TATVARTHA SUTRAM

(A Treatise on the Essentials of Jainism)

By
Griddhraphinchachaarya Sri Umaswami Maharaj

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FOREWORD

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

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

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

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

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

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

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

Delhi
30th November, 1956

Adishwar Prasad Jain M. A.

for Controlling Authority
BARRISTER CHAMPAT RAI
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INTRODUCTION

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

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

तत्त्वार्थं ्सूतकर्तारि ्श्रूद्ध्रपिच्छीपलक्षितम्।
बंदे गणिन्त्र संयातम् ्उयास्वामी मुनीश्वरम्॥

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

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

Place of Tatvartha Sutra in Jain Sacred Literature

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

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

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

IMPORTANT AND SANCTITY OF TATVARTHA SUTRA

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

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

दशाध्याये परिचित्तर्थमेति पाठिलं सति ।
फलस्यादुपवासस्य भाषितं मुनिपुरं गवेषे ॥

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Three (divisions of) Time, (Present, Past and Future), six Dravyas (substances), nine Padarthas (categories), six kinds of embodied souls, six thought-points, the five Astikayas (embodied substances), the five Vratas (vows), the five kinds of Samiti (carefulness), the five kinds of Gati (conditions of existence), the five kinds of Jnana (knowledge), the five kinds of Charitra (conduct); these are the root principles of liberation, as described by Arhats [the accredited ones] who are perfect and the great lords of the three worlds, (upper, middle and lower). The wise man who knows these, is convinced of them, and who realises these, is verily one who has attained right belief.

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

(2) Having bowed to the Siddhas (liberated ones) who are renowned in the universe and who have gained the fruits of four kinds of Aradhana (devotion), and to the Arihats (the adored ones) I shall speak of the devotions in their order.
This verse is originated in Sarvarth Siddhi by its author Shri Pujyapad Acharya.

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

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

मंगलाचरणा
मोक्षमागंस्य नेतारं भेतारं कर्मसूत्रातां ।
शतारं विश्वविद्वानां वंदे तद्गुरुस्मुल्लघे ॥

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

SUTRA 1

सम्यादर्शन्मञ्जानचारित्रार्थी कोक्षमार्गः

Samyagdarsana jnanacharitrani moksha-margah- (1)

सम्यादर्शन Samyagdarsana, Right Darsana (belief) सम्याज्ञान Samyag-
ज्ञान, Right Jnana (knowledge) सम्यक् Charitra, Right
Charitra (conduct) मोक्षमार्गः Moksha-margah, the path to liberation.

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

COMMENTARY

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

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

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

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

SUTRA 2.

Tatvartha-sradhanam Samyagdarsanam (2)

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

तत्त्वार्थ Tatvartha and Tatva really means thatness, a thing as it is. अर्थ Artha means that which is ascertained. तत्त्वार्थ Tatvartha means things ascertained as they are.

Tatvas may be translated as the Principles of Jainism.

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

समयक्तव Samyaktva or समयदर्शन Samyagdarsna, is of 2 kinds:

सरागसराग Sarag Samyaktva, belief with attachment. This is indexed by the 4 signs of:

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

(2) संप्रेग Sampega, fear of mundane existence in 5 cycles of wanderings: द्रव्य Dravya, matter; क्षेत्र Ksheatra, place; काल Kala, time; भव bhava, thought-condition of existence, bhava, thought-activity.

(3) अनुकंप Anukampa, compassion for all living beings (mobile, त्रसा Tasa and स्थायी Sthaavara, im-mobile).
(4) आसिक्य Astikya, belief in the principles, soul, non-soul, etc.
विन्दरण सम्बन्ध Samyaktva, belief without attachment, i.e. the purity of the soul itself.

SUTRA 3

tantrasadhigamadwás II 3 II
Tannisargadadhigamadwás - (3)

This (right belief is attained) by:—

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

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

In reality, right belief is the result of:

(1) उपशाम Upashama, subsidence,
(2) चौरोपशाम Kshayopashama, destruction-subsidence or partial subsidence, destruction and operation, and,

(3) वश Kshaya, destruction, of दर्शन Mohnya Darshana Mohnya Karma [right-belief-deluding Karmas] and, the four अनुमोदन Anantaubhair Kabha Anantanubandhi Kashaya, the four error-feeding passions.

These are internal, but there are external causes as:

(1) द्राव्यa Dravya, matter, e. g., images of adorable अर्थह Aarthi, precept, remembrance of the past lives, etc.

(2) शेष Kshetraya; place, e. g., समवसार Sam stavasarna, Hall of Audience or where the Lord preach the Truth.

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

(4) भाव कर्म Kshaya Karna, thought-activity; this is called efficiency, or कर्म Karna. It is the 5th of the लघु Labdhis, The five labdhis attentments, are:—

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

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

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

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

**SUTRA 4**

Jiva-jivasa rava bandha Samvara nirjara mokshas tatvam (4)

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

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

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

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

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

Note 3. These 7 तत्त्वa, principles, are evidently necessary and sufficient. They are necessary, because there must be at least two exhaustive categories of the universe. By dichotomy they are logically precise. They are the soul and the non-soul. Their union is manifest in the world. The absolute liberation of soul from the non-soul is the ultimate goal; therefore मोक्षa Moksha, category is placed last in the चैत Sutras. Its immediate causes are stoppage and shedding of karmas. Therefore सम्भव Samvara and निर्जरa Nirjara precede मोक्षa Moksha, in the enumeration. Stoppage and shedding are necessitated by the inflow and bondage of karmic matter, therefore अस्रवय Aśraya and बंध Bandha are given as the third and fourth categories. Thus we see that the 7 tatvas are necessary.

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

तत्त्वa substances are only two, soul and non-soul. Non-soul is all that is not soul. Therefore the really knowable and worth-knowing object is the soul. In गाथa Gatha 20 of दर्शन पाहुदे Darsana Pāhuda it is said, निष्ठावेत् