part is reduced owing to destruction | 9 nā $\overset{1}{\underset{kha}{kha}}$ | $\frac{Z\ N\ (@-1)}{@}$ |
| (4) At the very instant the energy-state of the last nisus of the rise-trail remains reducing in sequence of infinite-multiple as compared to the energy-state of first nisus of upper-placed upper-trail | 9 nā kha kha | $\frac{Z\ N}{@\ @}$ |
| (5) The remaining major-part thereof is reduced owing to destruction | 9 nā $\overset{1}{\underset{kha}{kha}}$ kha kha | $\frac{Z\ N\ (@@-1)}{@\ @}$ |

1. Cf. KSP, book 13, p. 63.

(6) That very instant there remains energy state of first nisus of rise-trail reducing through infinite multiple

9 nā kha
kha kha kha

Z N
@ @ @

(7) The remaining major-part thereof is reduced owing to its destruction

1
9 nā kha kha kha
kha kha kha

Z N (@ @(@-1)
@ @(@

In this way, from the instant of effecting the eight-year life-time, reducing in infinite-multiple, there happens to be energy-state reducing in infinite-multiple at the succeeding instant; and thus instant by instant, reducing in sequence of infinite-multiple, the reduction of energy continues upto the last instant of the fragment-trail.

## EXPLANATION OF NORM-SYMBOLISM

When the supervariform-rod set contained in a geometric-regression corresponding to energy is multiplied by various-geometric-regression-set, one gets

9 nā

When this is divided by infinite the energy of the first nisus of second trail becomes

9 nā
kha

Here the destroyed major-part thereof is [1]

1
9 nā kha which should be 9 nā 1 kha
kha

The former is now divided by infinite, one gets the energy of the last nisus of the rise-trail

9 nā
kha | kha

Here the destroyed major-part thereof is

1. In LDS, p. 528, this is given as 9 nā 1 kha which is not shown correct. Same is the symbol in kha ASL(o), p. 25, which seems to be due to broken type.

1—ς
9 nā kha kha
kha kha

NOTE: Ṭoḍaramala shows in ASL (o), p.25, this to be

1—ς
9 nā kha
kha

minus

1—ς
9 nā kha
kha kha

or

1—ς 1—ς
9 nā kha kha
kha kha

which seems to be correct, although not similar to that given in JTP.

Again the former amount is divided by infinite getting the energy of first nisus of rise-trail, as

9 nā
kha kha kha

Here the remaining major-part thereof destroyed is

1—ς
9 nā kha kha kha
kha kha kha

NOTE: Ṭoḍaramala shows in ASL (o), p.25, this to be

1—ς 1—ς
9 nā kha kha
kha kha

minus

1—ς 1—ς
9 nā kha kha
kha kha kha

or

1—ς 1—ς 1—ς
9 nā kha kha kha
kha kha kha

which does not appers to be correct, although it is not similar to that given in JTP.

Thus is to be known the rule of energy-reduction.

After eight-year of life-time, upto where and through what process the fluent is injected, is explained in this verse.

**2.10.132**

Just as according to the rule mentioned earlier regarding the injection of the fluent of last two frustules of mixed-charm and serenity-charm at the instant of effecting eight-year life-time, into the geomerric-progression-length stable as rise, etc., as well as into the upper-lying upper-life-time, Similarly, there is injection of the fluent downtracted for the purpose of geometric-progression, etc., from the first instant to the instane of fall of the last frustule of the last but one split, in form of fall of the first frustule of the first split into the beginning splits having inter-muhūrta-length lying among the instants above the instants of the eight-year life-time effect, as well as the injection of the fluent of the frustule of life-time-split taken in, for the purpose of reducing the life-time. This latter injection is into geometric-progression-length stable as rise-etc. The injection is in the sequence of innumerate times corresponding to the geometric-progression-length stable as rise-etc. The injection is in sequence of reducing common-difference corresponding to the upper-life-time amounting to eight year as

reduced by inter-muhūrta. [1]

**EXPLANATION-** From the instant of effecting eight year life-time-state of serenity, upto the last instant of the last-but-one life-time-split, the description about the injection into the lower life-times, in sequence of frustules of the fluent of each life-time-split has been given here.

The bios injects the least karmic quantum into the rise, while injecting the last-frustule-fluent of last split amounting to innumerate part of pit of serenity alongwith last-frustule of serenity-illusion, above the eight year life-time-state of serenity.

After that, into the second life-time, the bios injects innumerate times particle-set. Thus the bios goes on injecting, successively, innumerate times particle-set into every life-time till the earlier geometric-progression-top [lower instant] is obtained. Then, the bios injects innumerate-times particle-set into successive upper-life-time from the geometric-progression-top, as the proposition is regarding the stable geometric-progression-injection. After this, the remaining major part of fluent is cut through eight-year-instants as reduced by inter-muhūrta, and all that fluent is injected into all those instants reducing by common-difference, one by one.

From here, there begins the stable geometric-progression, hence alongwith decay of a rise-instant, every-instant, there is increase of an instant in the geometric-progression-top.[2]

**2.10.133**

The above topic is made clear, regarding the earlier, present and future instants corresponding to effecting the eight-year life-time, in this verse.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1) The fluent of serenity-configuration fit of fall of last-out-one frustule of mixed-serenity-configuration at the successive instant of the instant earlier to operating the eight-year life-time is given by | sa ∂ \| 12 – 7 \| kha 17 \| gu | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*}{7\ @\ 17\ \text{G}_1}$ |
| (2) Although the geometric-transition-fluent in the sequence of innumerate multiple every instant upto the last instant from the first instant of geometric-transition-period at that instant happens to be | sa ∂ \| 12 – ∂ 7 \| kha 17 \| gu | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*\ \text{a}}{7\ @\ 17\ \text{G}_1}$ |

1. KSP, book 13, pp. 64 and 70.
2. KSP, book 13, pp. 64, 70 and cūrṇi thereof.

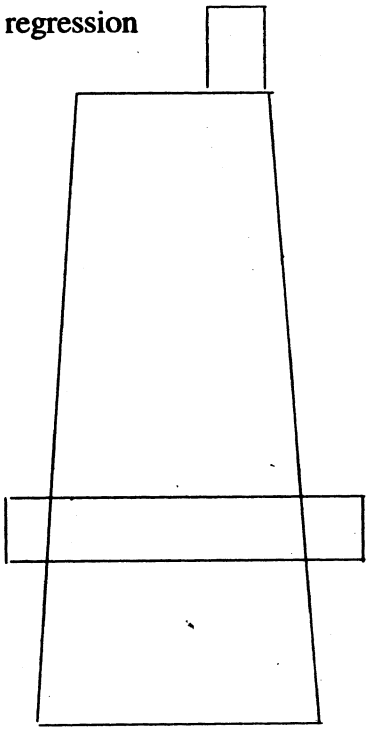
(3) However, ordinarily in the interpretation of geometric-transition, the serenity-configuration-state-fluent is written as

sa ∂ । 12 –
7 । kha 17 । gu

$$\frac{\text{Ba } 1\frac{1}{2}\ G^{*}}{7\ @17\ G_{1}}$$

(4) According to the rule, "divaḍḍha guṇahāni-bhajide paḍhamā", the first, etc., nisusus are obtained from various-geometric-regression possible in the life-time in the sequence reducing through common difference

various-geometric-regression



ultimate frustule

1ৎ
sa ∂ 12 – 16 । va 8
7 । kha 17 । gu ।12 ।16

$$\frac{\text{Ba } 1\frac{1}{2}\ G^{*}\ 2G\ (y8\text{-}1)}{7\ @17\ G_{1}1\frac{1}{2}\ G\ (2G)}$$

0
0
0

sa ∂ 12 – 16 – 2ञ
7 । kha 17 । gu ।12 ।16

$$\frac{\text{Ba } 1\frac{1}{2}\ G^{*}\ (2G\text{-}As)}{7\ @\ 17\ G_{1}(1\frac{1}{2}\ G)\ (2G)}$$

1ৎ
sa ∂ । 12 – 16 – 2 ञ
7 । kha । 17 gu ।12 ।16

$$\frac{\text{Ba } 1\frac{1}{2}\ G^{*}\ [2G\text{-}(As\text{-}1)]}{7\ @\ 17\ G_{1}(1\frac{1}{2}\ G)\ (2G)}$$

0
0
0

sa ∂ 12 – 16 – 1
7 । kha 17 । gu ।12 ।16

$$\frac{\text{Ba } 1\frac{1}{2}\ G^{*}\ (2G\text{-}1)}{7\ @\ 17\ G_{1}(1\frac{1}{2}\ G)\ (2G)}$$

sa ∂ 12 – 16
7 । kha 17 । gu ।12 ।16

$$\frac{\text{Ba } 1\frac{1}{2}\ G^{*}\ 2G}{7\ @\ 17\ G_{1}(1\frac{1}{2}\ G)\ (2G)}$$

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (5) The instantaneously downtracted fluent from state-fluent | sa ∂ 12 –<br>7 ! kha 17 ! gu O<br>∂ | $\frac{Ba\ 1\frac{1}{2}\ G^{*}}{7\ @\ 17\ G\ \frac{D}{a}}$ |
| (6) The above is divided by innumerate part of pit and the major-part thereof is | 1–ɛ<br>sa ∂ 12– pa<br>∂<br>7 ! kha 17 ! gu O pa<br>∂ ∂ | $\frac{Ba\ 1\frac{1}{2}\ G^{*}(\frac{p}{a}-1)}{7\ @\ 17\ G_{1}\ \frac{D}{a}\ \frac{p}{a}}$ |
| (7) This major-part of fluent (6) is given into upper-life-time, the fluent of the nisus whose fluent hasbeen down-tracted, is to be given leaving its lower-over-installation trail according to the rule "divaḍḍha guṇahāni-bhajide paḍhamā" in the sequence reducing with a common-difference. | | |
| (8) Now the one-part is | sa ∂ 12–<br>7 ! kha 17 ! gu O pa<br>∂ ∂ | $\frac{Ba\ 1\frac{1}{2}\ G^{*}}{7\ @\ 17\ G_{1}\ \frac{D}{a}\ \frac{p}{a}}$ |
| (9) The above (8) is divided by innumerate part of pit, and the major part thereof is given into the geometric progression | 1–ɛ<br>sa ∂ 12 – pa<br>∂<br>7 ! kha 17 ! gu O pa pa<br>∂ ∂ ∂ | $\frac{Ba\ 1\frac{1}{2}\ G^{*}(\frac{p}{a}-1)}{7\ @\ 17\ G_{1}\ \frac{D}{a}\ \frac{p}{a}\ \frac{p}{a}}$ |
| (10) The remaining one part is and given into the rise-trail | sa ∂ 12 –<br>7 ! kha 17 ! gu O pa pa<br>∂ ∂ ∂ | $\frac{Ba\ 1\frac{1}{2}\ G^{*}}{7\ @\ 17\ G_{1}\ \frac{D}{a}\ \frac{p}{a}\ \frac{p}{a}}$ |

(11) The data for its injection is as follows:

sa ∂ 12 – 16– va 8 1ـــ
7 | kha 17 | gu O |12 |16
∂

$$\frac{Ba\ 1\frac{1}{2}\ G^{*}\ [2G-(y8-1)]}{7\ @\ 17\ G_{1}\frac{D}{a}1\frac{1}{2}\ G\ (2G)}$$

0
0

upper-life-time

sa ∂ 12 – 16
7 | kha 17 | gu O |12 |16
∂

$$\frac{Ba\ 1\frac{1}{2}\ G^{*}\ 2G}{7\ @\ 17\ G_{1}\frac{D}{a}1\frac{1}{2}\ G^{*}\ (2G)}$$

sa ∂ 12 – 16– 4 1ـــ

$$\frac{Ba\ 1\frac{1}{2}\ G^{*}\ [2G-(A_{1}-1)]}{7\ @\ 17\ G_{1}\frac{D}{a}\frac{p}{a}\frac{p}{a}\frac{A_{1}}{a}\ [(2G-(\frac{A_{1}}{2}-1)]}$$

7 kha 17 gu O pa pa 4 16 - 4 1ـــ
∂ ∂ ∂ ∂
0
0

rise trail[1]

sa ∂ 12 – 16

$$\frac{Ba\ 1\frac{1}{2}\ G^{*}\ 2G}{7@17\ G_{1}\frac{D}{a}\frac{p}{a}\frac{p}{a}A_{1}[2G-(\frac{A_{1}}{2}-1)]}$$

7 kha 17 gu O pa pa 4 | 16 - 4 1ـــ
∂ ∂ ∂ 2

sa ∂ |12 – 64

$$\frac{Ba\ 1\frac{1}{2}\ G^{*}\ 64}{7\ @\ 17\ G_{1}\frac{D}{a}\frac{p}{a}\ 85}$$

7 kha 17 gu O pa 85
∂ ∂
0
0

geometric progression

sa ∂ |12 –

$$\frac{Ba\ 1\frac{1}{2}\ G^{*}}{7\ @\ 17\ G_{1}\frac{D}{a}\frac{p}{a}\ 85.}$$

7 kha 17 gu O pa 85
∂ ∂

1. In the last term in the second column, first line, both LDS, p. 111 and LDS (o), p. 177 mention kha in place of sa which is a misprint. Similarly, the 1ـــ appears above 16 which should have been shown above 4

2 .

NOTE : In the above, whatever earlier fluent is obtained in form of state corresponding to the implied, after the downtraction, etc., is called state-fluent. Whatever new-fluent, downtracted, etc., had been mixed there, is called giveable fluent. When these two types of fluents are mixed, the result observed is called observable-fluent.

Here the giveable fluent in the rise-trail is innumerate part of the earlier state-fluent, and the observable-fluent is in excess of the giveable-fluent over the state-fluent.

Corresponding to the geometric-progression-length, the giveable-fluent is innumerate-times the earlier state-fluent.

Although the given fluent into the geometric-progression here is innumerate part of the state-fluent, however, there are few nisusus here, hence it is found innumerate-times these. Into that, the earlier state-fluent is put in excess, resulting in observable-fluent. The giveable-fluent corresponding to upper-life-time is innumerate part of earlier state-fluent, when this added to the state fluent, one gets the observable-fluent.

In what follows, the description about negative and positive is given :

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (12) The negative (ṛṇa) is that fluent what is subtracted by down-traction from first, etc., nisusus of the upper-life-time | sa ∂ 12 – 2 ৲<br>7 ।kha 17 ।gu 12 16 | Ba $1\frac{1}{2}$ G* As<br>7 @ 17 $1\frac{1}{2}$ G(2G) |
| (13) Whatever fluent has been injected here is the positive | sa ∂ 12 – 16 ।<br>7 ।kha 17 ।gu O 12 ।16<br>∂ | Ba $1\frac{1}{2}$ G* 2G<br>7 @ 17 $G_1$ $\frac{D}{a}1\frac{1}{2}$ G (2G) |
| (14) Subtracting the negative from the positive, we get on making denominators similar, the remainder as[1] | sa ∂ 12 – 16 – ∂<br>7 ।kha 17 ।gu O 12 16<br>∂ । | Ba $1\frac{1}{2}$ G* (2G-a)<br>7 @ 17 $G_1$ $\frac{D}{a}1\frac{1}{2}$ G(2 G) |
| (15) The first-nisus of mentioned upper life-time-state is greater, effected thus the observable first nisus corresponding to upper-life-time is | sa ∂ 12 – 16<br>7 ।kha 17 ।gu O 12 16<br>∂ । | Ba $1\frac{1}{2}$ G* (2G)<br>7 @ 17 $G_1$ $1\frac{1}{2}$ G(2 G) |

1 There is a misprint in LDS, p. 112, in the first row, in place of 16, there is wrongly mentioned 17.

(16) When the remainder (14) is added to earlier state one gets second, etc., nisusus which are in sequence reducing by common-differece, one by one, carrying on thus, one gets the measure of observable-fluent of serenity-charm at the last instant of geometric transition-period when the last but one frustule of mixed-serenity-charm falls:

upper

sa ∂ 12 – 16 – va 8–
7 | kha 17 | gu |12 |16

$$\frac{\overset{>}{B}\ a\ 1\frac{1}{2}\ G^{*}\ [2G-(y8^{*}-1)]}{7\ @\ 17\ G_{1}\ 1\frac{1}{2}\ G\ (2G)}$$

0
0
0

sa ∂ 12 – 16
7 | kha 17 | gu 12 16

$$\frac{\overset{>}{B}\ a\ 1\frac{1}{2}\ G^{*}\ 2G}{7\ @\ 17\ G_{1}\ 1\frac{1}{2}\ G\ (2G)}$$

geometric progression

sa ∂ 12 – 64
7 kha 17 gu O pa 85
∂ ∂

$$\frac{\overset{>}{B}\ a\ 1\frac{1}{2}\ G^{*}\ [2G-(A_{1}-1)\ 64}{7\ @\ 17\ G_{1}\ \frac{D}{a}\ \frac{p}{a}\ 85}$$

0
0
0

sa ∂ 12 – 1
7 kha 17 gu O pa 85
∂ ∂

$$\frac{\overset{>}{B}\ a\ 1\frac{1}{2}\ G^{*}\ (1)}{7\ @\ 17\ G_{1}\ \frac{D}{a}\ \frac{p}{a}\ 85.}$$

rise trail[1]

sa ∂ 12 – 16–4
7 kha 17 gu 12 16

$$\frac{\overset{>}{B}\ a\ 1\frac{1}{2}\ G^{*}\ [2G-(A_{1}-1)]}{7\ @\ 17\ G_{1}\ 1\frac{1}{2}\ G\ (2G)}$$

0
0
0

sa ∂ 12 – 16
7 kha 17 gu 12 16

$$\frac{\overset{>}{B}\ a\ 1\frac{1}{2}\ G^{*}\ 2G}{7\ @\ 17\ G_{1}\ 1\frac{1}{2}\ G\ (2G)}$$

(17) At the next instant of effecting eight-year life-time, the fluent of the last two frustules of mixed-charm and serenity-charm is equivalent to slightly less than one and half geometric-regressions multiplied by instant-effective-bond as reduced by the instants of eight years or serenity-charm-nisusus-fluent-measure which is stated earlier and given by

sa ∂ 12 –
7 I kha 17 gu

$$\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*}{7\ @\ 17\ \text{G}_1}$$

(18) As described earlier, that fluent is to be injected into the stable-geometric-progression-length in rise-etc., or into upper-life-time in accordance with instruction given in "missa-duge" verse, as also into the eight-year as reduced by inter-muhūrta.[1]

(19) After that, at the next instant of effecting the eight-year life-time, the total serenity-charm-fluent is divided by the downtraction-divisor, getting one part there of as

sa ∂ 12 – 1
7 I kha 17 gu O

$$\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*\ (1)}{7\ @\ 17\ \text{G}_1\ \text{D}}$$

(20) The (19) is divided by innumerate part of pit, the one part, thereof is

This is to be injected, in sequence of innumerate multiple [as common-ratio], into the nisusus of rise-etc. stabled as geometric-progression-length obtained on adding an instant of upper-life-time owing to lapse of instant, from the first instant in form of rise, upto the top of the geometric-progression-length present at the instant of effecting the eight-year,

sa ∂ 12 – 1
7 I kha 17 gu O pa
∂

$$\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*\ (1)}{7\ @\ 17\ \text{G}_1\ \text{D}\frac{\text{p}}{\text{a}}}$$

(21) The remaining major part of the fluent is

This is injected into the nisusus of the upper-life-time remained above through common difference in accordance with the rule "addhāṇeṇa savva dhaṇe khaṇḍide".

sa ∂ 12 – 1 ـع pa
∂
7 I kha 17 gu O pa
∂

$$\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*\ (\frac{\text{p}}{\text{a}}-1)}{7\ @\ 17\ \text{G}_1\ \text{D}\frac{\text{p}}{\text{a}}}$$

1. The translation has been missed in SJC of LDS, p. 114, and LDS (o) p. 182.

(22) At this very instant, inter-mūhurta amount of the fluent of the nisusus of life-time-split-length is divided by low-tended divisor with mentioned measure corresponding to pīṭha-bandha, the one part thereof is the first-frustute-fluent:[1]

sa ∂ 12 –
7 ।kha 17 ৲ che
∂ ∂

$$\frac{\text{Ba } 1\frac{1}{2} \text{ G}^{*}}{7 \text{ @ } 17 \text{ s } \frac{\log_2 P}{a\ a}}$$

(23) The above (22) is innumerate part of the down-traction fluent , [and] that is to be known greater corresponding to downtraction-fluent which is

sa ∂ 12 –
7 ।kha 17 ৲ che
∂ ∂ ∂

$$\frac{\text{Ba } 1\frac{1}{2} \text{ G}^{*}}{7 \text{ @ } 17 \text{ s } \frac{\log_2 P}{a\ a\ a}}$$

**NOTE:** Earlier, downtracted fluent was given and alongwith it the frustule-fluent was also given, hence the total-fluent is divided by downtraction-divisor. Whatever is obtained is called the downtracted-fluent. The fluent of nisusus amounting to life-time-split-length is called split-fluent which is here divided by the low-tended-divisor and the result is called the frustute-fluent. Similarly, from the third instant of effecting eight year life-time of serenity-charm upto the fall-instant of last-but-one frustule of first split, there is downtracted-fluent and frustule-fluent in sequence of innumerate multiple every instant, these are mixed with one-by-one instant of upper-life-time after an instant, and that is given into the rise-etc.-stabled geometrical-progression-length in a geometrical-sequence with innumerate as common-ratio, and then into upper-life-time in arithmetical sequence, reducing with a common-difference.

| DESCRIPTION | ANCIENT-SYMBOLISM | WORKINGS SYMBOLISM |
|---|---|---|
| (24) The ultimate frustule-fluent of first split is | 1 ৳<br>sa ∂ 12 – ∂<br>7 ।kha 17 ৲ ∂ | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^{*}(a\text{-}1)}{7 \text{ @ } 17 \text{ s } a}$ |

**NOTE:** The fluent in (24) is derived as follows : problem is posed first like this. If there is one split with the length of inter-muhūrta, then how many splits there could be in eight-year life-time? Here we have pra 2 ৲ ।pha 1 ।i va 8 or measure 2৲, or As, acquisition is 1, requisition is va 8 or 8 years. By the rule of three sets, the measure of splits is ৲ or s. If the total-fluent of serenity-charm is injected through all there splits, then how much may be corresponding to a single split? This gives the following three sets :

1. There is a missprint in LDS, in the second row of the symbolism, and it has been corrected as above. 17 ৲ in place of 1 ৲ 7৲ , vide on p: 113.

| measure | acquision[1] | recquision |
|---|---|---|
| ञ्<br>kāṇ | sa ∂ 12 –<br>7 kha 17 | kāṇ<br>1 |

In working symbolism :

| | | |
|---|---|---|
| s (split) | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7 @ 17}$ | 1 split |

The above gives the result (labdha) as split-fluent as

| DESCRIPTION | ANCIENT-SYMBOLISM | WORKINGS SYMBOLISM |
|---|---|---|
| (25) The result is the numerate part of serenity-charm-fluent | sa ∂ ı 12 –<br>7 ı kha 17 ı ञ् | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7 @ 17 \text{ s}}$ |
| (26) The above (25) is divided by the low tended-divisor, one gets the first-frustule-fluent, the fluent till the last but one frustule is in the sequence of innumerate part multiple. The total fluent of all the these frustules is innumerate part of the split-fluent. | sa ∂ 12 –<br>7 ı kha 17 ञ् ∂ | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7 @ 17 \text{ s a}}$ |

Note : (1) The ultimate-frustule-fluent is produced as remainder major part on reducing the above (26) from the split-fluent. This is the rule for getting the ultimate-frustule-fluent among all splits.
(2) The fluent of the last two frustules of the mixed-serenity-charm felled at the instant of serenity-configuration-life-time eight-year-remainder-operation is as follows :

| | | |
|---|---|---|
| (27) The fluent in note (2) of the last two-frustules is | sa ∂ 12 –<br>7 ı kha 17 | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7 @ 17}$ |
| (28) The geometric-transition-fluent of the last-but-one-frustule relating to earlier instant upto the last is | sa ∂ 12 –<br>7 ı kha 17 gu ∂ | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7 @ 17 \frac{\text{G}_1}{\text{a}}}$ |

1. In the first row there is a missprint in LDS, p. 113. There is 22 which ought be 12 as shown here.

| DESCRIPTION | ANCIENT-SYMBOLISM | WORKINGS SYMBOLISM |
|---|---|---|
| (29) The serenity-charm-state-fluent including the (28) is innumerate times it | sa ∂ 12 – 7 ।kha 17 gu | $\frac{\text{Ba } 1\frac{1}{2}\ G^*}{7\ @\ 17\ G_1}$ |

**Note** : (1) The giveable fluent is innumerate part of the two frustule-fluent corresponding to the first instant of effecting eight-year from the second instant of the above effecting of eight-year upto the last-but-one frustule of the first split

(2) Hence, on dividing the total-fluent by downtraction-divisor we get downtracted-fluent. The last frustule-fluent is numerate part. Hence on dividing the total-fluent by split measuring numerate, one gets the last frustule-fluent on making the quotient slightly less.

NORM SYMBOLISM

- At the instant when the life-time of serenity-charm is eight years, there is a rule for its earlier instant, and the symbolism thereof is as follows :

- The fluent of serenity-configuration is

sa ∂ 12 –
7 ।kha ।17 ।gu

Here the fluent has become innumerate times according to rule of geometric-transition. But this has been written in general, that exists in various-geometric-regrassions.

12

16

There that fluent is divided by one and a half geometric-regressions shown as 8 + 4 = 12 in the margin, and again dividing it by two geometric-regressions 8 x 2 = 16 , one gets the common-difference.

- That common-difference, when multiplied by two geometric-regressions, gives the first-nisus of rise-trail.
- Further, when the multiplier [amounting to two-geometric-regression is reduced by unity one by one, the middle-nisusus is obtained.
- When a trail as reduced by unity is subtracted from 16, one gets

$$16 - 4^{1-c}$$

where trail has been denoted by 4 here. This gives the last-nisus, on subtraction by this amount, ultimately.

- When a trail is subtracted from it, one gets the first-nisus of geometric-regression.
- Similarly, one gets middle-nisusus.
- Again, when from it an inter-muhūrta as reduced by unity is subtracted one gets $16 - 12^{1-c}$

which is its last-nisus

When it is subtracted by inter-muhūrta one gets the first nisus of upper-life-time.

Similarly, the middle-msusus is obtained.

From that very amount is subtracted slightly less than eight-years amount, getting

1 ṣ
16 – va 8– This is the last-nisus. Such is the earlier state-fluent.

When the earlier serenity-configuration fluent what has been given through downtraction, is divided by downtraction-divisor, one gets

sa ∂ 12 –
7 I kha I 17 gu O
∂

This is divided by innumerate part of pit, and major part thereof is

1 ṣ
sa ∂ 12 – pa
∂
7 I kha 17 gu O pa
∂ ∂

Which is the fluent given into upper-life-time.

When one less is not accounted corresponding to multiplier, the above may be reduced to the form on cancellation

sa ∂ 12 –
7 I kha I 17 gu O
∂

When this is divided by one and half-geometric-regression as well as by two geometric regression, one gets the common difference as

sa ∂ 12 –
7 I kha I 17 gu O I 12 I 16
∂

The above amount is multiplied by two-geometric-regressions we get first-nisus.

When this multiplier i.e. 16 is reduced by unity each time, one gets the middle-nisusus.

And when this multiplier is reduced by slightly less than eight years as reduced by unity, one gets the last-nisus.

Thus there remains one part as

sa ∂ 12 –
7 I kha I 17 gu O pa
∂ ∂

- The major part there of is

$$\text{sa } \partial \ 12 - \text{pa}^{1-\varepsilon}$$
$$7 \mid \text{kha } 17 \text{ gu O pa pa}^{\partial}$$
$$\partial\ \partial\ \partial$$

which is given into the geometric-progression.

- Here also, neglecting $1_{-\varepsilon}$ in approximation; and thereby cancelling the last terms in upper and lower rows, one gets,

$$\text{sa } \partial \ 12 -$$
$$7 \mid \text{kha } 17 \text{ gu O pa}$$
$$\partial\ \partial$$

- The above is divided by 85, the numerical symbol; and multiplying by one gets first-nisus; further on multiplying by 4 and 16 one gets the middle-nisusus; and when multiplied by 64, one gets the last-nisus.
- The remaining one part is

$$\text{sa } \partial \ 12 -$$
$$7 \mid \text{kha } 17 \text{ gu O pa pa}$$
$$\partial\ \partial\ \partial$$

which is given into rise-trail,

- The above is divided by two-geometric-regressions as multiplied by trail, i.e. 4, and again by half of trail as reduced by unity,[1] i.e. divided by

$$4 \mid 16 - 4^{1-\varepsilon}_{2}$$

resulting in common-difference,

- When this common-difference is multiplied by two-geometric-regressions, one gets first-nisus

- When this multiplier is reduced by unity, one by one, we get middle-misusus.

- When this multiplier is reduced by a trail as reduced by unity, one gets the last-nisus, That is how the fluent given is known. The symbolism is given as follwos :

[1] Error 1. The symbol for $1_{-\varepsilon}$ has been wrongly placed in the term, last but fourth line in LDS p. 529.

| TRANSCRIPTION<br>DṚŚYAMĀNA<br>DRAVYA | ① vide LDS p. 110<br>↓<br>pūrva sattva dravya | ② vide LDS p.111<br>↓<br>dīyā dravya |
|---|---|---|
| uparitana sthiti | 1 ←<br>sa ∂ 12 – 16 – va 8 –<br>7 kha 17 gu 12 16<br>0<br>0<br>0<br>sa ∂ 12 – 16 – 2 ↓<br>7 kha 17 gu 12 16 | 1 ←<br>sa ∂ 12 – 16 – va 8 – anta<br>7 kha 17 gu O12 16 niṣeka<br>∂<br>0 madhya<br>0 niṣeka<br>0 prathama<br>sa ∂ 12 – 16 niṣeka<br>7 kha 17 gu O 12 16<br>∂ |
| guṇa śreṇi | 1 ←<br>sa ∂ 12 – 16 – 2 ↓<br>7 kha 17 gu 12 16<br>0<br>0<br>0<br>sa ∂ 12 – 16 – 4<br>7 kha 17 gu 12 16 | sa ∂ 12 – 64<br>7 kha 17 gu O pa 85<br>∂ ∂<br>0<br>0<br>0<br>sa ∂ 12 – 1<br>7 kha 17 gu O pa 85<br>∂ ∂ |
| udayā valī | 1 ←<br>sa ∂ 12 – 16⊙4<br>7 kha 17 gu 12 16<br>0<br>0<br>0.<br>sa ∂ 12 – 16<br>7 kha 17 gu 12 16 | 1 ←<br>sa ∂ 12 – 16 – 4 1 ←<br>7 kha 17 gu O pa pa 4 16 – 4<br>∂ ∂ ∂ 2<br>0<br>0<br>0<br>sa ∂ 12 – 16 1 ←<br>7 kha 17 gu O pa pa 4 16 – 4<br>∂ ∂ ∂ 2 |

NOTE: At the symbol ⊙, there should have been a horizontal bar indicating subtraction. This mistake is both in LDS, p.530, and LDS (o), ASL (o), p.28

● When both are mixed the observable fluent is seen. There the rise-trail-state-fluent is great and the given-fluent is small. Hence the norm symbolism of observable-fluent is represented by placing a vertical bar ( | ) above the symbolism of the state-fluent here.

• Again the given-fluent in geometric-progression is great. The state-fluent is mall. Hence the symbol for excess of given-fluent is made by placing symbol ( I ) above it, getting the symbolism of observable-fluent.

• Inter-muhūrta was subtracted from the multiplier which was two geometric-regressions corresponding to first-nisus of upper-life-time. Hence, on subtracting inter-muhūrta, the common-difference, in negative form is

sa ∂ 12 – 2 ऋ
7 I kha 17 I gu 12 16

• The given fluent form as positive, given into first-nisus is

sa ∂ 12 – 16
7 I kha 17 I gu O12 16
∂

• Hence, in order to subtract the negative from the positive, other denominators are equal, the down-traction-divisor as divided by innumerate, is made the rationalizer. The negative fluent becomes

sa ∂ 12 – 2 ऋ O
∂
7 I kha 17 gu O 12 16
∂

• Here other multiplier being equal to divisor is

2 ऋ O
∂

• Mutually multiplying the multiplier, whatever innumerate is obtained is subtracted from two geometric-regression of positive-fluent, we get the positive-fluent as[1]

sa ∂ 12 – 16 – ∂
7 I kha 17 gu I O 12 16
(kha)

• Now here, whatever common-differences amounting to inter-muhūrta were subtraced from the first-nisus of the upper-life-time, they are separated and subtracted from positive-fluent, then the first-nisus corresponding to upper-life-time, is common-difference as multiplied by two-geometric-regressions :

sa ∂ 12 – 16
7 I kha 17 gu I 12 16

• Above this, for adding negative-less positive-fluent, above it is placed the symbol ( I ),

1. Here in place of the circles kha, there should have been ∂ . See LDS p. 531 and LDS (o), ASL (o) p. 29.

getting the symbol for first nisus of upper-life-time.

Further, subtracting unity, one by one from the multiplier of two-geometric-regressions we get second-etc., nisusus from that very, when slightly less than eight-year as reduced by unity is subtracted, the last nisus of the observable-fluent is obtained, whose structure is as follows:

**TRANSCRIPTION ① + ②** vide LDS, p. 112

DṚŚYAMĀNA DRAVYA

| | |
|---|---|
| uparitana sthiti | \| 1 ع<br>sa ∂ 12 – 16 – va 8 –<br>7 kha 17 gu 12 16<br>0<br>0<br>0<br>\|<br>sa ∂ 12 – 16<br>7 kha 17 gu 12 16 — pūrva sattva dravya + dīyā dravya |
| guṇa śreṇi | \|<br>sa ∂ 12 – 64<br>7 kha 17 gu O pa 85<br>∂ ∂<br>0<br>0<br>0<br>\|<br>sa ∂ 12 – 1<br>7 kha 17 gu O pa 85<br>∂ ∂ — pūrva sattva dravya + dīyā dravya |
| udayāvalī | \| 1 ع<br>sa ∂ 12 – 16 – 4<br>7 kha 17 gu 12 16<br>0<br>0<br>0<br>\|<br>sa ∂ 12 – 16<br>7 kha 17 gu 12 16 — pūrva sattva dravya + dīyā dravya |
| | |

• The nisus-fluent of serenity-charm amounting to eight years at the effecting of life-time of its eight years, is

sa ∂ 12 –
6 I kha 17 I gu

NOTE: 6 should be 7

This is subtracted from instant-effective-bond as multiplied by one and half geometric-regressions, getting last-frustute-fluent of mixed-serenity-charm. This is injected injto the geometric-progression-length and upper-life-time and the symbolism of the fluent has been shown above.

• After that, at the second instant of eight-year life-time-operation, the all-charm-fluent is divided by down-traction-divisor, the one-part thereof is

sa ∂ 12 – 1
7 I kha 17 I gu I O

This is divided by innumerate part of pit, and a part thereof is given into geometric-series-length in a sequence of innumerate-multiple.

The major part thereof is given into the upper-life-time in a regression sequence, as mentioned earlier.

• Here, the geometric-progression-length is rise-etc., stable. Hence an instant of the upper-life-time is mixed into the earlier geometric-perogression-length.

• There, in the fluent given into the upper-life-time, cancellation is effected by approximating the term reduced by unity as the term itself, getting

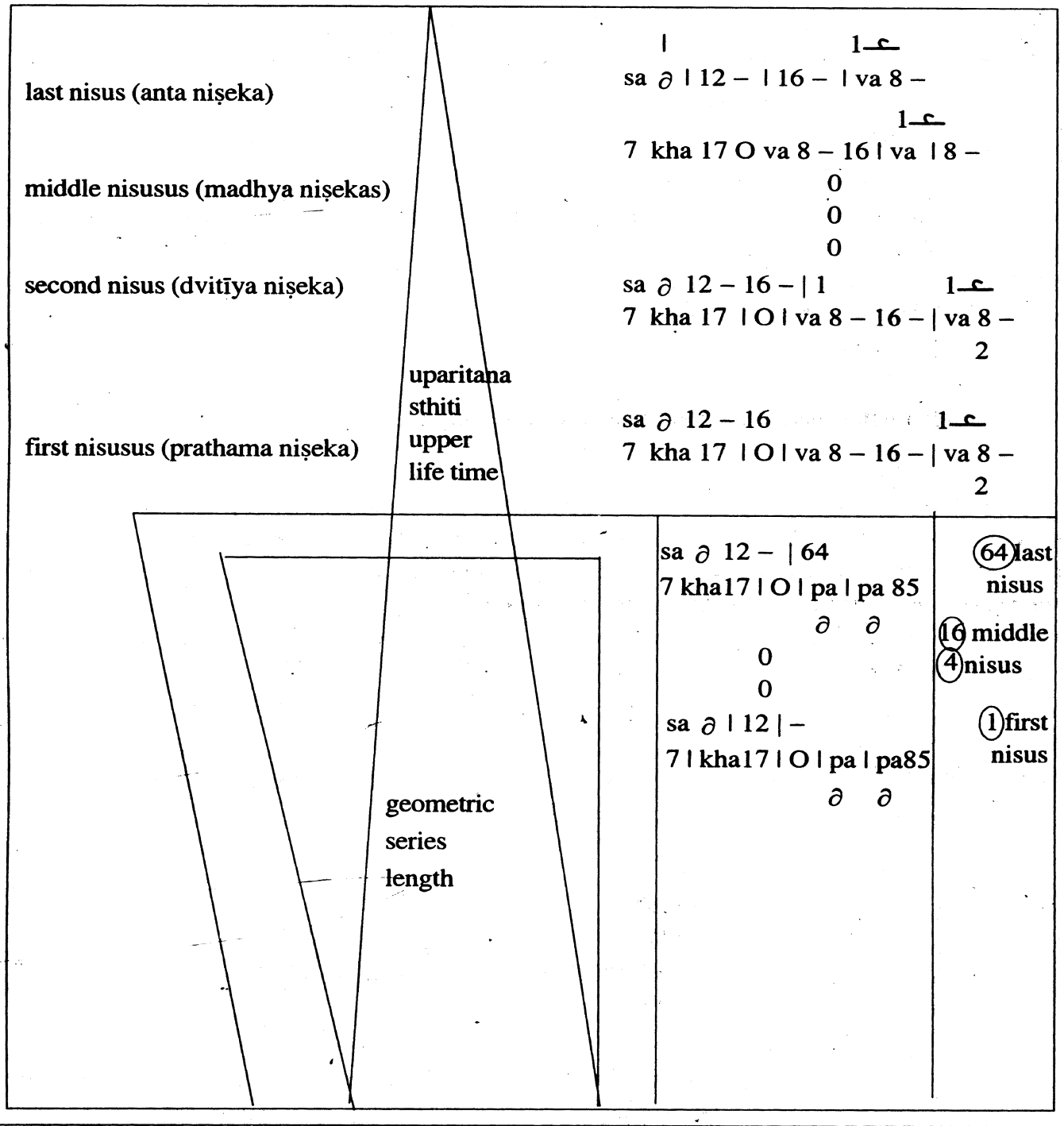
sa ∂ 12 –
7 I kha 17 I gu O

• This set is divided by the number of terms amounting to slightly-less than eight-years as well as divided by two-geometric-regressions as reduced by half of unity-less-number of terms. This results in the common-difference-sum.

• This when multiplied by two-geometric-regressions, gives the first-nisus. When the multiplier, i.e. the two-geometric-regressions is subtracted by unity one by one, and in the end subtracted by unity one by one, and in the end subtracted by unity one by one, and in the end subtracted by unity one by one, and in the end subtracted by slightly-less than eight-years as reduced by unity, one gets second, etc., nisusus.

• The fluent given into the geometric-progression is divided by 85 relative to numerical symbolism and multiplied by unity, resulting in first-nisus; multiplied by 4 resulting in middle-nisus; and multiplied by 64 resulting in last-nisus. The structure is as follows :

TRANSCRIPTION[1]




1. LDS, p. 532. Note the third line from the bottom in which 12 | – is written. It should be 12 | The same is found in ASL (o), p. 32, In the first and second line from top, at the end $8\frac{1}{2}$ may be shown as $8\frac{1}{2}$

- At this very instant the serenity-charm-fluent is divided by numerate getting the first-split-fluent. When this is divided by the low-tended-divisor, i.e., by the logarithim of pit che
- $\partial\ \partial$

to the base two, as divided by innumerate two times, this gives the first-frustule-fluent as

sa ∂ 12 –
7 । kha 17 ऱ्‌ । che
∂ ∂

This is innumerate part of the downtracted-fluent, and the rule for injection is the same. Hence for mixing this into the downtraction-fluent, is shown by symbol of excess. The similar structure is made for second, etc., instants.

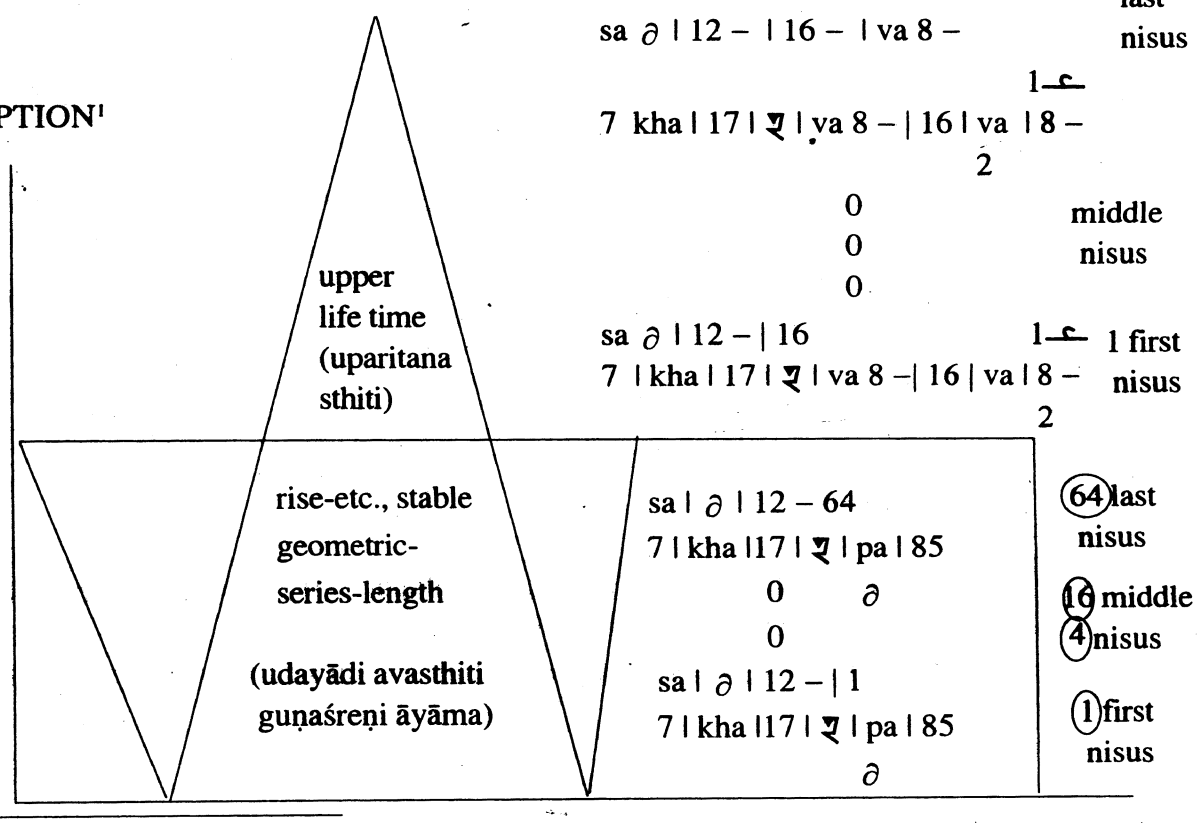
- The last-frustule-fluent of the first-split is

1ـــ
sa ∂ 12 – ∂
7 । kha 17 ऱ्‌ । ∂

This is derived as follows :

The fluent of other frustules without the last-frustule is innumerate of the split-fluent. When subtracted, the last-frustule-fluent is innumerate major-part thereof. Here one less is not counted in the multiplier, and on cancellation, and dividing by innumerate part of pit, the one part thereof is given into rise-etc., stable-geometric-progression-length, in a geometric sequence with innumerate as multiple [common-ratio]. The major-part thereof is given into upper-life-time in reducing sequence, the symbolism thereof is as earlier :-

TRANSCRIPTION[1]




1. LDS p. 533, ASL (o), p. 34.

- Here the split-fluent is great. Hence in it, there may be known to be excess of the downtracted-fluent. Similar structure is to be known about other splits.
- The last-frustule-fluent of mixed-pair is

sa ∂ | 12 –
7 | kha | 17

This fluent, when mixed with that of geometric-transition, gives the serenity-charm-fluent as

sa ∂ 12 – ∂
7 | kha 17 | gu

This is innumerate times that.

- The frustule-fluent as well as that downtracted upto felling instant of last-but-one frustule of first-split, corresponding to second, etc., of eight-year-operation, is innumerate part of the serenity-charm-fluent at the instant of eight year life-time-operation. It is numerate part at the felling instant of last-frustule. This is possible owing to divisor mentioned earlier.

## 2.10.134

The life-time-split-cast period is as for as possible inter-muhūrta. This life-time-split-cast belongs to life time split corresponding to the eight year life-time of serenity-charm having inter-muhūrta length. It begins at the second instant of effecting eight year for life-time-split.

From the first instant of the period upto the last-but-one instant, injection is effected, of the down-tracted-fluent along with frustule-fluent.

That reduces innumerate times of state-fluent of serenity-charm. Hence there is possibility of the downtraction-divisor.

At its last instant, the injected last-frustule-fluent is numerate part of total-fluent.

Thus the meaning of "uvarim puṇa sampahiyam asaṁkha saṁkam ca bhāgam tu" as mentioned earlier is accomplished.

## 2.10.135

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1) At the first instant of eight-year-operation, the observed-fluent of upper-life-time-first-nisus corresponding to injected mixed-pair-frustule-fluent | sa ∂ \| 12 – \| 16<br>7 \| kha \| 17 \| ङ्ख \| va 8 – \| 16 – va $\frac{1}{2}$ 8 – 1 | B a > $1\frac{1}{2}$ G* 2 G<br>7 @ 17 y 8* [2G – $\frac{(y8^*-1)}{2}$] |

**NOTE:** The last-nisus of lower geometric-progression-length is called geometric-progression-top for the following reason here: The guṇa or multiple is multiplier of innumerate pit as reduced by unity, of which the śreṇi', meaning progression or row, of which the śīrṣa or top implies the part-ahead (agra-bhāga). That is why the geometric-progression-top denomination.

(2) There at the instant of effecting eight year, a nisus of upper-life-time was mixed into the stable-geometric-progression-length, i.e. the top of the geometric-progression.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| Thus, on mixing the earlier state-fluent and the injected-fluent, the observed-fluent of geometric-progression-top at the fall-instant of last-but-one frustute of mixed pair is | sa ∂ I 12 – 64<br>7 I kha I 17 I pa 85<br>∂ | $\frac{\text{B a } 1\frac{1}{2}\text{ G* } 64}{7 \text{ @ } 17 \frac{\text{p}}{\text{a}} 85}$ |

**NOTE:** After the above, the observed-fluent of geometric-progression-top corresponding to earlier instant is specifically greater than the sequentially earlier and earlier geometric-progression-top-fluent of that corresponding to second instant of effecting eight-year above. It is not innumerate times. This has been shown as follows as well as in norm-symbolism :-

| | | |
|---|---|---|
| (3) The observed-fluent of geometric-progression-top at first instant of eight-year is [1] | sa ∂ I 12 – 16<br>7 I khā I 17 I va 8–16– va 8– (1–ε) | $\frac{\text{B a } 1\frac{1}{2}\text{ G* } 2\text{G}}{7 \text{ @ } 17\ \text{y8*}\ [2\text{G}-(\text{y8*}-1)]}$ |
| (4) At the second instant this happens to be | sa ∂ I 12 – 64<br>7 I kha I 17 O pa 85<br>∂ | $\frac{\text{B a } 1\frac{1}{2}\text{ G* } 64}{7 \text{ @ } 17 \text{ D } \frac{\text{p}}{\text{a}} 85}$ |
| (5) The observed-fluent of eight-year upper-life-time second-nisus is | sa ∂ I 12 – 16– 1<br>7 I kha I 17 I va 8–16– va 8– (1–ε)/2 | $\frac{\text{B a } 1\frac{1}{2}\text{ G* } (2\text{G}-1)}{7 \text{ @ } 17\ \text{y8*}\ [2\text{G}-\frac{(\text{y8*}-1)}{2}]}$ |
| (6) Its negative one specific or common-difference is | sa ∂ I 12 – 1<br>7 I kha I 17 I va 8–16– va 8 (1–ε)/2 | $\frac{\text{B a } 1\frac{1}{2}\text{ G* } 1}{7 \text{ @ } 17\ \text{y8*}\ [2\text{G}-\frac{(\text{y8*}-1)}{2}]}$ |

1. In LDS, p. 116, the minus sign after 16 has been missed in the second row before va. In LDS (o), it is correct on p. 186.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (7) At the second instant, the geometric progression-top-fluent-sum is | sa ∂ \| 12 – 16 / 7 \| kha \| 17 \| O va 8–16– va 8 (1–ॅ) | $\frac{B\ a\ 1\frac{1}{2}\ G^{*}\ 2G}{7@17\ D\ y8^{*}\ [2G-\frac{(y8^{*}-1)}{2}]}$ |

Note: As compared with this, the negative, mentioned earlier, is innumerate times less, because there is absence of multiplier of two-geometric-regressions

| | | |
|---|---|---|
| (8) The last-nisus-fluent of geometric-progression at second instant | sa ∂ \| 12 – 64 / 7 \| kha \| 17 O pa 85 ∂ | $\frac{B\ a\ 1\frac{1}{2}\ G^{*}\ 64}{7@17\ D\ \frac{p}{a}\ 85}$ |
| (9) As there was a multiplier of innumerate part of pit as reduced by unity, and cancellation was effected by not accounting for the one-less, which is not accounting for the one-less, which is not here. Thus in order to subtract the negative-fluent and last-nisus-fluent of geometric-progression, that positive fluent is made slightly less, and on cancelling the multiplier of two-geometric-regressions by down-traction-divisor, there remains multiplier of innumerate only, and divisor is removed, getting | sa ∂ \| 12 – ∂ / 7 \| kha \| 17 \| va 8–16– va 8– (1–ॅ) | $\frac{B\ a\ 1\frac{1}{2}/\ G^{*}\ a}{7@17\ y8^{*}\ [2G-\frac{(y8^{*}-1)}{2}]}$ |
| (10) This is to be made ~~in excess of the~~ nisus of upper-life-time staying after the geometric-progression-top-equivalent at the first instant of eight-year operation. Thus the observed-fluent of geometric-progression-top at second instant is greater than the geometric-progression-top at first instant. | sa ∂ \| 12 – 16 / 7 \| kha \| 17 \| va 8– \|16– va 8– (1–ॅ) | $\frac{>\ B\ a\ 1\frac{1}{2}/\ G^{*}\ 2G}{7@17\ y8^{*}\ [2G-\frac{(y8^{*}-1)}{2}]}$ |

NOTE : Symbol for greater is placed above the set as ( \| ), a vertical line. We have symbolized it as (>), above the set.

## NORM-SYMBOLISM

- The observed fluent of first-nisus of upper-life-time at the instant of eight-year operation, is

sa ∂ | 12 – 16

$$7 \mid \text{kha} \mid 17 \mid \text{va } 8 - 16 \quad \text{va } 8 - \frac{1}{2}$$

- The above is the fluent of geometric-progression-top which is innumerate times the geometric-progression-top-fluent observed at earlier instant as

sa ∂ | 12 – 64

7 | kha | 17 pa 85

∂

- The geometric-progression-top-fluent of second instant is specifically greater than that of first instant of eight-year operation. It is not a multiple form for the following reason :

(i) The geometric-progression-top-fluent observed at first instant of eight-year life-time-operation is

sa ∂ | 12 – 16

$$7 \mid \text{kha} \mid 17 \mid \text{va } 8 - 16 - \quad \text{va } 8 - \frac{1}{2}$$

(ii) At its second instant arrives the sum as

sa ∂ | 12 – 64

7 | kha | 17 | O pa 85

∂

(iii) Again the observed-fluent of second-nisus of upper-life-time of eight-year is

sa ∂ | 12 |16 – 1

$$7 \mid \text{kha} \mid 17 \mid \text{va } 8 - \mid 16 - \quad \text{va } 8 - \frac{1}{2}$$

(iv) From its multiplier unity has been subtracted, hence the single common-difference- negative is

sa ∂ | 12 – 1

$$7 \mid \text{kha} \mid 17 \mid \text{va } 8 - \mid 16 - \quad \text{va } 8 - 1$$

2

This is placed separate, this becomes similar to geometric-progression-top-fluent of first instant.

(v) Again, whatever fluent has been given into this at the second instant, that geometric-progression-top-sum is

| |
|---|
| sa ∂ \| 12 – 16 |
| 7 \| kha \| 17 \| O va 8 – \| 16– va 8 – $1-\frac{c}{2}$ |

The earlier negative is innumerate times less than this. Hence there is not multiplier of two-geometric-regressions

The last-nisus-fluent of geometric pregression of second instant is

| |
|---|
| sa ∂ \| 12 – 64 |
| 7 \| kha \| 17 \| O pa 85 ∂ |

As there was a multiplier of innumerate part of pit as reduced by unity, and one less was not accounted for cancellation to be effected, that is not here.

Hence, in order to subtract the negative-fluent and ultimate-nisus-fluent of geometric-progression, that positive-fluent is made slightly less.

Again, multiplier was of two geometric-regressions, and downtraction-divisor was denominator, on cancellation of which, there remains multiplier as innumerate alone, the divisor being removed, one gets

| |
|---|
| sa ∂ \| 12 – ∂ |
| 7 \| kha \| 17 va 8 – \| 16– va 8 – $1-\frac{c}{2}$ |

To this set is added a nisus of upper-life time, after equivalent geometric-progression-top at first instant of eight year operation.

Thus the observed fluent of geometric-progression-top of the second instant is greater than that of the first instant as follows :

| | |
|---|---|
| sa ∂ \| 12 – 16 | |
| 7 \| kha \| 17 va 8 – \| 16– va 8 – | $1-\frac{c}{2}$ |

There was an excess already and there have been one more excess here, hence another vertical line has been placed above the set.[1]

1. Here only one vertical line has been shown. Actually two vertical lines should have been shown here. In LDS, p. 117, as well as in LDS (o), the vertical lines have not been shown.

2.10.136

At the first instant of effecting eight years, the given fluent of last two frustules of mixed-serenity-charm have in state-form such nisusus corresponding to the first instant in form of rise upto the last instant of life-time which have the following characteristic. Into them whatever last frustule-fluent of first split is injected into the last instant of split-period, has a measure reducing finite times the fluent in earlier state-from, from nisus to nisus, one by one.

Further, from the second instant of effecting eight-year life-time upto the fall-time instant of last-but-one frustule of first split whatever downtracted-fluent is injected into those nisusus, has measures, reducing innumerate-times the measure of earlier state-form fluent through nisus to nisus, one by one.

As such whatever down-tracted-fluent is given into the geometric-progression-top, at the implied instant, is innumerate times the down-tracted-fluent given into the nisusus lying below it.

Again, on mixing the fluent in form of whole-state (sarva-sattva) with the injected-fluent, one gets the observable-fluent, corresponding to which, the geometric-progression-top-fluent corresponding to successive instants is specifically greater than that corresponding to preceding instants. It is not in multiplier-form.

2.10.137

The cow-tail is defined to be a sequence which decreases through a common-difference as the cow-tail reduces in an order. Till the common-difference is the same, it is called cow-tail-specific.

This is about the sequential reduction through a common-difference among the nisusus. Hence the state-fluent of geometric-progression-top corresponding to successive instant should be reducing through a common-difference-fluent as compared with that of the geometric-fluent as compared with that of the geometric-progression-top corresponding to the earlier instant. That has not been subtracted, and rather stated as specifically greater and greater.

EXPLANATION: Although they are such as stated, still as compared with the downtracted-fluent mixed in excess, this fluent which reduces through a common-difference-measure reduces innumerate times. Hence, the reducible negative amount has not been counted owing to its innumerate part of smallness as compared to addable amount. Further, the successive geometric-progression-top-fluent has been stated specifically greater than the preceding geometric-progression-top-fluent.

2.10.138

In accordance with the above mentioned rule, in whatever implied instants, the downtracted-fluent downtracted from serenity-charm-fluent is injected into the nisusus upto the end of the rise-etc., life-time, in those very instant to instant, leaving the nisusus becoming in geometric-progression-top-form one by one, lying above are all the nisusus of upper-life-time. Into all these nisusus of the upper-life-time, there happen to be instantaneously the observed-fluent which has a reducing sequential order with a common-difference.

Hence the given-fluent and earlier-fluent is in a reducing sequence through a common-difference.

In this way in accordance with the rule adopted for first-split during the eight-year life-time of serenity-charm, the rule for the second-split is to be known. This is to be known as a subsequent sequence of the down-tracted-fluent upto the last-frustule of last-but-one split, also as a subsequent sequence of injection of frustule-fluent, as also to be known as a subsequent sequence of the observable-fluent.

Thus is to be known the annihilation-rule from the instant of remainder-operation of eight-year-life-time, upto the fall-instant of last frustule of last-but-one split earlier than the last split of serenity-charm.

2.10.139

The rule for the last-split is described as follows :

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1) The stable-geometric-progression-length, from the first instant of effecting eight-year of life-time upto the fall-instant of last-frustule of last-but-one split corresponding to serenity-configuration, is divided by numarate, and the major-part thereof is . | 2 ज्ञ । 3 / 4 | $\frac{As\,(s_1 - 1)}{s_1}$ |
| (2) The geometric-progression-top has numerate part measure of invariant-operation-period, corresponding to decayed-remainder-geometric-progression-length extending from first instant of unprecedented-operation upto preceding-instant of the effecting of eight-year life-time-instant | 2 ज्ञ / 4 | $\frac{As}{s_1}$ |
| (3) The set (2) is divided by numerate, the one part thereof is | 2 ज्ञ / 4 । 4 | $\frac{As}{s_1 s_1}$ |
| (4) There remain nisusus numerate times the major-part of stable-geometric-progression-length, below the annihilated nisusus among the last-but-one split of upper-life-time, in form of upper-staying nisusus lying above the top in form of last nisus of stable-geometric-progression | 2 ज्ञ 4 4 4 | $As\, s_1 s_1 s_1$ |

**NOTE:** Thus, numerate part of stable-geometric-progression-length, numerate part of decayed-remainder geometric-progression, and remaining nisusus of upper-life-time are added, getting last-split-length.

**IMPLICATION :** The measure of last-split-length happens to be from numerate part of decayed-remainder-geometric-progression-length upto the end of the remaining nisusus of upper-life-time.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (5) Here the last-but-one split-length is numerate times, yet it is taken properly as inter-muhūrt [1] | $2\overline{\text{ऋ}}\,4\,\vert\,4$ | $As\ s_1 s_1$ |
| **Note** On adding $2\overline{\text{ऋ}}\,4\,\vert\,4$ with $2\overline{\text{ऋ}}\,4\,\vert\,4\,\vert\,4$ we get | | $2\overline{\text{ऋ}}\,4\,\vert\,4\,\vert\,4$ |
| (6) The measure of that last-split is | $\frac{1}{2\overline{\text{ऋ}}\,4\,\vert\,4\,\vert\,4}$ | $As\ (s_1 s_1 (s_1+1))$ |

**Note:** This portion and ahead of it has not been explained symbolically by Ṭoḍaramala in ASL (o)]

| | | |
|---|---|---|
| (7) After annihilation of the above last-split, whatever remains as life-time, it is numerate part of stable-geometric-progression-length | $\frac{2\overline{\text{ऋ}}\,\vert\,4}{4}$ | $\frac{As\ s_1}{s_1}$ |
| (8) The achiever-pathetic period is major-part obtained from the division of geometric-progression-top which was earlier stated to be numerate part of invariant-operation period corresponding to the decayed-remainder-geometric-progression-length.[2] | $\frac{2\overline{\text{ऋ}}\,\vert\,3}{4\,\vert\,4}$ | $\frac{As\ (s_1-1)}{s_1\ s_1}$ |
| (9) The remaining invariant-operation period is the same as last-split-cast period | $\frac{2\overline{\text{ऋ}}\,\vert}{4\,\vert\,4}$ | $\frac{As}{s_1\ s_1}$ |
| (10) When (8) and (9) are added one gets the total | $\frac{2\overline{\text{ऋ}}\,\vert\,4}{4\,\vert\,4}$ | $\frac{As\ s_1}{s_1\ s_1}$ |

1. In LDS, p. 120, this has been printed incorrectly by placing 1– below this expression.
2. It seems that in LDS, p. 120, and LDS (o), p. 192, I this has been missed and not given in norm symbolism.

which on cancellation gives the remaining life-time; $\frac{2\,\text{ज}}{4}$ $\frac{As}{s_1}$

NOTE: In LDS, P.120 and LDS (o), p.192, this $\frac{2\,\text{ज}}{4}$ has been taken as $2\,\text{ज}$, which seems to be a misprint. ]

NORM SYMBOLISM

- The stable-geometric-progression-length is inter-muhūrta:
  $2\,\text{ज}$
- The above is divided by numerate, 4 being its symbol, the major-part thereof is given by
  $2\,\text{ज}\,3$
  $4$
- The decayed-remainder-geometric-progression-length has geometric-progression-top as
  $2\,\text{ज}$
  $4$
- Innumerate part of the above is
  $2\,\text{ज}$
  $4 \mid 4$
- Above the preceding there is the last-but-one frustule-split in which the remaining nisusus below are mixed with
  $2\,\text{ज} \mid 4 \mid 4 \mid 4$
  getting the last-split-length.

2.11.140

From the instant of fall of first frustule of the last split of serenity-charm, upto the fall-instant of last-but-one frustule, three portions are to be known for being injected the fluent into them. The portion may also be called a division, hence fluent is to be given into three portions after division.

The first portion is such a geometric-progression-length, of which there happens to be beginning, upto its top. It begins at the first instant of the last-split-cast period. It begins in form of rise at first instant, upto the last nisus of remainder life-time.

The second portion is to be known upto the top of geometric-progression-length, which is earlier than the preceeding portion.

The third portion begins from the first instant of the upper-life-time, above the preceding portion, and extends upto the last instant.

The frustule-fluent accepted into split-fluent there, is injected into the first portion alone.

The downtracted-fluent downtracted corresponding to all-fluent is to be injected into all the three portions.

2.11.141
2.11.142

The following two verses describe the sequence of injection of fluent into the portion constructed in the above verse.

Into the first portion fluent is given innumerate times, upto the present geometric-progression-top.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1) The fluent of the last-split of serenity-configuration is slightly less one and half geometric-regressions as multiplied by instant-effective-bond | sa ∂ ı 12 – 7 ı kha 17 | $\frac{\text{Ba} \cdot 1\frac{1}{2}\ \text{G}^{*}}{7\ @\ 17}$ |

**NOTE:** This is obtained on subtracting an innumerate part of total-fluent of serenity-charm by nisusus decayed earlier

| | | |
|---|---|---|
| (2) According to the note, the remainder is | sa ∂ ı 12 – 7 ı kha 17 | $\frac{\text{Ba}\ 1\frac{1}{2}\ \text{G}^{*}}{7\ @\ 17}$ |
| (3) This set is divided by instantaneous proper down-tranction-divisor, getting one part thereof | sa ∂ ı 12 – 7 ı kha 17 O ∂ | $\frac{\text{Ba}\ 1\frac{1}{2}\ \text{G}^{*}}{7\ @\ 17\ \frac{\text{D}}{\text{a}}}$ |
| (4) The set (3) is divided by innumerate part of pit, and the major-part thereof is | sa ∂ ı 12 – pa 1–ɛ ∂ 7 ı kha 17 O pa ∂ ∂ | $\frac{\text{B a}\ 1\frac{1}{2}\ \text{G}^{*}(\frac{\text{p}}{\text{a}}\text{-}1)}{7\ @\ 17\ \frac{\text{D}}{\text{a}}\ \frac{\text{p}}{\text{a}}}$ |

**NOTE:** This set is given into the first portion in sequence of innumerate multiple according to the rule, "prakṣepa yogoddhatta...."

| | | |
|---|---|---|
| (5) Again the remaining one part is divided by innumerate part of pit, the major part thereof is given by | sa ∂ ı 12 – pa pa 1–ɛ–1–ɛ ∂ ∂ 7 ı kha 17 O pa pa ∂ ∂ ∂ | $\frac{\text{B a}\ 1\frac{1}{2}\ \text{G}^{*}(\frac{\text{p}}{\text{a}}\text{-}1)(\frac{\text{p}}{\text{a}}\text{-}1)}{7\ @\ 17\ \frac{\text{D}}{\text{a}}\ \frac{\text{p}}{\text{a}}\ \frac{\text{p}}{\text{a}}}$ |

**Note:** (1) This set is given into the second portion in sequence reducing through common-difference according to the rule, "addhāṇeṇa-savradhaṇe ----," upto its own last nisus

(2) The length of second portion is numerate times that of the first portion.

(6) The remaining one part is given into the third portion according to the rule,"addhāṇeṇa-savradhaṇe, -", in sequence reducing through common-difference below, leaving over-installation-trail lying below the down-tracted nisusus.

The length of last-but-one split is numerate times that of the second portion 2 ञ ı 4 ı 4 As $s_1 s_1$

The length of the third portion is numerate times that of the preceding — 2 ञ । 4 । 4 । 4 — As $s_1 s_1$

NOTE: (i) The measure of nisusus here is to be known as length.

(ii) The fluent injected into the first nisus of the second portion beyond the first nisus of split is innumerate times less than the fluent injected into the last nisus or top of the first portion in form of geometric-progression-length which has just begun. Such is possible in accordance with earlier statement.

(iii) Similarly, the rule for injection of fluent is to be known from the first instant of the last split-cast period in form of the fall of first frustule of the last split, upto the last-but-instant of the last split-cast period in form of fall of last-but-one frustule.

## NORM-SYMBOLISM

sa ∂ 12 –
7 । kha । 17

• The ultimate-split-fluent is slightly less than one and half geometric-regression as multiplied by instant-effective-bond, and obtained on subtracting innumerate part of fluent of the nisusus decayed earlier in the serenity-charm-fluent.

sa ∂ । 12 –
7 । kha 17 । O
∂

• The preceding set is divided by innumerate part of down-traction-divisor and one part obtained thereof is

sa ∂ । 12 – pa
∂
7 । kha 17 O pa
∂ ∂

• The preceding set is divided by innumerate part of pit and the major part obtained thereof is

• This is to be given into the first portion in the sequence of innumerate multiple.

sa ∂ । 12 –
7 । kha 17 । O pa
∂ ∂

• The above is divided numerically by 85 as numerical symbol, and multiplied by unity. This gives the first nisus. When multiplied by 4, and 16 it gives middle nisusus, and when multiplied by 64, it gives the last nisus. Its one part is

sa ∂ । 12 – pa
∂
7 । kha 17 O pa pa
∂ ∂ ∂

The above is divided by innumerate part of pit and the major part thereof is

This is to be given into the second portion in a reducing sequence. Here, this is divided by the product of numerate, the symbol of 4 with inter-muhūrta or by number of terms. Futher it is also divided by two geometric-regressions as reduced by half of the number of terms as reduced by unity, thus :

2 ञ । 4

1—ट
16 – 2 ञ्ञ्

NOTE: Here 1—ट 2 ञ्ञ्  seems to be wrong. Actually it should be 1—ट 2 ञ् । 4 .]
2

The above division yields the common-difference.

- The common-difference is multiplied by two geometric-regressions, i.e. 16, giving the first nisus. When the multiplier is reduced by unity, one after one, we get second nisus, and so on. When number of terms as reduced by unity is subtracted we get the last nisus.

- Now the remaining one part is given by

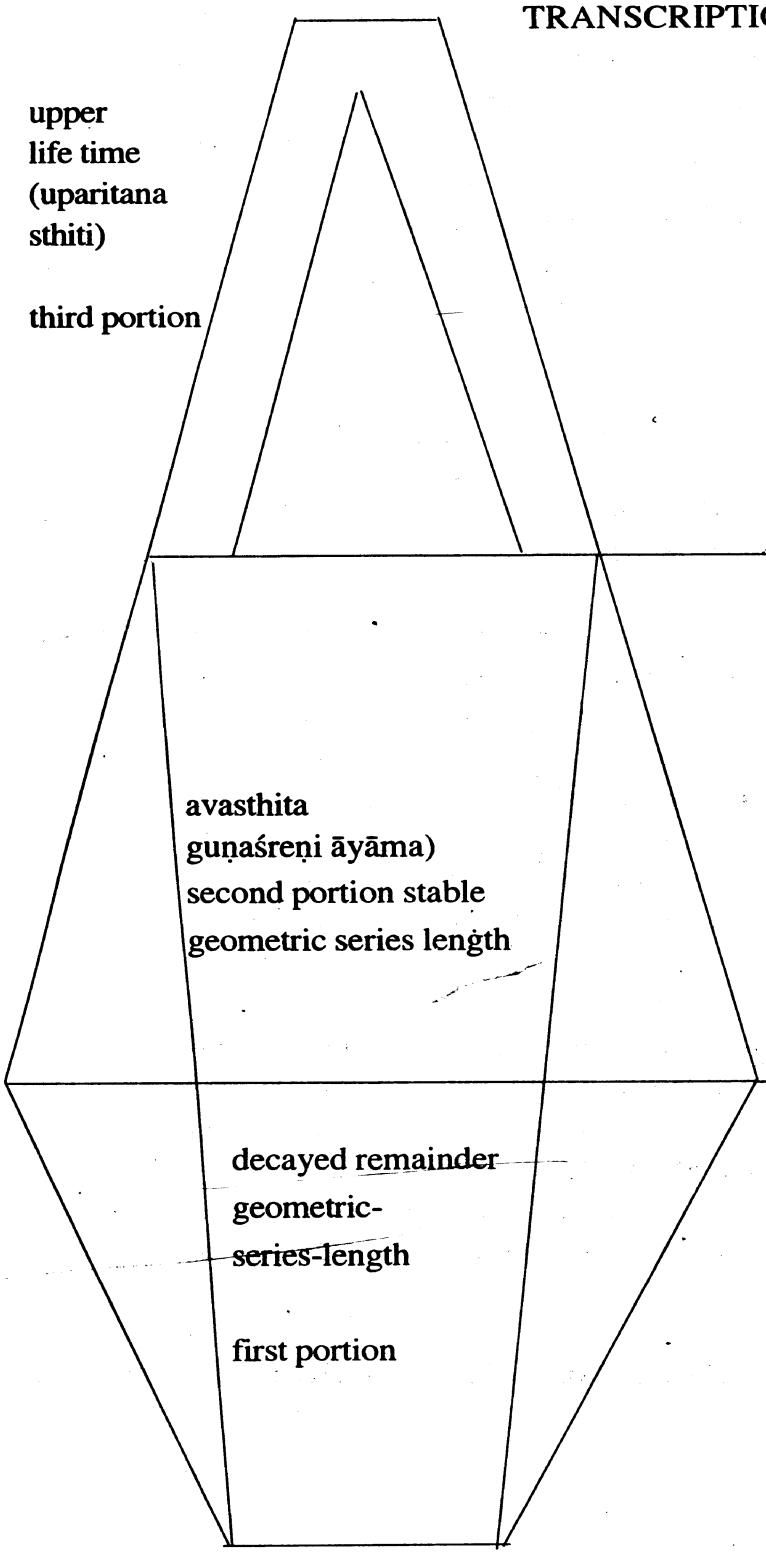
sa ∂ । 12 –
7 । kha 17 O pa pa
∂ ∂ ∂

which is to be given into the third portion in a reducing sequence as per rule already detailed. Specifically, here the number of terms is given by multiplying the inter-muhūrta 2ञ् by the numerical symbol 64.

2 ञ् । 64

Thus the structure is given as follows :[1]

1. In the second section, the third row carries 12, which seems to be a misprint. It should be 12– . The third section, the third row should have been followed after bridging to be shown through small circles as in the above two sections. In the first section, first row there should be a bar above 64, as 64 seems to be a misprint because it has no significance. Cf. LDS, p. 536 and ASL (o) p. 39.




## TRANSCRIPTION

last nisus

1 ८
sa ∂ 12–16– 2ञ 64

1 ८
7 kha 17 O pa pa 2 ञ 64 16 – 2ञ 64
∂ ∂ ∂ 2 2

0
0 middle nisus

sa ∂ 12 – 16 1 ८
7 kha 17 O pa pa pa 2ञ 64 16–2ञ 64 first
∂ ∂ ∂ ∂ 2 nisus

last nisus

1 ८ 1 ८
sa ∂ 12– pa 16– 2ञ 4

∂ 1 ८
7́ kha 17 O pa pa 2 ञ 4 16– 2ञ 4
∂ ∂ ∂ 2

0
0 middle nisus

sa ∂ 12 pa 16 ८

∂ 1 ८
7 kha 17 O pa pa pa 2ञ 4 16–2 ञ 4 first
∂ ∂ ∂ 2 nisus

1 ८
sa ∂ 12– pa 64 last
∂ nisus

7 kha 17 O pa 85
∂ ∂

0
0 middle nisus

1 ८
sa ∂ 12– pa 1
∂

7 kha 17 O pa 85 first
∂ ∂ nisus

**EXPLANATION** Here, there was earlier stable-geometric-progression-length. In order to show it, the geometrical symbolism is effected in an increasing sequence. There, now whatever happened to be decayed-remainder geometric-progression-length, is shown through increasing sequence form; and above it the fluent given through decreasing sequence is shown geometrically, through decreasing form of symbolism.

Again, there was a reducing or decreasing sequence in the upper-life-time earlier, and still now the fluent has been given in a decreasing form; hence both the lines have been symbolically shown in a decreasing form.

**2.11.143**

Again, at the last instant of invariant-operation, there is a fall of the ultimate-frustule of ultimate-split. There, the remaining rise-etc., geometric-progression-length after decay amounts to achiever-pathetic-period. The first portion extends from its first, etc., nisusus to last-but-one nisus. Its last nisus is second portion.

The rise-etc.-decayed-remainder geometric-progression-length from the fall-instant of first-frustule of last-split of serenity-charm upto the fall-instant of last-but-one-frustule is shown.

Here, the geometric-progression-length is to be found from rise-etc., present instant, hence rise-etc., and on lapsing of instants one by one, the geometric-progression-length reduces instant by instant, thereby has been stated to be decayed-remainder. Such is the rise-etc. decayed-remainder geometric-progression-length.Then there is a fall of ultimate-frustule of last-split at the last-instant (anta-samaya) of invariant-operation, when there remains an instant corresponding to invariant-operation-period of the split-cast-period of the last-split according to the rule stated earlier.

**2.11.144**

In this verse the injection-order of ultimate-frustule of ultimate-split of serenity-configuration is shown.

Here, the decayed-remainder geometric-progression-length, remainging after the lapse of last-instant of invariant-operation, amounts to the achiever-pathetic-period. Upto its last-but-one instant is the first portion, and its last instant is the second portion.

Into this present geometric-progression-length, the cast-fluent of ultimate frustule of ultimate split of serenity-configuration, at the ultimate instant of invariant-operation, at the ultimate instant of invariant-operation period, is injected, as below:

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1) The ultimate-frustule-fluent of the last-split is slightly less than one and half geometric-regression as multiplied by instant-effective-bond, obtained on subtracting remaining achiever period measure of nisusus fluent as well as lapsed nisusus fluent from all-fluent of serenity-charm | sa ∂ 12 – 7 I kha I 17 | B a $1\frac{1}{2}$ G* |

1. Vid KSP, book 13, p. 79.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (2) The (1) is divided by first-square-root of pit as multiplied by innumerate mū ∂, one part thereof is | sa ∂ 12 –<br>7 I kha I 17 mū ∂ | $\frac{\text{B a } 1\frac{1}{2}\ \text{G}^{*}}{7\ @\ 17\ (\text{P})^{1/2}\ \text{a}}$ |

**NOTE:** (a) The (2) is given into the first portion as per rule "prakṣepa yogoddhata ----", in sequence of innumerate multiple, per-nisus, from the instant, etc., of rise, upto the last-but-one instant of present geometric-progression.

(b) The multiplier innumerate here is not of the same equal form. Whatever innumerate is used as multiplier from first-nisus to second-nisus, the multiplier from second-nisus to third-nisus is innumerate times innumerate. This is carried on till the last-but-one-nisus, the multiplier is to be known innumerate times.

This is how the fluent of the one-part is to be injected, upto the last-but-one nisus.

| | | |
|---|---|---|
| (3) The remaining major-part fluent is injected into the last-nisus of present geometric-progression | 1 c<br>sa ∂ 12 – mū ∂<br>7 I kha I 17 mū ∂ | $\frac{\text{B a } 1\frac{1}{2}\ \text{G}^{*}\ [(\text{P})^{1/2}\text{a}-1]}{7\ @\ 17\ [(\text{P})^{1/2}\ \text{a}]}$ |

## NORM-SYMBOLISM

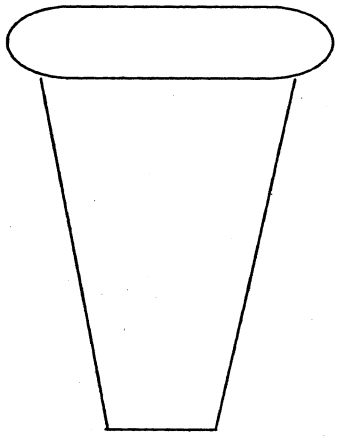
As already noted there is a fall of ultimate-frustule of ultimate-split at the last invariant-operation. There, the geometric-progression length corresponding to rise-etc., remaining after decay, amounts to achiever-pathetic-period.

The first portion ranges upto the last-but-one nisus from the first ect., nisusu. The last nisus is the second portion.

- The fluent of remaining ultimate-fluent, without decayed nisusus and achiever-period-nisusus is

  sa ∂ 12 – ∂
  7 I kha 17

- This is divided by square-root of pit as multiplied by innumerate, and one part thereof is given into the first portion in the sequence with innumerate as multiplier. When this is divided dy 85 and multiplied by 1, etc., we get the symbolism for first-etc., nisusus. The major part thereof is given into the second portion. The following geometrical-labelled diagram with symbolism gives the illustration of the above description.



| | |
|---|---|
| 1–ऽ | fluent given to second portion |
| sa ∂ 12– I mū ∂ | |
| | major part |
| 7 kha 17 mū ∂ | |
| sa I ∂ I12– I64 | last nisus |
| 7 kha 17 I mū ∂ 85 | |
| 0 16 | |
| 0 4 | middle nisus |
| sa I ∂ 12– 1 | |
| 7 kha 17 mū ∂ 85 | first nisus |
| | fluent given to first portion |

EXPLANATION :

Here, line has been drawn to show increasing sequence upto the last-but-one instant of the geometric-progression. Above, there is the separate construction of symbolism of the last nisus. Still above it is the major part given into the second portion.

2.12.145
2.12.146

The following two verses[1] are meant for describing special condition at the instant of beginning of achiever-pathetic-serenity.

As per rule mentioned earlier, at the last instant of invariant-operation, the ultimate-frustule - fluent of ultimate-split of serenity-charm is injected into the lower nisusus. After that from this instant, upto the numerate part of invariant operation amounting to inter-muhūrta period; i.e. upto the major-part of the inter-muhurta, obtained on dividing the old decayed-remainder-geometric-progression-top by numerate, the bios remains achiever-pathetic-serene-visioned.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1)Major part of the inter-muhūrta thereof is | 2 ऋ I 3<br>4 I 4 I | $\frac{As\ (s_1 - 1)}{s_1\ s_1}$ |

Note:- As the life-time-split-etc. functions, fit for annihilation of vision-charm have come to an end at the last instant of invariant-operation, hence a function fit for doing has been done by the bios, he is called the achiever, as such whatever age was bound before the acceptance of serenity, on premature death, he gets birth in any of the four life-courses.

1. Cf. KSP, book 13, pp. 86-87.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING-SYMBLISM |
|---|---|---|
| (2) The period of achiever-pathetic is divided into four parts, each being of one inter-muhūrta, the first part is | 2 ञ् 13<br>4 \| 4 \| 4 | $\frac{As\,(s_1 - 1)}{s_1\, s_1\, s_1}$ |
| Similarly, the second part, third part, fourth part are each similar to the first part as | 2 ञ् 13<br>4 \| 4 \| 4 | $\frac{As\,(s_1 - 1)}{s_1\, s_1\, s_1}$ |

**NOTE:** During the first part death, the achiever takes birth as the divine, during the second part death, the birth may be as the divine or the human. When death is during the third part, the birth may be either the divine or the human or the sub-human, when the death happens to be in the fourth part, the birth may be in any one of the four life-courses.

**2.14.148**

It was stated that there is elimination of energy in the reducing sequence with infinite multiple, instant by instant, on annihilation of split-destruction according to vision-charm, while there remians numerate part of invariant-operation-period. Similarly, the elimination of energy happens to be in the same way at the last instant of achiever-parthetic-period, because the remainder of purity of operational-transforms is possible here.[1]

Further, during that achiever-pathetic period, upto the time when there remains an instant more than fragment-trail, till then there is premature-rise of innumerate instant-effective-bonds with innumerate-multiple of sequence, instant after instant.

In the next three verses, this process is coded,

**2.14.149**

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1) The fluent of nisusus of serenity-charm amounts to achiever-parthetic period. | sa ∂ 12 –<br>7 \| kha \| .17 | $\frac{B\,a\,1\frac{1}{2}\,G^{*}}{7\ @\ 17}$ |
| (2) The preceding is divided by downtraction-divisor, a part of which is taken into external upper nisusus corresponding to rise-trail | sa ∂ 12 –<br>7 \| kha \| 17 \| O | $\frac{B\,a\,1\frac{1}{2}\,G^{*}}{7\ @\ 17\ D}$ |

1. Cf. KSP, book 13, pp. 89.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (3) The above (2) is divided by innumerate part of pit and a part thereof given into the rise-trail, applying the rule, "prakṣepa yogaddhata" from the first instant upto the last nisus in sequence of innumerate multiple. | sa ∂ 12 – 7 I kha I 17 I O pa ∂ | $\frac{B\ a\ 1\frac{1}{2}\ G^*}{7\ @\ 17\ D\ \frac{p}{a}}$ |
| (4) The major-part thereof is : | sa ∂ 12 – pa ∂ 7 I kha I 17 I O I pa ∂ | $\frac{B\ a\ 1\frac{1}{2}\ G^*\ [\frac{p}{a}-1]}{7\ @\ 17\ D\ \frac{p}{a}}$ |

This is tobe given into all nisusus upper-life-time, remaining above rise-trail, leaving the over-installation-trail as increased by an instant at the end, according to the rule, "addhāṇeṇa savva-dhaṇe", in reducing sequence with a common-difference.

**NOTE:** The upper life-time-fluent which has been given into the rise-trail as above is called premature-rise.

**2.14.150**

- Although the achiever-pathetic-serene-visioned gets depressed or elevated owing to complex-screens, the bios effects premature-rise down-tracting the innumerate times fluent, instant after instant, under the influence of cultured elevation in operational-transforms.

There is no geometric-progression here because a small amount of fluent without geometric-progression-length has been given into the rise-trail, and the remaining has been given into the upper-life-time.

**2.14.151**

Although the premature-rise of innumerate instant-effective-bonds is in innumerate times sequence as compared to preceding and preceding instant's premature-rise, this premature-rise-fluent is innumerate part of the rising-nisus in form of geometric-progression, which was given into the geometric-progression-length on multiplication of last frustule fluent of last-split.

- Now this premature-fluent is the total fluent as divided by downtraction-divisor as also by innumerate part of pit. The fluent of risising-nisus of that geometric-progression is obtained as a part on dividing total-fluent by innumerate times the square-root of pit.
- Hence the premature-fluent, given into the rise-trail-nisusus corresponding to the first-instant, etc. of achiever-pathetic, is innumerate times less than the state-form-fluent as found earlier.

- Again, during the achiever-pathetic period, when there remains a trail and an instant, the fluent innumerate times the earlier downtracted-fluent is downtracted from the single nisus staying above the rise-trail in form of last-nisus of life-time.
- Below that, the nisusus which are two-third part of a trail as reduced by an instant are kept in form of over-installation. Still below, there are the nisusus amounting to one-third part of a trail as increased by an instant.
- There, that down-tracted fluent is divided by innumerate part of pit and a part thereof is given into nisusus, corresponding to proper innumerate instants from the instant of rise in sequence of innumerate multiple.
- There, that down-tracted-fluent is divided by innumerate part of pit, and major part thereof fluent is given into the nisusus of one-third part of the trail which remains after leaving an instant below the over-installation, in a sequence reducing through a common-difference. This is maximal-premature-rise. The premature-fluent does not amount to more than this amount.
- Thus the energy is eliminated in instant-sequence and premature-rise of karmic-ultimate-particles by the achiever-pathetic-serene-visioned. Through the above process, the total life-time without fragment-trail in the remaining inter-muhūrta life-time of serenity-charm, gets destroyed through decay in form of rise of nisusus, one by one, instant by instant, which have total destruction of configuration, life-time, energy, particles.
- After that instant, while there remains life-time amounting to fragment-trail, there is also absence of premature-rise there is only elimination of energy, which is of different characteristic from that stated earlier. It is in form of rise from first instant, in sequence of infinite multiple, instant by instant.

Through that, alongwith complete annihilation of configuration, life-time, energy, particles, decaying nisusus of fragment trail, one by one instant after instant, effecting disintegration. After that instant the bios becomes annihilator-serene-visioned.

## NORM SYMBOLISM:

- The state-fluent of serenity-charm is

$$\frac{\text{sa } \partial \ 12 -}{7 \mid \text{kha } 17} \quad \text{or} \quad \frac{\text{B a } 1\frac{1}{2}\ \text{G}^*}{7 \ @ \ 17}$$

- The above is divided by innumerate part of pit, a part thereof is given into the rise-trail in sequence of innumerate multiple. The result is divided by 85, and multiplying by one, etc., we get first, etc., nisusus. Further, the major part of fluent is to be given into the upper-life-time leaving the over-installation-trail. When the multiple as reduced by unity is not considered or approximated, after elimination, one gets the fluent as

$$\frac{\text{sa } \partial \ 12 -}{7 \mid \text{kha } 17 \mid \text{O}} \quad \text{or} \quad \frac{\text{B a } 1\frac{1}{2}\ \text{G}^*}{7 \ @ \ 17 \ \text{D}}$$

- The above is divided by the number of terms which is inter-muhūrta

2ऋ or As

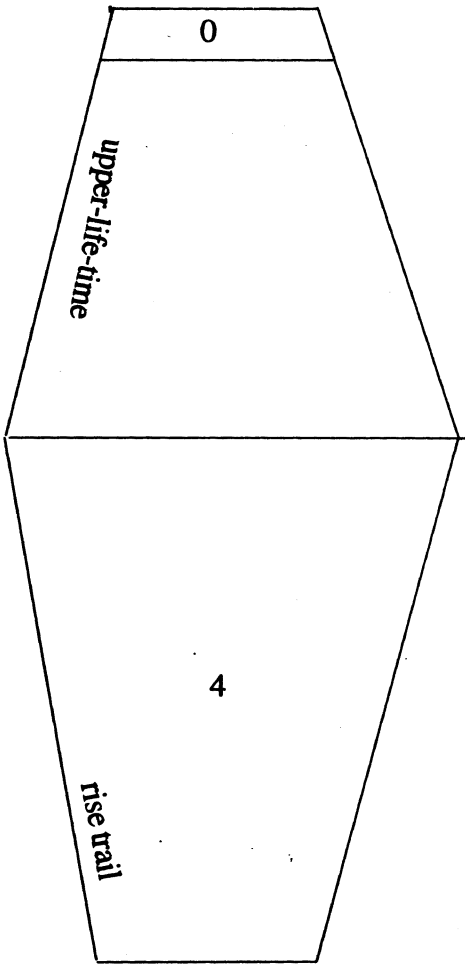
as well as divided by two geometric-regressions as reduced by half of number of terms as reduced by unity, the result is the common-difference-sum.

- The common-difference-sum is multiplied by two geometric-regressions, getting the first nisus. Reducing this multiplier by unity, one after one, we get second, etc., nisusus. At the end, the number of terms is subtracted and multiplying we get the last nisus.

The structure so obtained is shown as follows :

**TRANSCRIPTION** WORKING SYMBOLISM

over-installation trail




| | | |
|---|---|---|
| | last nisus | $\frac{B\ a\ 1\frac{1}{2}\ G^*\ [2G-(As-1)]}{7\ @\ 17\ D\ As\ [2G-\frac{(As-1)}{2}]}$ |
| sa ∂ 12– 16– 2ऋ$^{1-ऽ}$ | | |
| 7 kha 17 2 ऋ$^{1-ऽ}$ 16– 2 ऋ$^{1-ऽ}$ | | |
| 0 2 | | 0 |
| 0 | middle nisus | 0 |
| sa ∂ 12–16 | | $\frac{B\ a\ 1\frac{1}{2}\ G^*\ 2G}{7\ @\ 17\ D\ As\ [2G-\frac{(As-1)}{2}]}$ |
| 7 kha 17 O 2ऋ$^{1-ऽ}$ 16–2 ऋ$^{1-ऽ}$ 2 | first nisus | |
| sa ∂ 12– 64 | last nisus | $\frac{B\ a\ 1\frac{1}{2}\ G^*\ 64}{7\ @\ 17\ D\ \frac{p}{a}\ 85}$ |
| 7 kha 17 O pa 85 ∂ 0 | | |
| 0 | middle nisus | 0 |
| sa ∂ 12–1 | | 0 |
| 7 kha 17 O pa 85 ∂ | first nisus | $\frac{B\ a\ 1\frac{1}{2}\ G^*\ 1}{7\ @\ 17\ D\ \frac{p}{a}\ 85}$ |

**EXPLANATION:**

Here the geometrical symbol for rise-trail below is in the increasing sequential form. The geometrical symbol for upper-life-time is to be known in the decreasing sequential form.

- During achiever-pathetic period, when there remains a trail and an instant, downtraction of nisusus from upper-life-time, out of the rise-trail, is effected. That downtracted-nisus-fluent is to be injected into the third part of the trail plus one instant, after keeping two-third part of the trail less an instant into over-installation-form.

● There that fluent is divided by innumerate part of pit, i.e. pa $\partial$ or $\frac{p}{a}$ and one part thereof is given upto rise, etc., innumerate instants, in the sequence with innumerate as multiple.

● Here the division is effected into nisusus lying below the upper over-installation in a decreasing sequence. The measure of its number of terms as far as possible innumerate $\partial$ or a in working symbol.

Here the symbolism appears as follows:

| TRANSCRIPTION | WORKING SYMBOLISM |
|---|---|
| over-installation trail | |
| 0 | |
| $1\frac{1}{2}$ | |
| sa $\partial$ 12– 16– $\partial$ | B a $1\frac{1}{2}$ G* [2G-(a-1)] |
| $1\frac{1}{2}$ | 7 @ 17 D a [2G-(a-1)] |
| 7 kha 17 O $\partial$ 16– $\partial$ | $\frac{}{2}$ |
| 0 2 | 0 |
| 0 | 0 |
| sa $\partial$ 12–16 | |
| upper-life-time | B a $1\frac{1}{2}$ G* 2G |
| $1\frac{1}{2}$ | 7 @ 17 D As [2G-(As-1)] |
| 7 kha 17 O 16–$\partial$ | $\frac{}{2}$ |
| 2 | |
| sa $\partial$ 12– 64 | B a $1\frac{1}{2}$ G* 64 |
| rise trail | 7 @ 17 D $\frac{p}{a}$ 85 |
| 7 kha 17 O pa 85 | |
| $\partial$ | |
| sa $\partial$ 12– | B a $1\frac{1}{2}$ G* |
| 7 kha 17 O pa 85 | 7 @ 17 D $\frac{p}{a}$ 85 |
| $\partial$ | |

Thus when the rise-trail remains, there is decay of nisusus one by one in sequence, and the bios becomes then the annihilator-serene-visioned.

**2.15.152**

From the first instant of unprecedented-operation upto the first instant of achiever-pathetic, there are thirty-three stations of comparability of energy-split-cast period, etc. These are stated in the following verses, upto 163.

## COMPARABILITY OF 33 STATIONS FROM VERSE 153 TO VERSE 163

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 2.5.153 | | |
| (1) The smallest station observable in the minimal energy-piece-cast-period is numerate trail, possible in instants earlier than the instant of effecting eight-year life-time of serenity-charm, and possible during the last part of invariant-operation period of karmas excluding age functional. | 2 ञ् | As |
| (2) The maximal energy-piece-cast-period is numerate part specific greater than that of preceding, and begins at the first instant of unprecedented-operation. | 2 ञ् 5<br>4 | $\frac{As\,(s_1+1)}{s_1}$ |
| (3) Numerate times the preceding set is the minimal life-time-split-cast-period, possible at the last instant of invariant-operation | 2 ञ् 5 4<br>4 | $\frac{As\,(s_1+1)\,s_1}{s_1}$ |
| (4) Numerate part specific more than the preceding is the maximal life-time-split-cast-period, possible at the beginning of unprecedented-operation | 2 ञ् 5 4 5 4<br>4 | $\frac{As\,(s_1+1)\,s_1(s_1+1)s_1}{s_1}$ |
| 2.5.153 | | |
| (5) Numerate times the preceding is the period of achiever-pathetic | 2 ञ् ञ्<br>[eliminated]<br>(apavartita) | A s s |
| (6) Numerate times the preceding is the annihilation period of serenity-charm, from the instant of effecting eight-year upto the last instant of achiever-pathetic | 2 ञ् ञ् 4 | A s s $s_1$ |
| (7) Numerte times the preceding is the period of invariant-operation | 2 ञ् ञ् 4 4 | A s s $s_1 s_1$ |
| (8) Numerate times the preceding is the period of unprecedented-operation | 2 ञ् ञ् 4 4 4 | A s s $s_1 s_1 s_1$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (9) The geometric-progression-length, which begins at the first instant of unprecedented-operation, is specifically greater than the (8), being in excess of numerate part over the period (7) **2.15.155** | 2 ग्र ग्र 4 4 4 4 | A s s s$_1$s$_1$s$_1$s$_1$ |
| (10) Numerate times the preceding is the last-but-one life-time-split-length of serenity-charm. | 2 ग्र [eliminated (apavartita)] | A s |

**NOTE:** It appears that this symbol, so condensed for convenience of writing ahead, implies the measure included in the range of the numerate.

| | | |
|---|---|---|
| (11) Numerate times the preceding is the last life-time-split-length of serenity-charm | 2 ग्र 4 | A s s$_1$ |
| (12) Numerate times the preceding is the first life-time-split-length of eight-year life-time corresponding to serenity-charm | 2 ग्र ग्र 4 4 | A s s$_1$s$_1$ |
| (13) Numerate times the preceding is the maximal time-lag period of life-time bond of knowledge-obscuring, etc., karmas, possible at the first instant of achiever-pathatic | 2 ग्र ग्र 4 4 4 | A s s$_1$s$_1$s$_1$ |
| (14) Numerate times the preceding is the maximal time-lag period of life-time-bond, possible at the first instant of unprecedented-operation | 2 ग्र ग्र 4 4 4 4 | A s s$_1$s$_1$s$_1$s$_1$ |

**NOTE:** Upto this, all these periods are to be known each as conformally possible to be inter-muhūrta.

| | | |
|---|---|---|
| (15) Numerate times the preceding is the eight-year life-time of serenity-charm | va 8 | y 8 |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 2.15.156<br>2.15.157 | | |
| (16) Innumerate times the preceding is the last life-time-split-length amounting to innumerate part of pit, for effecting eight-year life-time of serenity-charm | pa' – va 8<br>∂ ∂ ∂ | $\frac{p}{a} - \frac{y\,8}{a\,a}$ |
| (17) The last life-time-split-length of mixed-charm is specifically greater than the preceding by eight-year as reduced by fragment-trail | pa ·<br>∂ ∂ ∂ | $\frac{P}{a\,a\,a}$ |
| (18) Innumerate times the preceding is the first life-time-split-length of mixed-charm and serenity-charm, possible at the instant after the instant of annihilation of illusion by transition during mixed-charm of the last-frustule-fluent of last life-time-split | 1–ε<br>pa ∂<br>∂ ∂ ∂ | $\frac{P\,(a-1)}{a\,a\,a}$ |
| (19) Innumerate the preceding is the last-split-length of mixed charm and serenity-charm, possible during the period when there remains last-split measure of state-fluent of illusion | 1–ε<br>pa ∂<br>∂ ∂ | $\frac{P\,(a-1)}{a\,a}$ |
| (20) The last-split-length of illusion is specifically greater than the preceding by innumerate part of pit of the lower life-time which remains after annihilation of the last-split of both: the mixed and serenity charm during the illusion-state. | pa<br>∂ | $\frac{p}{a}$ |
| 2.15.159 | | |
| (21) In numearate times the preceding is the life-time-split-length, amounting to major part of innumerate part of pit obtained during life-time called distant-down-tract of vision-charm-trio. | 1–ε<br>pa ∂<br>5 5 5 5 ∂ | $\frac{P\,(a-1)}{s_2\ s_2\ s_2\ s_2\ a}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (22) Numerate times the preceding is the life-time-split-length, amounting to majorpart of numerate part of pit causing distant-down-tract-life-time | pa 4<br>5 5 5 | $\frac{P\ s_1}{s_2\ s_2\ s_2}$ |
| 2.15.160 | | |
| (23) Numerate times the preceding is the second life-time-split-length, found as remainder life-time which amounts to pit | pa 4<br>5 5 | $\frac{P\ s_1}{s_2\ s_2}$ |
| (24) Numerate times the preceding is the life-time-split-length, amounting to numerate part of pit, causing life-time measure as pit | pa<br>य य | $\frac{P}{s\ s}$ |
| (25) Numerate times the preceding is the minimal life-time-length which begins at the first instant of unprecedented-operation | pa<br>य | $\frac{P}{a}$ |
| 2.15.161 | | |
| (26) Numerate times the preceding is the first-split-length which is numerate major-part of pit, obtained during remaining life-time of pit value. | pa 4<br>5 | $\frac{P\ s}{s_1}$ |
| (27) The life-time-state is specifically numerate part of pit greater than the preceding and amounts to pit value. | pa | P |
| 2.15.162 | | |
| (28) Numerate times the preceding is the measure of the specific of the middle of minimal and maximal splits at the first instant of unprecedented-operation, and it amounts to separation-sea as reduced by numerate part of pit.[1] | sā 7– pa<br>8 य | $\frac{C\ 7}{8} - \frac{P}{s}$ |

1. In place of 7 there is misplaced $\frac{7}{8}$ in LDS, p. 539 and ASL (o), p. 45. It is not understood what 7 stands for as separation (pṛthaktva.)

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (29) Numerate times the preceding is the life-time-state of vision-charm possible at the first instant of invariant-operation. | $\overset{\text{sā } 7-\text{ la}}{8}$ | $\frac{C\,7}{8}\ (10)^5$ |

**NOTE:** In the LDS, p.134 and p.538, la has been written perhaps in place of –pa. Thus in the LDS this amount is shown as $\overset{\text{sa } 7\text{ la}}{8}$ on p.134, and as $\overset{\text{sā } \partial\text{ la}}{8}$ on p. 539.

Similarly, in ASL (o), the same has been shown to be $\overset{\text{sā } \partial\text{ la}}{8}$ on p. 45. We have understood la to be symbol of

lac and valued it as $(10)^5$ for working symbolism.

**2.15.163**

| | | |
|---|---|---|
| (30) Numerate times the preceding is the minimal life-time-bond of karmas excluding vision-charm, possible at the, first instant of achiever-pathetic | sā aṁ ko 2<br>4 4 4 | $\frac{C\,F\{[(10)^7]^2\}^*}{s_1 s_1 s_1}$ |

**NOTE :** Here aṁ denotes linear-finger point-set.

| | | |
|---|---|---|
| (31) Numerate times the preceding is the maximal life-time-bond of those very karmas, possible at the first instant of the unprecedented-operation | sā aṁ ko 2<br>4 4 | $\frac{C\,F\{[(10)^7]^2\}^*}{s_1\ s_1}$ |
| (32) Numerate times the preceding is the minimal life-time-state of those very karmas, possible at the last part of invariant-operation | sā aṁ ko 2<br>4 | $\frac{C\,F\{[(10)^7]^2\}^*}{s_1}$ |
| (33) Numerate times the preceding is the maximal life-time-state of those very functionals, possible at the first instant of unprecedented-operation | sā aṁ ko 2 | $C\,F\,\{[(10)^7]^{\,2}\}^*$ |

Thus there are thirty-three stations of the comparability during the annihilation of vision-charm.[1]

1. For further details with logical explaination, cf. KSP, book 13, pp. 99-100.

## CHAPTER -3

## PARTIAL-CHARACTER ATTAINMENT PRESENTATION

## (DEŚA CĀRITRA LABDHI PRARUPAṆĀ)

**3.1.168**

The partial-character is defined as the elevated transforms consequent upon attainment of atomic vows due to absence of rise of non-confutation-screening affections which destroy the partial-character.

Although there is rise of confutation-screening affection fluorescent affection and nine quasi-affections, their rise is not totally destructive, hence there is no obstruction in partial-character attainment.[1]

In KSP, the word "vaḍḍhāvaḍḍh ī" has appeared in the third line of the verse. It has been interpreted in two ways:[2] (1) There is increase in transforms in form of elevation, in form of infinite-multiple progression, every instant, from the first instant of partial-character attainment and complete-character-attainment, upto the inter-muhūrta period.

(2) On etymologizing the word, the "vaḍḍhāvaḍḍhī" one gets two words: "vaḍḍhī" and "avaḍḍhī".

Here the word "avaḍḍhi" implies that there is infinite times decrease in elevation-transforms every instant due to transforms in form of depression, when the bios faces fall from regulation-attainment and regulation-non-regulation-attainment.

The meaning of "vaḍḍhī" is as mentioned earlier.

**3.2.169**

Clarification of the material attained before attainment of partial-character by illusive-visioned.

The illusive-visioned, who is to become partial-ragulated after inter-muhūrta, if advances in elevation, infinite-times every instnt, effects bond-termination of life-time remaining as inter-crore-squared of bond and state of seven functionals, exclusive of the age-functional. Further, he effects energy-termination by making energy of ungracious-functionals as infinitesimal, and thus transforms through befitting operations.[3]

**NOTE:** (1) The above describes a geometric progression with an infinite common-ratio. The infinities described are proper infinities.

(2) The above operation effected within an inter-muhūrta, causes the energy-bond and state of ungracious-functionals to be two-stationed.

1. Cf. KSP, book 13, p.107.
2. "laddhi sañjamāsañjamassa vaḍḍhi tahā caritassa/
vaḍḍhāvaḍḍhī uvasāmaṇā ya taha pavvaddhaṇaṁ//" Cf. ibid, the same verse.
3. Cf. KSP, book 13, p. 124.

3.3.170

This verse describes the function of a bios who accepts partial-character alongwith subsidence-serenity.

When the ab-aeterno or ab-initio illusive-visioned accepts partial-character alongwith subsidence-serenity, he accepts partial-character at the last instant of three operations as per rules defined in case of subsidence of vision-charm.

The functions of configuration bond-termination life-time-bond-termination, etc., all happen to be here.[1]

3.4.171
3.4.172

These verses instruct about the speciality at the instant of acceptance of partial-character alongwith pathetic-serenity, by the ab-initio illusive-visioned.

When the ab-initio illusive-visioned accepts partial-character alongwith pathetic-serenity, only two operations ; the low tended operation and the unprecedented operation happen to be effected by him. There is no geometric-progression form of decay all other functions as life-time-cut, etc., happen to be there. Hence the bios accepts the partial character as well as the pathetic-serenity, simultaneously, at the last instant of the unprecedented-operation.

Here these attainment are possible without invariant-operation.

Here, there is comparability of operations as generation corresponding to the first-subsidence-serenity, hence here their unprecedented-operation period is numerate part of the period of the low-tended-operation.

Further, the unprecedented-operation-period comes to end after lapse of numerate thousnads of life-time-pieces during the unprecedented-operation-period.

Similarly, the non-vowed pathetic-serene-visioned also attains partial-character at the last instant of the two operations.

As per mention of illusive-visioned according to principle, the non-ragulated is implied also.

Here, there is absence of subsidence-serenity here, there is no geometric-progression in relation to it.

Now, there is also non-acceptance of partial-ragulation, hence there is absence of geometric-progression during unprecedented-operation.

Further, there is subsidence and annihilation of functionals according to rule during the invariant-operation.

It does not happen to be at annihilation-cum-subsidence, hence there is no mention of invariant-operation.[2]

The description of the low-tended-operation is the same here as it was given in the subsidence of vision-charm. After the end of low-tended-operation there begins the unprecedented-operation. It has already been described in the subsidence of vision-charm, yet here the speciality is that owing to pre-eminence of attainment of partial-character, the transforms here are infinite times those transforms there.[3]

1. Cf. KSP, book 13, p.113.
2. Cf. KSP, book 13, pp.114, 214, 197-198.
3. Cf. ibid, p.120. Cf. also DVL, book 6.

As earlier, the minimal life-time-split happens to be numerate part of pit, and the maximal life-time-split happens to be of sea-separation-period at the first instant. It happens to be of several types in the middle. There is destruction of energy-split in form of infinite major-part of ungracious-functionals, but there is no energy destruction of gracious-functionals.

As compared with preceding instant, the life-time-bond happens to be less by numerate part of pit.

After lapse of thousands of energy-splits, there comes a simultaneous end of the (i) life-time-split-cast-period, (ii) life-time-bond-period and (iii) energyj-split-cast-period.

Thus there comes an end to the period of the unprecedented-operation after lapse of thousands of life-time-splits.

3.5.173

In this verse, there is description of the function from the first instant of attainment of partial-vow:

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (1) The next instant after the last instant of unprecedented-operation, the bios becomes partial-vowed, during the period of parial-vow has state-fluent of seven-functionals other than the age-functional. | sa ∂ 12 – ∂<br>7 I kha 17 I gu | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*}{7}$ |
| (2) The preceding is divided by the down-traction by the down-traction divisor, getting | sa ∂ 12 –<br>7 O | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^*}{7\ \text{D}}$ |
| (3) The geometric-progression-length here is numerate times less than that of first-subsidence-serenity | 2 ऋ ऋ | A s s |

**NOTE:** The above (2) is the same as division of (1) by D or innumerate, form the one part thereof so obtained, one takes innumerate instant-effective-bonds fluent and divides it by the innumerate part of pit, the major-part thereof is given into the upper-life-time, the remaining one part is divided by innumerate universes, and one part thereof is given into rise-trail. The major-part thereof is innumerate instant-effective-bonds which is given into the geometric-progression-length.

This geometric-progression-length is stable and not decayed-remainder. This reduces numerate times than the geometric-progression-length corresponding to first-subsidence-serenity. Thus becoming partial-vowed, the bios causes stable-geometric-progression out of the rise-trail.[1]

1. Cf. KSP, book 13, pp.124-125.

**SPECIAL NOTE:** Geometric-progression is of two types :

(i) decayed-remainder and

(ii) stable.

The decayed-remainder geometric-progression has a length equal to the usual inter-muhūrta instants (samayas). Hence on decay of nisusus of rise-trail one by one, the length of the geometric-progression happens to reduce instant by instant. The stable-geometric-progression is also of inter-muhūrta length, but at decay of one nisus of rise-trail, there is an increase of one nisus in the geometric-progression-top. Hence its measure always remains coustant, and it is called stable geometric-progression.[1]

At the generation period of the vow-non-vow or partial-vow there is no geometric-progression-structure. But from the first instant of attainment of partial-vow, there happens to start the sequence of geometric-progression. It is to be noted, however, that there happens to be geometric-progression-structure in nisusus of inter-muhūrta measure above, leaving the nisusus of the rise-trail.

**3.6.174**

This verse gives clarification of specific-function mentioned in the preceding verse.

There is increase in elevation, infinite times every instant, from the first instant of partial-vowed upto inter-muhūrta. This is called mono-ended-increase, and during its period, the innumerate-multiple sequence of fluent is downtracted instant after instant, and it is injected into stable-geometric-progression-length.

Here, during the period of mono-ended-inscrease there are functions, eg. life-time-split, etc. After lapse of many life-time-pieces, there is lapse of mono-ended-increase, and then the bios becomes, without increase of elevation, own-stationed partial-vowed, and also called conformally-tended. Its minimal period is inter-muhūrta and maximal period is part less than crore purva years.[2]

**NOTE** : There are two types of the partial-vowed:

(i) mono-ended-increase partial-regulated and

(ii) conformally-tended

The period of the mono-ended-ragulated is inter-muhūrta. This happens to be from the first instant of attainment of partial-regulation upto inter-muhūrta. During this period, there is elevation of transforms in a geometrical sequence with infinite as common-ratio, instant after instant. Hence during this period, even without operational-transforms there is continuation of the destruction activity of energy-split and life-time-split.

It is to be noted, howerver, that after the end of the mono-ended-increase-period, there is no activity of destruction of life-time-energy-split. The geometric-progression-decay alone happens to be during the whole period.

**3.7.175**

The verse gives clarification about specific function happening during the period of conformally-

1. Cf. LDS, p.144.
1. Cf. KSP, book 13, p.124.

tended partial-regrlated.

During this period, there is neither life-time nor energy cutting. Whatever energy and life-time remains after destruction at the last instant of mono-ended-increase partial-vow, happens to remain there.

There is also no destruction of life-time or energy for a bios who accepts partial-regulation-immediately after remaining non-regulated-serene-visioned for small inter-muhūrta. This is about the bios who has fallen from partial-regulated owing to intense depression generated due to rise of internal functional, without external field. Hence the bios accepts partial-regulation, without effecting two operations.

Further, consider the case of a bios who falls from partial-vow and serenity owing to external cause, and becomes illusive-visioned. There he remains for big inter-muhūrta, or for numerate or innumerate years, and then accepts partial-regulation alongwith pathetic-serenity. For such a bios there happen to be two operations, the low-tended and the unprecedented. Due to these, there is destruction also of the life-time-energy-split.[1]

## 3.8.176

This verse describes geometric-progression-fluent (guṇaśreṇi-dravya) regarding the conformally-tended (athāpravṛtta) partial-vowed (saṁyatāsaṁyata). Such a bios is at times elevated (viśuddha) and at times depressed. There at the earlier instant, whatever fluent (dravya) is downtracted of the implied karma, at the next instant there is increase in the amount of the downtracted fluent according to the increase in elevation (viśuddhi) of the bios.

This amount of increase may be innumerate part increase, or may be numerate part increase, or may be numerate times increase or innumerate times increase. Then this is injected into the geometric-progression (guṇaśreṇi).[2] This amount is also stated vice versa for depression. Thus, during the whole period of low-tended (adhaḥ-pravṛtta) partial-vowed (deśa-saṁyata) injects into the geometric-progression (guṇaśreṇi), the downtracted-fluent (apakṛṣṭa-dravya) in four-stationed-increase-decrease (catuḥ sthāna vṛddhi-hāni).

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. The state-fluent (sattva dravya) of the implied functional is | sa ∂ 12 − 7 | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7}$ |
| 2. Innumerate part more than the above fluent owing to elevated-transforms (viśuddhi-pariṇāmās) for the conformally-tended-partial vowed (athāpravṛtta-deśa-saṁyata) is given by | sa ∂ 12 − ∂ 7 I O 1− ∂ | $\frac{\text{Ba } 1\frac{1}{2} \text{ G}^* (a+1)}{7 \text{ D a}}$ |

1. Cf. KSP, book 13, p.127.
2. Cf. ibid, pp.129-130.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 3. At times it is numerate part more. | $\overset{1-}{\text{sa}\ \partial\ 12 - \text{ऋ}}$ $7\ \text{I O}\quad \text{ऋ}$ | $\frac{\text{Ba}\ 1\frac{1}{2}\ \text{G}^{*}\ (s+1)}{7\ \text{D}\ s}$ |
| 4. At times it is numerate times. | $\text{sa}\ \partial\ 12 - \text{ऋ}$ $7\ \text{I O}$ | $\frac{\text{Ba}\ 1\frac{1}{2}\ \text{G}^{*}\ (s)}{7\ \text{D}}$ |
| 5. At times it is innumerate times | $\text{sa}\ \partial\ 12 - \partial$ $7\ \text{I O}$ | $\frac{\text{Ba}\ 1\frac{1}{2}\ \text{G}^{*}\ (a)}{7\ \text{D}}$ |

**NOTE** : 1. The above amounts of fluent are downtracted (apakarṣita) and given into the geometric-progression.

2. Similarly, when the bios goes in depression-transforms (saṅkleśa pariṇāmas) then according to these depression-transforms there are the following events of downtraction of fluent which in each case is given into the geometric-progression (guṇa-śreṇi).

| | | |
|---|---|---|
| 6. At times it is innumerate part less. | $\overset{1-ऽ}{\text{sa}\ \partial\ 12 - \partial}$ $7\ \text{I O}\quad \partial$ | $\frac{\text{Ba}\ 1\frac{1}{2}\ \text{G}^{*}\ (a-1)}{7\ \text{D}\ (a)}$ |
| 7. At times it is numerate part less. | $\overset{1-ऽ}{\text{sa}\ \partial\ 12 - \text{ऋ}}$ $7\ \text{I O}\quad \text{ऋ}$ | $\frac{\text{Ba}\ 1\frac{1}{2}\ \text{G}^{*}\ (s-1)}{7\ \text{D}\ (s)}$ |
| 8. At times it is numerate times less | $\text{sa}\ \partial\ 12 -$ $7\ \text{I O}\ \text{ऋ}$ | $\frac{\text{Ba}\ 1\frac{1}{2}\ \text{G}^{*}}{7\ \text{D}\ (s)}$ |
| 9. At times it is innumerate times less | $\text{sa}\ \partial\ 12 -$ $7\ \text{O}\ \partial$ | $\frac{\text{Ba}\ 1\frac{1}{2}\ \text{G}^{*}}{7\ \text{D}\ (a)}$ |

**NOTE** : 1. The above conformally possible tetrad-stationed-fall (catuḥ-sthāna patita) increase-decrease is found, instant to instant during all period of the low-tended-partial-vowed (adhaḥ-pravṛtta-deśa-saṁyata), corresponding to the geometric-progression-law (guṇa-śreni-vidhāna).

2. The minimal period of the partial-vowed (deśa-saṁyata) is intermuhūrta, and the

maximal period is one crore years as reduced by eight years and an inter-muhūrta.[1] The geometric-progression-length (guṇaśreṇi-āyāma) is stable (avasthita) everywhere, in this case.

## NORM-SYMBOLISM[2]

• There is down-traction (apakarṣaṇa) of fluent with increase and decrease in tetrad-stationed-fall (catuḥ-sthāna-patita) corresponding to low-tended-partial-vowed (adhaḥ-pravṛtta-deśa-saṁyata). There the state-fluent is given by :

sa ∂ | 12 –

• This is divided by 7 and the one part thereof is divided by downtraction-divisor (apakarṣaṇa-bhāgahāra), we get the downtracted-fluent (apakṛṣṭa-dravya) as

sa ∂ | 12 –
7 O

• This is divided by innumerate or numerate, and on multiplication by innumerate or numerate as increased by unity, there is obtained innumerate part or numerate part increase, respectively.

• And the very amount is multiplied by numerate or innumerate for getting numerate or innumerate times increase, respectively.

• And the very same is divided by innumerate or numerate and multiplied by innumerate minus one or numerate minus one to get innumerate or numerate part decrease respectively.

• And the very amount is divided by numerate or innumerate to get numerate or innumerate times decrease, respectively.

The symbolism thereof is given as follows :

---

1.Cf. LDS, p. 147. Cf. also DVL, book 8, p. 83, KSP, book 13, pp. 129-130, GJK, v. 476; DVL, book 1, p. 373, DVL, book 12, p. 79.

The pūrva is of 84 lacs of pūrvaṅgas according to Jambū dīpa paṇṇatti 13-11. It is 7056 000 000 000 0 years according to Dhavalā, book 13, p. 300. For other reference, vide, JLV, vol. 2, pp. 720, 721; and JSK, book 2, pp. 216-217.

2. Cf. LDS, p. 539.

## TRANSCRIPTION

| | | | |
|---|---|---|---|
| 1–<br>sa ı 12 – ∂<br>7 ı O ı ∂ | 1–<br>sa ı ∂ ı 12 – ञ्<br>7 ı O ı ञ् | sa ı ∂ ı 12 – ञ्<br>7 ı O | sa ı ∂ ı 12 – ∂<br>7 ı O |
| 1–ऽ<br>sa ı 12 – ∂<br>7 ı O ∂ | 1–ऽ<br>sa ı ∂ ı 12 – ञ्<br>7 ı O ı ञ् | sa ı ∂ ı 12 –<br>7 ı O ञ् | sa ı ∂ ı 12 –<br>7 ı O ı ∂ |

**3.9.177**

The following verses relate the comparability (alphabahutva) of eighteen stations (sthānas) in form of minimal energy-piece-cast-period (anubhāga-khaṇḍa-utkaraṇa-kāla), etc., possible from beginning of the unprecedented-operation (apūrva-karaṇa), upto mono-ended-increase-partial-vowed (ekānta-vṛddhi-deśa-saṁyata).[1]

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| **3.9.178** | | |
| 1. Smallest of all is the minimal energy-piece-cast (anubhāga-khaṇḍa-utkaraṇa) period, possible at the end of mono-ended-increase (ekānta-vṛddhi) period of the partial-regulated (deśasaṁyata). | 2 ञ् | A s |
| 2 Slightly specifically greater than the preceding is the maximal energy- piece-cast (anubhāga-khaṇḍotkaraṇa) period, possible at the first instant of unprecedented-operation (apūrva-karaṇa) | 2 ञ् 5<br>4 | $\frac{As\,(s_1+1)}{s_1}$ |
| 3. Numerate times the preceding is the minimal life-time-split-cast (sthiti-kāṇḍakotkaraṇa) period, possible at the last instant of mono-ended-increase (ekānta-vṛddhi) period of the partial-regulated (deśa-saṁyata). | 2 ञ् ı 5 ı 4<br>4 | $\frac{As\,(s_1+1)\,s_1}{s_1}$ |

1. Cf. KSP, book 13, p. 132.

3.9.179

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 4. Slightly specifically greater than the preceding is the maximal life-time-piece-cast (sthiti-khaṇḍa-utkaraṇa) period, possible at the first instant of the unprecedented-operation (apūrva-karaṇa). | 2 ऋ । 5 । 4 । 5 4 । 4 | $\frac{A\ s\ (s_1+1)(s_1)(s_1+1)}{(s_1)(s_1)}$ |
| 5. Numerate times the preceding is mono-ended-increase period. | 2 ऋ ऋ | A s s |
| 6. Numerate times the preceding is the period of unprecedented-operation | 2 ऋ ऋ । 4 | A s s $(s_1)$ |

3.9.180

| | | |
|---|---|---|
| 7. Numerate times the preceding is the rise-period (udayakāla) of illusion and serene-illusion and serenity-charm (samyaktva-mohanī); and further the minimal period of the six non-regulation, partial-regulation (deśa-saṁyama), perfect- regulation (sakala-saṁyama) are equal to that one another. | 2 ऋ ऋ । 4 । 4 | A s s $(s_1)$ $(s_1)$ |
| 8. Numerate times the preceding is the partial-regulated geometric-progression-length (guṇaśreṇi-āyāma) which begins at the first instant of the unprecedented operation. | 2 ऋ ऋ । 4 । 4 । 4 | A s s $(s_1)$ $(s_1)(s_1)$ |

3.9.181

| | | |
|---|---|---|
| 9. Numerate times the preceding is the minimal time-lag (ābādhā) period of life-time-bond (sthiti-bandha), possible at the last instant of mono-ended- increase | 2 ऋ ऋ ऋ | A s s s |
| 10. Numerate times the preceding is the maximal time-lag (ābādha) period of life-time-bond (sthiti-bandha); possible at the first instant of mono-ended-increase | 2 ऋ ऋ ऋ 4 | A s s s $(s_1)$ |

**NOTE** : Upto the above each of all the periods is inter-muhūrta.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 11. Innumerate times the preceding is the minimal life-time-split-length (sthiti-kāṇḍakāyāma), possible at the last instant of mono-ended-increase (ekāntavṛddhi) | pa<br>य् य् | $\frac{P}{s\ s}$ |

3.9.182

**NOTE** : The above mentioned minimallife-time-split-length (sthiti-kāṇḍakāyāma), possible at the end, is innumerate part of pit. Hence this last piece is mentioned to be innumerate times the inter-muhūrta mentioned earlier.

3.9.182

| | | |
|---|---|---|
| 12. Numerate times the preceding is the minimal life-time-split-length (sthiti-kāṇḍakāyāma), possible at the first instant of unprecedented-operation | pa<br>य् | $\frac{P}{s}$ |
| 13. Numerate times the preceding is pit | pa | P |
| 14. Numerate times the preceding is the maximal life-time-split-length (sthiti-kāṇḍakāyāma) of separation-sea (pṛthaktva-sāgara), measure possible at the first instant of unprecedented operation (apūrva-karaṇa) | sā 7<br>8 | $\frac{C\ 7}{8}$ |
| 15. Numerate times the preceding is the minimal life-time-bond (sthiti-bandha), possible at the ultimate instant of the mono-ended-increase (ekāanta vṛddhi) | sā aṁ ko 2<br>4 I 4 I 4 | $\frac{C\ [\{(10)^7\}^2]^*}{s_1\ s_1\ s_1}$ |
| 16. Numerate times the preceding is the maximal life-time-bond (sthiti-bandha), possible at the first instant of the unprecedented operation (apūrva karaṇa) | sā aṁ ko 2<br>4 I 4 | $\frac{C\ [(10^7)^2]^*}{(s_1)(s_1)}$ |
| 17. Numerate times the preceding is the minimal life-time-state (sthiti-sattva) possible at the last instant of mono-ended-increase (ekānta-vṛddhi) | sā aṁ ko 2<br>4 | $\frac{C\ [(10^7)^2]^*}{(s_1)}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 18. Numerate times the preceding is the maximal life-time-state (sthiti sattva). possible at the first instant of unprecedented-operation | sā aṁ ko 2 | C $[(10^7)^2]^*$ |

**TRANSCRIPTION** NORM SYMBOLISM FOR THE ABOVE

| | | | | | |
|---|---|---|---|---|---|
| 2 ऱ | 2 ऱ I 5<br>4 | 2 ऱ 5 I 4<br>4 | 2 ऱ I 5 I 4 I 5<br>4 I 4 | 2 ऱ I ऱ | 2 ऱ I ऱ I 4 |
| 2 ऱऱ I 4 I 4 | 2ऱऱ I 4 I 4 I 4 | 2 ऱ I ऱ I ऱ I ऱ | 2 ऱऱऱऱ I 4 | pa<br>ऱ ऱ | pa<br>ऱ |
| pa | sā I 7<br>8 | sā aṁ ko 2<br>4 I 4 I 4 | sā aṁ ko 2<br>4 I 4 | sā aṁ ko 2<br>4 | sā aṁ ko 2 |

**3.10.184**

This verse relates the comparability of attainment (labdhi) in form of elevation (viśuddhi) of transforms (pariṇāmas) during partial-regulation (deśa-saṁyama) for its minimal and maximal values.

The partial-regulation-attainment (deśa-saṁyama-labdhi) is minimal at the last instant of the partial-regulation (deśasaṁyama) of the human who faces illusion (mithyātva), falling from partial-regulated (deśasaṁyama) owing to rise of the destructive functional (ghāti-karma) of the partial-regulated-bios (deśa-saṁyama-vartī-jīva).

There then happens to be maximal partial-regular-attainment (deśa-saṁyama-labdhi) of a human being, such that by having infinite-times elevations the bios attains the maximal of partial-regulation (deśa-saṁyama) such that at the later instant he could attain perfect-regulation (sakala-saṁyama) or complete-vow.

The indivisible-corresponding-sections of the maximal partial-regulation (deśa-saṁyama) are infinite-infinite times those of the minimnal partial-regulation (deśa-saṁyama). Here the multiple is the infinite-infinite (anantānanta) bios-set (jīva-rāśi), denoted by 16 kha or J @ in working symbolism.[1]

**3.11.185**

This verse describes about the indivisible-corresponding-sections (avibhāga-praticchedas) of minimal partial-regulation (deśa-saṁyama).

1. At the earlier mentioned, minimal of all, partial-vow or regulated (deśa-saṁyama) station (sthāna), there are found infinite-infinite (anantānanta) indivisible-corresponding-sections.

1. Cf. KSP, book. 13, pp. 139-141.

Although this infinite-infinite amount of the indivisible-corresponding-sections (avibhāgī-praticchedas) is infinite-infinite times less than those of the maximal partial-vow or-regulation (deśa-saṁyama), still the amount is infinite times the set of all-living-beings (sarva-jīva-rāśi).

2. Further, starting from this minimal station (sthāna), there are innumerate universes (lokas) of stations (sthānas) of partial-regulation-attainment (deśa-saṁyama-labdhi).

**NOTE** : **A.** Station (sthāna) is defined to be that which is possible for a living-being (jīva) at an instant or time (kāla)

**B.** These stations are associated with increase in six-station-fall or six-station-cascade (ṣaṭ-sthāna-patita)[1]

3. Now we apply the rule of three sets (trairāśika) for obtaining the frequency of six-station-cascade (saṭ-sthāna-patita) increase (vṛddhi).

The measure (pramāṇa) is given by mutually multiplying the innumerate part of linear-finger (sūcyaṅgula) as increased by unity by placing it as fine counting rods spread :

**TRANSCRIPTION:**

$$\frac{1-\ 1-\ 1-\ 1-\ 1-}{2\quad 2\quad 2\quad 2\quad 2}$$
$$\partial\quad \partial\quad \partial\quad \partial\quad \partial$$

or in working symbolism

$$\frac{(F+1)(F+1)(F+1)(F+1)(F+1)}{a\ a\ a\ a\ a}$$

This measure gives the number of staitons in which there is or results the completion of single six-station-cascade-increase (ṣaṭ-sthāna-patita-vṛddhi). This is result (phala).

Hence when the requisition (icchā) is all the innumerate stations (sthānas) of the partial ragulated (deśa-saṁyata), what is the acquisition (labdha) ?

Thus, the rule of three sets is effected, and in all the station (sthānas) of the partial-vowed (deśa-saṁyata) of counter-cascade (saṭ-sthāna-patita) increase (vṛddhi) as many as innumerate universes (lokas) times, measuring the frequency (vāra).[2]

**NORM SYMBOLISM**

- The set of all-living-beings (sarva jīva-rāśi) is denoted by ancient symbol 16 which is in itself infinite-infinite (anantānanta). In working symbolism this is J.
- Further, infinite times the preceding is the set of indivisible-corresponding-sections (avibhāgī-praticchedas) of the minimal station (sthana), i.e.

| ANCIENT SYMBOLISM | | WORKING SYMBOLISM |
|---|---|---|
| 16 kha | or | J @ |

- Now infinite set of all living-beings times the preceding is the set of indivisible-corresponding-sections (avibhāgī-praticchedas) of the maximal station (sthāna)

| | | |
|---|---|---|
| 16 kha16 kha | or | J @ J @ |

1. Cf. GJK, vol. 2, pp. 530-556 for details.
2. Cf. KSP, book. 13, pp. 143-146.

● The measure of set of all stations is the innumerate universes; which is the requisition-set.

$\equiv \partial$ $L^3\ a$

ANCIENT SYMBOLISM WORKING SYMBOLISM

● The measure (pramāṇa) of the three sets (trairāśika) is the number of stations obtained by multiplying the innumerate part of the linear-finger (sūcyaṅgula),

$$\begin{matrix} 1- & 1- & 1- & 1- & 1- \\ 2 & 2 & 2 & 2 & 2 \\ \partial & \partial & \partial & \partial & \partial \end{matrix} \qquad \frac{(F+1)(F+1)(F+1)(F+1)(F+1)}{a\ a\ a\ a\ a}$$

where 2 is the linear-finger (sūcyaṅgula) point-set.[1]

**NOTE** : In LDS (o), p. 540 and ASL (o), p. 46, there is a mention of recognizing 2 as the trail (āvali) instant-set, where as in the LDS (2), p. 152, the innumerate-part-increase-station (asaṁkhyāta-bhāga-vṛddhi-sthāna) happens to be from the minimal attainment-station (labdhi-sthāna) after, having traversed infinite part increase-split (ananta bhāga-vṛddhi-kāṇḍaka) measuring innumerate part and the linear finger (sūcyaṅgula). Hence 2 is to be taken as linear-finger point-set.

ANCIENT SYMBOLISM WORKING SYMBOLISM

● The measure (pramāṇa) as mentioned above gives the result (phala) as the six station-cascade (ṣaṭ-sthāna-patita) increase once. Hence by the rule of three sets for the requisition (icchā) as the total number of stations (sthānas), the acquisition (labdha) is found to be

$$\equiv \partial \qquad \frac{L^3\ a}{\dfrac{(F+1)(F+1)(F+1)(F+1)(F+1)}{a\ a\ a\ a\ a}}$$

$$\begin{matrix} 1- & 1- & 1- & 1- & 1- \\ 2 & 2 & 2 & 2 & 2 \\ \partial\ | & \partial\ | & \partial\ | & \partial\ | & \partial \end{matrix}$$

**3.12.186**

This verse relates the types of the partial-vow (deśa-saṁyama) or partial-regulation and difference into them :[2]

The minimal station of partial-vow (deśa-saṁyama) or partial-regulation is of three types :

(i) counter-cascaded (pratipāta-gata)
(ii) counter-preceded (pratipadyomāna)
(iii) non-both-befallen (anubhaya-gata)

1. Cf. LDS (2), p. 152.
2. Cf. KSP, book. 13, pp. 146-147 and p. 149.

The counter-cascaded (pratipāta-gata) stations are those which are possible at the last instant of befalling from partial-regulation (deśa-saṁyama). The counter-preceded (pratipadyamāna-gata) stations are those which are possible at the first instant of attainment of partial-regulation. The non-both-befallen (anubhaya-gata) stations are those which are possible at other instants. Those are above and above.

**NOTE** : The minimal stations of partial-regulation, which is associated with less elevation is written below and below.

Above that, the second station is written. which is associated with elevation (viśuddhi) as increased by infinitesimal part.

In this sequence, the station-structure (sthāna-racanā), goes upto the maximal station (sthāna).

Many of the stations (sthānas) below, including the minimal station (sthāna) may be known to be in form of the counter-cascaded (pratipāta).

Above these, there are innumerate universes (lokas) of stations (sthānas), associated with six-station-cascade-increase (ṣaṭ-sthānapatita-vṛddhi), in the interval (antarāla), without any owner (swāmī).

Above the preceding are found the counter-preceded (pratipadyamāna) stations (sthānas).

Above these are innumerate universes (lokas) of stations (sthānas), in the interval (antarāla), associated with six-station-cascade-increase (ṣaṭ sthāna-patita-vṛddhī).

Still above these are the non-both-befallen-stations (anubhayagata-stations).

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| 1. There, the counter-cascade-stations (pratipāta-sthānas) are small. Still they are innumerate-universes (asaṁkhyāta-lokas). | |
| $\equiv \partial$ | $L^3$ a |
| 2. Innumerate universes (lokas) times the preceding are the counter-preceded (pratipadyamāna) stations (sthānas). | |
| $\equiv \partial \equiv \partial$ | $L^3$ a $L^3$ a |
| 3. Innumerate universes (lokas) times the preceding are the non-both-befallen-stations (anubhaya-gata-sthānas). | |
| $\equiv \partial \equiv \partial \equiv \partial$ | $L^3$ a $L^3$ a $L^3$ a |

**3.13.187**

This verse clarifies the ownership of minimal and maximal types of stations of partial-regulation (deśa-saṁyama).[1]

1. Cf. KSP, book. 13, p. 148. Cf. also DVL, book 6, p. 277.

1. The minimal station of all the counter-cascaded (pratipāta) happens to be that of human being.
2. Above the preceding are such counter-cascaded (pratipāta) innumerate universes (lokas) stations (sthānas), associated with six-station-cascade-increase (ṣaṭ-sthāna-patita-vṛddhi), which happens to be of human beings alone.
3. Above the preceding is the minimal counter cascade-station (pratipāta-sthāna) possible for the subhuman (tiryañca).
4. Above the preceding are the innumerate universes (lokas) stations possible for both, the human and the subhuman (tiryañca). Note that a universe (loka) is a set of points (pradeśas).
5. Above the preceding is the maximal counter-cascaded-station (pratipāta-sthāna).
6. Above the preceding are innumerate universes (lokas) of stations (sthānas) possiblefor the human.
7. Above the preceding all is the maximal counter-cascaded station (pratipāta-sthāna) of the human.
8. Above the preceding are innumerate universes (lokas) of stations (sthānas) such that they have no owner bios.
9. Above the preceding interval is the minimal counter-preceded (pratipadyamāna) stations (sthāna) of the human.
10. Above the preceding are innumerate universes (lokas) of stations (sthānas) possible for the human.
11. Above the preceding is the minimal counter-preceded (prati-padyamāna) station (sthāna) of the subhuman (tiryañca)
12. Above the preceding are innumerate universes (lokas) of stations (sthānas) possible for the human and the subhuman (tiryañca).
13. Above the preceding is the maximal counter-preceded (prati-padyamāna) station (sthāna) for the sub human.
14. Above the preceding are innumerate universes (lokas) of stations (sthānas) possible for the human alone.
15. Above the preceding is the maximal counter-preceded-station (pratipadyamāna-sthāna) of the human.
16. Above the preceding are the innumerate universes-stations (loka-sthānas) without any owner.
17. Above the preceding interval is the minimal non-both-befallen (anubhayagata-sthāna) of the human.
18. Above the preceding are innumeral universes-stations (lokas-sthānas) possible for the human alone.
19. Above the preceding is the minimal non-both-station (anubhaya-sthāna) of the subhuman (tiryañca).
20. Above the preceding are innumerate universes (lokas) of stations (sthānas) possible for the human and the subhuman (tiryañca).
21. Above the preceding is the maximal non-both-station (anubhaya-sthāna) of the subhuman (tiryañca).

NOTE : In this sequence, there are possible stations for the human and the subhuman (tiryañca), known as the minimal, the minimal-maximal, and maximal, corresponding to each of the counter-cascaded (pratipāta), the counter-preceded (prati-padyamāna), and the non-both (anubhaya) stations (sthānas).

In the middle are the interval stations (sthānas) which are of innumerate universes (lokas) associated with six-station cascaded-increase (ṣaṭsthāna patita-vṛddhi)

NORM SYMBOLISM :

The counter-cascaded (pratipāta), the counter-preceded (pratipadyamāna) and the non-both (anubhaya) stations (sthānas) are in sequence. In between these there are innumerate universes (lokas) of interval stations (sthānas) without owners. Note that a universe (loka) here is an innumerate type of point-set (pradeśa-rāśi). The preceding is denoted by

$\equiv \partial$ or $L^3$ a

Hence regarding the symbolism of those stations (sthāna) initially the alphabat of ja or minimal (jaghanya) is written, and the middle stations are denoted by small circles in between, and at the end the u or maximal (utkṛṣṭa) is written. All these stations (sthānas) are all possible for the hellish-beings (nārakījīvas). Some of the middle stations (sthānas) are possible for the subhuman (tiryañca), hence their initial alphabet is used as a symbol.

Again, from the minimal are possible for the human; the middle are possible for the subhuman (tiryañca); and at the end are possible for the human alone, are the stations, each of which are innumerate universes (lokas). The symbol of them is

$\equiv \partial$ or $L^3$ a

Thus the followingsymbolism is obtained,

TRANSCRIPTION

| pratipāta sthāna | aṁ | pratipādyamāna sthāna | aṁ |
|---|---|---|---|
| ja o o o o o o o o o o o o u<br>na $\equiv \partial$ ja o o o o u $\equiv \partial$ na<br>ti $\equiv \partial$ ti | $\partial$ | ja o o o o o o o o o o o o u<br>na $\equiv \partial$ ja o o o o u $\equiv \partial$ na<br>ti $\equiv \partial$ ti | $\equiv \partial$ |

anubhaya sthāna

ja o o o o o o o o o o o o u

na $\equiv \partial$ ja o o o o o u $\equiv \partial$ na

ti $\equiv \partial$ ti

**NOTE** : In KSP, book 13, p.149, the following symbolism appear regarding the attainment-stations (labdhi-sthānas) of the above mentioned three types: This is meant for an easy exposition.

**TRANSCRIPTION** :

o o o

Similarly, at the last instant of the mono-ended-increase (ekānta-vṛddhi), becoming partial-regulated (deśa-saṁyata) from the non-regulated (asaṁyata), facing the perfect-regulation (sakala-saṁyama) has maximal station.

Thus at the mentioned twelve stations, there is infinite times elevation (viśuddhi) in sequential increase through six-station-cascaded-increase (ṣaṭ-sthāna-patita-vṛddhi) which happens to be innumerate universes (lokas) times in subsequent and subsequant stations (sthānas) as compared with the elevation (viśuddhi) of preceding and preceding stations.

NOTE : The stations corresponding to the counter-cascade (pratipāta), from the minimal of the human, up to the minimal-maximal of the subhuman, happen to be for the bios facing, illusion (mithyātva). Similarly, corresponding to the same counter-cascade (pratipāta) whatever stations (sthānas) are from the maximal of the sub-human upto the maximal of the human, happen to be for the bios facing non-regulation (asaṁyata).

Further, corresponding to the counter-preceded-stations (prati-padya-māna-sthānas), whatever stations are from the minimal of the human upto the minimal-maximal of the subhuman, they happen to be for the partially-regulated (deśa-saṁyata) who becomes so from the illusive-visioned (mithya-dṛṣṭi). Similarly, whatever such stations are from the maximal of the subhuman (tiryañca) upto the maximal of the human, they happen to be for the partially-regualated (deśa-saṁyata), who becomes so from the non-regulated (asaṁyata).

Now, corresponding to the non-both-stations (anubhaya-sthānas), from the minimal of the human to the non-maximal (anutkṛṣṭa) of the subhuman, there happen to be for partially-regulated (deśa-saṁyata) becoming so from the illusive-visioned (mithyā-dṛṣṭi). Similarly, whatever such stations are from the maximal of the subhuman to the maximal of the human, they happen to be only for the partially-regulated (deśa-saṁyata) who becomes so from the non-regulated (asaṁyata).[1]

1. Cf. LDS, p. 156. For further detail confer ibid. pp. 156-157.

# CHAPTER - 4
# COMPLETE REGULATION ATTAINMENT PRESENTATION (SAKALA SAṂYAMA LABDHI PRARŪPAṆĀ)

4.1.189

◍ The elevation form of transform (pariṇāma) which happens to be for the human who is not attached will all dominion in form of five great-vows, five protection activities (samitis), and three types of secrecy (gupti); is known as complete regulation attainment (sakala saṁyama labdhi)

◍ This happens to be generated on subsidence (upaśamanā) characterized by absense of rise (udaya) of endlessly-binding, etc., twelve affections (kaṣāyas).

◍ Although there is rise of four fluorescent (sañjvalana) affections (kaṣāyas) and nine quasi-affections (nokaṣāyas), there is found to be their partial-subsidence (deśopaśama) owing to the non-rise (anudaya) of their all-destructive-super-variform (sarva-ghāti-spardhakas).

◍ Life-time-subsidence (sthiti-upaśamanā) is possible in two ways:

(i) Non-rise (anudaya) form of life-times (shtitis) of non-rising (anudaya) configurations (prakṛtis) mentioned earlier.

(ii) Non-rise (anudaya) form of life-times (sthitis) above inter-crore-squared (antaḥ kaḍākoḍi) of all other functionals (karmas).

◍ Energy-subsidence (anubhāga-upaśamanā) is the non-rise (anudaya) of energy (anubhāga) of the twelve affections (kasāyas) mentioned earlier.

Again energy-subsidence (anubhāga-upaśamanā) is the non-rise (anudaya) of all-destructive-supervariforms (serva-ghāti-spardhakas) of affections (kaṣāyas) in rise-form (udaya-rūpa).

Again energy-subsidence (anubhāga-upaśamanā) is the obtaining of two-stationed-energy (dvi-sthānīya-anubhāga) along with giving up of three-stationed (tristhāniya) and four-stationed (catuḥ-sthānīya) energy (anubhāga) of knowledge-screening (jñanāvaraṇīya), etc., functionals (karmas).

◍ Particle-subsidence [or point-subsidence] is the non-rise (anudaya) of the particles or points (pradeśas) of the affections (kaṣāyas) mentioned earlier in form of non-rise (anudaya-rūpa).

◍ All these specialities also remain at the instant of attainment of the partial-regulation-attainment (saṁyamā-saṁyama labdhi), yet there is a difference :

(a) During the period of partial-regulation-attainment (saṁyamāsaṁyama-labdhi), there is a continuous rise of confutation-screening-affection (pratyākhyānāvaraṇa-kaṣāya).

(b) Here, in the complete-regulation-attainment (sakal-saṁyama-labdhi) there remains annihilation subsidence (upaśama) in form of absence of rise (udayābhāva) of all-destructive-supervariforms (sarva-ghāti-spardhakas) of the four fluorescent (sañjvalana) affections (kaṣāyas) and nine quasi-affections (nokaṣāyas). Hence this may be understood to be in form of phase (bhāva) of annihilation-cum-subsidence (kṣayopaśama) similar to partial-regulation-attainment (saṁyamā saṁyama-labdhi).

◍ Compete-regulation-attainment (sakala-saṁyama labdhi) is in form of susidence (upaśama) as well as in form of annihilation (kṣaya), but here they are not implied.[1]

1. Cf. KSP, book. 13, pp. 107, 149-156. Cf. also DVL, book 5, p. 202 and book 7.

**4.2.190**

It is to be noted that the bios, who is either illusion-visioned (mithyā-dṛṣṭi) of non-regulated (avirata) of partially-regulated (deśa-saṁyata), accepts annihilation-cum-subsidence-character (kṣayopaśama cāritra) along with pathetic-serenity (vedaka saṁyaktva) through two operations : the low-tended (adhaḥ-pravṛtta) and the unprecedented (apūrva) operations (karaṇas), similar to the acceptance of the partial-vow or partial-regulation (deśa-vrata).

There is no geometric progression (guṇaśreṇī) corresponding to the operations (karaṇa).

However, the geometric-progression (guṇaśreṇī) starts from the instant of acceptance of complete-regulation (sakala-saṁyama).

This is the special activity at the instant of acceptance of the complete-regualtion (sakala-saṁyama) for the illusion-visioned (mithyā dṛṣṭi), etc., who is able to accept pathetic-serenity (vedaka-samyaktva).

**4.3.191**

- This verse instructs regarding the special activity in the complete-regulation (sakala saṁyama) similar so that in the partial-regulation (deśa-saṁyama).
- From here and upto the comparability (alpa-bahutva) above, whatever lecture has been given earlier corresponding to the partially-regulated (deśa-virata), that all lecture is to be known here.
- However, there is a speciality here, wherever partial-regulation (deśa-virata) is mentioned there, here one has to mention complete-regulation (sakala-virata). This is as follows :
- The bios accepts the regulation (saṁyama) at the complete-regulation (sakala-saṁyama) at the instant after the lapse of the comparability (alpabahutva) of period of the low-tended (adhaḥ-pravṛtta) operation (karaṇa), etc., as well as after the finishing of unprecedented-operation (apūrvakaraṇa) at the lapse of thousands of life-time-pieces (sthiti-khaṇḍas) similar to the first-susidence-serenity (prathamapośama-samyaktva).
- There, from the first instant, upto the last instant of the mono-ended-increase (ekānta-vṛddhi), the bios effects stable-geometric-progression (avasthita-guṇa-śreṇi) on accepting the innumerate instant-effective bonds (samaya-prabaddhas) which happen to be innumerate times (its preceding) every instant.
- There, at the lapse of many life-time-splits (sthiti-kāṇḍakas), after the last instant of mono-ended-increase (ekānta-vṛddhi), from the next instant, the bios (jīva) becomes own-stationed (sva-sthāna) completely-regulated (sakala-saṁyamā).
- Here, then, there is no destruction of the life-time-split and energy-split (sthiti-anubhāga-kāṇḍakas). There is geometric-progression (guṇāsreṇi) here.
- For the bios who falls from complete-regulation (sakala-saṁyama) and then immediately ascends to the complete-regulation (sakal-saṁyama), there is no operation (karaṇa) nor life-time-split (sthiti-kāṇḍa), etc.
- The bios who falls from complete-regulation, attaining illusion, remains there for major inter-muhūrta or great period, binds life-time and energy. Then he accepts complete-regulation along with pathetic-serenity, and then there are two operations and destruction, etc., of life-time-split, etc.

- Then the bios effects geometric-progression (guṇa-śreṇi) by downtracting (apakarṣaṇa kara) the fluent (dravya) with four-stationed-patita (catuḥ-sthāna-patita) increase-decrease (vṛddhi-hāni) through increase-decrease (vṛddhi-hāni) of own-stationed (sva-sthāna) complete-regulation (sakala-saṁyama) elevation.
- As mentioned earlier, the comparability (alpabahutva) here is to be known, corresponding to minimal energy (anubhāga) out-cast (khaṇḍotkaraṇa) period, etc., in eighteen stations (sthānas).

**SPECIAL NOTE:** In what follows, detailed description may be found in KSP, book 13, pp. 159-174.

(i) The pathetic-serene-visioned (vedaka-samyak-dṛṣti) bios who faces regulation (saṁyama) can effect only two operations : 1. the low-tended operation (adhaḥ-pravṛtta-karaṇa) and the 2. unprecedented operation (apūrva-karaṇa) keeping in view the four verses mentioned about the bios facing subsidence-serenity (upaśama-samyaktva), foremost at the end of the low-tended-operation (adhaḥpravṛtta-karaṇa), instructions are to be given. Here, for the lecture, one has to keep in view the pathetic-serene-visioned (vedaka-samyak-dṛṣṭi) facing regulation (saṁyama). [Cf. KSP, book 13, pp. 159-163 for details]

(ii) The bios who has attained regulation effects only two operations : the low-tended-operation (adhaḥ-pravṛtta-karaṇa) and the unprecedented-operation (apūrva-karaṇa). The lecture is the same here as in case of regulation-non-regulation (saṁyamāsaṁyama) as mentioned earlier.

Thus, after completing the process of unprecedented-operation (apūrva-karaṇa), the bios becomes regulated (saṁyata) at the next instant. From this first instant of regulation (saṁyama) there is continuous increase in character attainment (cāritra-labdhi) with infinite times elevation (viśuddhi) at every instant for inter-muhūrta period. The regulation (saṁyama) in which there happens to be continuous increase in character-attainment (cāritra-labdhi) for inter-muhūrta period is called mono-ended-increase (ekāntānuvṛddhi) regulation (saṁyama). The bios is denominated here as operating the unprecedented operation (apūrva-karaṇa), owing to infinite times elevation (viśuddhi) every instant. Every instant the elevation is unprecedented (apūrva), that is why the mono-ended-increase-regulated (ekāntānuvṛddhi-saṁyata) is called here as unprecedented operationally denominator regulated (apūrvakaraṇa saṁjñaka-saṁyata).

(iii) There does not happen to be structure of geometric-progression (guṇaśreṇi) before attainment of regulation (saṁyama) from the point of view of geometric-progression (guṇa-śreṇi). Owing to regulation-field (saṁyama-nimitta), from the first instant of attainment of regulation (saṁyama), there begins the structure of stable-geometric-progression (avasthita-guṇaśreṇi), which goes on in the innumerate-multiple sequence upto the end of mono-ended-increasing-regulation (ekāntanuvṛddhi-saṁyama).

After that there may be increase or may be decrease or may be stability in the character-attainment (cāritra-labdhi) owing to elevation, (viśuddhi),and depression (saṅkleśa) in the bios at own-station-fall (svasthāna-patita) of low-tended-denomination (adhaḥpravṛtta-sañjñā).

(iv) According there are four possible increase and decreases. The four increases are innumerate part increase, numerate part increase, numerate times increase and innumerate times increase. The four decreases are innumerate part decrease, numerate part decrease, numerate times decrease and innumerate times decrease,

Every instant, there is only one type of increase out of the four, owing to elevation. Similarly, owing to depression there is only one type of decrease every instant.

The Rule is that whatever has been the regulation-elevation earlier, what is the amount of increase or decrease or stability in it at the next instant. Accordingly, there is increase, decrease or stability in the structure of geometric-progression at every instant.

(v) After this description, there is related the comparability (alpa-bahutva) of terms from unprecedented-operation (apūrva-karaṇa) to the interval of the low-tended period, from minimal energy-cast (anubhāga-utkīraṇa) period to maximal life-time-existent-terms (sthiti-satkarma padas), in the Jaya-dhavalā, according to Cūrṇisūtras. (Cf. KSP, book 13, pp. 168-170, for details.)

(vi) Consider the bios who falls from regulation (saṁyama) automatically without deeply depressed-transforms (saṅkleśa-pariṇāmas), owing to transforms, attains non-regulation (asaṁyatapana); and becomes elevated (viśuddha) in an inter-muhūrta (antar-muhūrta) again, without increase in life-time-meritorious-functionals (sthiti-satkarmas). For him there are neither unprecedented-operational-transforms (apūrva-karaṇa-pariṇāmas) nor destruction of life-time-energy-split (sthiti-anubhāga-kāṇḍaka), because whatever there remained life-time (sthiti) and energy (anubhāga) after earlier destruction, that remains as it is.

(vii) But, consider the case of the regulated (saṁyata) bios who attains regulation (saṁyama) again, after inter-muhūrta or a long period, after becoming non-regulated (asaṁyata) alongwith illusion (mithyātva) owing to excess of depression(saṅkleśa).

As to him, there happen to be both operations mentioned earlier and the destruction of energy-split (anubhāga-kāṇḍaka), necessarily. The reason is that he can not accept regulation (saṁyama) again without destroying the increased life-time (sthiti) and energy (anubhāga) in the condition of illusion (mithyātva).

(viii) Then there is instruction of statement about the regulated-bios (saṁyata jīva), through eight methods of study (anuyoga dvāra). (Vide, KSP, book 13, pp. 171-174).

**4.4.192**

This verse instructs about the number of indivisible-corresponding-sections of elevation (viśuddhi) of the minimal-regulated (jaghanya-saṁyata).

There are infinite-infinite (anantānanta) super-variforms (spardhakas) at minimal-stations (jaghanya-sthānas) of complete-regulation (sakala-saṁyama). They also imply a set of indivisible-corresponding-sections (avibhāga-praticchedas), which is infinite times the set of souls (jīva-rāśi).[1]

As such, whatever there has been stated the sequence of stations (sthānas) of event-assembly (paryāya-samāsa),[2] there are innumerate universes (lokas) of stations (sthānas) having increase in six-station-cascade (ṣaṭ-sthāna-patita). In those stations, there is possible increase in six-station-cascade (ṣaṭ-sthāna-patita), innumerate universes (lokas) times.

1. This minimal attainment station happens to be due to rise of infinite energy variforms of affections at the last instant of fall of the regulated into illusion.
2. Cf. GJK, vol. 2, pp. 505-680.

4.5.193

The complete-regulation (sakala saṁyama) is associated with three type of stations
(i) counter-cascade (pratipāta-gata)
(ii) counter-preceded (pratipadyamāna gata)
(iii) Non-both stationed (anubhaya gata)

## IMPLICATION

Below is written the minimal-station (jaghanya-sthāna). Above it is written the second station (sthāna) in form of infinite-part-increase. Still above is written the third station (sthāna) in form of infinite-part-increase.

It this way structure is built above and above in sequence of stations (sthāna) like the stations (sthānas) of scriptural-knowledge (śruta-jñāna).

Here the infinite-part increase, etc., is relative to elevation (viśuddhi). The lower stations are counter-cascaded (pratipātagata). The counter-preceded (prati-padyamāna) are above them. The non-both-stationed (anubhayagata) are still above them. Every one of them is innumerate universe (asaṁkhyāta-loka). There is possible six-stationed-cascade (ṣaṭ sthānapatita) increase innumerate-universe (asaṁkhyāta loka) times.

4.6.194

There is statement of counter-cascade-stations (pratipāta-stations) :

The counter-cascaded-station (pratipāta-gata-station) is attained at the last instant of the fall from complete-regulation (sakala-saṁyama)

There are innumerate-universe (asaṁkhyāta-loka) stations (sthānas) from the minimal, for the bios facing illusion (mithyātva). Above the preceding, are the innumerate-universe (asaṁkhyāta-loka) stations (sthānas) for the bios facing non-regulation (asaṁyata). Still above are innumerate-universe (asaṁkhyāta-loka) stations (sthāna) for the bios facing partial-regulation (deśa-saṁyata).

Thus the counter-cascade-stations (prati-pāta-sthānas) are of three types. The minimal station (sthāna) happens to be for the intense depressive (saṅkleśa), and the maximal station (sthāna) happens to be for the mild depressive (saṅkleśa). The six-stations (ṣaṭ-sthāna) amounting to innumerate-universe (asaṁkhyāta-loka) for every one.[1]

## SPECIAL NOTES

The regulation-station (saṁyama-sthāna) is of three types :
(i) counter-cascade-stations (pratipāta-sthāna)
(ii) generator-station (utpādaka-sthāna)
(iii) attainment-station (labdhi-sthāna)

1. Cf. KSP, book, 13, pp. 107, 182-183.

(1) The counter-cascade-station is such a regulation-station, on fall from which, the bios gets at illusion, non-regulated-serenity, and regulation-non-regulation.

(2) The generator-station is that station in which the bios gets at regulation.

(3) The attainment-stations are all regulation-stations.

## DIGRESSION:

There is difference between the non-both-regulation-stations and the regulation-attainment-stations. In the latter all regulation-stations include the counter-cascade, etc., corresponding to regulation. Further still, there is acceptance of the regulation-attainment-stations in form of non-counter-cascade-stations as well as the generator-stations.

Thus, in the Jayadhavalā text, both meanings of regulation-attainment-stations have been accepted.

(4) In the Labdhisāra, every one of these three stations have been shown to be innumerate-universe measure of six-station-cascade.

## COMPARABILITY (ALPA BAHUTVA) :

1. The counter-cascade-stations (pratipāta sthānas) are innumerate-universe (asaṁkhyāta-loka) in measure yet the smallest in number.
2. The number of generator-stations (utpādaka-sthānas) are innumerate times that of the preceding. Here the measure of the multiplier (guṇakāra) is innumerate-universe (asaṁkhyāta-loka).
3. The number of attainment-stations (labdhi-sthānas) is innumerate times that of the preceding. Here the multiplier (guṇakāra) is innumerate-universe (asaṁkhyāta-loka).

## ALTERNATIVE COMPARABILITY

1. The number of counter-cascade-stations (pratipāta-sthānas) is the smallest.
2. The number of the counter-preceded-stations (prati-pādyasthānas) is innumerate times that of the preceding.
3. The number of non-counter-cascade-non-counter-preceded-stations (apratipāta-apratipadyamāna-sthānas) is innumerate times that of preceding.
4. The number of attainment-stations (labdhi-sthānas) is innumerate times.

## ENERGY COMPARABILITY (ANUBHĀGA-ALPABAHUTVA)

1. The minimal regulation-station (saṁyama-sthāna) of the regulated (saṁyata) attaining illusion (mithyātva) is of mildest energy (anubhāga) owing to appropriate (tatprāyogya) depression (saṁkleśa).
2. The maximal regulation-station is infinite times the preceding, because it has been generated after crossing innumerate universe (asaṁkhyāta loka) of six-stations beyond the preceding regulation-station (saṁyama-sthāna).

3. Similarly, the minimal and maximal regulation station (saṁyama-sthāna) of the regulated bios getting at the non regulated-serenity (asaṁyama-samyaktva) and the regulated-non-regulated (saṁyamāsaṁyama) after fall is infinite times.
4. The minimal regulated-station (saṁyama sthāna) of the functional-earth (karma-bhūmika) human getting at regulation (saṁyama) is infinite times the preceding, respectively.
5. The minimal regulated-station (saṁyama sthāna) of the non-functional-earth (akarma bhūmika) human getting at regulation (saṁyama) is infinite times the preceding, respectively.
6. Its maximal regulated-station (saṁyama-sthāna) is infinite times the preceding.
7. The maximal regulated-station (saṁyama-sthāna) of the functional-earth (karma-bhūmika) human is infinite times the preceding.
8. Among the functional, earth human beings the minimal regulated-station (saṁyama-sthāna) of atonement-elevation-regulation (parihāra-viśuddhi-saṁyama), facing the equanimity-disposition of reinitiation (sāmāyika-chedopasthāpanā), is infinite times the preceding.

This is generated on attainment of equivalent regulation-attainment-station (saṁyama labdhi-sthāna) on moving innumerate-universe (asaṁkhyāta-loka) of six-stationed (ṣaṭsthāna) regulation-stations (saṁyama-sthānas) beyond the minimal counter-cascade-stations (pratipāta-sthānas) of the equanimity-disposition of reinitiation (samāyika-chedopasthāpanā).
9. Its maximal regulation-station (saṁyama sthāna) is infinite times the preceding.
10. The maximal regulation station (saṁyama-sthāna) of the equanimity-disposition of reinitiation (sāmāyika chedopasthāpanā) is infinite times the preceding.
11. The minimal and maximal regular stations (saṁyama-sthānas) of fine-strategic-regulation (sūkṣma-sāmparāyika-saṁyama) are infinite times, respectively.
12. The character-attainment-station (cāritra labdhi-sthāna) of love-free-regulation (vītarāga-saṁyama) is infinite times the preceding. This is of a unique type.[1]

## 4.1.195

This verse relates about the counter-preceded (prati-padyamāna) stations (sthānas)[1]
1. Above the counter-cascade-stations (pratipāta-sthānas) there are such innumerate-universe (asaṁkhyāta-loka) of stations (sthānas) that there is no owner of them. Crossing this interval are the counter-preceded-stations (pratipadyamāna-sthānas).
2. The stations (sthānas) which are possible at the first instant of attainment of complete-regulation (sakala-saṁyama) are to be known as the counter-preceded-stations (pratipadyamāna-sthānas).
3. There, the human of the Āryakhaṇḍa region first, becomes completely regulated (sakala saṁyamī) from illusive-visioned (mithyā-dṛṣṭi), getting at the minimal-station (jaghanya-sthāna)
4. Above it, after crossing innumerate-universe (asaṁkhyāta-loka) of six-stations (ṣaṭ-sthānas), the human of the Mlecchakhaṇḍa region becomes completely-regulated (sakala saṁyamī) from illusive-visioned (mithyādṛṣṭi), getting at minimal-station (jaghanya-sthāna).

1. Cf. LDS, pp. 163-164, for more details.
2. Cf. KSP, book. 13, pp. 183-185.

5. After crossing innumerate-loka (asaṁkhyāta-loka) of six-stations (saṭsthānas) above the preceding, the human of Mlecchakhaṇḍa region becomes completely-regulated (sakalsaṁyamī) from partial-regulation (deśa-saṁyama), getting at maximal-station (utkṛṣta-sthāna).
6. After going innumerate universe (asaṁkhyāta loka) of six-stations (ṣaṭ sthana) beyond the preceding, the human of Āryakhaṇḍa region becomes completely regulated (sakala-saṁyaṁ) from partial-regulation (deśa-saṁyama), getting at maximal station (utkṛṣta sthāna).
7. Here it has been related that "after going innumerate universe (asaṁkhyāla-loka) six-stations (ṣaṭ-sthānas)", the implication is that there is innumerate universe (asaṁkhyāta-loka) six-stations-cascade-increase (ṣaṭ-sthāna-patita-vṛddhi).
8. Whatever are the stations (sthānas) in between the minimal of Ārya-Mleccha and those of the middle (madhya), they are conformally possible for those who become completely regulated (sakala-saṁyamī) from illusive-visioned (mithyādṛṣṭi), from non-regulated (asaṁyata) and four partially regulated (deśasaṁyata). Here no rule has been stated.
9. The possibility of complete-regulation (sakala-saṁyama) for the human born in Mleccha-khaṇḍa region is feasible on his arrival in Āryakhaṇḍa region and initiation here.

## NORM SYMBOLISM

Now symbolism of chapter on complete-character (sakala cāritra) is related-just as in the partial-regulation (deśa-saṁyama), the form of symbolism has been shown, similarly here is to be known accordingly-possible. There, in the counter-cascade-etc., stations (pratipādāi sthanas), is some speciality which is related:

Relative to that happening with the wrong-visioned (mithyādṛṣṭi) non-regualted (asaṁyata), partially-regulated, the counter-cascade-station is of three types. There, the symbol for the minimal, etc., (jaghanyādi) is to be taken as earlier, and in between them the stations in form of intervals are innumerate-universe (asaṁkhyāta loka) alone, their symbolism is to be effected. Again about the counter-preceded-stations (pratipadyamāna-stations), there are possibly all stations of the human beings of the Āryakhaṇḍa, and there are possibly intervening stations of the human beings of the Mleccha khaṇḍa. Hence, just as the symbolism was effected for possible stations of human and subhuman beings, similarly here construction is to be effected of possible stations of the human beings of the Ārya and Mlecchha khaṇḍas. Here their initial alphabets are written.

Again about the non-both (anubhaya) stations there are possible staions of atonement (parihāra) elevations, possibly in the intervening among all possible stations in the equanimity dual (sāmāyika-dvika). Here, also symbolism is to be effected as earlier. Again beyond that the stations of the five strategy (sūkṣmasāmparāya) are in the form of minimal, etc. Again, beyond that there is only one station of conformally noted (yathākhyāta). In between these there are interval stations whose symbolism is to be given. Thus, their symboism is as follows :

TRANSCRIPTION

| pratipāta sthāna | | | | aṁ |
|---|---|---|---|---|
| mithyātva<br>ja o o o o o u | aṁ<br>≡ ∂ | asaṁ<br>ja o o o o u | deśa<br>ja o o o o u | <br>≡ ∂ |

| pratipadyamāna | aṁ | anubhaya |
|---|---|---|
| ja o o o o o o o o o o o o u<br>ā ≡ ∂ ja o o o o u ≡ ∂ ā<br>mle ≡ ∂ mle | ≡ ∂ | ja o o o o o o o o o o o o l o u<br>sā ≡ ∂ ja o o o o u ≡ ∂ sā<br>pa ≡ ∂ pa |

| aṁ | sūkṣmasāmparāya<br>ja o o o o o o o l u | aṁ | yathā |
|---|---|---|---|
| ≡ ∂ | | ≡ ∂ | 1 |

**4.8.196**

This verse relates about non-both-regulation-stations (anubhaya saṁyama-sthāna).[1]

1. Above those maximal counter-preceded-stations (pratipadyamāna-sthānas) there are such innumerate-universe (asaṁkhyāta-loka) of stations (sthānas) which are without owners. On crossing their interval (antarāla) there are non-both (anubhaya) stations (sthānas). Thus, excluding the two, mentioned earlier, whatever stations (sthānas) are possible at other instants (samayas), they are the non-both-stations (anubhaya-sthanas).
2. When the bios becomes completely-regulated (sakala-saṁyamī) from illusive-visioned (mithyādṛṣṭi) first, at the next instant, there is minimal-station (jaghanya-sthāna) corresponding to equanimity-disposition of initiation (sāmāyika-chedopasthāpanā).
3. On going innumerate-universe (asaṁkhyāta-loka) six-stations (ṣaṭ-sthānas) above the preceding, there is the minimal-station (jaghanya-sthāna) of atonement-elevation (parihāra-viśuddhi), on facing the equanimity-disposition of initiation (sāmāyika-chedopasthāpanā).
4. Here, on being recieved from this regulation (saṁyama), the bios has remained completely-regulated (sakala-saṁyamī), hence this is called, the non-both-station (anubhaya-sthāna) relative to complete-regulation, and not called counter-cascade-station (pratipāta-sthāna).

1. Cf. KSP, book 13, pp. 185-186.

5. After going innumerate-universe (asaṁkhyāta-loka) of six-stations (ṣaṭ-sthānas) above the preceding, there is maximal-station (utkṛṣṭa-sthāna) of atonement-elevation (parihāra-viśuddhi).
6. After going innumerate universe (asaṁkhyāta-loka) of six-stations (ṣaṭ-sthānas) above the preceding, there is maximal-station (utkṛṣṭa-sthāna)of equanimity-disposition of initiation (sāmāyika-chadopasthāpanā). This is possible at the last instant of eradicator (kṣapaka) invariant-operation (anivṛtti-karaṇa).

NOTE : All such non-both-stations (anubhaya-sthāna) mentioned from the minimal to the maximal,they are all possible corresponding to equanimity-disposition of initiation (sāmāyika-chedopasthāpanā). Whatever stations (sthānas) have been related corresponding to the atonement-elevations (parihāra-viśuddhi), they are possible there as well as during the equanimity-disposition of initiation (sāmāyika-chedopasthāpanā).

7. Among the preceding, the counter-cascaded (pratipāta) stations (sthānas) are the smallest of all, ie, innumerate-universe (asaṁkhyāta-loka).

| ANCIENT SYMBOLISM | TRANSCRIPTION | WORKING SYMBOLISM |
|---|---|---|
| ≡ ∂ | ≡ ∂ | $\frac{L_3\, a}{a_2\, a_2}$ |
| ९ । ९ | 9 । 9 | |

8. The counter preceded-stations (pratipadyamāna sthānas) are innumerate-universe (asaṁkhyāta-loka) times the preceding :

| | | |
|---|---|---|
| ≡ ∂ ८ | ≡ ∂ 8 | $\frac{L_3\, a\,(a_2 - 1)}{a_2\, a_2}$ |
| ९ । ९ | 9 । 9 | |

9. Innumerate-universe (asaṁkhyāta loka) times the preceding is the number of non-both-stations (anubhaya-sthānas).

| | | |
|---|---|---|
| ≡ ∂ ८ | ≡ ∂ 8 | $\frac{L_3\, a\,(a_2 - 1)}{a_2}$ |
| ९ | 9 | |

10. Combining all the above stations (sthānas), all the complete regulation stations (sakala-saṁyama-sthānas) happen to be innumerate-universe (asaṁkhyāta-loka) also, as there are several types of the innumerate.

| | | |
|---|---|---|
| ≡ ∂ | ≡ ∂ | $L^3\, a$ |

The denominator has been symbolized by 9 or $a_2$ .

## EXPLANATION OF NORM-SYMBOLISM (ARTHA SAṂDṚṢṬI)

All stations (sthānas) are symbolized by

$\equiv \partial$ .

Smaller than this innumerate is symbolized by the number 9 [nine] as digit 9, which divides the above number. The major part thereof is given by

$$\equiv \partial \mid \frac{8}{9} \mid$$

where $\frac{8}{9}$ is given by (9 - 1). This symbolic expression denotes the non-both-stations (anubhaya-sthānas). When this expression is again divided by 9, the major part thereof is the number of counter-preceded-stations (pratipadyamāna-sthānas) given by

$$\equiv \partial \mid \frac{8}{9} \mid \frac{8}{9}$$

and one part there of is the number of counter-cascaded-stations (prati-pāta-sthānas) given by

$$\equiv \partial \mid \frac{8}{9} \mid \frac{9}{9}$$

[Note : Here the 8 in the numerator with tick mark is not given in LDS, pp. 166 and 541.]

**4.9.197**

The verse relates the regulation-stations (saṁyama-sthānas) in fine-strategy (sūkṣma-sāmparāya) and ideal-regulation (yathākhyāta-saṁyama).

1. There happens to be minimal-station (jaghanya-sthāna) of fine-strategy (sūkṣma-sāmparāya), possible at the last instant, for a bios facing invariant-operation (anivṛtti-karaṇa), while descending from subsidence-ladder (upaśama-śreṇi), making an interval of innumerate-universe (asaṁkhyāta-loka) of stations (sthānas) above the equanimity-disposition of initiation (sāmāyika-chedopasthāpanā) station (sthāna).

2. The maximal-station (sūkṣma-sāmparāya) is possible at the last instant of the eradicating-fine-strategy (kṣapaka-sūkṣma-sāmparāya) after going over innumerate-instant-stations (asaṁkhyāta-samaya-sthānas) above the preceding.

3. There happens to be a single station (sthāna) of ideal-character (yathākhyāta-cāritra), making an interval of innumerate-universe-stations (asaṁkhyāta-loka-sthānas) above the preceding.

4. The preceding happens to be for the subsidence-affection (upśānta-kaṣāya) and decayed-affection (kṣīṇa-kaṣāya) volition-ful (sayogī) and volition-less (ayogī), with infinite times elevation (viśuddhi) than all other. There is total subsidence or annihilation of all affections (kaṣayas) in this, hence tthere is no distinction of minimal, middle, and maximal.

NOTE: The following verses relate the transform-stations and other stations, in a specific manner:

**4.10.198**

While falling from regulation (saṁyama), at the last instant, and while effecting regulation at its first instant, there are two stations (sthānas) the counter-cascaded (pratipāta) and the counter-preceded (pratipadyamāna) stations (sthānas), respectively. While facing the control-station (guṇasthāna) in between or above these, there is non-both-station (anubhaya-sthāna), which is to be known here as partial-regulation (deśa-saṁyama) like.

**4.10.199**

The three kinds of stations (sthānas), as above, have a sequence of innumerate-loka-multiple (asaṁkhyāta-loke-guṇā), above and above, for their own minimal upto their own maximal. There is to be known six-stationed-increase (ṣaṭsthāna-vṛddhi) innumerate-universe-times (asaṁkhyāta-loka-vāra) in every one of the above six, as is about the partially regulated (deśa-saṁyata).

**4.10.200**

There, the counter-cascade-station (pratipāta-sthāna) is of three types relative to facing of the illusion (mithyātva), non-regulated (asaṁyata) and partially-regulated (deśa-saṁyata).

There, the minimal-station (jaghanya-sthāna) happens to be at the last instant of the intensively-depressed-regulation (tivra-saṅkleśa-vālā ke saṁyama). Where as, the maximal-station happens to be for a conformally-proper mildly-depressed-bios (yathā-yogya-manda-saṅkleśa vāle).

**4.10.201**

The counter-preceded-station (pratipadyamāna-sthāna) is of two types relative to Ārya and Mleccha. Their minimal happens to be for the bios becoming regulated (saṁyamī) from the illusive-visioned (mithyādṛṣṭi). The maximal happens to be for the bios becoming regulated (saṁyāmī) from the partially-regulated (deśa saṁyamī). Above there, there are non-both-stations (anubhaya-sthānas) which correspond to the equanimity-disposition of initiation (sāmayika-chedopasthāpanā). In between their minimal and maximal lie the stations (sthānas) of atonement-elevation (parihāra-viśuddhi).

**4.10.202**

The minimal-station (jaghanya-sthāna) of atonement-elevation (parihāra-viśuddhi) happens to be for the bios falling from equanimity-disposition of initiation (sāmāyika-chedopasthāpanā) at its last instant. Its maximal-station (utkṛṣṭa-sthāna) happens to be for a bios who is stationed (sthānavartī) in the most elevated (viśuddha) perfection (apramatta) control-station (guṇasthāna), at the last instant of its mono-ended-increase (ekānta-vṛddhi).

4.10.203

The minimal station (jaghanya sthāna) of equanimity-disposition of initiation (sāmāyika-chedopasthāpanā) happens to be for a bios facing illusion (mithyātva) at the last instant of regulation (saṁyama), and whatever is the minimal station of regulation (saṁyama kā sthāna), that is there. Its maximal-station (utkṛṣṭa-sthāna) happens to be for the bios who is in invariant-operational-eradication-ladder (anivṛtti-karaṇa-kṣapaka-śreṇī-vālā), at its last instant [Ladder ⇒ Progression-ladder]

The minimal-station (jaghanya-sthāna) happens to be at the last instant of fine-strategy (sūkṣma-sāmparāya) facing invariant-operation (anivṛtti karaṇa) at the last instant of fine-strategy (sūkṣma-sāmparāya) falling at subsidence-ladder (upaśama-śreṇī).

4.10.204

1. When the eradicator (kṣapaka) bios faces the decayed affection (kṣīṇa-kaṣāya) of fine-strategy (sūkṣma-sāmparāya), at its last instant, there happens to be maximal-station (utkṛṣṭa-sthāna) of the fine-strategy (sūkṣma-sāmparāya). Further, the conformally-noted (yathākhyāta) character (cāritra) is in unique form of the maximal-station (utkṛṣṭa-sthāna) of all general character.

2. Whatever stations (sthānas) have been related of the counter-cascaded and the counterpreceded (pratipāta evaṁ pratipadyamāna), all these are to be known corresponding to equaninity-disposition of initiation (sāmāyika-chedopasthāpanā). Hence, at the last instant of the fall from complete-regulation (sakala saṁyama) and at the first instant of initiating complete-regulation (sakala-saṁyama), there happens to be equanimity-disposition of initiation (sāmāyika-chedopasthāpanā) regulation (saṁyama) alone, and no other as atonement-elevation (parihāra-viśuddhi) etc.[1]

1. For details, cf. LDS, pp. 170-171, for the six intervals. Cf. also LDS (2) pp. 164-168. For more details, cf. DVL, book 6, pp. 284-286, 288; KSP, book 13, p. 187.

# CHAPTER - 5

## SUBSIDENCE OF CHARACTER PRESENTATION (CĀRITROPAŚAMANA PRARŪPAṆĀ)

**5.1.205**

The rule of subsidence character (upaśama-cāritra) is related :-

The pathetic (vedaka) serenity-visioned-bios (samyak-dṛṣṭi jīva), facing susidence character (upaśama-cāritra), dissociates first the endlessly-binding (anatānubandhī), in accordance with rule mentioned earlier, becomes low-tended (adhaḥ-pravṛtta) perfect-vowed (apramatta virata) for inter-muhūrta (antar-muhūrta) period. During this period he is also said to become own-stationed-perfect-vowed (sva-sthāna-apramatta-virata).

There, he enters and exists into and from the imperfect and perfect vowed (pramata-apramatta virata) states, thousands times, and then rests as perfect-vowed (apramatta-virata).

There, later on some bios becomes annihilator-serene-visioned (kṣāyika-samyakdṛṣṭi) by annihilating vision-illusion (darśana-moha), and begins subsidence of character-illusion (cāritra-moha). For him the rule of attaining annihilation-serenity (kṣāyika-samyaktva) has been stated earlier. Again, some bios ascends subsidence-ladder-progression (upaśama-śreṇi) with second-subsidence (dvitīyopaśama) serenity (samyaktva). For him the rule of subsidence (upaśamana) of vision-illusion (darśana-moha) is stated ahead.

**5.2.206**

This verse describes the special function of the own-stationed perfect-vowed (sva-sthāna-apramatta).

The bios rests for inter-muhūrta in the own stationed-perfect-vowed (sva-sthāna-apramatta). Then he subsides the vision-illusion (derśana-moha), simultaneously, through the three operational methods (karaṇa-vidhis).

There, from the first instant of unprecedented-operation (apūrva karaṇa), annihilation of other life-time (sthiti) energy-split (anubhāga-kāṇḍaka) without geometric-transition (guṇa-saṅkramaṇa) or geometric-progression annihilation (guṇa-śreṇi-nirjarā), etc., all the rules are to be known as for the first-subsidence-serenity (prathama-upaśama-samyaktva).

There is also dissociation (visaṁyojana) of the endlessly-binding (anāntānubandhī), during which cutting, etc., of all life-time (sarva-sthiti) is to be known as stated earlier.

**5.3.207**

This verse instructs about the ability to ascend the subsidence-ladder-progression (upaśama-śreṇi).[1]

The bios facing the subsidence of character-illusion, gets vision-illusion (darśana-moha) subsided and annihilated. There, during the subsidence, there is not the geometric-transition (guṇa-saṅkramaṇa) according to rule, but there is statutory transition (vidhyāta-saṅkramaṇa) as will be detailed ahead.

1. Cf. DVL, book 6, p. 289.

**NOTE :** The annihilator-serane-visioned (kṣāyika-samyak dṛṣṭi) or the second-subsidence-serene-visioned (dvitīyopaśama-samyak-dṛṣṭi) faces the subsidence of character-illusion (cāritra-moha). The rule for the generation of annihilation serene-vision (kṣāyika-samyak-darśana) has been stated earlier. Here the instruction for generation of second-subsidence-serene-vision (dvitiyopaśama-samyak-darśana) is being given.

The first-subsidence-serene-visioned (prathamopaśama-samyak-dṛṣṭi) or the pathetic-serene-visioned (vedaka-samyak-dṛṣṭi) does not ascend the subsidence-ladder-progression (upaśama-śreni).

The pathetic-serene-visioned (vedaka-samyak-dṛṣṭi) ascends the subsidence-ladder progression (upaśama-śreṇi), he first dissociates the endlessly-binding-tetrad (anantānubandhī-catuṣka). Then he becomes able to ascend the subsidence-ladder-progression (upaśama-śreṇī) only after subsiding three configurations (prakṛtis) of vision-illusion (darśana-mohanīya) there is no geometric-transition (guṇa-saṅkramaṇa). Instead, there are statutory-transition (vidhyāta-saṅkrama) and conformally-possible low-tended-transition (adhaḥ-pravṛtta-saṅkrama) of ungracious (apraśasta) functionals (karmas).

**5.4.208**

Consideration of the special life-time-state (sthiti-sattva) at the instant :[1]

The lfie-time-state (sthiti-sattva) at the last instant is numerate-times reduced than the life-time-state (sthiti-sattva) corresponding to first instant, of the unprecedented-operation (apūrva karaṇa) or invariant-operation (anivṛtti-karaṇa), because of split-destruction (kāṇḍaka-ghāta) special note :

1. Owing to destruction of thousands of life-time-splits (sthiti-kāṇḍakas) out of the life-time-state (sthiti-sattva) at the first instant of unprecedented operation (apūrva-karaṇa) there remains numerate-times less life-time-state (sthiti-sattva) at the end.
2. Similarly, owing to destruction of thousands of life-time-splits (sthiti-kāṇḍakas) out of the remaining life-time-state (sthiti-sattva) at the first instant of the invariant-operation (anivṛtti-karaṇa), there remains numerate times less life-time-state (sthiti-sattva) at the end.
3. After spending numerate major part of the invariant-operation-period (anivṛtti-karaṇa-kāla), there remains one part when the bios begins the function of subsiding the vision-illusion-trio (darśana-mohanīya-trika).
4. Here, the functions of geometric-progression-structure (guṇaśreni racanā), life-time-split-destruction (sthiti-kāṇḍakas-ghāta) and energy-split-destruction (anubhāga-kāṇḍaka-ghāta) begin at the first instant of unprecedented operation (apūrva-karaṇa)
5. Here, the length (āyāma) of geometric-progression (guṇa-śreṇī) is slightly greater than the period of unprecedented operation (apūrva-karaṇa) and invariant-operation (anivṛtti-karaṇa), and that is decayed-remainder (galitāvaśeṣa).

**5.5.209**

Instructions regarding special functions of unprecedented-operation (apūrva-karaṇa), etc.[2]

1. Cf. KSP, book 13, p. 204. Cf. also DVL, book 6, p. 289.
2. Cf. KSP, book 13, p. 205.

At the lapse of major part of period of invariant-operation (apūrva-karaṇa) [obtained on its division by numerate], there remains a part of the period during which the following functions happen.

1. At the first instant of the unprecedented-operation (apūrva-karaṇa), whatever decayed-remainder (galitāvaśeṣa) geometric-progression (guṇa-śreṇi), with length equivalent to the period slightly greater than the period of the unprecedented and the invariant (anivṛtti), was begun, that happens to prolong till the major part of the invariant-operation (anivṛtti-karaṇa).
2. There the major part of the down-tracted-fluent (apakarṣita-dravya), obtained on dividing it by innumerate part of pit (palya), is given into upper-life-time (uparitana-sthiti).
3. The remaining one part is divided by innumerate-universe (asaṁkhyāta-loka), and major part thereof is given into the geometric-progression-length (guṇa-śreṇi-āyāma), and one part thereof is given into the rise-trail (udayāvalī).
4. The fluent (dravya) here given into the rise-trail (udayāvalī) is innumerate part of the instant-effective-bond (samaya-prabaddha).
5. When period of invariant-operation (anivṛtti-karaṇa) remains numerate part, the fluent (dravya) of serenity-charm (samyaktva mohanī) is downtacted and divided by innumerate part of pit (palya) and the major part thereof is given into the upper-life-time (uparitana-sthiti).
6. The remaining one part thereof is divided by innumerate part of pit (palya) and the major part thereof is given into the geometric-progression-length (guṇaśreṇi-āyāma). One part thereof is given into the rise-trail (udayāvalī).
7. Here, the premature rise fluent (udīraṇā dravya) given into the rise-trail (udayāvalī) amounts to innumerate-instant-effective-bond (asaṁkhyāta samaya-prabaddha). Hence it is said that, 'Where ever there is premature rise (udīraṇā) of innumerate-instant-effective-bond (asaṁkhyāta samaya-prabaddha), there is denominator or divisor (bhāgahāra) which is innumerate part of pit (palyla) : It is not innumerate-universe (asaṁkhyāta-loka).
8. Beyond this, at the lapse of inter-muhūrta period, the bios operates interval of vision-charm.

NOTE : (1) Whosoever is subsiding the vision-charm, there happens to be premature-rise (udīraṇā) of innumerate-instant-effective-bond (asaṁkhyāta-samaya-prabaddha) of his serenity (samyaktva). This happens when numerate major part of period of invariant-operation (anivṛttikaraṇa) corresponding to vision-charm-subsidence has lapsed. (Cf. Cūrṇisūtra). Similarly, in the KSP, it has been mentioned that formerly there was premature-rise (udīraṇā) of all karmas according to counter-part (pratibhāga) of innumerate-universe (asaṁkhyāta-loka), but instead now there happens to be premature-rise (udīraṇā) of innumerate-instant-effective-bond (asaṁkhyāta-samaya-prabaddha) of serenity owing to grase of elevated-transforms.

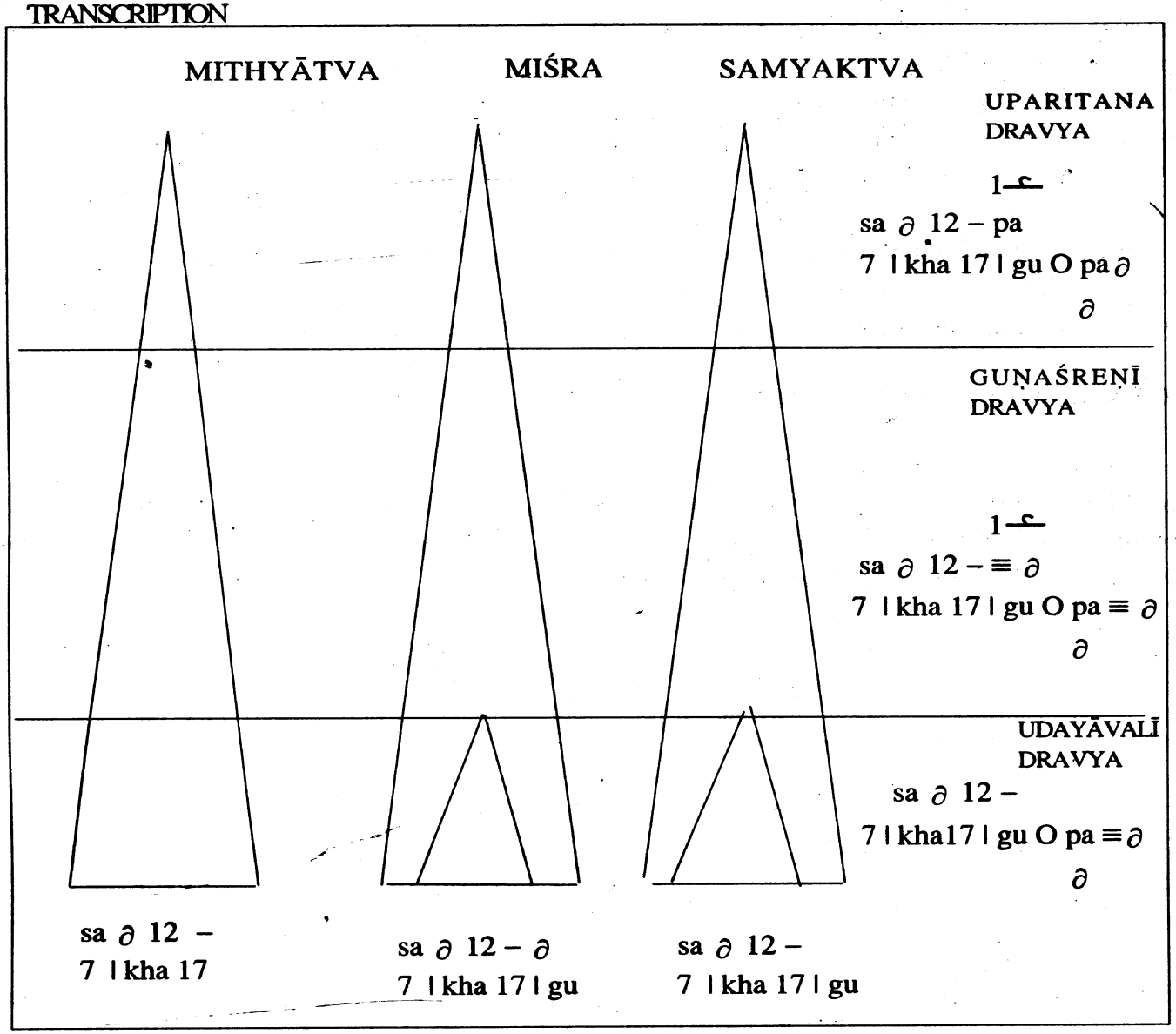
The same fact has been detailed in the labdhisāra.

## NORM SYMBOLISM (ARTHA SAMDṚṢTI)

Whosoever ascends the progression-ladder along with second-subsidence-serenity, there is the following structure for him regarding geometric-progression corresponding to second-subsidence-serenity, from the first, etc., instant of the unprecedented-operation upto the major part of the invariant-operation :[1]

1. Cf. LDS, p. 541.

TRANSCRIPTION




## EXPLANATION

1. In the above, there is written the shape (ākāra) of the nisusus (niṣekas) of the three vision-charm (darśana-moha) respectively, and below each figure the symbollsm of the fluent of all the three is written, respectively.
2. The instant-effective-bond (samaya-prabaddha) as multiplied by one and a half geometric-regressions (guṇahānis) is divided by seven, infinite and seventeen, obtaining the fluent (dravya) of vision-charm amount.
3. From that amount, one subtracts a slightly smaller quantity getting the fluent of the illusion.
4. When that very amount is divided by geometric-transition divisor (guṇa-saṁkramaṇa-bhāgahāra) and multiplied by innumerate one gets the fluent (dravya) of the mixed-vision-charm.
5. When that very amount is divided by the geometric-transition (guṇa-saṁkramaṇa) one gets the fluent (dravya) of the serenity (samyaktva).

6. There has been shown the geometric-symbolism in respectively reducing, respectively increasing and respectively reducing forms, for showing the rise-trail (udayāvalī), geometric progression and upper-life-time (uparitana-sthiti) in the nisus-structure (niṣeka racanā) of all those three.

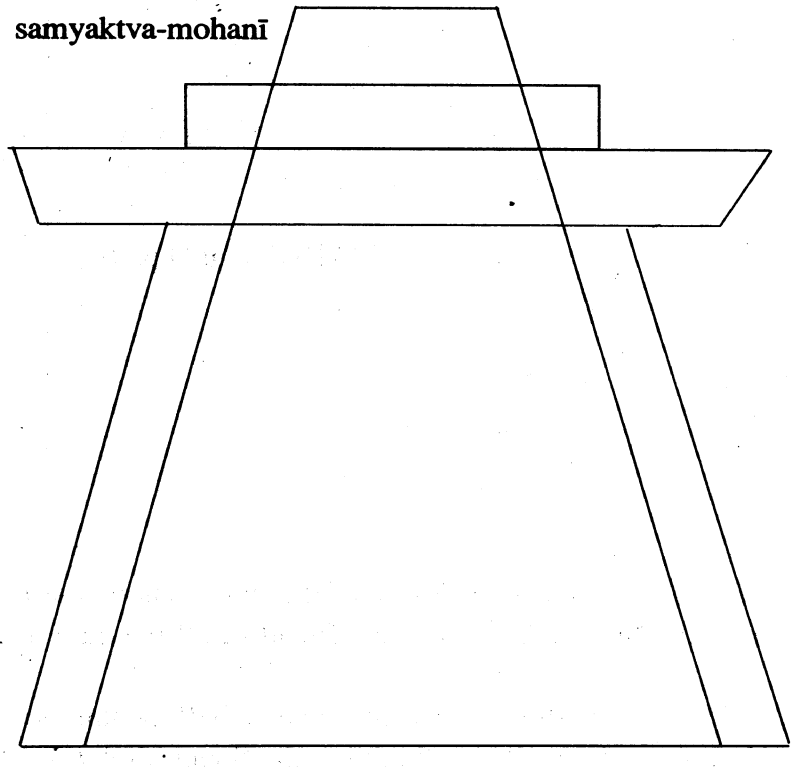
7. Ahead of them, the fluent (dravya) of the serenity-charm (samyaktva-mohanī) is divided by the down-traction (apakarṣaṇa) divisor, denoted by O, as also divided by innumerate part of pit (palya) denoted by pa, and the major part thereof is to be given into the upper-life-time.

$\partial$

8. The remaining one part thereof is divided by the innumerate-universe (asaṁkhyāta loka), denoted by $\equiv \partial$ and the major part thereof, is given into the geometric-progression-length (guṇa-śreṇī-āyāma), where as one part is given into the rise-trail. All these symbols have been written.

## NORM-SYMBOLISM (ARTHA-SAṂDṚṢṬI)

Now we give the structure (racanā), when there remains numerate part of the invariant-operation (anivṛtti-karaṇa), of whatever fluent (dravya) of the serenity-charm (samyaktva-mohanī) is downtracted, and written which in place of the division of innumerate universe (asaṁkhyāta loka), now there is possible the innumerate part of pit.[1]




UPARITANA DRAVYA

$$\frac{1}{sa \partial 12 - pa}$$

$$\frac{\partial}{7 \text{ kha } 17 \text{ gu O pa pa}}$$

$$\partial\,\partial$$

GUṆAŚREṆĪ DRAVYA

$$\frac{1}{sa \partial 12 - pa}$$

$$\frac{\partial}{7 \text{ kha } 17 \text{ gu O pa pa}}$$

$$\partial\,\partial$$

UDAYĀVALĪ DRAVYA

$$sa \partial 12 -$$

$$\frac{}{7 \text{ kha17 gu O pa pa}}$$

$$\partial\,\partial$$

1. Cf. LDS, p. 542. NOTE: Whatever is the innumerate-universe in the denominator of the fluent in the geometric-regression and rise trail on p. 541, that has been taken as P/a part form here.

WORKING SYMBOLISM

| fluent | Earlier | Later |
|---|---|---|
| upper life-time (uparitana-sthiti) | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^{*}\ \frac{(p-1)}{a}}{7\ @\ 17\ \text{G}_{1}\text{D}\ \frac{p}{a}}$ | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^{*}\ \frac{(p-1)}{a}}{7\ @\ 17\ \text{G}_{1}\text{D}\ \frac{p}{a}\ \frac{p}{a}}$ |
| geometric progression length (guṇaśreṇi āyāma) | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^{*}\ \text{L}^{3}\ (a-1)}{7\ @\ 17\ \text{G}_{1}\text{D}\ \frac{p}{a}\ \text{L}^{3}\ a}$ | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^{*}\ \frac{(p-1)}{a}}{7\ @\ 17\ \text{G}_{1}\text{D}\ \frac{p}{a}\ \frac{p}{a}}$ |
| rise trail (udayāvalī) | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^{*}}{7\ @\ 17\ \text{G}_{1}\text{D}\ \frac{p}{a}\ \text{L}^{3}\ a}$ | $\frac{\text{Ba } 1\frac{1}{2}\ \text{G}^{*}}{7\ @\ 17\ \text{G}_{1}\text{D}\ \frac{p}{a}\ \frac{p}{a}}$ |

5.6.210

This verse describes special instruction regarding interval operation (antara-karaṇa).[1]

1. The operation of interval (antara) is defined as the annulling of the nisusus (niṣekas) of the middle portion, by leaving the lower and upper nisusus (niṣekas) and injecting them into other nisusus.
2. Thus the nisusus (niṣekas), amounting to inter-muhūrta (antar-muhūrta) period, above the lower nisusus (niṣekas) amounting to first life-time (sthiti) which is a trail (āvalī) of the non-rising (udaya rahita) mixed (miśra) or illusion (mithyātva) as well as leaving the lower nisusus (niṣekas) of rising (udayaśīla) serenity-charm (samyaktva-mohanī) amounting to inter-muhūrta (antar-muhūrta), are annulled or operated interval.
3. There, the interval-operation is effected, on the nisusus (niṣekas) of geometric-progression-top (guṇaśreṇi-śīrṣa) amounting to numerate part of the invariant-operation period (anivṛtti-karaṇa-kāla) of serenity-charm (samyaktva-mohanī) as well as effected on the upper nisusus (niṣekas) of the upper life-time (sthiti), which are numerate times the preceding.
4. Then the interval operation (antara karaṇa) is effected on the total geometric-progression-length (guṇa-śreṇi-āyāma) remaining after decay of illusion-mixed-charm (mithyātva-miśra-mohanī), as well as the nisusus (niṣekas) of the upper-life-time, which are numerate times the preceding.
5. Hence, whatever amount of the nisusus (niṣekas) are interval-operated, is called interval-length.

1. Cf. KSP, book 13, p. 205.

6. Whatever set of nisusus (niṣekas) are left below that interval-length (antarāyāma) it has a measure of first life-time (sthiti). Further, whatever nisusus (niṣekas) lie at the upper portion, they are called second life-time (sthiti).
7. The first nisus (niṣeka) of second life-time (sthiti) is the same for all the three configurations (prakṛtis). Hence the first nisus (niṣeka) is found after the interval-length (antarāyāma). But the last nisus (niṣeka) of the first life-time (sthiti) is not the same, hence the measure of the first life-time (sthiti) is less or great in measure.

## 5.7.211

The following four verses describe the method of injection (nikṣepaṇa) of fluent (dravya).

This verse describes the method of injection (nikṣepaṇa) of the downtracted-fluent (apakarṣita-dravya).

There, whatever nisusus (niṣekas) have been vacated, the fluent (dravya) of the nisusus (niṣekas) of configuration of those all the three types of vision-charm (darśana-moha) is injected, into the first life-time (sthiti) of rising (udaya rūpa) serenity-charm (samyaktva-mohanī)

When, wheresoever there is new bond, there happens to be uptraction (utkarṣaṇa) and then injection (nikṣepaṇa) into the second life-time (sthiti) also. Hence there is no bond of vision-charm (darśana-moha) at the seventh [imperfect (pramatta)] control-station (guṇa-sthāna), and consequantly there is not effected operation of injection (nikṣepaṇa) into the second life-time (sthiti).

## 5.7.212

Here is the special consideration of injection-method (nikṣepaṇa-vidhi).[1]
1. Here at the first, etc., instants of the interval-operation-period (antara-karaṇa-kāla), whatever fluent (dravya) of nisusus (niṣekas) lying out side the rise-trail (udayāvalī) are down-tracted (apakarṣita) for the purpose of geometric-progression-disintergration (guṇaśreṇi-nirjarā), that fluent (dravya) is to be treated as follows :-
2. That fluent (dravya) is divided by innumerate part of pit (palya), the major part thereof is injected into the upper second life-time (sthiti) lying above the excluded interval-length (antara-āyāma).
3. The remaining one part is divided by innumerate part of pit (palya), the major part thereof is injected into geometric-progression-length (guṇaśreṇi-āyāma) here in form of first life-time (sthiti) of serenity-charm (samyaktva-mohanī). The remainder one part there of is injected into rise-trail.
4. At the first instant of the period of such an interval-operation (antara-karaṇa), the frustule-fluent (phāli-dravya) and the downtracted fluent (apakṛṣṭa-dravya) are injected.
5. There, whatever nisusus (niṣekas) are interval-operated, the period of interval-operation effected (antar-muhūrta), their fluent is injected into other nisusus (niṣekas) through that period.
6. There, their fluent whatever injected at the first instant of that period, is called first frustule (phāli) fluent (dravya). The injected at the second instant is called the second frustule-fluent (phāli dravya). Similarly, in the same sequence, whatever remains at the last instant, their fluent (dravya) injected is called last frustule-fluent (phāli-dravya).

1. Cf. KSP, book 13, p. 206.

7. Again, whatever fluent (dravya) is downtracted for geometric-progression (guṇaśreṇi), is called downtracted-fluent (apakṛṣṭa-dravya).
8. The measure of the frustule-fluent (phāli-dravya) or downtracted-fluent (apakṛṣṭa-dravya) corresponding to the second, etc., is innumerate times, every instant, of the frustule-fluent (phāli-dravya) or downtracted-fluent (apakṛṣṭa-dravya) corresponding to the first instant.
9. The rule of injection (nikṣepaṇa) of the above-mentioned fluent is to be known similar to that as stated regarding the first instant.

**NOTE:**

There is no bond of illusion (mithyātva) configuration (prakṛti) for the serene-visioned (samyak-dṛṣṭi), hence the bios does not inject the quanta of material particles (pradeśa-puñja) which are upcast from the life-times (sthitis) corresponding to interval (antara), into the second life-time (sthiti) lying above the interval-length (antarāyāma). The bios, rather, injects the whole fluent into the first life-time (sthiti) of serenity (samyaktva) lying below the interval-length (antarāyāma).

The bios down-tracts the fluent (dravya) of the second life-time (sthiti) of serenity (samyaktva) and injects it into the own first life-time (sthiti) in the form of geometric-progression (guṇaśreṇi). Thus the bios, similarly downtracts the fluent (dravya) of the second life-time (sthiti) of illusion (mithyātva) as well as serene-illusion (samyak-mithyātva), and injects into the first life-time (sthiti) of serenity (samyaktva) in form of geometric-progression. This bios does not inject into life-times corresponding to interval, but according to the rule stated.

**5.7.213**

The verse gives further clarification about the injection (nikṣepaṇa)[1] :
1. The fluent (dravya) of the nisusus (niṣekas), lying above the first life-time (sthiti) of illusion (mithyātva) and mixed-charm (miśra-mohanī), which are found upto the similarly situated first life-time (sthiti) of serenity-charm (samyaktva-mohanī), is injected into the nisusus (niṣekas) of serenity-charm (samyaktva mohanī) which are their own similarly situated.
2. There is no rule there regarding giving of the fluent (dravya).
3. The implication is that the first life-time (sthiti) of illusion (mithyātva) and mixed-charm (miśra-mohanī) is a trail (āvāli) alone, and that of the serenity-charm (samyaktva-mohanī) is inter-muhūrta (antar-muhūrta) alone, these are to be left, and interval operation (antara-karaṇa) is operated above them.
4. There, the fluent (dravya) of the first nisus (niṣekas) of interval-length (antarāyāma), lying above the first life-time (sthiti) of illusion (mithyātva) and mixed-charm (miśra-mohanī), is injected into the first nisus (niṣeka) lying above the trail (āvali) in the first life-time (sthiti) of serenity-charm (samyaktva-mohanī).
5. Similarly, the fluent (dravya) of second nisus (niṣeka) of its interval-length (antarāyāma) is injected into second nisus (niṣeka) lying above the trail in first life-time (sthiti) of serenity-charm (samyaktva-mohanī).

1. Cf. KSP, book 13, p. 206.

6. Similarly the injection (nikṣepaṇa) of nisusus (niṣekas), lying upto the nisus (niṣeka) of interval-length (antarāyāma) of illusion mixed (mithyātva-miśra), similar to the last nisus (niṣeka) of first life-time (sthiti) of serenity-charm (samyaktva-mohanī), is to be known into the nisusus (niṣekas) of first life-time (sthiti) of serenity-charm (samyaktva-mohanī). There is no fluent-division (dravya-vibhāga) there.
7. Again, above that, the fluent (dravya) of the nisusus (niṣekas) of interval-length (antarāyāma) of all the three types of vision-charm (darśana-moha), is injected in earlier mentioned form of frustules into first life-time geometric-progression (guṇaśreṇi) and rise-trail (uḍayāvali) corresponding to serenity charm (samyaktva-mohanī) after division (vibhāga).[1]

## 5.7.214

This verse considers the injection-method (nikṣepaṇa-vidhi) of frustule-fluents (phāli-dravyas).
1. The earlier mentioned sequence is to be known regarding injection of frustule-fluent (phāli-dravya) and down-tracted-fluent (apakṛṣṭa-dravya) uptil the acquisition of last-but-one frustule of the and belonging to last-but-one instant of the interval-operation-period (antara-karaṇa-kāla).
2. Further, the fluent (dravya) of the last-frustule (anta-phāli) of vision-charm-trio (darśana-moha-trika) corresponding to last instant of interval-operation-period (antara-karaṇa-kāla), as well as the downtracted-fluent (apakṛṣṭa-dravya) there, is, in toto, injected into the very first life-time (sthiti) of serenity-charm (samyāktva-mohanī).
3. The significant meaning is as follows : As mentioned earlier, the major part of down-tracted-fluent (apakṛṣṭa-dravya) was stated to be given into the upper-life-time (uparitana-sthiti). Similarly, the major part of the downtracted fluent (apakṛṣṭa-dravya) here is not to be injected into the second life-time.

## 5.8.515

Method of finishing of geometric-progression (guṇaśreṇi) corresponding to vision-charm:[2]
1. During the first life-time (sthiti) of serernity-charm (samyaktva-mohanī) there remain two trails,
(i) rise-trail (udayāvalī)
(ii) counter-trail (pratrāvalī). Upto that, the fluent (dravya) of second life-time (sthiti) is injected into the first life-time (sthiti) by virtue of down-traction (apakarṣaṇa). Upto that very period subsists the geometric progression of (guṇa-śreṇi) of vision-charm (darśana-moha).
2. The geometric-progression (guṇaśreṇi) of vision-charm (darśana moha) does not remain when two trails (āvali) remain in the first life-time (sthiti) of serenity-charm (samyaktva-moha). The geometric-progression (guṇaśreni) corresponding to complete-character (sakala-cāritra) of other karmas, still subsists there.
3. Further, when there remain a trail (āvali) and an instant, in the first life-time (sthiti) of serenity-charm (samyaktva-mohanī), upto that period there subsists the premature rise of serenity-charm.
4. The fluent (dravya) of upper nisusus (niṣekas) are given into rise-trail (udayāvalī).

1. For details of the events at the fall of ultimate frutule, cf. LDS (2), p. 174. Cf. also DVL, book 6, pp. 289-291.
2. Cf. KSP, book 13, p. 206.

5. At the last instant of that first life-time (sthiti), there ends the invariant-operation-period.

**5.9.216**

Reasoning regarding transition (saṅkrama) of vision-charm (darśana-moha)[1] :-

1. After the annihilation of first life-time (sthiti) of serenity-charm (samyaktva-mohanī) and the first instant of interval-length (antarāyāma) is acquired, that very isntant the bios becomes second-subsidence serene-visioned (samyak-dṛṣṭi).

2. There is no geometric transition (guṇasaṁkramaṇa) as per rule here. Here, the illusion-fluent (mithyātvay-dravya) is divided by statutory-transition-divisor (vidhyāta saṅkramaṇa-bhāgahāra), i.e, by innumerate part of linear-finger (sūcyaṅgula) [point-set].

One part thereof the illusion-fluent (mithyātva-dravya) is injected into mixed-serenity-charm (miśra-samyaktva-mohanī).

3. Into the second, etc., instants, fluent (dravya) is injected in a special reducing sequence.

NORM SYMBOLISM :

- The bios operates interval (antara) after a lapse of inter-muhūrta (antar-muhūrta) period.
- There, the bios leaves first life-time (sthiti) below amounting to four trails (āvalis) of the illusion (mithyātva) and mixed charm (miśra-mohanī).

| ANCIENT SYMBOL | WORKING SYMBOL |
|---|---|
| āvalī 4 । | $A_1$ |

and amounting to inter-muhūrta (antar-muhūrta) of serenity-charm (samyaktva mohanī),

| | |
|---|---|
| । 2 ॒ । | As or Mi |

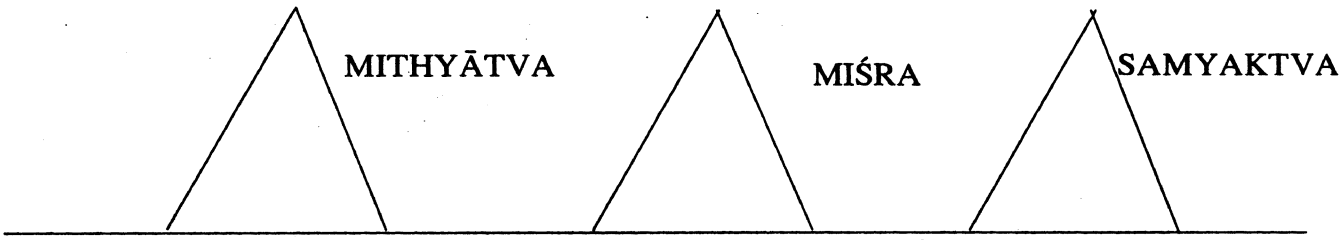
and nullifying the nisusus (niṣekas) of the middle portion, there happens to be similar structure of second life-time (sthiti) corresponding to all the three above.

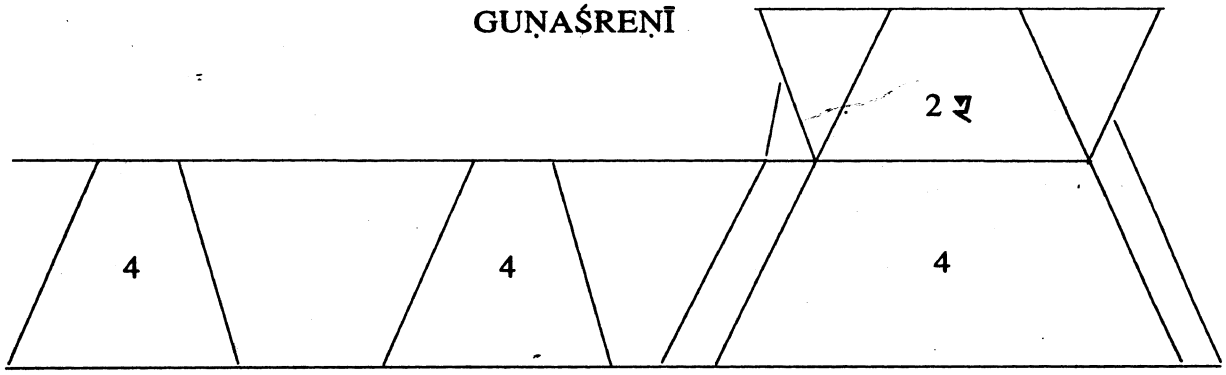
- Corresponding to their structure there has been written rise-trail of all the three, below.
- Above that, symbolism of nullified illusion-mixed (mithyātva-miśra) nisusus (niṣekas) is given : and nisusus (niṣekas) in form of geometric-progression (guṇaśreṇi) of serenity-charm are written. Still above that is given the symbolism of nullified form of nisusus.
- Again, still above the nullified form of nisusus (niṣekas) of all the three, the symbolism in the reducing sequence of second life-time (sthiti) is made equivalent.

THUS THE STRUCTURE IS AS FOLLOWS :[2]

1. Cf. KSP, book 13, p. 207.
2. Cf. LDS, p. 543.

TRANSCRIPTION




Further, the symbolism of interval (antara) nisusus-fluent (niṣeka-dravya) injected, or symbolism of transition-fluent, etc., (saṅkramaṇa-dravyādika) may be known conformally possible.

The other operation has been described already, when the bios becomes second-subsidence-serene (dvitīyopaśama-samyaktvī).

5.10.217

The verse instructs about the increase of elevation (viśuddhi) continuously upto an inter-muhūrta:[1]

During the generation of first-subsidence (prathamopaśama) serenity (samyaktva), the period of geometric-transition (guṇa saṅkramaṇa) competetion was stated earlier to be inter-muhūrta alone. For numerate times this period, this second-subsidence-serene-visioned (dvitīyopaśma samyak-dṛṣṭi) proceeds with infinite times elevation every instant from the first instant. Thus, here the period of increase of mono-ended-elevation (ekānta-vi-śuddhi) is to be known as inter-muhūrta alone.

5.11.218

The verse instructs about the following decrease-increase in elevation (viśuddhi) afterwards :

1. Cf. ibid. p. 208.

After the mono-ended or monotonic (ekānta) increase period, there is no rule for decrease or increase or without-decrease-increase about the elevation (viśuddhi). Such a bios who has subsided the three types of vision-charm (darśana-moha) changes states between imperfect and perfect vowed (pramatta-apramatta) [control-stations] many times.

5.12.219

Instruction about the chief function in subsidence-progression-ladder (upaśama sreṇi) afterwards :[1]

The bios attempts to subside remaining twenty one configurations of character-charm (cāritra-moha) without infinite-binding-tetrad (anatānubandhī catuṣka) after having changed states from imperfect to perfect & perfect to imperfect control-stations (pramatta-apramatta guṇasthānas) thousands of times. There is no subsidence (upaśama) of other configurations (prakṛtis) their subsidence (upaśama) has to be done.

NOTE :

1. Here is the consideration about attention (upayoga) and pathos (veda) happening in the subsidence-progression (upaśama-śreni).
2. Two instructions are given in context of attention (upayoga) : According to first instruction the bios paying attention to scriptural knowledge (śrutajñāna) ascends subsidence-progression-ladder (upaśama-śreṇi). According to second instruction the bios paying attention to scriptural knwoledge, (śrutajñāna) preceptive-knowledge (mati-jñāna) and ocular-non-ocular-vision (cakṣu-acaksu darśana), ascends the subsidence-progression-ladder (upaśama-śreṇi). Both are justified on the basis of implication distinction.
3. Regarding the use of the word 'pathos' (veda), the original text makes use of and accept phase-pathos (bhāva-veda) alone. According to universal tradition, in the later period. both types : the phase-pathos (bhāva-veda) as well as fluent-pathos (dravya-veda) have been accepted.[2]

5.13.220

This verse instructs about all the functions happening in the subsidence-progression-ladder:

There happen to be eight types of description in subsidence-law (upaśama-vidhāna) of character-delusion (cāritra-moha) :
(i) low-tended-operation (adhaḥ-pravṛtta-karaṇa)
(ii) unprecedented-ooperation (apūrva karaṇa)
(iii) invariant operation (anivṛtti-karaṇa)
(iv) life-time-bond-termination (sthitibandhāpasaraṇa)
(v) order-operation (krama-karaṇa)

1. Cf. KSP, book 13, p. 210. Cf. also ibid., pp. 214-222 for result at the end of the low tended operation.
2. Cf. LDS, p. 183.

(vi) partial-destruction operation (deśa-ghāti-karaṇa).
(vii) interval-operation (antara-karaṇa)
(viii) subsidence-operation (upaśama-karaṇa)

The low-tended operation (adhaḥ-pravṛtta karaṇa) is operated by the miraculous-perfectly-regulated control-station. Its characteristic and function is similar to that of the bios facing first-subsidence-serenity (prathama-upaśama-samayaktva). The only speciality is that here the bond and rise (bandha-udaya) of configurations (prakṛtis) possible for the regulated is detailed, and the state (sattva) of all configurations (prakṛtis) without endlessly-binding-tetrad hellish-subhuman-age (naraka-tiryañca-age).

**5.14.221**

The length (āyāma) of minimal life-time-split (sthiti-kāṇḍaka) of second-subsidence-serene-visioned (dvitīyopaśama-samyak-dṛṣṭi), at the first instant of second unprecedented operation (apūrva-karaṇa). The maximal is of separation-sea (pṛthaktva-sāgara) measure.[1]

**5.14.222**

The length (āyāma) of life-time-split measure relative to the annihilator-serene-visioned (kṣāyika-samyak-dṛṣṭi), at the first instant of unprecedented operation (apūrva-karaṇa), both for minimal and maximal is numerate part of pit (palya)[2].

The major life-time (sthiti) has been reduced during the period of eradication (kṣapaṇā) of vision-charm (darśana-moha). The splits (kāṇḍakas) are according to life-time (sthiti), however the maximal is numerate-times the minimal.

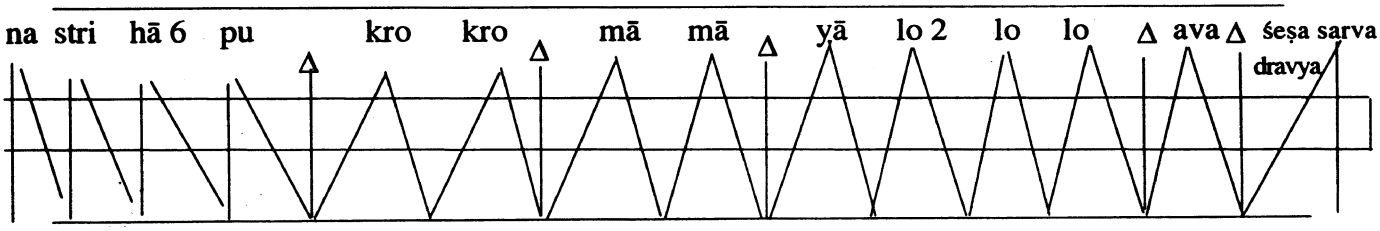
The life-time-bond-termination (sthiti bandhāpasaraṇa) of subsidence or annihilator serene-visioned (upaśama vā kṣāyika-samyak-dṛṣṭi) is numerate part of pit (palya), however the maximal is numerate times the minimal.

## PRELUDE TO VERSE 5.15.223 FOR NORM SYMBOLISM (ARTHA SAṂDṚṢṬI)

This type of symbolism is on the law of character-charm-subsidence (cāritra-moha-upaśama) :

The statement of state-fluent (sattva dravya) of common-sex (napuṁsaka veda), etc., from here onwards will be written afterwards.

The structure of bond-fluent (bandha-dravya) of male-sex (puruṣa-veda), etc., :-




1. Cf. KSP, book 13, p. 223. Cf. also LDS (2), pp. 177-178.
2. Cf. KSP, book 13, p. 222. Cf. also LDS (2), pp. 178-179 for minimal and maximal measures.

## EXPLANATION

Here the common-sex (napuṁsaka), etc., are subsided in order. Their structure is given and ahead of it remaining-functionals (avaśeṣa-karmas) have been written.

After having given reducing order symbolism of their nisusus (niṣekas), increasing-order symbolism of geometric-progression-length (guṇaśreṇi-āyāma) has been given in the middle.

Here, ahead of the state-fluent (sattva-dravya) of male-sex (puruṣa-veda), etc., the symbolism of $\underset{|}{\Delta}$ bond-fluent (bandha-dravya) is to be known.

Here below, is the structure of time-lag (ābādhā) and above is the structure of nisusus (niṣekas).

Again, the charm-fluent (moha-dravya) is

ANCIENT SYMBOL

$$\text{sa } \partial \ 12 - 7$$

WORKING SYMBOL

$$\frac{\text{Ba } 1\frac{1}{2} \text{ G}^*}{7}$$

from the above amount-set, slightlyless all-destructive-fluent (sarva-ghatī-dravya) is reduced, which is not counted, the set is divided by affection-quasi-affection (kaṣāya-na-kaṣāya), getting division by two.

Regarding the quasi-affection (no-kaṣāya), for division corresponding to sex (veda), laughter-dual (hāsya dvika), indulgence-dual (rati-dvika), fear (bhaya), aversion (jugupsā), the divisior is five. Thus the resulting divisor is two multiplied by five, i.e, ten.

Hence the fluent (dravya) of sex, etc., is as follows :

TRANSCRIPTION [1]

ANCIENT SYMBOLISM

| VEDA 3 | HĀSYA 2 | RATI 2 | BHAYA 1 | JUGUPSĀ 1 |
|---|---|---|---|---|
| $\partial \mid 12 - 7 \mid 10$ | $\text{sa} \mid \partial \mid 12 - 7 \mid 10$ | $\text{sa } \partial \mid 12 - 7 \mid 10$ | $\text{sa} \mid \partial \mid 12 - 7 \mid 10$ | $\text{sa} \mid \partial \mid 12 - 7 \mid 10$ |

WORKING SYMBOLISM

| SEX 3 | LAUGHTER 2 | INDULGENCE 2 | FEAR 1 | AVERSION 1 |
|---|---|---|---|---|
| $\frac{\text{a} \mid 1\frac{1}{2} \text{ G}^*}{(7)\ (10)}$ | $\frac{\text{Ba} \mid 1\frac{1}{2} \text{ G}^*}{(7)\ (10)}$ | $\frac{\text{Ba} \mid 1\frac{1}{2} \text{ G}^*}{(7)\ (10)}$ | $\frac{\text{Ba} \mid 1\frac{1}{2} \text{ G}^*}{(7)\ (10)}$ | $\frac{\text{Ba} \mid 1\frac{1}{2} \text{ G}^*}{(7)\ (10)}$ |

1. Cf. LDS, p. 543.

Relative to numerical-symbolism (aṅka-saṁdṛṣṭi), the fluents (dravyas) of all the three sexes (vedas), are divided by forty-eight, and multiplying them, respectively, by forty-two, four, and two, one gets the fluents of common-sex (napuṁsaka-veda), female-sex (strī-veda), and male-sex.

When the fluent of laughter-dual (hāsya-dvika) is similarly divided by sixteen and thirty two, one gets the fluents (dravyas) of laughter (hāsya) and sorrow (śoka).

When the fluent (dravya) of indulgence-dual (rati-dvikā) is divided by sixteen and thirty-two, one gets the fluent (dravyas) of indulgence (rati) and non-indulgence (arati).

Here, the period of male-sex (puruṣa-veda) is inter-muhūrta (antar-muhūrta), hence the periods of female (strī), laughter (hāsya), and non-indulgence (arati) as well as sorrow (śoka) are, respectively, finite times in sequence, and those of the common sex (napuṁsaka veda), etc., are specifically greater. Relative to that, such is the statement regarding the fluent (dravya).

Further, the fluent (dravya) of charm (moha) is divided by infinite and seventeen, and multiplied by eight, getting the fluent (dravya) of eight affections (kaṣāyas) of the non-confutation (apratyā-khyāna) and confutation (pratyākhyāna) types. Here this is the all-destructive-fluent.

Again, when charm-fluent (moha-dravya) is divided by eight and multiplied by four, it gives the fluent (dravya) of fluorescent-affection-tetrad (saṁjvalana-kaṣāya-catuṣka). Here, the fluent (dravya) of charm (moha) is to be known as half.

Symbolism thereof is as follows :

TRANSCRIPTION[1]

| NAPUṀ | STRĪ | HĀSYA | RATI | ARATI | ŚOKA |
|---|---|---|---|---|---|
| sa ∂ 12 – 42<br>7 10 48 | sa ∂ 12 – 4<br>7 10 48 | sa ∂ 12 – 16<br>7 10 48 | sa ∂ 12 – 16<br>7 10 48 | sa ∂ 12 – 32<br>7 10 48 | sa ∂ 12⊖ 32<br>7 10 48 |
| BHAYA | JUGUPSĀ | PURUṢA | AṢTA KAṢĀYA | SAṀJVALANA CATUṢKA | |
| sa ∂ 12 –<br>7 10 | sa ∂ 12 –<br>7 10 | sa ∂ 12 – 2<br>7 10 48 | sa ∂ 12 – 8<br>7 kha 17 | sa ∂ 12 – 4<br>7 8 | |

1. Cf. LDS, p. 544. In the text, the symbol inside circle marked are not given. The same misprints are found in the ASL (o), p. 54.

WORKING SYMBOLISM

| COMMON | FEMALE | LAUGHTER | INDULGENCE | NON-INDULGENCE | SORROW |
|---|---|---|---|---|---|
| $\frac{\text{Ba } 1\frac{1}{2}\text{ G}\cdot 42}{(7)\,(10)\,(48)}$ | $\frac{\text{Ba } 1\frac{1}{2}\text{ G}\cdot 4}{(7)\,(10)\,(48)}$ | $\frac{\text{Ba } 1\frac{1}{2}\text{ G}\cdot 16}{(7)\,(10)\,(48)}$ | $\frac{\text{Ba } 1\frac{1}{2}\text{ G}\cdot 16}{(7)\,(10)\,(48)}$ | $\frac{\text{Ba } 1\frac{1}{2}\text{ G}\cdot 32}{(7)\,(10)\,(48)}$ | $\frac{\text{Ba } 1\frac{1}{2}\text{ G}\cdot 32}{(7)\,(10)\,(48)}$ |

| FEAR | AVERSION | MALE | EIGHT AFFECTION | FLUORESCENT TETRAD |
|---|---|---|---|---|
| $\frac{\text{B a } 1\frac{1}{2}\text{ G}\cdot}{(7)\,(10)}$ | $\frac{\text{B a } 1\frac{1}{2}\text{ G}\cdot}{(7)\,(10)}$ | $\frac{\text{B a } 1\frac{1}{2}\text{ G}\cdot 2}{(7)\,(10)\,(48)}$ | $\frac{\text{B a } 1\frac{1}{2}\text{ G}\cdot 8}{(7)\,@\,(17)}$ | $\frac{\text{B a } 1\frac{1}{2}\text{ G}\cdot 4}{(7)\,(8)}$ |

5.15.223

This verse instructs about the measure of energy-split (anubhāga-kāṇḍaka) etc. :[1]

The energy, (anubhāga) already possessed by ungracious (aśubha) configurations (prakṛtis) is divided by infinite, where corresponding to one energy-split (anubhāga-kāṇḍaka), there is cutting (khaṇḍana) of major-part of energy (anubhāga) thereof, and one part alone remains. Owing to elevation (viśuddhi) there is no cutting (khaṇḍana) of gracious (śubha) configurations (prakṛtis).

Here is shown the energy (anubhāga) the first, etc., nisusus (niṣekas).

**NOTE** : First of all, one should know abut the measure of fluent (dravya), life-time (sthiti), geometric regression (guṇahāṇi), two-geometric-regression (do-guṇahāni or niṣekahāra), and mutual-product (anyonyābhyasta). This is to be known relative to life-time (sthiti) of functionals (karmas) from the chapter on volition-wayward-station (yoga-mārgaṇā-sthāna) of the Gommaṭasāra,[2] as well as its chapter on structure of functional-life-time (karma-sthiti).[3] Relative to energy (anubhāga), the each measure of all fluent, etc., is infinite as conformally appropriate.

TRANCRIPTION AND TRANSLATION

| | ANCIENT SYMBOLISM (TRANSCRIBED) | WORKING SYMBOLISM |
|---|---|---|
| The measure of the fluent (dravya) in state (sattva) of karma ultimate particles in seven karmas [excluding the eighth-age-functional] is | sa ∂ 12 – 7 | $\frac{\text{B a } 1\frac{1}{2}\text{ G}\cdot}{7}$ |

1. Cf. KSP, book 13, p. 224.
2. Cf. GJK, vol. 1, pp. 354-461.
3. Cf. GJK, vol. 2, pp. 1279 et seq.

| TRANSCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 2. The preceding is divided by slightly greater than one and half geometric-regression (guṇahānis) corresponding to life-time (sthiti) getting measure of first nisus (niṣeka) of the first geometric regression (guṇahāni) | sa ∂ ı 12 – ı<br>ı<br>7 ı 12 | $\frac{B\ a\ 1\frac{1}{2}\ G^{*}}{7\ (1\frac{1}{2}\ G^{>})}$ |
| 3. The preceding is divided by slightly greater than one and half geometric-regression (guṇahānis) corresponding to energy, one gets the measure of ultimate-particles (paramāṇus) of first variform (vargaṇā) of first super-variform (spardhaka) of first geometric-regression corresponding to the first nisusus.[1] | Defn: In whatever ultimate-particles (paramāṇu), minimal number of indivisible-corresponding-section (avibhāgī-praticchedas) are found is called minimal-variate (jaghanya-varga); and whatever is the set of such ultimate particles (paramāṇus) it is called a variform (vargaṇā)<br>sa ∂ ı 12 – ı<br>ı ı<br>7 ı 12 ı kha 3<br>2 | $\frac{B\ a\ 1\frac{1}{2}\ G^{*}}{7\ (1\frac{1}{2}\ G^{>})\ @^{>}\ \frac{3}{2}}$ |

These are counted in infinite various-geometric-regressions (nānā-guṇhānis). The divisor is also infinite like (anantātmaka).

**NOTE** (i) The measure of the ultimate particles in the second, etc., variforms reduces respectively, through a common-difference one by one.

(ii) The measure of the variform-fluent (vargaṇā-dravya) in the second, etc., geometric-regression (guṇahānis) reduced successively by half multiple respectively, each corresponding to its preceding geometric-regression (guṇahānis) variform-fluent (vargaṇā-dravya).

(iii) Thus, in order to get the fluent (dravya) of the first variform (vargaṇā) of the last geometric-regression (guṇahāni) one divids the fluent (dravya) of the first variform (vargaṇā) of the first geometric-regression (guṇahāni) by half of the mutual-product-set (anyonyābhyasta rāśi) corresponding to energy (anubhāga).

(iv) From the preceding, when a common-difference (caya) is subtracted successively, one by one, the total reduction when amounts to a geometric-regression as reduced by unity (ek ghāṭi guṇahāni), then one gets the fluent (dravya) of the last variform (vargaṇā) of the last geometric-regression (guṇahāni).

1. The formula used here is, "sāhiyadivaḍḍha guṇahāṇibhājide paḍhamā". Cf. LDS, p. 185.

| TRANSCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 4. When the fluent of first variform of first geometric-regression as found in 3 is divided by half of the mutual product set (anyonyābhyasta-rāśi), one gets the fluent of first variform of the last geometric-regression | sa ∂ ı 12 − 1<br>ı ı<br>7 ı 12 ı kha ı 3 a<br>2 2 | $\frac{B\ a\ 1\frac{1}{2}\ G^{*}}{7\ (1\frac{1}{2}\ G^{>})@^{>}\ (\frac{3}{2})\ [(2)^{N-1}]}$ |

**NOTE :** The mutual-product-set (anyonyābhyastā-rāśi) is obtained by raising 2 to the power of N, where N is the number of various-geometric-regression (nānā-guṇahānis). When it is subtracted by unity and the result divides the total fluent (dravya) in 3, one gets the requisite fluent (dravya) of the last geometric-progression (guṇahāni).[1] but here the divisor is half of the mutual-product-set (anyonyābhyasta-rāśi), i.e, $\frac{2^{N}}{2}$ where N is the number of various-geometric-progressions (nānā-guṇahāni-śalākās). This comes out to be $\{2\}^{(N-1)}$.

| | | |
|---|---|---|
| The preceding set is subtracted by as many common differences as is the geometric-regression as reduced by unity, getting the last variform of the last geometric-regression : | sa ∂ ı 12 − ṛ − gu<br>ı ı<br>7 ı 12 kha 3 a gu 2<br>2 2 | $\frac{B\ a\ 1\frac{1}{2}\ G^{*}\ (G+1)}{7\ (1\frac{1}{2}\ G^{>})\ (@^{>})\ \frac{3}{2}\ [2^{N-1}]\cdot G(2)}$ |

**NOTE :**

In this way, the variform-fluent (vargaṇā-dravya) from first variform (vargaṇā) of first geometric-regression (guṇahāni) to last variform (vargaṇā) of last geometric-regression (guṇahāni) is shown through oblique-structure (tiryak-racanā) corresponding to, second, etc., nisus-fluent (niṣeka-dravya) as well as in division of energy.

| | | |
|---|---|---|
| 6. The fluent of last nisus of last geometric-regression of functional-life-time (karma-sthiti) is | sa ∂ ı 12 − 1 − gu<br>ı<br>7 ı 12 ı pa gu 2<br>va 2 | $\frac{B\ a\ 1\frac{1}{2} G^{*}\ (G+1)}{7\ (1\frac{1}{2}\ G^{>})\ (\frac{P}{\log_2 \log_2 P})\ \frac{G}{2}\ .\ 2}$ |

**NOTE :** Here pa va 2 is $\frac{P}{\log_2 \log_2 P} \cdot \frac{1}{2}$ which is half of the mutual-product-set (anyonyābhyasta rāśi.

Explanation regarding $1-$ gu or G+1 will be given in norm-symbolism, as far as possible.

1. Cf. GKK, vol.2, p. 1289.
"viralida rāsīdo puṇa jettiya mettāṇi hīṇarūvāṇi / tesiṁ aṇṇoṇṇahadī hāro uppaṇṇa rāsissa.//
In the LDS, p. 185, the symbol of slightly greater has not been placed properly over 12.

| TRANSCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|

7. The preceding set is divided by infinite various-geometric-regression-variforms corresponding to energy. As per rule, "sāhiyadivaḍḍha guṇahāṇi bhajide paḍhamā", one gets the fluent of first variform of first geometric-regression on dividing the preceding by infinitely one and half geometric-regression corresponding to energy:

sa ∂ | 12 –
| |
7 | 12 | kha | 3 pa
2 va

$$\frac{B\ a\ 1\frac{1}{2}G^{*}}{7\,(1\frac{1}{2}\,G^{>})\,(@^{>})\,(\frac{3}{2})\,(\frac{P}{\log_2\log_2 P})}$$

NOTE : From the first variform (vargaṇa) of first geometric-regression (guṇahāni), in the corresponding variates (vargas), there is an increasing sequence of indivisible-corresponding-sections (avibhāgi-pratichedas), one by one, upto that, those variforms, as a class, is called first super-variform (spardhaka). Above it, the second, third, fourth, etc., supervariforms (spardhaka) have respectively, variates (vargas) in their first variform (vargaṇā) amounting to twice, thrice, four times, etc., as many as there are variates in the variform (vargaṇā) of the first super variform.

As before, above, the second, etc., variate (varga) should be known to be having a sequence of increased energy by indivisible-corresponding-sections (avibhāhī praticchedas), one by one. Thus sequence should be known upto the last variform (varganā) of last super-variform (spardhaka) of the last geometric-regression (guṇahāni). Such is the division corresponding to first nisus (niṣeka).

Again the second, etc., nisusus (niṣekas) of life-time (sthiti) are in decreasing sequence through common-difference (caya). They have half and half sequence corresponding to every one of succeeding geometric-regressions (guṇahānis). Among all these, one should know the same sequence relative to energy (anubhāga) corresponding to last nisus (niṣeka) of last geometric-regression (guṇahāni) of life-time (sthiti), there is also to be found the measure of the fluent (dravya) of the first variform (vargaṇā) of first geometric-regression (guṇahāni), as shown earlier.

Again in sequence, the fluent (dravya) of the last variform (vargaṇā) of the last geometric-regression (guṇahāni) may be calculated as before. Where such energy (anubhāga) is found, that is divided by infinite (ananta) anant the major part there of is energy-split (anubhāga-kāṇḍaka). The remaining one part is further divided by infinite and the one part thereof is kept as over-installation (atisthāpana), where as the remaining major part thereof was the set of energy cutting (anubhāga-khaṇḍana) of such ultimate-particles (paramāṇus) which are to be transformed.

8. The preceding is divided by infintie type of half of mutual-product-set (anyonyābhyasta-rāśi) corresponding to energy (anubhāga). The quotient is the fluent (dravya) of first variform (vargaṇā) corresponding to last geometric regression (guṇahāni) of energy (anubhāga).

sa ∂ | 12 –
| |
7 | 12 | pa | kha | 3 a
va 2 2

$$\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\,(1\frac{1}{2}G^{>})\,\frac{P}{\log_2\log_2 P}\,(@^{>})\,\frac{3}{2}\,(2^{N-1})}$$

| TRANSCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|

9. From the preceding as many common-difference are subtracted as is the measure of geometric-regression as reduced by unity, getting the fluent of the variform of last geometric-regression of energy

1 –
sa ∂ | 12 – gu
| |
7 | 12 pa kha 3 a gu 2
va 2 2

$$\frac{B\ a\ (1\frac{1}{2}G^{*})\ (G+1)}{7\ (1\frac{1}{2}G^{>})\ \frac{P}{\log_2 \log_2 P}\ (@^{>})\ \frac{3}{2}\ [2^{N-1}]\ G\ 2}$$

**NOTE** : Thus is to be known as the state (sattva), energy (anubhāga) structure (avasthiti).

10. The state (sattva) of instantaneous energy is

9 nā ZN

11. The preceding is divided by infinite, the major part thereof is the split (kāṇḍaka) as

1–ɛ
9 nā kha $\frac{ZN\ (@-1)}{@}$
kha

12. The remaining one part is divided by infintie, one part there of, is overinstalled :

9 nā
kha | kha $\frac{ZN}{@\ @}$

**NOTE** that this should be rather 1–ɛ
9 nā kha or $\frac{ZN\ (@-1)}{@\ @}$, vide ASL (0), p. 56.
kha | kha

13. The major part thereof of energy (anubhāga) is to be injected into the earlier cut energy (anubhāga) functional-ultimate-particle-fluent (karma paramāṇu-dravya)

1–ɛ
9 nā kha $\frac{ZN\ (@-1)}{@\ @}$
kha kha

**NOTE** that this shuld be rather 1–ɛ 1–ɛ
9 nā kha kha or $\frac{ZN\ (@-1)\ (@-1)}{@\ @}$, vide ASL(o), p. 56.
kha kha

| TRANSCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|

14. The remaining energy (anubhāga) form of fluent (dravya) transforms.

At the first instant of that very unprecedented-operation (apūrva-karaṇa) the life-time-bond (sthiti bandha) and life-time-state (sthiti-sattva) is inter-crore-squared-seas (antaḥ-koṭākoṭi-sāgaras).

sā arn ko2
4

$$\frac{C\,[\{(10)^7\}^2]^*}{s_1}$$

The life-time-state is specifically numerate times the life-time-bond, i.e.

sā arn ko2
4

$$C\,[\{(10)^7\}^2]^*$$

EXPLANATION OF NORM-SYMBOLISM:

1. In the description of energy-split (anubhāga-kāṇḍaka), the fluent of a functional (karma) is

sa | ∂ 12 –
7

This is divided by slightly greater than one and half geometric-regression, given by

|
12

On division, the fluent (dravya) of the first nisus (niṣeka) is

sa ∂ | 12 –
|
7 | 12

This is divided by slightly greater than one and a half times infinite corresponding to infinite (vargaṇā various-geometric-regression (nānā-guṇahānis) variforms stationed energy (anubhāga), one gets the fluent (dravya) of first variform (vargaṇā) :

sa | ∂ | 12 –
|
7 | 12 | kha 3
2

This is divided by half of mutual-product-set, one gets the first variform-fluent of last geometric-regression

sa | ∂ | 12 –
| |
7 | 12 | kha 3 a
2 2

The above is divided by two geometric-regression and multiplied by geometric-regression-length as increased by unity, one gets the fluent of last geometric-regression

| | | | | | | |
|---|---|---|---|---|---|---|
| | | | | 1 – | | |
| sa | ∂ | 12 – | | gu | | |
| | | | | | | |
| 7 | 12 | kha | 3 | a | gu | 2 |
| | | | 2 | 2 | | |

This amount could also be deduced if we suppose the common difference (caya) as

| | | | | | | |
|---|---|---|---|---|---|---|
| sa | ∂ | 12 – | | | 1 – c | |
| | | | | | gu | |
| 7 | 12 | kha | 3 | a | gu | 2 |
| | | | 2 | 2 | | |

So that when from

| | | | | |
|---|---|---|---|---|
| sa | ∂ | 12 – | | |
| | | | | |
| 7 | 12 | kha | 3 | a |
| | | | 2 | 2 |

one subtracts

| | |
|---|---|
| 1 – c | |
| gu | [caya], one gets the |

amount as shown in the margin.

Similarly, the structure corresponding to second, etc., nisusus (niṣekas) is performed.

There, the first nisus-fluent (niṣekas-dravya) of first geometric-regression is divided by half the mutual-product-set (anyonyābhyasta-rāśi) amounting to pit (palya) as divided by its own logarithm to base two of its logarithm to base two (varga śalākās). Thus one gets the first nisus-fluent (niṣeka-dravya) of last geometric-regression (guṇahāni) as

| | | | |
|---|---|---|---|
| sa | ∂ | 12 – | |
| | | | |
| 7 | 12 | pa | |
| | | va | 2. |

The above is divided by two geoemetric-regressions (guṇahānis) and multiplied by a geometric-regression (guṇahāni) as increased by unity. Thus one gets the last nisus-fluent as

| | | | | | | |
|---|---|---|---|---|---|---|
| | | | | 1 – | | |
| sa | ∂ | 12 – | | gu | | |
| | | | | | | |
| 7 | 12 | pa | | gu | 2 | |
| | | va | 2 | | | |

[Note that in ASL (o), p. 55, there is only12 and not 12 in the second row of the matrix]

The above is divided by slightly greater than one and half geometric-regressions (guṇahānis) corresponding to energy (anubhāga) which is infinite-like. Thus one gets first variform-fluent as

```
                1 –
sa | ∂ | 12 – gu
     |                |
7 | 12 | pa | gu 2 | kha | 3
         va 2             2
```

[NOTE that in the second row there is no 2 after gu in ASL (o), p. 55. Similarly, vide also the same in ASL of LDS, p. 545]

Here, there was division of pit, as divided by is own logarithm to base two of logarithm to base two, by two. That was multiplied by multiplier two of two geometric-regressions. On its cancellation, and not counting the excess of unity, geometric-regression is also cancelled, getting

```
sa | ∂ | 12 –
     |       |
7 | 12 | pa | kha | 3
         va         2
```

[Note that there is one more 2 after va in third row in ASL (o), p. 55. Further there is 12 – in second row which should be 12 | on the same page in the same expression, see also LDS, p. 545

The preceding amount is divided by half of the mutual-product-set (anyonyābhyasta-rāśi) corresponding to energy (anubhāga). This results in the first-variform-fluent (prathama-vargaṇā-dravya) of infinite-geometric-regression (ananta-guṇahāni) corresponding to energy (anubhāga):

```
sa | ∂ | 12 –
     |       |
7 | 12 | pa kha | 3 | a
         va       2  2
```

NOTE : In LDS (o), ASL (o), p. 56 there is va 2, in place of va. Thus there are three 2's in the third row there.]

This amount is again divided by two geometric-regressions (guṇahānis) and multiplied by geometric regression (guṇahāni) as increased by unity.

Thus we get the last-variform-fluent (anta-vargaṇā-dravya) of last geometric-regression (guṇahāni) of last nisus (niseka) :

```
                1 –
sa | ∂ | 12 – gu
     |       |
7 | 12 | pa | kha | 3 | a | gu 2
         va         2  2
```

[NOTE : In ASL (o), p. 56. there is va 2, in place of va. Thus there are three 2's in the third row.]

On cancellation as before, here also, one gets

sa | ∂ | 12 –
| |
7 | 12 | pa kha | 3 | a | 2
va 2 2

[Note: In ASL(o), p. 56, there is no 2 after a, what it should be there, on cancellation of $\overset{1-}{gu}$ by gu.

Thus it is not understood how Ṭoḍaramala cancelled $\overset{1-}{gu}$ by gu 2, rather it might have been a proper approximation to cancel $\overset{1-}{gu}$ by gu, what we have followed and got resemblance with the original values.

Thus structure of energy (anubhāga) is to be known regarding all nisusus (niṣekas).

There, the symbol of measure of supervariform (spardhaka) in a geometrical regression is

9. It is multiplied by various-geometric-regressions (nānā guṇahānis), i.e, by nā, getting total energy (anubhāga) denoted by

9 | nā

This is divided by infinite, destroying major-part thereof energy is

$\overset{1-\text{ع}}{}$
9 nā kha
kha

[Note that in the LDS (o), p. 56, there is $\overset{1-\text{ع}}{}$ spread from nā to kha which is not correct, hence should be corrected.]

The remaining one part is divided by infinite, and one part thereof is over-installed (atisthāpita) as

$\overset{1-\text{ع}}{}$
9 | nā | kha
kha | kha

The major-part thereof energy inform of injection (nikṣepa) is

$\overset{1-\text{ع}}{}$ $\overset{1-\text{ع}}{}$
9 nā | kha kha
kha kha

**5.16.224**

Clarification about disintegration of geometric progression (guṇaśreṇi) at the first instant of unprecedented operation (apūrva-karaṇa):[1]

At that first instant of unprecedented-operation (apūrva-karaṇa), the remainder-decayed (galitāvaśeṣa) geometric-progression (guṇaśreṇi) out of the rise-trail (udayāvalī) begins. The measure of that geometric-progression-length (guṇaśreṇi āyāma) is in excess of numerate part of the period subsidence-affection (upaśānta-kaṣāya), over the combined period of unprecedented-operation (apūrva-karaṇa) invariant-operation (anivṛtti-karaṇa), and fine-strategy (sūkṣma-sāmparāya).

There the fluent (dravya) of the nisusus (niṣekas) out of the rise-trail (udayāvalī) of seven functionals without the age (āyu) functional, is downtracted (apakarṣita) and given as mentioned geometric-progression-length above it, and into upper-life-time still above the preceding.

Here also begins the geometric-transition (guṇa-saṅkrama) of common-sex, etc.

There is no geometric-transition (guṇa-saṅkrama) of those which are in bond (bandha).

Similarly, the rule is about the life-time-split (sthiti-kāṇḍaka), etc., at the second, etc., instants of the unprecedented operation (apūrva-karaṇa).

Thus, after the end of thousands of energy-splits-destruction (anubhāgekāṇḍaka-ghāta), here ends along with it the first life-time-split (sthiti-kāṇḍaka), life-time-bond-period (sthiti-bandha-kāla) and other energy-split (anubhāga-kāṇḍka).

**5.17.225**

Instruction regarding the number of configurations (prakṛtis) subjected to bond-termination (bandha-vyucchitti) during unprecedented-operation (apūrvakaraṇa) :-

There are seven divisions of period of unprecedented operation. During the first division, the binding of sleep (nidrā) and drowsiness (pracalā) is exterminated, and during the sixth division: thirty, i.e., ford-founder (tīrthaṅkara), etc.; and during the seventh division : four, i.e, laughter, etc., are subjected to bond-termination (bandha-vyucchitti). Again, at the last instant of unprecedented operation, the six, i.e, laughter, etc., quasi-affections are subjected to rise-extermination (udaya-vyucchitti).[2]

For comparability (alpabahutva) of the seven divisions of the period, the same is referred.[3] The measure of life-time-existent-functional (sthiti-satkarma) is numerate times-less than the life-time-existent-functional (sthiti-satkarma) found at the first instant of unprecedented-operation (apūrva-karaṇa), within the inter-crore-squared (antaḥkoḍākoḍi) which implies lac-separation-measure (lakṣa pṛthaktva-pramāṇa).[4]

1. Cf. KSP, book 13, p. 224.
2. Cf. KSP, book 13, pp. 225-228.
3. Cf. ibid.
4. Cf. KSP, book 13, pp. 228-229.

**5.18.226**

Instruction for functions happening at the first instant of the invariant-operation (anivṛtti-karaṇa) :

At the first instant of invariant-operation (anivṛtti-karaṇa), there begin life-time-cut (sthiti-khaṇḍa), life-time-bond-termination (sthiti-bandha-apasaraṇa), energy cut (anubhāga-khaṇḍa), with different measures, other than what were at the last instant of unprecedented-operation (apūrva-karaṇa). There only, there is extermination of subsidence (upaśama), reservation[1] (nidhatti), and preservation[2] (nikācita) operations of all functionals (karmas).

Subsidence (upaśama) is the inability to get into condition of rise (udaya). Reservation (nidhatti) is inability to get into conditions of transition (saṅkramaṇa) and rise (udaya). Preservation (nikālcita) is the inability to get into conditions of uptraction (utkarṣaṇa), downtraction (apakarṣaṇa), transition (saṅkramaṇa), and rise (udaya).

Thus here, there is attained ability to inject all types of karmas into the rise, etc., (udayādi).

**5.19.227**

Instruction about measure of bond (bandha) and state (sattva) at the first instant of invariant-operation (anivṛtti-karaṇa) :[3]

At the first instant of invariant-operation (anivṛtti-karaṇa), the measure of life-time-state (sthiti-sattva) of seven configuration (prakṛtis) without age (āyu), is inter-crore-squared-seas (antaḥ-koṭā-koṭī sāgaras) conformally consistent (yathāyogya). The life-time-bond (sthiti-bandha) is inter-crore (antaḥ-koṭi) in measure. On reduction during unprecedented-operation so much remain.

| NORM SYMBOLISM (ANCIENT TRANSCRIBED) | WORKING SYMBOLISM |
|---|---|
| The former is | |
| sā aṁ ko 2<br>4 | $\frac{C\,[(10^7)^2]^*}{s_1}$ |
| The latter is | |
| sā aṁ ko 1 | $C\,[(10^7)^1]^*$ |

**5.20.228**

Instruction regarding minimal bond owing to life-time-bond regression (sthiti bandhāpasaraṇa) there:[4]

1. Karmic operation in which karma can neither be got into rise-trail (udayāvali) nor into condition of transition (saṅkramana) configuration (prakṛti). Cf JLV, vol.2, p. 612
2. Karmic operation in which karma can neither be got into rise-trail (udayāvali), nor into transition condition of configuration (prakṛti), nor there is any downtraction (apakarṣaṇa) nor untraction (utkarṣaṇa). Cf. JVL, vol.2, p. 604, for details.
3. Cf., KSP, book 13, pp. 231-232.
4. Cf. KSP, book 13, p. 232

There is reduction in life-time-bond (sthiti-bandha), at every inter-muhūrta (antarmuhūrta), amounting to numerate part of pit (palya).

Thus, at the sequential lapse of thousands of life-time-bond (sthiti bandha), the life-time-bond-regression (sthiti-bandha apasaraṇa) remains one part at the lapse of major-part corresponding to numerate parts of invariant-operation-period (anivṛtti-karaṇa-kāla); and then there is life-time-bond (sthiti bandha) equal to the life-time-bond (sthiti bandha) of the irrational (asaṁjñī).

Hence there is life-time-bond (sthiti bandha) of a thousand seas (sāgaras) of vision-charm (darśana-moha) possessed by the irrational (asaṁjñī) with seventy crore-squared seas (sāgaras) of maximal life-time (sthiti). That is counter-divided (pratibhāgita) on dividing one thousand seas (sāgaras) by seven, there is life-time-bond (sthiti-bandha) twice of one part, thrice of one part, four times of one part corresponding to twentieth (bisiyas), thirtieth (tīsiyas) and fortieth (cālīsiyas) character-charm (cāritra moha), respectively.

**Definitions** Twentieth (bīsiya) is the maximal life-time (sthiti) of twenty crore squared corresponding to genetic code functional (nāma karma) and inheritance functional (gotra karma).

Thirtieth (tīsiya) is the maximal life-time (sthiti) of thirty-crore-squared corresponding to knowledge screening (jñanāvaraṇī), vision-screening (darśanāvaraṇī), interfering (antarāya), pathetic (vedanīya) functionals (karmas).

Fortieth (cālīsiya) or character-charm (cāritra-moha) is the maximal life-time (sthiti) of forty-crore-squared corresponding to character-charm functional (cāritra-moha-karma).

**5.20.229**

Beyond the preceding, separation (pṛthaktva) denotes numerate-thousand of life-time-bond (sthiti-bandha) lapses. Then hundred seas (sāgaras) is divided by seven, there the twice of one part, thrice of one part, four times of one part one called twentieth (bīsiya), thirtieth (tīsiya), fortieth (cālīsiya) life-time-bond (sthiti-bandha), equal to that of the four-sensed (caundriya).[1]

Beyond that, at the lapse of numerate-thousand of life-time-bond (sthiti-bandha) fifty-seas (sāgaras) is divided by seven. There, twice of one part is twentieth (bīsiya), thrice of one part is thirtieth (tīsiya), four times of one part is fortieth (cālisiya), equivalent to life-time-bond (sthiti-bandha) of three-sensed (tendriya).

Beyond that, at the lapse of numerate-thousand of life-time-bond (sthiti bandha), twenty-five seas (sāgaras) is divided by seven. Then the twice of one part is twentieth (bīsiya), thrice of one part is thirtieth (tīsiya), four times of one part is fortieth (cālīsiya), equivalent to life-time-bond (sthiti-bandha) of two-sensed (bendriya).

Beyond that at the lapse of numerate-thousand of life-time-bond (sthiti-bandha), one sea (sāgara) is divided by seven. Then twice of one part is twentieth (bīsiya), thrice of one part is thirtieth (tīsiya), fourtimes of one part is fortieth (cālisiya), equivalent to the life-time-bond (sthiti bandha) of the one sensed (ekendriya).

1. Cf KSP, book 13, p. 233.

**5.20.230**

Beyond the life-time-bond (sthiti bandha) equivalent to that of the one sensed (ekendriya), there lapse numerate thousand of life-time-bonds (sthiti bandhas). Then there happens to be life-time-bond (sthiti bandha) of one pit (palya) for the twentieth (bīsiya), of one and half pits (palyas) for the thirtieth (tīsiya), of two pits (palyas) for the fortieth (cālisiya).[1]

Here, there is bond of a thousand seas (sāgaras) of vision-charm (darśana-moha) possessed by the irrational (asaṁjñī) with seventy crore-squared seas (sāgaras) of life-time (sthiti). Then one can find, by tri-ratio (trairāśika) or rule of three seas the life-time bond (sthiti bandha) for genetic-code (nāma) and inheritance (gotra) functionals (karmas) corresponding to possession of twenty crore-squared of life-time (sthiti). This gives, by rule of three, two-seventh part of the thousand seas (sāgaras). Similarly other amounts may be found by the rule of three sets (trairāśika).

**5.21.231**

Special clarification about bond-regression-bond (bandha-apasaraṇa-bandha) :-

From the life-time-bond (sthiti bandha) of inter-crore-squared (antaḥ-koṭākotī) upto the life-time-bond (sthiti-bandha) of pit (palya) of life-time-bond-regression (sthiti-bandha-apasaraṇa).

Again, from life-time-bond of pit (palya), measure upto the life-time (sthiti) of distant-downtract, (dūrā-pakṛṣṭi), there pit (palya) is divided by numerate, and the major-part thereof is the life-time-bond-regression (sthiti-bandhāpasaraṇa).

Beyond the pit-life-time (palya-sthiti) upto the distant-downtract (dūrāpakṛṣṭi) life-time (sthiti), there is life-time bond (sthiti-bandha) of numerate part of pit (palya) as reduced by numerate-times in sequence.This is the meaning.

Again from the life-time (sthiti) of distant-downtract (dūrāpakṛṣti) upto the life-time-bond (sthiti bandha) of numerate-thousand years, there the pit (palya) is divided by innumerate, and the major part thereof is the life-time-bond-regression (sthiti bandha-apasaraṇa).

From the distant-downtract (dūrapakṛṣṭi) upto life-time (sthiti) of numerate-thousand years, there is life-time-bond (sthiti bandha) of innumerate part of pit (palya) as reduced by innumerate times in sequence.

Whatever is reduced as life-time-bond (sthiti bandha) during the single life-time-bond termination-period (sthiti-bandhāpasaraṇa-kāla), that is known as life-time-bond-regression (sthiti-bandhāpasaraṇa), and whatever is the life-timē-bond (sthiti-bandha) on its reduction, that is known to be life-time-bond (sthiti bandha) there.

NOTE : 1. In this verse, there is consideration of the place and amount of life-time-bond regression (sthiti-bandhāpasaraṇa). In the subsidence-progression (upaśama-śreṇi), there is numerate part of pit of life-time-bond-regression from the first instant of unprecedented-operation (apūrva-karaṇa). This sequence of process continues till the life-time reduces to the amount of pit.

2. After that, there is life-time-bond-regression of major part of numerate part of life-time remaining successively, till the attainment of life-time amounting to distant-downtract-measure.

1. Cf. KSP, book 13, p. 234.

3. After that, there is life-time-bond-regression in major part of the innumerate part of successively remaining innumerate part, till the attainment of life-time of numerate years (varṣas).

**5.22.232**

Special Instructions about life-time-bond (sthiti-bandha):[1]

1. Beyond that pit (palya) measure of life-time-bond (sthiti), there is life-time-bond (sthiti-bandha) of twentieth (bīsiya), thirtieth (tīsiya) and charm (moha), which at the end of the order-operation-period (krama-karaṇa-kāla) happens to be innumerate part of pit (palya).
2. There is life-time-bond (sthiti-bandha), at times, of the twentieths (bīsiyani) for numerate part of pit (palya); that of thirtieths (tēsiyani) for pit (palya); as increased by one third of pit (palya) measure corresponding to life-time-bond (sthiti bandha) of charm (moha).

This happens at the lapse of numerate-thousand of life-time-bond-regressions (sthiti-bandhāpasaraṇa), when the length (āyāma) of the twentieths (bīsiyan) is major part of numerate part of pit (palya), and the length (āyāma) of the thirtieth as well as of the charm (tīsiya-moha) is numerate part of pit (palya); beyond the pit (palya), one and a half pits (palyas), two pits (palyas) of life-time-bond (sthiti bandha) of twentieth (bīsiya), etc.

3. Beyond the preceding, there is life-time-bond (sthiti bandha) of the twentieth (bīsiya), thirtieth (tīsiya) for numerate part of pit (palya) and that of charm (moha) for pit (palya) period. This is after the lapse of numerate-thousand life-time-regressions (sthiti-bandhāpasaraṇas) which have length (āyāma) of numerate major-part of pit (palya) corresponding to twentieth (bīsiya) and thirtieth (tīsiya), and length (āyāma) of numerate part of pit (palya) corresponding to charm (moha).
4. Speciality here, is that the life-time-bond (sthiti-bandha) of the thirtieth (tīsiya) is numerate times that of the twentieth (bīsiya).
5. Beyond that there is life-time-bond (sthiti-bandha) of genetic-code and inheritance (nāma gotra) for numerate part of pit (palya), known as distant-downtract (dūrāpakṛṣṭi); and there is life-time-bond (sthiti-bandha) of conformally-consistent numerate part of pit (palya). This happens to be after lapse of numerate-thousand of life-time-bond-regressions (sthiti bandhāpasaraṇas) which have length (āyāma) amounting to numerate major-part of pit (palya) corresponding to all the three.
6. Speciality here, is that the life-time-bond (sthiti-bandha) of charm (moha) is numerate-times that of the thirtieth (tīsiya).
7. Beyond that, there is lapse of numerate-thousand life-time-bond-regressions (sthiti bandhāpasaraṇas), having measure of numerate major part of pit (palya) corresponding to the thirtieth (tīsiya) and charm (moha), as well as having measure of innumerate major-part of pit (palya) corresponding to the twentieth (vīsiya). Then, there is simultaneous (yugapat) life-time-bond (sthiti bandha) of the twentieths (vīsiyani) amounting to innumerate part of the pit (palya), and that of the thirtieths (tīsayani) amounting to numerate part of pit (palya), called distant-downtract (dūrāpakṛṣṭi), as well as that of the charm (moha) amounting to conformally consistent numerate part of pit (palya).
8. Here, the life-time-bond of the fortieth (cālīsiya) is to be known to be numerate times that of the thirtieth (tīsiya).

1. Cf. KSP, book 13, p. 240.

9. Beyond that, there lapes a period of numerate thousand life-time-regressions (sthiti-bandhābasaraṇas) amounting to innumerate major part of pit (palya) corresponding to all the three. Then, the life-time bond (sthiti bandha) of all the three happens to be innumerate part of pit (palya).
10. Here, the life-time-bond (sthiti bandha) of the thirtieth (tīsiya) is to be known to be innumerate times that of the twentieth (vīsīya), and the life-time-bond (sthiti bandha) of the charm (moha) is to be known to be innumerate times that of the thirtieth (tīsiya).
11. Upto this, there is bond following up a sequence (anukrama).Ahead of this, there is a following up of another sequence (anukrama).

NOTE : ORDER OPERATION (KRAMA-KARAṆA) :[1]

(i) In the rule for annihilation of character-charm (cāritra moha), there is life-time-state-regression (sthiti-sattva-apasaraṇa) during the period of invariant-operation (anivṛtti-karaṇa), both of which have a special type of order (krama).
(ii) There happens to be a comparability (alpa-bahutva) with mutual special sequence (krama) among the life-time-bond (sthiti-bandha) and life-time-state (sthiti-sattva) corresponding to the mentioned configurations (prakṛtis), viz., charm (mohanīya), thirtieth (tīsiya), twentieth (vīsiya), pathos (vedanīya), genetic-code (nāma), inheritance (gotra).
(iii) The sequence (krama) of that comparability (alpabahutva) happens to change after every numerate-thousand of life-time-bonds (sthiti bandhas).
(iv) Thus, the life-time-bond (sthiti bandha) and the life-time-state (sthiti sattva) go on reducing, till at the end, there is one and a half times life-time-bond (sthiti bandha) form of the pathos (vedanīya), then that of the genetic-code (nāma) and inheritance (gotra), inform of comparability (alpa bahutva). And this very is called the order-operation (krama-karaṇa).
(v) Similarly, the life-time-state (sthiti sattva) of the pathos (vedanīya) becomes greater than that of the genetic-code (nāma) and inheritance (gotra), then there happens to be order-operation (krama-karaṇa) of the life-time-state (sthiti sattva) with order of the charm (moha), etc.

5.23.233

Instruction regarding the change of order (krama) of twentieths (vīsiya), etc. :[2]

There is a lapse of numerate-thousand of life-time-bond (sthiti-bandhas), having the length (āyāma) of innumerate major-part of pit (palya), beyond that life-time-bond (sthiti-bandha) amounting to innumerate part of pit (palya). Just after that, there happens to be life-time-bond (sthiti-bandha) of all the three, amounting to such innumerate part of pit (palya) that reduces innumerate-times that life-time-bond (sthiti bandha) which used to happen earlier.

The life-time-bond of the twentieths (vīsīyani) is small. That of the charm is innumerate times that of the preceding. That of the thirtieths (tīsiyani) is innumerate-times that of the preceding.

Here, there is reducing order form of life-time-bond of charm (moha) as compared with that of the thirtieths (tiīsīyani) owing to grace of elevation.

1. Cf. LDS, (Kṣapaṇāsāra), vv. 422-427, pp. 350-353. Cf. also KPD (c), pp. 747-748. Cf. also KSP, book 13, pp. 235-242.
2. Cf. KSP, book 13, p. 244

5.24.234

Instruction regarding difference of order :[1]

Beyond that, after the lapse of numerate-thousand life-time-bonds with length amounting to innumerate major-part of pit, there is life-time-bond of all the three amounting to innumerate part of pit (palya). Here, the life-time-bond of charm (moha) is small. That of the thirtieths (tīsiyani) is innumerate times that of the preceding.

Owing to grace of elevation (viśuddhi), there is reducing order of life-time-bond form of charm (moha) which is innumerate times less than that of the twentieths (vīsiyani).

5.25.235

Instruction about other orders (krama) :[2]

Beyond that, there is a lapse of numerate thousand life-time-bond-regressions (sthiti bandhāpasaraṇas), with length (āyāma) amounting to innumerate major-part of pit (palya). Then there is life-timē-bond (sthiti bandha) of all the three amounting to innumerate part of pit (palya).

There the life-time-bond (sthiti bandha) of the charm (moha) is small. That of the twentieths (vīsiyani) is innumerate times that of the preceding. That of the thirtieths (tīsiyani) to three destructive (ghātiyani) is innumerate times that of the preceding. That of the pathos (vedaniya) is innumerate times that of the preceding.

Here, the life-time-bond (sthiti bandha) of the three destructive (ghātiyā) functionals (karmas) happens to be reduced than that of the pleasant-pathos (sātā-vedanīya) owing to grace of elevation.

5.26.236

Statement regarding special order (krama) :[3]

Beyond that, there is life-time-bond (sthiti bandha) amounting to innumerate part of pit (palya) of the charm (moha), etc., at the lapse of numerate-thousand of life-time-bonds (sthiti bandhas), having length (āyāma) amounting to innumerate major part of pit (palya).

There, the life-time-bond (sthiti bandha) of charm (moha) is small. That of the thirtieths (tīsiyani) is innumerate times that of the preceding. That of the twentieths (vīsiyani) is innumerate times that of the preceding.

That of the pathos (vedanīya) is one and a half times of that of the preceding. Such is the order owing to grace of elevation (viśuddhi).

## NORM SYMBOLISM

The life-time-bond of the pathos (vedanīya), through rule of three sets (trairāśika) proves out to be

1. Cf ibid, p. 244
2. Cf. KSP, book 13, p. 245.
3. Cf, KSP, book 13, p. 246.

| ANCIENT SYMBOLISM | | WORKING SYMBOLISM |
|---|---|---|
| pa 3<br>∂ 5 2 | That of hte twentieth (vīsiya) is | $\frac{P}{a} \cdot \frac{1}{s_2} \cdot \frac{3}{2}$ |
| pa<br>∂ 5 | | $\frac{P}{a} \cdot \frac{1}{s_2}$ |

**5.27.237**

Conclusion of order-operation (krama-karaṇa) :[1]

(i) During that period of order-operation, there happened to be bond of pathos (vedanīya) in excess of that of genetic-code (nāma) and inharitence (gotra), hence at the last instant of order-operation-period, after the lapse of numerate-thousand of life-time-bond-regressions having length (āyāma) of innumerate major-part of pit, there happens to be bond (bandha) amounting to own conformal innumerate part of pit upto an intermuhūrta in this very succession (anukrama).

(ii) Here, there is no life-time-bond (sthiti bandha) of numerate thousand years.

(iii) It happens to be beyond interval-operation (antara-karaṇa).

(iv) Although there is destruction of numerate-thousand life-time-splits (sthiti kāṇḍakas), there remains life-time-state (sthiti sattva) of all functionals (karmas), amounting to inter-crore-squared (antaḥkoṭākoṭi) seas (sāgaras).

(v) As such the length (āyāma) of life-time-split (sthiti-kāṇḍaka) during subsidence-progression-ladder (upaśama śreni) is not large but small.

**5.28.238**

Instruction regarding special premature-rise (udīraṇā) at the end of order-operation (krama-karaṇa).[2]

(i) There happens to be premature-rise (udīraṇā) of innumerate instant-effective-bonds (samayaprabaddhas), where there happens to be life-time-bond (sthiti bandha) amounting to innumerate part of pit (palya) of charm (moha), etc., at the end of order-opeation (krama-karaṇa), after the lapse of numerate-thousand of life-timē-bond-regressions (sthiti-bandhāapasaraṇas) from the initial instant of the beginning of order-operation (krama-karaṇa).

(ii) Earlier than this, the downtracted (apakarṣita) fluent (dravya) for the purpose of geometric-progression (guṇa-śreṇi) is divided by innumerate part of pit (palya).

(iii) There the major part thereof is injected into the upper-life-time (uparitana-sthiti).

(iv) The remaining one part is divided by innumerate-universe (asaṁkhyāta-loka).

(v) The major-part thereof is given into geometric-progression-length (guṇaśreṇi āyāma), and one part thereof is injected into the rise-trail (udayāvalī).

1. Cf. KSP, book 13, p. 247.
2. Cf. KSP, book 13, pp. 248-249

(vi) Whatever the premature-rise-fluent (udīraṇā-dravya) is injected into the rise-trail (udayāvalī) there, that amounts to innumerate part of the instant-effective-bond (samayaprabaddha).
(vii) Again, from here, the downtracted-fluent (apakarṣita-dravya) is divided by the innumerate part of pit (palya).
(viii) The major part there is injected into the upper-life-time (uparitana-sthiti).
(ix) The remaining one part thereof is divided by innumerate part of pit (palya).
(x) And the major part thereof is given into the geometric-progression-length (guṇaśreṇi-āyāma).
(xi) And one part thereof is given into the rise-trail (udayāvalī).
(xii) The premature-rise-fluent (udīraṇā-dravya) so given into the rise-trial (udayāvalī) here amounts to innumerate instant-effective-bonds (samayaprabaddhas).

5.28.239
5.28.240

Now follows the description of partially-destructive-operation (deśa-ghātī-karaṇa):[1]
(i) Formerly, the energy in form of completely destructive-super-variforms (sarva-ghātī-spardhakas) fo configurations (prakṛtis).
(ii) Now, only energy in form of partially-destructive-super-variforms (deśa-ghātī spardhakas) are bound from partially-destructive-operation (deśa-ghātī-karaṇa), two-stationed (dvi-sthānagata) equivalent to wood-creeper (dāru-latā).
(iii) There, beyond the beginning of innumerate instant-effective-bonds (samya-prabaddhas) of premature-rise (udīraṇā), at the lapse of numerate-thousand of life-time-bond-regressions (sthiti-bandha-apasaraṇas), there is partially-destructive (deśa-ghātī) bond (bandha) of the telepathy (manaḥ-paryaya), knowledge-screening (jñānāvaraṇa) and contribution-interfering (dānāntarāya) configurations (prakṛtis).
(iv) Beyond that, after the lapse of the same number of life-time-bond-regressions (sthiti-bandhāpasaraṇas), there happens to be partially-destructive-bond (deśaghātī-bandha) of clairvoyance-knowledge-screening (avadhi-jñānāvaraṇa), clairvoyance-vision-screening (avadhi-darśanāvaraṇa), gain-interfering (lābhāntarāya); and that of scriptural-knowledge-screening (śrutajñānāvaraṇa), non-ocular-vision-screening (acakṣudarśanāvaraṇa), joy-interfering (bhogāntarāya), ocular-vision-screening; and that of perceptive-knowledge-screening, sub-joy-interfering (upabhogāntarāya); and that of power-interfering (vīryāntarāya).
(v) The fluorescent-tetrad (saṁjvalana-catuṣka), male-sex, etc., have not been described for partial-destructive operation (deśa-ghātikaraṇa). The reason is that their energy-bond (anubhāga-bandha) is two-stationed, reducing in sequence of infinite-multiple every instant from the instant of acceptance of regulation-non-regulation (saṁyamāsaṁyama). Further, their existent energy is present as completely-destructive.
(vi) Again, the end of partiallydestructive-operation (deśa-ghāti-karaṇa), the life-time-bond (sthiti-bandha) is conformally consistent innumerate part of pit (palya).

1. Cf. KSP, book 13, pp. 249-251.

**5.29.241**

Above the partially-destructive-operation (deśaghāti-karaṇa), there is lapse of numerate-thousand of life-time-bonds (sthiti-bandhas), and then the bios operates interval-operation (antara-karaṇa) of configurations (prakṛtis) corresponding to twenty one types of charm (mohanāya).[1]

The interval-operation (antara-karaṇa) is the nullification (abhāva) of the central implied nisusus (niṣekas) excluding those above and below.

**5.29.242**

Out of the fluorescent-tetrad (saṁjvalana-catuṣka) only one, and only one from the sex-trio (veda-trika), accompanies the ladder-progression ascendant, and the bios establishes first life-timēe(sthiti) of inter-muhūrta (antarmuhūrta) corresponding to these two rising configurations (udaya-rūpa-prakṛtis).[2]

About the remaining nineteen configurations (prakṛtis), the bios establishes first life-time (sthiti) amounting to trail (āvalī). Below this first life-time-measure (sthiti-pramāna) of nisusus (niekas) are excluded, and the nisusus (niṣekas) lying above are effected interval-operation (antara-karaṇa).

**5.29.243**

The nisusus (niṣekas) which lie above the last nisus (niṣekas) of interval-length (antarāyāma), are similar for all configurations (prakṛtis) whether rising (udaya) or non-rising (anudaya).

Hence, the first nisus (niṣeka) of second life-time (sthiti) above the interval-length (antarāyāma), corresponding to all configurations (prakṛtis) are similar owing to being simultaneous (eka-kāla-vartī)

Further, the nisusus (niṣekas) lying below the first nisus (niṣekas) of the interval-length (antarāyāma), corresponding to the rise-configurations (udaya-prakṛtis) are mutually similar. Moreover, those of the non-rising-configurations (anudaya prakṛtis) are mutually similar, but those of rising-non-rising configurations (udaya-anudaya prakṛtis) are not similar, because they are not similar corresponding to their first life-time (sthiti).

The lower nisus (niṣeka) of interval-length (antara āyāma) is the last nisus (niṣeka) of the first life-time (sthiti).

The inter-muhūrta (antar-muhūrta) measure of interval-length (antarāyāma) is numerate times the first life-time (sthiti) of rising-non-rising-configurations (udaya-anudaya-prakṛtis), which amounts to inter-muhūrta (antar-muhūrta) or trail (āvalī). This amount of the nisusus (niṣekas) are to be nullified (abhāva karaṇa).

There the nisusus (niṣekas) of geometric-progression top (guṇaśreṇi śīrṣa) of rising-configurations (udayamāna prakṛtis); and the nisusus (niṣekas) of upper-life-time (uparitana-sthiti), which are numerate times the preceding are taken and the interval (antara) is effected.

1. Cf. KSP, book 13, pp. 252-253
2. Cf. ibid, pp. 253-254.

Moreover the nisusus (niṣekas) of the geometric-progression-length (guṇaśreṇi āyāma) found here as the remanant of non-rising-configurations (anudaya prakṛtis); and the nisusus (niṣekas) of upper-life-time, which are numerate times the preceding, are taken and the interval is effected.

NOTE : The first life-time (sthiti) of rising-configurations (udīyamāna-prakṛtis) is inter-muhūrta. But the first life-time (sthiti) of non-rising-configurations (anudaya prakṛtis), viz., two types of sex and eleven affections (kaṣāyas), amounts to a trail (āvalī). Owing to this inequality of the first life-time (sthiti), there turns out inequality in the interval (antara) of the lower-part (adhobhāga).[1]

**5.29.244**

At the first instant (samaya) of interval-operation (antara-karaṇa) there happens to be such other type of life-time-bond (sthiti bandha) reducing in innumerate multiple than the earlier life-time-bond (sthiti bandha).[2] At this instant there also happens to be such other type of life-time-split (sthiti-kāṇḍata), specifically reducing than the earlier life-time-split (sthiti-kāṇḍaka). At this instant, there also happens to begin such other type of energy-split which is reducing in infinite-multiple than the earlier energy-split (anubhāga-kāṇḍaka).

There is effected interval-operation (antara-karaṇa) for the period as much as is the period of one life-time-split-upcast (sthiti-kāṇḍakotkaraṇa). At the lapse of such period there happens to be destruction of one life-time-split (sthiti-kāṇḍaka).

The implication is that during this there is destruction of numerate-thousand energy-splits (anubhāga-kāṇḍakas).

NOTE : The next three verses, describe the process of interval-operation (antara-karaṇa).

**5.30.245**

The fluent (dravya) upcast (utkīrṇa) for the purpose of interval-operation (antara-karaṇa) is not giveninto the interval-length (antara-āyāma).[3]

IMPLICATION : On nullifying the nisusus fluent (niṣekani kā dravya) of interval-length (antarāyāma), the some are not to be mixed into the very nisusus (niṣekas) in form of interval-length (antarāyāma). Then, where are they to be mixed is stated as follows :-

The four configurations (prakṛtis), viz., non-rising (anudaya) and binding female or common sex, male sex ascending ladder with any one affection, and three fluorescent affections (saṁjvalana-kaṣāyas) are concerned here. Their fluent (dravya) is uptracted and injected into the second life-time (sthiti), from first nisus (niṣeka) to conformally consistent last one leaving the time-lag of the bound configuration (prakṛti), bound instantaneously.

Further, on downtraction (apakarṣaṇa) the fluent (dravya) is injected into the first life-time (sthiti) of other rising-configurations affections (udaya-rūpa prakṛti kaṣāyas).

1. Cf. LDS (2), p. 194
2. Cf. KSP, book 13, pp. 255-256.
3. Cf KSP, book 13, p. 160.

**5.30.246**

(1) The bios downtracts the fluent (dravya) corresponding to interval (antara) of female-sex (strī-veda) or common-sex (napuṁsaka-veda) whose rise alone and not bond is found, and then injects it into it own first life-time (sthiti).[1]
(2) The bios uptracts the fluent (dravya) and whatever are other affections (kaṣayas) bound there he injects the fluent (dravya) into their second life-time (sthiti).
(3) There happens to be transition (saṅkramaṇa) in first life-time (sthiti) of other anger, etc., affections (kaṣāyas) in form of rise (udaya) through downtraction (apakarṣaṇa). According to principle, the transformation (pariṇamana) is in form of the rise-configuration (udaya-prakṛti).
4. The bios downtracts the fluent (dravya) corresponding to the interval (antara) of male-sex (puruṣa-veda) or any one of which there is found to be bond as well as rise, and injects is into the first life-time (sthiti) of rising-configurations (udayārūpa-prakṛtis).
5. The bios uptracts the fluent (dravya) and injects it into the second life-time (sthiti) of the configurations (prakṛtis) bound there.
6. It is to be specially known that there happens to be transition (saṅkramaṇa) in form of transformation (pariṇamana) of other configuration (prakṛtis) under the influence (vaśa) of uptraction (utkarṣaṇa), downtraction (apakarṣaṇa) corresponding to first and second life-times (sthiti) of other configuraion (prakṛti) here also.

**5.30.247**

1. Now description is above the configurations which are without bond and rise (bandha evaṁ udaya), viz., the non-confutation (apratyākhyāna) and confutation (pratyākhyāna) affections (kaṣayas) as well as six laughter, etc., quast-affections (nokaṣāyas). Their fluent (dravya) corresponding to interval (antara) is downtracted and transformed in the identical form (ladrūpa) through transition (saṅkramaṇa) in first life-time of other configurations (prakṛtis) in form of rise (udaya) at that time.[2]
2. Consider such configurations (prakṛtis) which transform into identical form through transition (saṅkramaṇa) in second life-time (sthiti) of other configurations (prakṛtis) which are bound at that times. The fluent (dravya) of the nulliflied nisusus (niṣekas) through interval operation (antara-karaṇa) of such configurations is injected.

NOTE :
(i) Injection is not effected of the fluent (dravya) of bondless configuration (prakṛtis) into its own second life-time (sthiti).
(ii) Injection is not effected of the fluent (dravya) of rise-less configurations (prakṛtis) into its own first life-time (sthiti).
(iii) The first life-time (sthiti) is below the interval-length (antarāyāma), hence the life-time (sthiti) reduces while giving. Hence there has been mentioned downtraction (apakarṣaṇa) there.

1. Cf. KSP, book 13, pp. 260 and 256, for the two lines of the verse.
2. Cf. KSP, book 13, p. 259.

(iv) The second life-time (sthiti) lies above the interval-length (antarāyāma), hence the life-time (sthiti) increases there while giving. Hence there has been mentioned uptraction (utkarṣaṇa) there.
(v) This is how there comes an end to the interval operation (antara-karaṇa) through interval-muhūrta period (antarmuhūrta kāla).
(vi) Here the first life-time (sthiti) from the first instant of interval-operation (antara-karaṇa), and the interval-length (antarāyāma) remain as they are.
(vii) When an instant (samaya) of the rise-trail (udayāvalī) lapses, then an instant (samaya) of the geometric-progression (guṇaśreṇi) goes to join [to add] with the rise-trail (udayāvalī).
(viii) And then alone an instant (samaya) of interval-length (antarāyāma) happens to join [add to] the geometric-progression (guṇaśreṇi).
(ix) And then alone a nisus (niṣeka) of second life-time (sthiti) joins [add to] the interval-length (antarāyāma).
(x) Thus the second life-time (sthiti) reduces.
(xi) It is to be known that the first life-time and interval-length (antarāyāma) remain as they are.

**DIGRESSION** : In the KSP, Jayadhavalā commentary, description is as follows : The bios who effects interval-operation (antarakaraṇa) binds certain functionals (karmas) and is pathetic towards them. He injects the particle-quanta upcast from the life-times (sthitis) realizing and reaching the interval (antara), into the first life-time (sthiti). He also injects them into the second life-time (sthiti) excluding the time-lag (ābādhā), but does not inject them into the life-times (sthitis) corresponding to the interval (antara), because those life-times (sthitis) are going to be vacant from their functional-quanta (karma-puñja).

However, some other preceptors hold the description that the bios injects into the life-time (sthitis) corresponding to the interval (antara) also leaving the over-installtion-trail (atisthāpanāvalī) in relatin to downtraction (apakarṣaṇa) in own-station as well, till there remains existence of last but one frustule (phāli) corresponding to interval (antara).[1] In accordance with this, statements are to made every where.

**5.31.248**
**5.31.249**

The two verses relate the special function at the next instant of the completion of interval-operation (antara-karaṇa) :[2]
(1) After completion of the interval (antara), at the first instant there happen to begin seven operations (karaṇas) simultaneously. There, earlier, upto the end of interval operation (antara-karaṇa), there was two-stationed bonding and rising (bandha evaṁ udaya) similar to wood-creaper (dāru-latā) of charm (moha). Now the one-stationed bonding and rising similar to creeper (latā) happen to begin. Such as these are two operations (karaṇas).
(2) Earlier, the life-time-bond (sthiti-bandha) of charm (moha) used to be of innumerate years, and now it happens to be of numerate years. Such as their is one operation (karaṇa).

1. Cf. LDS, p. 205.
2. Cf. KSP, book 13, p. 233.

(3) Earlier, there used to be mutual transition (saṅkramaṇa) here and there, of configurations (prakṛtis) of character-charm (cāritra-moha). Now there happens to be succeeding-transition (ānupūrvī. Saṅkramaṇa). Such as this is one operation (karaṇa).
(4) Formerly, there happened to be transition (saṅkramaṇa) of fluorescent-greed (saṁjvalana lobha) into fluorescent-anger (saṁjvalana-krodha), etc., or into male-sex (puruṣa-sex), but now such as this does not happen anywhere. This is one operation (karaṇa)
(5) Now begins the subsidence-function (upaśama-kriyā) of common-sex (napuṁsaka-veda). This is one operation (karaṇa).
(6) Formerly, there was capacity of premature-rise (udiraṇā) at the lapse of one trail period (āvalī kāla) after bonding. Now, whatever is the bonding (bandha), there is capacity for its premature-rise (udiraṇā) at the lapse of six-trails (chaḥ-āvalīs) from bonding-period. This is one operation (karaṇa).[1]

NOTE : The function of subsiding the common sex (napuṁsaka-veda), from the first instant, just after the end of the interval-operation (antara-karaṇa), is called the provisional-operation (āyukta-karaṇa). Āyukta-karaṇa has synonyms in udyata-karaṇa and prārambha-karaṇa.

**5.32.251**

After interval-operation (antara-karaṇa), twenty-one configurations (prakṛtis) of charm-functional (moha-karma) subside in the following sequence.

One common-sex (napuṁsaka veda), one female-sex (strī-veda), similarly seven quasi-affections (nokaṣāyas) and three types of anger (krodha), three types of pride (māna), three types of deceit (māyā) as well as three types of greed (lobha).

Mathematical details ae given in the following verses.

**5.32.252**

Instruction about the process of subsidence (upaśamana) of the common-sex:[2]

Just after the end of interval-operation (antara-karaṇa), there is subsidence (upaśama) of particle-quanta of common-sex (napuṁsaka-veda) from the first instant, every instant, upto the end of inter-muhūrta (antarmuhūrta).

1. For more explanatory details, cf. LDS, p. 207. Cf. also KSP, book 13, pp. 265-267.
2. Cf. KSP, book 13, pp. 272-273

At the first instant, the bios subsides a part of the common-sex-fluent (napuṁsaka-veda-dravya) obtained on dividng the common-sex-fluent (napuṁsaka-veda dravya) by innumerate part of geometric-transition-divisor (guṇa-saṅkrama bhāgahāra).

Thus the fluent (dravya) is subsided upto the end of subsidence period in a geometric-progression with innumerate as common-ratio.

Whatever fluent set (dravya-rāśi) is every instant, the name of it is known as the fluent of thas subsidence-frustule (upaśamana phāli). The bios does not subside any other functional (karma).

While the common sex (napuṁsaka veda) is subsided, there happen to rise (udaya) and premature-rise (udīraṇā) of implied-configurations (vivakṣita prakṛtis).

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. subsidence-frustule fluent (upaśamaṇa phāli-dravya) at the first instant corresponding to common-sex (napuṁsaka-veda) [1] | sa ∂ I 12 – I 42<br>7 I 10 I 48 I gu<br>∂ | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ (s.s.s;s+s_3)}{\frac{G_1}{a}\ (7)\ (10)\ [(s)+(s.s)+(s.s.s;s+s_3)]}$ |

NOTE: Here, the numerical notation 42 stands for norm measure (numerate × numerate × numerate × numerate + numerate) or (2 × 2× 4 × 2 + 10). This leads to total bonding periods of sex as 2+4+42=48. This is the amount of inter-muhūrtas (antarmuhūrtas). Similarly, the symbolism 12 – is numerical and signify certain norm. Here 7 also appears significant, as a numerical symbol. The difference in numerical symbolism appears to be due to mixing of succeeding schools of Jaina mathematics. We have therefore kept these symbols as they are here denoted through 2 as s and 10 as regardings periods. The denominator factor 10, is the number obtained as explained on p.543 as 2 × 5 = 10, standing for subdivisions of functionals configurations (karma prakṛtis), 4 will be denoted as $s_1$ as before.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (B) In order to save space s.s.s.s could also be written as $s^4$ | | |
| 2. Subusidence-frustule-fluent (upaśamana-phāli-dravya) at the second instant is innumerate times the preceding | sa ∂ I 12 – I 42<br>7 I 10 I 48 I gu<br>∂ ∂ | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ (s.s.s_1.s+s_3)}{(7)\ (10)\ [(s)+(s.s)+(s.s.s_1.s+s_3)]\ \frac{G_1}{a\ a}}$ |
| 3. Subsidence-frustule-fluent (upaśamana-phāli-dravya) at the third instant is innumerate times the preceding | sa ∂ I 12 – I 42<br>7 I 10 I 48 gu<br>∂ ∂ ∂ | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ (s.s.s_1.s+s_3)}{(7)\ (10)\ [(s)+(s.s)+(s.s.s_1.s+s_3)]\ \frac{G_1}{a\ a\ a}}$ |

1. For details of this derivation, cf. GKK, vol.1, pp. 243, et seq. The difference is in the style of derivation due to which they appear to be different. The method of dividing in into the LDS appears to be different. This research we shall make later. This amount has been derived in LDS, pp. 543-544, 545.

This is to be carried for intermuhūrta (antar-muhūrta) subsidence (upaśamana) period's last instant in the geometric progression with innumerate as the common ratio.

5.34.253

Instruction about comparability (alpabahutva) of fluent (dravya) in form of premature-rise, etc. :- premature rise (udīraṇā)

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. fluent of male-sex (puruṣa-veda) found to have an implied rise (udaya) at the first instant of subsider (upaśamaka) of common-sex | sa ∂ I 12 – I 2<br>7 10 I 48 I O pa pa<br>∂ ∂ ∂ | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ s}{(7)\ (10)\ [s+(s.s)+s.s.s_1s+s_3]\ \frac{D\ p\ p}{a\ .\ a\ .\ a}}$ |
| 2. the preceding all fluent is divided by innumerate part of downtraction divisor, and one part thereof is divided by innumerate part of pit. The major part thereof is given into upper-life-time. | | |
| The remaining one part thereof is divided by innumerate part of pit and the major-part thereof is given into the geometric-progression and one part into the rise-trail. This fluent given into the rise trail is equal to the premature-fluent, innumerate times of which is the rise-fluent of that very male-sex | sa ∂ I 12 – I 2<br>7 I 10 I 48 I O pa 85<br>∂ ∂ | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ s}{(7)\ (10)\ [s+(s.s)+s.s.s_1s+s_3]\ \frac{D\ p\ 85}{a\ a}}$ |

NOTE : It is important to note that 64 and 85 belong to numerical symbolism whose meaning and use ha been given earlier. Cf. LDS, p. 526.

| | | |
|---|---|---|
| 3. As the fluent of earlier geometric-progression was given into this nisus hence on dividing by innumerate part of pit, it is major part therof. | sa ∂ I 12 – I 42<br>7 I 10 I 48 gu | |
| The fluent which became in form of male-sex on transition of common-sex-fluent is innumerate times the preceding. | | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ [s.s.s_1.s+s_3]}{(7)\ (10)\ [s+(s.s)+(s.s.s_1s+s_3)]\ G_1}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 4. The measure of geometric-transition (guṇa-saṅkramaṇa) reduces with a common ratio, innumerate, as compared with the preceding divisor. As compared with this, the fluent of subsidence-frustule (upaśama-phāli) of common-sex is innumerate times. Here the divisor is innumerate part of the preceding divisor. | sa ∂ I 12 – I 42<br>7 I 10 I 48 I gu<br>∂ | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ [s.s.s_1.s+s_3]}{(7)\ (10)\ [s+(s.s)+(s.s.s_1s+s_3)]\ \frac{G_1}{a}}$ |

Similarly, comparability (alpabahutva) corresponding to second, etc., instants up to the last instant, of premature-fluent-tetrad (udīraṇā-dravya-catuṣṭaya), is to be known.[1]

## EXPLANATION OF SYMBOLISM

In the description of subsidence of common-sex (napuṁsaka-veda), the state-fluent (sattva-dravya), as mentioned above and earlier, is [2]

sa I ∂ I 12 I– 42 I
7 I 10 I 48

This is divided by innumerate part of geometric-transition (guṇa-saṁkrama), one gets the first frustule (phāli). When the same is divided by innumerate part as increased by unity, one by one, of the geometric-transition (guṇa-saṅkramaṇa), one gets second frustule (phāli), etc. Their symbolism is given as follows :[3]

| |
|---|
| sa I ∂ I 12 – 42<br>7 I 10 I 48 I gu<br>∂ |
| sa I ∂ I 12 – 42<br>7 I 10 I 48 I gu<br>∂ ∂ |
| sa I ∂ I 12 – 42<br>7 I 10 I 48 I gu<br>∂ ∂ ∂ |

1. Cf. KSP, book 13, pp. 272-274.
2. In LDS, p. 545, in place of 12 in the first row, wrong number 13 has been printed.
3. The second row in LDS on page 546 is wrong in the top of last column. In place of 42, there is wrongly written 12 above gu.

Here, in the description of comparability, the state-fluent (sattva-dravya) of male-sex as mentioned earlier is

sa ∂ | 12 – 2
7 | 10 | 48

It is divided by innumerate part of down-traction-divisor (apakarṣaṇa bhāgahāra), and further divided two times by innumerate part of pit (palya).

This gives pramature rise-fluent (udīraṇā-dravya) given into rise-trail (udayāvalī) as

sa | ∂ | 12 – 2
7 | 10 | 48 | u | pa | pa
∂ ∂ ∂

NOTE that u or O is the symbol in use for downtraction-divisor (apakarṣaṇa-bhāgahāra).

The above top set is again divided by innumerate part of downtraction-divisor (apakarṣaṇa-bhāgahāra), and by innumerate part of pit (palya), giving geometric-progression fluent (guṇasreṇī-dravya). This result is then divided by eighty-five. This gives the rise-fluent (udaya-dravya) in form of first-nisus (prathama niṣeka) as

sa | ∂ | 12 – 2
7 | 10 | 48 | u | pa | 85
∂ ∂

This is innumerate times the preceding.

Further, when the common-sex-fluent (napuṁsaka-dravya) is divided by geometric-transition (guṇa-saṅkrama), one gets the geometric-transition-fluent (guṇa-saṅkrama-dravya) as

sa ∂ | 12 – 42 |
7 | 10 | 48 | gu

Which is innumerate times the preceding. Again its subsidence fluent is

sa ∂ 12 – 42
7 | 10 | 48 | gu
∂

Which is innumerate the preceding. Here, the divisor of divisor becomes the multiplier of the set. Relative to this, the divisor of geometric-transition (guṇasaṅkrama) is to be known multiplier of that set.

5.35.254

Instruction about the possibility and impossibility of phenomena in case of life-time-split-destruction (sthiti-kāṇḍaka-ghāta), etc.

There is neither life-time-split-destruction (sthiti-kāṇḍaka-ghāta) nor energy-split-destruction (anubhāga-kāṇḍaka-ghāta) of charm from the first instant of subsiding common-sex (napuṁsaka-veda) above interval-operation (antara-karaṇa).

If any body raises the doubt, "if they are not in form of subsidence (upaśama), then there may be split-destruction (kāṇḍakaghāta) of configurations other than common-sex (napuṁsaka-veda)".

The explanation is that it is not so, because the life-time (sthiti) of all charm-configurations (moha-prakṛtis) is the same, and without the split-destruction (kāṇḍaka-ghāta) of energy according to life-time (sthiti) there is also simply stableness of energy.

Again the length (āyāma) of life-time-bond-regression (sthiti bandhāpasaraṇa) of charma is a geometric-regression with common ratio as numerate.[1]

**5.35.255**

As the life-time-bond (sthiti-bandha) of charm (moha) here is numerate thousand years alone, hence the life-time-bond-reduction (sthiti-bandhāpasaraṇa) here is possibly to be reduced numerate-times as compared with earlier life-time-bond-regression (sthiti-bandhāpasaraṇa). According to formula the statement is as follows :

ANCIENT SYMBOLISM

| | | | |
|---|---|---|---|
| sthiti bandhaḥ | va 1000 ज्ञ | va 1000 ज्ञ 5 | va 1000 ज्ञ 5 5 |
| sthiti bandhāpa saraṇa pramāṇaṁ | va 1000 ज्ञ 4 5 | va 1000 ज्ञ 4 5 ı 5 | va 1000 ज्ञ 4 5 ı 5 ı 5 |

WORKING SYMBOLISM

| | | | |
|---|---|---|---|
| life-time-bond | y 1000 s | $\frac{y\ 1000\ s}{s_2}$ | $\frac{y\ 1000\ s}{s_2\ s_2}$ |
| measure of life-time-bond-reauction | $\frac{y\ 1000\ s\ (s_2 - 1)}{s_2}$ | $\frac{y\ 1000\ s\ (s_2 - 1)}{s_2\ s_2}$ | $\frac{y\ 1000\ s(s_2 - 1)}{s_2\ s_2\ s_2}$ |

Again the life-time-bond knowledge-screening (jñānāvaraṇa), etc., reduces in a geometric-regression with common-ratio as innumerate as compared with life-time-bond (sthiti bandha) corresponding to last instant of interval-opreration (antara-karaṇa). The reason is that the measure of its life-time-bond-reduction (sthiti-bandhāpasaraṇa) is a major-part obtained on division of pit (palya) by innumerate.

1. Cf. KSP, book 13, p. 275-275 for details.

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| There the life-time-bond (sthiti bandha) of thirtieths (tīsiyani) is innumerate part of pit (palya), the minimal of all. | |
| pa<br>∂ ∂ | $\frac{P}{a\ a}$ |
| The life-time-bond of the twentieth (bīsiyani) is innumerate times. | |
| pa<br>∂ | $\frac{P}{a}$ |
| One and half times the preceding is that of the pathos (vedanīya) : | |
| pa 3<br>∂ 2 | $\frac{P\ 3}{a\ 2}$ |

## EXPLANATION OF NORM SYMBOLISM

Here va denotes year (varṣa). ञ्र is numerate. This va is multipied by ञ्र and again by 1000, getting va 1000 ञ्र . This is numerate times thousand years. When that is divided by the numerate $s_2$ or 5, and major part there of is given by

$$\frac{\text{va } 1000 \text{ ञ्र } 4}{5} \qquad \frac{\text{va } 1000\ s(s_2 - 1)}{s_2}$$

Here, conformally possibly other symbolism is to be known.

**5.36.256**

Instruction about measure of life-time-bond-regression (sthiti bandhāpasaraṇa) :[1]

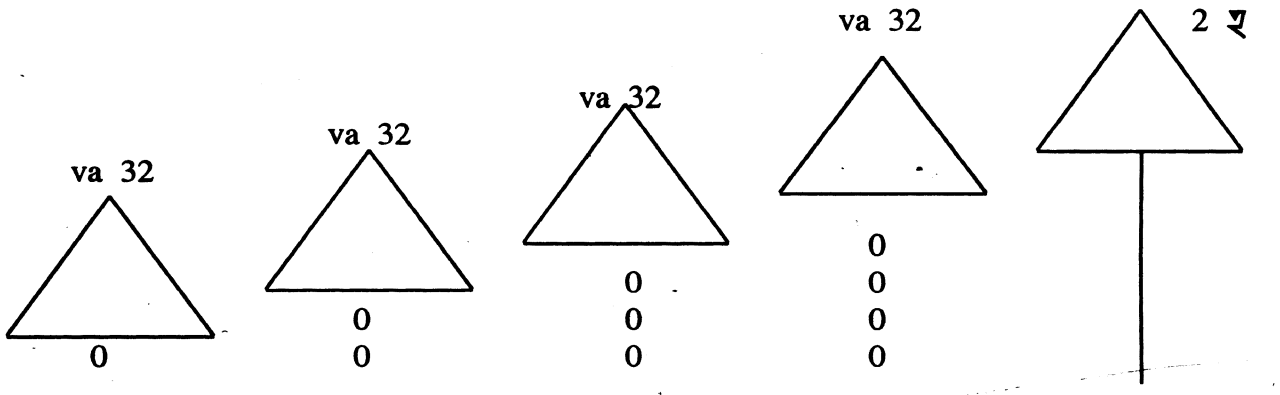
The bond-regression (bandhāpasaraṇa), which happens to be from the instant of life-time-bond (sthiti-bandha) of thirty-two years upto the instant of minimal life-time-bond (sthiti bandha) is to be known as having a measure of inter-muhūrta (antarmuhūrta).

## EXPLANATION

There is a life-time-bond (sthiti-bandha) of thirty-two years measure at the happening of earlier life-time-bond-regression (sthiti-bandhāpasaraṇa) at the first, etc., instants.

Symbolism thereof is as follows :

1. Cf. KSP, book 13, p. 289.




Here, for the lapse of one, two, etc., instants, the symbolism is written in terms of small circles (vindīs).

Above the small circles symbols there is made the symbolism of regressing sequence of nisusus (niṣekas) of life-time (sthiti) measuring thirty-two years.

In this way at the lapse of inter-muhūrta (antarmuhūrta) period, there is life-time-bond (sthiti bandha) measuring thirty-two years as reduced by inter-muhūrta.

Its symbolism has been written at the end.

**5.37.257**

Instruction about speciality of life-time-bond-regression (sthiti bandhāpasaraṇa) :[1]

The life-time-bond-regression (sthiti-bandha-apasaraṇa) is such that it happens to be the measure of life-time-bond (sthiti-bandha) of instant-effective-bonds (samya-prabaddhas), increasing upto inter muhūrta-period (antar-muhūrta-kāla) as much as there is measure of life-time-bond (sthiti bandha) at the first instant of implied life-time-bond (sthiti-bandha). There is no proof of reduction of life-time-bond (sthiti-bandha) instant to instant through life-time-bond-regression (sthiti-bandha apasaraṇa) of various instant-effective-bonds (samaya-prabaddhas) instant to instant.

NOTE : At the lapse of bond-trail (bandhāvali), the bios (jīva) with subdued-sex (apagata-veda) transits specifically less and specifically less fluent in second, etc., instants, obtained on dividing the transited-fluent (saṅkramita-dravya) at the first instant successively by the low-tended-divisor (adhaḥ-pravṛtta-bhāgahāra). Whatever is this comparability (alpa-bahutva), it happens to be on accepting the transition of fluent (dravya) of the intended one instant-effective-bond (samaya-prabaddha). The reason is that on accepting the transition of various instant-effective-bonds (samaya-prabaddhas) in transition, relative to increase and decrease in volition (yoga), that mentioned comparability-form (alpa-bahutva-rūpa) transition does not hold to happen.

Hence in the context, the earlier mentioned comparability (alpabahutva) should be understood relative to one instant-effective-bond (samaya-prabaddha) alone. The four types of increase and four types of decrease of volition (yoga) are well-known.

1. Cf. KSP, book 13, p. 289

5.38.258

Instruction about subsidence-activity (upaśama-kriyā) of female-sex (strī-veda) after subsidence (upaśāmanā) of common-sex (napuṁsaka-veda) :-

At the lapse of numerate-thousand of life-time-bond (sthiti bandha) thus, there is subsidence (upaśama) of common-sex (napuṁsaka-veda) by inter-muhūrta (antarmuhūrta) period. Afterwards, instanteneously the bios subsides the female-sex (strī-veda) by the inter-muhūrta-period (antarmuhūrta kāla) as the subsidence of common-sex (napuṁsaka-veda).

Here, the fluent (dravya) of female-sex (strī-veda) is established. Description of fluent (dravya), etc., of transition-frustule (saṅkramaṇa-phāli), and that of comparability (alpa-bahutva), as well as that of innumerate-times multiple geometric sequence, instant after instant, may be knows as mentioned earlier.

Again, it is be known that the life-time-bond (sthiti-bandha) of seven functionals (karmas) exclusive of age (āyu) functional (karma) as well as life-time-energy-split (sthiti-anubhāga-kāṇḍaka) descruction of knowledge-screening (jñānāvaraṇa), etc., happens to be other than the earlier measure.

NOTE :

In the Cūrṇi-Sūtra of the Kaṣāya-Prābhṛta it has been stated that the subsiding of common-sex (napuṁsaka-veda) is provisional operation (āyukta-karaṇa). In the commentary of the Jayadhavalī, the meaning of provisional-operation is ready-operation (udyata-karaṇa) and initial-operation (pārambha-karaṇa). The implication of this is that as soon as this bios finishes the interval-operation (antara-karaṇa) activity of character-charm (cāritra-mohanīya), at the next instant he starts subsidence (upaśamana) activity of common-sex (napuṁsaka-veda). As soon as the subsidence activity of common sex ends, the subsidence (upaśamana) activity of female-sex (strī-veda) starts from the next instant.

5.39.259

Instruction about specific function regarding subsidence (upaśamanā) of female-sex:

At the lapse of numerate part of subsidence (upaśamana) period of female-sex (strī-veda), the life-time-bond (sthiti bandha) of charm is numerate-thousand years in measure, smaller than others.

Numerate times the numerate thousand years is the life-time-bond (sthiti bandha) of the three destructive (ghātiyā) functionals (karmas).

Innumerate times the preceding is innumerate part of pit (palya) life-time-bond (sthiti bandha) of genetic-code and inheritance (nāma vā gotra).

Slightly greater than the preceding is the life-time-bond (sthiti bandha) of pleasant-pathos (sātā-vedanīya).

Again, during this very period, there is single-stationed energy-bond similar to that of creaper, of three types of the destructive (ghātiyā), excluding that of omniscience screening (kevala jñānāvaraṇa) and omni-vision-screening (kevala darśanāvaraṇa).

NOTE

At the lapse of numerate-part measure of period from the subsidence-period (upaśamana-kāla) of female-sex (strī-veda), the life-time-bond (sthiti bandha) of fourteen configurations (prakṛtis) of the knowledge-screening (jñānāvaraṇa), vision-screening (darśanāvaraṇa) and interfering (antarāya) happens to be numerate years in place of earlier innumerate years.

The energy-bond (anubhāga-bandha), earlier than this, was double-stationed (dvisthānīya), and now instead it happens to be single-stationed in creaper-form (latā-rūpa). This rule is applicable to energy-bond (anubhāga-bandha) of omniscience-screening (kevala darśanāvaraṇa) and omni-vision-screening (kevala-darśanāvaraṇa) alone.

The former half verse here appears to be incorrect.

5.40.260

Instruction about subsidence (upaśamanā) of seven quasi-affections (no-kaṣāyas) after subsidence (upaśamanā) of female-sex (strīveda) :[1]

Thus after subsidence (upaśamanā) of female-sex (strī-veda), from the next instant the bios subsides seven configurations (prakṛtis), viz., male sex (puruṣa-veda) and six laughter (hāsya), etc.. The period of their subsiding (upaśamanāvana) is inter-muhūrtā (antarmuhūrta). After lapse of numerate part of this period, the next function is described as follwos.

5.41.261

Instruction regarding special function at the time of subsidence (upaśamanā) of seven quasi-affections (no-kaṣāyas) :[2]

The life-timē-bond (sthiti bandha) of all functionals (karmas) is numerate-thousand years. There, minimal is that of charm (moha). Numerate times the preceding is that of the three destructive (ghātiyās). Numerate times the preceding is that of the genetic-code and inheritance (nāma gotra). Slightly greater than that of preceding is that of the pathos (vedanīya).

Similar to the subsidence (upaśama) of common-sex (napuṁsaka-veda), there are seven quasi-affections (no-kaṣāyas) which had remained as major part of subsidence (upaśamanā), are subsided at the last instant.

5.42.262

Subsidence (upaśamana) process (vidhi) of newly-bond (navaka-bandha) male-sex:[3]

There is speciality. At that last instant, the bios subsides all that remains on leaving the newly-instant-effective-bonds (navaka samaya-prabaddhas) measuring two trails (āvalis) as reduced by an instant corresponding to male-sex (puruṣa-veda).

1. Cf. ibid, p. 282.
2. Cf, KSP, book 13, p. 284
3. Cf. LDS, p. 217-219. Cf. also LDS (2), pp. 206-207.

The newly-bonded instant-effective-bonds (samaya-prabaddhas) are called newly-instant-effective-bonds (navaka-samaya-prabaddhas). The trail-period (āvalī-kāla) from the bond-instant (bandha-samaya) is called bond-trail (bandha-āvalī). The fluent (dravya) bounded during that bond-trail (bandha-āvalī) is not fit for being subsided (upaśamita).

Here there happens to be frustule (phāli) amounting to trail (āvalī) corresponding to subsidence (upaśamana), instant after instant, of one instant-effective-bond (samaya-prabaddha). Hence instant-effective-bond (samaya prabaddha) amounting to two trails (āvalis) less an instant does not subside. The reason is as follows :-

At the end of subsidence-period (upaśama kāla), the two trails are known as the last-but-one trail (dvi-caramāvalī) and last-trail (caramāvalī). At the first instant of the last-but-one-trail (dvicaramāvalī) there was bonded an instant-effective-bond (samaya prabaddha) which gets completely subsided at the last instant of last-trail (caramāvalī), through subsidence of frustules (phālis) one by one, at every instant from the first instant of last-trail (caramāvalī), at the lapse of bond-trail (bandhāvalī).

Again, at the second instant of last-but-one-trail (dvi-carama-āvalī), whatever instant-effective-bond (samayaprabaddha) was bound, it so happens about it that at the lapse of bond-trail (bandhāvalī), other frustules (phālis) subside from second instant of last trail (carama-āvalī) upto the last instant of last-trail (carama-āvalī), and one last frustule does not subside.

Again, similarly, the instant-effective-bonds (samaya-prabaddhas), bonded at the third, etc., instants of last-but-one-trail (dvicaramāvalī), get their other frustules (phalis) subsided during instants from the third, etc., instants upto the last instant at the lapse of bond-trail (bandhāvalī). But, in sequence, the two, three, four, etc., frustules (phālīs) do not subside.

There, in such a sequence, only one frustule (phāli) gets subsided at the last instant of last-trail (caramāvalī) of instant-effective-bond (samaya-prabaddha) bonded at the last instant, last-but-one-trail (dvi-caramāvalī), the remaining frustules do not subside. Similarly, thus frustule (phāli) do not get subsided of the instant-effective-bonds (samaya-prabaddhas) bonded during the last-but-one-trail (dvi-caramāvalī).

Again, the instant-effective-bonds (samaya-prabaddhas), bonded during first, etc., all instants of last trail (carama-āvalī) are such that their fluent (dravya) does not subside at all. As their bonded-trail (bandhāvalī) has not lapsed, hence there is neither bonding (bandha) nor rise (udaya) of male-sex (puruṣa-veda) during fragment-trail (ucchiṣṭāvalī) lying above. Thus the male-sex (puruṣa-veda) is such that there does not subside instant-effective-bond (samaya-prabaddha) amounting to two-trails (doy-āvalis) as reduced by an instant, which is the sum total of the trail (āvalī) less an instant of last-but-one-trail (dvicaramālī) at the last instant of subsidence-period (upaśama-kāla), as well as the full trail (āvalī) of last-trail.

Here the name of the frustule (phāli) which is not subsided is also called instant-effective-bond (samay-prabaddha), according to the logic, "eka deśa vikṛta mananyavadbhavatīta", meaning a part is similar to the whole.[1]

1. Cf. LDS, p. 217 and pp. 547-548.

## NORM SYMBOLISM EXPLANATION :[1]

During the subsidence-period (upaśama-kāla) of male-sex (puruṣa-veda), the newly-instant-effective-bond (navaka-samaya-prabaddha) which is two-trails (dvaya āvalī) as reduced by an instant, does not subside. Their symbolism is as follows :

ucchiṣṭāvaliḥ

```
                0
              0 1
            0 1 2
          0 1 2 3
        0 1 2 3 4
      0 1 2 3 4 4
    0 1 2 3 4 4 4
```

upaśamanāvaliḥ

```
0 1 2 3 4 4 4 4
1 2 3 4 4 4 4
2 3 4 4 4 4
3 4 4 4 4
```

---

bandhāvaliḥ

```
4 4 4 4
4 4 4
4 4
4
```

The following symbolism is from Ṭoḍaramalāś Artha-Saṁdṛṣṭi [1]

ucchiṣṭāvaliḥ

```
                0
              0 1
            0 1 2
          0 1 2 3
        0 1 2 3 4
      0 1 2 3 4 4
    0 1 2 3 4 4 4
```

upaśamanāvaliḥ

```
0 1 2 3 4 4 4 4
1 2 3 4 4 4 4
2 3 4 4 4 4
3 4 4 4 4
```

bandhāvaliḥ

```
4 4 4 4
4 4 4
4 4
4
```

1. Cf. LDS,p. 547, Cf. also LDS (0), p. 59 in ASL.

## FURTHER EXPLANATION

Here the four subsidence-frustule (upaśama phāli) of instant-effective-bond (samaya-prabaddha) is abstracted to be symbolized by the symbol of four. The trail (āvalī) measure is imagined to be four instants.

At the first instant, etc., corresponding to the bond-trail (bandhāvalī), an instant-effective-bond (samaya prabaddha) is bonded one by one, those during them become in sequence one, two three, four instant-effective-bonds (samaya-prabaddhas) as non-subsiding (anupaśama rūpa).

After that, at the first instant of subsidence-trail (upaśamana-āvalī), the instant-effective-bond (samaya-prabaddha) which was bonded at the first instant of bond-trail (bandhāvalī) happens to get one frustule (phāli) subsided and three remain. And the three instant-effective-bonds (samaya prabaddhas) bound at the second, etc., instants of the bond-trail (bandhāvalī) and one instant-effective-bond (samaya-prabaddha) bound at the first instant of subsidence-trail (upaśamanāvalī) remain completely non-subsided.

Again the second frustule (phāli) of instant-effective-bond (samaya-prabaddha) bound at the second instant of subsidence-trail (upaśamanāvalī) and thus bound at the first instant of bond-trail (bandhāvalī), and the first frustule (phāli) of that bounded at the second instant are subsided. Hence their two and three frustules (phālis) remain, non-subsided (anupaśamita). And the complete two instant-effective-bonds (samaya-prabaddha) bonded at the second, third, instants of bond-trail (bandhāvalī as well as those bonded at first second instant of subsidence-trail (upaśamanāvalī), remain in non-subsiding form (anupaśama-rūpa).

In such a sequence, the instant-effective-bond (samaya-prabaddha) bonded at the last instant of subsidence-trail (upaśamanāvalī) and that at the first instant of bond-trail (bandha-āvalī) become all subsided. Their symbolism has been written in form of small circles. The instant-effective-bond bonded at their second, etc., instants have one, two, three frustules (phālis) remain non-subsided (anupaśamita). The four instant-effective-bonds (samaya prabaddhas), bonded at the first, etc., instants of subsidence-trail (upaśamanāvalī) remain non-subsided (anupaśamita). These are newly instant-effective-bonds (samaya-prabaddhas), hence imagining the frustules (phālis) as instant-effective-bonds (samaya-prabaddhas) the newly instant-effective-bonds namounting to two trails (āvalīs) as reduced by aninstant are in form of non-subsidence (anupaśama). When their state (sattva) remains in form of a fragment trail (ucchiṣṭāvalī), frustules subside one by one as mentioned before.

There, the instant-effective-bond (samaya-prabaddha) bonded at the second instant of bond-trail (bandhāvalī) get completely subsided at the first instant. One, two frustules (phālis) of that bonded at third, etc., instants remain non-subsided. One frustule (phāli) of that bonded at first instant of subsidence-trail (upaśamanāvalī) gets subsided. Hence three frustules (phālis) remain. The complete instant-effective-bonds bonded at their very second, etc., instants, remain in form of non-subsidence (anupaśama).

In this sequence the bios subsides all of them during two trails (dvaya āvalī) as reduced by an instant.

**5.43.263**

Rule regarding life-time-bond (sthiti-bandha) at the last instant of subsidence period (upaśamanā-kāla) of male-sex (puruṣa-veda) :[1]

There is invariant-operation (anivṛtti-karaṇa) alongwith sex (veda) upto subsidence (upaśama) period of that male-sex (puruṣa veda). At its last instant, there is life-time-bond (sthiti bandha) of sixteen years corresponding to male-sex (puruṣa-veda), of thirty-two years corresponding to fluorescent-tetrad (saṁjvalana-catuṣka), of numerate thousand years corresponding to others.

There is minimal corresponding to the three destructive (ghatiyās); its numerate times corresponding to genetic-code-inheritance (nāma-gotra); [and] in excess thereof corresponding to the pathos (vedan īya).

**5.44.264**

Instruction regarding other functions in context :[2]

There is termination (vyucceda) of gulp (āgāla)[3] and anti-gulp (pratyāgāla) when two trails (āvalī) remain in the first life-time (sthiti) stated to be below the interval-length (antarāyāma) of male-sex (puruṣa-veda).

There is termination (vyuccheda) of geometric-progression-disintegration (guṇaśreni-nirjarā) of male-sex (puruṣa-veda) from the first instant as soon as two trails (āvalīs) remain.

There, the fluent (dravya) seated in the nisusus (niṣekas) about and out side of rise-trail (udayāvalī). Such a very premature-rise (udīraṇā) is found. Their properties are to be known as mentioned before.

**NOTE** : Explanation of the fact as to what life-time-remainder (sthiti-śeṣa) there are gulp (āgāla) and anti-gulp (pratyāgāla) functions of male-sex (puruṣa-veda) continue is given in the Joyadhavalā in two ways.

(i) According to the first, these continue till two trails (āvalī) and an instant in the first life-time of male-sex (puruṣa-veda) remain. On two-complete trails (āvalīs) remainder, both get terminated.

(ii) According to the other, they continue till the remaining of two-trails (do-āvalīs) of first-life-time (sthiti). But they get terminated at the remainder of two trails less an instant of the first life-time (sthiti). This ambiguity in the latter case is explained by stating that this statement has been made by taking support of generation-section-purport (utpādānuccheda-naya), because according to this purport (naya), whatever is the last instant of existence of arbitrarily chosen (vivakṣita) object (vastu), at that very instant there is propounded its non-existence (abhāva).

1. Cf. KSP, book 13, p. 285
2. Cf. ibid, p. 285
3. The function of getting the nisusus (niṣekas) of second life-time (sthiti) into the nisusus (niṣekas) of first life-time (sthiti) through down-traction (apakarṣaṇa) is gulp (āgāla). The reverse process is anti-gulp (pratyāgāla) where there is up-traction (utkarṣaṇa). Cf. JSK, vol.1, p. 249.

For example, whatever sixteen configurations (prakṛtis) are bonded in the illusion-control-station (mithyātva-guṇa-sthāna), they are said to get bond-termination (bandha-vyucchitti) there according to this generation-section-purport (utpādā-anuccheda-naya).

Here, there is premature-rise (udīraṇā) of innumerate instant-effective-bonds (samaya-prabaddhas) every instant out of the counter-trail (pratyāvalī) or anti-trail.

**5.45.265**

Instruction about transition (saṅkramaṇa) after interval-operation (antara-karaṇa) :[1]

After interval-operation (antara-karaṇa) the fluent (dravya) of laughter, etc., six quasi-affections (no-kaṣāyas), does not transit during male-sex (puruṣa-veda), but transit only during fluorescent-anger hence here is found the succeeding-transition (ānupūrvī-saṅkramaṇa)

**5.46.266**

Process-rule for subsidence (upaśamana) of nowly-bond of male-sex (puruṣa-veda) :[2]

| DESCRIPTION OF ANCIENT SYMBOLISM | NOTATION FOR ANCIENT SYMBOLISM | NOTATION FOR WORKING SYMBOLISM |
|---|---|---|
| 1. measure of instant-effective-bond as two trails less an instant, as newly-fluent of male-sex mentioned earlier. | $\overset{1-\text{ए}}{\text{sa}\ \partial\ 1\ 4\ 1\ 2}$ $7\ 1\ 2$ | $\frac{B\,a\,(A_1\ 2-1)}{(7)\ (2)}$ |

**NOTE:** (a) Whatever earlier mentioned instant-effective-bonds (samyaprabaddhas) of male-sex (puruṣa-veda) were not subsided, those are subsided at the first, etc., instants of invariant-operation (anivṛtti-karaṇa) which is sex-less [subdued sex] (apagata-veda).

(b) There is subsidence, at the first instant of sex-less [subdued sex] (apagata-veda) of remaining one frustule (phāli) of instant-effective-bond (samaya-prabaddha) bonded at the second instant of last-but-one trail (āvalī) of subsidence-period (upaśamana kāla) of male-sex (puruṣa-veda).

(c) While this happens, from the instant-effective-bond (samaya-prabaddha) after subsidence, there remain instant-efective-bond (samaya-prabaddha) as multiplied by two trails (āvalis) as reduced by an instant.

(d) There, let us consider the subsidence (upaśama) at first instant of sex-less-fluent (apagata-veda-dravya) of instant-effective-bond (samaya-prabaddha) whose bond-trail (bandhāvalī has lapsed. Then there is subsided innumerate times the preceding fluent (dravya) from the second, etc., instants upto the last-frustule (anta phāli). Corresponding to the fluent of other instant-effective-bonds (samaya-prabaddhas), there should be known the subsidence-frustules-fluent (upaśama phālis-dravya) in the innumerate multiple sequence, instant by instant, at the lapse of bond-trail.

(e) A newly-instant-effective-bond (navaka-samaya-prabaddha) subsides in the period of a trail (āvalī). There the frustule (phāli) is to be known as a trail (āvalī) of an instant-effective-bond.

1. Cf. KSP, book 13, p. 267-287.
2. Cf. KSP book 13, pp. 287-289.

(f) That is how all newly instant-effective-bonds (navaka-samaya-prabaddhas) of male-sex (puruṣa-veda) are bound from the first instant of the sexless [subdued-sex] (apagata-veda) upto two trails less an instant period.

This is the process-rule of subsidence (upaśama).

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 2. Fluent subsided at the first instant of that sex-less corresponding to lapsed bond-trail instant-effective-bond | sa ∂<br>7 I 2 I gu | $\frac{B\ a}{(7)\ (2)\ G_1}$ |
| 3. After that, at the second instant the fluent subsided is innumerate times the preceding | sa ∂<br>7 2 I gu<br>∂ | $\frac{B\ a}{(7)\ (2)\ \frac{G_1}{a}}$ |

**NOTE** : (a) Thus, the subsidence of fluent (dravya upśama) in the geometrical progression with innumerate as common-ratio, continues upto the last-frustule (anta-phāli)

(b) Thus, for the period of trail, symbolised by the numerical symbol four, I 4 I, denotes the single instant frustule-fluent (phālī-dravya) corresponding to instant-effective-bond (samaya-prabaddha), when a single newly-instant-effective-bond (navaka-samaya-prabaddha) subsides in a trail (āvalī) period. Hence the frustule (phālī) is of measure of trail (āvalī) of a single instant-effective-bond.

| | | |
|---|---|---|
| 4. Fluent of an instant-effective-bond of newly-bonded male-sex | sa ∂<br>7 I 2 | $\frac{B\ a}{(7)\ (2)}$ |
| 5. The preceding is divided by low-tended-divisor, the one part thereof is the transit of fluent into fluorescent-anger at the first instant of the sex-less [subdued-sex] | sa ∂<br>7 I 2 I a | $\frac{B\ a}{(7)\ (2)\ D_1}$ |
| 6. The remaining major-part thereof is again divided by the low-tended-divisor, a part thereof is the fluent transiting at the second instant | 1–ς<br>sa ∂ a<br>7 I 2 I a a | $\frac{B\ a\ (D_1 - 1)}{(7)\ (2)\ D_1\ D_1}$ |
| 7. the remaining major part thereof is again divided by the low-tended-divisor and a part there of is the fluent transiting at the third instant. | 1–ς 1–ς<br>sa I ∂ a a<br>7 I 2 I a a a | $\frac{B\ a\ (D_1 - 1)\ (D_1 - 1)}{(7)\ (2)\ D_1\ D_1\ D_1}$ |

**NOTE** : (a) In this way the transition (saṅkramaṇa) is carried on with specific-common-ratio (viśeṣa) in a geometric regression upto the end of two-trails (doya āvalī) as reduced by an instant.

(b) Again, some other newly-bonded instant-effective-bond (samaya prabaddha) geometrically regresses with a common ratio which is innumerate innumerate part and some other newly bonded geometrically regresses as a numerate part as common-ratio, some other newly-bonded geometrically regresses with a numerate multiple as common ratio, and some other newly-bonded geometrically regresses with an innumerate multiple as a common-ratio; some newly-bonded geometrically progresses with numerate part as common-ratio, some newly bonded geometrically progresses with innumerate part as common ratio. Some newly-bonded geometrically progresses with numerate multiple as common-ratio, and some newly bonded geometrically progresses with innumerate multiple as common ratio.

(c) Hence the fluent (dravya) of instant-effective-bonds (samaya prabaddhas), bonded due to volitions (yogas) in form of four-stationed cascade decrease-increase (catuḥ sthāna patita-hāni-vṛddhi) has possible smaller or greater measure.

(d) Thus the four-stationed cascade decrease increase (catuḥ-sthāna patita hāni vṛddhi) sequence is also possible in case of transition-fluent (saṅkramaṇa-dravya).

(e) It has been postulated that there is low-tended-transition (adhaḥ pravṛtta saṅkrama) of the newly bonded male-sex and the three fluorescent after the termination of bond.

EXPLANATION OF THE NORM SYMBOLISM

● The symbolism for the newly bonded instant-effective-bond of male sex (puruṣa veda) is

$$\text{sa } \partial \;\Big|\; 4 \;\Big|\; \overset{1-\text{ऽ}}{2} \;\Big|\; \begin{matrix} 7 \\ 2 \end{matrix}$$

In LDS, p. 548, as well as in LDS (o), ASL, p. 61, there is $\overset{1-}{2}$ in place of $\overset{1-\text{ऽ}}{2}$. Here, actually it should be $\overset{1-\text{ऽ}}{\Big|}\, 4 \,\Big|\, 2 \,\Big|$ because it denotes two trails less an instant.

The instant-effective-bond (samaya prabaddha) here is divided by seven, getting the bond fluent (bandha dravya) of charm (moha). This is then divided by two for the purpose of divison into affection (kaṣāya) and quasi-affection (no-kaṣāya). Here there is no bonding of quasi-affections (no -kaṣayas), hence the bond fluent (bandha dravya) of male-sex is

$$\text{sa } \partial \;\; \begin{matrix} 12- \\ 7 \end{matrix} \;\Big|\; \begin{matrix} 1 \\ 2 \end{matrix}$$

● This fluent set (dravya rāśi) has a factor (guṇakāra) given by two-trails (doya-āvalī) as reduced by an instant (samaya) :

$$\begin{matrix} 1-\text{ऽ} \\ 4 \;\; 2 \end{matrix}$$

In LDS, p. 548 as well as in LDS (o), ASL, p. 61. there is $\frac{1-}{4\ 2}$ and $\frac{1-}{4\ 2}$, respectively. It seems that horizontal bar here represents negative sign. This is how the prints carried the symbolism, changes one after the other. First the trail disappeared, then the small circle got converted into semicircular stroke, and that got disappeared resulting in the remaining horizontal bar.

- Again, one instant-effective-bond (samaya-prabaddha) of male-sex (puruṣa-veda) whose bond-trail (bandhāvalī) has lapsed is given by.

$$\frac{sa\ \partial}{7\ |\ 2}$$

This set is divided by geometric-transition (guṇa-saṅkramaṇa) set getting quotient as subsidence-fluent (upaśamana-dravya) at the first instant (samaya) of subdued-sex (apagata-veda).

- Again, the same set is divided by geometric-transition (guṇa-saṅkramaṇa) set as divided by innumerate once, twice, etc. This process results in subsidence-fluent (upaśama dravya) sets at second, etc., instants.
- At the end, one gets a trail (āvalī) as reduced by an instant, symbolized as

$$\frac{1-\text{c}}{4}$$

This denotes the number of times, the geometric-transition-divisor (guṇa-saṅkramaṇa-bhāgahāra) is divided by innumerate.

- The structure of this symbolism is as follows :

| prathama phāli | dvitīya phāli | tṛtīya phāli | anta phāli |
|---|---|---|---|
| $\frac{sa\ \ \partial}{7\ \|\ 2\ \|\ gu}$ | $\frac{sa\ \|\ \partial}{7\ \|\ 2\ \|\ gu\ \ \partial}$ | $\frac{sa\ \|\ \partial}{7\ \|\ 2\ \|\ gu\ \ \partial\ \ \partial}$ | $\frac{sa\ \|\ \partial}{7\ \|\ 2\ \|\ gu\ \ \frac{1-\text{c}}{4}\ \ \partial}$ |

Here writing of symbols is for sequentially reducing form of nisusus (niṣekas), in between which some amount of fluent (dravya) of all nisusus (niṣekas) in a frustule (phāli) is subsided. That is why vertical-line (ūbhī-līka) symbol has been given. The symbolism for frustules fluent (phālis-dravya) has been written below.

Again, every one of instant-effective-bond, (samaya-prabaddhas) in newly-instant-effective-bonds (navaka-samaya-prabaddhas) of male-sex (puruṣa-veda) is

$$\frac{sa\ \partial}{7\ |\ 2}$$

This set is divided by low-tended-divisor (adhaḥpravṛtta-bhāgahāra) set getting a part thereof giving the amount of transition (saṅkramaṇa) inform of anger (krodha) at the first instant of subdued-sex.

The remaining major part thereof is divided by the same set, getting a part thereof, denoting the transition (saṅkramaṇa) at the second instant.

The remaining major-part thereof is divided by the same set, getting a part thereof denoting transition at the third instant. Thus the process in sequence continues till two-trails as reduced by an instant.
The symbolism is as follows :

TRANSCRIPTION

| nāma<br>avaśeṣa bahu<br>bhāga mātra<br>dravya | prathama samaya<br>1 –<br>sa ı ∂ ı a<br>7 ı 2 ı a | dvitīya samaya<br>1– 1–<br>sa ı ∂ ı a a<br>7 ı 2 ı a ı a | tṛtīya samaya<br>1– 1– 1–<br>ṣa ı ∂ ı a a a<br>7 ı 2 ı a ı a ı a |
|---|---|---|---|
| saṅkramaṇa<br>rūpa<br>bhayā<br>dravya | sa ı ∂<br>7 ı 2 ı a | 1–<br>sa ı ∂ ı a<br>2 ı 2 ı a ı a | 1– 1–<br>sa ı ∂ ı a a<br>7 ı 2 ı a ı a a |

Here the symbol for low-tended (adhaḥ-pravṛtta) is the alpabet "a" which divides the dividend, the major part is given by multiplying the numerator by "a" as reduced by unity, which becomes its factor or multiple.

**5.47.267**

Rule in relation to life-time-bond (sthiti-bandha) at the first instant (samaya) of the subdued-sex (apagata-veda)[1]

At the first insant of the subdued-sex (apagata-veda) the life-time-bond (sthiti-bandha) of fluorescent-tetrad (saṁjvalana-catuṣka) is thirty-two years as reduced by inter-muhūrta. The reason is that the life-time (sthiti) was thirty-two years from which inter-muhūrta (antarmuhūrta) is subtracted by life-time-bond-regression (sthiti-bandhāprasaraṇa) once.

Again, the life-time-bond (sthiti bandha) of other functionals (karmas) happen to be numerate-thousand years in regressive or progressive sequence as mentioned before, reducing numerate times as compared with the earlier life-time-bond (sthiti-bandha).

1. Cf. KSP, book 13, p. 289.

**5.48.268**

Instruction regarding other functions of the bios with subdued-sex (apagata-veda) :[1]

The first-instant stationed subdued-sex regulated bios subsides the three types of anger, viz., non-confutation (apratyākhyāna), confutation (pratyākhyāna), fluorescent alongwith newly-instant-effective-bond (navaka-samaya-prabaddha) of male-sex (puruṣa-veda), from the first instant.

There, the measure of the first-life-time of rising fluorescent-anger (saṁjvalana-krodha) which was established earlier as inter-muhūrta (antar-muhūrta) of first-life-time (prathama-sthiti) at the beginning of interval-operation (antara-karaṇa), was greater than the life-time (prathama-sthiti) of male-sex (puruṣa-veda). At the lapse of excess of the greater measure of the first-life-time (prathama-sthiti), whatever remains before a trail (āvalī) plus an instant, should be known as first-life-timē (prathama-sthiti) of fluorescent-anger (saṁjvalana-krodha).

Hence if the fragment-trail (ucchiṣṭāvalī) remains, it does not get denomination of first-life-time (prathama-sthiti).

Again, of the new first-life-time (prathama-sthiti) of pride (māna), etc., is established, than there does not happen to be new first-life-time (prathama-sthiti) of anger (krodha). As there continues rise of fluorescent-anger (saṁjvalana-krodha) alone, hence here, the first-life-timē (prathama-sthiti) established during interval-operation (antara-karaṇa) has been admitted. Thus, during this first-life-time (prathama-sthiti) established during interval-operation (antara-karaṇa) has been admitted. Thus during this first-life-time (prathama-sthiti) there remain trail (āvalī) and counter-trail (pratyāvalī), whereas there is termination of gulp (āgāla) and anti-gulp (pratyāgāla) as well as that of geometric-progression-disintegration (guṇaśreṇī-nirjarā) of fluorescent-anger (saṁjvalana-krodha).

There is to be found premature-rise (uḍīraṇā) alone, in form of giving fluent (dravya) of second-trail (dvitīya-āvalī) into rise-trail (udayāvalī).

**2.48.269**

Instruction about measure of life-time-bond of fluorescent-anger (saṁjvalana-krodha) :

At the lapse of numerate-thousand of life-time-bonds (sthiti-bandhas) with inter-muhūrta (antar-muhūrta) of length (āyāma) from the first instant of the subdued-sex (apagata-veda), the life-time-bond (sthiti-bandha) of fluorescent-tetrad (saṁjvalana-catuṣka) at the last instant of subsidence (upaśama) period of the anger-trio (krodha nika), happens to be only of four months.

Again, at the very last-instant, there happens to be life-time-bond (sthiti-bandha), numerate-times reducing as compared with earlier life-time-bond (sthiti bandha) of functionals (karmas), numerate-thousand years with decrease-increase in the manner as mentioned before.

NOTE :

1. At the subsidence of old state-functional (sat-karma) of male sex (puruṣa-veda), the bios subsides its newly-bond in the conformal mentioned sequence. In that very state, the bios begins to subside three types of anger (krodha) from here.

1. Cf. KSP, book 13, pp. 291-292.

2. Whatever first-life-time (prāthama-sthiti) of fluorescent-anger (saṁjvalana-krodha), specifically greater than first life-time (pratham-sthiti) of male-sex (puruṣa-veda) at the interval-operation (antara-karaṇa) earlier, remains after decay, happens to be engaged here.
3. Just as, while subsiding pride (māna), etc., there is established unprecedented first-life-time (prathama-sthiti) of sex-pathetic period in excess of a trail (āvalī), similarly, here unprecedented first-life-time (prathama-sthiti) is not established for subsiding anger-trio (krodha-trika), but the same constructed old first-life-time (prathama-sthiti) goes on engaged without restriction till subsidence of anger (krodha).
4. After completion of every life-time-bond (sthiti-bandha), other life-time-bond (sthiti bandha) becomes reduced by inter-muhūrta (antarmuhūrta).
5. The life-time-bond (sthiti bandha) of remaining functions happens to be numerate-times less.
6. In this sequence, when there remains a trail-counter-trail (āvalī-pratyāvalī) of fluorescent-anger (saṁjvalana-krodha) then there is termination of gulp (āgāla) from second-life-time, and that of anti-gulp (pratyāgāla), from first-life-time (prathama-sthiti).
7. Here trail (āvalī) signifies rise-trail (udayāvaḷī). The conter-trail (pratyāvalī) is understood as the trail (āvalī) out of the rise-trail (udayāvalī). The statement that when there remains a trail-counter-trail (āvalī-pratyāvalī) at the first-life-time (prathama-sthiti) of fluorescent-anger (saṁjvalana krodha), there is termination of gulp-anti-gulp (āgāla-pratyāgāla), has been stated on support of generation-section-purport (utpādānuccheda-naya)..
8. At the termination of gulp-anti-gulp (āgāla-pratyāgāla) there is no injection (nikṣepa) of geometric-progression (guṇa-śreṇī), because the minimal geometric-progression (guṇa-śreṇi-āyāma) of all is a trail (āvalī) and not less than it. Hence, the bios effects premature-rise (udīraṇā) of innumerate instant-effective-bonds (samaya-prabaddhas) by downtracting (apakarṣaṇa) particle-quanta from the counter-trail (pratyāvalī) alone.
9. When there remains an instant in counter-trail (pratyāvalī), there is minimal-life-time-premature-rise (jaghanya-sthiti-udīraṇā) of fluorescent-anger (saṁjvalana-krodha), because whatever life-time (sthiti) remains out of the rise-trial (udayvalī), there is effected minimal-life-time-premature-rise (jaghanya-sthiti-udīraṇā) on injecting fluent (dravya) into the rise-trail (udayāvalī) after effecting downtraction (apakarṣaṇa) from that remaining life-time (sthiti).
10. At that very instnat, i.e. on remainder of a trail (āvalī) an instant (samaya) in the first-life-time (prathama sthiti) of fluorescent-anger (saṁjvalana-krodha), the life-time-bond (sthiti bandha) of fluorescent-anger (saṁjvalana-krodha), the life-time-bond (sthiti bandha) of fluorescent-affections (saṁjvalana-kaṣāyas) reduces in sequence from thiry-two years to four months.
11. The life-time-bond (sthiti bandha) of remaining functionals (karmas) happen to be of numerate-thousand years. The reason is that at the lapse of numerate-thousand life-time-bonds (sthiti-bandhas), numerate times less as compared with that numerate-years of earlier life-time-bond (sthiti bandha) of knowledge-screening (jñānāvaraṇa) functionals (karmas), there still happen to their life-time-bond (sthiti-bandha) of numerate-thousand years. Here, the comparability (alpa-bahutva) of life-time-bond (sthiti-bandha) is as before. [1]

1. Cf. KSP, book 13, pp. 290-293.

**5.49.270**

Law regarding special transition (saṅkramaṇa) of fluent (dravya) of anger (krodha) :-

From the first instant of subdued-sex (apagata-veda), during the life-time (sthiti) of fluorescent-anger (saṁjvalana-krodha), when there remain three trails (āvalīs), upto that time, the fluent (dravya) of non-confutation (apratyākhyāna) and confutation (pratyākhyāna) anger (krodha), etc., is divided by geometric-transition -divisor (guṇa-saṅkrama-bhāgahāra). The result is to be transited (saṅkrama) regarding the fluorescent-anger (saṁjvalana-krodha).

Again, the three trails (āvalī), viz., (i) transition-trail (saṅkramāvalī), (ii) subsidence-trail (upaśamāvalī), (iii) fragment-trail (ucchiṣṭāvalī), remain. During these three trails, upto the last instant of transition-trail (saṅkramaṅāvalī), fluent (dravya) of those two transits into fluorescent-pride.

**NOTE :**

1. There is transition (saṅkrama) into anger-fluorescence (krodha-saṁjvalana) of non-confutational-confutational-anger (apratyākhāna-pratyākhyāna-krodha), till three trails (āvalīs), of first-life-time (prathama-sthiti) of anger-fluorescent (krodha saṁjvalana).
2. As soon as an instant gets reduced out of it, both types of the mentioned anger (krodha) begin to transit into pride-fluorescence (māna-saṁjvalana).
3. Thus, when there remains fragment-trail (ucchiṣṭāvalī) of first-life-time (prathama-sthiti) corresponding to fluorescent-anger (saṁjvalana-krodha), then there happen to be bond-termination (bandha-vyucchitti) and rise-termination (udaya-vyucchitti) of fluorescent-anger (saṁjvalana-krodha).
4. Even after this happening, in Cūrṇisūtra, it has been stated that when a trail (āvalī) less an instant period in first-life-time (prathama-sthiti) of fluorescent-anger (saṁjvalana-krodha), remains there, then there is termination of bond-rise (bandha-udaya) of fluorescent-anger (saṁjvalana-krodha). Hence it has been stated a fragment-trail (ucchiṣṭāvalī) less an instant and not the full fragment-trail (ucchiṣṭāvalī). The reason is that when at an instant there is rise-termination (udaya-vyucchitti) of anger (krodha), at the very instant, owing to rise-termination (udaya-vyucchitti), an instant gets reduced from the fragment-trail (ucchiṣṭāvalī) on transition through diffusive-transition (stivuka-saṅkramaṇa) in the rise (udaya) of fluorescent-pride (saṁjvalana-māna) of the first-nisus-life-time[1].

**5.50.271**

Instruction about special function happening at the last instant of subsidence-trail (upaśamanāvalī) :[2]

When there remains a fragment-trail (ucchiṣṭāvalī) in the first-life-time of fluorescent-anger, at the last instant of subsidence-trail (upaśamanāvalī) the following happens: The whole of the fluent of fluorescent-anger, effected in form of the last frustule, as mentioned before, without newly-instant-effective-bond (navaka-samaya-prabaddha) which measures two-trails less an instant, gets subsided in its own form.

1. Cf, KSP, book 13 pp. 293-294. Cf. also LDS, p. 226.
2. Cf. KSP, p. 13, p. 293.

There alone, there is termination of bond, (bandha) and rise (udaya) of fluorescent-anger (saṁjvalana-krodha).

At the very instant, the first nisus (niṣeka) of the fragment-trail (ucchiṣṭāvalī) rises in form of diffusive-transition (thiukka-saṁkramaṇa), characterized in form of being observable as fluorescent-pride (saṁjvalana-māna).

Hence it is stated that there remains a fragment-trail (ucchiṣṭāvalī) less an instant, in the first-life-time (prathama-sthiti) of fluorescent-anger (saṁjvalana-krodha). This is how there is subsidence (upaśama) of the anger-trio (krodha-trika).

NOTE :

1. At the instant when the subsidence-trail (upaśamana-āvalī) comes to an end and becomes non-existent, that is the first instant of beginning of fragment-trail (ucchiṣṭāvalī).
2. Hence, consideration relative to last instant of subsidence-trail (upaśamanāvalī), the newly-instant-effective-bond (navaka-samaya-prabaddha) at that instant has a measure of two-trails (do-āvalī) less an instant.
3. Consideration relative to the first instant of the fragment-trail (ucchiṣṭāvalī) shows that it remains as two trails (do-āvalī) less two instants.

5.51.272

The next five verses, including this, demonstrate the law of subsidence (upaśamana) of three types of pride (māna) :[1]

The next instant after the subsidence (upaśama) of the three types of anger (krodha), this regulated-bios (saṁyamī-jīva) becomes the creator (kartā) that is to say, the causer (kāraka) of inter-muhūrta (antar-muhūrta) of first-life-time (pratham sthiti); as well as pathetic (vedaka), i.e. to say, the reaper (bhoktā) of rise (udaya). This is as follows :-

1. The fluent (dravya) of life-time-state (sthiti-sattva) in the second-life-time (dvitīya-sthiti) of fluorescent-pride (saṁjvalana-māna), which lies above the first-life-time, is given by

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| $sa\ \partial\ \vdots\ 12 - \frac{}{7\ \vdots\ 8}$ | $\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ (8)}$ |

2. This is divided by downtraction-divisor (apakarṣaṇa-bhāgahāra), getting one part thereof.
3. The one part is divided by innumerate part of pit (palya), getting new one-part thereof.
4. This new one-part is injected into the nisusus (niṣekas) corresponding to those from the first instant of the rise-trail (udayāvalī) upto the last instant of first-life-time created here, according to the law "prakṣepayogod dhṛta miśrapiṇḍa" etc., in the sequence of innumerate multiple.

1. Cf, KSP, book 13, pp. 295-296.

5. The remaining major-part thereof is injected into all the other nisusus (niṣekas), except the nisusus (niṣekas) measuring over installation-trail (ati-sthāpanāvalī), at the end of the second life-time (dvitīya-sthiti), according to the law 'divaḍḍaguṇahāṇibhājide paḍhamā" etc., in the
6. Again, the fluent (dravya) in innumerate multiple sequence as compared with that downtracted at the first instant is taken at the second instant, etc., and injected as mentioned before.
7. Further, the bios reaps the nisusus (niṣekas) of first-life-time (prathama-sthiti) one by one, rising instant after instant.

NOTE : When the three types of anger are subsided, at the next instant, the bios is the creator of first-life-time (prathama-sthiti) and is the pathetic or reaper of it.

This signifies that before this, the first-life-time (prathama-sthiti) of earlier pride-fluorescence (māna-samjvalana) ends through decay. The reason is that in the subsidence-ladder (upaśama-śreṇi), the anger-pathetic-bios (krodha-vedaka-jīva) creates a trail (āvalī) measure of first-life-time (prathama sthiti) of remaining three affections (kaṣāyas) exclusive of first-life-time (prathama-sthiti) of anger (krodha). This is not found at this instant, hence the bios downtracts innumerate functional-quanta (karma-puñja) every instant out of second-life-time (dvitīya-sthiti) of pride-fluorescence (māna-saṁjvalana), and injects it from the instant of rise (udaya).

Hence such a bios has been called here the causer (kāraka) and pathetic (vedaka) of the first-life-time.

EXPLANATION OF NORM-SYMBOLISM (ARTHA-SAṀDṚṢṬI)[1]

The bios subsides male-sex (puruṣa-veda) and anger (krodha), and afterwards subsides pride.

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| 1. There, this fluent (dravya) of second life-time of pride is | |
| sa I ∂ I 12 – 7 I 8 | $\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ (8)}$ |

Here, the state-fluent (sattva-dravya) of all functionals (karmas) is divided by seven, getting the fluent (dravya) of charm (moha). This is divided by two, getting the fluent (dravya) of affections (kaṣāyas). This is further divided by four, getting the fluent (dravya) of pride (māna). That is how the charm-fluent (moha-dravya) is divided by eight in the above.

2. The preceding fluent (dravya) of second life-time (sthiti) of pride is divided by down-traction-divisor (apakarṣaṇa-bhāgahāra) : The one part thereof is divided by innumerate part of pit (palya), and the new one part thereof so obtained is given into first-life-time (prathama-sthiti) in a sequence of innumerate-multiple. There, that is shown through numerical symbolism (aṅka-saṁdṛṣṭi), as divison by eighty five, and as multiplied by one, etc., resulting in first, etc., nisusus (niṣekas).

1. Cf. LDS, p. 549.

3. Further, the major-part thereof is given into second life-time (sthiti) in a reducing sequence.

There that fluent (dravya) is divided by slightly greater than one and half geometric-regressions (guṇahānis) given by

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| ।<br>12 | $1\frac{1}{2}\ G^{>}$ |

This gives the first nisus (niṣeka).

4. The preceding is divided by two-geometric-regressions (do-guṇahānis) given by

| | |
|---|---|
| 16 | 2 G |

This gives the common-difference (caya).

5. If the preceding is multiplied by two-geometric-regressions (do-guṇahānis), one gets first-nisus (prathama-niṣeka). Whereas, if it is multiplied by two-geometric-regressions (do-guṇahānis) as reduced by one, etc., one gets the second, etc., nisusus (niṣekas).

6. In this way, [the nisus (niṣeka)] becomes halved, geometric-regression (guṇahāni) after geometric-regression (guṇahāni).

7. The first-nisus (prathama-niṣeka) of the last-geometric-regression (anta-guṇahāni) is obtained on dividing the first-nisus (prathama niṣeka) of the geometric-regression (guṇa-hāni) by half of the mutual-product-set (anyonyabhyasta-rāśi) which is given by

| | |
|---|---|
| pa<br>va 2 | $\frac{P}{(\log_2 \log_2 P)\ (2)}$ |

where the mutual-product-set (anyonyabhyasta-rāśi) is given on dividing the pit (palya) by its logarithm of logarithm to base two (varga śalākās).

8. The symbolism of last-nisus (anta-niṣeka), is obtained when we subtract geometric-regression-length (guṇahānyāyāma) as reduced by unity

| | |
|---|---|
| 1—<br>gu | (G-1) |

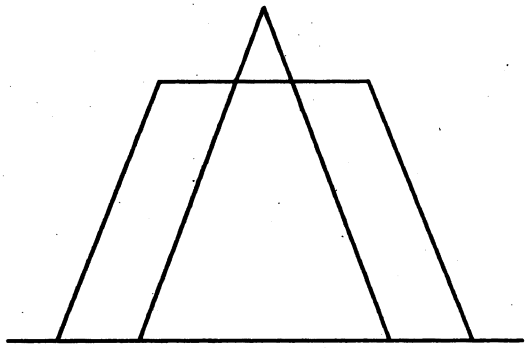
from the factor measuring two-geometric-regressions (do-guṇahānis).

9. Thus, in place of giving fluent (dravya) into their structure, we symbolize the first-life-time in form of sequential excess, below.

10. Above it, in case of interval-length (antarāyāma), the non-existent nisusus (niṣekas) are symbolized through small-circles (vindīs).

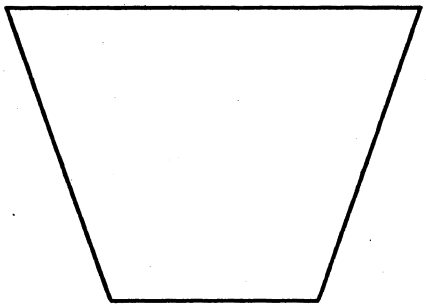
11. Further above it, one should know the symbolism of second life-time in form of a reducing sequence, and should known the structure through symbolism of over-installation-trail at the end.

12. Ahead of them, the symbolism of he fluent (dravya) given into initial (ādi) and last nisusus :-



1—ع 1—ع
sa ∂ 12 – pa 16 – gu
∂

7 8 u pa 12 16 pa
∂ 0 va 2
0
0



1—ع
sa ∂ 12 – pa 16
∂
7 8 u pa 12 16
∂

sa ∂ 12 – 64
7 8 u pa 85
0 ∂
0
0

sa ∂ 12 – 64
7 8 u pa 85
∂

Similar symbolism regarding injection of fluent (dravya) of deceit[1] (māyā) corresponding to deceit-pathetic[2] (māyā-vedaka) is to be known. There is nothing special.

**5.51.273**

1. The fluent (dravya) which was injected into first nisus (niṣeka) of second life-time (sthiti) reduces in innumerate multiple, as compared with the fluent (dravya) which was injected into the last instant of the top (śīrṣa) of first life-time (sthiti)[3].
2. Hence, the divisor corresponding to the top (śīrṣa) of first life-time (sthiti) is pit (palya) of whose divisor is innumerate.
3. Hence, the fluent (dravya) injected is innumerate instant-effective-bonds (samaya-prabaddhas).
4. Divisor corresponding to first nisus (niṣeka) of second life-time (sthiti) is one and a half geometric-regressions (guṇahānis).

1. delusion
2. delusion-pathetic
3. Cf, KSP, book 13, p. 296.

5. Hence, there is injection of fluent (dravya) which measures innumerate part of instant-effective-bond (samaya prabaddha).
6. There is injection of fluent (dravya) into the nisusus (niṣekas) lying above the first nisus (niṣeka) of second life-time (sthiti) in a specifically reducing sequence until the over-installation-trail (ati-sthāpanāvalī) is obtained.
7. Further, the bios subsides the fluent (dravya) seated at the second life-time (sthiti) of three types of pride (māna), from the first instant of first life-time (sthiti) of fluorescent-pride (saṁjvalana-māṇa), in a sequence of innumerate-multiple, instant after instant.
8. There alone, the nisusus (niṣekas) of fluorescent-anger (saṁjvalana-krodha), amounting to fragment-trail (ucchiṣṭāvalī) as reduced by an instant, carrying own equal life-time (sthiti), get in form of transition (saṅkramaṇa), in succession of nisusus (niṣekas), one by one, instant after instant, into the nisusus (niṣekas) of rise-trail (udayāvalī) of fluorescent-pride (saṁjvalana-māna). Then they rise at the next-instant (anantara-vatī-samaya).

Such a type of transition (saṅkramaṇa) is called diffusive-transition (thiukka saṅkrama).[1]

NOTE : The three types of pride is (i) non-confutation-screening (apratyākhyānāvaraṇa) (ii) confutation-screening (pratyākhyānāvaraṇa) (iii) fluorescent (saṁjvalana).[2]

5.51.274

When there remains a trail (āvalī) and an instant in the first life-time (sthiti) of fluorescent-pride (saṁjvalana-māna), there happens to be numerate-thousand of life-time-bond-regression (sthiti-bandha-apasaraṇa). Hence the life-time-bond (sthiti bandha) of fluorescent (saṁjvalana) pride (māna), deceit (māyā), greed (lobha) is of two months at the last instant of the subsidence-period (upaśama-kāla) of pride (māna).

In case of other functionals (karmas), the life-time-bond (sthiti-bandha) reduces in numerate-multiple as compared with earlier life-time-bond (sthiti bandha). However, the life-time-bond (sthiti bandha) happens to be numerate thousand years alongwith comparability (alpa-bahutva) as mentioned before.

5.51.275

When there remain three trails (āvalī) in the first life-time (sthiti) of fluorescent-pride (saṁjvalana-māna), there is transition into fluorescent-pride (saṁjvalan māna) itself according to the rule mentioned earlier, as there is already pride-dual (māna-dvika), viz., non-confutation (apratyākhyāna) and confutation (pratyākhyāna).[3]

Beyond that, upto the last instant of transition-trail (saṅkramaṇa-āvalī), there is transition (saṅkramaṇa) of fluent (dravya) of those two types of pride (māna) into fluorescent-deceit [4]

1. For further details, cf. LDS, p. 229.
2. Cf. KSP, book 13, p. 299.
3. Cf. KSP, book 13, p. 298
4. fluorescent delusion

Further, the fluent (dravya) of fluorescent-pride (saṁjvalana-māna) happens to transit into fluorescent-deceit [1] (saṁjvalana-māyā) earlier as also here as per rule.

**5.51.276**

When there remains a trail (āvalī) in the first life-time (prathama-sthiti) of fluorescent-pride (saṁjvalana-māna), there happens to subside the fluent (dravya) of all the three types of pride (māna) except the newly-instant-effective-bond (navaka-samaya-prabaddha) which amounts to two trails (āvalīs) as reduced by an instant, at the last instant of subsidence-trail (upaśamanāvalī). Then also, at the last instant of subsidence-trail (upaśamāvalī), there is termination (vyucchitti) of bond(bandha) and rise (udaya) of fluorescent-pride (saṁjvalana-māna).

As shown earlier, the first nisus (niṣeka) of fragment-trail (ucchiṣṭāvalī) of pride-trio (māna-trika) gets transited into deceit through diffusive-transition (thiukka-saṅkramaṇa), and then rises.[2]

**5.51.277**

Instruction regarding effecting first life-time (sthiti) of deceit[3] (māyā) :

1. After the subsidence of three types of pride (māna), the bios becomes causer (kāraka) and pathetic (vedaka) of first life-time (sthiti) of fluorescent deceit[4] (saṁjvalana-māyā).
2. There, the division of injection (nikṣepaṇa) of down-traction-fluent (apakarṣaṇa-dravya) of fluorescent-deceit (saṁjvalana-māyā) is to be stated as that of pride-fluent (māna-dravya).
3. Then alone, the nisusus (niṣekas) of fragment-trail (ucchiṣṭāvalī) of fluorescent-pride (saṁjvalana-māna) rise on transition into nisusus (niṣekas), in form of own equal life-time (sthiti), of rise-trail (udayāvalī) of fluorescent-deceit (saṁjvalana-māyā), through the diffusive-transition (thiukka-saṅkramaṇa).
4. Further, all the newly-instant-effective-bonds (navaka-samaya-prabaddhas) of fluorescent-pride (saṁjvalana-māna), amounting to two-trails (do-āvalī) as reduced by an instant, get subsided in a period of two trails (āvalī) as reduced by an instant.

**5.52.278**

The following three verses describe the law of subsidence of delusion-trio (māyā-traya) :

When there remains a trail (āvalī) and an instant in the first-life-time (prathama-sthiti) of delusion (māyā), there is life-time-bond (sthiti-bandha) of fluorescent-delusion (saṁjvalana-māyā) and greed (lobha) for a month measure.

Specification of other functionals (karmas) is to be made according to that of the anger (krodha). There is life-time-bond (sthiti bandha) for numerate-thousand years measure, carrying decrease and increase as mentioned before.[5]

1. fluorescent-delusion
2. Cf. KSP, book 13, pp. 259-260.
3. delusion,
4. fluorescent-delusion, Cf. KSP, book 13, p. 300.
5. Cf. KSP, book 13, p. 303

**5.52.279**

Till there remain three trails (āvalīs) in first-life-time of fluorescent-delusion (saṁjvalana-māyā), the fluent (dravya) of non-confutation (apratyākhyāna), confutation (pratyākhyāna) delusion-dual (māyā-dvika), transits as fluorescent-delusion (saṁjvalana-māyā) alone.

Beyond that, their fluent (dravya) in transition-trail (saṅkramaṇāvalī) transits as fluorescent greed (saṁjvalana-lobha). This happens so when there remains three trails (āvalīs) as reduced by an instant (samaya) in the first-life-time (prathama sthiti) of fluorescent-delusion (saṁjvalana-māyā).[1]

**5.52.280**

Instruction regarding special funtion when there remains a trail (āvalī) measure in first-life-time (prathama-sthiti) of delusion (māyā) :[2]

At the last instant (samaya) of subsidence-trail (upaśamana-āvalī), when there remains a trail (āvalī) in the first-life-time (prathama-sthiti) of delusion (māyā), all the delusion fluent (māyā-dravya) except newly-instant-effective-bond (navaka-samaya-prabaddha) measuring two trails (āvalī) as reduced by an instant, gets subsided.

At the very instant (samaya) the first-nisus (prathama-niṣeka) of fragment-trail (ucchiṣṭāvalī) gets transited into the first-nisus (prathama-niṣeka) of rise-trail (udayāvalī) of fluorescent-greed (saṁjvalana-lobha), through diffusive-transition (thiukka-saṁkramaṇa).

At the very instant (samaya), there is bond (bandha) and rise (udaya) termination, corresponding to fluorescent-delusion (saṁjvalana-māyā), because this statement holds according to generation-section (utpāda-anuccheda).

**5.53.281**

The following two verses describe the law of subsidence of greed-trio (lobha-traya) :-

The instruction is that for making first-life-time (prathama-sthiti) of fluorescent-greed.[3]

After subsidence (upaśamana) of delusion (māyā), the bios becomes the creator (kāraka) and pathetic (vedaka) of the first life-time (prathama-sthiti) of fluorescent-greed (saṁjvalana-lobha).

That invariant-operator (anivṛtti-karaṇa) bios, therefore, experiences gross-greed (bādara-lobha) and is stated to be gross-strategic (bādara-sāmparāya).

Here injection (nikṣepana) is to be made into the first-life-time (prathama-sthiti) after effecting down-traction (apakarṣaṇa) of fluent (dravya) of fluorescent-greed (saṁjvalana-lobha). Rule for this is the same as the injection (nikṣepaṇa) effected corresponding to first-life-timē (prathama-sthiti) of pride (māna).

At that very instant, the bios subsides the newly-instant-effective-bond (navaka-samaya-prabaddha), measuring two trails (āvalīs) as reduced by an instant, of fluorescent delusion (saṁjvalana-māyā), in the manner as mentioned before.

1. Cf. ibid, p. 303.
2. Cf. KSP, book 13, pp. 303-304.
3. Cf. KSP, book 13. p. 304.

And there happens to be diffusive-transition (thiukka-saṅkramaṇa) of nisusus (niṣekas) of delusion (māyā), amounting to fragment-trail (ucchiṣṭāvalī) as reduced by an instant, into the fluorescent-greed (saṁjvalana-lobha).

NOTE :

1. That very instant or when there remains fragment trail (ucchiṣṭāvalī) of first-life-time (prathama sthiti) of fluorescent-delusion (saṁjvalana-māyā), the bios while injecting in forms of rise etc., geometric-progression (udayādi guṇahāni) on effecting downtraction (apakarṣaṇa) of particle-quanta (pradeśa-puñja) of fluorescent-greed (saṁjvalana lobha) from second-life-time, experiences pathos after establishing first-life-time (prathama-sthiti) of fluorescent-greed (saṁjvalana-lobha) amounting to inter-muhūrta (antarmuhūrta).
2. From here, whatever is the greed-pathetic-period (lobha-vedaka-kāla) upto the last instant of fine-strategy-control-station (sūkṣma-sāmparāya-guṇasthāna), that period is divided into three parts.

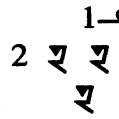
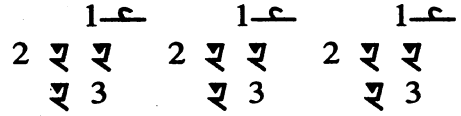
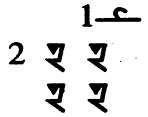
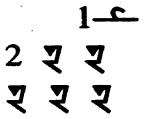
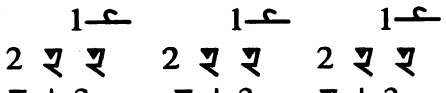
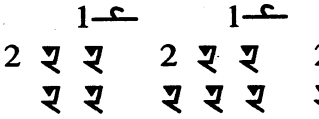
Out of them, slightly greater than two-third part is the first-life-time (prathama sthiti) of greed-fluorescence (lobha-saṁjvalana) of this instant; because from here the fine-greed-pathetic-period (sūkṣma-lobha-vedaka-kāla) happens to be slightly less than third part of all the upper greed-pathetic-period (lobha-vedaka-kāla).
3. The gross-strategic-bios (sūkṣma sāmparāyika-jīva) effects first-life-time (prathama-sthiti) on making the gross-greed-pathetic-period (bādara-lobha-vedaka-kāla) a trail (āvalī) more in measure which is slightly greater than twice the fine-greed-pathetic-period (sūkṣma-lobha-vedaka-kāla).
4. Having made the first-life-time (prathama-sthiti) thus, the life-time-bond (sthiti-bandha) of greed-fluorescence (lobha-saṁjvalana) for the subsider bios of the three types of greed (lobha) happens to be a month as reduced by an inter-muhūrta (antar-muhūrta).

The reason is that the life-time-bond (sthiti-bandha) for the last-instant stationed delusion-pathetic, (māyā-vedaka) happens to be a complete month, and on subtracting an inter-muhūrta (antarmuhūrta) from it, the bios starts life-time-bond (sthiti bandha) of greed-fluorescence (lobha-saṁjvalana) at this instant.
5. The life-time-bond (sthiti-bandha) of remaining functionals (karmas) tends to be reducing numerate times as compared with the earlier life-time-bond (sthiti-bandha), still now happens to be numerate-thousand years alone, because there are several kinds of numerate-thousand years.
6. The measure of the life-time-splits (sthiti-kāṇḍakas) and energy-splits (anubhāga-kāṇḍakas) of knowledge-screening (jñānāvaraṇā), etc., functionlas (karmas), happens to be innumerate part of pit (palya) as mentioned before, and in reducing form of infinite-multiple (ananta-guṇī-hāni).[1]

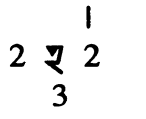
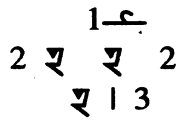
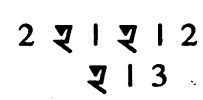
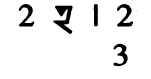
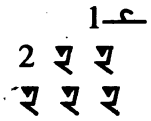
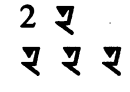
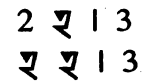
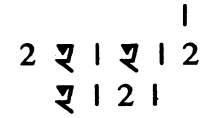
5.53.282

The pathetic-period (vedaka kāla) of gross-greed (bādara-lobha) is from the instant after the subsidence (upaśamana) of delusion (māyā) upto the last instant of invariant-operation.[2]

1. Cf. KSP, book 13, pp. 304-306.
2. Cf. KSP, book 13, p. 306, Cūrṇi Sūtra.

| DESCRIPTION OF ANCIENT SYMBOLISM | NOTATION OF ANCIENT SYMBOLISM | NOTATION OF WORKING SYMBOLISM |
|---|---|---|
| 1. pathetic-period (vedaka-kāla) of greed is | | As |
| 2. the preceding is divided by the numerate and the major-part thereof is |  | $\frac{As\,(s-1)}{s}$ |
| 3. the preceding is divided by three and each equal part is established at three places. |  | $\frac{As\,(s-1)}{s3}, \frac{As\,(s-1)}{s3}, \frac{As\,(s-1)}{s3}$ |
| 4. again, that one part is divided by the numerate and major part thereof is given into first place. |  | $\frac{As\,(s-1)}{s\,s}$ |
| 5. again the remaining one part is divided by another numerate and the major part thereof is given into second place |  | $\frac{As\,(s-1)}{s\,s\,s}$ |
| 6. on giving that one part into the third place, the symbolism at three places is given by |  | $\frac{As\,(s-1)}{s3}, \frac{As\,(s-1)}{s3}, \frac{As\,(s-1)}{s3}$ |
| |  | $\frac{As\,(s-1)}{s\,s}, \frac{As\,(s-1)}{s\,s\,s}, \frac{As}{s\,s\,s}$ |

Here the first part is the first half of fluorescent-gross-greed-pathetic-period.
The second part is the period of fine-tract-operation (sūkṣma-kṛṣṭi-karaṇa).
The third part is the period of the fine-tract-pathetic (sūkṣma-kṛṣṭi-vedaka).
This is also the period of fine-strategy (sūkṣma-sāmparāya).

| | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 7. the measure of two third period of greed-pathetic (lobha-vedaka) is obtained by adding first and second parts: slightly greater than this is period of gross-greed (bādara-lobha): the first life-time (prathama sthiti of gross greed is a trail (āvali) in excess. |  | $\frac{As + A}{3}$ |
| This is explained as below : | | |
| 8. here regarding the first, second part, the major part is |  | $\frac{As\,(s-1)\,(2)}{(s)\,(3)}$ |
| 9. here the negative quantity is |  | $\frac{A\,s\,s\,(2)}{(s)\,(3)}$ |
| 10. casting it and cancelling common terms we get |  | $\frac{A\,s\,(2)}{(3)}$ |
| 11. the special amount of second part |  | $\frac{As\,(s-1)}{s\,s\,s}$ |
| 12. here the negative is |  | $\frac{A\,s}{s\,s\,s}$ |
| 13. casting the amount and cancelling the common terms we get | | $\frac{A\,s}{s\,s}$ |
| 14. special amount of first part, cast subtracted we have | | $\frac{A\,s}{s\,s}$ |
| 15. the above is rationalized (samacchedī kṛte) by 3 |  | $\frac{A\,s\,(3)}{s\,s\,(3)}$ |
| 16. the first negative as increased by second negative is |  | $\frac{A\,s\,s + 2}{s\,(2)}$ |

| | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 17. the remaining amount after subtraction from earlier obtained first, second, two major part fluent, one casts the two third part of the period of greed-pathetic (lobha-vedaka-addhā) | 2 ५ \| 2 / 3 | $\frac{A\ s^{>}\ 2}{3}$ |
| 18. in the preceding a trail (āvalī) is added, getting the first-life-time of fluorescent-gross-greed (saṁjvalana-vādara-lobha) | | |
| 19. the third part of greed-pathetic-period is the first-half (prathama-ardha) of slightly greater than gross-greed-pathetic-period (vādara-lobha-vedaka-kāla) | | |
| This is explained symbolically as below: | | |
| 20. major part fluent (dravya) of first part is | 2 ५ \| ५ / ५ \| 3 | $\frac{A\ s\ (s-1)}{s\ (3)}$ |
| 21. here the negative is | 2 ५ \| ५ / ५ \| 3 | $\frac{A\ s\ s}{s\ (3)}$ |
| 22. casting it and cancelling the terms one gets the third part of period of greed pathetic (lobha-vedaka-kāla) as | 2 ५ / 3 | $\frac{A\ s}{3}$ |
| 23. again first part special amount is | 2 ५ ५ / ५ ५ | $\frac{A\ s\ (s-1)}{s\ s}$ |
| 24. Here the negative is | 2 ५ \| ५ / ५ ५ | $\frac{A\ s\ s}{s\ s}$ |
| 25. casting it and cancelling common terms we get | 2 ५ / ५ | $\frac{A\ s}{s}$ |

| | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 26. the above is rationalized on multiplying the numerator and denominator by 3 getting. | 2 ज्ञ । 3<br>ज्ञ । 3 | A s (3)<br>s (3) |
| 27. from the above is to be subtracted the first negative quantity as added by second negative which is | 2 ज्ञ । ज्ञ<br>ज्ञ । 3 | A s s>(3)<br>s (3) |
| 28. on subtraction one gets | 2 ज्ञ । 3 –<br>ज्ञ । 3 | A s> 3<(3)<br>s (3)<br>[This is not clear]<br>[Ṭoḍaramala has shown it as |
| 29. the above is cast into the third part of earlier obtained greed-pathetic-period (lobha-vedaka-kāla). | 2 ज्ञ । 1<br>3 | 2 ज्ञ A s>(3)<br>3 ] 3 |

1–८
2 ज्ञ ज्ञ
ज्ञ 3

On doing so, one gets first half of first-life-time of fluorescent-greed (saṁjvalana-lobha), measuring slightly greater third part of period of the greed-pathetic (lobha-vedaka).

Again, whatever one part had remained, is increased by adding one-third similar part and one gets pathetic-period (vedaka-kāla) of fine-tract (sūkṣma-kṛṣṭi), which is also the period of fine-strategy (sūkṣma-sāmparāya) control-station (guṇa-sthāna).

Here, the life-time-bond of fluorescent-greed (saṁjvalana-lobha) at the last instant of first-half (prathama-ardha) of gross-greed-pathetic-period (vādara-lobha-vedaka-kāla), happens to be of separation-day (pṛthaktva-dina) measure; and that of others happen to be separation-thousand (pṛthaktva-hajāra) years in the sequence as mentioned before.

## EXPLANATION OF NORM SYMBOLISM (ARTHA-SAṀDṚṢṬI)

1. The period of greed-pathetic (lobha-vedaka) is numerate trail (āvalī) given by 2 ज्ञ

2 . This is divided by numerate, and the major-part there of is divided into three parts and established at three places.

The remaining one part is again divided by numerate and major part thereof is mixed into the set placed at the second place, whereas one part is mixed into the set placed at the third place.

There, the first-place form is half of the greed-pathetic-period (lobha-vedaka-kāla). The second place form is the tract-operation-period (kṛṣṭi-karaṇa-kāla).

The third-place form is tract-pathetic-period (kṛṣṭi-vedaka-kāla). These are to be known in the following symbolism form (saṁdṛṣṭi-rūpa) :-

| 0 | prathama | dvitīya | tṛtīya |
|---|---|---|---|
| bahubhāga | 1 ए<br>2 \| य \| य<br>य \| 3 | 1 ए<br>2 य \| य<br>य \| 3 | 1 ए<br>2 य \| य<br>य \| 3 |
| viśeṣa | 1 ए<br>2 \| य \| य<br>य \| य | 1 ए<br>2 य \| य<br>य \| य \| य | 1 ए<br>2 य<br>य \| य \| य |

**NOTE** : In LDS, ASL p. 550 and LDS (o), ASL (o) p. 65, the second column has sa in place of 2, which has been shown here after correction. Further, in the third column, second row, the 1 ए is placed about on right corner there, which has been correct shown here. This 1 ए is not found in the LDS description on p. 233.

- Here the major parts as mixed on first, second place are

1 ए
2 य \| य \| 2
य \| 3

Note that in LDS, ASL, p. 550, 1 ए has been placed above second position of य , which should have been actually above the last term य .

Here, the negative form as unity less is separately placed as (?) [Actually this should be

2 य \| 2
य \| 3

2 य or 2
3 य 3

The remaining is divided by numerate in the numerator and denominator, or on cancellation (apavartana), one gets

2 य \| 2
3

- Further, the special sum of second place is

1 ए
2 य \| य
य \| य \| य

Here the negative of minus unity is

2 ५
५ । ५ । ५ This is placed separate, and the remaining is cancelled for numerate, getting

2 ५
५ । ५

Again at the first place special sum (viśeṣsa-dhana) is given by

1 ८
2 ५ । ५
५ । ५ NOTE that in the LDS, p. 551, & LDS (0), ASL, p. 65, one more ५ is missed in the denominator.

Here the negative of minus one is

2 ५
५ ५ which is as shown.

Hence this is mixed into the special (viśeṣa) and the special sum (viśeṣa-dhana) of first place becomes

2 ५
५ ५ This is multiplied in numerator and denominator by three for common-section denominator; getting

2 ५ । 3 From this the first negative given by
५ । ५ । 3

2 ५ । 2 and second negative 2 ५
५ । 3 ५ । ५ । ५

are subtracted. Whatever remains, its first, second major-part of excess is obtained by placing ( । ) symbol above

2 ५ । 2 getting । 
५ । 3 2 ५ । 2
3

When in the above results a trail (āvalī) is added one gets first-life-time period (prathama-sthiti-kāla) of gross-greed (bādara lobha).

Further, the major-part corresponding to first place here is

1 ८
2 ५ । ५
५ । 3

Here the negative is $\begin{matrix} 2\ \overline{\text{ya}} \mid \overline{\text{ya}} \\ \overline{\text{ya}} \mid 3 \end{matrix}$ which is separated

On cancellation by numerate one gets for the remainder

$\begin{matrix} 2\ \overline{\text{ya}} \\ 3 \end{matrix}$

- Again the special sum (viśeṣa-dhana) there is

$\begin{matrix} \overset{1}{\underline{\phantom{00}}} \\ 2\ \overline{\text{ya}} \mid \overline{\text{ya}} \\ \overline{\text{ya}} \mid \overline{\text{ya}} \end{matrix}$ Here the negative $\begin{matrix} 2\ \overline{\text{ya}} \\ \overline{\text{ya}} \mid \overline{\text{ya}} \end{matrix}$ is separated. On cancellation by numerate, one gets

$\begin{matrix} 2\ \overline{\text{ya}} \\ \overline{\text{ya}} \end{matrix}$ This is multiplied both in numerator and denominator by 3, to make common section,

- From the above is subtracted

$\begin{matrix} \mid \\ 2\ \overline{\text{ya}} \mid \overline{\text{ya}} \\ \overline{\text{ya}} \mid 3 \end{matrix}$

Which is first place negative as increased by second place negative.

One then gets the remainder as

$\begin{matrix} \mid \\ 2\ \overline{\text{ya}} \mid \overline{\text{ya}} \\ \overline{\text{ya}} \mid 3 \end{matrix}$

- To the major-part there of greed pathetic period $\begin{matrix} \overset{1}{\underline{\phantom{00}}} \\ 2\ \overline{\text{ya}} \mid \overline{\text{ya}} \\ \overline{\text{ya}} \mid 3 \end{matrix}$

the above sum (dhana) is added getting

$\begin{matrix} \mid \\ 2\ \overline{\text{ya}} \\ 3 \end{matrix}$

- This when increased gives the third part of greed-pathetic-period in excess of first half of gross-greed-period :

$\begin{matrix} 2\ \overline{\text{ya}} \\ 3 \end{matrix}$ Note : The above portion is not clear.

| ANCIENT SYMBOLISM | WORKING SYMBOLISM REMARKS |
|---|---|
| 16 kha | 16 @ |
| va<br>sa ∂ 12 –<br>7 8 | Set of indivisible-corresponding second particle associated with minimal energy level, denominated as va<br>W<br>$\frac{\text{B a } 1\frac{1}{2}\text{G}^{\cdot}}{(7)\ (8)}$ |
| sa ∂ 12 –<br>\|<br>7 \| 8 \| kha kha 3<br>2 | All state-fluent greed-fluorescent<br>$\frac{\text{B a } 1\frac{1}{2}\text{G}^{\cdot}}{(7)\ (8)\ @\ @\ \frac{3^{>}}{2}\text{G}}$<br>The above is divided by increased on and a half geometric-regression corresponding to the energy, and the first-variform is obtained. |
| sa ∂ 12 –<br>\|<br>7 \| 8 \| kha kha 3 kha kha 2<br>2 | $\frac{\text{B a } 1\frac{1}{2}\text{G}^{\cdot}}{(7)\ (8)\ @\ @\ \frac{3}{2}\text{G}^{>}\ @\ @\ 2\text{G}}$ |
| va vi<br>va vi kha kha 2 | W vi<br>vi @ @ 2 G<br>The above is divided by twice the geometric-regression and the commondifference is obtained.<br>The above is abbreviated as va vi |
| va vi 16<br>\|<br>va vi 12 kha kha | W vi 2 G<br>The energy corresponding to above is multiplied by twice the geometric-regression<br>In order to abbreviates the above, va vi is multiplied by twice the geometric-regression.<br>W $1\frac{1}{2}\text{G}^{>}$ vi @ @ |
| 4<br>kha | $\frac{\text{Z}_{1}}{@}$<br>For abbreviation of symboism va vi is established and its energy is multipied by increased one and a half geometric-regression. Thus we gets the all state part of fluorescent-greed.<br>This is the measure obtained by dividing the single super-variform by infinite. This is fine-tract (sūkṣma-kṛṣṭi) of energy. |

5.54.283

Instruction regarding process of tract-operation (kṛṣṭi-karaṇa) of fluorescent-greed :[1]

After having spent, the first half of the first-life-time (prathama-sthiti) of fluorescent-greed (saṁjvalana-lobha), mentioned before, there is effected the fine-tract (sūkṣma-kṛṣṭi) on having downtraction corresponding to energy state (anubhāga-sattva) of fluorescent-greed (saṁjvalana-lobha) at the first instant of second half.

This law is stated :

The set of indivisible-corresponding-sections (avibhāgi-praticchedas) of energy (anubhāga) in the ultimate-particles (paramāṇus) associated with the minimal energy-power (anubhāga-śakti) in the state (sattva) of energy (anubhāga) of fluorescent-greed (saṁjvalana-krodha), is infinite times the set of all living-beings (jīva-rāśi). Hence this is called minimal-variate (jaghanya-varga). Whatever are the variates (vargas) in the form of functional (karma) ultimate-particles (paramāṇus), associated with such a number of indivisible-corresponding-sections (avibhāgī-praticchedas), the name of their assembly is named first variform (prathama vargaṇā).

Thus, the measure of the ultimate-particles (paramāṇus) in the first-variform (prathama-vargaṇā) is obtained on dividing the set of all ultimate-particles (paramāṇus) in form of state (sattva) of fluorescent-greed (saṁjvalana-lobha) by slightly greater than one and half geometric-regressions (guṇahānis) corresponding to energy (anubhāga).

When this is divided by two geometric-regressions (guṇahānis) corresponding to energy (anubhāga), one gets the measure of specific (viśeṣa).

On multiplying the specific (viśeṣa) by two geometric-regressions (guṇahānis), one gets the measure of ultimate-particles (paramāṇus) in the first-variform (prathama-vargaṇā).

When this first-variform (parthama-vargaṇā) is multiplied by slightly-greater than one and half geometric-regressions (guṇahānis), one gets the measure of the total-state-fluent of fluorescent-greed (saṁjvalana-lobha).

Thus from this, the fluent (dravya) is down-tracted and the fine-tract (sūkṣma-kṛṣṭi) is effected.

The indivisible-corresponding-sections (avibhāgī-praticchedas) in the first-variform (prathama-vargaṇā) are similar to those of the creeper (latā) of the minimal-super-variform (jaghanya-spardhaka). There happens to be the fine-tract (sūkṣma-kṛṣṭi) in form of indivisible-corresponding-sections of energy, infinite-times reduced as much below, for them.

The measure of those fine-tracts (sūkṣma-kṛṣṭi) is to be known as infinitesimal part of the measure of the variforms (vargaṇās) in a super-variform-(spardhaka).

Formerly, there used to be energy-split-destruction (anubhāga-kāṇḍaka ghāta), grown during [through] inter-muhūrta (antarmuhūrta) period. Now, without that, there is started the tract annnihilation (kṛṣṭi-ghāta) instant after instant. Such a meaning is to be known.

NOTE : 1. Whatever is the period of the pathetic (vedaka) of the greed-affection (lobha-kaṣāya), out of it, upto the last instant of the invariant-operation (anivṛtti-karaṇa), this bios feels pathos of gross-greed (bādara-lobha). The gross-greed (bādara lobha) is stationed at the super-variform (spardhaka). The process of making it fine (sūkṣma) is fine tract operation.

1. Cf. KSP, book 13, pp. 307-308.

2. In the subsidence-progression (upaśama-śreṇi), there happens to be direct fine-tract-operation (sūkṣma-kṛṣṭi-karaṇa) without gross-tract-operation (bādara-kṛṣṭi-karaṇa) of super-variform (spardhaka) stationed greed (lobha).
3. Here, it has been shown in what period of the invariant-operation (anivṛtti-karaṇa) this fine-operation-activity (sūkṣma-karaṇa-kriyā) gets effected.
4. The implication is that the minimal super-variform-stationed (spardhaka-gata) energy (anubhāga) of fluorescent-greed (saṁjvalana-lobha) is made infinite times less through downtraction (apakarṣaṇa), and there are constructed fine-tracts (sukṣma-kṛṣṭis).
5. There is reduction as per mentioned process, every instant, without energy-split-destruction (anubhāga-kāṇḍaka-ghāta) as it used to be earlier.[1]

**5.55.284**

Process of injection (nikṣepaṇa) of tracts (kṛṣṭis) of fluorescent-greed (saṁjvalana-lobha) :-

The fluent in form of all-state (sarva-sattva) of fluroescent-greed (saṁjvalana-lobha) is divided by downtraction-divisor (apakarṣaṇa bhāgahāra). There, one part there of the fluent (dravya) is again divided by innumerate part of pit (palya), and keeping the major part thereof separate, a part of the fluent thereof is transformed as fine-tract (sūkṣma-kṛṣṭi).

There, as per rule, "addhāṇeṇa savvadhaṇe khaṇḍide", the one part of the fluent (dravya) is divided by the tract-length (kṛṣṭyāyāma) in form of tracts (kṛṣṭis), getting middle-sum.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. All state-fluent of fluorescent-greed is | va 12 | $W\,1\frac{1}{2}G^{>}$ |
| 2. The preceding is divided by downtraction-divisor, and taking the one part thereof it is again divided by innumerate part of pit, where the major-part thereof is established as | va 12 pa ∂ O pa ∂ | $\frac{W\,1\frac{1}{2}G^{>}\,(\frac{p}{a}-1)}{D\,(\frac{p}{a})}$ |
| 3. The one part there of, according to the rule, "addhāṇeṇa savva dhaṇe khaṇḍide", etc., is divided by the tract-length (kṛṣṭyāyāma) which is infinite part of a super-variform: getting the middle-sum.<br>Again the result is divided by two times the geometric-regression (guṇahāni) as reduced by | va 2 16<br>O pa 4 16 − 4<br>∂ kha kha 2 | $\frac{W\,1\frac{1}{2}G^{>}\,(2\,G)}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2\,G-\frac{1}{2}\,(\frac{Z_1}{@}-1)]}$ |

1. Cf. LDS, p. 236

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| half of the tract length (kṛṣṭyāyāma) less unity getting common difference which is multiplied by two times the geometric-regression and one gets the first-varīform-measure of fluent (ādivargaṇā pramāṇa-dravya) to be injected into first tract (prathama kṛṣṭi) as | | |
| 4. The above is the minimal-tract (jaghanya-kṛṣṭi) among tracts (kṛṣṭis) made at the first instant. | | |
| 5. The energy of the above is obtained on dividing the preceding super-variform minimal-variate (spardhaka-varga) by infinite as many times as is the measure of the tract-length (kṛṣṭyāyāma) at the first instant. | va<br>kha 4<br>kha | $\frac{W}{@\ \frac{Z_1}{@}}$ |
| 6. First tract-fluent-one-common-difference (prathama-kṛṣṭi-dravya-eka-caya) is | va 12<br>O pa 4 1 16 – 4 (1 ع)<br>∂ kha kha 2 | $\frac{W\ 1\frac{1}{2}G^{>}}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$ |
| 7. When the preceding is | va 12 1 16 – 1<br>O pa 4 16 – 4 (1 ع)<br>∂ kha kha 2 | $\frac{W\ 1\frac{1}{2}G^{>}\ (2\,G-1)}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2\,G-\frac{1}{2}\ (\frac{Z_1}{@}-1)]}$ |
| 8. And its energy (śakti) measure is again infinite times the first-tract-energy (prathama kṛṣṭi śakti) | va kha 1<br>kha 4<br>kha | $\frac{W @ 1}{@\ \frac{Z_1}{@}}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 9. In this way, the third, etc., tract (kṛṣṭi) fluent to be injected is obtained by subtracting each preceding through common-difference one by one. Thus after going in this way upto tract-length (kṛṣṭyāyāma) as reduced by unity, reducing the first-tract-fluent (prathama-kṛṣṭi-dravya), one gets ultimately the last-tract-fluent (carama-kṛṣṭi-dravya) as | va 12 16 – 4<br>O pa 4 16 – 4 kha<br>∂ kha kha 2 | $\frac{W\,1\frac{1}{2}G^{>}\,[(2\,G)-\frac{Z_1}{@}]}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2\,G-\frac{1}{2}\,(\frac{Z_1}{@}-1)]}$ |
| 10. The indivisible-corresponding-sections of the third, etc., tract-fluent, go upto the measure of minimal-tract-indivisible-corresponding-sections as multiplied by infinite as many times as is the tract-number of terms (kṛṣṭi-gaccha) as reduced by unity. Processing this way the indivisible-corresponding-sections of the last-tract happen to be the indivisible-corresponding-sections of first-tract as multiplied by infinite as many times as is the tract-length (kṛṣṭyāyāma) as reduced by unity. | va kha 4<br>kha 4 kha<br>kha | $\frac{W\,@\,(\frac{Z_1}{@}-1)}{@\,\frac{Z_1}{@}}$ |
| 11. The measure of the above as reduced happens to be super-variform-all-minimal-variate (purva spardhaka-sarva-jaghanya-varga) as divided by infinite, which is the first instant-fine-tract (prathama-samaya-sūkṣma-kṛṣṭi) of fluorescent- greed fluent. | va<br>kha | $\frac{W}{@}$ |
| 12. Again, the separately established major-part fluent is<br>which is injected into various-geometric-regression of the preceding-super-variform, which is as follows : | va 12 pa<br>∂<br>O pa<br>∂ | $\frac{W\,1\frac{1}{2}G^{>}\,(\frac{p}{a}-1)}{D\,\frac{p}{a}}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 13. The major-part-fluent (bahubhāga dravya) is divided by the one and a half geometric-regressions (dvyardha guṇahānis) corresponding to energy (anubhāga), and one part thereof is injected into the initial variform (ādivargaṇā) of minimal-supervariform (jaghanya spardhaka) of first-geometric-regression. | va 12 pa 16 ∂ O pa12 16 ∂ | $\frac{W\ 1\frac{1}{2}G^{>}(\frac{p}{a}-1)\ 2\ G}{D\ \frac{p}{a}\ 1\frac{1}{2}G^{>}\ 2\ G}$ |

NOTE : 1. Injection (nikṣepaṇa) is to be made into the second variform (dvitīya-vargaṇā), third-variform (tṛtīya-vargaṇā), and so on, in reducing sequence which is reduced through a common-difference (caya).

2. Into the variforms (vargaṇās) of second, etc., geometric-regressions (guṇahānis), the fluent (dravya) to be injected reduces in a geometrical sequence regressing through a common-ration (caya) which is one-half i.e., $(\frac{1}{2})$ .

3. In this way, the fluent (dravya) downtracted at the first instant of fine-tract-operation-period (sūkṣma kṛṣṭikaraṇa-kāla) is injected.

4. Here, the fluent (dravya) injected into the minimal-variform (jaghanya-vargaṇā) of super-variform is infinite times less than the fluent (dravya) injected into the last-tract (anta-kṛṣṭi).

5. Now the measuring of tract (kṛṣṭi) is stated :- According to the verbal root, "kṛśa tanū karaṇe", "karṣaṇaṁ kṛṣṭiḥ", kṛṣṭi stands for the reducing of energy-power (anubhāga-śakti) of functional-ultimate-particles (karma-paramāṇus).

**NORM SYMBOLISM : EXPLANATION :**

- The indivisible-corresponding-sections (avibhāgī-praticchedas) of energy (anubhāga) associated with an ultimate-particle (paramāṇu) of first-variform (prathama-vargaṇā) of minimal-super-variform (jaghanya-spardhaka) is infinite times the set of all living beings :

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| 16 kha | J @ |

- The assemblage of this is called a variate (varga) and is symbolized as

| | |
|---|---|
| va | $V^{\circ}$ |

ANCIENT SYMBOLISM WORKING SYMBOLISM

- The statefluent (sattva-dravya) of fluorescent-greed (saṁjvalana-krodha) is

sa | ∂ | 12 – |
7 | 8

$$\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ (8)}$$

- The preceding set is divided by slightly greater than one and half geometric-regression (guṇahānis), which is the measure of infinite times infinite

kha | kha @ @

measure of geometric-regressions (guṇahānis) corresponding to energy (anubhāga). The resulting quotients is the first-variform (prathama-vargaṇā) given by

sa | ∂ | 12 –
7 | 8 kha | kha | 3
2

$$\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ (8)\ @\ @\ \frac{3}{2}}$$

- The preceding is divided by two-geometric-regressions (do-guṇahānis), getting the specific (viśeṣa) as

sa | ∂ | 12 –
7 | 8 | kha | 3 | kha | kha | 2
2

$$\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ (8)\ @\ \frac{3}{2}\ @\ @\ 2}$$

- The preceding specific (viśeṣa) and the variate (varga) (varga) are multiplied [or the variate (varga) is multiplied by the preceding specific (viśeṣa)] and symbolized by

(va vi) $V^{\circ}d$

- The above is multiplied by two geometric-regressions, getting first-variform :

va vi kha kha 2 $V^{\circ}d\ @\ @\ 2$

- Here the measure of one geometric-regression (guṇa-hāni) is imagined as 8 or eight in numerical symbolism.

Thus the measure of two geometric-regressions (guṇahānis) may be put as sixteen and the above yields:

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| va \| vi \| 16 | $V^{\circ}d\ 2\ G$ |

The symbolization here may be abbreviated as va and may be known as the initial alphabet of variform:

| | |
|---|---|
| va | $W^{\circ}$ |

- When the preceding is multiplied by slightly greater than one and half geometric-regressions (guṇahānis) corresponding to energy, we get the state-fluent (sattva-dravya) of greed (lobha) as

| | |
|---|---|
| va 12 \| | $W\ 1\frac{1}{2}\ G^{>}$ |

- The preceding set is divided by downtraction-divisor (apakarṣaṇa-bhāgahāra), one part thereof taken is as

| | |
|---|---|
| va 12 \| O | $\frac{W\ 1\frac{1}{2}\ G^{>}}{D}$ |

- The above set is divided by innumerate part of pit (palya), the major part there of is

| | |
|---|---|
| va 12 \| pa $\partial$ O pa $\partial$ | $\frac{W\ 1\frac{1}{2}\ G^{>}\ (\frac{p}{a}-1)}{D\ \frac{p}{a}}$ |

**NOTE :** The expression in LDS, p. 552 appears as

va 12 | pa
O pa
$\partial$

which may be corrected as shown above. [1]

1. Cf LDS (o), p. 67, where in ASL (o), this is correctly given as

va 12 | pa
$\partial$

with slight displacement and a misprint,

O pa
$\partial$

This is kept separate for further use, and one pard thereof is given by

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| va 12<br>O pa<br>∂ | $\frac{W\,1\frac{1}{2}G^{>}}{D\frac{p}{a}}$ |

NOTE : This expression has been taken a bit wrong in LDS, p. 552, where ∂ has been taken in place of va which may be corrected as shown above. [1]

• The preceding set is divided by the following set obtained thus : The symbol of the variform counting-rods (vargaṇā śalākā) in a super-variform (spardhaka) is

| | |
|---|---|
| (4) | $Z_1$ |

This is divided by infinite, getting the number of terms (gaccha) amounting to the tracts (kṛṣṭis) made at the first instant (samaya) :

| | |
|---|---|
| 4<br>kha | $\frac{Z_1}{@}$ |

Further the two geometric-regressions (guṇahānis) as reduced by the half of the number of terms as reduced by unity is given by

| | |
|---|---|
| $1\frac{c}{}$<br>16 – 4<br>kha 2 | $2G-\frac{1}{2}[\frac{Z_1}{@}-1]$ |

That one part given as aobve is divided by the product of the above two sets, getting the common-difference (caya) as

| | |
|---|---|
| va 12<br>$1\frac{c}{}$<br>O pa 4 16 – 4<br>∂ kha kha 2 | $\frac{W\,1\frac{1}{2}G^{>}}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$ |

• The above common-difference (caya) set is multiplied by two-geometric regressions (do-guṇahānis), getting the fluent (dravya) of first-tract (prathama-kṛṣṭi) as

| | |
|---|---|
| va 12 16<br>$1\frac{c}{}$<br>O pa 4 16 – 4<br>∂ kha kha 2 | $\frac{W\,1\frac{1}{2}G^{>}\,2G}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$ |

1. The same misprint is found in the LDS (o), ASL (o), p. 68.

ANCIENT SYMBOLISM WORKING SYMBOLISM

• The energy (anubhāga) of the preceding super-variform-variate (spardhaka-varga) is divided by the preceding set by infinite as many times as is the measure of the tracts (kṛṣṭis) getting

va
kha 4
kha

$$\frac{W}{@\ \frac{Z_1}{@}}$$

• Further the first-tract-fluent (prathama-kṛṣṭidravya) is subtracted by a common-difference (caya), as shown by subtracting unity from the multiplier, two-geometric-regressions (do-guṇahānis). Thus we get the fluent (dravya) of the second-tract (dvitīya-kṛṣṭi) as

va | 12 | 16 – 1
1–ॅ
O | pa | 4 | 16 – 4
∂ kha kha 2

$$\frac{W\ 1\frac{1}{2}G^{>}\ 2G\ (2G-1)}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

**NOTE** : The vertical stroke in the LDS (0), ASL (0), p. 68 is shown above va which may be corrected as shown above over the 12.

• The energy (anubhāga) of this preceding set is infinite times the energy (anubhāga) of that

va
kha 4
kha given by

va | kha |
kha | 4
kha

$$\frac{W\ @}{@\ \frac{Z_1}{@}}$$

• In this sequence, when the measure of the tracts (kṛṣṭis) as reduced by unity is subtracted from the multiplier, ie. two-geometric-regressions (do-guṇahānis), one gets the last-tract-fluent (anta-kṛṣṭi-dravya) as

va | 12 | 16 – 4
kha
1–ॅ
O | pa | 4 | 16 – 4
∂ kha kha 2

$$\frac{W\ 1\frac{1}{2}G^{>}\ 2G\ (2G-\frac{Z_1}{@})}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

**NOTE** : The reduction 1–ॅ in LDS (o), ASL (o) is shown in the top line which should be placed above the 4 in the denominator at the end, as shown above.

ANCIENT SYMBOLISM WORKING SYMBOLISM

• Further the energy (anubhāga) of first tract (prathama kṛṣṭi) is multiplied by infinite as many times as is the measure of tracts (kṛṣṭis), we get the energy (anubhāga) of the last-tract (anta-kṛṣṭi) as

| | |
|---|---|
| va ı kha ı 4 <br> kha 4 kha <br> kha | $\frac{W @ [\frac{Z_1}{@} - 1]}{@ \frac{Z_1}{@}}$ |

• When the above is reduced by cancellation (apavartana), we get the infinte part of the variform (vargaṇā) as energy (anubhāga) as

| | |
|---|---|
| va <br> kha | $\frac{W}{@}$ |

• The separately kept or established major part is

| | |
|---|---|
| va ı 12 ı pa <br> O pa ∂ <br> ∂ | $\frac{W\ 1\frac{1}{2} G^{*} (\frac{p}{a} - 1)}{D\ \frac{p}{a}}$ |

• This is divided by slightly greater than one and half geometric-regressions (guṇahānis) and two-geometric-regressions (do-guṇahānis), getting the common difference (caya). This common-difference (caya) when multiplied by two geometric-regressions (do-guṇahānis) gives the fluent (dravya) given into the first-variform (prathama-vargaṇā) of super-variform (spardhakas) as :

| | |
|---|---|
| va ı 12 ı pa 16 <br> ∂ <br> ı <br> O pa ı 12 16 <br> ∂ | $\frac{W\ 1\frac{1}{2} G^{>} (\frac{p}{a} - 1)\ (2G)}{D\ \frac{p}{a}\ 1\frac{1}{2} G^{>}\ (2G)}$ |

• Further, when from the second, etc., variforms (vargaṇās), the multiplier, i.e., two-geometric-regressions (do-guṇahānis), is reduced sequantially by unity again and again, we get at the end, on being subtracted by a geometric-regression (guṇahāni) as reduced by unity, the last-variform (anta-vargaṇā) of the first-geometric-regression (prathama-guṇahāni).

• Again, geometric-regression (guṇahāni) after the preceding geometric-regression (guṇahāni) becomes half each time.

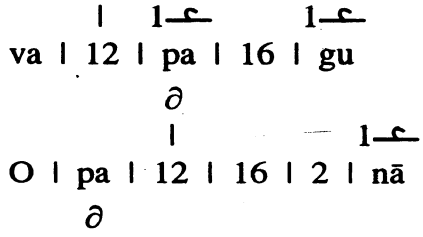
• When the set of nisusus (nisekas) of first-geometric-regression (prathama-guṇahāni) is divided by the set obtained by multiplying mutually two's as many times as the various-geometric-regressions (nānā-guṇahāni) as reduced by unity, i.e.

| | |
|---|---|
| 1ـــ <br> (2 nā) | $\{2\}^{(N-1)}$ |

ANCIENT SYMBOLISM

WORKING SYMBOLISM

We get the first, etc., nisusus (niṣekas) of the last-geometric-regression (anta-guṇahāni). Thus the last-variform (anta-vargaṇā) is as



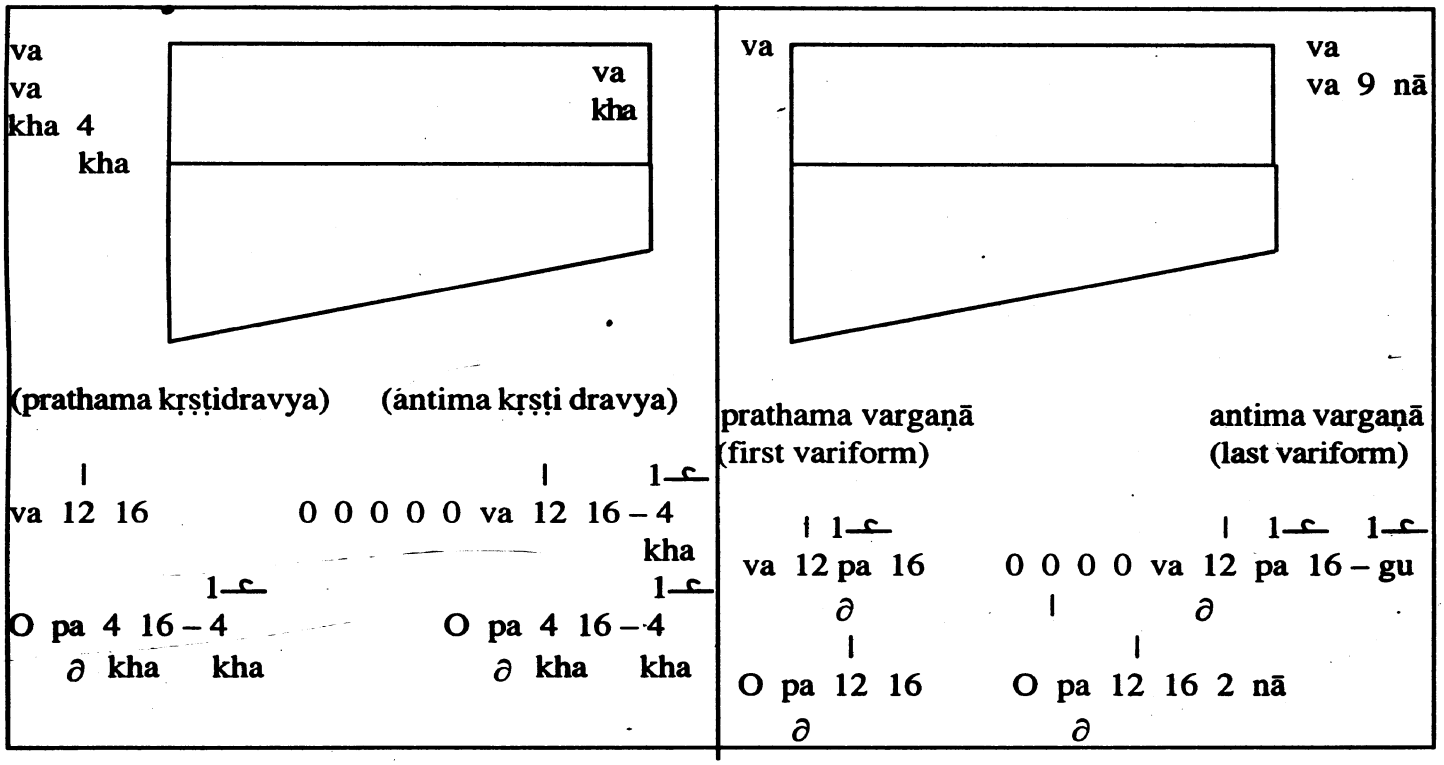

$$\frac{W\ 1\frac{1}{2}G^{>}\ (\frac{p}{a}-1)\ 2G\ (2G-1)}{D\ \frac{p}{a}\ 1\frac{1}{2}G^{>}\ (2G)\ \{(2)^{(N-1)}\}}$$

• Thus the symbolism for tracts (kṛṣṭis) and the fluent (dravya) given into the preceding super-variform (spardhakas) is given as follows :

TRANSCRIPTION

Fluent given to tract

Fluent given to super-variform




**NOTE** : In LDS (o), ASL (o), p. 70, as well as in LDS, p. 553, the vertical stroke in the last line of the second diagram above 12 in the next column is missing. It may be corrected as shown above.

EXPLANATION OF THE ABOVE :

Here thus is to be known :

The nisusus (niṣekas) are fit to rise in the instants above and still above. Hence the structure of the nisusus (niṣekas) there was in the vertical sequential form, and here there is the structure of energy

(anubhaga) in great or less quantity, in the ultimate-particles (paramāṇus) of a nisus (niṣeka) fit for rise, simultaneously. This structure is therefore horizontal. There above, is the symbolism of the equilamina (samapaṭṭikā). Below, there is the symbolism for the reduction in sequence of sequential reduction through a common-difference (caya).

Here, the measure of the first and last tracts-fluent (anta-kṛṣṭini-dravya) among the tract (kṛṣṭi) and variforms (vargaṇās) as well as tracts (kṛṣṭis) has been written. Also the measure of the fluent (dravya) given into the initial and last variforms (vargaṇās) of super-variforms (spardhakas) have been written.

The small-circles (vindīs) have been written to denote the middle divisions (bhedas).

**5.56.285**

Instruction about injection (nikṣepaṇa) at the second, etc., instants :-

From the second instant of tract-operation (kṛṣṭi-karaṇa) period, upto the last instant, whatever amount of the fluent (dravya) is downtracted in earlier instant, innumerate times that fluent (dravya) is taken up from all-state-fluent (sarva-sattva-dravya) in form of earlier super-variform (spardhaka) of fluoreṣcent-greed (saṁjvalana-lobha); and then the unprecedented (apūrva) is effected. This happens to be in earlier instants hence it is called earlier or precedent tract (pūrva-kṛṣṭi). At the arbitrarily chosen instant there happens to be new-tract (navīna-kṛṣṭi), hence it is called unprecedented-tract (apūrva-kṛṣṭi).

Thus the measure of the tracts effective in successive instants reduces in innumerate-multiple order of the measure of the tracts effected in preceding instants one by one (pūrva-pūrva samaya).

The energy (anubhāga) reduces infinite times

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. The downtracted fluent at the first instant of tract-operation period is | va 12 / O | $\frac{W\,1\frac{1}{2}G^{\wedge}}{D}$ |
| 2. Innumerate times the preceding is the [downtracted] fluent at the second instant. | va 12 ∂ / O | $\frac{W\,1\frac{1}{2}G^{>}a}{D}$ |
| 3. Again, downtractable from all-state fluent of precedent-super-variform of fluorescent-greed is obtained on dividing the preceding by innumerate part of pit, whose major part is injected into the precedent-super-variform | va 12 ∂ pa / O pa ∂ / ∂ | $\frac{W\,1\frac{1}{2}G^{>}(\frac{p}{a}-1)}{D\,\frac{p}{a}}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 4. Now the related precedent-super-variform (purva-spardhaka) has it one part thereof established separate as | va 12 ∂ / O pa / ∂ | $\frac{W\ 1\frac{1}{2}\ G^{>}\ a}{D\ \frac{p}{a}}$ |

5. Taking this one part, the bios transforms certain amount of fluent (dravya) in formof unprecedented-tracts (apūrva-kṛṣṭis), that minimal tract (kṛṣṭi) is effected at first instant. The transformation of this minimal tract (kṛṣṭi) is into such form of unprecedented-tract (apūrva kṛṣṭi) which is below it and such that it reduces in energy (anubhāga) infinite times.

6. The remaining fluent (śeṣa dravya) is transformed into the tracts (kṛṣṭis) which were effected at first instant (samaya).

EXPLANATION OF NORM SYMBOLISM :

At the second instant of the tract-operation (kṛṣṭi-karaṇa) period, the fluent (dravya) downtracted at the second instant is innumerate times that at the first instant :

va | 12 | ∂
O

This is divided by innumerate part of pit (palya) and the major part thereof is obtained as

va | 12 | ∂ | $1-\epsilon$ pa
O pa ∂
∂

This is kept separate.

The one part thereof remains as the following tract fluent (kṛṣṭi-dravya) :

va | 12 | ∂
O pa
∂

This is to be divided.

**5.57.286**

Instruction about the division of tract-stationed (kṛṣṭigata) fluents (dravyas) :- [1]

1. Cf. KSP, vol. 13, pp. 312-314.

At the second instant of tract-operation-period (kṛṣṭi-karaṇa-kāla), the downtracted-fluent (apakarṣita-dravya) is injected into following four types of divisions (i) lower-top-specifics (adhastana-śīrṣa-viśeṣas) (ii) both-fluent (ubhaya-dravya) specifics (viśeṣas) (iii) lower-tracts (adhastana kṛṣṭis) (iv) middle parts.
This is now detailed :-

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. Among the tracts effected in earlier instants, there are specific (great) number of ultimate-particles-fluent | va 12 \| <br> O pa 4 16 – 4 (1 ع) <br> ∂ kha.kha 2 | $\frac{W\ 1\frac{1}{2}G^{>}\ 2G}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G - \frac{1}{2}\ (\frac{Z_1}{@} - 1)]}$ |
| 2. This is established as the initial (ādi) and common-difference (caya). The measure of the tracts (kṛṣṭis) effected at first instant, as reduced by unity, is the number of terms (gaccha) established as reduced by unity | 1 ع <br> 4 <br> kha | $\frac{Z_1}{@} - 1$ |
| 3. This is halved getting | 1 ع <br> 4 <br> kha \| 2 | $\frac{1}{2}(\frac{Z_1}{@} - 1)$ |
| 4. That specific (viśeṣa) is multiplied by the preceding according to summation of series formula, "padamegeṇa vihīṇaṁ", resulting in the common-difference-sum | va 12 \| <br> O pa 4 16 – 4 (1 ع) 4 kha 2 (1 ع) 4 kha <br> ∂ kha kha 2 | $\frac{W\ 1\frac{1}{2}G^{>}\ \frac{Z}{@\ 2}\ (\frac{Z_1}{@} - 1)}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G - \frac{1}{2}\ (\frac{Z_1}{@} - 1)]}$ |
| 5. This much amount as shown in the preceding is injected into the lower-top (adhastana śīrṣa) specific. This is established taking it from the downtracted fluent at the second instant. <br> The minimal-tract-fluent of the earlier-tracts effected at first instant is | va 12 16 \| <br> O pa 4 16 – 4 (1 ع) <br> ∂ kha kha 2 | $\frac{W\ 1\frac{1}{2}G^{>}\ 2G}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G - \frac{1}{2}\ (\frac{Z_1}{@} - 1)]}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 6. The total-fluent is obtained from the preceding-fluent, as a corresponding-tract (prati-kṛṣṭi) to be injected as unprecedented tract effected at the second instant. This is obtained as calculated from rule of three sets, equilaminar form of unprecedented tract-length (samapaṭṭikā rūpā-pūrvakṛṣṭyāyāmena), divided by innumerate-down-traction divisor preceding tract-length one part alone (pūrva kṛṣṭiyāyāmaika bhāga mātra), as multiplied by lower-unprecedented-tract. | va 12 16 4<br>O pa 4 16 – 4 kha O ∂<br>∂ kha kha 2 | $\frac{W\ 1\frac{1}{2}G^{>}\ 2G\ \frac{Z_1}{@}}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G - \frac{1}{2}(\frac{Z_1}{@} - 1)]\ D\ a}$ |
| 7. Here, if the measure of one tract (eka-kṛṣṭi) is<br>then fluent injected is so much | pra 1 | measure = 1 |
| If the unprecedented tract (apūrva kṛṣṭi) is so much | pha va 12 16<br>O pa 4 16 – 4<br>∂ kha kha 2 | fruit = $\frac{W\ 1\frac{1}{2}G^{>}\ 2G}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G - \frac{1}{2}(\frac{Z_1}{@} - 1)}$ |
| The above is subjected to the rule of three sets, getting the acquisition which is estaliblished separate as lower-unprecedented-tract fluent (adhastana-apūrva-kṛṣṭi taken from downtracted-tract-fluent at second instant. | i 4<br>kha O ∂ | requisition $\frac{Z_1}{@D\ a}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | | WORKING SYMBOLISM | |
|---|---|---|---|---|
| 8. Again the downtracted-fluent (apakṛṣṭa-dravya) at the first and second instants are the two quantilies given as | va 12 \| O pa ∂ | va 12 \| ∂ O pa ∂ | $\frac{W\ 1\frac{1}{2}\ G^{>}}{D\ \frac{p}{a}}$ | $\frac{W\ 1\frac{1}{2}\ G^{>}\ a}{D\ \frac{p}{a}}$ |
| 9. These on adding give | va 12 \| 1- ∂ O pa ∂ | | $\frac{W\ 1\frac{1}{2}\ G^{>}\ (a+1)}{D\ \frac{p}{a}}$ | |

Note that in the LOS, p. 241 and LDS, p. 555, 1⊂ apears above ∂ which seems to be mistake of the scribe in all probabilities, althrough ⊂ and — have been confused for each other, it is seen in practically all the cases the ⊂ stands for negative or minus and — stands for positive or plus.

| | | |
|---|---|---|
| 10. The preceding is divided by the number of terms given by where \| vertical line represents combining of the two lengths of the tract effected at the first and second instants. | \| 4 kha | $\frac{Z_1^{>}}{@}$ |
| 11. By the above, the total-sum is divided as per rule, addhāṇeṇa savva dhaṇe khaṇḍide, etc., getting the middle sum as Here, also in place of 1–, there appears 1⊂ for addition, an p. 555, of LDS. | va \| 12 \| \| ∂ O \| pa \| 4 ∂ kha | $\frac{W\ 1\frac{1}{2}\ G^{>}\ (a+1)}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}}$ |
| 12. The preceding is divided by two-geometric-regressions as reduced by half of the number of terms as reduced by unity. This gives the one specific of both fluents. [Here, Ṭoḍarmala seems to interpret half of the preceding and unprecedented tract-length as reduced by unity as meaning half the number of terms as reduced by unity.] | va 12 ∂ \| 1⊂ O pa 4 16 – 4 ∂ kha kha 2 | $\frac{W\ 1\frac{1}{2}\ G^{>}\ (a+1)}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)}$ |

Here also, in place of 1 –, there appears 1⊂ for addition on p. 241 and 555 of LDS.

DESCRIPTION

13. The preceding is established as initial (ādi) and common-difference (uttara), and as per rule, "pada megeṇa vihīṇaṁ", etc., and also establishing the number of terms (gaccha) amounting to tracts (kṛṣṭis) effected at first and second instants, given by

and then multiplying the preceding by half of the number of terms as reduced by unity, the rule gives ultimately the specific fluent corresponding to the both-fluent as

14. The downtracted fluent (apakṛṣṭa dravya) is taken up and established separately.

The downtracted-tract-fluent (apakṛṣṭa-kṛṣṭi-dravya) at the second instant is obtained by reducing the three fluents from the fluent fit for being given: lower-top-specific (adhastana viśeṣa) lower tract (adhastana kṛṣṭi), both specific (ubhaya viśeṣa)

15. When the above is divided by the precedented-unprecedented tract-both length proved by rule of three sets when the fluent corresponding to one part is obtained.

ANCIENT SYMBOLISM

| 4 kha

| | –
va 12 ∂

| | 1–ॸ | 1–ॸ | 4 | 4
O pa 4 16 – 4 kha 2 kha
∂ kha kha 2

Here also, in place of 1 – ∂ , there appears 1–ॸ ∂
or addition on p. 241 and 556 of LDS.

| va 12 ∂ ≡ O pa ∂

{(pūrvāpūrva kṛṣṭi dvāyāyāma) trairāśika siddhena}

| va 12 ∂ ≡ | O pa 4 ∂ kha

WORKING SYMBOLISM

$\frac{Z_1^{>}}{@}$

$$\frac{W\ 1\frac{1}{2}G^{>}\ (a+1)\ \frac{1}{2}\ [\frac{Z_1}{@}-1]\ [\frac{Z_1^{>}}{@}]}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)}$$

$$[\frac{W\ 1\frac{1}{2}G^{>}\ a}{D\ \frac{p}{a}}\ \text{minus}$$

{Three fluents (dravya)}]

$$\frac{W\ 1\frac{1}{2}G^{>}\ a}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}}\ \text{minus}$$

(Three fluents (dravya))

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 16. This is now multiplied by precedented-unprecedented tract-both-lengths (purvāpūrva-kṛṣṭi dvāyāyāma) which is similar middle-part everywhere, giving rise to the total both middle-part fluent This is established else where. | va 12 ∂ ≡ 4<br>O pa 4 kha<br>∂ kha | $\frac{W\ 1\frac{1}{2}G^{>}\ a}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}}$ minus<br>{Three fluents (dravya)} $\frac{Z_1^{>}}{@}$ |

EXPLANATION GIVEN BY ṬODARAMALA

The four types of divisions for injection (nikṣepaṇa) are as follows :

- The tracts (kṛṣṭis) effected at earlier instant is described. Among them, there are many ultimate-particles (paramāṇus) in the first tract (kṛṣṭi). In the second, etc., tracts (kṛṣṭis) there is a reducing sequence which reduces through common-difference (caya), one by one. There, among the earlier tracts (pūrva kṛṣṭs), possible common-difference (caya) is calculated.

There happens to be one common-difference in the second-tract (dvitīya kṛṣṭi), two common difference in the third-tract (ṭṛtīya-kṛṣṭi), and so on. In this sequence the ultimateparticles increasing through common-difference increasing one by one, are mixed into those second, etc. tracts (kṛṣṭis), making the total-tracts (sarva-kṛṣṭis) equal to the first tract (prathama kṛṣṭi). Thus the fluent so given is named lower-tract-fluent (adhastana-kṛṣṭi-dravya). On giving this, the total earlier tract (kṛṣṭi) becomes equal to first tract (prathama-kṛṣṭi). Thus the measure of this fluent is brought out.

- Whatever fluent (dravya) is given into the tract (kṛṣṭi) at earlier-instant (pūrva-samaya), that is divided by the number of terms (gaccha) which amounts to the measure of the tract (kṛṣṭi) effected at earlier-instant (pūrvakāla). This gives middle-sum (madhya dhana).
- This is divided by two-geometric-regressions (do-guṇahāṇis) as reduced by half of number of terms (gaccha) as reduced by unity. This gives a common-difference (caya) or a specific (viśeṣa). This one common-differnce (caya) is established in the initial (ādi) because a common-difference (caya) is to be given into the second tract (dvitīya-kṛṣṭi). Again, one common-difference is to be established as post (uttara) because in the third, etc., tracts (kṛṣṭis) one common-difference (caya) is to be increased one by one. Further, the number of terms (gaccha) is to be establihsed as preceding-kṛṣṭi (pūrva-kṛṣṭi) as reduced by unity, because no common-differnce (caya) is to be mixed into the first-tract (prathama-kṛṣṭi).
- Having this established, and applying the progression-treatment (śreṇi-vyavahāra) mathematical formula, "padamegeṇa vihīṇaṁ", the common-difference-sum (caya dhana) is brought out by first multiplying half the number of terms as reduced by unity by post common-difference, and into this is added the first-term (prabhava or ādi) which is one common-difference, and then again this being multiplied by the number of terms. According to numerical symbolism, if number of terms or tract (kṛṣṭi) may be supposed to be seven, one is subtracted from this getting six, dividing by two gives three, which is multiplied by common-difference denoted by sixteen, getting forty-eight. This is added by first term which is one common difference or sixteen, getting sixty-four. This is multiplied by number of terms, i.e., by seven, getting four-hundred forty-eight as the common-difference-sum. This gives the lower-top-specific-fluent (adhastana-sīrṣa-viśeṣa-dravya).

• Again, whatever was the measure of the first-tract (prathama-kṛṣṭi) among precedinge-tract (pūrva-kṛṣṭi), of that very measure is effected the unprecedented-tract (apūrva-kṛṣṭi) at an arbitrarily chosen instant, into which the equilaminar-form-of-fluent (samapaṭṭikārūpa dravya) having equal measure, is to be given. Its name is lower-tract-fluent (adhastana-kṛṣṭi-dravya). On giving this much fluent (dravya), the unprecedented-tracts (apūrva-kṛṣṭis) become similar or equal to the first-precedented-tract (prathama-pūrva-kṛṣṭi). The measure of this is brought out as follows :-

• The common-difference (caya) corresponding to precedinge-tract (pūrva-kṛṣṭi) mentioned before, is multiplied by two-geometric-regressions (do-guṇahānis). This gives the measure of first-tract-fluent (prathama-kṛṣṭi-dravya) among preceding-tracts (pūrva-kṛṣṭis). Then when so much fluent (dravya) belongs to one tract (kṛṣṭi), then how much fluent (dravya) will belong to all preceding tracts (sarva pūrva kṛṣṭis); this is calculated by rule of three sets. On multiplying the fuent (dravya) of that first-tract (prathama-kṛṣṭi) by all-unprecedented-tracts (sarva-apūrva-kṛṣṭis), there is obtained the lower-tract-fluent (adhastana-kṛṣṭi-dravya).

• Here the measure of tracts, effected at first instant is divided by downtraction-divisor. This produces the measure of tracts (kṛṣṭis) effected at second instant, is to be known.

• Again, on giving the earlier mentioned lower-top-specific-fluent (adhastana-śīrṣa-viśeṣa-dravya) and lower-tract-fluent (adhastana-kṛṣṭi-dravya), all the preceding and unprecedented tracts (pūrva-apūrva-kṛṣṭi) happen to be with equal measure. There is to be established, from the first-tract (prathama-kṛṣṭi) of unprecedented-tract (apūrva-kṛṣṭi), the unprecedented-tract (apūrva-kṛṣṭi), above and above; and still above them is to be established the first, etc., preceding-tract (pūrva-kṛṣṭi).

• Having thus establihsed, for effecting their one cow-trail (gopuccha) in form of sequence reducing by common-difference (caya), the possible measure of common difference (caya) corresponding to all-tracts (sarva-kṛṣṭis) is calculated.

• There is one common-difference (caya) in the precding-tract (pūrva-kṛṣṭi) of the end (anta). Below it there are two common-differences (cayas) in the last but one preceding tract (pūrva-kṛṣṭi). In this sequence, the fluent (dravya) is given with increasing common-difference (caya) one by one, upto the first unprecedented-tract (apūrva-kṛṣṭi). This fluent (dravya) is named "both-fluent-specific" (ubhaya-dravya-viśeṣa), fluent (dravya). Given to this, all the preceding-unprecedented tracts (pūrvāpūrva-kṛṣṭis) go on reducing sequentially through common-difference (caya), and become equal to one cow-trail (gōpuccha). The measure of this is calculated as follows :-

• Whatever fluent (dravya) was given into the tracts (kṛṣṭis) during preceding instant, and whatever fluent (dravya) is fit for being given into tracts (kṛṣṭis) at this arbitrarily chosen instant, both the fluents (dravyas) are mixed. This total fluent (dravya) is divided by the measure of the number of terms (gaccha) obtained by mixing the measures of the preceding tracts (pūrva-kṛṣṭis) and unprecedented-tracts (apūrva-kṛṣṭis). The quotient so obtained is the middle sum (madhya dhana).

• When this middle-sum (madhya dhana) is divided by two-geometric-regressions (do-gṇahānis) as reduced by half the number-of-terms as reduced by unity, then the common-difference (caya) or specific (viśeṣa) is obtained.

• Now one common-difference (caya) is established as a first term (ādi) and one common difference is established as post common-difference (uttara). Further as measure of unprecedented-tract (aūrva-kṛṣṭi) is eatablished as number of terms (gaccha). Then, according to the rule, "padamageṇa vihīṇaṁ", etc., half of the number of terms (gaccha) as reduced by unity is multiplied

by common-difference (caya). The product is mixed with common-difference (caya) and then multiplied by number of terms (gaccha). This gives the total-both-fluent-specific-fluent (sarva-ubhaya-dravya-viśeṣa-dravya).

• Further, whatever amount of fluent (dravya), fit for being transformed into form of tract (kṛṣṭi) at the arbitrarily chosen instant, is downtracted; from that are subtracted

(i) the earlier mentioned lower-top-specific-fluent (adhastana-śirṣa-viśeṣa-dravya)

(ii) the lower-tract-fluent (adhastana-kṛṣṭi-dravya)and

(iii) both-fluent-sepcific-fluent (ubhaya-dravya-viśeṣa-dravya).

The remaining fluent so obtained is equally divided into all the preceding, unprecedented tracts. The name of this is the middle-part-fluent (madhyama-khaṇḍa-dravya).

• On giving this, there happens to be equality of that downtraction-fluent (apakarṣaṇa-dravya). And the sequential reduction of common-difference (caya) in all the preceding (pūrva), unprecedented (apūrva) tracts (kṛṣṭis) remain as they are. The measure of this is brought out as follows :-

• When the fluent (dravya) downtracted at arbitrarily chosen instant is divided by innumerate part of pit (palya), then fluent (dravya) one part there of is fit for being given into tracts (kṛṣṭis). From it, when the earlier mentioned three types of fluents (dravyas) are subtracted, it becomes slightly smaller. Thus, so much fluent (dravya) is given into all tracts (kṛṣṭis) then how much is given into one tract? By the rule of three sets (trairāśika), that fluent (dravya) is divided by the measure of the preceding (pūrva), unprecedented (apūrva) tracts (kṛṣṭis) : Thus the measure of a part fit for being given into a tract (kṛṣṭi) is obtained. When this is multiplied by the measure of the total-tract (sarva-kṛṣṭi), then the measure of total-middle-part-fluent (sarva-madhyama khaṇḍa-dravya) is obtained.

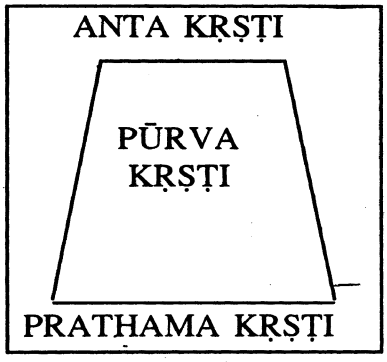
• In this way, here at the arbitrarily chosen second instant, into the fluent fit for being tract-form (kṛṣṭi-rūpa), there have been established separately four types of fluents (dravya), e.g., lower-top-specific (adhastana-śirṣa-viśeṣa), etc., through intellect-abstraction.

• Similarly, here, as the third, etc., instants, the process for the fuent (dravya) fit for becoming tract (kṛṣṭi), is to be known.

• Further, in the description of annihilator-progression, the similar meaning is to be understood in the process of the description of gross-tracts (vādara-kṛṣṭis) and fine-tracts (sūkṣma-kṛṣṭis) of unprecedented-supervariforms (apūrva-spardhakas). Whatever may be specific may be known specifically.

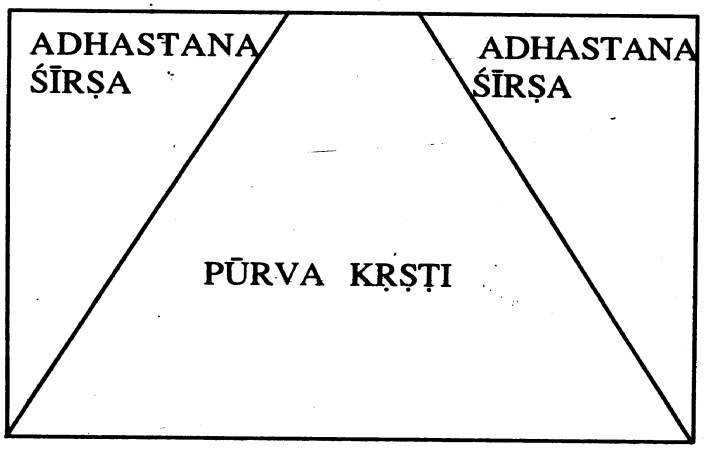
• Here, the structure of preceding-tracts (pūrva-kṛṣṭis) having reducing sequence through common-difference (caya) is shown through symbolism (saṁdṛṣṭi) :-

TRANSCRIPTION

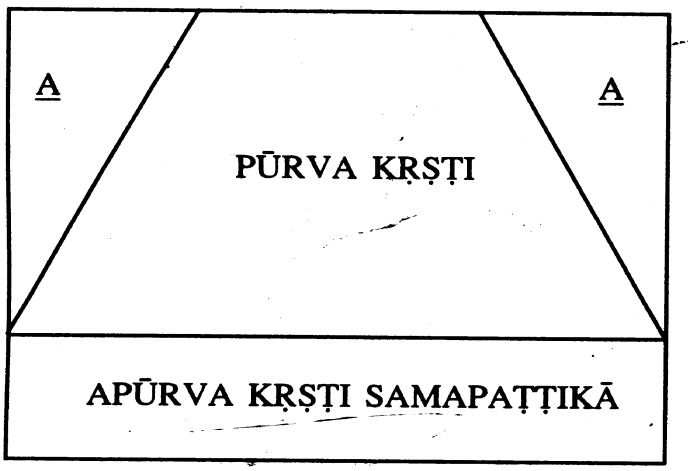


• Again, into this is mixed the lower-top-fluent (adhastana-śīrṣa-dravya), resulting in equi-form structure of preceding-tracts (pūrva-kṛṣṭis) as follows :

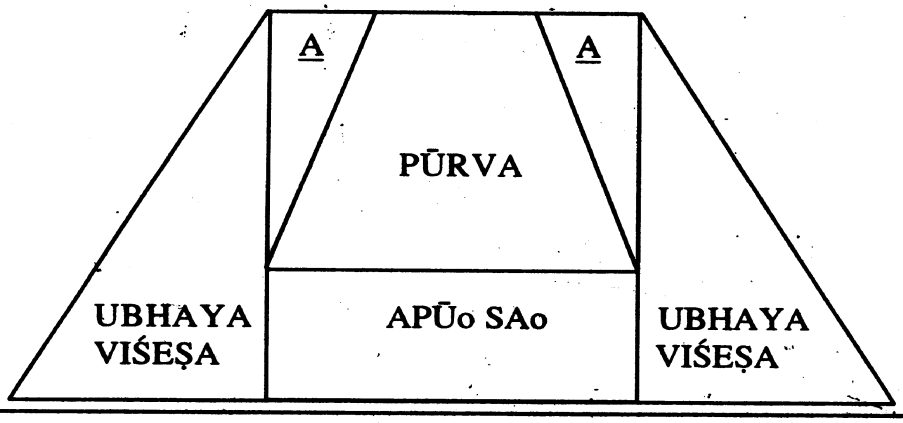
TRANSCRIPTION



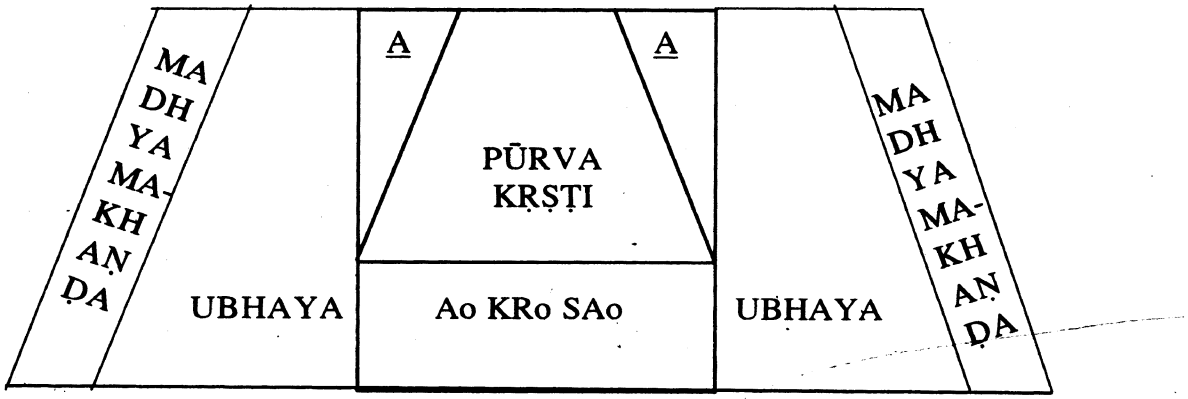

• Again, below there, the structure in form of equi-lamina of unprecedented-tract (apūrva-kṛṣṭi) through lower-tract-fluent (adhastana-kṛṣṭi-dravya) is as follows :-




• Here, on effecting injection (nikṣepaṇa) of both-fluent-specific-fluent (ubhaya-dravya-viśeṣa-dravya), structure of a cow-trail (go-puccha) is as follows :-



• On mixing into this the middle-part-fluent (madhyama-khaṇḍa-dravya), there happens to be following structure :-




In this way, the law of the distribution [giving] of fluent (dravya) is to be known. Although the fluent (dravya) is simultaneously to be given as much as is fit to be given, still the description has been made according to separate and separate divisions effected for the purpose of explanation.

## EXPLANATION OF NORM SYMBOLISM

• There has been related the measure of a specific (viśeṣa) corresponding to tract-fluent (kṛṣṭi-dravya) of first instant, that is as :-

ANCIENT SYMBOLISM

va । 2 । 1–ৎ
O । pa । 4 । 16 – 4
∂ । kha kha 2

WORKING SYMBOLISM

$$\frac{W\ 1\frac{1}{2}G>}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G - \frac{1}{2}(\frac{Z_1}{@} - 1)]}$$

• Here, this very is established as the first term (ādi) and common-difference (uttara). The number of terms or the measure of tracts (kṛṣṭis) effected at first instant, as reduced by unity is established as

$1–ৎ$
4
kha

$$\frac{Z_1}{@} - 1$$

• Now, according to formula, "padamegeṇa vihīṇaṁ", etc., above is halved and with that specific (viśeṣa) is multiplied, getting

ANCIENT SYMBOLISM

WORKING SYMBOLISM

| 1 ۓ
va 12 | 4
kha 2
1 ۓ
O | pa | 4 | 16 – 4
∂ kha kha 2

$$\frac{W\ 1\frac{1}{2}G^{>}\ [\frac{Z_1}{@}-1]}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

• In this is to be mixed the measure of first-term, equal to that specific; for this purpose, there was two negative as divided by two in the succeeding multiplier, that becomes one. And here, in this multiplier only one is to be mixed, hence that negative [subtraction] is removed, getting

|
va 12 | 4
kha 2
1 ۓ
O | pa | 4 | 16 – 4
∂ kha kha

$$\frac{W\ 1\frac{1}{2}G^{>}\ \frac{Z_1}{@\ 2}}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

• Now this is multiplied by that number of terms getting the common-difference-sum which is lower-top-fluent (adhastana-śirṣa-dravya) as follows :

| 1 ۓ
va 12 | 4 | 4
kha 2 kha
1 ۓ
O | pa | 4 | 16 – 4
∂ kha kha 2

$$\frac{W\ 1\frac{1}{2}G^{>}\ \frac{Z_1}{@\ 2}\ (\frac{Z_1}{@}-1)}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

• Again, out of the tract (kṛṣṭis) effected at first instant, the single tract (kṛṣṭi), amounting to initial-tract (ādi-kṛṣṭi) is

|
va ~~12~~ | ~~16~~
1 ۓ
O | pa | 4 | 16 – 4
∂ kha kha 2

$$\frac{W\ 1\frac{1}{2}G^{>}\ (2G)}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ \{2G-\frac{1}{2}[\frac{Z_1}{@}-1]\}}$$

**NOTE** that in LDS, p. 555, kha has not been put below 4 in the second row, third term.

• The preceding is divided by the product of the tracts (kṛṣṭis) effected at first instant, and innumerate times the downtraction (apakarṣaṇa) divisor. This gives the quotient which is multiplied by the tracts (kṛṣṭis) measure effected at second instant given by

4
kha | O | ∂

$$\frac{Z_1}{@\ D\ a}$$

ANCIENT SYMBOLISM WORKING SYMBOLISM

- This multiplication gives the lower-tract-fluent (adhastana-kṛṣṭi-dravya) as

```
    |
va 12 | 16 | 4
         kha O ∂
               1⌐
O pa | 4 | 16 – 4
  ∂   kha      kha 2
```

$$\frac{W\,1\frac{1}{2}G^{>}\,(2G)\,\frac{Z_1}{@\;D\,a}}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

Note that 2 in the last row is missing on page 555 of LDS expression.

- Again, the fluent of the tract (kṛṣṭi) at the second instant is

```
    |
va | 12 ∂
O | pa
    ∂
```

$$\frac{W\,1\frac{1}{2}G^{>}\,a}{D\,\frac{p}{a}}$$

- Into the preceding, the tract-fluent (kṛṣṭi-dravya) of first instant is to be mixed

```
    |
va 12
O pa
   ∂
```

$$\frac{W\,1\frac{1}{2}G^{>}}{D\,\frac{p}{a}}$$

- For mixing it, the innumerate ahead as multiplier is increased by unity.

```
     |  1–
va | 12 | ∂
     O | pa
         ∂
```

$$\frac{W\,1\frac{1}{2}G^{>}\,(a+1)}{D\,\frac{p}{a}}$$

NOTE that in LDS, p. 555. 1⌐ is given in place of 1– symbol which appears to be incorrect.

- The increase is symbolized as (1), for denoting increase when the measure of tracts (kṛṣṭis) effected at first instant is to be mixed with tracts (kṛṣṭis) effected at second instant; the division of the preceding by this number of terms (gaccha).

```
|
4
kha
```

$$\frac{Z_1^{>}}{@}$$

gives the middle-sum (madhya dhana) as

ANCIENT SYMBOLISM

| | 1 –
va | 12 | ∂
| |
O | pa | 4 |
∂ kha

WORKING SYMBOLISM

$$\frac{W\ 1\frac{1}{2}G^{>}(a+1)}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}}$$

**NOTE** that the vertical line in the first row in LDS on p. 555 does not appear clear in the given expression. Moreover, for 1– there has appeared 1–ɕ which again does not seem to be correct. Similarly, in LDS (o) and its ASL (o) the same expression appears.

• The preceding is divided by two geometric-regressions (do-guṇahānis) as decreased by half of the number of terms (gaccha) as decreased by unity. This gives the following measure of specific (viśeṣa) of the both-fluent (ubhaya-dravya) :

| | |–
va | 12 | ∂
| 1–ɕ
O | pa | 4 | 16 – 4
∂ kha kha 2

$$\frac{W\ 1\frac{1}{2}G^{>}(a+1)}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}\ [2G-\frac{1}{2}\{\frac{Z_1}{@}-1\}]}$$

1– 1–ɕ

**NOTE** again here that in LDS, p. 555, inplace of ∂ there appears ∂ in the first row. It appears that below this 1– should have been written to denote subtraction of a fluent.

• The preceding is established as first-term (ādi) and common-difference (uttara). The number of terms amounting to first & second instant tracts (kṛṣṭi) is established

| 4 kha

$$\frac{Z_1^{>}}{kha}$$

• As per formula "padamegeṇa vihīṇaṁ", that common-difference or specific (viśeṣa) is multiplied by half of the number of terms as decreased by unity

1–ɕ 4 kha 2

$$\frac{1}{2}(\frac{Z_1}{@}-1)$$

and then to the product, the first-term (ādi) amounting to specific (viśeṣa) is added. This is shown by having one increase in place of one minus, on mixing two as divided by two, where the multiplier ahead was one minus as divided by two. This result is then multiplied by that number of terms (gaccha).

On doing this, the specific-fluent (viśeṣa-dravya) corresponding to both-fluent (ubhaya dravya) is

ANCIENT SYMBOLISM

WORKING SYMBOLISM

```
      |    1–  1–    |
va | 12 | ∂ |  4  | 4 |
                kha 2 kha
                    1–
O | pa | 4 | 16 – 4
    ∂  kha      kha 2
```

$$\frac{W\,1\frac{1}{2}G^{>}\,(a+1)\,[\frac{1}{2}(\frac{Z_1}{@}+1)\,\frac{Z_1^{>}}{@}}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

1 = ?

**NOTE** that after kha at the the end of the last row 2 does not appear in the LDS, p. 556.

- Now the fluent (dravya) fit for being given into tract (kṛṣṭi) was as

```
      |
va | 12 | ∂
O |      pa
          ∂
```

$$\frac{W\,1\frac{1}{2}G^{>}\,a}{D\,\frac{p}{a}}$$

- Ahead of this, the symbol of subtracting three fluents (dravya) is

```
      |
va | 12 | ∂  ≡
O    pa
      ∂
```

$$\frac{W\,1\frac{1}{2}G^{>}\,a}{D\,\frac{p}{a}} - [\text{three fluents}]\ (\text{dravya})$$

- The preceding is divided by the both-tract (ubhaya-kṛṣṭi) equivalent to number of terms

```
4
kha
```

$$\frac{Z_1}{@}$$

This gives fluent (dravya) of one part :-

```
      |
va | 12 | ∂  ≡
O pa | 4
   ∂ kha
```

$$\frac{W\,1\frac{1}{2}G^{>}\,a}{D\,\frac{p}{a}\,\frac{Z_1}{@}} - [\text{three fluents}]\ (\text{dravya})$$

- This is multiplied by that very number of terms (gaccha), giving the middle-sum-part-fluent (madhya-dhana-khaṇḍa-dravya) as

```
      |          |
va | 12 | ∂  ≡  | 4 |
O | pa | 4       kha
     ∂   kha
```

$$\{\frac{W\,1\frac{1}{2}G^{>}\,a}{D\,\frac{p}{a}\,\frac{Z_1}{@}} - [\text{three fluents}]\ (\text{dravya})\}\frac{Z_1^{>}}{@}$$

• Now, on cancelling as far as possible the multiplier and divisor corresponding to fluent (dravya) of lower-top (adhastana śirṣa), etc., the four types of fluent are given as follows :

TRANSCRIPTION

| | |
|---|---|
| ADHASTANA ŚĪRṢA | va 12 / O pa ∣ kha ∣ kha 4 / ∂ |
| UBHAYA VIŚEṢA | va ∣ 12 ∣ ∂ 1– / O ∣ pa ∣ kha ∣ kha 4 / ∂ |
| ABHASTANA KṚṢṬI | va 12 / O ∣ pa ∣ O ∣ ∂ / ∂ |
| MADHYAMA KHAṆḌA | va 12 ∂ ≡ / O pa / ∂ |

Here in the lower-top-fluent (adhastana-śīrṣa-dravya), the $\frac{4}{\text{kha}}$ is seen equal in multiplier and divisor, hence it has been cancelled; and in the divisor, the two-geometric-regressions (do-guṇahāni) in numerical symbolism was written as 16 . There relative to gauge-symbolism (artha-saṁdṛṣṭi) for the kha ∣ kha 2 as multiplier has $\frac{4}{\text{kha}}$ which had two as divisor, multiplying by which the divisor becomes kha ∣ kha ∣ 4.

Such a multiplier and the minus reducing two-geometric-regressions (doguṇahāni) there are regarded slight, negligible, cancellation has been effecte. Similarly cancellationit to be known else where as far as possible. Knowing these in this way, whatever fluent (dravya) was given into tracts (kṛṣṭis), their symbolism is to be known.

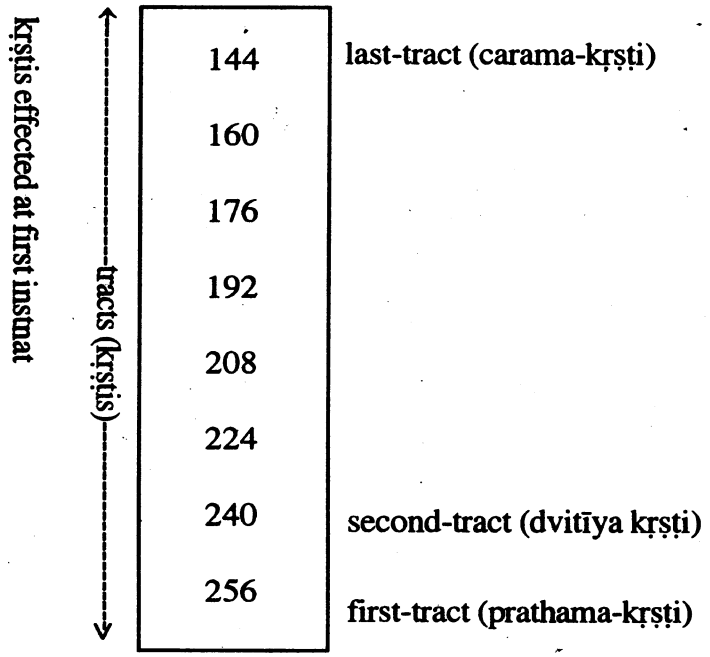
**SEPCIAL NOTE** : From LDS (2), pp. 225, et seq.

The above commentary is further elaborated by R.C. Mukhtāra, [LDS (1) pp. 225, et seq.] as follows, through numerical symbolism :-

1. Let preceding-tracts (pūrva-kṛṣṭis) of first instant be 8 . If innumerate is denoted by 2 , then the tracts (kṛṣṭis) effected at the second instant are $8 \div 2 = 4$ .

Let the downtracted-fluent (apakṛṣṭa-dravya) for tracts (kṛṣṭis) effected at first instant be 1600 ultimate particles (paramāṇus). Let downtracted fluent (apakṛṣṭa-dravya) for tracts effected at second instant be 3920 ultimate-particles (paramāṇus).

In this case, the tracts (kṛṣṭis) effected at first instant will have the following structure:



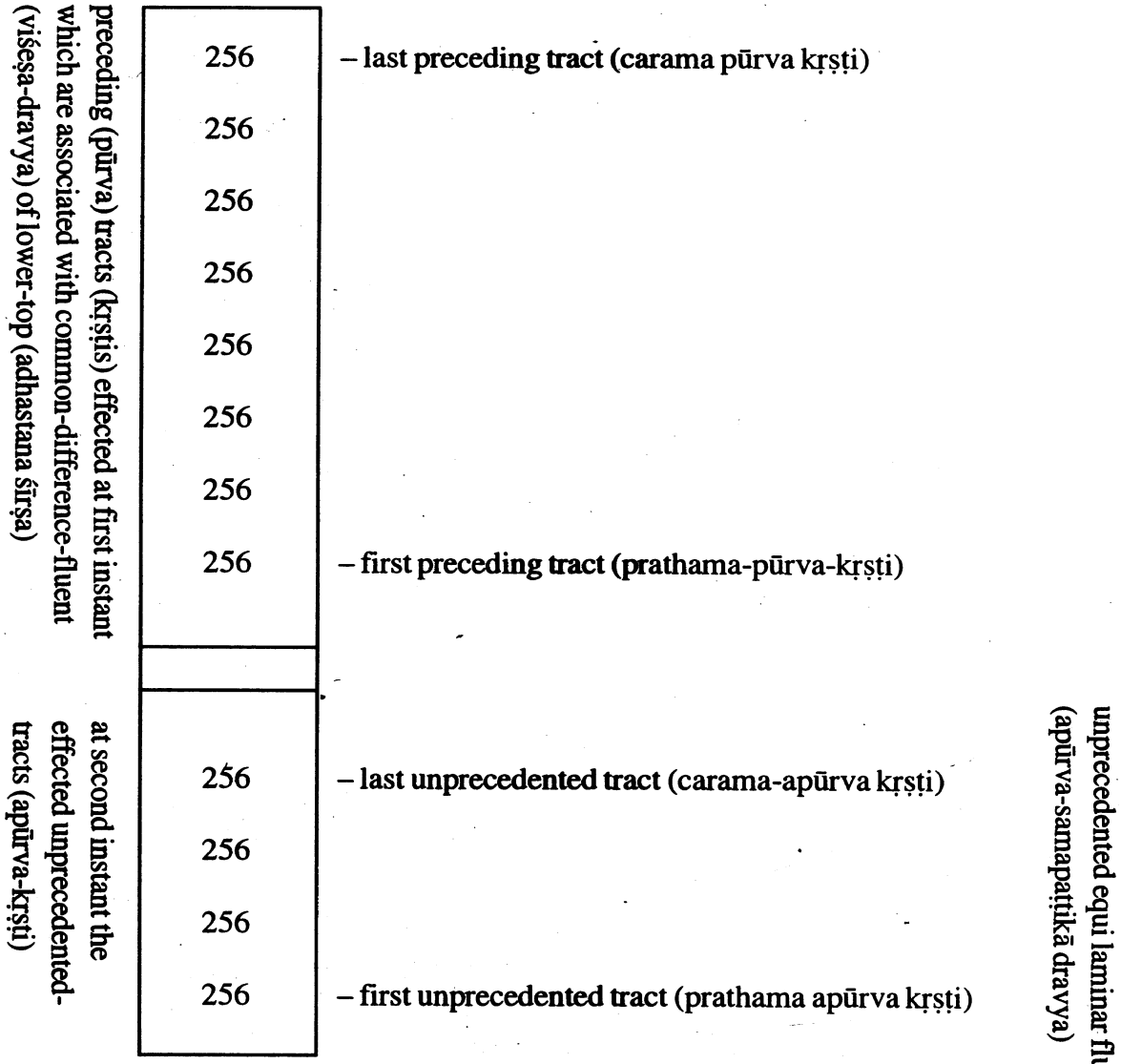

Here the common-difference (caya) is 16, hence here there are two common-differences (cayas), i.e., 32 in second tract (dvitīya-kṛṣṭi). In the third-tract (tṛtīya-kṛṣṭi) there are three common-differences (cayas), i.e. 48, etc. Mixing in this way, the fluent (dravya) in the each of eight tracts (kṛṣṭis) at the first instant, becomes respectively equal, 256, in each the tract (kṛṣṭi). The same has been illustrated in the following symbolism.

Here common difference (caya) is 16

| preceding tract (pūrva kṛṣṭi) | lower top common difference fluent (adhastana śīrsa viśeṣa dravya) | transformed equal fluent every where (pariṇāmataḥ sarvatra sama dravya) |
|---|---|---|
| 144 + | seven common-differences (cayas) = | 256 |
| 160 + | six common-differences (cayas) = | 256 |
| 176 + | five common-differences (cayas) = | 256 |
| 192 + | four common-differences (cayas) = | 256 |
| 208 + | three common-differences (cayas) = | 256 |
| 224 + | two common-differences (cayas) = | 256 |
| 240 + | one common-difference (caya) = | 256 |
| 256 + | zero | 256 |

preceding tract fluent (pūrva kṛṣṭi dravya) + lower common difference sum fluent (caya dhana or adhastana viśeṣa dravya)
=1600+(28 common differences). Hence common difference-sum (caya dhana) is 448
= 2048
= 256 × 8
[same fluent everywhere (sarvatra samadravya)]

2. Now, below the preceding-tract (pūrva kṛṣṭi), the structure of unprecedented tract (apūrva-kṛṣṭi) is effected. They are 4, and they are equal to the first preceding tract (pūrva-kṛṣṭi), i.e., each having 256 ultimate-particles (paramāṇus). Hence, at the second instant, the lower-tract-fluent (adhastana-kṛṣṭi-dravya) is 256 × 4 = 1024 . Then symbolism (saṁdṛṣṭi) is as follows :-

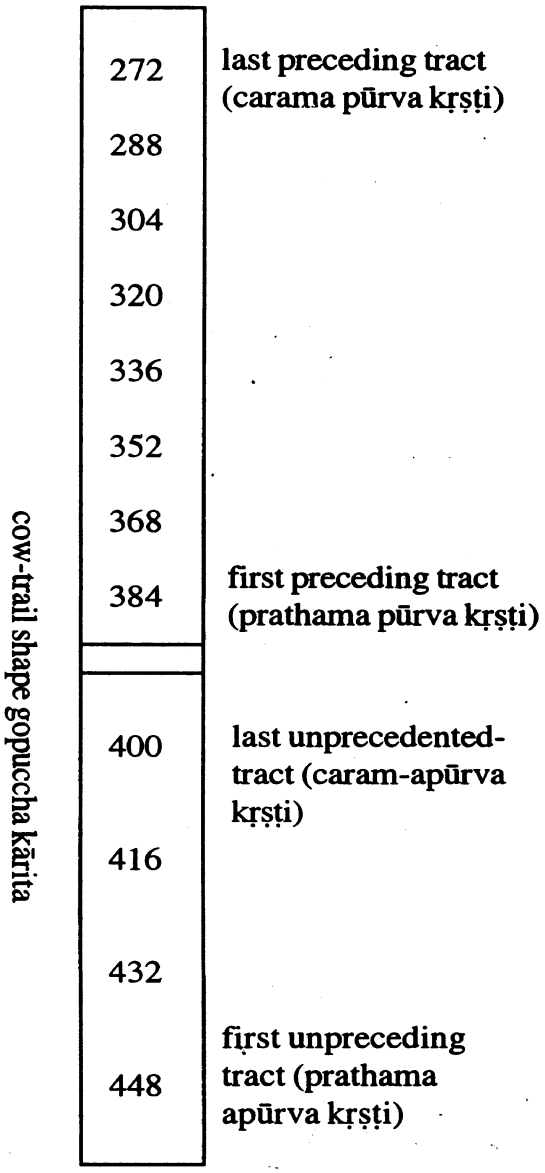



3. Now their equal fluent form of structure is wiped out and fluent (dravya) is mixed as follows for effecting cow-trail (go-puccha) in form of sequence reducing through common-difference (caya) :-

| preceding fluent + fluent to be mixed = cow-tail shape (pūrva dravya) + (nilāyā jāine vālā dravya) = gopuccha kārata | | |
|---|---|---|
| Equal fluent everywhere + (sarvatra sama-dravya) | both fluent common difference fluent (ubhaya dravya = viśeṣa dravya) | cow-tail-shape (gopuctha-kāratā) |
| 256 + | one common difference (caya) | 272 |
| 256 + | two common difference (caya) | 288 |
| 256 + | three common difference (caya) | 304 |
| 256 + | four common difference (caya) | 320 |
| 256 + | five common difference (caya) | 336 |
| 256 + | six common difference (caya) | 352 |
| 256 + | seven common difference (caya) | 368 |
| 256 + | eight common difference (caya) | 384 |
| | | |
| 256 + | two common difference (caya) | 400 |
| 256 + | two common difference (caya) | 416 |
| 256 + | two common difference (caya) | 432 |
| 256 + | two common difference (caya) | 448 |

both-fluent-common-difference-fluent (ubhaya dravya-viśeṣadravya) =1 common difference (caya) + 2 common-difference (caya) + 3 common-difference (caya) +. + 12 common-difference (cayas) = 78 common-difference (cayas) = 78 × 16 =1248.

Hence on mixing this, every where from first-unprecedented-tract (prathama-apūrva-kṛṣṭi) upto the last-preceding-tract (carama pūrva kṛṣṭi), the fluent (dravya), becomes of cow-tail-shape (gopucchākāna), and that is according to symbolism (saṁdṛṣṭi) as below :



4. Now the downtracted fluent (apakṛṣṭa-dravya) at the second instant is 3920. From this, the three types of fluent (dravya) : lower-top-common-difference-fluent (adhastana-śīrṣa-viśeṣa-dravya) 448, lower-tract-fluent (adhastana kṛṣṭi-dravya) 1024, and both-fluent-common-difference-fluent (ubhaya-dravya-viśeṣa-dravya) 1248, are subtracted, getting 3920-(448+1024+1248)=100.

These remaining ultimate-particles (paramāṇus) as fluent (dravya) is middle-part-fluent (madhyama-khaṇḍa-dravya) :

This is equally divided in all preceding & unprecedented tracts (pūrāpūrva-kṛṣṭis), i.e., 8 + 4 = 12 tracts (kṛṣṭis). Each tract recieves 100 fluent thus. Mixing it, the following structure is obtained

| | | |
|---|---|---|
| kṛṣṭi | 272 + 100 = 372 | – last preceding tract (carama-pūrva-kṛṣṭi) |
| | 288 + 100 = 388 | |
| | 304 + 100 = 404 | |
| | 320 + 100 = 420 | |
| | 336 + 100 = 436 | |
| | 352 + 100 = 452 | |
| | 368 + 100 = 468 | |
| | 384 + 100 = 484 | – first preceding-tract (prathama pūrva kṛṣṭi) |
| | 400 + 100 = 500 | – last unprecedented-tract (carama apūrva-kṛṣṭi) |
| | 416 + 100 = 516 | |
| | 432 + 100 = 532 | |
| | 448 + 100 = 548 | – first unprecedented-tract (prathama apūrva kṛṣṭi) |

In order to calculate both-fluent-common-differnce-fluent (ubhaya-dravya-viśeṣa-dravya), the following method is adopted :

- total down-tracted-fluent (apakṛṣṭa-dravya) = 1600+3920=5520.
- middle-sum (madhyama-dhana) = $\frac{\text{total downtracted-fluent (apakṛṣṭa-dravya)}}{\text{total tracts (sakala kṛṣṭis)}}$

$$= \frac{5520}{12} = 460$$

● Here one geometric-regression (guṇahāni) = [Note that the geometric regression is not tractional really, but this is just symbolism outcome], because the first tract (prathama-kṛṣṭi) informof 548, after having crossed stations, remains half after going ahead one station. Hence station will be the measure of geometric-regression (guṇahāni).

● For example, after 8 stations from 512 functional-ultimate-particles (karma-paramāṇus) of first-nisus (prathama-niṣeka), they remain 256 at the 9th station. There the measur eof geometric-regression is 8. Similarly here, the first-nisus (prathama-niṣeka) in form of 548, is seen reducing through common-difference (caya) in a sequence :

548, 532, 516, 500, 484, 468, 452, 436, 420, 404, 388, 372, 356, 340, 324, 308, 292, 276.

● Now here, the fluent (dravya) goes on reducing through common-difference (caya), becomes 276 at eighteenth station. We require 274 which is half of 548.

As we go ahead or back one station [from 17th to 18th or from 18th to 17/4), there is decrease of or increase of one common-difference (caya), ie., 16. Then if there is reduction of 2 ultimateparticles (paramāṇus), then how many stations ahead one has w go? Reply is station. This inplaces that ahead of 276, one has to go ahead stations where the ultimate-particles (paramāṇu) of the tract (kṛṣṭi) there is 274, which is just half of 548. As such the station for 274 ultimate particles (paramāṇus) is th station. Hence it is to be known that, that just a station preceding ie, at th station, one geometric-regression (guṇahāni).

The reason is that where the fluent (dravya) remains half, on going to one station preceding it, whatever nisus (niṣeka) is staying there, there happens to be last-station (carama-sthāna) of first geometric-regression (guṇahāni) there.

Thus two geometric-regression = $17\frac{1}{8} \times 2 = 34\frac{1}{4}$

Now common-difference (caya) = $\dfrac{\text{middle sum}}{\text{two geometric-regression as reduced by half of number of terms as reduced by unity}}$

$$\frac{460}{34\frac{1}{4} - \frac{11}{2}}$$

$$\frac{\frac{460}{4}}{115}$$

$$\frac{460 \times 115}{4}$$

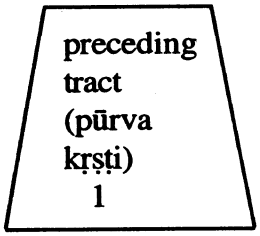
$$= 16$$

Now according to formula when this common-difference (caya) 16 is multiplied by half the number of terms (gaccha) as reduced by unity, i.e., , $5\frac{1}{2}$ we get $16 \times 5\frac{1}{8} = 88$ which when added to common-difference (caya) gives $88 + 16 = 104$.

Further . $104 \times$ [number of terms (gaccha)] $= 104 \times 12 = 1248$.
This 1248, is the both fluent common-difference-fluent (ubhaya-dravya-viśeṣa dravya).

5. • Geometrical symbolism gauging various measures :
structure of preceding tract (pūrva kṛṣṭi)

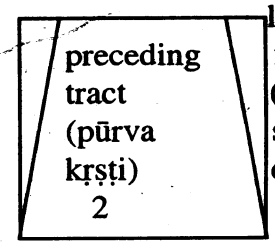
last tract
(antima kṛṣṭi)




initial-tract
(ādi-kṛṣṭi)

on adding lower-top-fluent (adhastana-śīrṣa dravya) into preceding-tracts (pūrva-kṛṣṭis) we get equal form of preceding-tract (pūrva-kṛṣṭi) structure thus :

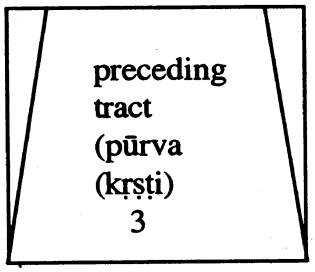
lower-top-fluent
(adhaḥ-śirṣa-dravya)




lower-tract fluent (adhaḥ śīrṣa-dravya)

• Further, on adding lower-top-fluent (adhastana-śīrṣa-dravya), just below the equal form of preceding-tract (pūrva-kṛṣṭi), there happens to be following structure of unprecedented-tract (apūrva-kṛṣṭi) through lower-tract-fluent (adhastana-kṛṣṭi-dravya) :

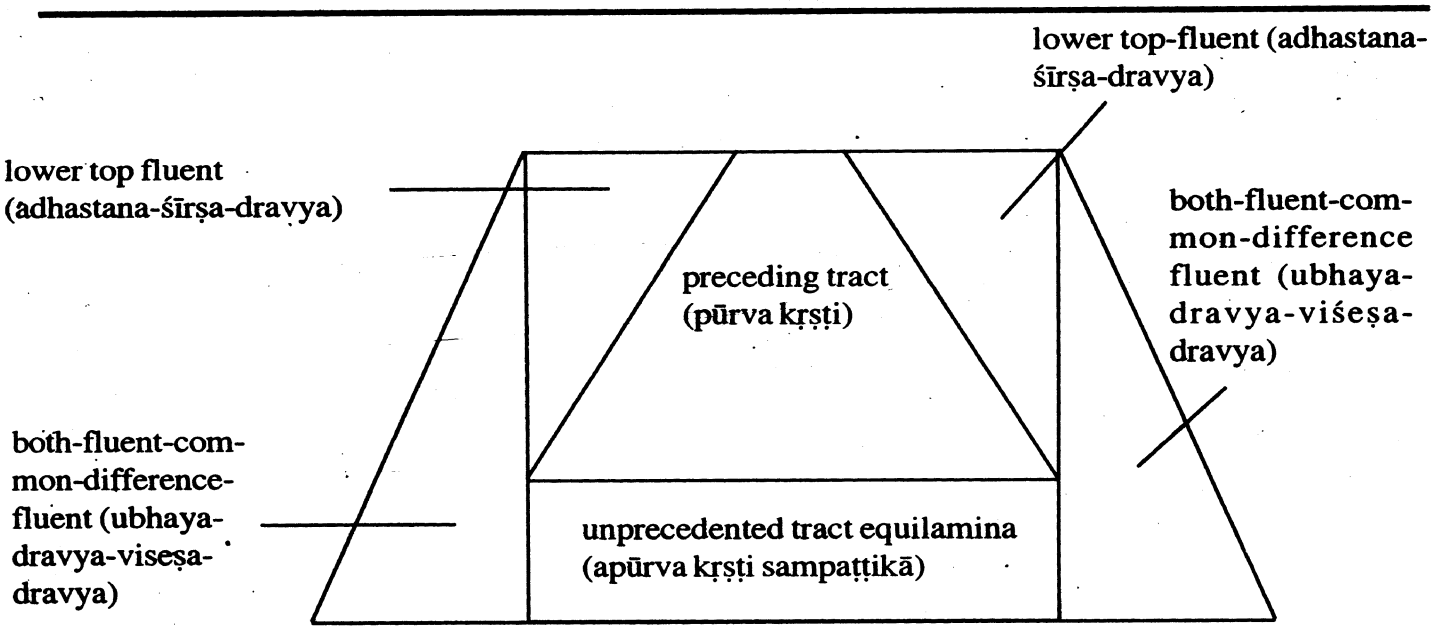
lower top fluent (adhastana-śīrṣa-dravya)



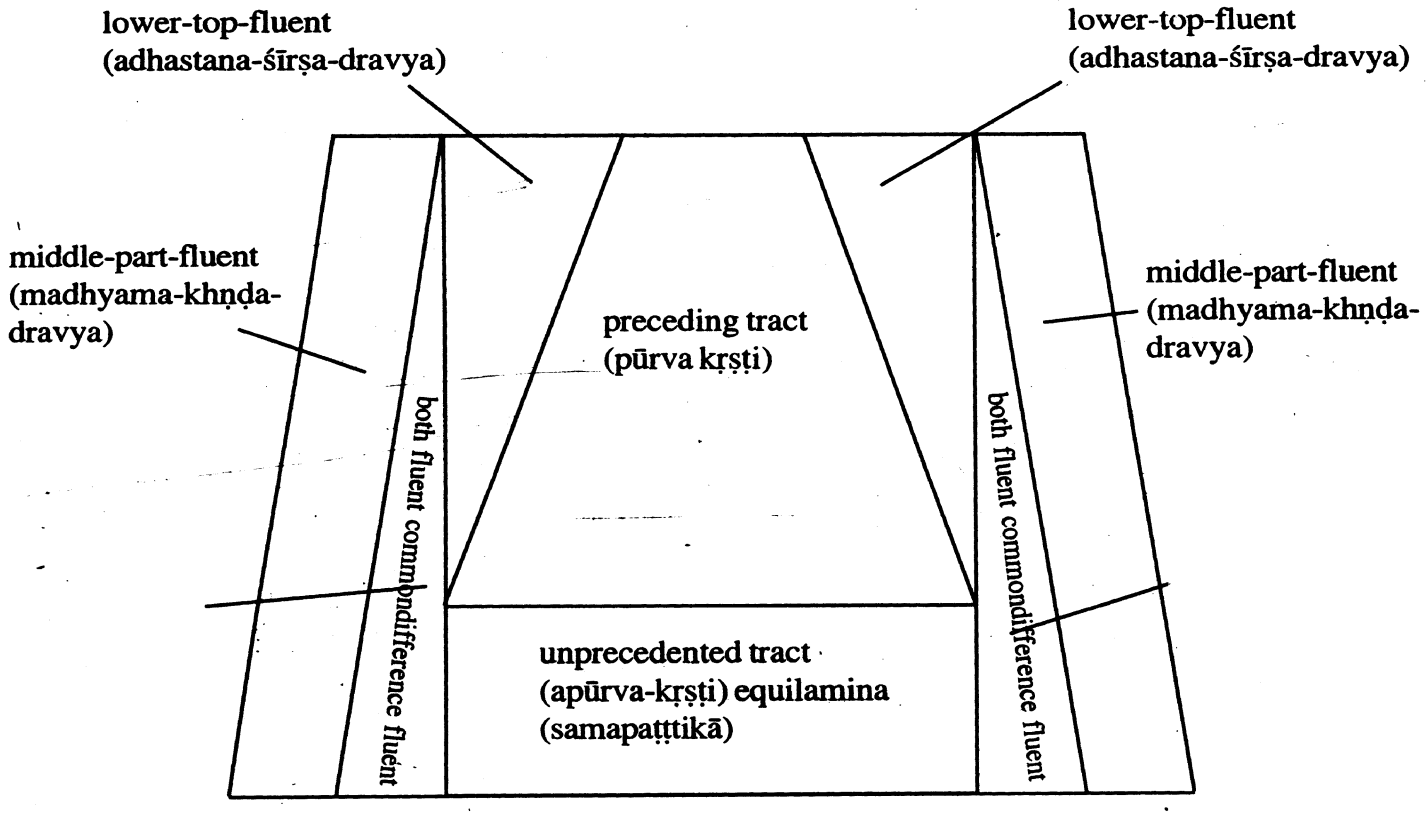

unprecedented
tract equilamina
(apūrva kṛṣṭi samapaṭṭikā)

lower-top-fluent
(adhastana-śīrṣa-dravya)

• When in the 3 structure the both-fluent-common-difference-fluent (ubhaya-dravya-viśeṣa-dravya) is mixed it becomes in the form of cow-tail-shape (gopucchākṛti) :




On adding 4 the middle-part-fluent is takes the following form.




**NOTE:** Although the fluent is fit for being given siultzneously as it is however, for explaination, it has ben described separately.

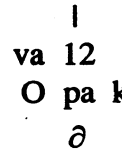
ANCIENT SYMBOLISM

WORKING SYMBOLISM

**5.57.287**

The comparability, (alpa bahutva) among the four types of fluent (dravya) is as follows :

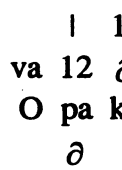
- Out of the four types of fluent (dravya) the smallest is the lower-top-specific-total-fluent (adhastana-śīrṣa-viśeṣa-samasta-dhana)



$$\frac{W\ 1\frac{1}{2}G^{>}}{D\ \frac{p}{a}\ @\ @\ Z_1}$$

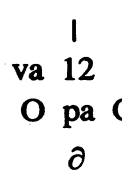
after cancellation as explained in the preceding-verse.

- Innumerate times the preceding is the both-fluent-specific-total-fluent (ubhaya-dravya-viśeṣa-samasta-dhana) is



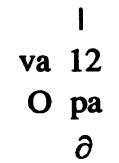
$$\frac{W\ 1\frac{1}{2}G^{>}\ (a+1)}{D\ \frac{p}{a}\ @\ @\ Z_1}$$

- Infinite times the preceding is the lower-unprecedented tract-total-fluent (adhastāna-apūrva-kṛṣṭi-samasta dhana)



$$\frac{W\ 1\frac{1}{2}G^{>}}{D\ \frac{p}{a}\ O\ a}$$

- Innumerate times the preceding is the middle-part-total-sum (madhyama-khaṇḍa-samasta-dhana),



$$\frac{W\ 1\frac{1}{2}G^{>}\ a}{D\ \frac{p}{a}}$$

The above shows the injection of the consistently mentioned four fluents (dravya) into preceding-unprecedented (pūrvāpūrva) tracts (kṛṣṭis).

**5.57.288**

Major amount of fluent (dravya) is given into the minimal tract (kṛṣṭi) of the unprecedented-tract (apūrva-kṛṣṭi) effected at the second instant. Further, from the second unprecedented-kṛṣṭi

(apūrva-kṛṣṭi) upto the last-tract (anta-kṛṣṭi) of the unprecedented-tract (apūrva-kṛṣṭi), fluent (dravya) is injected in the reducing sequence decreasing through common-difference (caya).

Again, the fluent (dravya) injected into the first-variform (prathama-vargaṇā) of preceding-super-variform (pūrva-spardhaka) reduces infinite-times that of the preceding case.

Beyond that, its second-variform (dvitīya-vargaṇā), etc., is upto the last-variform ( anta-vargaṇā) of last-geometric-regression (anta-guṇahāni) corresponding to various geometric-regression; into them, the fluent (dravya) is injected into own geometric-regression (guṇa-hāni) in reducing sequence, decreasing through possible common-difference (caya). This is specifically shown as follows :

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. The fluent corresponding to downtracted-tract (apakṛṣṭa-kṛṣṭi) at the second instant is | va 12 ∂ O pa ∂ | $\frac{W\ 1\frac{1}{2}G^{>}\ a}{D\ \frac{p}{a}}$ |

Injection (nikṣepaṇa) process of this into the preceding (pūrva) and unprecedented (apūrva) tracts (kṛṣṭis) is being related according to the supreme instruction of Śri Mādhavacandra preceptor who was called traividya-deva.

| | | |
|---|---|---|
| 2. The lower-top-common-difference-fluent (adhastana-śīrṣa-viśeṣa-dravya) is not given into the unprecedented-tract (apūrva-kṛṣṭi) effected at second instant; the remaining three fluents (dravyas) are injected. The lower-tract-fluent (adhastana-kṛṣṭi-dravya) is | va 12 16 4 (1 ⌐) O pa 4 16 – 4 kha O ∂ ∂ kha kha 2 | $\frac{W\ 1\frac{1}{2}G^{>}\ 2G\ (Z_1/@)}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G - \frac{1}{2}(\frac{Z_1}{@} - 1)]\ D\ a}$ |
| 3. Fluent (dravya) of one tract (kṛṣṭi) of the preceding is taken as | va 12 16 4 (1 ⌐) O pa 4 16 – 4 kha O ∂ 4 ∂ kha kha 2 kha O ∂ | $\frac{W\ 1\frac{1}{2}G^{>}\ 2G\ (\frac{Z_1}{@})}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G - \frac{1}{2}(\frac{Z_1}{@} - 1)]\ \frac{D\ a\ Z_1}{@\ D\ a}}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 4. Fluent (dravya) of the middle part is | va 12 ∂ ≡ \| 4 kha \| O pa 4 ∂ kha | $\{\frac{W\,1\frac{1}{2}G^{>}\,2\,a}{D\,\frac{p}{a}\,\frac{Z_1^{>}}{@}}$ - [three fluents (dravyas)] $\times\frac{Z_1^{>}}{@}\}$ |
| 5. One-part fluent of the preceding is taken as | va 12 ∂ ≡ \| O pa 4 ∂ kha | $\frac{W\,1\frac{1}{2}G^{>}\,2\,a}{D\,\frac{p}{a}\,\frac{Z_1^{>}}{@}}$ - [three fluents (dravyas)] |
| 6. Both-fluent-specific (ubhaya-dravya-viśeṣa) | va 12 ∂ 1– \| 1– \| O pa 4 16 – 4 kha 2 ∂ kha kha 2 \| \| 4 4 kha 2 | $\frac{W\,1\frac{1}{2}G^{>}\,(a+1)\,\frac{Z_1^{>}}{@}\,\frac{Z_1^{>}}{@\,2}}{D\,\frac{p}{a}\,\frac{Z_1^{>}}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$ |
| 7. From the preceding is taken the fluent (dravya) of preceding (pūrva) unprecedented-tracts (apūrva-kṛṣṭis) as | va 12 ∂ 1– \| 1– \| O pa 4 16 – 4 kha 2 ∂ kha kha 2 \| 4 kha | $\frac{W\,1\frac{1}{2}G^{>}\,(a+1)\,\frac{Z_1^{>}}{@}}{D\,\frac{p}{a}\,\frac{Z_1^{>}}{@}\,[2G-\frac{1}{2}(\frac{Z_1^{>}}{@}-1)]}$ |

Thus the three mentioned taken fluents (dravyas) in form of common-difference-fluents (caya-dravyas) are mixed and injected into the minimal tract (jaghanya-kṛṣṭi). Hence the fluent (dravya) given into the minimal-tract (jaghanya-kṛṣṭi) is to be known as major.

- Again, above it, tract-fluent (kṛṣṭi-dravya) is taken one by one from the lower-tract-fluent (adhastana-kṛṣṭi-dravya); the part-fluent (khaṇḍa-dravya) is taken one by one from the middle-part-fluent (madhyama-khaṇḍa-dravya); and common-differences-fluent (cayas-dravya) is taken reducing in sequence one by one corresponding to measure of preceding (pūrva) and unprecedented (apūrva) tracts (kṛṣṭis) from the both-specific-fluent (ubhaya-viśeṣa-dravya). These are injected into the second, etc., unprecedented-tracts (apūrva-kṛṣṭis), respectively.
- There is to be injected one tract-fluent (kṛṣṭi-dravya) into the last-tract (anta-kṛṣṭi). Similarly, into the last-tract (anta-kṛṣṭi), is to be injected one middle-part-fluent (madhyama-khaṇḍa-dravya), and also the fluent (dravya) of the common-differences (cayas) measuring preceding-tract (pūrva-kṛṣṭi) as increased by unity.

Here, the fluent (dravya) given into the second, etc., tract is to be known to be reducing by both-fluent-specific (ubhaya-dravya-viśeṣa), one by one, than [that of the] first, etc., tracts (kṛṣṭis).

Here, the fluent (dravya) lower-tract (adhastana-kṛṣṭi) comes to an end. Thus has been stated the establishment of three types of fluent (dravya). In this way, here the unprecedented-tract (apūrva-kṛṣṭi) is generated through such fluents (dravyas).

- There is to be effected injection (nikṣepaṇa) of two fluents (dravyas) alone, into the minimal-tract (jaghanya-kṛṣṭi) among the unprecedented-tracts (apūrva-kṛṣṭis) effected at the first instant. There, one-part-fluent (eka-khaṇḍa-dravya), from the middle-part-fluent and common-differences-fluent (cayas-dravya) amounting to preceding-tracts (pūrva-kṛṣṭis) from the both-specific-fluent (ubhaya-viśeṣa-dravya) are taken and injected.
- Here, the fuent (dravya) injected into the last-tract (anta-kṛṣṭi) of unprecedented-tracts (apūrva-kṛṣṭis) is to be known innumerate part and infinite part less than that of the preceding.
- The reason is that here the injection (nikṣepaṇa) has been effected of fluent (dravya) of one-tract (eka-kṛṣṭi) of lower-tract (adhastana kṛṣṭi) which is innumerate part of the downtracted-fluent (apakarṣita-dravya) at the second instant; and the injection (nikṣepaṇa) has been effected of the fluent (dravya) reducing through a common-difference (caya) of both-specific (ubhaya-viśeṣa) which is infinite part of total-fluent (sarva-dravya).
- Further, there is effected injection (nikṣepaṇa) of three fluents (dravyas) alongwith lower-top-specific (adhastana-śīrṣa-viśeṣa), into the second, etc., preceding-tracts (pūrva-kṛṣṭis)
- There, the injection (nikṣepaṇa) is effected into the second-preceding-tract (dvitīya-pūrva -kṛṣṭi), by taking one-common-difference-fluent (eka-caya-dravya) from lower-top-specific (adhastana-śirṣa-viśeṣa), and by taking one-part-fluent (eka-khaṇḍa-dravya) from middle-part-fluent (madhyama-khaṇḍa-dravya), as well as by taking common-differences-fluent (cayas-dravyas) amounting to preceding-tracts (pūrva-kṛṣṭis) less one, from the both-specific-fluent (ubhaya-viśeṣa-dravya).
- Again, the injection (nikṣepaṇa) is effected in sequence, into the third, etc., preceding-tracts (pūrva-kṛṣṭis), by taking the common-differences-fluent (cayas-dravyas) increasing one by one in the sequence of two, three, etc., from the lower-top-specific (adhastana-śīrṣa-viśeṣa); and by taking part-fluent (khaṇḍa-dravya), one by one, from the middle-part (madhyama-khaṇḍa); as well as by taking common-differences-fluent (cayas-dravyas) amounting to preceding-tract (pūrva-kṛṣṭi) reducing two, three, etc., from both-specific-fluent (ubhaya-viśeṣa-dravya).
- There, the injection (vikṣepaṇa) is effected into the last-tract (anta-kṛṣṭi) of the preceding-tracts (pūrva-kṛṣṭis), by taking common-differences-fluent (cayas-dravyas) amounting to preceding-tract (pūrva-kṛṣṭi) less unity from the lower-top-specific-fluent (adhastana-śīrṣa-viśeṣa-dravya); and by taking one part-fluent (eka-khaṇḍa-dravya) from the middle-part-fluent (madhyama-khaṇḍa-dravya); as well as one-common-difference-fluent (eka-caya-dravya) from both-specific-fluent (ubhaya-viśeṣa-dravya).
- Here, the fluent (dravya) given into the second, etc., tracts (kṛṣṭis) is different from that given into the first, etc., tracts (kṛṣṭis) by both-fluent-specific (ubhaya-dravya-viśeṣa)

ANCIENT SYMBOLISM

va 12 ∂ 4 kha | | – 1 ⌞ O pa 4 16 – 4 ∂ kha kha 2 | 1 ⌞

as reduced by lower-top-specific (adhastana-śīrṣa-viśeṣa)

va 12 | 1 ⌞ O pa 4 16 – 4 ∂ kha kha 2

WORKING SYMBOLISM

$$\frac{W\,1\frac{1}{2}G^{>}(a+1)\,(\frac{Z_1}{@}-1)}{D\,\frac{p}{a}\,\frac{Z_1^{>}}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

$$\frac{W\,1\frac{1}{2}G^{>}}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

which is innumerate part of both-fluent-specific (ubhaya-dravya-viśeṣa) in sequence.

- Such was the preceding-tract (pūrva-kṛṣṭi) into which so much fluent (dravya) more was mixed.
- On effecting injection (nikṣepaṇa) of the fluent (dravya) so given, the whole-fluent (sarva-dravya) of the tracts (kṛṣṭis), effected at first, second instant happen to be one cow-tail shape (go-pucchākāra). Just as the tail of a cow decreases in sequence, similarly in the same sequence, the measure of the fluent (dravya) decreases.

This is to be known manifest on considering the gauge-symbolism (artha-saṁdṛṣṭi). This may be known from the Sanskrit commentary.

- Further, the fluent (dravya) that was fit for being given into the major part of the preceding-super-variform (pūrva-spardhaka), is to be given in the sequence reducing through common-difference (caya) corresponding to first, etc., variforms (vargaṇās) as per formula, "divaḍḍhaguṇa hāṇibhājide paḍhamā".
- Here, the fluent (dravya) given into the last-tract (anta-kṛṣṭi) is in sequence infinitesimal part of the first-variform-fluent (prathama-vargaṇā-dravya), because here the divisor is one and half times the geometric-regression (guṇahāni).

NORM SYMBOLISM

1. When the fluent (dravya) of the preceding-tract (pūrva-kṛṣṭi) effected at first instant, the fluent (dravya) of lower-top-specific (adhastana-śīrṣa-viśeṣa), and the fluent (dravya) of the lower-tract (adhastana-kṛṣṭi) are added, there results the equilaminar-sum (samapaṭṭikā-dhana) with length (āyāma) of preceding-unprecedented-tract (pūrvāpūrvakṛṣṭi).

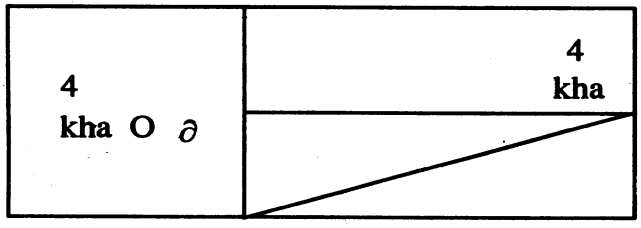
ANCIENT SYMBOLISM

va 12 16 4
kha
1⌐
O pa 4 16 – 4
∂ kha kha 2

WORKING SYMBOLISM

$$\frac{W\,1\frac{1}{2}G^{>}\,2G\,Z_1^{>}/@}{D\frac{P}{a}\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

TRANSCRIPTION




2. Again, the both-fluent-specific-fluent (ubhaya-drávya-viśeṣa-dravya) is

va 12 ∂ 4 4
kha kha 2
O pa 4 1⌐ 16 – 4
∂ kha kha 2

$$\frac{W1\frac{1}{2}G^{>}\,(a+1)\,(\frac{Z_1}{@}+1)\,[\frac{Z_1^{>}}{@\,2}]}{D\frac{P}{a}\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

3. Taking specific-fluent (viśeṣa-dravya) corresponding to tract-fluent (kṛṣṭi-dravya), effected at first instant, measuring one plus upper stayed innumerate multiplier.

1–
va 12 4 4
kha kha 2
O pa 4 1⌐ 16 – 4
∂ kha kha 2

$$\frac{W\,1\frac{1}{2}G^{>}\,(\frac{Z_1^{>}}{@}+1)\,[\frac{Z_1^{>}}{@\,2}]}{D\,\frac{P}{a}\,\frac{Z_1^{>}}{@}\,[2G-\frac{1}{2}\{\frac{Z_1}{@}-1\}]}$$

4. The preceding-unprecedented tract-length (pūrvāpūrvakṛṣṭi-āyāma) of both-lower-total-minimal-tract (dravyādhastana sarva-jaghanaya-kṛṣṭi) is given the total-tract-length (sarva-kṛṣṭi-āyāma) amount of specific (viśeṣa).

ANCIENT SYMBOLISM

va 12 4
O pa 4 kha 16 – 4
∂ kha kha 2

WORKING SYMBOLISM

$$\frac{W\,1\frac{1}{2}G^{>}\ \frac{Z_1^{>}}{@}}{D\frac{P}{a}@\frac{Z_1}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

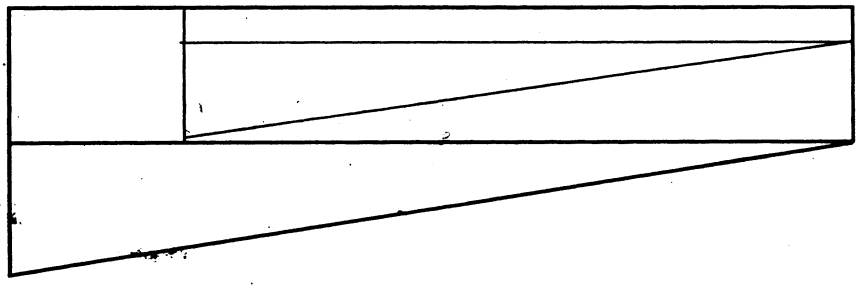
5. Into the second, etc., tracts (kṛṣṭis) there is effected injection (nikṣepaṇa) of total-ultimate-tract-one-specific (sarva caramakṛṣṭāveka viśeṣa).

va 12
O pa 4 16 – 4
kha kha 2

$$\frac{W\,1\frac{1}{2}G^{>}}{D\ \frac{P}{a}\ \frac{Z_1^{>}}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

in the sequence of reducing common-difference (viśeṣa) one by one.

6. Thus on injecting the three types of fluent (dravya) : lower-top-specific-fluent (adhastana-śīrṣa-viśeṣa-dravya), lower-tract-fluent (adhastana-kṛṣṭi-dravya) and corresponding specific fluent (viśeṣa-dravya) of both-specific-fluent (udhaya-viśeṣa-dravya) with multiplier of innumerate plus unity, there happens to be a cow-tail-fluent (go-puccha-dravya) along with preceding-unprecedented-tract-length (pūrvāpūrva-kṛṣṭi-āyāma) amounting to slightly greater than the tract-fluent (kṛṣṭi-dravya) effected at first instant :-



Note that the figure in the printed edition, is in this form of curved and straight times. Actually all should be straight lines.

TRANSCRIPTION

PRATHAMA-KṚṢṬIḤ

va 12 1 16
O pa 4 16 – 4
∂ kha kha 2

ooooo

CARAMA-KṚṢṬIḤ

va 12 1 16 – 4
kha
O pa 4 16 – 4
∂ kha kha 2

7. Again for the equilaminar-fluent (samapatlikā-dravya) amounting to total fluent of middle part

ANCIENT SYMBOLISM

va 12 ∂ ≡ 4
O pa 4 kha
∂ kha

WORKING SYMBOLISM

$$\frac{W\ 1\frac{1}{2}G^{>}\ a}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}} - [\text{three fluents (dravyas)}]\}\ \frac{Z_1^{>}}{@}$$

8. the fluent (dravya) of specific (viśeṣa) corresponding to the tract-fluent (kṛṣṭi-dravya) effected at the second instant

va 12 ∂ 4 4
O pa kha kha 2 1ـع
∂ 4 16 – 4
kha kha 2

$$\frac{W\ 1\frac{1}{2}G^{>}\ a\ (\frac{Z_1^{>}}{@}+1)\ \frac{Z_1^{>}}{@\ 2}}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

is established.

9. Into the minimal of all tract (kṛṣṭi), having injected specific amounting to the length of total-tract (sarva-kṛṣṭi); and having injected into the second, etc., tract (kṛṣṭi), in the sequence reducing through specific (viśeṣa) one by one, there is injection (nikṣepaṇa) of a specific (viśeṣa,) remaining of total-last-tract (sarva-carama-kṛṣṭi):

va 12 1
O pa 4 16 – 4 1ـع
∂ kha kha 2

$$\frac{W\ 1\frac{1}{2}G^{>}\ 1}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

10. Having thus injected, the fluent (dravya) tract-fluent (kṛṣṭi-dravya) effected at second instant is reduced by three types of fluent (dravya) : lower-top-fluent (adhastana-śīrṣa-dravya), lower-tract-fluent (adhastana-kṛṣṭi-dravya), and specific-fluent (viśeṣa-dravya) having multiplier as innumerate plus one. This results in the one cow-tail-shape (go-pucchākāra) alongwith preceding-unprecedented-tract-length (pūrvapūrva-kṛṣṭi-āyāma) :-

va 12 ∂ ≡ 16

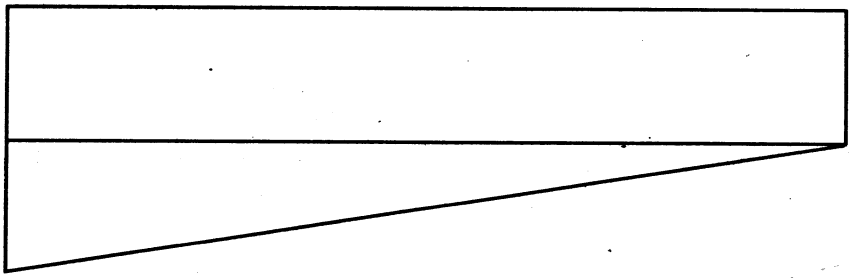
O pa 4 16 – 4 1ـع
∂ kha kha 2

0 0 0 0 0

va 12 ∂ ≡ 16 – 4 1ـع

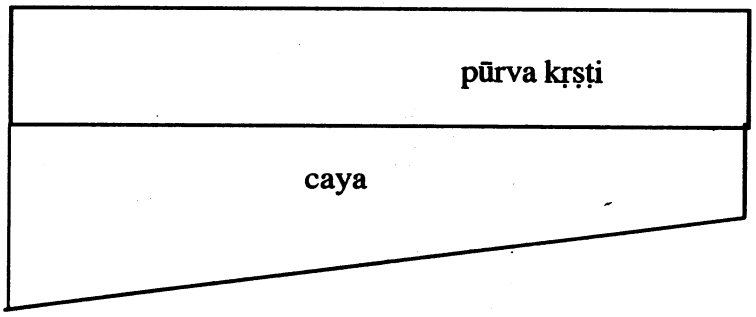
kha
O pa 4 16 – 4 1ـع
∂ kha kha 2

In this way, there is established above the earlier cow-tail-fluent (go-puccha-dravya) the tract-fluent (kṛṣṭi-dravya) effected at first-second-instants, total also is observed to be in the one cow-tail-form (go-pucchākāra). The preceding preceptors hold common opinion about this. The representation thereof is

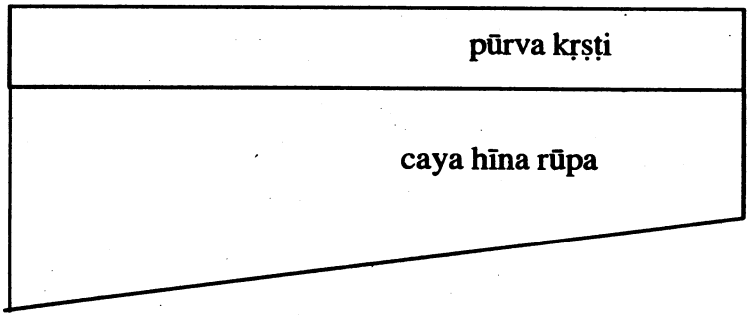


## FURTHER EXPLANATION OF NORM SYMBOLISM BY ṬOḌARAMALA

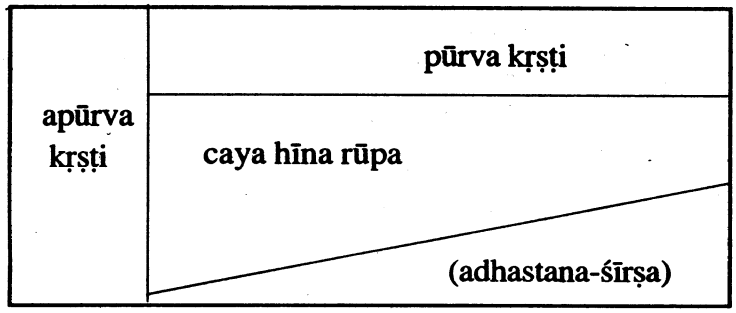
1. When the equilamina (samapaṭṭikā) is associated with common-difference (caya), then the geometrical symbol of the fluent (dravya) of preceding tract (pūrva kṛṣṭi) in reducing sequence was as shown like this




Into this, when lower-top-fluent (adhastana-śīrṣa-dravya) is given, then the form of equilamina (samapaṭṭikā) amounting to measure of all-tracts (sarva-kṛṣṭis) each with equal measure, happens to be as follows :-

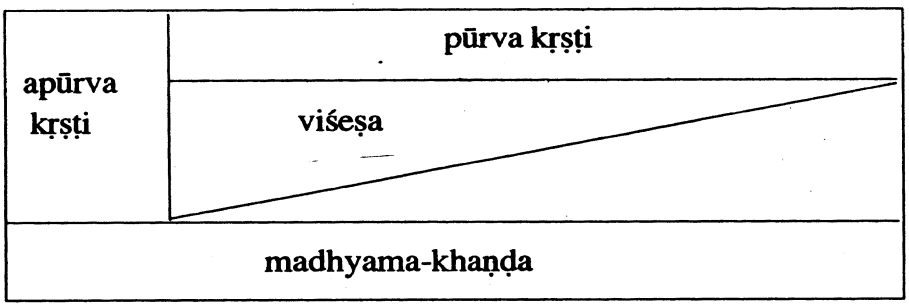



Again, below this, new-tract (navīna-kṛṣṭi) is effected through lower-tract (adhastana-kṛṣṭi) fluent (dravya). This is installed having measure equal to this, in the following form of tract (kṛṣṭi)

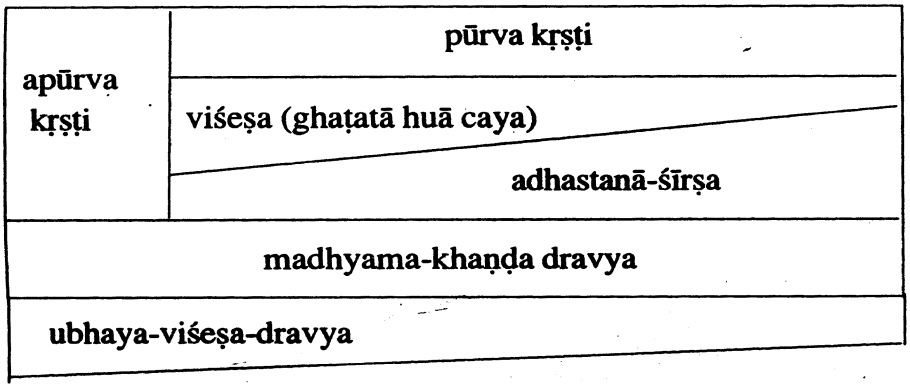



2. Again there is tract which is not effected through the tract-fluent (kṛṣṭi-dravya). Into this, middle-part-fluent (madhyama-khaṇḍa-dravya) is mixed, getting equal form of equilaminar form as follows : (Figure on left side).

• Again there is tract which is not effected through the tract-fluent (kṛṣṭi-dravya). Into this, middle-part-fluent (madhyama-khaṇḍa-dravya) is mixed, getting equal form of equilaminar form as follows:




• Into this is mixed the both-fluent-specific (ubhaya-dravya-viśeṣa), there happens to be one cow-tail-form (go-puccha-ākāra) structure in form of reducing sequence of all preceding-unprecedented-tracts (pūrva-apūrva-kṛṣṭis), reducing through specific, one by one, as follows :




• Here there is structure relative to energy (anubhāga) of ultimate-particles (paramāṇus) fit for rise (udaya) at an instant (samaya), hence the symbolization has been effected through oblique line. There the fluent (dravya) of one lower-tract (adhastana-kṛṣṭi) in the first-tract is

ANCIENT SYMBOLISM

va | 12 | 16
O | pa | 4 | 16 – 4
∂ kha kha 2

WORKING SYMBOLISM

$$\frac{W\ 1\frac{1}{2}G^{>}\ (2\ G)}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G - \frac{1}{2}(\frac{Z_1}{@} - 1)]}$$

• Fluent (dravya) of one middle-part (madhyama-khaṇḍa) is

va | 12 | ∂ ≡
O pa 4
∂ kha

$$\frac{W\ 1\frac{1}{2}G^{>}\ a}{D\ \frac{p}{a}\ \frac{Z_1}{@}}$$ -[three fluents (dravyas)]

ANCIENT SYMBOLISM

WORKING SYMBOLISM

• The both-fluent-specific (ubhaya-dravya-viśeṣa) multiplied by the measure of preceding-unprecedented-tract (pūrva-apūrva-kṛṣṭi) is

```
      |   1-
va | 12 | ∂  4
           kha
                    1-ऽ
O | pa |  4  | 16 – 4
    ∂     kha      kha 2
```

$$\frac{W\,1\frac{1}{2}G^{>}\,(a+1)Z_1/@}{D\frac{P}{a}\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

NOTE that in LDS p. 538 and LDS (o), ASL (o), p. 78, $1\text{-}ऽ$ $\partial$ appears for (a+1) which has been corrected as is the above.

That is to be given into these three fluents (dravyas).

• Into the second, etc., tracts, the fluent (dravya) reducing through both specific (ubhaya-viśeṣa), one by one, is to be given upto the end of newly effected tracts (kṛṣṭis).

• Again a middle-part (madhyama-khaṇḍa) and preceding-tract (pūrva kṛṣṭi) as multiplied by both-specific-fluent (ubhaya-viśeṣa-dravya) are given into the initial-tract (ādi-kṛṣṭi) of preceding-tracts (pūrva-kṛṣṭis).

• Again into the second-tract (dvitīya-kṛṣṭi) is to be given one lower-top-specific (adhastana-śīrṣa-viśeṣa) as

```
    |
va 12
                    1-ऽ
O | pa |  4  | 16 – 4
    ∂     kha      kha 2
```

$$\frac{W\,1\frac{1}{2}G^{>}}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

[Note thas in LDS, p. 559, and LDS (o), ASL (0), p. 78, at the last of the third row 2 does not appear what it ought to appear as shown above.]

• one middle-part (madhyama-khaṇḍa)

• so also the both-fluent-specific (ubhaya-dravya-viśeṣa) multiplied by preceding-tract (pūrva-kṛṣṭi) as reduced by unity :

```
      |   1–  1-ऽ
va | 12 | ∂   4
       | kha
                    1-ऽ
O | pa | 4 |  16 – 4
∂       kha     kha 2
```

$$\frac{W\,1\frac{1}{2}G^{>}\,(a+1)\,(\frac{Z_1}{@}-1)}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

Note that in the first row in the LDS, p. 559, and LDS (o), ASL (o), p. 78, $\partial^{1\text{-}c}$ appears inplace of $\partial^{1-}$, and in the third row 4 is missing as the third term. This has been corrected as above.

- Now into the third, etc., tracts (kṛṣṭis), there is to be given lower-top (adhastana-śīrṣa) increasing one by one, and there is to be given both-fluent-specific (ubhaya-dravya-viśeṣa) decreasing one by one. Given in such a way, there happens to be one cow-tail (go-puccha) of all preceding-unprecedented-tracts (pūrva-apūrva-kṛṣṭis).
- There is given lower-top-specific-fluent (adhastana-śīrṣa-viśeṣa-dravya) and lower-tract-fluent (adhastana-kṛṣṭi-dravya) into the tracts-fluent (kṛṣṭis-dravya) effected at first instant. Then the equilaminar-fluent (samapaṭṭikā-dravya) of preceding-unprecedented-tracts (pūrva-apūrva-kṛṣṭis), on multiplying the preceding minimal-tract (jaghanya-kṛṣṭi) by the preceding-unprecdented-measure (pūrva-apūrva-pramāṇa) becomes as

ANCIENT SYMBOLISM

| | | | |
|---|---|---|---|
| va | 12 | 16 | 4 |
| | | | kha |
| | | | $1\text{-}c$ |
| O | pa | 4 | 16 – 4 |
| | $\partial$ | kha | kha |

WORKING SYMBOLISM

$$\frac{W\,1\frac{1}{2}G^{>}\,(2\,G)\,Z_1/@}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

- Again, the fluent (dravya) of both-fluent-specific (ubhaya-dravya-viśeṣa) is

| | | | | |
|---|---|---|---|---|
| va | 12 | $\partial^{1-}$ | 4 | 4 |
| | | | kha | kha |
| | | | | $1\text{-}c$ |
| O | pa | 4 | 16 – 4 | |
| | $\partial$ | kha | kha | 2 |

$$\frac{W\,1\frac{1}{2}G^{>}\,(a+1)\,(\frac{Z_1^{>}}{@}-1)\,\frac{Z_1^{>}}{@}}{D\,\frac{p}{a}\,\frac{Z_1^{>}}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

- Into this, there was an excess above the multiplier of innumerate, whose measure is

| | | | | |
|---|---|---|---|---|
| | | | | $1\text{-}c$ |
| va | 12 | 4 | 4 | |
| | | kha | kha | |
| | | | | $1\text{-}c$ |
| O | pa | 4 | 16 – 4 | |
| | $\partial$ | kha | kha | 2 |

$$\frac{W\,1\frac{1}{2}G^{>}\,(\frac{Z_1^{>}}{@}-1)\,\frac{Z_1^{>}}{@}}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

is taken up. Thus this becomes the common-difference-sum (caya-dhana) in relation to all-tract-fluent (sarva-kṛṣṭi-dravya).

ANCIENT SYMBOLISM WORKING SYMBOLISM

- There, the one-common-difference-fluent (eka-caya-dravya) is

| | |
|---|---|
| va 12 | |
| O pa \| 4 \| 16 – 4 (1–ɛ) | |
| ∂ kha kha 2 | |
| | $\frac{W\ 1\frac{1}{2}G^{>}}{D\ \frac{p}{a}\ \frac{Z_1}{@}\ [2G - \frac{1}{2}(\frac{Z_1}{@} - 1)]}$ |

- The preceding is multiplied by preceding-unprecedented-tract (pūrva-apūrva-kṛṣṭi), getting the fluent (dravya) given into the lower-tract (nīcalī-kṛṣṭi) of all-tracts (sarva-kṛṣṭis) as

| | |
|---|---|
| va 12 4 | |
| \| kha | |
| O pa 4 16 – 4 (1–ɛ) | |
| ∂ kha kha 2 | |
| | $\frac{W\ 1\frac{1}{2}G^{>}\ \frac{Z_1^{>}}{@}}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}\ [2G - \frac{1}{2}(\frac{Z_1}{@} - 1)]}$ |

**NOTE** that 2 does not appear in the 4th row of LDS, p. 560, and LDS (o), ASL (o), p. 79. Similarly, there does not appear vertical stroke above 4 in the third,row, third terms in LDS p. 560 and in LDS (o), ASL (o) p. 79 in the same expression.

- Again fluent (dravya) is given through reducing sequence from which the common-difference (caya) is reduced one by one, into the second, etc., tracts (kṛṣṭis); till into the end-tracts (anta-kṛṣṭi) the fluent (dravya) given is only a common-difference (caya) measure, as

| | |
|---|---|
| va 12 | |
| O \| pa \| 4 \| 16 – 4 (1–ɛ) | |
| ∂ kha kha 2 | |
| | $\frac{W\ 1\frac{1}{2}G^{>}}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}\ [2G - \frac{1}{2}(\frac{Z_1}{@} - 1)]}$ |

Note that in LDS (o), ASL (o), p. 79, and LDS, p. 560, there is missing vertical stroke above 4 in third row third term and 2 in the fourth row at the end.

- In this way, above the tract-fluent (kṛṣṭi-dravya) corresponding to first instant three vertical strokes ( \| \| \|) as symbol are marked in order to show mixing of the three fluents (dravyas) :

(i) lower-top-fluent (adhastana-śīrṣa-dravya)

(ii) lower-tract-fluent (adhastana-kṛṣṭi-dravya) and

(iii) the fluent (dravya) of which there was multiplier of unity above the innumerate in the both-specific-fluent (ubhaya-viśeṣa-dravya).

This gives

ANCIENT SYMBOLISM

va | 12 | 1
O pa
∂

WORKING SYMBOLISM

$$\frac{W\,1\frac{1}{2}G^{>}}{D\frac{P}{a}}$$ 1+[three fluents (dravyas)]

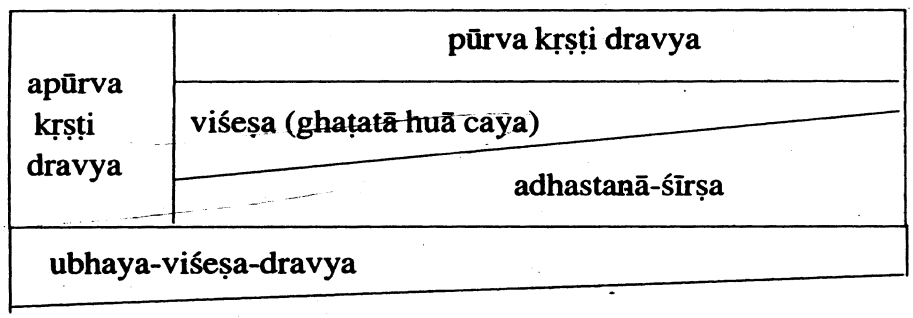
• This expression is divided by two geometric-regression reduced by half of number of terms as reduced by unity as well as by preceding-unprecedented-tract (pūrva-apūrva-kṛṣṭi). The above gives the value of common-difference (caya) as

va | 12 | 1
O | pa | 4 | 16 – 4 (1 ←)
∂ kha kha 2

$$\frac{W\,1\frac{1}{2}G^{>}\ [1+\text{three fluents}]}{D\,\frac{p}{a}\,\frac{Z_1^{>}}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

Note that 2 is missing in LDS (0), ALS (0), p. 80 third row as well as in LDS, p. 560. The vertical stroke ought to be above $4_{kha}$ the third term in third row which appears to have been shown in the end.

• The above is multiplied by two geometric-regressions (guṇahānis) resulting in first-tract-fluent (prathama-kṛṣṭi-dravya). From this multiplier, common-differences (cayas) are subtracted one by one. In the end, number of terms as reduced by unity, is subtracted, resulting in the fluent (dravya) second, etc., tract (kṛṣṭi). Structure is as follows thereof




prathama kṛṣṭi

va 12 1 | 16
O pa 4 16 – 4 (1 ←)
∂ kha kha 2

0 0 0 0 0

anta kṛṣṭi

va 12 1 16 – 4 (1 ←)
kha
O pa 4 16 – 4 (1 ←)
∂ kha kha 2

Note : In LDS (o), ASL (o), p. 80 and LDS, p. 560, 2 is missing in the end in prathama-kṛṣṭi, the vertical strokes in the last column of anta kṛṣṭi is not understood.

Here, in this structure, the symbolism of the lines are to be known as before. Here the structure of the middle-part (madhyama-khaṇḍa) has not been effected, and the both-fluent-specific (ubhaya-dravya-viśeṣa) is small in amount. The measure of the fluent (dravya) is written below. In this way, there becomes a cow-tail (go-puccha) here.

Again, every one part of the middle-part-fluent (madhyama-khaṇḍa-dravya) is to be installed in form of equi-lamina (sama-paṭṭikā).

5. Again the fluent (dravya) inform of common-difference-sum (caya-dhana) of specific (viśeṣa) of tract-fluent (kṛṣṭi-dravya) corresponding to second instant, among the total-both-specific-fluent (sarva-ubhaya-viśeṣa-dravya) was in excess of unity above the multiplies of innumerate. That is separated :- as :

| | | | | |
|---|---|---|---|---|
| va | 12 | ∂ | 4 kha | 4 kha |
| O | pa ∂ | 4 kha | 16 – 4 kha | |

$$\frac{W\,1\frac{1}{2}G^{>}\,a\,(\frac{Z_1^{>}}{@}-1)\,(\frac{Z_1^{>}}{@})}{D\,\frac{p}{a}\,\frac{Z_1}{@}\,[2G-\frac{1}{2}(\frac{Z_1}{@}-1)]}$$

It appears that 2 in the second row has been cancelled with 2 in the fourth row as shown in LDS, p. 249.

- When the preceding is multiplied by preceding-unprecedented-tract-measure (pūrvāpūrva-kṛṣṭi-pramāṇa), one gets the fluent (dravya) given into the first-tract (prathama-kṛṣṭi).

Moreover, subtracting the common-difference (caya), one by one, in sequence, at the end (anta), there happens to be only a common-difference (caya) measure of fluent (dravya) given.

- Thus, the tract-fluent (kṛṣṭi-dravya) corresponding to second instant is

| | | | |
|---|---|---|---|
| va | 12 | ∂ | |
| O | pa ∂ | | |

$$\frac{W\,1\frac{1}{2}G^{>}\,a}{D\,\frac{p}{a}}$$

- Now in order to show subtraction of three fluents (dravyas), viz.,

(i) lower-top-fluent (adhastana-śīrṣa-dravya).

(ii) lower-tract-fluent (adhastana-kṛṣṭi-dravya) and

(iii) the fluent (dravya) of one excess above the multiplier of innumerate of both-fluent (ubhaya-dravya), from the preceding tracts-fluent (kṛṣṭi-dravya) the symbol ≡ is applied as

| | | | |
|---|---|---|---|
| va | 12 | ∂ | ≡ |
| O | pa ∂ | | |

$$\frac{W\,1\frac{1}{2}G^{>}a}{D\,\frac{P}{a}}$$ -[three fluents (dravyas)]

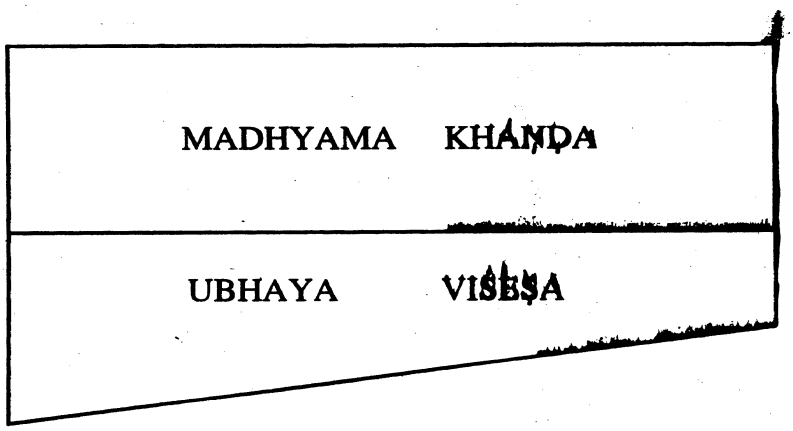
---

$$\frac{W\,1\frac{1}{2}G^{>}\,a}{}$$ - [thre fluents (dravyas)]

- This amount is now divided by number of terms (gaccha) amonting to preceding-unprecedented-tract (pūrvāpūrva-kṛṣṭi) as well as by two geometric-regressions (guṇahāni) reduced by half of the number of terms (gaccha) as reduced by unity. This process gives the common-difference (caya).
- When this common-difference (caya) as multiplied by two geometric-regressions (guṇahānis), first-tract-fluent (prathama-kṛṣṭi-dravya) is obtained.
- From this product, when the common-difference (caya) is subtracted one by one in sequence, at the end is subtracted the number of terms (gaccha) as reduced by unity.

There the symbolism is as

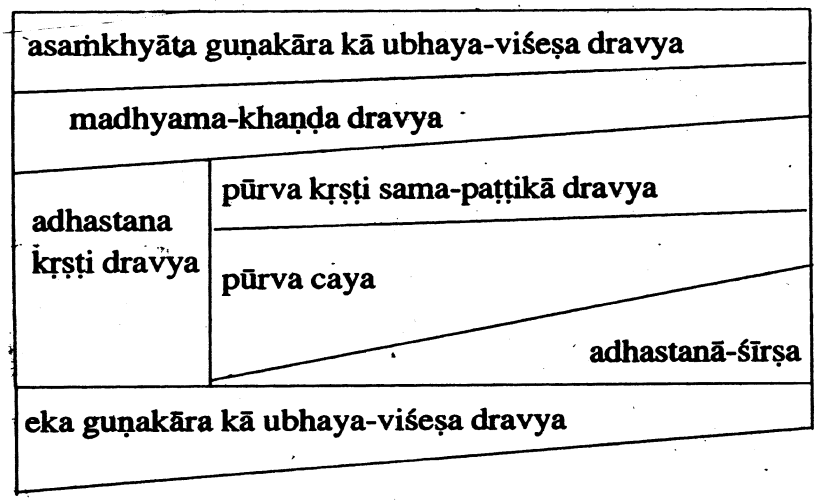
TRANSCRIPTION




PRATHAMA KṚṢṬI

Here the symbolism has been shown in equilaminar-form (sama-paṭṭikā-rūpa) of the middle-part (madhyam-khaṇḍa), and below it that of both-specific (ubhaya-viśeṣa) in sequentially reduced form. When this is installed above the preceding cow-tail (go-puccha), there becomes one cow-tail (go-puccha) of all tracts (sarva-kṛṣṭis) in sequentially reduced from. Its structure in symbolic form is as follows :-

TRANSCRIPTION



| PRATHAMA KṚṢṬI | | ANTA KṚṢṬI |
|---|---|---|
| va 12 ∂ 16 | 0 0 0 0 0 0 0 | va 12 ∂ 16 – 4 kha |
| O pa 4 ∂ kha 16 – 4 kha 2 | | O pa 4 ∂ 16 – 4 kha 2 |

Here, after the succeeding structure has been written above the preceding-structure, there has been made one cow-tail (go-puccha) in sequentially reduced from.

There, excess of unity is effected for showing the mixing of fluent (dravya) corresponding to first instant, above the multiplier of innumerate of tract-fluent (kṛṣṭi-dravya) corresponding to second instant. Then, the result is divided by number of terms (gaccha) amounting to preceding-unprecedented-tract (pūrvāpūrva-kṛṣṭi) as well as by two geometric-regressions (guṇahānis) reduced by half of number of terms (gaccha) as reduced by unity. This gives the common-difference (caya). That is multiplied by two-geometric-regressions (guṇahānis) getting the first-tract (prathama-kṛṣṭi). When this product is reduced by common-difference (caya) in sequence one by one, till there becomes number-of-terms (gaccha) as reduced by unity, then the fluent (dravya) of the last-tract (anta-kṛṣṭi) is obtained. Its symbol has been written below.

Again similarly, at the third, etc., instant of tract-operation-period (kṛṣṭi-karaṇa-kāla), conformally possible symbolism is to be known.

## SPECIAL NOTES.

From the verse 5.55.284 to 5.57.288, the clarification of the instructions is as follows:[1]

1. It is related as how much part is obtained by tracts (kṛṣṭis) out of the down-tracted-fluent (apakarṣita-dravya), and how much tract remains in form of super-variform (spardhaka).
2. Whatever fine-tracts (sūkṣma-kṛṣṭis) are effected at preceding instant, they are called preceding-tract (pūrva-kṛṣṭi). And at the succeeding present instant, whatever fine-tracts (sūkṣma-kṛṣṭis) are effected, they are called unprecedented-tract (apūrva-kṛṣṭi)
3. There remains very much less amount of fruition - energy (phala-dāna-śakti) in fine-greed (sūkṣma-lobha) as compared with that of gross-greed (bādara-lobha). Hence it has been stated thas the bios effects structure from super-variform-stationed-energy (spardhaka-gata-anubhāga) to tract-stationed-energy (kṛṣṭi-gata-anubhāga), below.
4. The bios down-tracts innumerate times fluent (dravya) for irrigating preceding and unprecedented (pūrva evaṁ apūrva) tracts (kṛṣṭis) at the next instant, of whatever amount of the fluent downtracted at the first instant. Out of it whatever amount of the quantum of particles are injected into the last-tract (antima-kṛṣṭi) at the first instant, the amount of fluent (dravya) injected into the first-minimal-tract (prathama-jaghanya-kṛṣṭi) at the second instant is innumerate times.

1. Cf. LDS, p. 251.

5. Further, there is injection (nikṣepaṇa) of fluent (dravya), successively, specifically less and less into the tracts constructed at first instant.
6. Still further, the bios gives every where in finitesimal part of specifically less fluent (dravya) into the tracts (kṛṣṭis) constructed at the first instant, upto the last-tract (antima-kṛṣṭi), relative to the brief-maximal-tract (ogha-utkṛṣṭa-kṛṣṭi).
7. Again, the bios arranges infinite times less points (pradeśas) into the initial-variform (ādi-vargaṇā) of minimal-super-variform (jaghanya-spardhaka), relative to the preceding.
8. Again the bios arranges in finitesimal part of specifically less points (pradeśas) upto the attainment of maximal-variform (utkṛṣṭa-vargaṇā) of super-variform (spardhaka) stationed there, leaving minimal-over installation (jaghanya-atisthāpanā) measure of super-variform (spardhaka) below the preceding.
9. Whatever order of arrangemeent of points (pradeśas) have been related here at the second instant, similarly, it may be known for remaining instants also.
10. This is the progression-presentation (śreṇi-prarūpaṇā) of the distributional-fluent (deyamāna-dravya). On describing progression-presentation (śreṇi-prarūpaṇā) of observable-fluent (dṛṣyamāna-dravya), it is related that the observable-fluent (dṛṣyamāna-dravya) in the first-tract (prathama-kṛṣṭi) is great. As compared with it, that in the second-tract (dvitīya-kṛṣṭi) is specifically infinitesimal part less. Similarly,one should know it specifically less and less upto the last-tract (antima-kṛṣṭi).

5.58.289

Now the specific (viśeṣa) stationed at the juncture (sandhi) of the preceding (pūrva) and unprecedented (apūrva) corresponding to inject-fluent (nikṣepa-dravya):

That much specific is that the fluent (dravya) injected into first tract (prathama-kṛṣṭi) of the preceding-tract (pūrva-kṛṣṭi) reduces innumerate part times or infinitesimal part times the fluent (dravya) injected into the last-tract (anta-kṛṣṭi) of unprecedented-tract (apūrva-kṛṣṭi).

ANCIENT SYMBOLISM

va 12 ∂ 1 16 — 1 — 0 0 0 — va 12 ∂ 16 − 4 (1 —) — 1 —
O pa 4 16 − 4 — O pa 4 16 − 4
∂ kha kha 2 — ∂ kha kha 2

WORKING SYMBOLISM

$$\frac{W\ 1\frac{1}{2}G^{>}\ (a+1)\ (2G)}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}\ [2G-\frac{1}{2}(\frac{Z_1}{@}-1)]} \quad 0\ 0\ 0\ 0\ 0\ 0\ 0 \quad \frac{W\ 1\frac{1}{2}G^{>}\ (a+1)\ [2G-\frac{Z_1^{>}}{@}-1)]}{D\ \frac{p}{a}\ \frac{Z_1^{>}}{@}\ [2G-\frac{1}{2}(\frac{Z_1^{>}}{@}-1)]}$$

The reason is that the deficiency is through fluent (dravya) of one lower-tract (adhastana-kṛṣṭi) and one both-fluent-specific (ubhaya-dravya-viśeṣa). This statement has already been made earlier.

**5.59.290**

Now statement is given about comparability (alpabahutva) corresponding to energy (śakti) of the tracts (kṛṣṭis).

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. The indivisible-corresponding sections (anubhāga-praticchedas) of energy of minimal-tract (jaghanya-kṛṣṭi) of unprecedented-tract (apūrva-kṛṣṭi) are | va kha 4 / kha | $W @ \frac{Z_1^{>}}{@}$ |
| 2. The indivisible-corresponding-sections of second, etc., preceding-tract (pūrva-kṛṣṭi), upto last-tract (anta-kṛṣṭi) are in sequence infinite and infinite times. There the multiplier [common-ratio] (guṇakāra) of infinite happens to be as many times as is the measure of preceding-unprecedented-tract (pūrva-apūrva-kṛṣṭi) as reduced by unity, in the last-tract (anta-kṛṣṭi) of preceding-tract (pūrva-kṛṣṭi). | 1—c / va kha 4 / kha / kha 4 / kha. | $\frac{W @ \frac{Z_1^{>} - 1}{@}}{@ \frac{Z_1^{>}}{@}}$ |
| 3. When reduced on cancellation, the preceding set could be written as | va / kha | $\frac{W}{@}$ |

Note that in LDS, p. 252, the vertical stroke ( | ) in the first row of 2; appears at a wrong place. The cancellation and reduced form is not clear in 3 in LDS, p. 252 and LDS (0), ASL (0), p. 365. There ought to be one more @ in the denominator ( ? ).

In this way, the law has been defined at the second instant. Again, as defined for the second instant, similarly, the bios injects as mentioned before having downtracted innumerate times of fluent (dravya) in sequence, during the third, etc., upto the last instant of the tract-opeation-period (kṛṣṭi-karaṇa-kāla).

In this way, the period (kāla) of effecting fine-tract (sūkṣma-kṛṣṭi) in form of second half of the gross greed-pathetic-period (bādara-lobha-vedaka-kāla), lapses. Just as the bios,effects tracts (kṛṣṭi), having downtracted all fluent (dravya) of preceding-unprecedented-super-variforms (pūrva-apūrva-spardhakas) in the annihilator-ladder (kṣapaka-śreṇī), similarly he effects tracts (kṛṣṭi) in the subsidence-ladder (upaśama-śreṇī) also. The speciality is as follows;

Here the fine-tract (sūkṣma-kṛṣṭi) is effected having taken up fluent (dravya) amounting to innumerate part of the preceding-super-variform (pūrva-spardhaka). The remaining fluent subsides while remaining in its own form.

NOTE : In the Jaya-Dhavalā (KSP), considering the energy (anubhāga) of tracts (kṛṣṭis) of fluorescent-greed (saṁjvalana-lobha) in subsidence-progression (upaśama-śreṇī), it has been stated. "There is the smallest energy (śakti) in the minimal-tract (jaghanya-kṛṣṭi)". This implies that it happens to be one tract (kṛṣṭi) on taking up indivisible-corresponding-sections (avibhāga-praticchedas) of an ultimate-particle (paramāṇu), leaving the ultimate-particle (paramāṇu) associated with similar energy (dhana) relative to tract (kṛṣṭi). This is the smallest. That is, out of the ultimate particles (paramāṇus) having similar energy (dhana) of minimal-tract (jaghanya-kṛṣṭi), the single tract (kṛṣṭi) happens to be on taking up the indivisible-coresponding-sections (avibhāgī-praticchedas) of only one of those ultimate-particles (paramāṇus). This is the smallest.

The indivisible-corresponding-sections (avibhāgī-praticchedas) corresponding to one ultimate-particle (paramāṇu) of another, second, tract (kṛṣṭi) happen to be infinite times those of the preceding. This should be carried to the last-tract (antima-kṛṣṭi) while taking up ultimate-particles (paramāṇus), one by one, in this sequence of infinite-multiplier.

The other implication of, "Minimal-tract (jaghanya-kṛṣṭi) is of small energy (śakti) may be thas in the minimal-tract (jaghanya-kṛṣṭi) there are ultimate-particles (paramāṇus) having similar energy (dhana). Their assemblage is called minimal-tract (jaghanya-kṛṣṭi). It is the smallest. The next tract (kṛṣṭi) is infinite times than that. And so on. These are called tracts because there is not found successive sequential rise of indivisible-coresponding-sections (avibhāgī praticchedas) one by one in them. Here, whatever is the measure of the last-tract (antima-kṛṣṭi) relative to energy (śakti), the first-variform (prathama-vargaṇā) of minimal-super-variform (jaghanya-spardhaka) is infinite-times. Similarly, consideration of second, etc., variform (vargaṇas) is to be made.

Just as the bios effects construction of tracts (kṛṣṭis) alone while effecting transforming or cancelling (apavartana) of preceding (pūrva) & unprecedented (apūrva) super-variform, (spardhakas) in the eradicator-progression (kṣapaka-śreṇi), it is not so in case of subsidence-progressions (upaśama-śreṇī). The second, third part of the greed-pathetic-period (lobha-vedaka-kāla) here is denominated as tract-operation-period (kṛṣṭi-daraṇ-kāla), because the bios reduces the energy (anubhāga) of super-variforms (spardhakas) and effects tracts (kṛṣṭis). The bios can not effect this in the subsidence-progression (upaśama-śreṇi), because all the preceding-super-variforms (pūrva-spardhakas) remain stable (avasthita), not leaving their forms, and there is down-traction (apakarṣaṇa) of innumerate part of fluent (dravya) out of all super-variforms (spardhakas), and there is effected structure of fine-tracts (sūkṣma-kṛṣṭis) amounting to infinitesimal part of variforms (vargaṇās) of a super-variform (spardhaka).[2]

**5.60.291**

Consideration of life-time-bond (sthiti-bandha) during the period of tract-operation (kṛṣṭi-karaṇa) is as follows :[3]

1. Cf. KSP, vol. 13, pp. 314-315.
2. Cf, KSP, vol. 13, pp. 314-315. Cf also DVL, vol. 6, p. 313.
3. Cf. ibid, pp. 315-316. Cf. also DVL, vol. 6, p. 314.

The tract-operation-period (kṛṣṭi-karaṇa-kāla), which is second halfof the first life-time (sthiti) of fluorescent-greed (saṁjvalana-lobha), is divided by numerate, and at the lapse of major-part thereof there, at the last instant there is life-time-bond (sthiti bandha) of fluorescent-greed (saṁjvalana-lobha) for inter-muhūrta (antarmuhūrta) :

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| 2 ॒ ॒ | Ass |

There is life-timē-bond (sthiti-bandha) of the three destructive (ghātiyā) functionals (karmas) for day-separation

| | |
|---|---|
| di 7<br>8 | days 7/ 8 |

**5.60.292**

Till the last but one instant of the tract-operation-period (kṛṣṭi-karaṇa-kāla) is attained, there happens to be life-time-bond (sthiti-bandha) of three non-destructive-functionals (aghātiyā-karmas) for conformally-possible numerate thousand years. The life-time-bond (sthiti-bandha) of fluorescent-greed (saṁjvalana-lobha), etc. is also of the same form & measure upto the that last-but-one instant.[1]

5.60.293

At the last instant of tract-operation-period (kṛṣṭi-karaṇa-kāla), the life-time-bond (sthiti-bandha) of fluorescent-greed (saṁjvalana-lobha) is numerate-times less than the preceding life-time-bond (sthiti-bandha), i.e., inter-muhūrta (antarmuhūrta).

| | |
|---|---|
| 2 ॒ | As |

The life-time-bond (sthiti bandha) of the three destructive-functionals (ghātiyākarmas) is slightly less than a day

| | |
|---|---|
| di 1 – | day $1^{<}$ |

That of the three non-destructive-functionals (aghātiyā-karmas) is slightly less than two years

| | |
|---|---|
| vī va 2 – 3<br>ve va 2 – 2 | y $2^{<}$<br>y $(2-\frac{3}{2})^{<}$ |

1. Cf. KSP, vol. 13, p. 316.

These life-time-bonds (sthiti-bandhas) are stated for the last-instant of subsiding-invariant-operation (upaśamaka-anivṛtti-karaṇa). They are twice the life-time-bond (sthiti-bandha) at the last instant of eradicator-invariant-operation (kṣapaka-anivṛtti-karaṇa).

**5.61.294**

Consideration of the duration (avadhi) corresponding to transition-period (saṅkramaṇa-kāla) :[1]

When there remain three trails (āvalis) as reduced by an instant during the second half of first life-time (sthiti) of fluorescent-greed (saṁjvalana-lobha), there is non-confutation-confutation (apratyākhyāna-pratyākhyāna) greed, hence there is not-effected the transition (saṅkramaṇa) during fluorescent-greed (saṁjvalana-lobha), because there is the law of this transition (saṅkramaṇa) at the first instant alone of transition-trail (saṅkramaṇa-āvalī). Then where is it ? The fluent (dravya) of both the greeds (lobhas) subsides in its own form at own-station (svasthāna). At the lapse of the transition-trail (saṅkramaṇāvalī), when there remain two trails (āvalī), there is termination (vyucchitti) of gulp-anti-gulp (āgāla-pratyāgāla) operations also.

Again, there happens to be premature-rise (udiraṇā) at the last instant of the second trail (āvalī), i.e., anti-trail (pratyāvalī). Their form has been related earlier and that may be known accordingly.

NOTE: There is no transition (saṅkrama) in fluorescent greed (samjvalana-lobha) of non-confutation-confutation-greed (apratyākhyāna-pratyākhyāna-lobha) while three trails (āvalīs) period as reduced by an instant remains in the tract operation period (kṛṣṭi-karaṇa-kāla) because this time the completion of transition-trail (saṅkramaṇa-āvalī) and subsidence-trail (upaśamanāvalī) is impossible.[2]

**5.62.295**

Instruction regarding process of subsidence (upaśamana) of the three types of greeds (lobha-traya) :[3]

At the last instant of subsidence-trail (upaśamanāvalī), when there remains fragment-trail (ucchiṣṭāvalī) in the first life-time (sthiti) of gross-greed (bādara-lobha), all the fluent (dravya) of the three types of greed (lobha) becomes in form of subsidence (upaśama). There, that specific (viśeṣa) fluent (dravya) got [effected] into fine-tract (sūkṣma-kṛṣṭi), the fluent (dravya) of the new instant-effective-bond (samayaprabaddha) amounting to two trails (āvalīs) as reduced by an instant, and the fluent (dravya) of nisusus (niṣekas) amounting to fragment-trail (ucchiṣṭāvalī) have not been subsided; the remaining has been subsided. Such a bios stationed at the last-instant of tract-operation-period (kṛṣṭi-karaṇa-kāla) is called ultimate instant stationed invariant-gross-strategy-bios (anivṛtti-vādara-sāmparāya jīva). In this way the nature of invariant-operation (anivṛtti-karaṇa) is stated.

1. Cf, KSP, vol. 13, p. 317.
2. Cf. LDS, p. 255.
3. Cf. KPS, vol. 13, pp. 318-319.

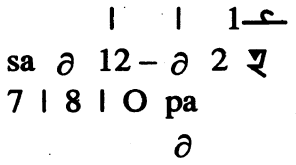
**NOTE :** When there remains an instant in the anti-trail (pratyāvalī), at that instant there subsides the total particle-quanta stationed in supervariform (spardhaka) of fluorescent-greed (saṁjvalana-lobha) and all in all non-confutation (apratyākhyāna), confutation (pratyākhyāna), both types of greed (lobha). The fine-tract (sūkṣma-kṛṣṭi) fuent (dravya) is subsided in fine-strategy (sūkṣma-sāmparāya). Thus, upto the last instant of tract-operation (kṛṣṭi-karaṇa), there exists the gross-strategy-control-station (bādara-sāmparāya-guṇa-sthāna).

**5.63.296**

Instruction about specific function in the fine-strategy (sūkṣma-sāmparāya) :

1. After the end of invariant-operation (anivṛtti-karaṇa), the fine-strategy (sūkṣma-sāmparāya) effected at the first instant, the total fine-tract-fluent (sūkṣma-kṛṣṭi-dravya) stationed in life-time (sthiti) amounting to iner-muhūrta (antarmuhūrta) is

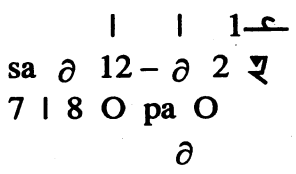
ANCIENT SYMBOLISM



WORKING SYMBOLISM

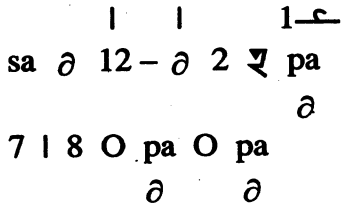
$$\frac{Ba\ 1\frac{1}{2}G^{\overset{>}{*}}\ a^{>}\ [As-1]}{(7)\ (8)\ D\ \frac{p}{a}}$$

2. The preceding is divided by down-traction-divisor (apakarṣaṇa-bhāgahāra), one part thereof is



$$\frac{Ba\ 1\frac{1}{2}G^{\overset{>}{*}}\ a^{>}\ [As-1]}{(7)\ (8)\ D\ \frac{p}{a}\ D}$$

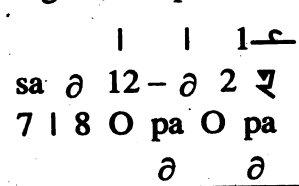
3. Again, the preceding is divided by innumerate part of pit (palya), and the major-part thereof injected into upper-life-time (uparitana-sthiti) is



$$\frac{Ba\ 1\frac{1}{2}G^{\overset{>}{*}}\ a^{>}\ [As-1]\ [\frac{p}{a}-1]}{(7)\ (8)\ D\ \frac{p}{a}\ D\ \frac{p}{a}}$$

NOTE : In LDS, p. 256 and LDS (o), p. 370, the placing of $1\frac{1}{2}$ is not proper in ① and should be as shown here. Further in LDS, p. 257, in ③ there is $\partial$ at the end of the first row which should not be there at all.

4. Again, one part is taken



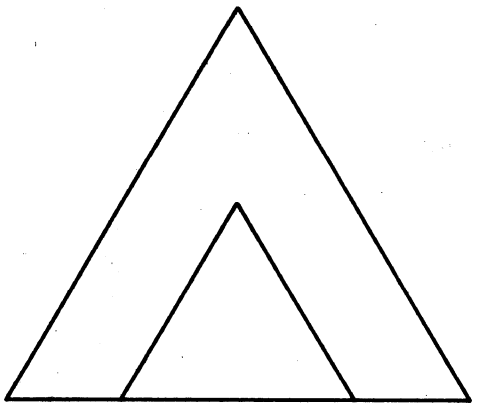
$$\frac{Ba\ 1\frac{1}{2}G^{\overset{>}{*}}\ a^{>}\ [As-1]}{(7)\ (8)\ D\ \frac{p}{a}\ D\ \frac{p}{a}}$$

5. This is injected into the first-life-time (prathama-sthiti) of fine-greed (sūkṣma-lobha). Its measure is slightly less than third part as compared with pathetic-period (vedaka-kāla) of gross-greed (bādara-lobha)

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| $2 \overline{\mathrm{ग}} \mid 1 - \frac{}{3}$ | As $[\frac{1}{3}]^{<}$ |

The period of fine-strategy (sūkṣma-sāmparāya) is to be known as the measure of first life-time of fine-tract (sūkṣma-kṛṣṭi), hence this is rise-etc., stable-geometric-progression-length (avasthita-guṇaśreṇi-āyāma).

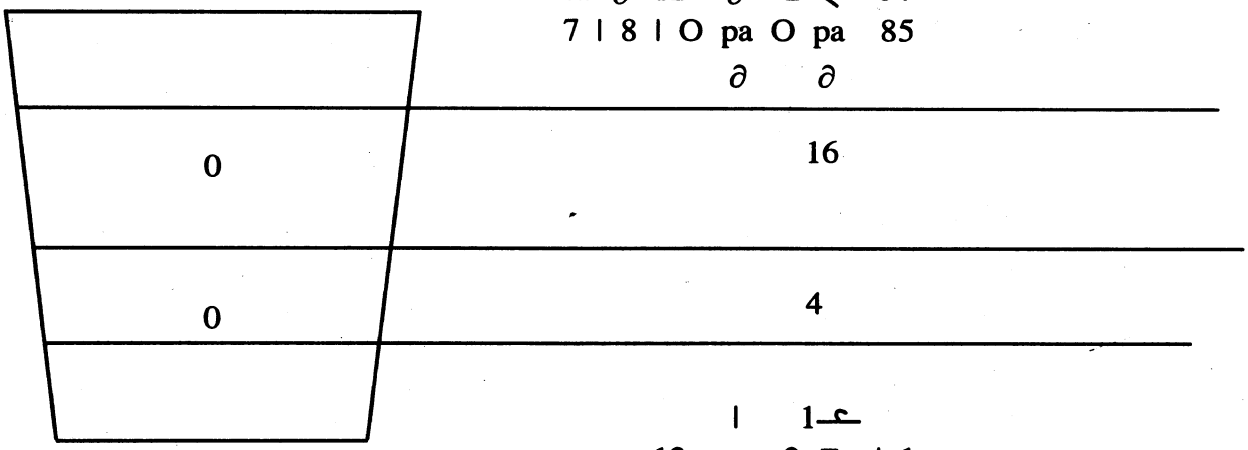
Into its nisusus (niṣekas), fluent (dravya) is given according to the formula, "prakṣepa yogoddhata miśra piṇḍa", etc., in the sequence of innumerate multiplier (common-ratio). Again the remaining major-part fluent (dravya) is injected into second life-time (sthiti). So this is above (upari-vartī) of first life-time (sthiti) and its measure is inter-muhūrta (antarmuhūrta). This is the upper-life-time (uparitana-sthiti) here. Into its nisusus (niṣekas), fluent (dravya) is given in the sequence reducing through common-difference (caya) according to the formula, "addhāṇeṇa savvadhaṇe khaṇḍide", etc. Its data is as follows :



0
0
0

| 1—ऽ 1—ऽ
sa ∂ 12 – ∂ 2 ऋ pa 16 – 2 ऋ – 4
1—ऽ
7 | 8 | O pa O 2 ऋ – 4 | 16 – 2 ऋ – 4
∂ 2
0
0
0
0
0
| 1—ऽ
sa ∂ 12 – ∂ 2 ऋ 16
1—ऽ
7 | 8 | O pa O 2 ऋ – 4 | 16 – 2 ऋ – 4
∂ 2

| 1—ऽ
sa ∂ 12 – ∂ 2 ऋ 64
7 | 8 | O pa O pa 85
∂ ∂




| 1—ऽ
sa ∂ 12 – ∂ 2 ऋ | 1
7 | 8 | O pa O pa 85
∂ ∂

In this way, there is effected the first-life-time (prathama-sthiti) of the fine-tract (sūkṣma-kṛṣṭi)

**NOTE** : At the top row, 4 stands for over-installation-trail (atisthāpanāvalī) for which the working symbol is $A_1$ which is slightly less than second half of first-life-time (prathama sthiti) of gross-greed (bādara-lobha).

2 ऋ | 1 –
3

As $[\frac{1}{3}]^<$

Again, there exists as before, the decayed-remainder (galitāvaśeṣa) geometric-progression-length (guṇaśreṇi āyāma) from the first instant of unprecedented-operation (apūrva ḳaraṇa) coresponding to the knowledge-screening, etc., functionals (karmas). So its measure here is slightly greater than the measure of fine-strategy-period (sūkṣma-sāmparāya-kāla). At the very first instant of fine-strategy (sūkṣma sāmparāya) the bios feels pathos of the rise of fine-tract (sūkṣma-kṛṣṭi).

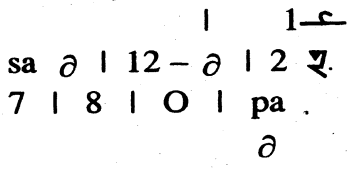
**NOTE** : In the Jayadhavalā (KSP), it is stated that when the bios attains fine-strategy (sūkṣma-sāmparāya) control-station (guṇa-sthāna), then at its first instant he effects the first-life-time (prathama-sthiti) through the quotient obtained on dividing the tract-stationed-fluent (kṛṣṭigata-dravya) out of the second-life-time (dvitīya-sthiti) by downtraction-divisor (apakarṣaṇa-bhāgahāra).

The rule is that the bios who, ascending subsidence-progression (upaśama-śreṇi) due to rise (udaya) of anger-affection (krodha-kaṣāya), attains greed-pathetic-period (lobha-vedaka-kāla) is of two types. One is the gross-strategic (bādara-sāmparāyika) bios who has first-life-time (prathama-sthiti) which is slightly greater than two third part of greed-pathetic-period (lobha vedaka-kāla). Whereas the first-life-time (prathama-sthiti) of fine-strategic (sūkṣma-sāmparāyika) bios is slightly less than two parts of the that of the former. Whatever is the amount of this first-life-time (prathama sthiti), that very amount is the period of the fine-strategic-bios (sūkṣma-sāmparāyika). This is rise, etc., stable-geometric-progression (avasthita-guṇaśreṇi). But the geometric-progression (guṇa-śreṇi) of knowledge screening, etc. functionals (jñānāvaraṇī karmas) is decayed-remainder (galitāvaśeṣa) whose period is slightly greater than the period of fine-strategic-bios (sūkṣma-sāmparāyika), because whatever geometric-progression-structure (guṇa-śreṇi-racanā) begain here at the first instant of unprecedented-operation (apūrva-karaṇa) of those functionals (karmas), that remains, as it is, here.

## EXPLANATION OF GAUGE-SYMBOLISM BY ṬOḌARAMALA

• At the end of other activity, when the period of invariant-operation (anivṛtti-karaṇa) comes to an end, the fluent (dravya) of the tracts (kṛṣṭis) at the first instant of the fine-strategy (sūkṣma-sāmparāya) is as follows :

ANCIENT SYMBOLISM



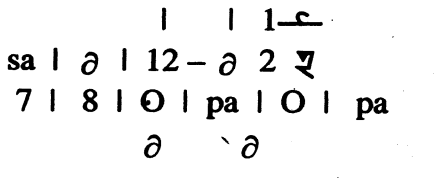

WORKING SYMBOLISM

$$\frac{Ba\ 1\frac{1}{2}G^{\geq}\ a^{>}\ [As-1]}{(7)\ (8)\ D\ \frac{p}{a}}$$

• Here the fluent (dravya) of greed (lobha) is divided by down-traction-divisor (apakarṣaṇa-bhāgahāra) as well as divided by innumerate part of pit (palya). This gives the fluent (dravya) of the first instant of tract-operation-period (kṛṣṭi-daraṇa-kāla). It is multiplied by the innumerate as many times as there are instants in an inter-muhūrta as reduced by unity. This gives the fluent (dravya) of its last instant. Into it for mixing fluent of preceding instants, a symbol has been given above to show this excess. Now this is further divided by down-traction-divisor (apakarṣaṇa-bhāgahāra), and one part thereof is divided by innumerate part of pit, then one part thereof is as follows :

ANCIENT SYMBOLISM

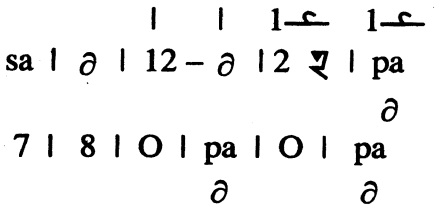
WORKING SYMBOLISM



$$\frac{Ba\ 1\frac{1}{2}G^{\dot{>}}(a^{>})\ [As-1]}{(7)\ (8)\ D\ \frac{p}{a}\ D\frac{p}{a}}$$

- This is given into the first-life-timē (prathama-sthiti) in the sequence of innumerate multiple. There this is divided by eighty five, multiplied by one, four, etc., there are obtained first-nisus (prathama-niṣeka), etc.

- Again, the major part thereof is as follows



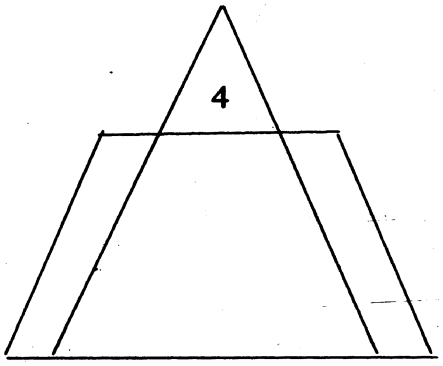
$$\frac{Ba\ 1\frac{1}{2}G^{\dot{>}}a^{>}\ [As-1]\ [\frac{p}{a}-\dot{1}]}{(7)\ (8)\ D\ \frac{p}{a}\ D\ \frac{p}{a}}$$

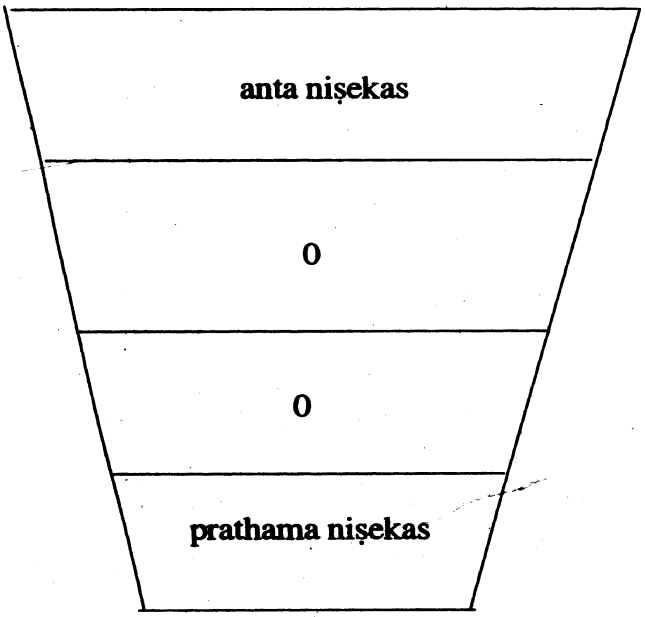
Note that in LDS (o), ASL (o), p. 84, the symbol of vertical stroke above is missing, as also in LDS, p. 563.

- This is given into the second-life-time (dvitīya-sthiti) in a reducing sequence. There, into life-time (sthiti) is inter-muhūrta (antarmuhūrta). From this is subtracted the over-installation-trail (atisthāpanāvalī), getting the number of terms (gaccha) as

$2\overline{\jmath} - 4$ $\qquad As - A_1$

- Hence, one less (eka hīna) is not counted in that fluent (dravya), cancelling the innumerate part of pit (palya), it is than divided by number of terms (gaccha) as well as divided by two-geometric-regressions (do-guṇahānis) as reduced by half of the number of terms (gaccha) as reduced by unity. This gives the common-difference (caya).
- When this common-difference (caya) is multiplied by two-geometric-regressions (do-guṇahānis), we get the first-nisus (prathama-niṣeka). When this multiplier is reduced by one, two, etc., and the end reduced by number of terms (gaccha) as reduced by unity; then we get the fluent (dravya) given into other nisusus (niṣekas).
- There, in the symbolism, there is constructed the structure of first-life-time (prathama-sthiti), having sequence of excess below. Above it, there is symbolism of interval-length (antarāyāma) in form of zeros [small circles]. Above it is the structure of second-life-time (dvitīya-sthiti), and there is the symbolism in the last extreme installation-trail (ati-sthāpanāvalī).
- Further, symbolism of fluent (dravya) given into nisuses (niṣekas) of first, second life-time (sthiti).




sa ∂ 12 – ∂ 2 ज्ञ 16 – 2 ज्ञ – 4
7 | 8 | O ∂ pa O 2 ज्ञ 4 16 – 2 ज्ञ – 4
∂ 2
0
0
0

sa ∂ 12 – ∂ 2 ज्ञ 16
7 | 8 | O pa O 2 ज्ञ – 4 16 – 2 ज्ञ – 4
∂ 2

sa ∂ 12 – ∂ 2 ज्ञ 64
7 | 8 | O pa O pa 85
∂ ∂

sa ∂ 12 – ∂ 2 ज्ञ 1
7 | 8 | O pa O pa 85
∂ ∂

NOTE: Vertical strokes given in the above are to chacked again, as they seem to be doubtful as compared with these in LDS, p. 257. Similarly 1— is to be properly placed in the text.

**5.64.297**

Instruction about the rise (udaya) of tracts (kṛṣṭis) as the first instant of fine-stragegy (sūkṣma-sāmparāya).[1]

- The tracts (kṛṣṭis) which are effected at the first instant and at the last instant of fine-tract-operation-period (sūkṣma-kṛṣṭi-karaṇa-kāla) are divided by innumerate part of pit (palya). One part thereof does not rise in their own form. They rise on being transformed in other form.
- Futher, the remainder is divided by innumerate part of pit (palya), the major part therof increases the tract (kṛṣṭi) effected at the first instant and last instant, as well as the all of the tracts (kṛṣṭis) effected at the second, etc., last instant, which happen to rise in their own form.
- At the first instant are effected certain tracts (kṛṣṭis). Among them, from the last-tract (anta-kṛṣṭi) divison is made by innumerate part of pit (palya), and one part thereof tracts (kṛṣṭis) does not rise. They leave their form, get transformed into energy (anubhāga) which is infinite times less than their original energy (anubhāga), and than rise.
- Again among the tracts (kṛṣṭis) which are effected at the last instant, from the minimal-tract (jaghanya-kṛṣṭi), division is made by innumerate part of pit (palya), one part there of of tract (kṛṣṭis) rise. They leave their form, get transformed into energy (anubhāga) which is infinite times their original energy, becoming in form of middle-tract (madhyama-kṛṣṭi) and rise.

This is the implication.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. Total measure of tract (kṛṣṭi) is | $\overset{\mid}{4}_{kha}$ | $\frac{Z_1^{>}}{@}$ |
| 2. The preceding is divided by innumerate part of pit (palya) the major part thereof are fine-tracts (sūkṣma-kṛṣṭis) which rise in their own energy-form (śakti-rūpa) | $\overset{\mid}{4}_{kha\ \partial\ pa\ \partial}$ | $\frac{\frac{Z_1^{>}}{@}(\frac{p}{a}-1)}{\frac{p}{a}}$ |
| 3. The remaining one part is again divided by innumerate part of pit (palya) and one part thereof is kept separate. | $\overset{\mid}{4}_{kha\ \partial\ pa\ \partial\ pa}$ | $\frac{Z_1^{>}}{@\ \frac{p}{a}\ \frac{p}{a}}$ |

Note that in LDS (o), p. 373 and LDS, p. 259, the vertical stroke above 4 is missing here.

1. Cf, KSP, vol. 13, pp. 320-323.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 4. The major part thereof is : | ।  1ـــ<br>4  pa<br>∂ | $\frac{Z_1^{>}}{@}\left(\frac{p}{a}-1\right)$ |
| 5. It is divided into two parts, | kha pa  pa<br>∂  ∂ | $\frac{p}{a}\ \frac{p}{a}$ |
| and the half part is :<br>Which is the non-rising (anudaya) tract (kṛṣṭi) corresponding to the last instant. | ।  1ـــ<br>4  pa<br>kha pa pa ∂ 2<br>∂ ∂ | $\frac{Z_1^{>}}{@}\left(\frac{p}{a}-1\right)$<br>$\frac{p}{a}\ \frac{p}{a}\cdot 2$ |
| 6. Such non-rising-tracts (anudaya kṛṣṭis) effected at the last instant of tract-operation period (kṛṣṭi-karaṇa-kāla) are small in number. | ।<br>4  2<br>kha pa 5<br>∂ | $\frac{Z_1^{>}}{@}\ 2$<br>$\frac{p}{a}\cdot\left(\frac{p}{a}\right)_1$ |
| NOTE: The placing of 2 is not clear here. | | |
| 7. At its first instant, the effected non-rising (aṇudaya) tract (kṛṣṭi) is slightly greater than the preceding. | ।<br>4  3<br>kha pa 5<br>∂ | $\frac{Z_1^{>}}{@}\ 3$<br>$\frac{p}{a}\ \left(\frac{p}{a}\right)_1$ |
| 8. The rising tract at the first instant of fine-strategy (sūkṣma sāmparāya) is innumerate times the preceding | ।  1ـــ<br>4  pa<br>kha pa ∂<br>∂ | $\frac{Z_1^{>}}{@}\left(\frac{p}{a}-1\right)$<br>$\frac{p}{a}$ |

IMPLICATION : The tract (kṛṣṭi) effected at the first instant of tract-operation-period (kṛṣṭi-karaṇa-kāla) is written above. There, the last-tract (anta-kṛṣṭi) is written above and below it the last-but-one tract (kṛṣṭi), etc., tracts are written in sequence, and still below and below minimal-tract (jaghanya-kṛṣṭi) is written. In this way, from minimal-tract (jaghanya-kṛṣṭi) of tract (kṛṣṭi) effected at the last instant, upto the last-tract (anta-kṛṣṭi) of the tract (kṛṣṭi) effected at the first instant are written.

- Among the tracts (kṛṣṭis), fluent (dravya) is reduced in sequence above and above, through common-difference (caya) one by one. Energy (anubhāga) is infinite times.
- Thus at the first instant of fine-strategy (sūkṣma-sāmparāya) the ultimate-particles (paramāṇus) were in such tract-form (kṛṣṭi-rūpa). Among them, whatever measure has been related here, those amounts of ultimate-particles (paramāṇus) of upper and lower tracts (kṛṣṭis) are transformed into the middle tract-form (kṛṣṭi-rūpa).

• Numerical symbolism has been used here in part. For exmaple, let total amount of tracts (kṛṣṭis) be one thousand. That is divided by innumerate part of pit (palya) which is represented by five. Then, major part thereof is eight-hundred which is the measure of middle-tracts which rise in their own form. One part thereof is two hundred which divided by five, getting forty which is established separate. Remaining one hundred and sixty is divided into two, getting one part as eighty. This is the tract effected at the last instant. From its minimal-tract, whatever are below are in form of non-rising. Their ultimate particles (paramāṇus) get transformed into middle-tract (bīca-kṛṣṭi) form owing to increase in their energy (anubhāga) and rise.

• Again, one part, eighty kept separate is now mixed with separately kept forty, getting one hundred and twenty. These tracts are effected at the first instant. From their last-tract (anta-kṛṣṭi), the upper-tracts (ūpari-kṛṣṭis) are in non-rising (anudaya) form. When their ultimate-particles (paramāṇus) get their energy (anūbhaga) decreased, they get transformed into middle-tracts (bīca-kṛṣṭi) form and rise. Similar explanation may be given as per norm-symbolism (artha-samdṛṣṭi).[1]

## EXPLANATION THROUGH NORM SYMBOLISM (ARTHA SAMDṚṢṬI)

• In order to show mixing of tracts-measure (kṛṣṭis-pramāṇa) at the other instants into the tracts (kṛṣṭis) effected at the first instant of the tract-operation-period (kṛṣṭi-karaṇa-kāla), the vertical stroke symbol ( I ) is placed above for showing the excess. Thus the symbolism for total-tracts-measure (sarva-kṛṣṭi-pramāṇa) is

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| I<br>4<br>kha | $\frac{Z_1^{>}}{@}$ |

• This is divided by innumerate part of pit (palya), the major part thereof is the measure of tracts (kṛṣṭis) inform of rise (udaya).

| | |
|---|---|
| I 1—c—<br>4 pa<br>kha ∂<br>pa<br>∂ | $\frac{Z_1^{>}}{@}\left(\frac{p}{a}-1\right)$<br>$\frac{p}{a}$ |

• Remaining one part is

| | |
|---|---|
| I<br>4<br>kha pa<br>∂ | $\frac{Z_1^{>}}{@\ \frac{p}{a}}$ |

1. For further details, Cf. KSP, vol. 13, pp. 320-323. Cf. also LDS, p. 267 for special note.

4. This is divided by innumerate part of pit (palya) & major part thereof is

ANCIENT SYMBOLISM

| 1
4 pa
∂
kha pa pa
∂ ∂

WORKING SYMBOLISM

$$\frac{Z_1^{>}\,(\frac{p}{a}-1)}{@\ \frac{p}{a}\ \frac{p}{a}}$$

• Half the part of this is takenup, which is in form of non-rising (anudaya) minimal-tracts (jaghanya-kṛṣṭi), etc., of the initial effected at the last instant of the tract-operation-period (kṛṣṭi-karaṇa-kāla).

• Again, half is

| 1
4 pa
∂
kha pa pa 2
∂ ∂

$$\frac{Z_1^{>}}{@\ (\frac{p}{a}-1)}\ \frac{p}{a}\ \frac{p}{a}\ .\ 2$$

among which remaining one part is

|
4
kha pa | pa
∂ ∂

$$\frac{Z_1^{>}}{@\ \frac{p}{a}\ \frac{p}{a}}$$

which is mixed into the above. This is effected by making one excess of division by two there where there was one less of division by two in the multiplier ahead :

| 1
4 pa
∂
kha pa pa 2
∂ ∂

$$\frac{Z_1^{>}\,(\frac{p}{a}-1)}{@\ \frac{p}{a}\ \frac{p}{a}\ .\ 2}$$

• With this measure upto the maximal-tract (utkṛṣṭa-kṛṣṭi) of the last, effected at the first instant of tract-operation-period (kṛṣṭi-karaṇa-kāla), the tracts (kṛṣṭis) are in non-rising (anudaya) form.

• Here, symbol for innumerate part of pit is the digit of five, by which the one part thereof

|
4 |
kha pa
∂

$$\frac{Z_1^{>}}{@\ \frac{p}{a}}$$

ANCIENT SYMBOLISM

is divided getting half of major-part as

| |
|---|
| 4 ı 2 |
| kha pa ı 5 |
| ∂ |

WORKING SYMBOLISM

$\frac{Z_1^{>}}{@}\ 2$

$\frac{p}{a}\ .\ 5$

**NOTE :** The placing of 2 is not clear here.

- Into these, one remaining part is mixed, getting

| |
|---|
| 4 ı 3 |
| kha pa ı 5 |
| ∂ |

$\frac{Z_1^{>}}{@}\ 3$

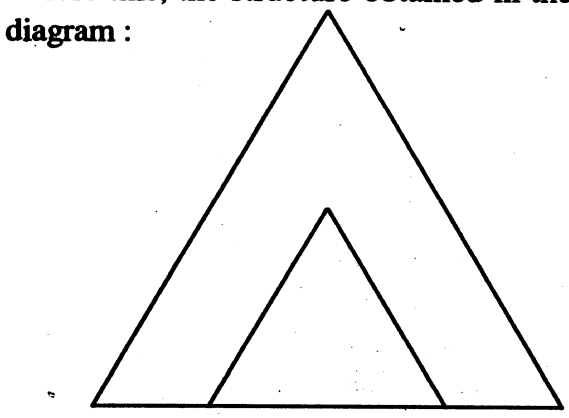
$\frac{p}{a}\ .\ 5$

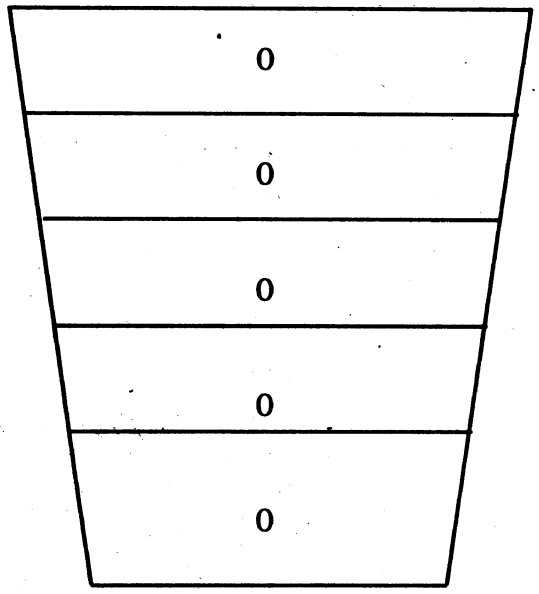
**NOTE :** The placing of 3 is not clear also.

**5. 65. 298**

Instructions regarding tracts (kṛṣṭis) at the second, etc., instants are given in this verse.[1]

Before this, the structure obtained in the last verse has been illustrated here through the following diagram :






| | | | | | | | |
|---|---|---|---|---|---|---|---|
| anudaya kṛṣṭi | ı<br>4<br>kha | 2<br>pa 5<br>∂ | | udaya kṛṣṭi | ı<br>4<br>kha | 1ـــ<br>pa<br>pa ∂<br>∂ |
| anudaya kṛṣṭi | ı<br>4<br>kha | 3<br>pa 5<br>∂ | | udaya kṛṣṭi | ı<br>4<br>kha | 1ـــ<br>pa<br>pa ∂<br>∂ |

1. Cf., KSP, vol. 13, p. 324

1. The rise-form (udaya rūpa) of tracts (kṛṣṭis) at the first instant has its last tract (anta-kṛṣṭi) from which the tracts (kṛṣṭis) are left at the second instant of the fine-strategy (sūkṣma sāmparāya), i.e. they do not get rise (udaya). Their measure obtained on dividing the non-rising-form (anudaya-rūpa) of upper-tracts (ūpari kī kṛṣṭis), fit for becoming of less energy (śakti) at the first instant, by innumerate part of pit (palya) and taking one part thereof :

ANCIENT SYMBOLISM

| | | | |
|---|---|---|---|
| | | | 3 |
| 4 | | | |
| kha | pa | 5 | pa |
| | ∂ | | ∂ |

WORKING SYMBOLISM

$$\frac{\frac{Z_1^{>}}{@}\ 3}{\frac{p}{a}\ \left(\frac{p}{a}\right)_1\ \left(\frac{p}{a}\right)}$$

2. So much of new upper tracts (ūpari kī kṛṣṭi) does not become in rise form (udaya rūpa). These tracts (kṛṣṭis) get transformed into energy form (anubhāga rūpa) reducing infinite times, into other lower tracts form (nīce kī kṛṣṭi-rūpa), and rise. There does not become reduction of infinite times of energies of the rising tracts (kṛṣṭis), instant by instant, in any other way. Again, when the lower non-rising tracts (kṛṣṭis), fit for being transformed into infinite times of energy-form (śakti rūpa) at the first instant are divided by innumerate part of pit (palya), one part thereof of the lower new tracts in the non-rising form at the first instant, become in the rising form

| | | | |
|---|---|---|---|
| | | | 2 |
| 4 | | | |
| kha | pa | 5 | pa |
| | ∂ | | ∂ |

$$\frac{\frac{Z_1^{>}}{@}\ 2}{\frac{p}{a}\ \left(\frac{p}{a}\right)_1\ \left(\frac{p}{a}\right)}$$

3. With such occurence, the measure of rising tracts (kṛṣṭis) at the second instant is to be known to be reducing through some common-difference (viśeṣa), than the measure of the rising tracts (kṛṣṭis) at the first instant. Here, on subtracting the new effected rising tracts (kṛṣṭis) from the newly effected non-rising tracts (kṛṣṭis), we get the measure of the remaining on subtracting the above preceding amount by the following

| | | | |
|---|---|---|---|
| | | | 3 |
| 4 | | | |
| kha | pa | 5 | pa |
| | ∂ | | ∂ |

$$\frac{\frac{Z_1^{>}}{@}\ 3}{\frac{p}{a}\ \left(\frac{p}{a}\right)_1\ \left(\frac{p}{a}\right)}$$

4. The mentioned remainder is a part thereof obtained on dividing the subsequent-tract (anukṛṣṭi) at first instant by innumerate part of pit (palya)

| | | | |
|---|---|---|---|
| | | | 1 |
| 4 | | | |
| kha | pa | 5 | pa |
| | ∂ | | ∂ |

$$\frac{\frac{Z_1}{@}\ 1}{\frac{p}{a}\ \left(\frac{p}{a}\right)_1\ \left(\frac{p}{a}\right)}$$

This much is to be known as the reducing amount of the rising tract (kṛṣṭi) at the second instant as compared with the amount of rising tract (kṛṣṭi) at the first instant.[1]

## IMPLICATION

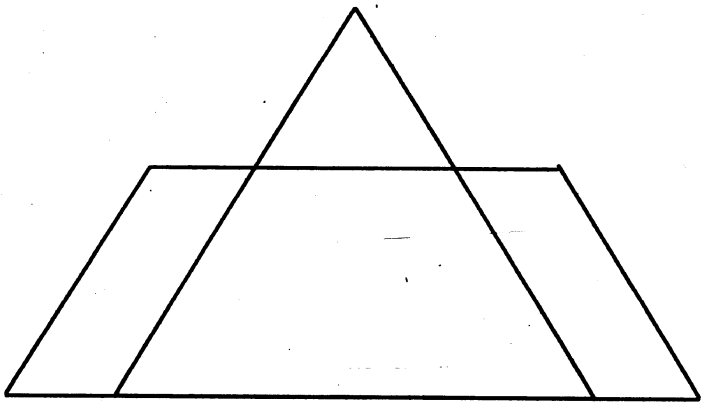
- What ever measure has been stated here from the last-tract (anta kṛṣṭi) among the non-rising-tracts (anudaya-kṛṣṭis) at the first instant, that much amount of tracts (kṛṣṭis) does not rise at the second instant of this fine-strategy (sūkṣma-sāmparāya). They rise as transformed into middle-tracts (madhyama-kṛṣṭis) on having reduced in energy infinite times.
- Again, whatever measure has been stated here from the last-tract (anta-kṛṣṭi) among the non-rising lower tracts (kṛṣṭis) at the first instant, that much amount of tracts (kṛṣṭis) rises.
- According to numerical symbolism (anta saṁdṛṣṭi), let the rising tracts (kṛṣṭis) at first instant be eight hundred. Among them, the upper non-rising tracts (kṛṣṭis) amounted to one hundred and twenty which when divided by five we get twenty-four. Thus from the last-tract (anta-kṛṣṭi) of the remaining tracts (kṛṣṭis), so much amount of tracts (kṛṣṭis) does not become in newly rising form.
- And at that first instant the lower eighty tracts (kṛṣṭis) were not in rising form. Those are divided by five, getting sixteen tracts (kṛṣṭis) which get into rising form, from the last tract (anta-kṛṣṭi) of the lower non-rising tracts (kṛṣṭis). Thus on subtracting sixteen from twenty-four, we get eight tracts (kṛṣṭis) which is the amount through which the tracts rising at the second instant get reduced as compared with those rising at the first instant. Hence at the second instant, rise of seven hundred and ninety-two tracts (kṛṣṭis) is to be known.
- Similarly, the real statement is to be understood. Thus here, on annihilating the upper tracts (kṛṣṭis) with great energy (anubhāga), and on creating the lower tracts (kṛṣṭis) with less energy (anubhāga), the energy (anubhāga) rise at the second instant is to be known reducing as compared with the rise of energy at the first instant.
- Similarly, the sequential rise of tracts (kṛṣṭis) in reducing sequence through [common-difference] specific (viśeṣa) upto the last instant from the third instant, etc., of the fine-strategy (sūkṣma-sāmparāya) is to be known. The measure of the [common-difference] specific (viśeṣa) is obtained on dividing the reduction at the earlier instant by innumerate part of pit (palya), and one part thereof is to be known.

NOTE : This appears to be an arithmetico-geometric series.

1. Cf. KSP, vol. 13, p. 324.

## EXPLANATION OF NORM SYMBOLISM BY ṬODARAMALA

TRANCRIPTION



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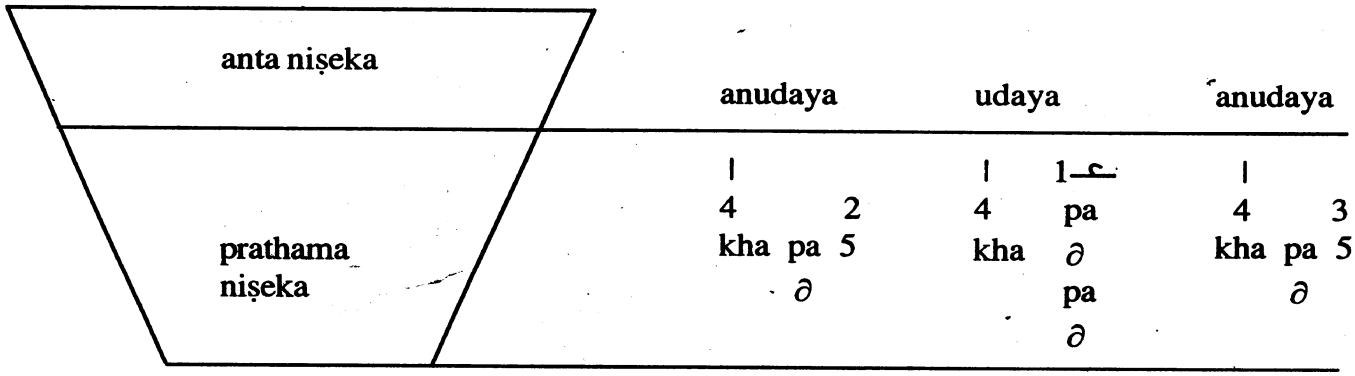



• Here, the measures of the following have been written: Here, the structure of first life-time-interval-length (prathama-sthiti-antarāyāma) second life-time (dvitīya sthiti) is as before; The initial-tract (ādi-kṛṣṭi) among the nisusus-tracts (niṣekas-kṛṣṭis) corresponding to first instant of first-life-time (prathama sthiti); of minimal, etc. non-rising-tracts (anudaya-kṛṣṭis); of middle-tracts (madhyama-kṛṣṭis) fit to rise; and of the non-rising (anudaya) tracts (kṛṣṭis) upto the maximal of the last.

• Again, at the second instant of the fine-strategy (sūkṣma-sāmparāya), the non-rising tracts (kṛṣṭi) of the last as mentioned before, are divided by innumerate part of pit (palya). The one part thereof is the tract (kṛṣṭi), measure

ANCIENT SYMBOLISM

| 4 | 3 kha | pa | 5 | pa ∂ ∂

WORKING SYMBOLISM

$$\frac{\frac{Z_1^{>}}{@}\ 3}{\frac{p}{a}\ (\frac{p}{a})_1\ (\frac{p}{a})}$$

which is newly non-rising. This tract (kṛṣṭi) is to be known as the last-tract (anta-kṛṣṭi) among the rising tracts (kṛṣṭis) of the first instant.

- Again, the innumerate part of pit (palya) of the non rising tracts (kṛṣṭis) of the initial as mentioned before is

ANCIENT SYMBOLISM

4 | 2
kha | pa | 5 | pa
∂ ∂

WORKING SYMBOLISM

$$\frac{Z_1^{>}}{@}\ 2$$

$$\frac{p}{a}\ \left(\frac{p}{a}\right)_1\ \left(\frac{p}{a}\right)$$

which is newly rising tract (kṛṣṭi).

This tract to be known as the last-tract (anta-kṛṣṭi) among the non-rising tracts of the first instant.

- Again on subtracting the newly rising tract-measure (kṛṣṭi-pramāṇa) from that of the newly non-rising tracts (kṛṣṭis). we get

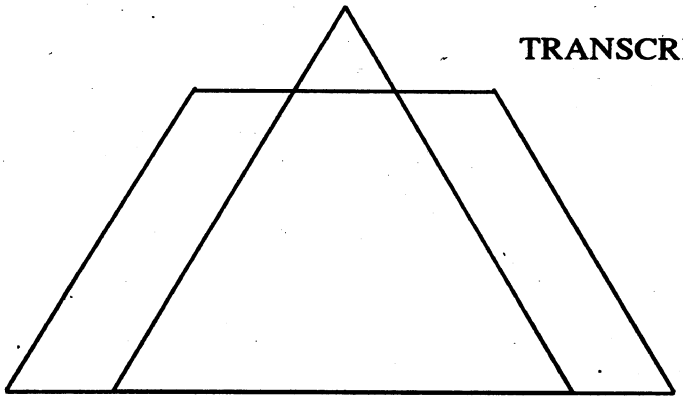
4 | 1
kha | pa | 5 | pa
∂ ∂

$$\frac{Z_1^{>}}{@}\ 1$$

$$\frac{p}{a}\ \left(\frac{p}{a}\right)_1\ \left(\frac{p}{a}\right)$$

This is the specific (viśeṣa) through which the measure of the rising tracts (udaya-kṛṣṭis) at the second instant gets reduced. Similar process is to be known about the third instant, etc. Their structure is, according to the description, as follows :

TRANSCRIPTION



0
0
0

| | | | |
|---|---|---|---|
| anta samaya | a | u | a |
| 0 | anu | u | anu |
| dvitīya samaya | anudaya | udaya | anudaya |
| prathama samaya | anudaya | udaya | anudaya |

Here the symbolism of first-life-time (prathama-sthiti), etc., is written as mentioned earlier. There, instant by instant, the initial non-rising tract (kṛṣṭi) goes on reducing in a sequence, the rising-tract (udaya-kṛṣṭi) of the middle goes on reducing through specific (viśeṣa) and the non-rising tract (anudaya-kṛṣṭi) of the end goes on increasing through specific, whatever they become at the end or beginning, have all been symbolized. Their measure symbolism is to be written at conformally possible.

5.66.299

Instruction about subsidence-process (upaśama-vidhi) of tracts (kṛṣṭis) :[1]

ANCIENT SYMBOLISM

WORKING SYMBOLIS

1. At the first instant of fine-strategy (sūkṣma-sāmparāya), the fluent (dravya) of all the fine-tracts (sūkṣma-kṛṣṭis) is divided by innumerate part of pit (palya). One part thereof is

sa ∂ 12 – ∂ 2 | | 1 pa pa ∂ ∂ 7 | 8 | O

$$\frac{B\ a\ 1\frac{1}{2}G^{\dot{>}}\ a^{>}\ (As-1)}{(7)\ (8)\ D\ \frac{p}{a}\ \frac{p}{a}}$$

which is subsided

2. At the next-instant, the fluent (dravya) subsided is innumerate times the preceding

sa ∂ 12 – ∂ 2 | | 1 a pa pa ∂ ∂ 7 | 8 O

$$\frac{B\ a\ 1\frac{1}{2}G^{\dot{>}}\ a^{>}\ (As-1)\ a}{(7)\ (8)\ D\ \frac{p}{a}\ \frac{p}{a}}$$

3. In this way, the fluent (dravya) is subsided with innumerate times of multiple in a sequence [i.e. in a geometric progression with infinite as common ratio], upto the last instant from the third, etc., instant.

There, the fluent (dravya) of the last-frustule (anta-phāli) subsided at the last instant is obtained on multiplying [the fluent subsided at the first instant] by innumerate multiplied as many times as there are instants (samayas) in the period of fine-strategy (sūkṣma-sāmparāya) as reduced by unity.

sa ∂ 12 – ∂ 2 | | 1 1 pa ∂ pa pa ∂ ∂ 7 | 8 O

$$\frac{B\ a\ 1\frac{1}{2}G^{\dot{>}}\ a^{>}\ (As-1)\ [\frac{p}{a}-a]}{(7)\ (8)\ D\ \frac{p}{a}\ \frac{p}{a}}$$

1. Cf, KSP, vol. 13, pp. 323-324.

NOTE : In LDS, p. 264, LDS (0), p. 380, the horizontal stroke before ∂ in the first row as well as a vertical stroke above it is missing. It is not understood also why ∂ is missing in the numerate as there ought to be three is ∂ in the numerator.

Further, the newly-instant-effective-bond (navaka-samaya-prabaddhas) of fluorescent-greed (saṁjvalana-lobha), amounting to two trails (āvalis) as reduced by an instant, were not subsided. Their fluent (dravya) is now subsided from the first instant of fine-strategy (sūkṣma-sāmparāya) in a sequence & innumerate times of multiple [i.e. in a geometric progression with innumerate as common-ratio], instant by instant. Again at the last instant of fine-strategy (sūkṣma-sāmparāya), there is minimal life-time-bond (sthiti-bandha) of six functionals (karmas), exclusive of age (āyu) and charm (moha)

## EXPLANATION OF NORM SYMBOLISM BY ṬOḌARAMALA

ANCIENT SYMBOLISM

- The fluent (dravya) of all tracts (kṛṣṭis), as mentioned earlier is

sa ∂ | 12 – ∂ 2 | | 1 ⌐
7 | 8 | O | pa
∂

WORKING SYMBOLISM

$$\frac{B\ a\ 1\frac{1}{2}G^{\cdot}\ a^{>}\ (As-1)}{(7)\ (8)\ D\ \frac{p}{a}}$$

Note that this amount is not having vertical stroke above 12 and in the first row after 12 –. Hence we have given it as it is as in LDS (0), ASL (0), p. 91. Either they have been missed by scribes, or by the author himself.

- When this is divided by innumerate part of pit (palya) we get the first-frustule (prathama phāli), which when multiplied by innumerate in sequence, we get the second, etc., frustules (phālis).
- The last-frustule-fluent (anta-phāli-dravya) is obtained, on deducting gradually, the frustules of second, etc., frustules from the total frustule fluent (phāli-dravya), i.e. on dividing that all fluent (sarva-dravyas) by innumerate part of pit (palya) and finding the major-part thereof. Those are subsided at the first, etc., instants of the fine-strategy (sūkṣma-sāmparāya). Symbolic structure of them is as follows :-

TRANSCRIPTION

| | | |
|---|---|---|
| sa ∣ ∂ ∣ 12 – ∂ ∣ 2 ∣ pa<br>7 ∣ 8 ∣ O ∣ pa | ∣ ∣ 1 1<br>∂ ∂ | |
| 0<br>0<br>0 | | |
| sa ∣ ∂ ∣ 12 – ∣ ∂ ∣ 2 ∣ ∂<br>7 ∣ 8 ∣ O pa ∣ pa | ∣ ∣ 1<br>∂ ∂ | |
| sa ∣ ∂ ∣ 12 – ∂ ∣ 2<br>7 ∣ 8 ∣ O ∣ pa ∣ pa | ∣ ∣ 1<br>∂ ∂ | |

Note that the expression given here by Ṭoḍaramala need some corrections as compared with LDS, p. 566 or LDS (o), ASL (o), p. 91.

## 5.67.300

Instruction about life-time-bond (sthiti-bandha) of functionals (karmas) at the last instant of fine-strategy (sūkṣma-sāmparāya) :[1]

- There, the minimal life-time-bond (sthiti-bandha) happens to be inter-muhūrta (antarmuhūrta) for three destructive, sixteen muhūrta for genetic-coding (nāma) and inheritance (gotra) and twenty-four muhūrtas for pleasant-pathos (sātā-vedanīya). Here the minimal life-time-bond (sthiti-bándha) has been stated with respect to subsidence-progression [ladder] (upaśama-śreṇī).
- Again, whatever nisusus (niṣekas) amounting to fragment-trail (uchiṣṭāvalī) of earlier gross-greed (bādara-lobha), had remained, they rise after being transformed as tracts (kṛṣṭis) according to rule of earlier mentioned diffusive-transition (stibuka-saṅkrāma).

1. Cf. KSP, vol. 13, pp. 325-326.

5.68.301

• The preceding mentioned meaning is concluded ahead : The fluent (dravya) of nisusus (niṣekas) amounting to a trail (āvalī) as reduced by an instant, corresponding to male sex, etc., is in form of fragment-trail (ucchiṣṭāvalī).

• So, that becomes in form of rise (udaya) on being transformed in the same form alongwith nisusus (niṣekas) of first-life-time (prathama sthiti) from the rising nisusus (niṣekas) of anger, etc., upto fine-tracts (sūkṣma kṛṣṭi). The nisusus (niṣekas) amounting to fragment (ucchiṣṭa) of male-sex, remain. They rise on being transformed in same form at the first-life-time (prathama-sthiti) of fluorescent-anger (saṁjvalana-krodha).

• Similarly, the fluorescent-anger (saṁjvalana-krodha) transforms into fluorescent-pride (saṁjvalana-māna), etc. In this sequence, in the fine-tract (sūkṣma-kṛṣṭi), nisusus (niṣekas) of fragment-trail (ucchiṣṭāvalī) of gross-greed (bādara-lobha) get transformed in the same form and rise. This has been described earlier.

5.68.302

• The newly instant-effective-bond (navaka-samaya-prabaddha) fluent (dravya) corresponding to male-sex, etc., upto greed (lobha), amounts to two trails (āvalīs) as reduced by an instant. That subsides in the sequence of innumerate multiple instant after instant during first-life-time-period (prathama-sthiti kāla) of anger, etc., upto tract (kṛṣṭi). That also subsides during the first-life-time-period of fluorescent-anger corresponding to newly-instant-effective-bond (navaka-samaya-prabaddha) of male-sex (puruṣa-veda). This description, etc., has been given earlier.

• Further there is extermination (vyuccheda) of gulp (āgāla) and anti-gulp (pratyāgāla) processes of the fine-tract (sūkṣma-kṛṣṭi) during the first-life-time (prathama-sthiti) when there remain two-trails (āvalīs).

• When there remain a trail (āvalī) and an instant, there is minimal pramature-rise (udīraṇā) as mentioned before. When there remain nisusus (niṣekas) amounting to fragment-trail (ucchiṣṭāvalī), they disintegrate, transforming as rise (udaya) in own form.

• Thus, at the last instant of fine-strategy (sūkṣma-sāmparāya) the bios subsides all tract-fluent (kṛṣṭi-dravya), and at the next instant becomes subsider of affection (upaśānta-kaṣāya).

5.69.303

• There happens to be total character-charm functional (cāritra-mohanīya-karma) at the first instant of subsided-affection (upaśānta-kaṣāya), hence there is complete subsidence as there is no generation of all operations (karaṇas), viz., bond, rise, transition, pramature-rise, uptraction, downtraction (bandha, udaya, saṅkrama, udīraṇā), utkarṣaṇa, apakarṣaṇa), etc.[1]

1. Cf, KSP, vol. 13, pp. 326-327.

• The bios is unable to inject into rise (udaya), etc. This is samely elevated transform (pariṇāma) at the period of own control-station (guṇa-sthāna). From the first instant of that subsided-affection (upaśānta-kaṣāya) upto the last instant, amounting to inter-muhūrta (antar-muhūrta), because there is absence of rise (udaya) of affections (kaṣāyas) owing to less or great elevation (viśuddhatā). Such is the conformally-noted (yathākhyāta) character (cāritra).

**5.70.304**

• The period of subsided-affection (upaśānta-kaṣāya) control-station (guṇa-sthāna) :[1]

• The period of the eleventh control-station (guṇa-sthāna), subsided-affection (upaśānta-kaṣāya) beyond-love-malice (vītarāga), is inter-muhūrta (antar-muhūrta) alone, after which, as per rule, there manifests depression form of phase functional (bhāva-karma) owing to rise of fluent-functional (dravya-karma).

• Further, for numerate part of this period, there is rise (udaya), etc., stable-geometric-progression-length (avasthita-guṇa-śreṇi-āyāma). During this period. whatever amount of fluent (dravya) is downtracted at the last instant of fine-strategy (sūkṣma-sāmparāya), innumerate times as much fluent (dravya) of other functionals (karmas) excluding age (āyu), charm (moha), is down-tracted. This amount of fluent (dravya) is then injected in sequence of innumerate multiple as per rule, "prakṣepa yogoddhṛta miśra piṇḍa".

**5.71.305**

Clarification of the previous verse -

• There happnes to be geometric-progression-length (guṇa-śreṇi-āyāma) at the second instant, etc., also, with as much measure as with which begain the geometric-progression-length (guṇa-śreṇi-āyāma) from the first instant of rise-trail (udayāvalī) at the first instant of subsided-affection (upaśānta-kaṣāya). The reason is that at the lapse of an instant during rise-trail (udayāvalī), one instant of the upper-life-time (uparitana-sthiti) comes to add into the geometric-progression-length (guṇa-śreṇi-āyāma). As such, the rise (udaya), etc., is stable geometric-progression-length (avasthiti-guṇaśreṇi-āyāma).

• As there is stable-transform (avasthita-pariṇāma) here, hence as much fluent (dravya) is given instant by instant, as was given into the geometric-progression (guṇaśreṇi) on downtracting fluent (dravya) at the first instant of subsided-affection (upaśānta-kaṣāya). Owing to its field (nimitta) the measure of the down-traction-fluent (apakarṣaṇa-rūpa-dravya) is also stable (avasthita).

• When the last-nisus (anta-niṣeka), i.e. the top (śīrṣa) of the geometric-progression (guṇa-śreṇi) effected at first instant, rises at an instant, at that instant there is to be known rise of maximal functional-ultimate-particles (karma-paramāṇus). This is as follows :-

1. Cf. KSP, Vol. 13, P.267

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. The last-nisus (carama-niṣeka) of downtracted-geometric-progression-fluent (apakṛṣṭa-guṇaśreṇi-dravya) at first instant. | sa ∂ 12 – 64<br>7 I O pa 85<br>∂ | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ (64)}{(7)\ D\ \frac{p}{a}\ (85)}$ |
| 2. The last-but-one-nisus (dvicarama nisus) of fluent (dravya) downtracted at second instant. | sa ∂ 12 – 16<br>7 O pa 85<br>∂ | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ (16)}{(7)\ D\ \frac{p}{a}\ (85)}$ |
| 3. In this way, combining all the nisusus (niṣekas), upto the first-nisus (prathama-niṣeka) of geometric-progression (guṇa-śreṇi), we get the fluent (dravya) amounting to a geometric-regression (guṇaśreṇi) down-tracted at a single instant, : | sa ∂ 12 –<br>7 O pa<br>∂ | $\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ D\ \frac{p}{a}}$ |
| 4. That preceding fluent (dravya) gets callected in a nisus (niṣeka) corresponding to that instant. Thus in that nisus (niṣeka), whatever was seated the cow-tail-fluent (go-puccha-dravya) in form of former state (sattā), rises along with it : | sa ∂ 12 – 16 – 2<br>7 I O 12 I 16 I 4 | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ (s-1)\ 2\ G^{>}\ As}{(7)\ s\ D\ 1\frac{1}{2}G\ 2G\ s_1}$ |

**NOTE** that the symbolism is not clear about values of 16 and 4 here.

• During the instant above this also, there happens to collect fluent (dravya) amounting to geometric-progression (guṇaśreṇi), but in the cow-tail-fluent (go-puccha dravya) there is to be found fluent (dravya) reducing through common-difference (caya), one by one. Hence there alone, there has been stated rise form (udaya-rūpa) of maximal-particles (utkṛṣṭa-pradeśas).

**DOUBT** : Formerly there was decayed-remainder (gatitāvaśeṣa) geometric-progression-length (guṇa śreṇi-āyāma) whose top-form (śīrṣa-rūpa) instant is there. Hence that has arrived in the middle, being internal to geometric-progression-length (guṇaśreṇi-āyāma), at which instant, nisusus (niṣekas) of many geometric-regressions and cow-tail-fluent (go-puccha-dravya) corresponding to that instant combine to rise in very condensed form of fluent (dravya). Why is not stated the rise of maximal fluent (dravya) there ?

EXPLANATION :

The fluent (dravya) in the minimal nisus (niṣeka) of the geometric-progression (guṇaśreṇi) here is still innumerate times the total-fluent (sarva-dravya) injected into the former geometric-progression (guṇa-śreṇi). Hence as compared with all nisusus (niṣekas), above and below here, the top (śīrṣa) of the geometric-progression (guṇa-śreṇi) effected at the first instant, whenever rises at an instant, at that instant alone there is rise of maximal fluent (dravya).

EXPLANATION OF NORM SYMBOLISM BY ṬOḌARAMALA

At the first, etc., instants of the subsided-affection (upaśānta-kaṣāya), there is rise (udaya), etc., of stable-geometric-progression-length (avasthiti-guṇaśreṇi-āyāma). There, at the first instant, the fluent (dravya) of the single functional (karma) is

sa ∂ | 12 –
7

$$\frac{B\ a\ 1\frac{1}{2}G^{*}}{7}$$

This is divided by downtraction (apakarṣaṇa) divisor, and one part thereof is divided by innumerate part of pit (palya), one part there of is

sa | ∂ | 12 –
7 | O | pa
∂

$$\frac{B\ a\ 1\frac{1}{2}G^{*}}{7\ D\ \frac{p}{a}}$$

That fluent (dravya) is to be given according to the rule of geometric-progression (guṇa-śreṇi) during the inter-muhūrta (antarmuhūrta) period as divided by innumerate, or the control-station-period (guṇa-sthāna-kāla).

2 ∀

A s

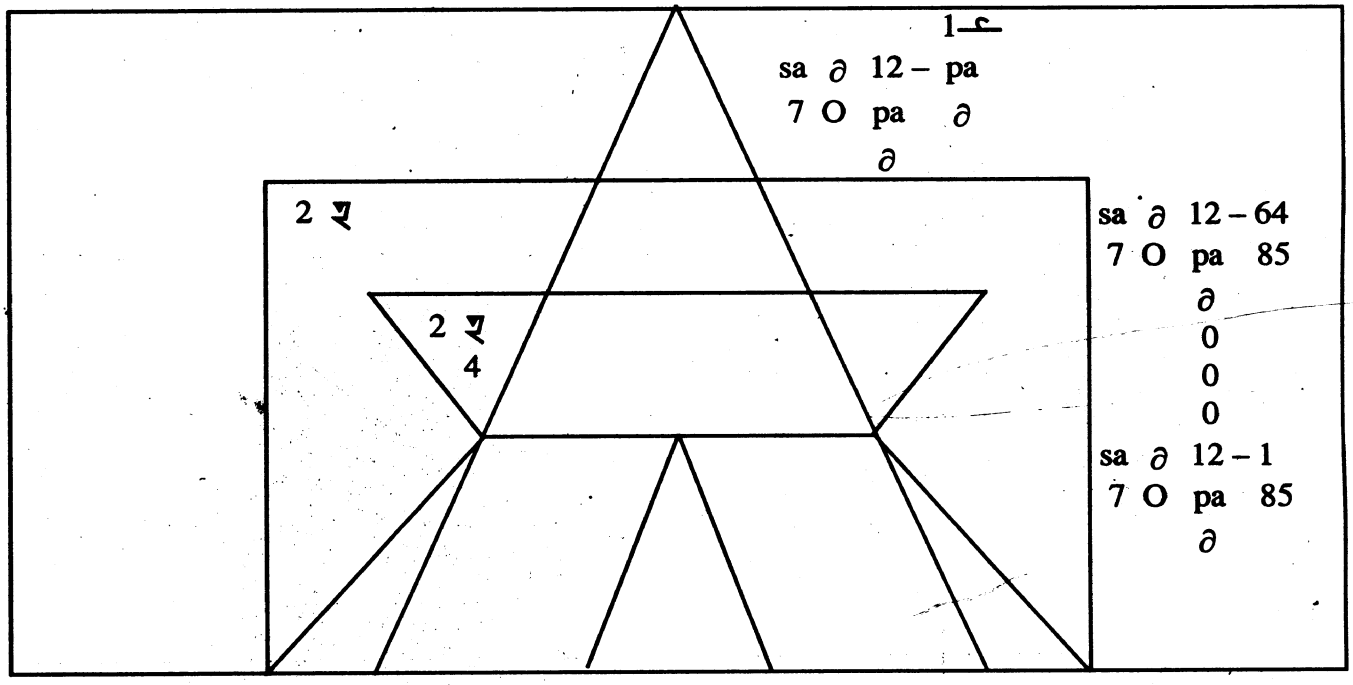
Again, major part thereof is

1–ε
sa | ∂ | 12 – pa
7 | 8 | O pa ∂
∂

$$\frac{B\ a\ 1\frac{1}{2}G^{*}\ (\frac{p}{a}-1)}{(7)\ (8)\ D\ \frac{p}{a}}$$

is to be given in sequence reducing through common-difference (viśeṣa), into the upper-life-time (uparitana-sthiti). There, the structure happens to be as follows :-

TRANSCRIPTION




**EXPLANATION :**

- Here, formerly rise-trail (udayāvalī) geometric-progression (guṇaśreṇi) was there. Their symbolism became here sequentially reducing below and sequentially increasing above. Symbolism has been made sequentially increasing from below, of the rise-etc., (udayādi) geometric-progression (guṇaśreṇi). And above it, symbolism of upper-life-time (uparitana sthiti) has been made. And symbolism of given fluent (dravya) has been made ahead.
- Further, there happens to be maximal particle-rise (pradeśodaya) at the last instant, of the geometric-progression (guṇaśreṇi) effected at the first instant.
- There, the last nisus (anta-niṣeka) of geometric-progression (guṇaśreṇi) effected at first instant is

ANCIENT SYMBOLISM

sa | ∂ | 12 – 64
7 | O | pa | 85
∂

WORKING SYMBOLISM

$$\frac{B\ a\ 1\frac{1}{2}G^{*}\ 64}{(7)\ D\ \frac{p}{a}\ 85}$$

- The last but-one nisus (niṣeka) of geometric progression (guṇaśreṇi) effected at second instant is

sa | ∂ | 12 – 16
7 | O | pa | 85
∂

$$\frac{B\ a\ 1\frac{1}{2}G^{*}\ 16}{(7)\ D\ \frac{p}{a}\ 85}$$

- Mixing in this way the fluent (dravya) amounting to geometric-progression is

ANCIENT SYMBOLISM

sa | ∂ | 12 –
7 | O | pa
∂

WORKING SYMBOLISM

$$\frac{B\ a\ 1\frac{1}{2}G^{*}}{7\ D\ \frac{p}{a}}$$

- Into this, the cow-tail-fluent (go-puccha-dravya) corresponding to this instant is as

1–ऽ
sa | ∂ | 12 – ऋ | 16 – 2ऋ
∂ | ऋ | O | 12 | 16 | 4

$$\frac{B\ a\ 1\frac{1}{2}G^{*}\ (s-1)\ (16)\ -\ 2(s)}{(a)\ (s)\ D\ 1\frac{1}{2}G\ (16)\ (4)}$$

which is made in excess, resulting in maximal particle-rise (pradeśodaya). This is how the description of symbolism for the rule of ascending the subsidence-progression (upaśama-śreṇi) has been given.

NOTE : Some symbols are not clear and they may be ascertained properly.

5.72.306

There have been described fifty-nine types of configurations (prakṣtis). Out of these, twenty-five are such that at the instant of rise of which, the bios may be found with decreasing or increasing elevation (viśuddhi) or depression (saṅkleśa), and accordingly there is rise of their energy (anubhāga) with decrease or increase. There is their energy (anubhāga) rise in form of uptraction (utkarṣaṇa), down-traction (apakarṣaṇa), etc., owing to field (nimitta) of present transforms (pariṇāmas). There, twenty-five configurations (prakṛtis) are transform-operators (pariṇāma-pratyayas).

5.72.307

- The rise of energy (anubhāga) of those twenty-five configurations is stable in the same form from the first instant to the last instant of subsidence-affection (upaśānta-kaṣāya), because there are similar transforms (pariṇāmas); and the rise of energy (anubhāga) of these configurations (prakṛtis) is according to rise of transforms (pariṇāmas), hence there is no decrease nor increase in their energy-rise (anubhāga-udaya).
- Then there are thirty four configurations (prakṛtis) described in the text, which are birth-operators (bhava-pratyaya). Regardless of the transforms of the bios, whatever they may be, there is six-stationed-form (ṣaṭsthāna-rūpa) decrease increase in their energy (anubhāga), dependent on birth-paryāya), hence their energy-rise (anubhāga-udaya) has got three conditions here. It may be in decrease-form, or may be in increase-form or may be remaining stable as it is. In this way, ends the subsidence-law (upaśamana-vidhāna) of twenty-one configurations (prakṛtis) of character-charm (cāritra-moha) upto the last instant of subsidence-affection-control-station (upaśānta-kaṣāya-guṇa-sthāna).[1]

1. For full details, Cf. KSP, vol. 13, pp. 330-334.

5.73.308

- The law of fall from the subsidence-affection (upaśānta-kaṣāya).
- The fall from subsidence-affection (upaśama-kaṣāya) is of two types :

(i) for birth annihilation (bhava-kṣaya)

(ii) for subsidence-period-annilhiation ( upaśama-kāla-kṣaya)

- The fall due to field (nimitta) of annihilation (kṣaya) of subsidence-period (upaśama-kāla), is called subsidence-period-annihilation-field operator (upaśama-kāla-kṣaya-nimittaka).
- Now the description about birth-annihilation (bhava-kṣaya) operator is given : During the period of subsidence-affection (upaśānta-kāla) from first, etc., upto the last instant, wherever the bios dies owing to annihilation of age, falls at the non-regulated control-station (asaṁyata-guṇasthāna). There, at the first instant of the non-regulated (asaṁyata) operates all operations, viz., bond (bandha) premature-rise (udīraṇā), transition (saṅkramaṇa), etc. They manifest in their own form. The reason is that whatever were subsided during subsidence-affection (upaśānta-kaṣāya), they all have become without subsidence (upaśaṃa) during the non-regulated-control-station (asaṁyata-guṇa-sthāna).[1]

5.73.309

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. One part obtained on dividing the fluent (dravya) of conformally-possible configuration (prakṛti) in rise form [vide-text] by down-traction divisor (apakarṣaṇa-bhāgahāra), getting | $\frac{sa\ \partial\ 12-}{7\ O}$ | $\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ D}$ |
| 2. The rpeceding is divided by innumerate universe (loka) and one part thereof is given into the rise-trail (udayāvalī) | $\frac{sa\ \partial\ 12-}{7\ O} \equiv \partial$ | $\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ D\ L^{3}\ a}$ |
| 3. The remaining major-part thereof is given in a reducing sequence , reducing through a common-difference (caya or viśeṣa), using the law "divaḍḍha guṇa-hāni bhājide paḍhamā" into the remaining interval-length (antārāyāma) from first-nisus (prathama-niṣeka), out of the rise-trail (udayāvalī), as well as into the upper-second-life-time (uparivartī-dvitīya-sthiti) of interval-length (antarāyāma). Again the fluent (dravya) of common sex, etc., charm configuration (moha-prakṛti), without rise (udaya), as shown in symbolism, is not to be given into rise-trail (udayāvalī) on downtraction, but given into the interval-length (antarāyāma) out of the rise-trail (udayāvalī) as well as into upper-life-time (uparitana-sthiti) alone. | $\frac{sa\ \partial\ 12-}{7\ O}$ | $\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ D}$ |

1. Cf. also, Jaya Dhavalā, original, p. 1891; KPS, p. 714, vv. 121-22, and DVL, vol. 6, p. 317.

Through this law, the bios completes the interval (antara) of character-charm (cāritra-moha). Nisusus (niṣekas) were annihilated for effected interval (antara), during which , at the lapse of subsidence-period (upaśama-kāla); later whatever nisusus (niṣekas) form of interval (antara) remain, into them injection (nikṣepaṇa) of fluent (dravya) is effected and their creation or existence (sadbhāva) is effected. Here, there is to be known annihilation or non-existence (abhāva) in the non-regualated (asaṁyata) of geometric-progression (guṇa-śreṇi).

**EXPLANATION OF NORM SYMBOLISM (ARTHA SAṀDṚṢṬI) :**

Here is described the law of descent, down the progression [ladder] (śreṇi).

1. There, on the termination of birth (bhava-kṣaya), the bios after fall from subsidence-affection (upaśānta-kaṣāya) becomes the non-regulated-divine (asaṁyamī-deva). At its first instant, the fluent (dravya) of functional (karma) corresponding to the rising charm-configuration (moha-prakṣti) is

ANCIENT SYMBOLISM

$$sa \mid \frac{\partial}{7} \; 12-$$

WORKING SYMBOLISM

$$\frac{B\ a\ 1\frac{1}{2}G^{*}}{7}$$

- That is downtracted and then divided by innumerate-universe (asaṁkhyāta-loka), one part there of is given into rise-trail (udayāvalī); and major part thereof is given into the interval-length (antarāyāma) as well as into second-life-time (dvitīya-sthiti) in reducing sequence.
- Again the fluent (dravya) of charm-configuration

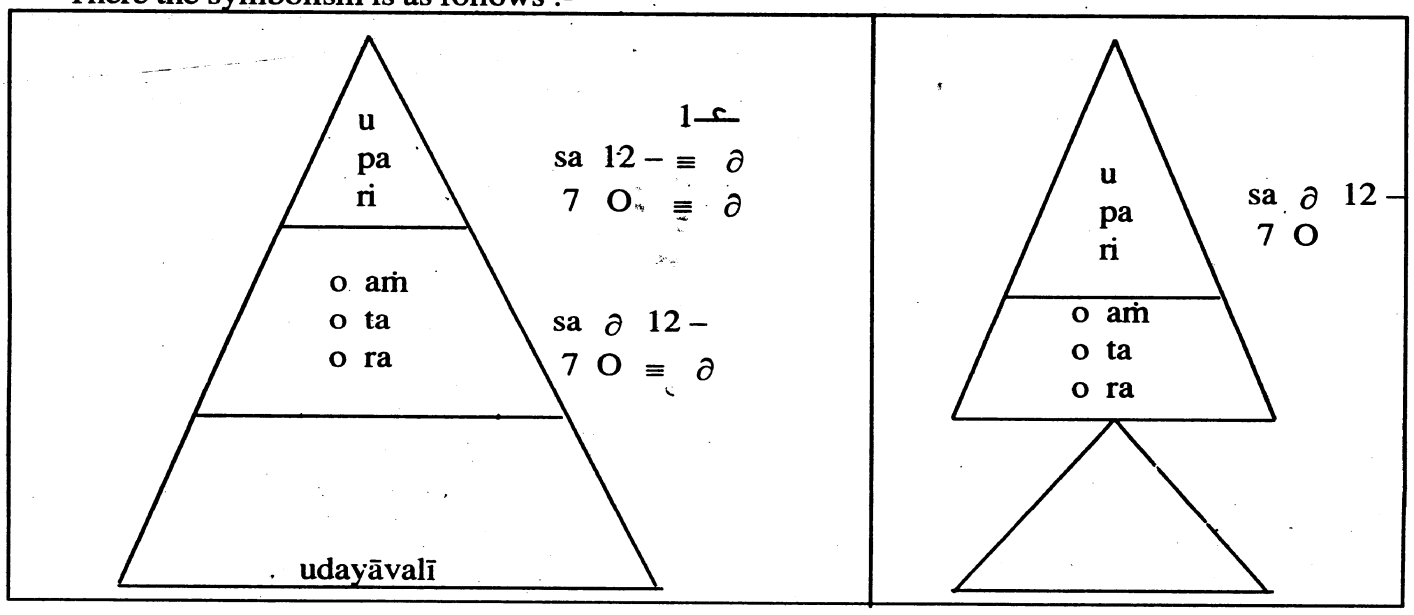
(moha-prakṛti) is

$$sa \mid \frac{\partial}{7} \mid 12-$$

$$\frac{B\ a\ 1\frac{1}{2}G^{*}}{7}$$

- That is downtracted and given into nisusus (niṣekas) external to rise-trail (udayāvalī), and into interval-length (antarāyāma) and into second-life-time (dvitīya-sthiti), in the reducing sequence as mentioned earlier.

There the symbolism is as follows :-



NOTE the placing of $\underline{1}$ . Actually, it should be $\equiv\partial$ . implying innumerate universe as reduced by unity.

Further, the fluent (dravya), as indicated by vertical triangle, has been given in reducing sequence, everywhere. Hence the symbolism has been given as a reducing sequence. For division of rise-trail (udayāvalī), etc., symbolism of lines in the middle has been given.

5.74.310

Instruction about fall from subsided-affection (upaśānta-kaṣāya) owing to periodic-annihilation (addhā-kṣaya) :[1]

- During the presence of age (āyu), when there is periodic-annihilation (addhā-kṣaya), at the lapse of inter-muhūrta (antarmuhūrta) period of subsided-affection (upaśānta-kaṣāya), the bios falls and becomes fine-strategic (sūkṣma sāmparāya), and then there happens invariant-operation (anivṛtti-karaṇa). After that, there happens unprecedented-operation (apūrva-karaṇa). And after that, there happens the non-perfect-vow (apramatta-virata) in form of low-tended-operation (adhaḥ-pravṛtta-karaṇa).
- In this way, the successive sequantial falls to happen are upto the low-tended-operation (adhaḥ-pravṛtta-karaṇa). After wards, when associated with elevation (viśuddhatā) the bios ascends upper control-stations (guṇa sthānas) and when associated with depression (saṅkleśatā), falls to the lower control-stations (guṇa sthānas), there being no rule.
- In this way, due to the field (nimittas) of depression (saṅkleśa) and elivation (viśuddhatā) there is no descent nor ascent. The reason is that the transforms (pariṇāmas) continue with stable-elivation (avasthiti-viśuddhatā) there.
- Again, the fall from there, happens to be at the termination of subsidence-period (upaśama-kāla), as per rule, at the lapse of the period of control-station (guṇasthāna), due to which the fall happens to be.
- Thus, it is to be known that the fall is not due to the depression of transforms (pariṇāmās), and there is no other field intrumental for that.

5.75.311

- Instruction regarding special function of a bios on having arrived at the fine-strategy-control-station (sūkṣma-sāmparāya-guṇa-sthāna) after fall :-
- Above the subsidence-affection (upaśānta-kaṣāya), the bios enters into fine-strategy (sūkṣma-sāmparāya). There, at the first instant, the bios begins the geometric-progression (guṇa-śreṇi) of non-confutation-confutation (apratyākhyāna-pratyākhyāna) fluorescent-greed (saṁjvalana-lobha) whose subsidence-operation (upaśama-karaṇa) has become destroyed.

The measure of the geometric-progression (guṇa-śreṇi) length (āyāma) is a trail (āvalī) in excess of the period of the ascending fine-strategic (sūkṣma-sāmparāya). Hence at this occasion the length (āyāma) of geometric-regression (guṇa-śreṇi) of charm (moha) should be known to be in stable-form (avasthita rūpa).[2]

1. Cf. Jaya Dhavalā, original, pp. 1891-92.
2. ⊗ for further details regarding three types of greed (lobha), cf. KPS, p. 715 . Cf. also DVL, vol. 6, p. 318 . Cf. also Jaya Dhavalā, original, p. 1892.

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| The excess is | |
| 1 –<br>2 ञ | As + A<br>or A (s+1) |

NOTE that in LDS, p. 276, the sign – is not given ahead of the 1 as shown for addition. In LDS (o), p. 394, it is given.

5:75.312

The fluent (dravya) seated in the second-life-time (dvitīya-sthiti) of rising fluorescent-greed (saṁjvalana-lobha), is downtracted and divided by innumerate part of pit (palya). There one part thereof is injected in sequence of innumerate times of multiple from the rising first instant upto the last-nisus (anta-niṣeka) of geometric-progression-length (guṇa-śreṇi-āyāma).

The major part of fluent (dravya) thereof is injected in sequence reducing through common-difference (caya), into the second-life-time (dvitīya-sthiti) above, leaving the interval-length (antarāyāma) which is found above the last-nisus (anta niṣeka) of geometric-progression-length (guṇa-śreṇi-āyāma).

Further, the fluent (dravya), seated in the second-life-time (dvitīya-sthiti) non-rising non-confutation and confutation (apratyākhyāna-pratyākhyāna) greed is downtracted. It is then injected in the sequence of innumerate times of multiple, out of the rise-trail (udayāvalī) from the first instant upto the last of the geometric-progression-length (guṇa-śreṇi-āyāma); and it is injected in the sequence reducing through common-differences (caya), as earlier, into the second-life-time (dvitīya-sthiti), leaving the interval-length (antarāyāma) lying above the geometric-progression-length (guṇa-śreṇi-āyāma).

Again, the fluent (dravya) of six functionals (karmas) excluding the age (āyu) and charm (moha), is downtracted. It is then divided by innumerate part of pit (palya), and one part thereof, is again divided by innumerate part of pit (palya) and one part thereof so obtained is given into the rise-trail (udayāvalī). The major part thereof is given into the geometric-progression-length (guṇa-śreṇi-āyāma).

So, their this geometric-progression-length (guṇa-śreṇi-āyāma) is to be known as decayed-remainder (galitāvaśeṣa), and it is slightly greater in measure than the mixed period of descending fine-strategy (sūkṣma-sāmparāya), invariant-operation (anivṛtti-karaṇa) and unprecedented-operation (apūrva-karaṇa) Into this, fluent (dravya) is given in the sequence of innumerate times of multiple.

Again, the remaining major part of the downtracted fluent is given into the upper-life-time (uparitana-sthiti) in the sequence reducing through common-difference.

## SPECIAL NOTE FROM THE JAYA DHAVALĀ :

The following shows the type of geometric-progression-structure (guṇa-śreṇi-racāna) at the first instant of arrival at fine-strategy (sūkṣma-sāmparāya) after fall from subsidence-affection (upaśānta-kaṣāya) :[1]

1. The structure of fluorescent-greed (saṁjvalana-lobha) is rise-etc., geometric-progression (guṇaśreṇi-racanā). Hence its geometric-progression-structure is slightly greater than the tract (kṛṣṭi) amounting to pathetic-period (vedaka-kāla) of greed (lobha). Here, the slightly greater may be taken to be one trail-period (āvalī-kāla). This is stable-geometric-progression (avasthita-guṇa-śreṇi).

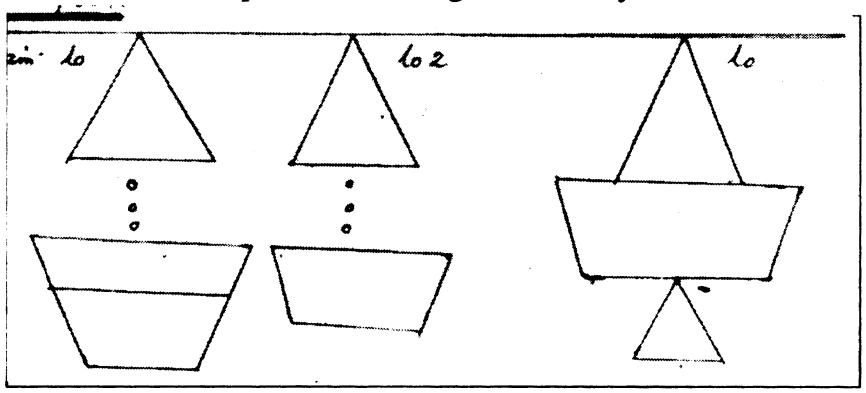
2. The geometric-progression (guṇa-śreṇi) structure of this much period measure happens to be only for the two types of greed (lobha). This is also stable-geometric-progression (avasthita-guṇaśreṇi).

3. The geometric-progression-injection (guṇa-śreṇi-nikṣepa) of remaining functionals (karmas), excluding age-functional (āyu-karma) is slightly greater than the period of invariant-operation (anivṛtti-karaṇa) and unprecedented-operation (apūrva-karaṇa). Their geometric-progression (guṇa-śreṇi) structure is decayed remainder (galitāvaśesa). Hence there is injection into the remaining geometric-progression (guṇa-śreṇi), remained after decay of nisusus (niṣekas) one by one, every instant.

4. On fall from the eleventh control station (guṇa-sthāna), there was subsidence of gracious-subsidence (praśasta-upaśāmanā) of three types of greed (lobha) at the first instant of fine-strategy (sūkṣma sāmparaya); their gracious-subsidence (praśasta-upaśāmanā) comes to an end here. Hence, there is on obstruction here in the happening of downtraction (apakarṣaṇa), etc. [2]

## EXPLAINATION OF SYMBOLISM:

In the above description is shown geometrically as follows:




5.75.312

The fluent given here may be known conformally possible.

At the first instant of descended fine strategy there happens to life time bond of the three destructive functionals for inter-muhūrta, that of genetic code and inheritence for thirty two muhūrtas that of pathos for forty-eight muhūrtas.

The life time bond at the first instant of descended fine strategy is twice as much as is the life time bond at there last instant of ascending fine strategy. The name of ascending subsidence

1. Cf. Jaya Dhavalā, original, p. 1893 .
2. Cf. LDS, p. 277, Cf. also Jaya Dhavalā, original, p. 1892.

progression is the ascender. The name of descending is the descender, or "avatāraka". This denomination is to be known in what follows. [1]

5.75.314

- The descender (avarahaka) effects geometric-progression (guṇa-śreṇi), after downtraction (apakarṣaṇa) of fluent (dravya), at the second, etc., instants of fine-strategy (sūkṣma-sāmparāya), in the sequence reducing through innumerate times multiple, as compared with the corresponding at the first instant, every instant.
- There is bonding of energy (anubhāga) corresponding to the gracious-configurations (praśasta prakṛtis) in sequence reducing through infinite times multiple, and corresponding to the ungracious-configurations (apraśasta-prakṛtis) in sequence increasing through infinite times multiple.
- As there happens to be infinite times decrease, increase of elevation (viśuddhatā) and depression (saṅkleśa) every instant here, hence there has been stated inversion or opposition between ascending and descending.
- Again the life-time-bond (sthiti-bandha) is the same from that first instant upto inter-muhūrta (antar-muhūrta).
- Again, during inter-muhūrta to inter muhūrta (antarmuhūrta) the life-time-bond (sthiti-bandha) of the descender happens to be twice than that of the ascender at proper places, upto the last instant of fine-strategy (sūkṣma-sāmparāya). Whatever is amount of the life-time-bond (sthiti bandha) at a place while ascending, twice that amount is bonded at that place while descending.
- Just as equal bond was effected intermuhūrta by inter muhūrta (antarmuhūrta), reducing life-time-bond (sthiti-bandha), while ascending through life-time-bond-regression; similarly here, equal bond is effected in the inter-muhūrta after intermuhūrta (antarmuhūrta), increasing life-time-bond (sthiti-bandha) through life-time-bond-progression (sthiti-bandhotsaraṇa).
- Again, whatever nisus-tract (niṣeka-kṛṣṭi) is found risen at the first instant of descending fine-strategy (sūkṣma-sāmparāya), that nisus-tract (niṣeka-kṛṣṭi) is divided by innumerate part of pit (palya). The major-part thereof so obtained rises at the middle-tract (madhyama-kṛṣṭi) :

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1 Major part there of rising as middle-tract (madhyama-kṛṣṭi) as described above. | 1 1ـــ<br>4 pa<br>kha pa ∂<br>∂ | $\frac{Z_1^{>}}{@}\left(\frac{p}{a}-1\right)$ / $\frac{p}{a}$ |
| 2. The remaining one part is divided by innumerate part of pit (palya) whose symbol here is the digit of five, two parts thereof is the set of non-rising (anudaya) lower tracts (kṛṣṭis) starting from initial tract. | 1<br>4 2<br>kha 5 pa<br>∂ | $\frac{Z_1^{>}}{@}2$ / $\left(\frac{p}{a}\right)_1 \frac{p}{a}$ |

1. Jaya Dhavalā, original, p. 1893.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 3. Three parts thereof are non-rising (anudaya) tracts (kṛṣṭis) lying above, starting from the last-tract (anta-kṛṣṭi) | ।<br>4 3<br>kha pa 5<br>∂ | $\frac{Z_1^{>}}{@}\ 3$<br>$\frac{p}{a}\ (\frac{p}{a})_1$ |

**NOTE** : They leaving their own form, get transformed, in case of the lower-tracts (adhaḥ-kṛṣṭis) from the initial-tract (ādi-kṛṣṭi), into form of infinite times of energy (anubhāga), becoming in form of middle-tract (madhyama kṛṣṭis), and rise. Further, the upper-tracts (agra-kṛṣṭis) starting from the last-tracts (anta-kṛṣṭi) get transformed into form of infinitesimal part of energy, becoming in form of middle-tracts (madhyama-kṛṣṭis) and rise.

Numerical symbolism : For example, the nisus (niṣeka), just risen,has one thousand tracts (kṛṣṭis). This set of tracts (kṛṣṭis) is divided by five, the major part thereof is eight-hundred as the middle-tracts (madhyama-kṛṣṭis) which are in form of rise. The remaining one part thereof is the set of two-hundred which is divided by five, getting forty,kept separate. The remaining is divided into two parts, one part thereof is set of eighty tracts (kṛṣṭis) are the non rising (anudaya rūpa) lower tracts (adhah-kṛṣṭis), beginning from minimal-tract (jaghanya-kṛṣṭi). These, owing to increase of energy (anubhāga) become transformed in form of middle-tract (madhyama-kṛṣṭi) and rise. Again, mixing the separately kept one part, there become one hundred twenty tracts (kṛṣṭis). These are in non-rising form, lying above and starting from the last-tract (anta-kṛṣṭi), and get transformed into the middle-tract-form (madhyama-kṛṣṭi-rūpa) owing to decrease of energy (anubhāga). This implication is to known.

| | | |
|---|---|---|
| 4. At the second instant, the initial tracts (ādi-kṛṣṭi) which were not in form of rise (udaya) at first instant, that set is divided by innumerate part of pit (palya) and one part thereof is | ।<br>4 2<br>kha pa 5 pa<br>∂ ∂ | $\frac{Z_1^{>}}{@}\ .\ 2$<br>$\frac{p}{a}\ (\frac{p}{a})_1\ .\ \frac{p}{a}$ |
| 5. The preceding one part as new tract (navīna-kṛṣṭi) is effected as non-rising (anudaya rūpa), and the set of last tracts (anta-kṛṣṭis) which were not in rising (udaya-rūpa) at the first instant is divided by innumerate part of pit (palya), one part thereof is effected into new rising form of taken in form of middle-tracts (madhyama kṛṣṭis) | ।<br>4 3<br>kha pa 5 pa<br>∂ ∂ | $\frac{Z_1^{>}}{@}3$<br>$\frac{p}{a}(\frac{p}{a})_1\frac{p}{a}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 6. On subtracting tracts (kṛṣṭis) effected in non-rising-form from the tracts (kṛṣṭis) effected in rising form. | ṛṇāt<br>\|<br>4 2<br>kha pa 5 pa<br>∂ ∂<br>asmāddhana midaṁ<br>\|<br>4 3<br>kha pa 5 pa<br>∂ ∂ | $\frac{\frac{Z_1^{>}}{@} \cdot 3}{\frac{p}{a}\ (\frac{p}{a})_1\ \frac{p}{a}} - \frac{\frac{Z_1^{>}}{@} - 2}{\frac{p}{a}\ (\frac{p}{a})_1\ \frac{p}{a}}$ |
| 7. We get on solving the preceding | \|<br>4 1<br>kha pa 5 pa<br>∂ ∂ | $\frac{\frac{Z_1^{>}}{@} \cdot 1}{\frac{p}{a}\ (\frac{p}{a})_1\ \frac{p}{a}}$ |
| 8. By the above, the measure of rising-tracts (udaya-kṛṣṭis) at the second instant is in excess of, than the measure of rising tracts (udaya-kṛṣṭis) at the first instant. | \|<br>4 pa<br>kha pa ∂<br>∂ | $\frac{\frac{Z_1^{>}}{@}\ \frac{p}{a}}{\frac{p}{a}}$ |

NOTE : The above is not clear.

## NUMERICAL SYMBOLISM :

- Let the set of rise-tracts (udaya-kṛṣṭis) at the first instant be eight-hundred. Here, at the second instant, the set of one hundred and twenty tracts (kṛṣṭis) of the upper earlier rise (udaya) were in non-rising form. That set is divided by five, getting the set of twenty four tracts. This set of upper tracts (kṛṣṭis), becomes newly rising; And the set of lower tracts (kṛṣṭis) which were in non-rising form is divided by five getting set of sixteen tracts which is not in newly rising form. Subtracting sixteen from twenty-four, there remain eight tracts (kṛṣṭis). This gives the amount of increase of tracts (kṛṣṭis) at the second instant, as compared with those rising at the first instant.
- Similarly, the norm symbolism is to be understood. Here, owing to rise of upper tract (kṛṣṭi) associated with major part of energy (bahubhāga anubhāga), and owing to non-rise of the lower tract (kṛṣṭi) associated with small amount of energy; there happens to be rise of energy at the second instant as compared with that at the first instant. This meaning is to be known.
- Similarly, from the third instant upto the last instant, tracts (kṛṣṭis) rise in an increasing sequence through a common-difference (viśeṣa), at the instant after instant. That is why, every instant, there is rise of energy (anubhāga), of the tracts (kṛṣṭis) in a sequence of infinite times multiple.
- In this way, the period of fine-strategy (sūkṣma-samparāya) got lapsed.

NOTE : Ṭoḍaramala mentions that at the second instant, the rising tracts (kṛṣṭis) are eight more than those at the first instant. As the rising tracts (kṛṣṭis) at the first instant were assumed to be eight hundred, hence the rising tracts at the second instant are eight hundred and eight = (800+8) in number.[1]

## EXPLANATION OF NORM SYMBOLISM ( ARTHA SAṂDṚṢṬI) :

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| • At the first instant of the fine-trategy (sūkṣma-sāmparāya) the total sum of tracts (kṛṣṭis) is | |
| $\frac{\|}{4}$ kha | $\frac{Z_1^{>}}{@}$ |
| • This is divided by innumerate of pit (palya), major part thereof is the rise-tract (udaya-kṛṣṭi) as [2] | |
| $\frac{\|}{4}$ pa $\partial$ kha pa $\partial$ | $\frac{Z_1^{>}}{@}\left(\frac{p}{a}-1\right)$ / $\frac{p}{a}$ |
| • Again, one part thereof is divided by the numerical symbol five getting two-parts there of as non-rising among the initial-tracts (ādi-kṛṣṭis),and | |
| • Three-parts thereof are the non-rising among the last-tracts (anta-kṛṣṭis) as | |
| $\frac{\|}{4 \quad \| 2}$ kha \| pa 5 $\partial$ | $\frac{\|}{4 \quad \| 3}$ kha \| pa \| 5 $\partial$ |
| | $\frac{Z_1^{>}}{@} \cdot 2$ / $\frac{p}{a}\left(\frac{p}{a}\right)_1$ |
| | $\frac{Z_1^{>}}{@} \cdot 3$ / $\frac{p}{a}\left(\frac{p}{a}\right)_1$ |
| • Again the inital tracts (ādi-kṛṣṭis) at the second instant are divided by innumerate part of pit (palya), among the one part thereof among the rise-tracts (udaya kṛṣṭis), the new-tract (navīna kṛṣṭi) happens to be non-rising-tract (anudaya-kṛṣṭi). | |
| • Again similarly, the non-rising-tracts (anudaya-kṛṣṭis) of the last are divided, one part thereof, among the non-rising tracts of the last (anta) happen to be newly rising tracts (kṛṣṭis). | |
| • Here, the subtracted tract at the earlier rise-tracts (udaya-kṛṣṭis) is | |

1. For details, cf. LDS (2), pp. 257-259. Cf. also Jaya-Dhavalā, original, pp. 1894-1895.
2. Note that $\partial$ has not been printed as denominator of pa in the lowest row in LDS, p. 569.

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| ।<br>4 । 2<br>kha । pa । 5 । pa<br>∂ ∂ | $\frac{\frac{Z_1^{>}}{@} \cdot 2}{\frac{p}{a}\,(\frac{p}{a})_1\,\frac{p}{a}}$ |

- The bond tract (bandha-kṛṣṭi) is

| | |
|---|---|
| ।<br>4 । 3<br>kha । pa । 5 । pa<br>∂ ∂ | $\frac{\frac{Z_1^{>}}{@} \cdot 3}{\frac{p}{a}\,(\frac{p}{a})_1\,\frac{p}{a}}$ |

- Subtracting from the preceding the still further preceded above, the difference of these two is given by

| | |
|---|---|
| ।<br>4 । 1<br>kha । pa । 5 । pa<br>∂ ∂ | $\frac{\frac{Z_1^{>}}{@} \cdot 1}{\frac{p}{a}\,(\frac{p}{a})_1\,\frac{p}{a}}$ |

- Here, the rise-tract (udaya-kṛṣṭi) is to be known greater than the earlier rise-tract (udaya-kṛṣṭi). Similarly, the sequence is to be known at third, etc., instants.
There, the structure of symbolism is as

| ĀDI KĪ ANUDAYA KṚṢṬI | MADHYA KĪ UDAYA KṚṢṬI | ANTA KĪ ANUDAYA KṚṢṬI |
|---|---|---|
| | | |
| | | |
| | | |
| | | |

Here the initial non-rising-tract (anudaya-kṛṣṭi) is in increasing sequential form; the middle rising-tract (udaya-kṛṣṭi) is in specially, greater form, and the last non-rising-tract (anudaya-kṛṣṭi) is to be known in decreasing sequence.

5.76.315

The two verserses relate special function at the gross-strategy (bādara-sāmparāya) of the invariant-operation (anivṛtti-karaṇa) control-station (guṇasthāna), of the descender :-

- Whatever are the fine-tracts (sūkṣma-kṛṣṭis) at the first instant of descenders invariant-operation (anivṛtti-karaṇa), they in all own form, get annihilated excluding the nisusus (niṣekas) amounting to fragment-trail (ucchiṣṭāvalī). They get transformed into the super-variforms (spardhakas) which are associated with infinite times of energy of the energy (anubhāga) of fine-tracts (sūkṣma-kṛṣṭis), at a single instant.
- Again, when there remain nisusus (niṣekas) amounting to fragment-trail (ucchiṣṭāvalī) of tracts (kṛṣṭi), they get transformed, through diffusion-transition (thiukkā-saṅkramaṇa), into the nisusus (niṣekas) of super-variforms (spardhakas) rising through nisusus (niṣekas) one by one, instant by instnt, and rise.
- Again, at that very first instant the successive-transition (ānupūrvī-saṅkrama) of charm (moha) also gets destroyed.
- It may be specifically noted that transition (saṅkrama) begins during fluorescent-greed (saṁjvalana lobha), bonding of non-confutation confutation greed (apratyākhyāna-pratyākhyāna-lobha).
- Still, into this there is no purpose of successive-transition (ānupūrvī-saṅkrama).
- Again, there is no own-generic-configuration (sva-jātīya-prakṛti) bonded of fluorescent-greed (saṁjvalana lobha), hence the successive-transition (ānupūrvī-saṅkrama) gets annihilated relative to individual.
- Relative to energy (anubhāga), there has been transform (pariṇāma) of transition (saṅkrama) into other configuration (prakṛti) through succession (ānupūrvī) of fluorescent-greed (saṁjvalana-lobha).
- During the fine-strategy (sūkṣma-sāmparāya), the transition (saṅkrama) is not possible owing to absence of the bonding of charm (moha).
- The bios downtracts fluent (dravya) of fluorescent-greed (saṁjvalana-lobha) at the first instant of invariant-operation-gross-strategy (anivṛtti-karaṇa-bādara-sāmparāya), while enduring the risen gross-greed (bādara-lobha) in form of that very super-variform (spardhaka).
- That downtracted fluent is injected into geometric-progression-length (guṇaśreṇi-āyāma) which amounts to slightly greater two-third part of trail (āvalī) of the gross-greed-pathetic (bādara-lobha-vedaka) from the instant of rise (udaya), the injection being in sequence of innumerate times multiple :

$$2 \overset{\cdot}{\overset{\cdot}{\overset{\cdot}{\

Again at the second, etc., instant of the invariant (anivṛtti), fluent (dravya) is downtracted in the sequence of innumerate times multiple. It is then injected, as mentioned earlier, into the stable (avasthita) geometric-progression-length (guṇaśreṇi-āyāma). The decayed-remainder (galitāvaśeṣa) geometric-progression (guṇaśreṇi) of other functionals (karmas) have been related earlier, that may be known.

5.76.316

At the first instant of descending gross-strategic (bādara-sāmparāya) invariant-operation (anivṛtti-karaṇa), the life-time-bond (sthiti bandha) of fluorescent-greed (saṁjvalana-lobha) is inter-muhūrta (antarmuhūrta), which happens to be twice the life-time-bond (sthiti-bandha) measure corresponding to the last instant of ascending invariant-operation (anivṛtti-karaṇa).[1] The life-time-bond (sthiti-bandha) of the three destructive-functionals (ghātiyā-karmas) is slightly less than separation days, that of genetic-coding and inheritance functionals (nāma, gotra karmas) is slightly less than four years.[2] Again upto inter-muhūrta (antar-muhūrta), there happens to be similar equal bond (bandha). After this, the life-time-bond (sthiti-bandha) of fluorescent-greed (saṁjvalana-lobha) happens to be slightly greater as

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. slightly greater than twice the inter-muhūrta (antar-muhūrta) be comes the life-time-bond (sthiti bandha) of fluorescent-greed (saṁjvalana-lobha) | 2 ॒ I 2 | As . 2 |
| 2. The life-time-bond (sthiti-bandha) of the three destructive-functionals (ghātiyā karmas) becomes separation day (dina-pṛathaktva) | di 7 / 8 | day $\frac{7}{8}$ |
| 3. The life-time-bond of the three non-destructive (aghātiyā-karmas) becomes numerate thousand years | 1000 ॒ | 1000 s |
| 4. Again, when there lapse increasing formof numerate thousand of life-time-bonds (sthiti-bandhas), there lapses the numerate part of the second third part of the pathetic period: | | |

1. Cf. Jaya Dhavalā, original, p. 1897.
2. Ṭoḍaramala has by mistake translated year as day in LDS (0), p. 404.
Cf. also LDS, p. 282 for correction there also.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| Pathetic-period (vedaka kāla) is second, third part of pathetic-period (vedaka kāla) as | 2 ৸ 3<br>3 | As 3<br>3 |
| | 2 ৸ 1<br>3 | As 1<br>3 |
| The numerate part of the second-third part is | 2 ৸ 1<br>৸ 3 | As 1<br>s 3 |
| 5. Then three happens to be life-time-bond of fluorescent-greed (saṁjvalana-lobha) as only muhūrta-separation (muhūrta mātra-pṛthaktvaṁ) | mu 7<br>8 | M 7<br>8 |
| 6. Again, there then the life-time-bond (sthiti-bandha) of the three destructive-functionals (ghātiyā karmas) becomes separation-thousand years (pṛthaktva-sahasra varṣa) | va 1000 7<br>8 | y (1000) $\frac{7}{8}$ |
| 7. Then also the life-time-bond (sthiti-bandha) of the three non-destructive-functions (aghātiyā-karmas) becomes numerate thousand years. | va 1000 ৸ ৸ | y (1000) s s |

Again, at the lapse of thousands of life-time-bonds (sthiti-bandhas), the pathetic-period (vedaka-kāla) comes to an and.

**NOTE** : The greed-pathetic-period (lobha-vedaka-kāla) of the descender is slightly less than that of the ascender. Similar is to be known about the slightly less corresponding to the deceit-pathetic-period (māyā-vedaka-kāla), etc. The pathetic-period (vedaka-kāla) of an affection (kaṣāya) is defined to be the period of endurance (bhaya) of rise (udaya) of that affection (kaṣāya).

5.77.317

Instruction about special function of the deceit pathetic (māyā-vedaka) :[1] [deceit or delusion is synonym for māyā).

1. Cf. Jaya Dhavalā original, p. 1899.

◍ After the greed-pathetic-period (lobha-vedaka-kāla), the invariant-operation (anivṛtti-karaṇa) is the descender at the first instant of the deceit-pathetic-period (māyā-vedaka-kāla).

◍ Hence the fluent (dravya) of non-confutaion (apratyākhyāna), confutation (pratyākhyāna), fluorescent (saṁjvalana) delusion (māyā) is downtracted from their own second-life-timē (dvitīya-sthiti). Out of it the rising fluent (dravya) of the fluorescent-genetic-code-delusion (saṁjvalana-nāma-māyā) effects geometric-progression (guṇaśreṇi) into the stable length amounting to delusion-pathetic-period (māyā-vedaka-kāla) in excess of a trail (āvalī) from the first instant of the rise-trail (udayāvalī), where as the non-rising-fluent (udaya-rahita-dravya) does so out of the rise-trail.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| ◍ The preceding is | $\frac{1-}{2\ \overline{\nu}}$ | A(s+1) |
| ◍ The non-rising fluent (dravya) of the delusion-two effects stable geometric-progression (guṇa-śreṇi) of the same lenngth out of the rise-trail (udayāvalī) | $\frac{1-}{2\ \overline{\nu}}$ | A(s+1) |
| ◍ Further, the non-rising fluent (dravya) of the three types of greed (lobha-traya) also, is down-tracted from the second-life-time-fluent (dvitīya-sthiti-dravya), and effects stable length of geometric-progression (guṇaśreṇi-āyāma) out of the rise-trail the length amounting to fluorescent-delusion-pathetic-period | $2\ \overline{\nu}$ | As |

◍ Further the bios effects into the decayed-remainder (galitāvaśeṣa) length, the geometric-progression (guṇa-śreṇi) as mentioned earlier, coresponding to the remaining six functionals (karmas).

◍ Again, at that very first instant of the delusion-pathetic-period (māyā-vedaka-kāla), the fluent (dravya) of the three types of greed (lobha) and two types of delusion (māyā), transits into fluorescent-delusion (saṁjvalana-māyā).

◍ Or else the fluent (dravya) of the two types of delusion (māyā) and the fluent (dravya) of the three types of greed transits into the fluorescent-greed (saṁjvalana-lobha). The reason is that there happens to be bond of fluorescent greed and delusion (saṁjvalana-lobha-vā-māyā) alone here.

5.77.318

At the first instant of the period of the descending delusion-pathetic (māyā vedaka), there

happens to be life-time-bond of fluorescent-delusion-greed (saṁjvalana-māyā-lobha) for two months, that of three destructive-functionals (ghātiyā-karmas) for numerate thousand years, that of three non-destructive-functionals (aghātiyā-karmas) is for numerate times that of the preceding.[1]

◍ Thus, after the the becoming of numerate-thousand of life-time-bonds (sthiti-bandhas), the delusion-pathetic-period (māyā-vedaka-kāla) comes to an end.

**5.78.319**

◍ After that, at the first instant of the pride-pathetic-period (māna-vedaka-kāla), the fluent (dravya) of fluorescent-delusion (saṁjvalana-māna) is downtracted, and the geometric-progression (guṇaśreṇi) is effected at the stable length amounting to a trail (āvalī) in excess of the pride pathetic-period (māna-vedaka-kāla) from the first instant of the rise-trail (udayāvalī).

◍ At this very first instant, the fluent (dravya) of the two types of pride (māna) and three types of delusion (māyā) and three types of greed (lobha) is downtracted, and the geometric-progression (guṇa-śreṇi) is effected at the stable-length amounting to a trail (āvalī) in excess of the pride-pathetic-period (māna-vedaka-kāla) from the first instant out of the rise-trail.

◍ The decayed-remainder (galitāvaśeṣa) of others is also the geometric-progression-length (guṇa-śreṇi-āyāma).

◍ Again, at that very instant, the fluent (dravya) of the nine types of affection (kaṣāya) in form of non-computation (apratyākhyāna), confutation (pratyākhyāna), fluorescent (saṁjvalana) greed (lobha), delusion (māyā), and pride (māna), gets into transition (saṅkramaṇa) into the capable of being bonded (badhyamāna) fluorescent (saṁjvalana), pride (māna), delusion (māyā) and greed (lobha) without succession (ānupūrvī) here and there.

**5.78.320**

◍ At the first instant of the very descending pride-pathetic-period (māna-vedaka-kāla), there happens to be life-time-bond (sthiti-bandha) of fluorescent pride, delusion greed (saṁjvalana-māna, māyā, lobha) for four months: that of three destructive-functionals (ghātiyā-karmas) of numerate-thousand years; the of three non-destructive-functionals (aghātiyā-karmas) for numerate times that of the preceding.

◍ Thus, at the lapse of numerate-thousand of life-time-bonds (sthiti-bandhas), the pride-pathetic-period (mana-vedaka-kāla) comes to an end.[1]

**5.79.321**

◍ Consideration of special function on the topic of fluorescent-anger (saṁjvalana-krodha) :[2]

◍ After that there is the descending invariant-operation (anivṛtti-karaṇa), which effects decayed-remainder (galitāvaśeṣa) geometric-progression (guṇaśreṇi) similar to rise six functionals (karmas), knowledge screening (jñānāvaraṇīya), etc., of the twelve affections in form of non-confutation (apratyākhyāna), confutaion (pratyākhyāna), fluorescent (saṁjvalana) anger (krodha)

1. Cf. Jaya Dhavalā, original, p. 1900. 2. Cf. ibid. p. 1901-1902

pride (māna) delusion (māyā) and greed (lobha), at the first instant of rise of the fluorescent-anger (saṁjvalana-krodha).

- The length of this is slightly greater than the period of invariant-operation (anivṛtti-karaṇa), unprecedented operation (apūrva-karaṇa) of the descender.
- Here, there was stable-geometric-progression-length (avasthita guṇa-śreṇi-āyāma) of charm (moha) earlier, and now there begins the decayed-remainder (galitāvaśeṣa).
- Further it is to be known as follows :

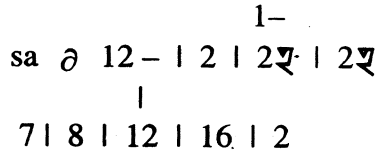
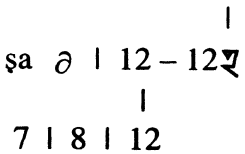
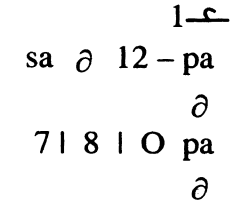
Through whatever affection-rise (kaṣāya-udaya), the bios ascender the subsidence-progression, and at whatever instant that affection (kaṣāya) rises while descending, from that instant the bios effects decayed-remainder-geometric-progression (galitāvaśeṣa guṇaśreṇī) of all charm (moha).

- And completion of interval (antara) is effected. Here anger (krodha) is arbitrarily chosen, hence thestatement is given relative to it as follows :

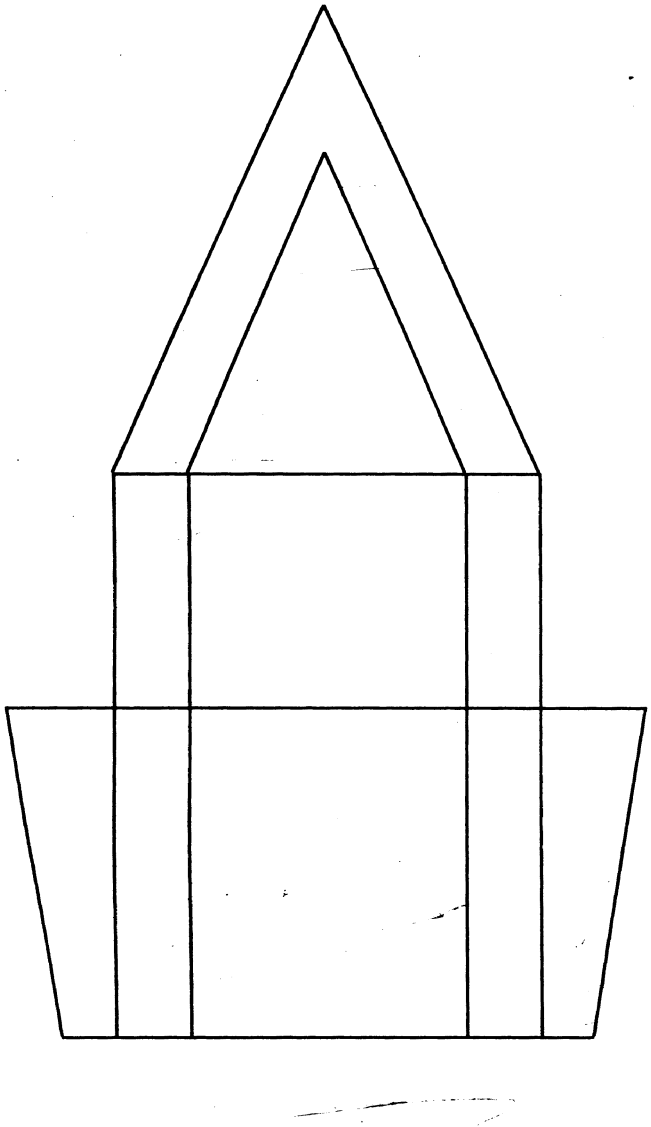
| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. The fluent (dravya) / rising fluorescent-anger (saṁjvalana krodha) is divided by down-traction divisor (apakarṣaṇa bhāgahāra) | sa ∂ 12 – 7 I 8 O | $\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ (8)\ D}$ |
| 2. The quotient is one part there of divided by innumerate part and one part thereof is injected into rise, ect., geometric-progression-length (guṇa-śreṇi-āyāma) | sa ∂ 12 – 7 I 8 I O pa ∂ | $\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ (8)\ D\ \frac{p}{a}}$ |

NOTE : Again, out of the fluent (dravya) of the major, part some fluent (dravaya) is given into interval-length (antarāyāma), through the law, "addhāṇeṇa savva dhaṇe khaṇḍide" in the sequence reducing through a common-difference (caya). The remaining fluent (dravya) is injected into that angers second-life-time (dvitīya-sthiti), leaving the over installation-trail (ati-sthāpanāvalī) at the end of various-geometric-regression (nānā-guṇahāni) through the formula, "divaḍḍha guṇahāṇibhājide paḍhamā". Here, the means for knowing the amount of, fluent (dravya) given into the inverval-length (anatarāyāma) here:-

| | | |
|---|---|---|
| 3. The measure of fluent (dravya) of first-nisus (prathama-niṣeka) of second-life-time (dvitīya-sthiti) is | sa ∂ 12 – I 7 I 8 I 12 | $\frac{B\ a\ 1\frac{1}{2}G^{*}}{(7)\ (8)\ 1\frac{1}{2}G^{>}}$ |
| 4. The preceding is tracted by, "padahata mukhamādidhanaṁ", ie, multiplied by number of terms amounting to interval-length, we get the initial sum in form of equilamina corresponding to interval-length | sa ∂ 12 – 1 2ϡ I 7 I 8 I 12 | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ As}{(7)\ (8)\ 1\frac{1}{2}G^{>}}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 5. The first-nisus of second-life-time is divided by two-geometric-regression, we get the common-difference in the first-geometric-regression of second-life-time. This is multiplied by two, getting the common-difference of the lower lying interval-length. Then, following the formula "saika padahata padadala dravya hatam uttara dhanaṁ", the product of the number of terms as increased by unity and half the number of terms is multiplied by the common-difference getting the common-difference-sum |  | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ (2)\ (As+1)\ (As)}{(7)\ (8)\ 1\frac{1}{2}G^{>}\ (2G)\ (2)}$ |
| 6. Here, the equilaminar sum derived earlier is made slightly greater thus |  | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ (As)^{>}}{(7)\ (8)\ 1\frac{1}{2}G^{>}}$ |
| 7. This much fluent is divided by innumerate part of pit of down-tracted-fluent and from the major part of fluent thereof some is taken up and injected into the interval-length in the sequence reducing through common-difference by the formula, "addhā-ṇeṇa savvadhaṇe khaṇḍide". | | |
| 8. The remaining major-part of fluent is |  | $\frac{B\ a\ 1\frac{1}{2}G^{*}\ (\frac{p}{a}-1)}{(7)\ (8)\ D\ \frac{p}{a}}$ |
| which is injected into the second-life-time of that anger through the formula, "divaḍḍha guṇahāṇi bhajide paḍhamā" into the various-geometric-regression leaving the over-installation-trail at the end. | | |

TRANSCRIPTION



1ऽ
sa ∂ 12 16 – 8
7 | 8 | O 16 pa 16
∂ 2
0
0
sa ∂ 12 – 16
|
7 | 8 | O | 12 | 16
0
0 |
sa ∂ 12 – 2ऋ | 16
1ऽ
7 | 8 | 2ऋ | 16 – 2ऋ 16
0 2
0 | 1ऽ
sa ∂ 12 – 2ऋ 16 – 2ऋ
1ऽ
7 | 8 | 2ऋ | 16 – 2ऋ 16
0 2
0
sa ∂ 12 – 64
7 | 8 | O pa 85
0 ∂
0
sa ∂ | 12 – 1
7 | 8 | O pa 85
∂

10. The fluent (dravya) of three affections (kaṣāyas), viz., pride (māna), etc., is

|
sa ∂ 12 – 3 |
7 | 8

$$\frac{\text{B a } 1\frac{1}{2}\text{ G}^{>}}{(7)\ (8)} \div 3$$

11. Into this, its infinitesimal part alone, ie., fluent (dravya) of all-destructive (sarva-ghātī) non confutaion (apratyākhyāna) and confutaion (pratyākhyāna), eight-affections (kaṣāyas), is to be mixed. This is as

sa ∂ 12 – 18
7 | kha 17

$$\frac{\text{B a } 1\frac{1}{2}\text{ G}^{*}}{(7)\ @\ (17)}\ 8$$

12. The mixing is shown by putting a symbol (vertical stroke) ahead of the expression in 10, showing greater (sādhika)

$$\text{sa } \partial \;\; \begin{matrix} | \\ 12 - | 3 \\ 7 \; | \; 8 \end{matrix} \qquad \frac{\text{B a } 1\frac{1}{2}\text{G}^{*}}{(7)\,(8)}\,8$$

**NOTE:**

1. The common-difference (caya) is mixed at the first station also, hence, when initial-sum (ādidhana) and common-difference-sum (uttara-dhana) are mixed, the sum so obtained as fluent (dravya) is given here into the interval-length (antarāyāma).
2. The interval-length (antarāyāma) here is below the first nisus (prathama-niṣeka) of second-life-time (dvitīya-sthiti), hence the statement is given relative to it. Thus, having given so much of fluent (dravya), whatever-nisusus (niṣekas) were annihilated, their creation is accordingly in the sequence reducing through common-difference (caya) below the first-life-time (prathama-sthiti) as possible.
3. Injecting in this way, the fluent (dravya) injected into the first-nisus (prathama-niṣeka) of interval-length (antarāyāma) reduces innumerate times as compared with that injected into the geometric-progression-top (guṇaśreṇi-śīrṣa).
4. Further the fluent (dravya) injected at [into] the first instant of the second-life-time (dvitīya-sthiti) reduces innumerate times as compared with the fluent (dravya) into the last-nisus (anta-niṣeka) of interval-length (antarāyāma). This is to be known.
5. The fluent (dravya) of non-rising (udaya-rahita) eleven affections (kaṣāyas) is obtained by adding into the fluent (dravya) of fluorescent-pride (saṁjvalana-māna), etc., or three affections (kaṣāyas), their infinitesimal part of the fluent (dravya) of eight affections (kaṣāyas), viz., all-destructive (sarva-ghātī) non-confutation (apratyākhyāna), confutation (pratyākhyāna).
6. Downtracting from that fluent (darvya), the fluent (dravya) is injected as mentioned above, out of the rise-trail (udayāvalī) into the geometric-progression-length (guṇaśreṇi āyāma), into the interval-length (antarāyāma), into the second-life-time (dvitīya-sthiti).
7. Again, the fluent (dravya) of the twelve affections (kaṣāyas), at the first instant of rise of anger (krodha), transits here and there without succession (ānupūrvī) into the four fluorescent-anger (saṁjvalana-krodha), etc.

EXPLANATION OF NORM SYMBOLISM (ARTHA SAMDṚṢṬI)

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| 1. The fluent of anger at the first instant of anger-pathetic-period (krodha-vedaka-kāla) is | |
| $\text{sa } \partial \;\; \begin{matrix} \; \\ 12 - \\ 7 \; \vert \; 8 \end{matrix}$ | $\frac{\text{B a } 1\frac{1}{2}\text{G}^{*}}{(7)\,(8)}$ |
| 2. This is divided by downtraction-divisor (apakarṣana-bhāgahāra) getting | |
| $\text{sa } \partial \;\; \begin{matrix} \; \\ 12 - \\ 7 \; \vert \; 8 \; \vert \; 0 \end{matrix}$ | $\frac{\text{B a } 1\frac{1}{2}\text{G}^{*}}{(7)\,(8)\,\text{D}}$ |

ANCIENT SYMBOLISM WORKING SYMBOLISM

3. The preceding is divided by innumerate part of pit (palya), one part thereof is

sa | ∂ | 12 –
7 | 8 | O | pa
∂

$$\frac{B\ a\ 1\frac{1}{2}G^{\bullet}}{(7)\ (8)\ D\ \frac{p}{a}}$$

NOTE : In LDS (o), p. 97, there is a vertical stroke above ∂, i.e. $\overline{\partial}$ which does not seem to be correct or it may be misprint.

- The above is given into rise-etc., (udayādi) geometric-progression-length (guṇaśreṇi āyāma), in the geometric sequence (guṇakāra krama).
- There, theabove is divided by the numerical symbol 85 or eighty five, and multiplied by one, etc., we get first, etc., nisusus (niṣekas).
- Further, the interval-length (antarāyāma) is filled up by giving fluent (dravya) in certain amount into the major-part.
- There, the anger-fluent (krodha-dravya) is divided by slightly greater than one and half geometric-regressions (guṇahānis), we get the fluent (dravya) of the first-nisus (prathama-niṣeka) of second, etc., life-time (sthiti) as

sa | ∂ | 12 –
|
7 | 8 | 12

$$\frac{B\ a\ 1\frac{1}{2}G^{\bullet}}{(7)\ (8)\ 1\frac{1}{2}G^{>}}$$

- The preceding is multiplied by the number of terms (gaccha) of interval length (antarāyāma).

2 ग्र As

- The above results in the equilaminar-sum (samapaṭṭikā-dhana)

sa | ∂ | 12 – | 2 ग्र
|
7 | 8 | 12

$$\frac{B\ a\ 1\frac{1}{2}\ G^{\bullet}\ As}{(7)\ (8)\ 1\frac{1}{2}\ G^{>}}$$

- Again, the fluent (dravya) of that first-nisus (prathama-niṣeka) is divided by two-geometric-regression (do guṇahāni), getting common-difference (caya), which is multiplied by two, getting the common-difference of lower geometric-regression (guṇahāni) below it, as

sa | ∂ | 12 – 2
|
7 | 8 | 12 | 16

$$\frac{B\ a\ 1\frac{1}{2}\ G^{\bullet}\ (2)}{(7)\ (8)\ 1\frac{1}{2}\ G^{>}\ (2G)}$$

NOTE that LDS (o), p. 97, in place of two times there is written two-geometric-regression (do guṇahāni). The mistake or misprint is in LDS, p. 570.

11. The preceding is multiplied by number of terms (gaccha) as increased by unity and by half of number of terms (gaccha), getting the common-difference-sum (uttara dhana) as

ANCIENT SYMBOLISM

$$\begin{array}{l} \overset{1-}{\text{sa} \mid \partial \mid 12-2 \mid 2\,\overline{\text{ज}} \mid 1\,\overline{\text{ज}}} \\ \qquad\quad \mid \qquad\quad\;\; 2 \\ 7 \mid 8 \mid 12 \mid 16 \end{array}$$

WORKING SYMBOLISM

$$\frac{\text{Ba}\ 1\frac{1}{2}\text{G}^{*}(2)(\text{As}+1)\frac{\text{As}}{2}}{(7)\ (8)\ 1\frac{1}{2}\ \text{G}^{>}(2\text{G})}$$

**NOTE** : In LDS, p. 570, and LDS (o), ASL (o), p. 97, the following misprints have been observed :

| | | |
|---|---|---|
| Firts row | $\overset{1-}{2\,\overline{\text{ज}}}$ has been corrected here as | $\overset{1-}{2\,\overline{\text{ज}}}$ |
| " " | $1\,\overline{\text{ज}}$ | $2\,\overline{\text{ज}}$ |
| third row | 13 | omitted. |

- In the above, for mixing, there has been effected symbolism for slightly greater as ( I ), a vertical stroke, above the equilaminar-fluent (samapaṭṭikā-dhana), and the fluent (dravya) given into the interval-length (antarāyāma) is as

$$\begin{array}{l} \text{sa} \mid \partial \mid 12-2\overline{\text{ज}} \\ \qquad\quad \mid \\ 7 \mid 8 \mid 12 \end{array}$$

$$\frac{\text{B a}\ 1\frac{1}{2}\text{G}^{*}\ \text{As}}{(7)\ (8)\ 1\frac{1}{2}\text{G}^{>}}$$

- The above is divided by the number of terms (gaccha) as

$$2\,\overline{\text{ज}} \qquad\qquad \text{As}$$

as well as by two-geometric-regression (doguṇahāni) as reduced by half of the number of terms (gaccha) as reduced by unity, getting the common-difference (caya).

- That common-difference (caya) is than multiplied by two-geometric-regression (do-guṇahāni) getting first-nisus (prathama-niṣeka).
- And by subtracting from that muliplier respectively, one and then one sequentially, at the end there is subtracted the number of terms (gaccha) as reduced by unity, thus getting other nisusus (niṣekas)
- Again, for subtracting so much fluent (dravya) out of that major part, the symbol ( – ) is effected, the remaining fluent (dravya) given into the upper-life-time (uparitana-sthiti) is as

$$\begin{array}{l} \overset{1-}{\text{sa} \mid \partial \mid 12-\text{pa}-} \\ \qquad\quad\;\; \partial \\ 7 \mid 8 \mid \text{O} \mid \text{pa} \\ \qquad\quad\;\; \partial \end{array}$$

$$\frac{\text{B a}\ 1\frac{1}{2}\text{G}^{*}\ (\frac{\text{p}}{\text{a}}-1)}{(7)\ (8)\ \text{D}\ \frac{\text{p}}{\text{a}}}$$

- Here, not accounting the deficiency of the multiplier, the innumerate part of pit (palya) is cancelled in the numerator and denominator, and we get

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| sa ı ∂ ı 12 –<br>7 ı 8 ı O | $\frac{\text{B a } 1\frac{1}{2}\text{G}^*}{(7)\,(8)\,\text{D}}$ |

- The above is divided by amount slightly greater than one and half geometric-regressions (guṇahānis) as well as by two-geometric-regression (do guṇahāni), getting common difference (caya).

- It is multiplied by two-geometric-regression (do-guṇahāni), getting the first-nisus (prathama-niṣeka) of first-geometric-regression (prathama-guṇahāni).

- The preceding is divided by half of mutual-product-set (anyonyābhyasta-rāśi) as

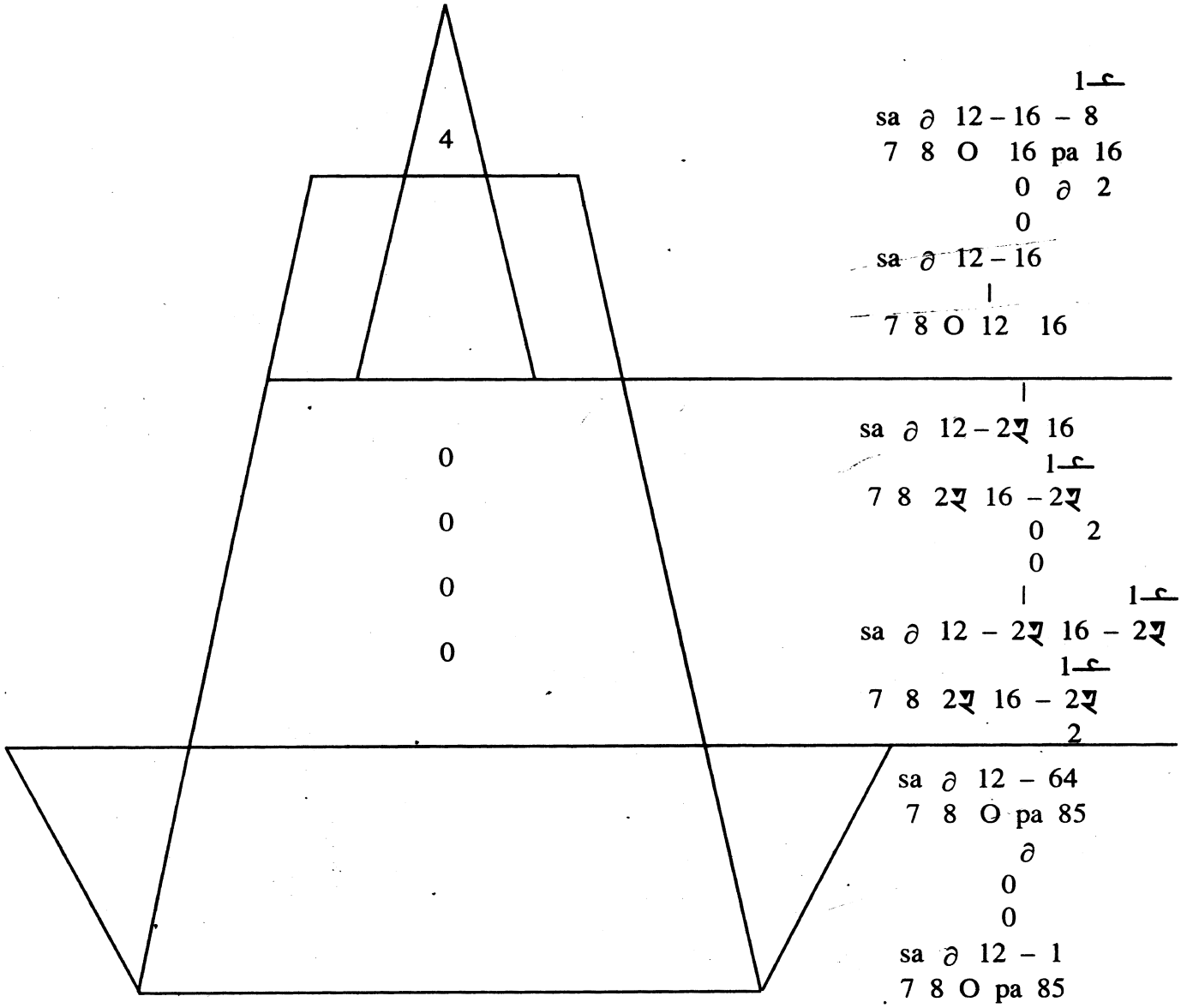
| | |
|---|---|
| pa<br>∂ 2 | $\frac{\text{p}}{\text{a . 2}}$ |

and that two-geometric-regression (do-guṇahāni) has a multiplier (guṇakāra) from which geometric-regression-length (guṇahāniāyāma) as reduced by unity

| | |
|---|---|
| 1– | G - 1 |
| 8 | |

is subtracted, getting the fluent (dravya) of last-nisus (anta-niṣeka). There, the structure of symbolism is as follows :

TRANSCRIPTION




**NOTE:**

1. In the above, which is transcription from original, a misprint LDS (o), ASL (o), p. 99 may be noted in the

$1\text{ـــ}$ $1\text{ـــ}$

second section. The term $2\,ऋ$ should be $2\,ऋ$ in second row.

● In the above, at the end of the upper-life-time (uparitana-sthiti) of interval-length (antarāyāma) between the geometric-progression (guṇaśreṇi) below, there is made the symbolism of over-installation trail (atisthāpanāvalī), and then the symbolism of the fluents (dravyas) given ahead.

● Again, the fluent (dravya) of the three affections (kaṣāyas), viz., fluorescent-pride (saṁjvalana-māṇa), etc., is as

ANCIENT SYMBOLISM

sa | ∂ | 12 – 3
7 | 8

WORKING SYMBOLISM

$$\frac{\text{B a } 1\frac{1}{2}\text{G}^{*}}{(7)\ (8)}\ 3$$

● Into it, the fluent (dravya) of non-confutation (apratākhyāna) confutation (pratyākhyāna), as

sa | ∂ | 12 – 8
7 | kha | 17

$$\frac{\text{B a } 1\frac{1}{2}\text{G}^{*}}{(7)\ @\ (17)}\ 8$$

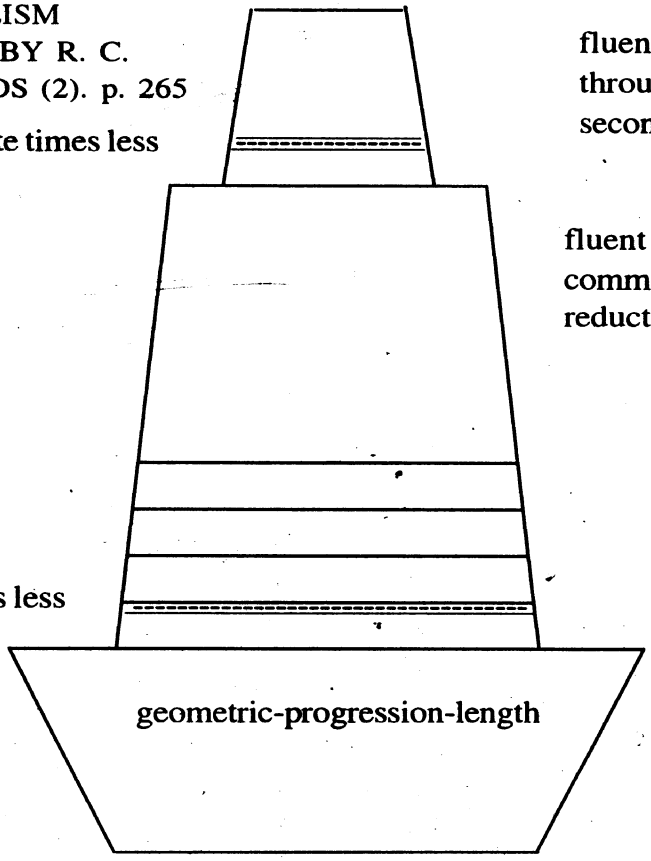
is mixed, and to show this, the symbolism of slightly greater is made as

sa | ∂ | 12 – 3
7 | 8

$$\frac{\text{B a } 1\frac{1}{2}\text{G}^{>*}}{(7)\ (8)}\ 3$$

● This amount is downtracted, and the symbolism for giving fluent as mentioned earlier, into geometric-progression-length (guṇa-śreṇi-āyāma) out of the rise-trail (udayāvalī), and into interval-length (antarāyāma), and into upper-life-time (uparitana-sthiti), is to be known.

NORM SYMBOLISM ELABORATION BY R. C. MUKHTĀRA [LDS (2). p. 265



5.79.322

At the first instant of the anger-rise (krodha-udaya) of the descender, there is life-time-bond (sthiti-bandha) of fluorescent-four types of affection (saṁjvalana-cāra-kaṣāyas) for eight-months, that of the three types of destructive (ghātiyā) for numerate-thousand years, that of the genetic-code-inheritance (nāma-gotra) is numerate times that of the preceding, that of the pathos (vedanīya) is one and a half times that of the preceding.[1]

5.80.323

Special function at the rise of anger (krodha) and male-sex (puruṣa-veda), etc.:[2]

- During the period of fluorescent-anger-pathetic (saṁjvalana-krodha-vedaka-kāla), at the first instant of rise of male-sex (puruṣa-veda), the male-sex (puruṣa-veda) and six laughter, etc., seven affections (kaṣāyas) which happen to be for the bios who has got the subsidence-operation (upaśānta-karaṇa) destroyed.
- Then alone, the bios effects geometric-progression (guṇa-śreṇi) in the length (āyāma) of twelve types of affection (kaṣāya) and seven types of quasi-affection (no-kaṣāya), similar to that of six-functionals (karmas).
- There, the fluent (dravya) of rising male-sex (puruṣa-veda), fluorescent-anger (saṁjvalana krodha) is downtracted and injected into the geometric-progression-length (guṇaśreṇi-āyāma), interval-length (antarāyāma), and the second-life-time (dvitīya-sthiti) from the instant of rise (udaya) as mentioned before. The fluent (dravya) of other types of affection (kaṣāya) is downtracted and injected into the geometric-progression-length (guṇa-śreṇi-āyāma), interval-length (antara-āyāma) and the second-life-time (dvitīya-sthiti) from the instant external to rise-trail (udayāvalī), as mentioned before.
- Again, then alone, the fluent (dravya) of seven types of quasi-affection (no-kaṣāya) transits here and there without succession (ānupūrvī). Further, then alone, there begins the bonding of male-sex (puruṣa-veda).

5.80.324

At the first instant of the rise of male-sex (puruṣa-veda) of the descender, there is life-time-bond (sthiti bandha) of male-sex (puruṣa-veda) for thirty years, that of fluorescent-tetrad (saṁjvalana-catuṣka) for sixty-four years, that of the three types of destructive (ghātiyā) for numerate thousand years, that of genetic-code-inheritance (nāma-gotra) for numerate times that of the preceding, and that of pathos (vedanīya) for one and half times that of the preceding. [3]

1. Cf. Jaya Dhavalā, original, vv. 448-452, p. 1902, for more details.
2. Cf ibid, pp. 1902-1903, and v. 453.
3. Cf. Jaya Dhavalā, original, p. 1903.

**5.80.325**

At the rise-period of male-sex (puruṣa-veda), till the subsidence of female-sex (strīveda) does not get destroyed, at the lapse of numerate major-part of that period when a part remains, the life-time-bond (sthiti-bandha) of non-destructive-functionals (aghātīyā karmas) happens to be for innumerate-thousand of years.[1]

**5.80.326**

There, speciality is that the life-time-bond (sthiti-bandha) of the genetic-code-inheritance (nāma-gotra) is innumerate part of pit (palya). Then by the rule of three sets (trairāśika), when that of the twentieth : is so much, what would be for the thirtieths, we get the life-time-bond (sthiti-bandha) of the pathos (vedanīya), as one and a half times of innumerate part of pit (palya).

ANCIENT SYMBOLISM

pra pha i labdha pa 3
20 pa 30 ∂ 2

WORKING SYMBOLISM

| measure | acquisition | requisition |
|---|---|---|
| 20 | pa $\frac{p}{a}$ ∂ | 30 |

result

$$\frac{p}{a} \cdot \frac{3}{2}$$

- Again the life-time-bond (sthiti-banda) of the three types of the destructive (ghātiyās) is numerate-thousand years, and that of charm (mohanīya) is numerate times less of the preceding, is numerate-thousand years.[2]

**5.81.327**

- The next two verses describe destruction of subsidence of female-sex (strīveda) :-

At the lapse of bonding numerate-thousand life-time-bonds (sthiti-bandha), beyond the preceding, after inter-muhūrta (antarmuhūrta) kāla the subsidence (upaśama) of female-sex (strīveda) gets destroyed. From there, the fluent (dravya) of female-sex (strī-veda) becomes fit for transition (saṅkramaṇa), downtraction (apakarṣaṇa), etc.

- At its first instant, on downtracting female-sex-fluent (strī-veda-dravya), this is without rise (udaya). Hence there is effected injection (nikṣepaṇa) of other functionals (karmas), from out-of-the-rise (udaya-bāhya), into the decayed-remainder-geometric-progression-length (galitāvaśeṣa-guṇaśreṇi-āyāma), into the interval-length (antarāyāma), and into the second-life-time (dvitīya-sthiti), according to the law mentioned earlier.

1. Cf. Jaya Dhavalā, original pp. 1903-1904.
2. Cf. KPS, vv. 461-466, p. 720.

- Here, the geometric-progression-length (guṇaśreṇi-āyāma) is equal to the the decayed-remainder-geometric-progression-length (galitāvaśeṣa-guṇa-śreṇi-āyāma) of remaining functionals (karmas).
- Further, the fluent (dravya) of twelve types of affection (kaṣāya) and seven-types of quasi-affection (no-kaṣāya) is downtracted and then injected as mentioned before. Thus geometric-progression (guṇaśreṇi) of twenty-types of affection (kaṣāya) is effected here.
- Again, at that very instant, till the subsidence (upaśama) of common-sex (napuṁsaka-veda) is found at the lapse of the numerate major part of that period what happens is described in the next verse.[1]

**5.81.328**

There happens to be life-time-bond (sthiti-bandha) of the three destructive (ghātiyās) for innumerate part of pit (palya). Innumerate times the preceding is that of the pathos (vedanīya). One and a half times the preceding is that of the charm (moha) for numerate-thousand years.

At this occasion, there happens to be two-stationed (dvisthānagata) energy-bond (anubhāga-bandha), equivalent to creeper (latā) and wood (dāru), of the partially-destructive (deśa-ghātiyā), viz., four knowledge-screening (jñānāvaraṇa), three vision-screening (darśanāvaraṇa) and five interfering (antarāya).[2]

**5.82.329**

The next two verses describe special function instantaneously possible for destruction of common-sex-subsidence (napuṁsaka-veda-upaśamana) :[3]

- Beyond the preceding, in the sequence of bonding, at the lapse of numerate-thousand life-time-bonds (sthiti-bandhas) the common-sex-subsidence (napuṁsaka-veda-upaśama) gets destroyed.
- At its first instant, the downtracted fluent (dravya) of common-sex (nauṁsaka-veda) is injected as per law mentioned earlier, into geometric-progression-length (guṇaśreṇi-āyāma) out of the rise-trail (udayāvalī) which is equivalent to decayed-remainder-geometric-progression-length (galitāvaśeṣa-guṇaśreṇi-āyāma) of other functionals (karmas), into interval-length (antarāyāma) and into second-life-time (dvitīya-sthiti).[4]
- The downtracted fluent (dravya) from remaining twenty configurations (prakṛtis) of charm (moha) is effected as stated earlier about the decayed-remainder-geometric-progression (galitāvaśeṣa guṇaśreṇi).

1. Cf. Jaya Dhavalā, original, p. 1904.
2. Cf. Jaya Dhavalā, original, pp. 1904-1905, Cf. also LDS (2), p. 269.
3. Cf. Jaya Dhavalā, original, p. 1905.
4. For futher details cf. Cf. Jaya Dhavalā, original,pp. 1904-1905, Cf. also LDS (2), p. 269.

● From the instnat of destruction of common-sex-subsidence (napuṁsaka-veda-upaśama), the bios descending now ascending, effects the end of interval operation (antara-karaṇa), after inter-muhūrta (antarmuhūrta) period. At the lapse of numerate major-part of this inter-muhūrta (antar-muhūrta) period, the occasional phenomena is described below in the following verse.

**5.82.330**

There happens to be life-time-bond (sthiti-bandha) of charm (moha) for innumerate years, that of three types of the non-destructive (aghātiyā) for innumerate times the preceding period, that of the genetic-code and inheritance (nāma-gotra) for innumerate times the preceding period, that of the pathos (vedanīya) for greater period than the preceding period. At the occasion, there is two-stationed bond and rise (udaya) of charm (moha) in form of creeper (latā) and wood (dāru).[1]

**NOTE :**

● While ascending on the subsidence ladder (upaśama-śreṇi), at whatever station (sthāna), the bios effects life-time-bond (sthiti-bandha) for numerate years of charm (moha) after interval-operation (antara-karaṇa); while descending, an inter-muhūrta (antarmuhūrta) before getting at that station (sthāna), this bios effects life-time-bond (sthiti-bandha) for innumerate years of charm (moha) owing to its fall from the subsidence-ladder [progression] (upaśama-śreṇi).

● The reason is that whatever time is spent in ascending, the time absorbed while descending is specifically less.[2]

**5.83.331**

The next three verses describe the destruction of greed-transition (lobha saṅkrama) for the descender :-

● Whatever functionals (karmas) were bonded to the descender from the first instant of fine-strategy (sūkṣma-sāmparāya), those were to have premature-rise (udīranā), as per rule, at the lapse of six trails (āvalīs). Leaving that, at the lapse of bond-trail (bandhāvalī), the bios effects premature-rise (udīraṇā).

● Again, there was greed-transition (lobha-saṅkramaṇa) for the descender from the first instnat of invariant-operation (anivṛtti-karaṇa),that is destroyed for the ascender in reverse form (viparīta-rūpa) [viparyayeṇa].[3]

● Further, there was the rule of successive-transition (ānupūrvī-saṅkrama) of all configurations (prakṛtis) of charm (moha), that is destroyed at the station where there happens to be transition of own-generic (sva-jātīya) some configuration (prakṛti) of character-charm (cāritra-moha) into some configurations (prakṛtis) of character charm (cāritra-moha).[4]

1. Cf. Jaya Dhavalā, original, pp. 1905-1906.
2. Cf. LDS, pp. 293-294.
3. The meaning is that there becomes capacity of transition (saṅkrama) of fluorescent-greed (saṁjvalana-lobha) into delusion (māyā), etc.
4. Cf. LDS, p. 294, for note.

5.83.332

In this sequential bonding, there happens to begin all destructive (sarva-ghātī) energy-bonding (anubhāga-bandha), leaving the sequential earlier mentioned partially-destructive (deśa-ghātī) bonding of power-interfering (vīryāntarāya) after lapse of thousands of life-time-bonds, beyond that at the lapse of many life-time-bonds (sthiti bandhas) leaving that of perceptive-knowledge-screening (mati-jñānāvaraṇa) subendurance-interfering (upabhagāntarāya), beyond that at the lapse of many life-time-bonds (sthiti-bandhas) leaving that of ocular-vision-screening (cakṣu-darśanāvaraṇa), beyond that at the lapse of many life-time-bonds (sthiti-bandhas) leaving that of scriptural-knowledge-screening (śrutajñānāvaraṇīya) and ocular-vision-screening (cakṣu darśanāvaraṇīya) endurance-interfering (bhogāntarāya), beyond that at the lapse of many life-time-bonds (sthiti-bandhas) leaving clairvoyance-knowledge-screening (avadhi-jñanavaraṇīya) clairvoyance-vision-screening (avadhi-darśanāvaraṇa) gain-interfering (lābhāntarāya), and beyond that at the lapse of many life-time-bonds (sthiti-bandhas) leaving that of telpathic-knowledge-screening (manaḥparyaya-jñānāvaraṇa) donation-interfering (dānāntarāya).

Beyond that, after the lapse of thousands of life-time-bonds (sthiti-bandhas), there happens to be absence of premature-rise (udīraṇā) of innumerate instant-effective-bond (asaṁkhyāta-samaya-prabaddha).[1]

5.83.333

Earlier, it was mentioned that for the purpose of injecting down-tracted-fluent (apakarṣita-dravya) for effecting geometric-progression (guṇa-śreṇi), into the rise-trail (udaya-āvalī) for the ascending bios, the divisor (bhāgahāra) happens to be innumerate part of pit (palya). This has come upto this and at this occasion it destroys. Now the divisor here becomes innumerate-universe (asaṁkhyāta-loka).

Previously, there used to happen, remature-rise (udīraṇā) of innumerate instant-effective-bonds (samaya-prabaddhas). That destroys here, and now there happens premature-rise (udīraṇā) of innumerate part of fluent of one instant-effective-bond (samaya-prabaddha).[2]

5.84.334

The following seven verses describe life-time-bond (sthiti-bandha) ordering-operation (krama-karaṇa) reverse presentation :

At the instant of possibility of that innumerate universe (asaṁkhyāta-loka) measure of divisor, the life-time-bond (sthiti-bandha) of the smallest possible measure for charm (mohanīya) functional (karma) happens to be innumerate part of pit (palya) :[3]

1. Cf. Jaya Dhavalā, original, p. 1907-1908.
2. Cf. Jaya Dhavalā, original, p. 1908. Cf. also LDS (2), pp. 273-274 for details.
3. For understanding the symbolism here, cf. GKK, vol. 1, pp. 151-181.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. The smallest life-time-bond of charm (mohanīya) at the above mentioned instant as | pa<br>∂ 7 | $\frac{p}{a\,[7]}$ |
| 2. Innumerate times the preceding is the life-time-bond (sthiti-bandha) of three destructive (ghātiyā) functionals (karmas) | pa<br>∂ 6 | $\frac{p}{a\,[6]}$ |
| 3. Innumerate times the preceding is the life-time-bond (sthiti-bandha) of genetic-code-inheritance (nāma-gotra) | pa<br>∂ 5 | $\frac{p}{a\,[5]}$ |
| 4. Specially greater than the preceding is the life-time-bond (sthiti-bandha) of pathos (vedanīya). | pa 3<br>∂ 5 I 2 | $\frac{p}{a\,[5]}\,[\frac{3}{2}\}$ |
| 5. Beyond the preceding, at the lapse of numerate-thousand life-time-bonds (sthiti-bandhas), the life-time-bond (sthiti-bandha) of charm is the smallest of all. | pa<br>∂ 6 I | $\frac{p}{a\,[6]}$ |
| 6. Innumerate times the preceding in reverse order [reciprocation order] (vyutkrameṇa) is the life-time-bond (sthiti-bandha) genetic-code-inheritance (nāma-gotra) | pa<br>∂ 5 | $\frac{p}{a\,[5]}$ |
| 7. Specifically greater than the preceding is the life-time-bond (sthiti-bandha) of the three destructive (ghātiyā) functionals (karmas) | pa 3<br>∂ 5 I 2 | $\frac{p}{a\,[5]}\,[\frac{3}{2}\}$ |
| 8. Specially greater than the preceding is the life-time-bond (sthiti bandha) of the pathos | pa 3<br>∂ 5 I 2 | $\frac{p}{a\,[5]}\,[\frac{3}{2}\}$ |

5.84.335

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 9. Moving innumerate-thousand of life-time-bonds beyond the preceding, the smallest life-time-bond of charm (moha) is | pa<br>∂ 5 | $\frac{p}{a\,[5]}$ |
| 10. Innumerate times the preceding is the life-time-bond (sthiti-bandha) of genetic-code-inheritance (nāma-gotra) | pa<br>∂ I 4 | $\frac{p}{a\,[4]}$ |
| 11. Specifically greater than the preceding is the life-time-bond (sthiti-bandha) of three destructive (ghātiyā) and pathos (vedanīya) | pa 3<br>∂ 4 I 2 | $\frac{p}{a\,[4]}\,[\frac{3}{2}\}$ |
| 12. Beyond the preceding, lapse numerate-thousand life-time-bonds (sthiti-bandhas), and than there is the smallest life-time-bond (sthiti-bandha) of genetic-code-inheritance (nāma-gotra) | pa<br>∂ 4 | $\frac{p}{a\,[4]}$ |
| 13. Specifically greater than the preceding is the life-time-bond (sthiti-bandha) of charm (moha) | I<br>pa<br>∂ 5 | $\frac{p^{>}}{a\,[5]}$ |
| 14. Specifically greater than the preceding is the life-time-bond (sthiti-bandha) of the three destructive (ghātiyā) and pathos (vedanīya) | I<br>pa<br>∂ 4 | $\frac{p^{>}}{a\,[4]}$ |
| 15. After lapse of numerate thousand of life-time-bonds (sthiti-bandhas), there is the smallest of all life-time-bond (sthiti-bandha) of genetic-code-inheritance (nāma-gotra). | pa<br>∂ 3 | $\frac{p}{a\,[3]}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 16. Specifically greater than the preceding is the life-time-bond (sthiti bandha) of the three destructive (ghātiyā) and pathos (vedanīya) | pa 3<br>∂ 1 3 1 2 | $\frac{p}{a\,[3]}\,[\frac{3}{2}\}$ |
| 17. Greater than the preceding is the life-time-bond (sthiti-bandha) of charm (mohanīya) functional (karma) | pa 2<br>∂ 3 | $\frac{p}{a}\,[\frac{2}{3}\}$ |

Thus is to be known the comparability (alpabahutva) of life-time-bond (sthiti-bandha) without any inconsistancy of principle.[1]

5.84.336

- At the time when there happens to be destruction of order-operation (krama-karaṇa), there happens to be life-time-bond (sthiti-bandha) amounting to innumerate part of pit (palya) at the last instant of that period above that time.
- From that instant, afterwards in the later period, the life-time-bonds (sthiti-bandhas) of all functional-configurations (karma-prakṛtis) happen to establish latter life-time-bonds (sthiti-bandhas) specifically greater than the former life-time-bonds (sthiti-bandhas). They are not in form of multipliers.
- Below the destruction of order-operation (krama-karaṇa), at the beginning of that order-operation-period (krama-karaṇa-kāla), there happens to be life-time-bond (sthiti-bandha) of innumerate years.
- Hence there happens to be bonding of seven functionals (karmas), excluding the age (āyu) functional (karma), upto the life-time-bond (sthiti-bandha) amounting to numerate-thousand years, earlier.
- They also happen to be such that the latter life-timē-bonds happen to be in greater sequence than the former life-time-bonds (sthiti-bandhas). They are not in form of multipliers.

5.84.337

At the place from where the life-time-bond (sthiti-bandha) of genetic-code (nāma) and inheritance (gotra) of innumerate years begins, from that, the subsequent life-time-bond (sthiti-bandha) happens to be innumerate times the precedent life-time-bond (sthiti-bandha). This continues in this sequence till the life-time-bond (sthiti-bandha) amounting to innumerate part of pit (palya), at the last of all.[2]

1. Cf. Jaya Dhavalā, original, p. 1908.
2. Cf. Jaya Dhavalā, original, pp. 1909-1910.

**5.84.338**

- In this way, there happnes to continue bonding of the life-time-bonds (sthiti-bandhas) amounting to innumerate part of pit (palya) with conformally less or great measure, till numerate-thousand get spent. There, at last of all, the life-time-bond (sthiti-bandha) is for innumerate part of pit (palya).
- Beyond that, at every time, there happen to be life-time-bond (sthiti-bandha) of the seven functionals (karmas) for innumerate part of pit (palya). There, specifically, the life-time-bond (sthiti-bandha) of the thirtieths (tīsiyani) is to be known as one and a half times that of the twentieths (bīsiyani); and the life-time-bond (sthiti-bandha) of the fortieths (cālisiyani) is to be known as two times that of the twentieths (bīsiyani).[1]
- As the divisions of innumerate part of pit (palya) are densely many in number, hence description is given through less or great forms of densely many life-time-bonds (sthiti-bandhas), calling them as contained in the statement, "innumerate part of pit (palya)".
- There happened to be life-time-bond (sthiti-bandha), named distant-downtract (dūrāpakṛṣṭi) in sequence, for the ascender; and here there happens to be distant-downtract life-time-bond (sthiti bandha) once alone, due to counter-falling (prati-pātī) transforms (pariṇāmas) of the descender. Hence, beyond this there is another type of life-time-bond (sthiti-bandha) which is numerate times for all the seven functionals (karmas).
- The difference in the life-time-bonds while ascending and descending is due to the fact that while descending there is decrease in the elevation-transforms (viśuddhi-rūpa-pariṇāmas).

**5.84.339**

- In this way, in the sequence of numerate multiple, there lapse numerate-thousand life-time-bond-regression (sthiti-bandha-apasaraṇas), at the last, there happens to be life-time-bond (sthiti-bandha) of genetic-code-inheritance (nāma-gotra) for innumerate part of pit (palya).[2]

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| $\underset{5}{pa}$ | $\frac{P}{(5)}$ |

1.Cf. ibid., p. 1910.

2. In LDS (2), p. 278, numerate word has been used in place of innumerate which seems to be correct. It this is so, 5 could be written as $S_2$ here.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 2. One and a half times the preceding is the life-time-bond (sthiti-bandha) of thirtieths | pa 3<br>5 2 | $\frac{P}{[5]}\ [\frac{3}{2}]$ |
| 3. The life-time-bond (sthiti-bandha) of the charm happens to be two times that 1 | pa 2<br>5 | $\frac{P}{S}[2]$ |
| 4. After that the life-time-bond (sthiti-bandha) of charm is for complete pit. | pa | P |
| 5. Here the increase is major part of innumerate part of pit. | pa 5 – 2<br>5 | $\frac{P\ [5-2]}{[5]}$ |
| 6. The life-time-bond (sthiti-badhas), of the thirtieth is three-fourth part of pit. | pa 3<br>4 | $P\ [\frac{3}{4}]$ |
| 7. Here the increase amounts to later lower life-time | pa 3<br>5 2 | $\frac{P}{[S]}[\frac{5}{4}]$ |
| as decreased by one fourth part of pit | pa 1<br>4 | $P\ [\frac{1}{4}]$ |
| which gives: | pa 5<br>5 4 | $\frac{P}{[S]}[\frac{5}{4}]$ |
| 8. The life-time-bond (sthiti-bandha) of twentieth is half of pit | pa 1<br>2 | $P\ [\frac{1}{2}]$ |
| 9. Here the increase amounts to later lower life-time bond which is innumerate part of pit.: | pa<br>5 | $\frac{P}{5}$ |
| as decreased by half of pit | pa 1<br>2 | $P\ [\frac{1}{2}]$ |

In thie way, on subtracting the measure of each of the preceding life-time-bond (sthiti-bandhas) from its succeeding measure of life-time-bond (sthiti-bandha) gives the increase in the measure of the succeeding as compared with that of its preceding. This is to be known every where.

10. Here is the application of rule of three sets (trairāśika). If the measure set (pramāṇa rāśi) of life-time-bond (sthiti-bandha) of the fortieth (cālīsiya) is the fruit-set (phala-rāśi) given by pit (palya), then what could be acquisition set (labdha-rāśi) when the requisition-set (iccā-rāśi) is the thirtieth (tīsiya) life-time-bond (sthiti-bandha)

| pra | pha | i |
|---|---|---|
| 40 | 5 | 30 |

| measure | fruit | requisition |
|---|---|---|
| 40 | 5 | 30 |

This gives three-fourth part of pit (palya).

11. Similarly, when in the above case when the requisition-set (icchā-rāśi) is the twentieth (bīsiya) life-time-bond (sthiti-bandha) the acuisition set (lobdha-rāśi) is the half of pit (palya).

| pra | pha | i |
|---|---|---|
| 40 | 5 | 30 |

| measure | fruit | requisition |
|---|---|---|
| 40 | 5 | 30 |

NOTE : Here it is not understood how in place of pa, the symbol 5 has been used.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|

12. Similarly, the rule of the three sets (trairāśika) is to be known else-where. For example, wherever the life-time-bond (sthiti-bandha) of charm (mohaniya) functional (karma) happens to be pit (palya), it is to be treated thus. It was stated earlier in the description of reducing of life-time (sthiti), denominated as life-time-bond-regression (sthiti-bandhāpasanaṇa). Similarly here, for increase of life-time, the denominatiion is life-time-bond-progression (sthiti-bandha-utsaraṇa). Thus in every one of the life-time-progressions, there happens to be bonding of innumerate part of pit (palya) of life-time (sthiti). In this way there happen to be innumerate-thousand of life-time-bonds. After going through these, the following happens :

| | | |
|---|---|---|
| 13. The life-time-bond of charm is similar to life-time-bond of the one-sensed bios, i.e., four-seventh part of sea (sāgara). | sā $\frac{4}{7}$ | $\frac{C\,4}{7}$ |
| 14. The life-time-bond of thirtieth (tīsīya) is three-seventh part of sea (sāgara). | sā $\frac{3}{7}$ | $\frac{C\,3}{7}$ |
| 15. The life-time-bond of the twentieth (bīsīya) is two-seventh of sea (sāgara) | sā $\frac{2}{7}$ | $\frac{C\,2}{7}$ |

16. In this way, at the lapse of numerate thousand of life-time-bond (sthiti-bandha) progressions (utsaraṇas) for every split (kāṇḍaka) there happens to be life-time-bonding (sthiti-kārma) similar to those of the second-sensed (dvīndriya) biios, third-sensed (trindriya) bios, four-sensed (caturindriya) bios and five-sensed (pañcendriya) bios.

Thus is to be known the supreme revelation (āgama) as related in the sequence of every section. [1]

NOTE : 1. Important point to be noted here is that when the life-time-bond (sthiti-bandha) of the seven functionals (karmas), viz. charm (moha), etc., happens to be in form of conformally-fit (yathā-yogya) pit (palya) for some, and for some, and for some others it begins to happen in the proportion of its own maximal life-time-bond (sthiti-bandha), then the calculation of progressive life-time-bond (sthiti-bandha) is regarded in the form of the life-time-bond (sthiti-bandha).

2. Formerly, the measure of the life-time-bond (sthiti-bandha) was determined relative to pure (śuddha) increase. But, from here, the instruction is being given regarding the complete life-time-bond (sthiti-bandha) alongwith increase. This is to be understood here. In the context, this has been called. "yat-sthiti-bandha".[2]

5.84.340

- As has already been stated, that when the life-time-bond (sthiti-bandha) of charm (moha) happens to be a pit (palya), then that of the thirtieths (tīsīyani) is three-fourth part of pit (palya), and that of the twentieths (bīsīyani) is half of pit (palya).
- Further, when there is life-time-bond (sthiti-bandha) similar to that of the one-sensed (ekendriya), there that of charm (moha) happens to be for four-seventh part of sea (sāgara), that of the thirtieths (tīsīyani) happens to be for three-seventh part of sea (sāgara), and that of the twentieths (bīsīyani) happens to be for two-seventh part of sea (sāgara).
- Again, when there is life-time-bond (sthiti-bandha) similar to those of the two-sensed (bendrī), the three-sensed (tendrī), the four-sensed (caundrī), and the irrational (asaṁjñī), there happens to be bonding similar to that of the one-sensed (ekendrī) in sequence of twenty-five-times, fifty-times, hundred-times and thousand times.

TRANSCRIPTION

| | | | | |
|---|---|---|---|---|
| mo pa 2<br>∂ | ~~pa~~ 2<br>5 I 5 I 5 I 5 | pa 2<br>5 5 5 | pa 2<br>5 | pa 1 |
| tī pa 3<br>∂ 2 | pa<br>5 5 5 5 3<br>2 | pa<br>5 5 5 3<br>2 | pa 3<br>5 I 2 | pa 3<br>4 |
| bī pa<br>∂ | pa<br>5 5 5 5 | pa<br>5 5 5 | pa<br>5 | pa 1<br>2 |

1. Cf. Jaya Dhavalā, original, p. 1912. Cf also LDS (2), pp. 278-279.
2. Cf. LDS, p. 300.

**5.85.341**

This verse relates the life-time-bond (sthiti-bandha) at the last-instant (carama-samaya) of the descender's (avatāraka) invariant-operation (anivṛtti-karaṇa) :[1]

Thereafter, beyond the bond similar to that of the irrational (asaṁjñī), there happen to lapse numerate-thousand of life-time-bond-progressions (sthiti-bandha-utsaraṇas) and the descender reaches the last instant of invariant-operation (anivṛtti-karaṇa).

There, the life-time-bond (sthiti-bandha) of the charm (moha), the thirtieths (tīsīyani) and the twentieths (bīsīyani) happen to be for four-seventh part of separation lac (prthaktva lakṣa) sea (sāgara), three-seventh part of separation lac (prthaktva-lakṣa) sea (sāgara), and two-seventh part of separation lac (prthaktva lakṣa) sea (sāgara), respectively.

Again after that, there happens to be the unprecedented-operation (apūrva-karaṇa) descending (avatāraka) at an instant,

The data is as follows :

TRANSCRIPTION

mo sā la 7 | 4
8 | 7

tīsiya sa la 7 | 3
8 | 7

bīsiya sā la 7 | 2
8 | 7

**5.86.342**

The possible speciality during unprecedented-operation (apūrva-karaṇa) is related :[2]

- From its first instant, the bios, simultaneously, manifests non-gracious-subsidence-operation (apraśasta-upaśma-karaṇa), reservation-operation (nidhatti karaṇa) and preservation-operation (niṣkācana-karaṇa), whose characteristic properties have already been related.
- Again, the period of unprecedented-operation (apūrva-karaṇa) is divided into seven parts.
- There, during the first part of the period, there is bonding of four configurations (prakṛtis), viz., laughter (hāsya), indulgence (rati), fear (bhaya), and aversion (jugupsā).
- During the second part of the period there is bonding of thirty-configurations (prakṛtis), viz. ford-founder (tīrthaṅkara), etc.
- From the last instant of the sixth part of the period there is bonding of sleep (nidrā) and drowsiness (pracalā).

TRANSCRIPTION

| |
|---|
| 4 |
| 30 |
| 0 |
| 0 |
| 0 |
| 2 |

1. Cf. Jaya Dhavalā, original, pp. 1912-1913.
2. Cf. Jaya Dhavalā, original, p. 1913.

● Again, beyond that, after lapse of numerate-thousand of life-time-bond-progressions (sthiti-bandhotsaraṇas), at the last instant of the descending (avatāraka) unprecedented-operation (apūrva-karaṇa), there happens to life-time-bond (sthiti-bandha) of the charm (moha), the thirtieths (tīsīyani), the twentieths (bīsīyani) for proportionate separation-lac-crore-seas (pṛthaktva-lakṣa-koṭi-sāgaras), as four-seventh part, three-seventh part, and two-seventh part respectively.

| | |
|---|---|
| mo sā ko la | 7 I 4<br>8 I 7 |
| tī sā ko la | 7 I 3<br>8 I 7 |
| bī sā ko la | 7 I 2<br>8 I 7 |

● The geometric-progression (guṇaśreṇī) of all functionals (karmas), alongwith decayed-remainder-length (galitāvaśeṣa-āyāma) happens to be upto here.

● After that, descending at an instant, the bios attains the low-tended-transform (adhaḥ-karaṇa-pariṇāma) in the perfect-vowed (apramatta-virata) control-station (guṇasthāna).

**NOTE** : While ascending, at the first instant of invariant-operation (anivṛtti-karaṇa) there was extermination (vyucchitti) of the non-gracious-subsidence-operation (apraśasta-upaśāmanākaraṇa), reservation-operation (nidhattī-karaṇa) and preservation-operation (nikācanā-karaṇa). Now, at the instant of descending, these get inaugurated again at the first instant of entry into the unprecedented-operation (apūrva-karaṇa).

**5.87.343**

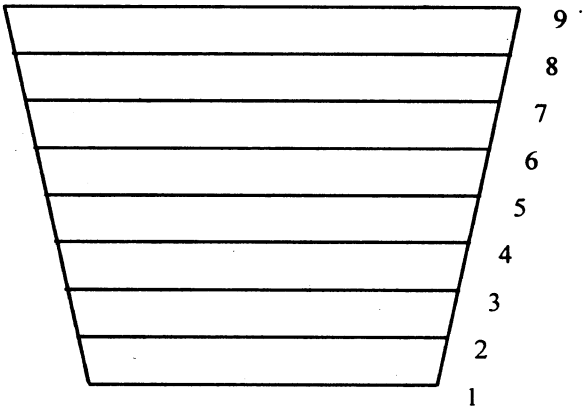
This verse ~~and~~ the next give the measure of period of second-subsidence-seventy (dvitīyopaśama-samyaktva) :[1]

● Whatever is the amount of fluent (dravya) down-tracted at the last instant of the unprecedented-operation (apūrva-karaṇa) descending at its first instant, the bios effects geometric-progression (guṇaśreṇi) by downtracting innumerate times less fluent (dravya) than that.

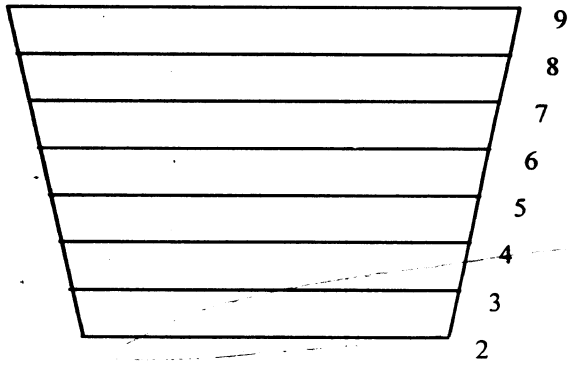
● Its stable-length (avasthita-āyāma) is inter-muhūrta (antarmuhūrta) although it is numerate times the old geometric-progression-length (guṇaśreṇi-āyāma) which began at the first instant of the fine-strategy (sūkṣma-sāmparāya). Here, owing to less of elevation (viśuddhatā) the measure of fluent (dravya) in geometric-progression (guṇaśreṇi) has got reduced and the measure of length (āyāma) has got increased.

1. Cf. Jaya Dhavalā, original, pp. 1913-1914.

## EXPLANATION BY R. C. MUKHTĀRA (LDS(2), P. 283)
## DECAYED-REMAINDER GEOMETRIC-PROGRESSION
## (GALITĀVAṢEṢA GUṆAŚREṆI)

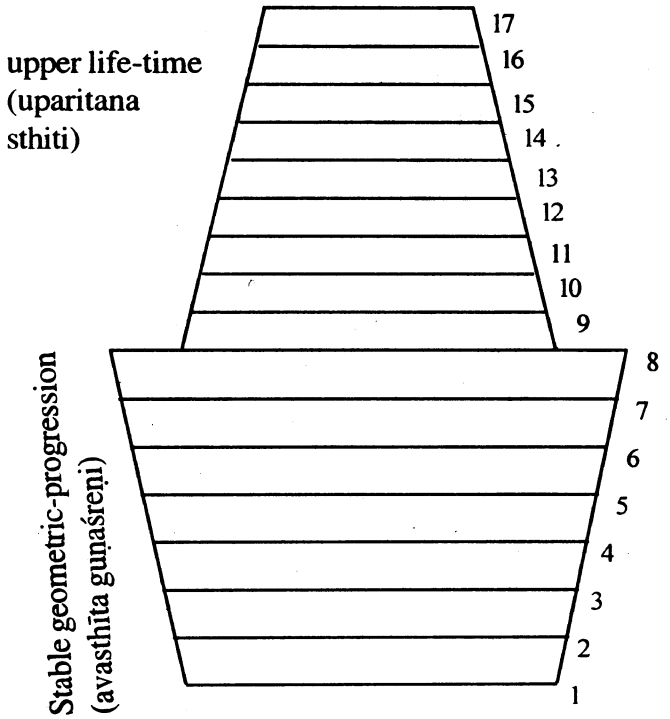


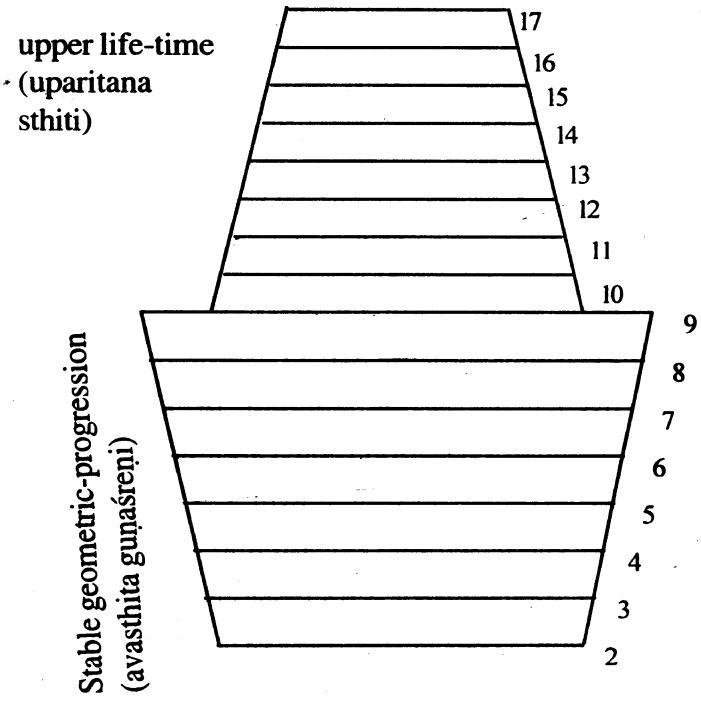

9 Nisus (niṣekas) forming-decayed-remainder geometric-progression (galitāvaśeṣa guṇaśreṇi)



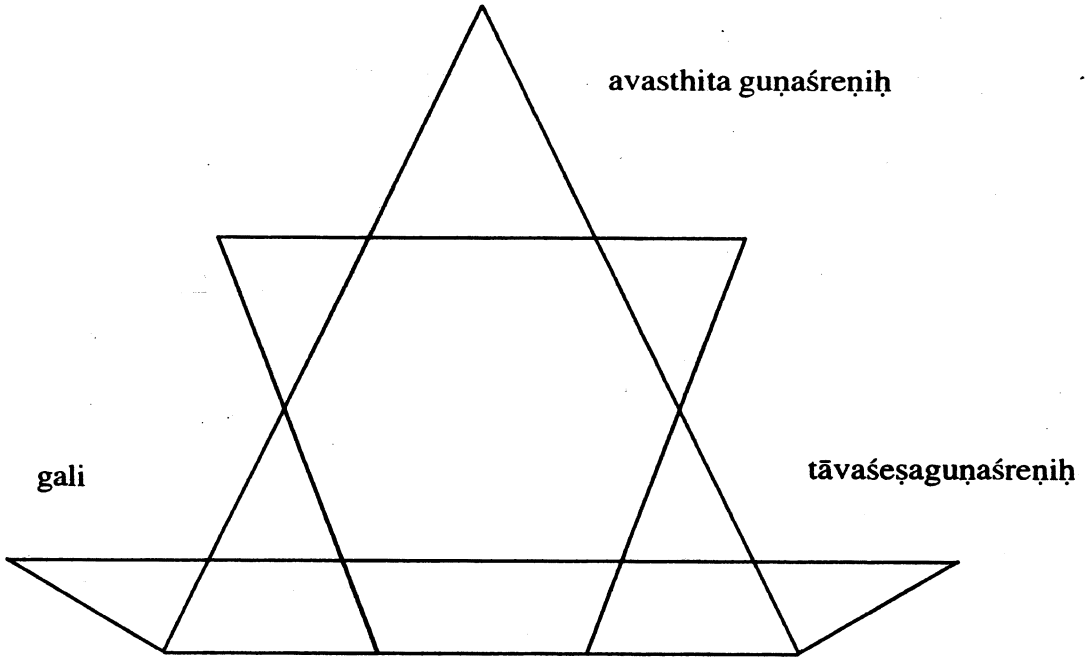

On decay of nisus (niṣeka), no. 1, the geometric-progression (guṇaśreṇi) of 8 nisusus (niṣekas) ia as shown above.

## AVASTHITA GUṆAŚREṆI



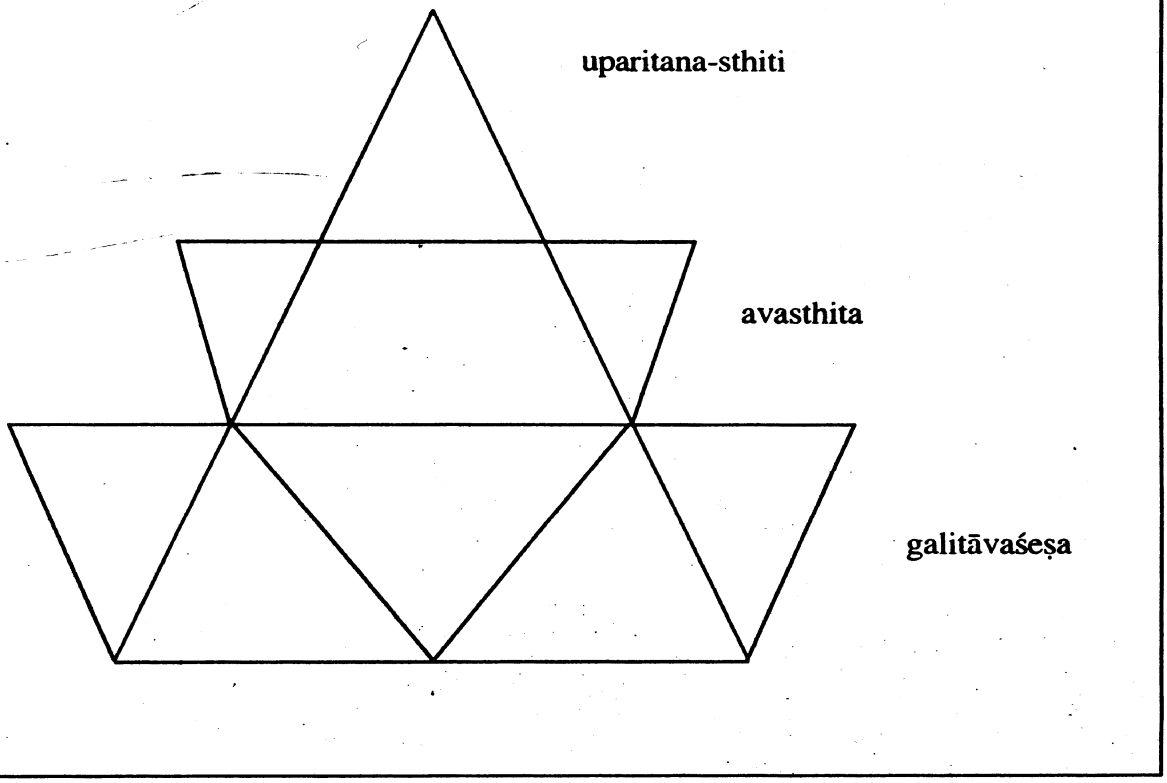

On decay of nisus (niṣeka), no. 1, the nisus no. 9 of upper-life-time (uparitana-sthiti) has come down to the geometric-progression (guṇaśreṇi-āyāma).




**EXPLANATION OF SYMBOLISM BY ṬOḌARAMALA:**

The geometric-progression-length (guṇaśreṇiāyāma) which is stable and starts at the first instant of the low-tended-operation (adhaḥ-karaṇa), happens to be numerate times the decayed-remainder (galitāvaśeṣa) geometric-progression-length (guṇaśreṇi-āyāma) which starts at the first instant of descending fine-strategy (sūkṣma-sāmparāya). The symbolism is :-

TRANSCRIPTION (LDS, p. 572)



In the above diagram, symbolism is made for the nisusus (niṣekas) in sequentially reduced form. There the decayed-remainder (gaitāvaśeṣa) has small measure, and the stable-geometric-progression-length (avasthita-guṇaśreṇi-āyāma) has great measure whose symbolism has been expressed in form of sequentially increasing.

In this way symbolism for the law of descending the subsidence-progression (upaśama-śreṇi) has been related.

5.88.344

The explanation of the old geometric-progression (guṇaśreṇi) is repeated.[1]

- From the first instant of the descending (avatāraka) fine-strategy (sūkṣma-sāmparāya), upto the last instant of unprecedented-operation (apūrva-karaṇa), there is geometric-progression-length (guṇa-śreṇi-āyāma) of knowledge-screening (jñānāvaraṇa), etc., which is decayed-remainder (galitāvaśeṣa). Remaining is not stable.
- Note that the geometric-progression-length (guṇaśreṇi-āyāma) of charm (moha) happens to be stable (avasthita) from the first instant of fine-strategy (sūkṣma-sāmparāya) for some period.
- Afterwards, similar to the geometric-progression-length (guṇaśreṇi-āyāma) of other functionals (karmas), the geometric-progression-length (guṇaśreṇi-āyāma) of charm (moha) also happens to be decayed-remainder (galitāvaśeṣa). Hence the stable-geometric-progression-length (guṇaśreṇi-āyāma) happens to increase at three stations. That is related :-
- From the first instant of descending-fine-strategy (avataraka-sūkṣma-sāmparāya), the length (āyāma) is stable (avasthita)
- Again, during downtraction (apakarṣaṇa) of fluent (dravya) of gross-greed (bādara-lobha) in form of super-variform (spardhaka), the geometric-progression-length (guṇaśreṇi-āyāma) happens to increase once and remains stable (avasthita) till the gross-greed-pathetic-period (bādara-lobha-vedaka-kāla).
- Again, during downtraction (apakarṣaṇa) of delusion-fluent (māyā-dravya), the geometric-progression-length (guṇaśreṇi-āyāma) happens to increase second time and remains stable (avasthita) upto delusion-pathetic-period (māyā-vedaka-kāla).
- Again, during downtraction (apakarṣaṇa) of pride-fluent (māna-dravya), the geometric-progression-length (guṇaśreṇi-āyāma) happens to increase third time and remains stable (avasthita) upto pride-pathetic-period (māna-vedaka-kāla).
- In this way, the geometric-progression-length (guṇaśreṇi-āyāma) happens to be stable (avasthita) three times.
- Further, fourth time, during the down-traction (apakarṣaṇa) of anger (krodha), on having increased, upto the end of the the unprecedented-operation (apūrva-karaṇa), the decayed-remainder-geometric-progression-length (galitāvaśeṣa-guṇaśreṇi-āyāma) of charm (moha) happens to arrive similar to those of other functionals (karmas).
- Again, fromt he first instant of the low-tended-operation (adhaḥpravṛtta-karaṇa), upto the inter-muhūrta (antarmuhūrta), the stable-geometric-progression-length (avasthita-guṇa-śreṇi-āyāma) of knowledge-screening (jñānāvaraṇa), etc., functionals (karmas) happens to be numerate times the old geometric-progression-length (guṇa-śreṇi-āyāma).

1. Cf. Jaya Dhavalā, original, p. 1915

● Whatever is the inter-muhūrta (antar-muhūrta) period equal to that of the low-tended-operation (adhaḥ-pravṛtta-karaṇa), during upto that period, instant to instant, descending through infinite-times reduced elevation (viśuddhi) in mono-ended way (ekāntena), the bios becomes own-stationed (sva-sthāna) perfect-vowed afterwards.

**5.89.345**

Presentation of the three-subject division at the station (sthāna) :[1]

● During the imperfect-vow (pramatta) or perfect-vow (apramatta) control-station (guṇasthāna), the bios having become own-station (sva sthāna) regulated (saṁyata), effects stable-geometric-progression-length (avasthita-guṇaśreṇi-āyāma) without increase-decrease.

● Again, if the same bios faces the fifth control-station (guṇasthāna), then he effects geometric-progression-length (guṇaśreṇiāyāma) increasing numerate times the earlier geometric-progression-length (guṇa-śreṇi-āyāma) owing to depression (saṅkleśa).

● And if the bios, reverting, faces ascending of subsidences (upaśama) or eradicator-progression (kṣapaka-śreṇi), then he effects geometric-progression-length (guṇa-śreṇi-āyāma) decreasing numerate times that geometric-progression-length (guṇa-śreṇi-āyāma) owing to elevation.

● In this way the three stations in form of increase, decrease and the stable of geometric-progression (guṇa-śreṇi) of the own-station (svasthāna) regulated, have been described.

**5.90.346**

● Whatever configurations (prakṛtis) are found to be bonded during descending (avatāraka) low-tended-operation (adhaḥ-pravṛtta-karaṇa) of the perfect-vow (apramatta), their special transition (saṅkrama) is shown in this verse : These configurations (prakṛtis) get transited into the conformal-tended (athā-pravṛtta). While these get transiled into other configurations (prakṛtis), there is possible the divisor named the low-tended (adhaḥ-pravṛtta).

● Again, whatever configurations (prakṛtis) are not found being bonded, their retarded-transition (vidhyāta-saṅkramaṇa) is found. During their transition (saṅkramaṇa) into other configurations (prakṛtis), there is possible the divisor, called retarded-divisor (vidhyāta-bhāgahāra). Moreover, there happened to be the destruction of geometric-transition (guṇa-saṅkrama). Its nature has already been described and it be known.[2]

**5.91.347**

This verse and the next instruct about measure of second-subsidence-serenity (dvitīyopaśama-samyaktva) period :-

● Whatever time elapses from the first instant of unprecedented-operation (apūrva-karaṇa) of the bios ascending alongwith second-subsidence-serenity(dvitīyopaśma-samyaktva) upto the last

1. Cf. Jaya Dhavalā, original, p. 1914, vv. 538-539.
2. Cf. LDS (2), p. 286. Cf. also Jaya Dhavalā, original, p. 1914. Cf. also DVL, vol. 6, pp. 330-331 and p. 409.

instant of unprecedented-operation (apūrva-karaṇa) while descending; numerate times that interval is the period of second-subsidence-serenity (dvitīyopaśama-samyaktva), amounting to inter-muhūrta (antarmuhūrta).

- So, upto this interval, the bios keeps the second-subsidence-serenity (dvitīyopaśama-samyaktva) alongwith the low-tended-operation (adhaḥ-pravṛtta-karaṇa).[1]

5.91.348

- During that very second-subsidence-serenity (dvitīyopaśama-samyaktva) period, the bios having completed the period of the low-tended-operation (adhaḥ-pravṛttakaraṇa), and attaining non-regulation (asaṁyama) owing to rise of the non-confutation (apratyākhyāna) comes to the fourth control-station (guṇa-sthāna).[2]
- Or else, if the bios attains partial-regulation (deśa-saṁyama) due to rise of confutation (pratyākhyāna), he comes to the fifth control-station (guṇa-sthāna).
- Or else if the bios becomes non-regulated (asaṁyata), he remains there for inter-muhūrta (antarmuhūrta) and becomes partially regulated (deśa-saṁyata).
- Or else becoming partially-regualted (deśa-saṁyata), stays there for inter-muhūrta (antarmuhūrta) and becomes non-regulated (asaṁyata).
- Or else attains the second control-station (guṇa-sthāna), named "downfall from serenity" (sāsādana), owing to rise (udaya) of any one of the infinite-bonding (anatanubandhī), anger, etc., when there remain six trails (āvalis) during that period.

5.92.349

- Possibility for the bios descending from second-subsidence-serenity (dvitīyopaśama-samyaktva), attaining second control-station, downfall-from-serenity (sāsādana), after death is to attain the divine-life-course (deva-gati) as per rule, and no other life-course (gati). This has been propounded by Yativṛṣabha, preceptor-supreme. Accordingly, the bios does not attain either hellish, or subhuman or human life-course (gati).[3]

5.93.950

- The bios who is with state (sattva) of the hellish (nāraka), subhuman (tiryañca) and human (manuṣya) age (āyu), is not capable of subsiding character-charm (cāritra-moha). Hence, there is absence of attainment of partial-regulation (deśa-saṁyama) and complete-regulation (sakala-saṁyama) for such a bios. Hence for such a bios, on descending from subsidence-ladder (upaśana-śreṇi), cannot take birth in the three life-courses, except the divine (deva) life-course (gati).

1. Cf. Jaya Dhavalā, original, p. 1915, v. 541. Cf. also DVL, vol. 6, p. 331, and vol. p. 14.
2. Cf. Jaya Dhavalā, original, p. 1916. Cf. also ibid., p. 1919, vv. 542-543. Cf. also KSP, vol. 4, p. 24, and vol. 10, p. 124. Cf. also DVL, vol. 5, p. 11.
3. Cf. KSP, p. 727, v. 545.

❁ Again, the bios in the second control station (guṇasthāna) downfall from-serenity (sāsādana), descentd through that subsidence-ladder (upaśama-śreṇi), through which earlier age he was bound. There is no death of the age which was not bonded.[1]

5.94.351

There is instruction from pure-verse compiled by Bhūtabali, the supreme preceptor, that the bios descending from subsidence-ladder-(upaśama-śreṇi) does not attain the second control-station (guṇasthāna), called downfall from serenity (sāsādana).[2]

**NOTE** : The author of the Dhavalā, Vīrasenācāya, has solved here the inconsistency apparent in the statements regarding the bios descending from the subsidence-ladder (upaśama-śreṇi). According to him, there is absence of motion into the down-fall-from-serenity (sāsādana) control-station (guṇasthāna) for the bios descending from subsidence-ladder (upaśama-śreṇi). This is how the decision regarding the phase of down-fall-from-serenity has been taken regarding the descender.

5.94.352

Further, there are twelve types of bios ascending the subsidence-ladder (upaśama-śreṇi), the speciality thereof is stated as follows in the twelve verses:

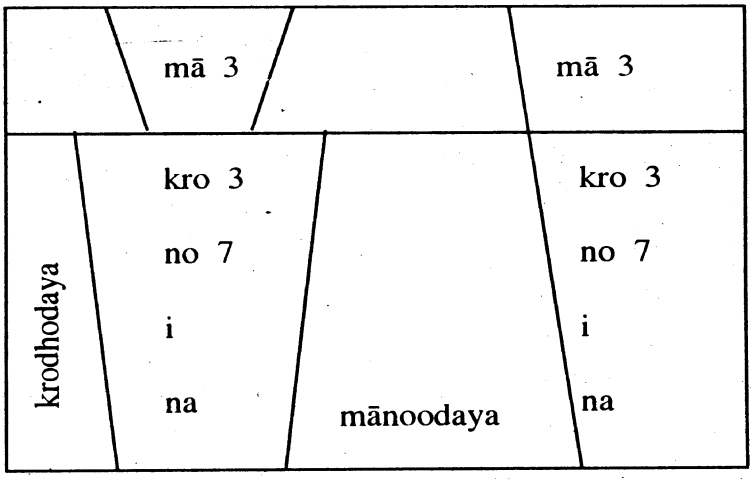
❁ Whatever stated earlier, the all-presentation (sarva-prarūpaṇā) has been related about the bios ascending the subsidence-ladder (upaśama-śreṇi) associated with male-sex (puruṣa-veda) and anger-affection (krodha-kaṣāya).

❁ Again, there is speciality in functioning of the bios ascending the subsidence-ladder (upaśama-śreṇi) associated with male-sex (puruṣa-veda), and fluorescent (saṁjvalana) pride (māna), delusion (māyā) and greed (lobha). That is as follows :-

5.95.353

❁ During the fluorescent (saṁjvalana) anger (krodha), pride (māna), delusion (māyā), greed (lobha), the bios who ascends with rise (udaya) of anger (krodha) has the same first-life-time (prathama-sthiti) of pride (māna) as mixed with that of anger (krodha), as is the first-life-time (prathama-sthiti) of pride (māna) of the bios who ascends with the rise (udaya) of pride (māna) :-

❁ The following symbolism is given there of :[3]



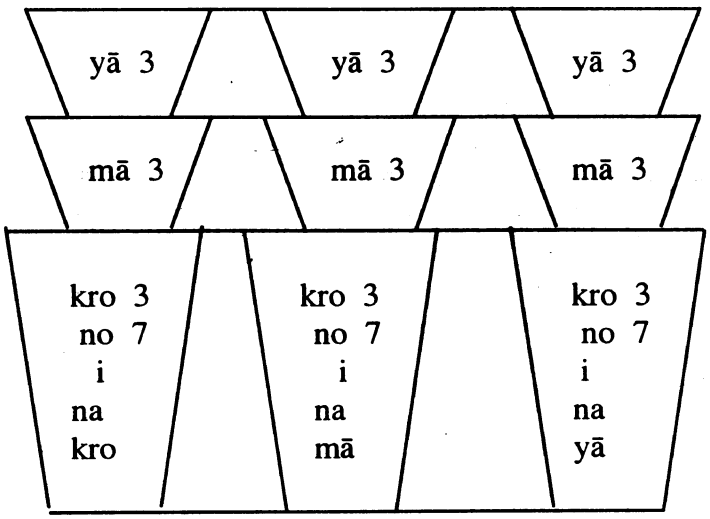

1. Cf. GKK, vv. 334, 653. Cf. also DVL, vol. 9, p. 326.
2. Cf. DVL, vol. 5, p. 11. Cf also, KSP, vol. 10, p. 123.
3. Cf. Jaya Dhavalā, original, pp. 1917-1918.

IMPLICATION :-

- Whosever ascends the ladder alongwith anger, has the rise (udaya) of anger (krodha) first. Afterwards there is rise (udaya) of pride (māna). And whosoever ascends the ladder with rise (udaya) of pride (māna), will have no rise (udaya) of anger (krodha), there will be rise (udaya) of pride (māna) only. For the former there are two rise-periods (udaya-kālas) which when combined give the rise-period (udaya-kāla) of the pride (māna) alone of the latter. Hence the first-life-time (prathama-sthiti) of the former both has been stated equal to the first-life-time (prathama-sthiti) of pride (māna) of the latter. Similar is to be understood ahead.

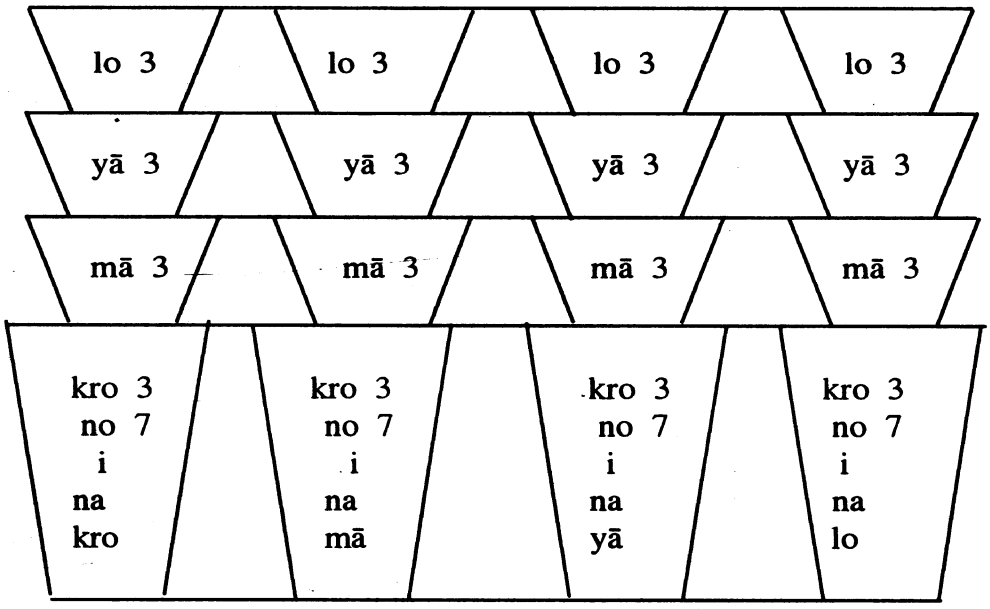
- Again, whatever is the measure of mixed, first-life-time (prathama-sthiti) of fluorescent (saṁjvalana) trio, ie. anger (krodha), pride (māna) and delusion (māyā) of the bios ascending alongwith rise of anger (krodha), that measure is also of the first-life-time (prathama-sthiti) of greed (lobha) for the bios ascending with rise (udaya) of delusion (māyā) which is fluorescent (saṁjvalana) :-

- Symbolism thereof is as follows :



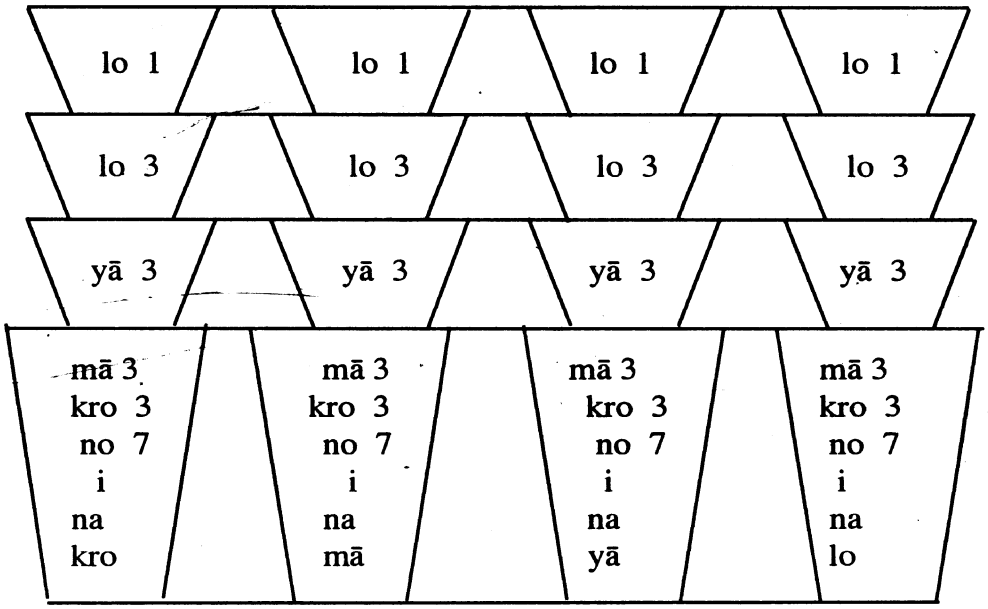

Here, the following is to be known :

- The bios who ascends the ladder with rise (udaya) of anger (krodha) with male-sex (puṁveda), has the rise of all the four fourescent (saṁjvalana) affections (kaṣāyas), anger (krodha), pride (māna), delusion (māyā) and greed (lobha), the sum total of the period is similar to the first-life-time (prathama-sthiti) of fluorescent-greed (sūkṣma-lobha) and of gross-greed (bādara-lobha) of the bios who ascends with the greed (lobha).
- The symbolism thereof is as follows :




◍ Again among all the four, ascending alongwith any affection (kaṣāya), the first-life-time (prathama-sthiti) of fine-greed (sūkṣma-lobha) of all bios is equal. Symbolism thereof is as follows:

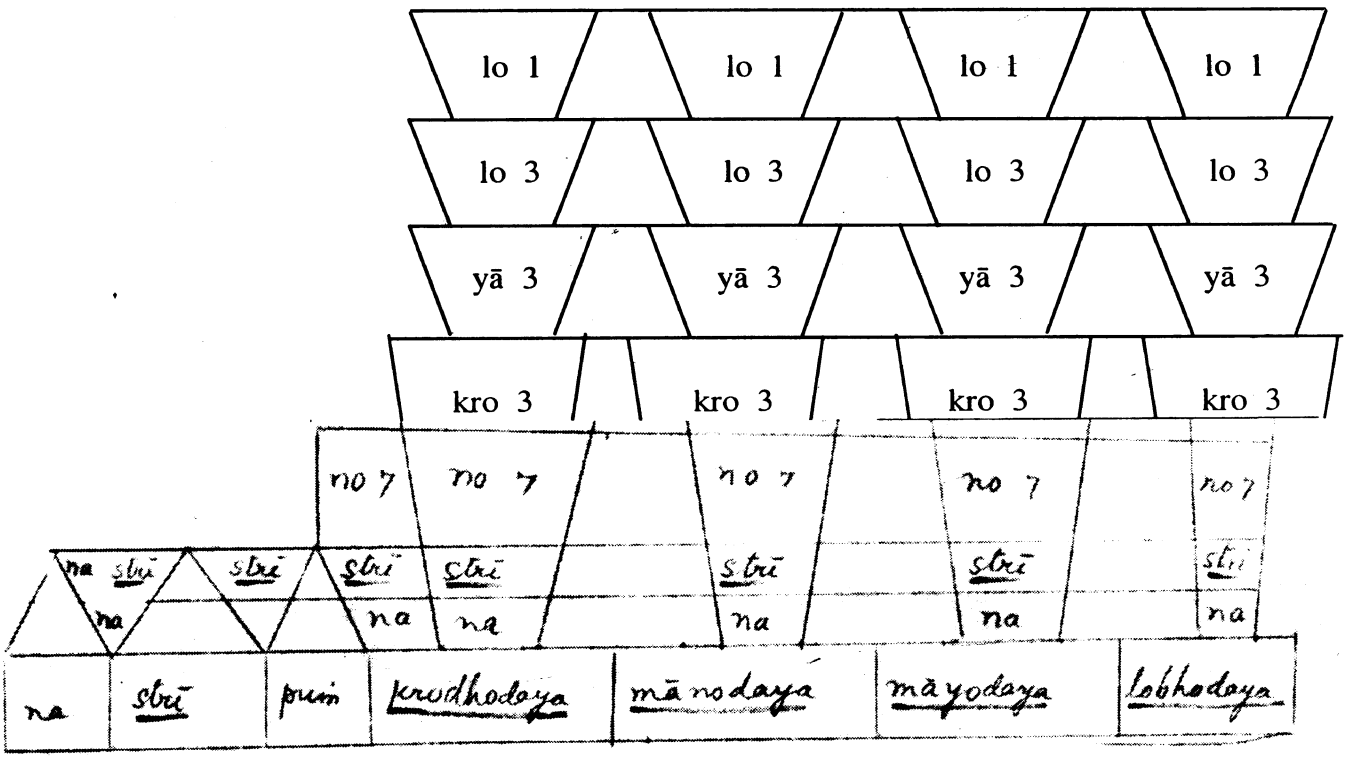
TRANSCRIPTION




◍ Note that in last row, third column last row should be yā as per convention adopted by the author. And their common-sex (napuṁsaka-veda), female-sex (strīveda), seven quasi-affections (no-kaṣāyas) have their subsidence-period (upaśamana-kāla) equal.

## EXPLANATION BY ṬODARAMALA

- For those who ascend through subsidence-ladder (upaśama-śreṇi), there happens to be subsidence of common-sex (napuṁsaka veda), female-sex (strī-veda), seven quasi-affections (no-kaṣāyas), three angers (krodhas), three prides (mānas), three greeds (lobhas) and one fine-greed (sūkṣma-lobha) in sequence.
- **NOTE** : For the ascender with common-sex (napuṁsaka-veda), there is subsidence (upaśama) of common-sex during the subsidence-period (napuṁaka-kāla) of female-sex (stri-veda).
- There, for the bios ascending the ladder with anger, there happens to be first-life-time (prathama-sthti) of pride (māna), etc., speciality "till anger" (krodha paryanta).
- Above, for the ascenders with pride (māna), delusion (māyā), etc., separately.
- Again, for the ascenders with pride (māna), delusion (māyā), greed (lobha), there happens to be first-life-time (prathama-sthiti) first, respectively, till there is pride (māna), delusion, greed (lobha)
- Above, there happens to be first-life-time (prathama-sthiti) separately of the remainder. There fluent (dravya) is given into the first-life-time (prathama-sthiti) in great amount and sequence. Hence their symboic-structure having sequence of great amount is shown as follows :



5.95.354

- Whatever are the sex (veda) and affection (kaṣāya) with which the bios rises the ladder [progression] (śreṇi), first-life-time (prathama-sthiti) of those is established as inter-muhūrta (antar-muhūrta).
- He effects interval of the nisusus (niṣekas) lying above that first-life-time (prathama-sthiti).
- Again, leaving the life-time (sthiti) amounting to trail (āvalī) of rise-less (udaya-rahita) sex (veda) or affection (kaṣāya), the bios effects interval (antara) of the nisusus (niṣekas) lying above this life-time (sthiti).

5.95.355

- Whatever is the affection (kaṣāya) with rise (udaya) of which the bios ascends the ladder (śreṇī), at the end of that first-life-time (prathama-sthiti), he effects first-life-time (prathama-sthiti) of the subsequent affection (kaṣāya).
- For the bios who ascends the ladder (śreṇi) with anger (krodha), there happens to be first-life-time (prathama-sthiti) of pride (māna) after the first-life-time (prathama-sthiti) period of anger is completed.
- Similar is to be known about the deslusion (māyā), etc., above.
- At the end of the first-life-time (prathama-sthiti) of pride (māna) of the bios who ascends with pride (māna), there happens to be first-life-time (prathama-sthiti) of delusion (māyā).
- Similar is to be known above.
- Again, for the bios ascending with delusion (māyā), after the first-life-time (prathama-sthiti) of delusion (māyā) is completed, there is effected the first-life-time of greed (lobha).
- Similar is to be known above.
- Again, for the bios, ascending with greed (lobha), at the end of the first-life-time (prathama-sthiti) of greed (lobha), there happens to be first-life-time of fine-greed (sūkṣma-lobha).

5.95.356

- Whatever is the period of rise (udaya) of anger (krodha) of the bios who ascends with rise (udaya) of anger, during that period alone, the bios who rises with the rise of pride (māna), subsides three types of anger (krodha) which are rise-less (udaya-rahita).
- Again, similarly, the bios who ascends with the rise (udaya) of delusion (māyā) subsides riseless three types of anger (krodha), and the three types of pride (māna) respectively, during the period of first-life-time (prathama-sthiti) of anger (krodha) for the bios who ascends with anger (krodha), and during the period of first-life-time (prathama-sthiti) of pride (māna).

5.95.357

- The bios who asceds with rise of greed (lobha) subsides the riseless (udaya-rahita) there types

of anger (krodha), three types of pride (māna), three types of delusion (māyā) during the period which is the first-life-time (prathama-sthiti) of anger (krodha), and of pride (māna), and of delusion (māyā) of the bios who ascends with anger (krodha)

- There is non-existence of first-life-time of those anger (krodha), etc., for this bios, hence there is no rise (udaya) of anger (krodha), etc., for the bios who ascends with greed (lobha).

**5.95.358**

- The bios who ascends ladder (śreṇī) with rise of pride (māna) has that much period of rise (udaya) of pride (māna) as is the mixed rise-period (udaya-kāla) of anger (krodha), pride (māna) of the bios who ascends with rise of anger (krodha).
- Similarly, the period of rise (udaya) of delusion (māyā) for the bios who ascends with rise (udaya) of delusion (māyā) is as much as is the period of rise of anger (krodha), pride (māna), delusion (māyā) for the bios who rises with anger (krodha).
- Similarly, the period of rise (udaya) of greed (lobha) for the bios who ascends with rise (udaya) of greed (lobha) is as much as is the period of rise of anger (krodha), pride (māna), delusion (māyā), as is the period of rise of anger (krodha), pride (māna), delusion (māyā), greed (lobha) for the bios who ascends with the rise of anger (krodha).
- The bios who falls after ascending pride (māna), delusion (māyā), downtracts in sequence the fluent (dravya) of pride (māna), delusion (māyā), greed (lobha), effects geometric-progression (guṇa-śreṇi) with decayed-remainder length (galitāvaśeṣa-āyāma) equal to geometric-progression-length (guṇaśreṇi-āyāma) of the knowledge-screening (jñānāvaraṇa) functional (karma), etc.

**IMPLICATION:**

- The bios who falls after ascending with rise (udaya) of pride (māna), there happens to be rise of greed (lobha), pride (māna) for him in sequence.
- There, on the rise of pride (māna), the bios effects geometric-progression-length (guṇaśreṇi-āyāma) equal to that of other functionals (karmas). Hence, there is no rise (udaya) of anger (krodha) for him.
- Similarly, for the bios who falls after ascending with delusion (māyā) there happens to rise (udaya) of greed (lobha), and afterwards there happens to rise delusion (māyā).
- For the bios who falls after ascending with rise of greed (lobha), there happens to rise (udaya) of greed (lobha) alone, hence there happens to be decayed-remainder-geometric-progression (galitāvaśeṣa-guṇaśreṇi-āyāma) of charm-functional (moha-karma) equal to that of other functionals (karmas), already.

**5.95.359**

- The bios (jīvas) who falls after ascending with rise (udaya) of pride (māna), delusion (māyā), greed (lobha), they, on getting rise (udaya) of their own affection (kaṣāya), effect decayed-

remainder-length-geometric-progression (galitāvaśeṣa āyāma guṇaśreṇi) of nine types of affection (kaṣāya) and six types of affection (kaṣāya) and six types of affection (kaṣāya), respectively, as mentioned before.

IMPLICATION :

- Just as the bios who falls on ascending with rise of anger (krodha), effects decayed-remainder-length of geometric-progression (galitāvaśeṣa-āyāma-guṇa-śreṇi) of twelve types of affection (kāṣāya) as mentioned earlier at the rise of anger (krodha) :
- Similarly, the bios who falls on ascending with pride (māna) effects that of nine types of affection (kaṣāya) excluding anger (krodha) with rise of pride (māna).
- The bios who falls on ascending with rise of delusion (māyā) effects that of six types of affection (kaṣāya) in form of greed (lobha), delusion (māyā) with rise of delusion (māyā).
- The bios who falls on ascending with greed (lobha), effects decayed-remainder-geometric-progression-length (galitāvaśeṣa-guṇaśreṇi-āyāma), of three types of greed (lobha) along, on the rise of greed (lobha), as equal to that of other functionals (karmas).

5.95.360

- The bios effects completion of interval (antara) during uptraction (apakarṣaṇa) of fluent (dravya) of that affection (kaṣāya) with the rise (udaya) of which he ascended and fell. He creates the annihilated nisusus (niṣekas).

IMPLICATION

- For example, just as the bios who ascends with anger (krodha) and falls, effects the interval (antara) on downtracting the fluent (dravya) at the rise (udaya) of anger (krodha) :
- Similarly, the bios who ascends with pride (māna) and falls, afterwards at the rise of pride; the bios who ascends the delusion on (māyā) and falls, afterwards at the rise of delusion (māyā); and the bios who ascends the greed (lobha) and falls, afterwards at the rise of greed (lobha) effects down-traction (apakarṣaṇa) of fluent (dravya) at the first instant, creates the nisusus (niṣekas) which were annhilated at interval-operation (antara-karaṇa), by injecting the fluent (dravya) into it.
- This is the description of ascending, descending of ladder [progression] (śreṇī) associated with anger (krodha) alongwith male-sex (puṁveda).[1]

5.95.361

- The presentation of the bios who ascends associated with four types of affection (kaṣāya) alongwith rise (udaya) of female-sex (stri-veda) is to be known similar to that of the bios who ascends with rise (udaya) of male-sex (puruṣa-veda).

1. For details from v. 353 to v. 360, cf. LDS (2), pp. 290-295. Cf. also Jaya Dhavalā, original, pp. 1917-1924, vv. 548-562, cf also DVL, vol. 6, pp. 333-334.

- But the subsidence-period (upaśāmanā-kāla) of male-sex (puruṣa-veda) is two trails (āvalīs), as reduced by an instant, greater than that of the subsidence-period (upaśāmanā-kāla) of six, nine types of affection (kaṣāya) of the bios with rise (udaya) of male-sex (puruṣa-veda).
- The reason is that the bios subsides the newly-bond (navaka-bandha) of male-sex (puruṣa-veda) in two trails (āvalīs) as reduced by an instant.
- The bios who ascends the ladder (śreṇī) with rise (udaya) of female-sex (strī-veda), effects decay of first-life-time (prathama-sthiti) of female-sex (strī-veda).
- At the next instant of it, the bios becomes with subdued-sex (apagata-veda), and becoming without bond of male-sex (puruṣa-veda), subsides seven types of quasi-affection (nokaṣāyas) simultaneously, through the inter-muhūrta (antarmuhūrta) period.
- And the period of subsidence (upaśamana) of all the seven is the same. This is difference (vibhinnatā).
- Similarly, there is speciality while descending with the female-sex (strī-veda). That should be related after knowing it.[1]

5.96.362
5.96.363

- The bios who ascends the subsidence-progression (upaśama-śreṇi) with the rise (udaya) of male-sex (puruṣa-veda), first subsides the common-sex (napuṁsaka-veda), than subsides the female-sex (strī-veda) through inter-muhūrta (antarmuhūrta) period.
- The bios who ascends with rise of common-sex (napuṁsaka-veda) effects first-life-time (prathama-sthiti).
- Whatever is the subsidence-period (upaśāmanā-kāla) of both, the common-sex (napuṁsaka-veda) and female-sex (strī-veda), that much is the measure of first-life-time (prathama-sthiti).
- In the first-life-time (prathama-sthiti) the bios begins to subside the common-sex (napuṁsaka-veda).
- At the lapse of the period as much as is the subsidence period (upaśāmanā-kāla) of the common-sex (napuṁsaka-veda), still the bios with male-sex (puruṣa-veda) does not get the subsidence (upaśāmanā) of common-sex (napuṁsaka-veda) finished.
- From there, the bios also begins subsidence (upaśāmanā) of female-sex (strī-veda).
- Subsiding both of them, at the lapse of subsidence-period (upaśāmanā-kāla) of female-sex (strī-veda), i.e., the last instant of the first-life-time (prathama-sthiti), the bios subsides both, the common-sex (napuṁsaka-veda) and the female-sex (strī-veda), simultaneously.
- This is a difference (vibhinnatā).
- After this, the bios becomes with subdued-sex (apagata-veda) and subsides the seven types of quasi-affection (no-kaṣāya), simultaneously.
- The period of subsidence-period (upaśāmanā-kāla) of the seven types of the quasi-affection (no-kaṣāya) is equal.
- This is another difference, and through this, difference of the descender should be known.[2]

1. Cf. Jaya Dhavalā, original, p. 1924 and p. 1930. 2. Cf. LDS (2), pp. 296, 297. Cf. also Jaya Dhavalā, original, p. 1925.

5.97.364

Now the comparability-stations (alpa-bahutva-sthāna) will be related regarding the terms associated with period lying between the first instant of the descending-unprecedented-operation (ārohaka-apūrva-karaṇa), of the bios who falls on ascending the progression (śreṇī) associated with male-sex (puruṣa-veda) and rise of anger-affection (krodha-kaṣāya), upto the last instant of the descending-unprecedented-operation (avarohaka-apūrvakaraṇa).[1]

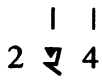
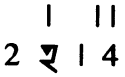
NOTE : 1. Here, the bios who ascends the ladder (śreṇī) is called the ascender (ārohaka) and that who descends the ladder (śreṇī) is called the descender.
2. Wherever, in the comparability (alpa bahutva) there has been related, "specially-greater" (viśeṣa-adhika), there is to be known, "slightly greater than the earlier (pūrva se kucha adhika)".

5.98.365 [2]

That comparability of terms is described through the following seven verses:

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 1. Smallest of all is the minimal energy-split-cast (anubhāga-kāṇḍotkaraṇa) period which is inter- muhūrta<br>The above is to be known as energy-split-cast of end of fine strategy ascender corresponding to knowledge-screening etc., functionals (jñānāvaraṇādi-karmas). And the energy-split-cast of end is to be known while effecting interval of charm. | 2 ऋ | As |
| 2. The maximal energy-split-cast period is specifically greater than the preceding, and this is possible at the first instant of the ascender-unprecedented-operation (ārohaka-apūrva-karaṇa) of all functionals. | 2 \| ऋ | As> |
| 3. Numerate times the preceding is the minimal life-time-split-cast of such knowledge-screening, etc., functionals, which is possible at the last instant of fine-strategy; as well as in the period of minimal life-time-bond of charm which is possible at the last instant of invariant-operation. And both of these periods are equal mutually. | 2 \| ऋ 4 | As>$s_1$ |

1. Cf. Jaya Dhavalā, original, p. 1925. 2. Cf. Jaya Dhavalā, original, p. 1926.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 5.98.366 [1] | | |
| 4. Specifically greater than the preceding is the minimal life-timē-bond-regression (sthiti-bandhāpasaṇa) period of knowledge-screening (jñānāvaraṇī), etc., functionals, which is possible at the first instant of descender-fine-strategy (avarohaka-sūkṣma-sāmparāya); as well as the minimal life-time-bond-regression (sthiti-bandha-apasaraṇa) of charm (moha), which is possible at the first instant of descender-invariant-operation (avarohaka-anivṛttikaraṇa). Both of these are equal mutually. |  | $As^{>}s_{1}^{>}$ |
| 5. Specifically greater than the preceding is the preiod of interval-operation' (antara-karaṇa) . If any one asks that previously the period of interval-operation (antara-karaṇa) was stated to be equal to the period of life-time-bond-split-cast (sthiti kāṇḍotkaraṇa), how is it that here it has been stated greater? **EXPLANATION** : Previously, the interval-operation period was stated to be equal to the middle life time split cast period possible there, whereas here it has been stated to be greater than the minimal life-time-split-cast period. |  | $As^{>}s_{1}^{>>}$ |
| 6. Specifically greater than the preceding is the life-time-bond-regression period such that there is such a maximal life-time-bond period, i.e. the period in which there is equal form of maximal life-time-bond, possible at the first instant of ascending-unprecedented-operation | | |

1. Cf. Jaya Dhavalā, original, p. 1926-1927.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| (ārohaka-apūrva-karaṇa), as well as is the maximal life-time-split-cast (sthiti-kāṇḍakotkaraṇa) period. Both of these are equal mutually. | 2 ज्ञ 4 | $As^{>}s_1^{>>>}$ |
| 5.98.367 [1] | | |
| 7. Numerate times the preceding is the decayed-remainder-geometric-progression-length (galitāvaśeṣa-guṇa-śreṇi-āyāma), possible at the last instant of descender-fine-strategy (avarohaka-sūkṣma-sampatāya). | 2 ज्ञ 4 4 | $As^{>}s_1^{>>>}s_1$ |
| 8. Numerate times the preceding is the geometric-progression-length (guṇaśreṇi āyāma) which begins at the first instant of the subsided-affection (upaśānta-kaṣāya) | 2 ज्ञ 4 4 4 | $As^{>}s_1^{>>>}s_1s_1$ |
| 9. Numerate times the preceding is the period of counter-falling (prati-pata) fine-strategy (sūkṣma-sāmparāya) | 2 ज्ञ 4 4 4 4 | $As^{>}s_1^{>>>}s_1s_1s_1$ |
| NOTE the misprint in the LDS, p. 317. | | |
| 5.98.368 [1] | | |
| 10. Specifically greater than the preceding by amount of a trail (āvalī) is the geometric-progression-length (guṇa-śreṇi-āyāma) of greed (lobha) of counter-falling (pratipata) fine-strategy (sūkṣma-sāmparāya) | $2\ ज्ञ^{1-}$ | $A(s+1)$ |
| NOTE : The symbol should have been $2\ ज्ञ^{1-}$ in the LDS, p. 318. It has been misprinted as $2\ ज्ञ^{1-}$ | $2\ ज्ञ^{1-}$ | |

1. Cf. Jaya Dhavalā, original, p. 1927. 2. Cf. Jaya Dhavalā, original, p. 1927.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 11. Specifically greater than the preceding by amount of conformally possible intermuhūrta (antar-muhūrta) is period of ascender-fine-strategy (ārohaka-sūkṣma-sāmparāya) as well as the period of subsiding the fine-tract (sūkṣma kṛṣṭi), as well as the first-life-time-length (prathama-sthiti-āyāma) of fine-strategy (sūkṣma-sāmparāya).<br>All these three are mutually equal to one another. | $2 \overset{\mid}{\underset{1-}{\text{ज्ञ}}}$ | $A(s+1)^{>}$ |
| NOTE that the symbol ought to have $\overset{\mid}{1-}$ been $2 \overset{\mid}{\underset{1-}{\text{ज्ञ}}}$ in the LDS, p. 318. It has $\overset{\mid}{1-}$ been misprinted as $2 \overset{\mid}{\underset{1-}{\text{ज्ञ}}}$ there. | | |
| 5.99.369 [1] | | |
| 12. Specifically greater than the preceding is the preiod of effecting fine-tract (sūkṣma-kṛṣṭi). | $2 \overset{\parallel}{\underset{1-}{\text{ज्ञ}}}$ | $A(s+1)^{>>}$ |
| NOTE that in LDS (o), p. 458, the symbol is $\overset{\parallel}{1-}$ $2 \overset{\parallel}{\underset{1-}{\text{ज्ञ}}}$, which should be corrected. | | |
| This is slightly less one third part of invariant-operation (anivṛtti-karaṇa) period | $2 \overset{\mid -}{\underset{3}{\text{ज्ञ}}}$ | $\frac{As^{<}}{3}$ |
| 13. Numerate times the preceding is the period of the gross-greed-pathetic (bādara-lobha-vedaka) of falling gross-strategy (bādara-sāmparāya). | $2 \overset{\mid 2}{\underset{3}{\text{ज्ञ}}}$ | $\frac{As\,2}{3}$ |

1. Cf. Jaya Dhavalā, original, p. 1928.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 14. A trail (āvalī) more than the preceding is the geometric-progression-length (guṇaśreṇī-āyāma) of three types of greed (lobha) of falling invariant-operation (anivṛtti-karaṇa) 5.99.370 [1] | 2 ख I 2 (3) | As $\frac{2^{>}}{3}$ |
| 15. Inter-muhūrta (antarmuhūrta) more is the gross-greed-pathetic (bādara-lobha-vedaka) period of ascending-invariant-operation. | 2 ख II 2 (3) | As $\frac{2^{>>}}{3}$ |
| 16. Specifically greater is the first-life-time-length (prathama-sthiti-āyāma) of gross-greed (bādarā-lobha) of ascender-invariant-operation (ārohaka-anivṛtti-karaṇa). | 2 ख III 2 (3) | As $\frac{2^{>>>}}{3}$ |
| 17. Specifically greater than the preceding is the falling gross-greed-pathetic (bādara-lobha-vedaka) period. | 2 ख | As |
| 18. A trail more than the preceding is the first-life-time-length of descending-greed (avatāraka-lobha) | $\frac{1-}{2\ ख}$ | A(s+1) |

NOTE that this ought to be $\frac{1-}{2\ ख}$ in the LDS, p. 319. It has been misprinted as $\frac{1-}{2\ ख}$ there.
5.99.371 [1]

| | | |
|---|---|---|
| 19. Inter-muhūrta more than the preceding is the period of the falling delusion-pathetic. NOTE: the misprinted of the symbol in LDS, p. 319. | I $\frac{1-}{2\ ख}$ | $A(s+1)^{>}$ |

1. Cf. Jaya Dhavalā, original, p. 1928.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 20. A trail (āvalī) more than the preceding is the geometric-progression-length (guṇa-śreṇi-āyāma) of six types of affection (kaṣāya) of the counter falling delusion-pathetic (māyā-vedaka). | $\overset{\text{II}}{1-}$ $2\ \overset{\text{M}}{\swarrow}$ | $A(s+1)^{>>}$ |
| 21. An inter muhūrta (antar-muhūrta) more than the preceding is the period of the counter falling pride-pathetic (māna-vedaka). | $\overset{\text{III}}{1-}$ $2\ \overset{\text{M}}{\swarrow}$ | $A(s+1)^{>>>}$ |
| 22. A trail (āvalī) more than the preceding is the geometric-progression-length (guṇa-śreṇi-āyāma) of nine types of affection (kaṣāya) of that very counter-falling pride-pathetic (māna-vedaka). | $\overset{\text{IIII}}{1-}$ $2\ \overset{\text{M}}{\swarrow}$ | $A(s+1)^{>>>>}$ |

NOTE: the two misprints in LDS, p. 219 and one misprint in the LDS (o), p. 459.

5.99.372 [1]

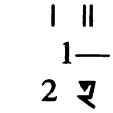
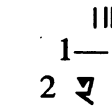
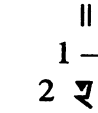
| | | |
|---|---|---|
| 23. An inter-muhūrta more than the preceding is the period of the ascender delusion-pathetic. | $2\ \overset{\text{M}}{\swarrow}$ | As |
| 24. A fragment-trail (ucchiṣṭāvalī) more than the preceding is the length (āyāma) of first-life-time (prathama-sthiti) of delusion of the ascender delusion-pathetic (māyā-vedaka). | $\overset{1}{1-}$ $2\ \overset{\text{M}}{\swarrow}$ | $A(s+1)$ |

NOTE: the misprint in LDS, p. 320, and LDS (o), p. 460.

| | | |
|---|---|---|
| 25. A trail (āvalī) as reduced by an instant, more than the preceding is the period of subsidence (upaśamana) of delusion (māyā). | $\overset{\text{I}}{1-}$ $2\ \overset{\text{M}}{\swarrow}$ | $A(s+1)^{>}$ |

NOTE: the misprint in LDS, p. 320, and LDS (o), p. 460.

1. Cf. Jaya Dhavalā, original, pp. 1928-1930.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 26. An intermuhūrta more than the preceding is the ascender-pride-pathetic-period (ārohaka-māna-vedaka-kāla). |  | $A(s+1)^{>>}$ |
| **NOTE** the misprint in LDS, p. 320, and LDS (o), p. 460. | | |
| 27. A trail (āvalī) more than the preceding is the first-life-time-length (prathama-sthiti-āyāma) of the ascender-pride-pathetic (ārohaka-māna-vedaka). |  | $A(s+1)^{>>>}$ |
| **NOTE** the misprint in LDS, p. 320, and LDS (o), p. 460 | | |
| 28. A trail as reduced by an instant, more than the preceding is the period of pride-subsidence (māna-upaśamaṇa) of the ascender-pride-pathetic (ārohaka-māna-vedaka) |  | $A(s+1)^{>>>>}$ |
| **NOTE** the misprint in LDS, p. 320, and LDS (o), p. 460. | | |
| 5.99.373 [1] | | |
| 29. An inter-muhūrta more than the preceding is the subsidence (upaśamana) period of anger. | | As |
| 30. Specifically greater than the preceding is the subsidence period of six types of quasi-affection. | | $As^{>}$ |
| 31. Two trails (āvalīs) as reduced by an instant, more than the preceding is the subsidence-period (upaśamana-kāla) of male-sex. | | $As^{>>}$ |
| 32. an inter-muhūrta more than the preceding is the subsidence period of female-sex. | | $As^{>>>}$ |

1. Cf. Jai Dhavalā, original, p.1930.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 33. An intermuhūrta more than the preceding is the subsidence (upaśama) period of common-sex. | $\overset{\text{IIII}}{2\ \text{ऱ}}$ | $As^{>>>>}$ |

**NOTE** : In LDS, p. 320 and LDS (o), p. 461, there appears 2 ऱ only which should actually have been shown as $\overset{\text{IIII}}{2\ \text{ऱ}}$ . It thus appears that probably it might have been mistake by scribe. Further, it is important to note that 2 ऱ itself is a variable quantity in which ऱ is a variable numerate quantity whose differentiation for different values is implied even if the symbols above 2ऱ as vertical strokes are not used.

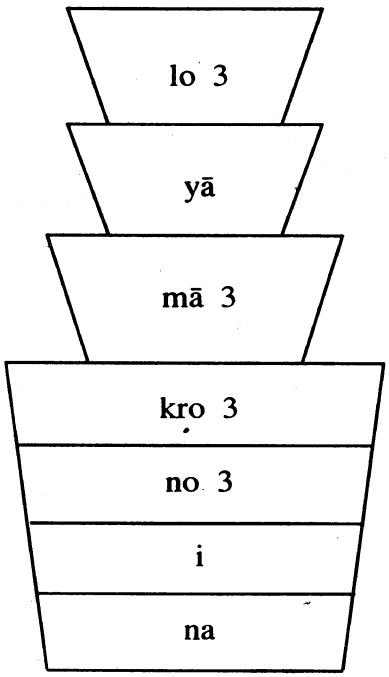
| | | |
|---|---|---|
| 34. Specifically greater than the preceding is the period of trivial-birth (kṣudra-bhava). This happens to be one-eighteenth of breath-period. | $\frac{1}{18}$ | $\frac{1}{18}$ of a breath |

5.99.374

| | | |
|---|---|---|
| 35. Twice the preceding peirod of trivial-birth (kṣudra bhava) is the period of subsidence-affection (upaśānta-kaṣāya) | $\frac{1\ \text{I}\ 2}{18}$ | $\left(\frac{1}{18}\text{ of a breath}\right) 2$ |
| 36. Specifically greater than the preceding is the first-life-time-length (prathama-sthiti-āyāma) of male-sex. | $\overset{\text{I}}{2\ \text{ऱ}}$ | $As^{>}$ |
| 37. Slightly less than one-third part measure, greater than the preceding, is the first-life-time-length (prathama-sthiti-āyāma) of fluorescent-anger (saṁjvalana-krodha). | $\overset{\text{II}}{2\ \text{ऱ}}$ | $As^{>>}$ |
| 38. The subsidence (upaśamana) period of all-charm (sarva-moha) is greater than the preceding by the preiod starting from subsidence (upaśamana) of common-sex (napuṁsaka-veda) upto subsidence (upaśamana) periods of pride (māna), delusion (māyā), greed (lobha) | $\overset{\text{III}}{2\ \text{ऱ}}$ | $As^{>>>}$ |

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|

TRANSCRIPTION




**5.99.375** [1]

39. Numerate times the pereceding-rise (udīraṇā) period of innumerate instant-effective-bond which is of the falling.

2 ऋ 4 (III) — $As^{>>>}s_1$

40. An inter-muhūrta greater than the preceding is the period of premature-rise (udīraṇā) of innumerate instant-effective-bond of the ascender (ārohaka)

2 ऋ I 4 (III I) — $As^{>>>}s_1{}^{>}$

**NOTE :** that in LDS, p. 322 and LDS (o), p. 463, this is given in the form 2 ऋ I 4 (II) which appears to be misprinted at some level. Actually two vertical strokes have been missed as is clear from the following measure in (41).

**5.99.376** [2]

41. Numerate times the preceding is the period of the invariant-operation of the falling.

2 ऋ I 4 I 4 I (III I) — $As^{>>>}s_1{}^{>}s_1$

1. Cf. Jaya Dhavalā, original, p. 1932.
2. Cf. Jaya Dhavalā, original, p. 1932.

| DESCRIPTION | ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|---|
| 42. An inter-muhūrta more than the preceding is the invariant-operation peirod of the ascender. | 2 ऋ । 4 । 4 | $As^{>>>}s_1^{>}s_1^{>}$ |
| 43. Numerate times the preceding is the unprecedented-operation (apūrva-karaṇa) period of the falling. | 2 ऋ ऋ | Ass |
| 44. An inter-muhūrta (antarmuhūrta) more than the preceding is the period of unprecedented-operation (apūrva-karaṇa) of the ascender. 5.99.377 [1] | 2 ऋ ऋ | $Ass^{>}$ |
| 45. An inter-muhūrta (antarmuhūrta) greater than the preceding is the maximal geometric-progression-length (guṇa-śreṇi-āyāma) started at the first instant of the counter-falling fine-strategy (sūkṣma-sāmparāya). | 2 ऋ ऋ | $Ass^{>>}$ |
| In LDS, p. 323, there is misprint & only one vertical stroke appears in it. | | |
| 46. An intermuhūrta greater than the preceding is the maximal geometric-progression-length, started at the first instant of unprecedented, operation (apūrva-karaṇa) of the ascender. | 2 ऋ ऋ | $Ass^{>>>}$ |
| 47. Numerate times the preceding is the ascender's anger-pathetic period; its beginning is at the first instant of the low-tended-operation, and the beginning of the geometric-progression-length is from the first instant of unprecedented-operation. Hence there is possibility of it being innumerate times. | 2 ऋ ऋ | $Ass^{>>>>}$ |

NOTE: that in LDS, p. 323 and LDS (o), p. 465 also innumerate word has been given.

1. Cf., ibid., p. 1932.

5.99.378 [1]

48. Numerate times the preceding is the geometric-progression-length (guṇa-śreṇi-āyāma) at the first instant of the counter-falling perfected-vowed-regulated (apramatta-saṁyamī).
49. Numerate times the preceding is period of subsidence-condition (upaśama-avasthā) of vision-charm (darśana-moha). The reason is that the bios creates the second-subsidence-serenity (dvitīyopaśama-samyaktva), after and before subsidence-period (upaśamana-kāla) of character-charm (cāritra-moha), till perfect-vowed, etc., non-regulated (apramattādi asaṁyata).
50. Numerate times the preceding is the interval-length (antara-āyāma) of character-charm.
51. Numerate times the preceding is the interval-length (antara-āyāma) of vision-charm.

5.99.379 [2]

52. Numerate times the preceding is the minimal time-lag (ābādhā) of life-time-bond (sthiti-bandha), of knowledge-screening (jñānāvaraṇa), etc., possible at the last instant of ascender fine-strategy (sūkṣma-sāmparāya), as well as of charm (moha), possible at the last instant of invariant operation (anivṛtti-karaṇa).
53. Numerate times the preceding is the maximal time-lag (ābādhā) of life-time-bond (sthiti-bandha) of all functionals (karmas), possible at the last instant of ascender's descender's unprecedented-operation (apūrva-karaṇa).

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| 2 ऋ | A s |

54. Numerate times the preceding is the measure of minimal life-time-bond (sthiti-bandha) of charm (moha) possible at the first instant of ascender's invariant-opertion (anivṛtti-karaṇa).
55. Numerate times the preceding is the measure of minimal life-time-bond (sthiti-bandha) of charm (moha), possible at the first instant of descender's invariant-operation (anivṛtti-karaṇa). Here, the measure of numerate is to be known as two.
56. Numerate times the preceding is the minimal life-time-bond (sthiti-bandha) of three destructive (ghātiyā) functionals (karmas), possible at the last instant of ascender's fine-strategy (sūkṣma-sāmparāya).
57. Numerate times the preceding is the minimal life-time-bond (sthiti-bandha) of three destructive (ghātīya) functionals (karmas), possible at the first-instant of descender's fine-strategy (sūkṣma-sāmparāya). This numerate should be known to be two.
58. Numerate times the preceding is maximal inter-muhūrta (utkṛṣṭa-antarmuhūrta) which should be known to be two ghaṭīs as redeuced by an instant.

| | |
|---|---|
| 2 ऋ −1 | A s − 1 |

1. Cf. Jaya Dhavalā, original, pp. 1932-1933.
2. Cf. Jaya Dhavalā, original, pp. 1933-1934.

NOTE :- Here, according to the logic (nyāya) of last-lamp (anta-dīpaka), whatever all periods have been stated earlier, they all are to be known as inter-muhūrta (antarmuhūrta) in measure. The reason is that there are many types of inter-muhūrta (antarmuhūrta).

5.99.380 [1]

59. Numerte times the preceding is the minimal life-time-bond (sthiti-bandha) of ascender's genetic-code-inheritance (nāma-gotra). This is sixteen muhūrtas (muhūrtas). So this minimal bond (bandha) is to be known at the last instant of its own extermination.
60. Specifically greater than the preceding is the minimal life-time-bond (sthiti bandha) of ascender's pathos-functional (vedanīya-karma). That is twenty-four muhūrtas (muhūrtas).
61. Specifically greater than the preceding is the minimal life-time-bond (sthiti bandha) of descenders genetic-code-inheritance (nāma-gotra). That is thirty-two muhūrtas (muhūrtas).
62. Specifically greater than the preceding is the minimal life-timē-bond (sthiti-bandha) of descender's pathos-functional (vedanīya-karma). That is forty-eight muhūrtas (muhūrtas).

5.99.382 [2]

63. Numerate times the preceding is the minimal life-time-bond (sthiti-bandha) of ascender's fluorescent-delusion (saṁjvalana-māyā). That is one month in measure.

| mā 1 | month one |
|---|---|

64. Twice the preceding is the minimal life-time-bond (sthiti bandha) of its very pride (māna)

| mā o 2 | months two |
|---|---|

65. Twice the preceding is the minimal life-timē-bond (sthiti-bandha) of its very anger (krodha).

| mā 4 | months four |
|---|---|

66-67-68. Further, twice that of the ascender, is the minimal life-time-bond (sthiti-bandha) of those descender's delusion (māyā), etc.. That is to be known as two months (māsa) of delusion (māyā), four months (māsa) of pride (māna), eight months (māsa) of anger (krodha).
69. Again, the minimal life-time-bond (sthiti-bandha) of ascender male-sex (puruṣa-veda) is sixteen years in measure.

1. Cf. Jaya Dhavalā, original, p. 1934.
2. Cf. Jaya Dhavalā, original, p. 1934.

5.99.383

70. Twice the preceding is the minimal life-time-bond (sthiti-bandha) of descender's male-sex (puruṣa-veda). This is thirty-two years.

71-72. Again, at that time, the life-time-bond (sthiti-bandha) of ascender's fluorescent-tetrad (saṁjvalana-catuṣka) is thirty-two years, and that of descender's fluorescent-tetrad (saṁjvalana-catuṣka) is thirty-two years, and that of descender's fluorescent-tetrad (saṁjvalana-catuṣka) is sixty-four years.

5.99.384 [1]

73-78. Numerate times the preceding is the first-life-time-bond (prathama-sthiti-bandha) of charm (mohanīya) which is possible at the next instant of the completion of ascender's interval-operation (antara-karaṇa). This is numerate-thousand years.

Numerate times the preceding is the last life-time-bond (sthiti bandha) of charm (moha), possible at similar condition of descender at that instant. This is also numerate-thousand years.

Previously, just as there was stated twice life-time-bond (sthiti-bandha) of the descender as compared with that of the ascender, now it is not so. Now it should be known to be numerte times as is conformally possible.

Numerate times the preceding is the first life-time-bond (sthiti-banmdha) of the descenders three destructive-functionals (ghātīyā karmas)

Numerate times the preceding is their last life-time-bond thereof about the descender.

Numerate times the preceding is the first life-time-bond of three destructive-functionals (ghātiyā-karmas) during subsidence-period (upaśama-kāla) of ascender's seven types of quasi-affection.

Numerate times the preceding is the last life-time-bond thereof about the descender.

5.99.385 [2]

79. Innumerate times the preceding is the last life-time-bond (sthiti-bandha), i.e. innumerate years in measure, of ascender charm (mohanīya). So, this is innumerate part of pit (palya). This is possible at the beginning instant of effecting interval-operation (antara-karaṇa).

80. Innumerate times the preceding is the first-life-time-bond (prathama-shtiti-bandha), i.e. innumerate years in measure, of descender charm (moha).

81. Innumerate times the preceding is the last life-time-bond (sthiti-bandha), i.e. innumerate years in measure, of ascender three destructive-functionals (ghātiyā-karmas). So, this happens to be after lapse of numerate part of subsidence-period (upaśama-kāla) of female-sex (strī-veda).

82. Innumerate times the preceding is the first life-time-bond (sthiti-bandha), i.e. innumerate years, of descender three destructive-functionals (ghātiya-karmas).

1. Cf. Jaya Dhavalā, original, pp. 1934-1935.
2. Cf. Jaya Dhavalā, original, pp. 1935-1936.

83. Innumerate times the preceding is the last life-time-bond (sthiti-bandha) of ascender three destructive-functionals (ghātiyā-karmas). This happens to be at the lapse of numerate part of subsidence-period (upaśama kāla) of seven types of quasi-affection (no-kaṣāya).

84. Innumerate times the preceding is the first-life-time-bond (sthiti-bandha) of those of the descender. So this is also innumerate part pf pit (palya).

This is $\underset{\partial}{pa}$ in ancient symbolism and $\frac{p}{a}$ in working symbolism.

Here, whatever life-time-bonds (sthiti-bandhas) of the descender have been stated, those all are possible for the ascender, at the non-attainment, through effecting inter-muhūrta (antarmuhūrta), that period of the life-time-bond (sthiti-bandha) of the ascender.

When there is first life-time-bond (sthiti-bandha) of the ascender, then there hapens to be last life-timē-bond (sthiti-bandha) of the descender on getting in its neighbourhood condition. The reason is that whatever condition is obtained by the ascender first, that condition is obtained by the descender in the last.

5.99.386

85. Innumerate times the preceding, i.e. lower-life-time-bond (adhastana-sthiti-bandha) of the destructive-trio (ghāti-traya), is the first-life-time (prathama-sthiti-bandha) which happens to be numerate part of pit (palya) corresponding to ascender's genetic-code-inheritance (nāma-gotra).

$\underset{5}{pa}$ $\frac{p}{s_2}$

NOTE that in Sanskrit commentars in LDS, p. 328, in place of numerate part of pit (palya), there is given innumerate part of pit (palya). In LDS (2), p. 312, numerate part has been taken.[1]

5.99.387

86. Specifically greater than the preceding is the first-life-time-bond (prathama-sthiti-bandha) of thirtieth-tetrad (tīsiya-catuṣka) of the ascender. This is numerate part of pit (palya).

Note that this is $\underset{5\ 1\ 2}{pa\ 3}$ or in working symbolism $\frac{p}{s_2} \cdot \frac{3}{2}$ translated as innumerate part[2] of pit (palya) in LDS, p. 328.

1. Cf. Jaya Dhavalā, original, p. 1936.
2. Cf. LDS (2), p. 312. Cf also Jaya Dhavalā, original, p. 1936.

ANCIENT SYMBOLISM WORKING SYMBOLISM

87. Specifically greater than the preceding is life-time-bond (sthiti-bandha) of fortieth (cālīsiya) of ascender's charm. This is one third part of that very measure, specifically greater. The former is

pa 2
5

$\frac{p}{s_2} \cdot 2$

The latter is

pa 3
5 | 2 | 3

$\frac{p}{s_2} \cdot \frac{3}{2} \cdot \frac{1}{3}$

5.99.388 [1]

88. Numerate times the preceding is the life-time-piece (sthiti-khaṇḍa) of the last, or life-time-split-length (sthiti-kāṇḍaka-āyāma)

pa sa
र्‍ र्‍

$\frac{p}{s} \quad \frac{B}{s}$

89. That is possible for knowledge-screening (jñānāvaraṇa), etc., functionals (karmas) at the last instant of fine-strategy (sūkṣma-sāmparāya) and during interval-operation (antara-karaṇa) of charm.

Numerate times the preceding, respectively, are all those life-time-bonds (sthiti-bandhas) which are numerate part of pit (palya) generated owing to life-timē-bond-regression (sthiti-bandha-apasaraṇa), upto numerate part of pit (palya) for the purpose of generation of life-time (sthiti) of pit (palya) measure.

pa o o o o o o pa
र्‍ र्‍ र्‍ र्‍ र्‍

$\frac{p}{s} \quad \frac{\cdot}{s} \frac{\cdot}{s} \frac{\cdot}{s} \frac{\cdot}{s} \cdot \cdot \quad \frac{p}{s}$

90. Again, the measure of pit (palya) is numerte times the numerate part of pit (palya).

91. Numerate times the preceding is the life-time-bond (sthiti-bandha), possible at the first instant of ascender's invariant-operation (anivṛtti-karaṇa). Thas is separation-lac-sea (pṛthaktva-lakṣa-sāgara) in measure.

92. Numerate times the preceding is the life-time-bond (sthiti-bandha) possible at the last instant of descender's invariant-operation (anivṛtti-karaṇa).

5.99.389 [1]

93. Numerate times the preceding is the life-time-bond (sthiti-bandha) at the first instant of ascender's unprecedented-operation (apūrva-karaṇa) :

1. Cf. Jaya Dhavalā, original, p.1937.

ANCIENT SYMBOLISM WORKING SYMBOLISM

This is inter-crore squared seas
(antaḥkoṭākoṭī-sāgara)

sā antaḥ ko 2
4 | 4 | 4 | 4

$$\frac{C\left[(10^7)^2\right]^*}{s_1 s_1 s_1 s_1}$$

94. Numerate times the preceding is the life-time-bond (sthiti-bandha) at the last instant of descender's unprecedented-operation (apūrva-karaṇa)

sā antaḥ ko 2
4 | 4 | 4 | 4

$$\frac{C\left[(10^7)^2\right]^*}{s_1 s_1 s_1}$$

NOTE that in place of antaḥ there appears anta in the symboism in LDS, p. 330 and LDS (o), p. 747

Here, the multiplier is two in measure, or it may be known as applicable or conformally possible numerate.

95. Numerate times the preceding is the life-time-state (sthiti-sattva) at the last instant f descender's unprecedented-operation (apūrva-karaṇa).

1 ⎯ ८
sā anhaḥ ko 2 – 2 ऱ्
4 | 4

$$\left\{\frac{C\left[(10^7)^2\right]^* - As}{s_1 s_1}\right\} - 1$$

Here the horizontal bar – appears to stand for negative, as is evident from the following verse.

5.99.390 [1]

96. Specifically greater than the preceding is the life-time-state (sthiti-sattva), i.e., unprecedented-operation-period (apūrvakaraṇa-kāla) as reduced by an instant (samaya). Specifically greater than the preceding is the life-time-state (sthiti-sattva), at the first instant of descender's unprecedented-operation (apūrva-karaṇa)

1 ⎯⎯ ८ ⎯⎯
sā anhaḥ ko 2
4 | 4

$$\frac{C\left[(10^7)^2\right]^*}{s_1 s_1} - 1$$

NOTE that in LDS, p. 330 there is anta inplace of antaḥ.
Note also that the measure of unprecedented-operation period as reduced by an instant is

1 ८
2 ऱ्

As –1

1. Cf. Jaya Dhavalā, original, p. 1937.

The reason is that the deficiency of the life-time-state (sthiti-sattva) at the last-instant as compared with the life-time-state (sthiti-sattva) at the first-instant during descent, happens to be as many instants.

97. An instant more than preceding is the life-time-state (sthiti-sattva) at the last-instant of descender's invariant-operation.

| ANCIENT SYMBOLISM | WORKING SYMBOLISM |
|---|---|
| sā antaḥ ko 2<br>4 \| 4 | $\frac{C\,[(10^7)^2]^*}{s_1\ s_1}$ |

98. Numerate times the preceding is the life-time-state (sthiti-sattva) at the first-instant of ascender's invariant-operation.

| | |
|---|---|
| sā antaḥ ko 2<br>4 | $\frac{C\,[(10^7)^2]^*}{s_1}$ |

The reason is that there is possible for this still now, the cutting of life-time-state (sthiti-sattva) due to transforms of invariant-operation.

5.99.390 [1]

Specifically greater is life-time-state (sthiti-sattva) at the last-instant of ascender's unprecedented-operation (apūrva-karaṇa).

| | |
|---|---|
| pa<br>र्<br>sā antaḥ ko 2<br>4 | $\frac{C\,[(10^7)^2]^*}{s_1} + \frac{p}{s}$ |

The reason is that the possible, measure of the last-frustule (anta-phāli) of its last-split (anta-kāṇḍaka) is numerate part of pit (palya). This much excess is to be known. The reason is that the life-time-state (sthiti-sattva) at the first-instant of ascender's unprecedented-operation (apūrva-karaṇa) is numerate times.

| | |
|---|---|
| sā aṁ ko 2 | $C\,[(10^7)^2]^*$ |

This is inter-crore-squared (antaḥ-koṭākoṭī).

Further reason is that there happen to be numerate-thousand of life-time-splits (sthiti-kāṇḍakas) during the period of unprecedented-operation (apūrva-karaṇa). Through there, at their first instant, whatever life-time (sthiti) is found, their numerate major-part of life-time (sthiti) is destroyed. At their last instant, only one part thereof life-time (sthiti) remains.

100. Numerate times the preceding life-time-state at their last instant is the life-time at the first instant.

This is to be known as the comparability (alpa-bahutva).

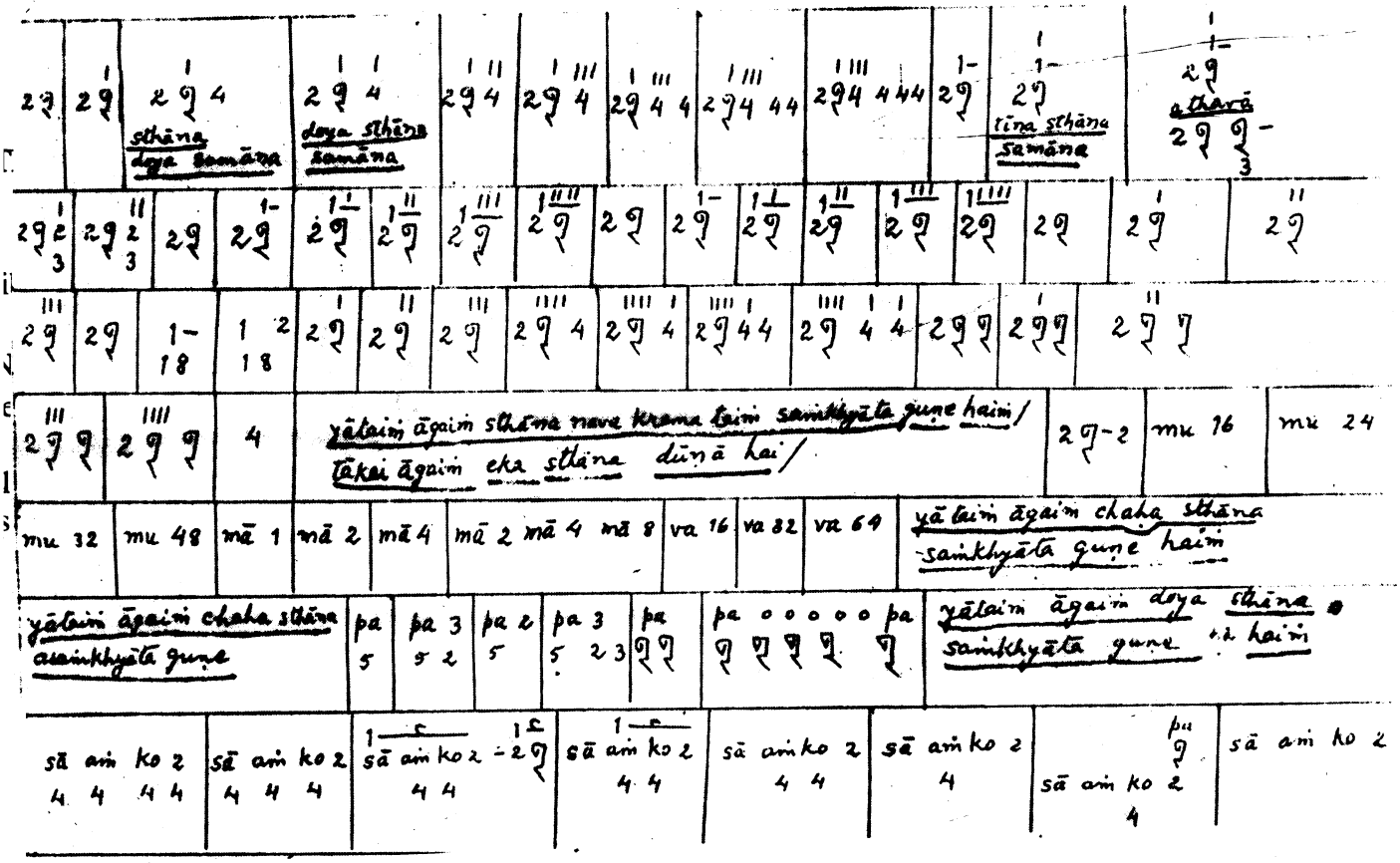
1. Cf. Jaya Dhavalā, original, p. 1936.

## COLOPHON

Adoration to Mahāvīra who bestows all types of peace, who is the conquerer (Jina), who has subdued all types of evil, for the purpose of paciflying the functionals (karmas).

Thus ends the law of subsidence of character-charm (cāritra-moha).

Thus ends the Labdhisāraḥ.




**TRANSCRIPTION OF ṬODARAMALA' S CHART** [Cf. LDS (o), ASL (o), p. 102 (ko)]. Cf. also LDS, p. 572 (apps).

**NOTE** : Symbolism for the comparability (alpabahutva) during periods of ascent and descent of subsidence-ladder (upaśama-śreṇi) is as mentioned before. Making vertical strokes above once or twice, etc., for excess of once, etc., symbolism in such a way is to be known according to description. Thus is to be known symbolism in the chapter on subsidence-character (upaśama-cāritra). Thus is completed the symbolism of description upto subsidence-ladder (upaśama-śreṇi) according to commentary of the Labdhisāra.

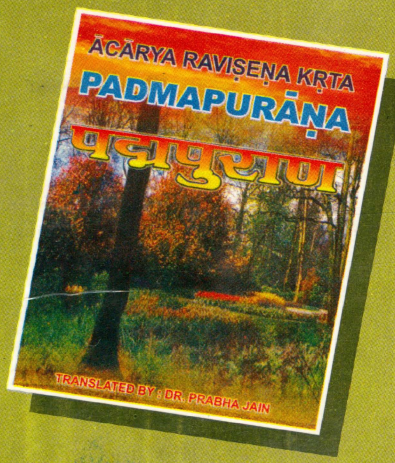
## About the Co-author

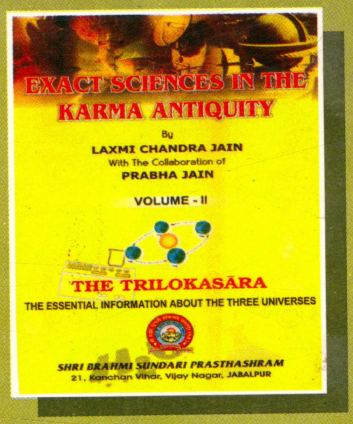
She was born at Pindari, Mandla (M.P.) on the 4th Oct. 1962. She passed B.A. and M.A. (Sanskrit) from the Saugar University. Then she topped the list of M.Phil. in 1993, from the Rani Durgavati University in Sanskrit. She was then awarded the Ph.D. from the same University in 1998.

Soon after her M.A. in 1984, she chose the way to asceticism and devoted herself to studies in Logic and Jaina Philosophy, Religion and Culture. She went on lecturing and preaching and visited the Jaina World Conference on Invitation from the Jain Convention, United States of America. Then she became the Director of the Brahmi Sundari Prasthashram, Jabalpur in May, 1999. She also took over the charge of administrating the Acharya Shri Vidyasagar Research Institute, Jabalpur, soon after it came under the management of the Prasthashram. Well versed in Computer Techniques she has been collaborating in publication works, like the INSA project, of Professor L.C. Jain. She has to her credit, Joint authorship of the Tao of Jaina Sciences, the Labdhisāra (vol.1) and a few research papers published in the IJHS and the Arhat Vachan.

She is the Chief editor of the digest magazine, "Rishabh Bharti" devoted for topics on humanities, social sciences, science and technology and Karma theory.

Recently, she has been engaged in organizing the publication of a series of volumes, on the Exact Sciences in the Karma Antiquity and the next series in the tradition of Shri Kundakundācārya (Mathematical Sciences in the Karma Antiquity). She is also serving as adhoc lecturer in the R.D. University, Jabalpur. She, on being invited, delivered a lecture on set theory in Prakrit Texts at a symposium in the London University (2007). Her translation of Padma Purāna into English is an unprecedented publication (2008).


ĀCĀRYA RAVIṢEṆA KṚTA
PADMAPURĀṆA
पद्मपुराण
TRANSLATED BY : DR. PRABHA JAIN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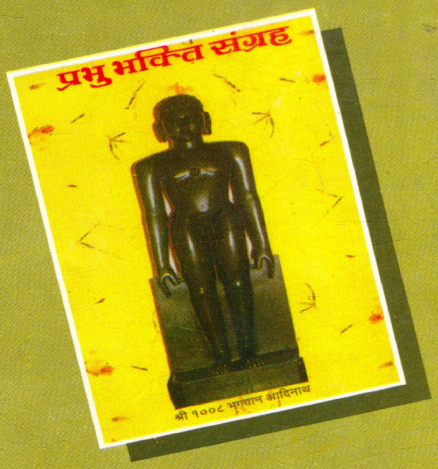
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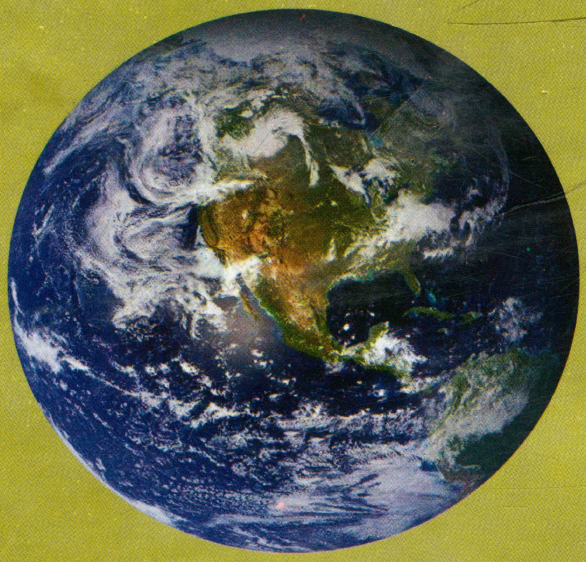

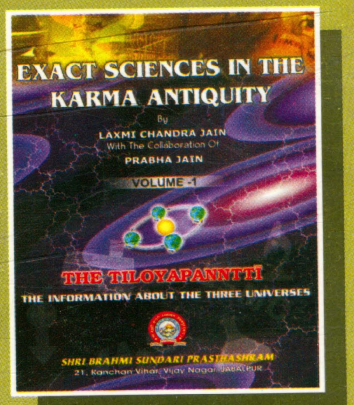
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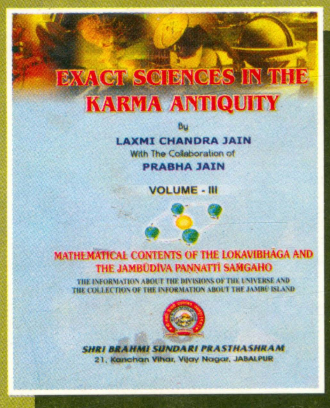
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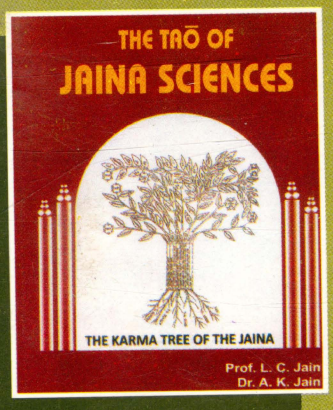
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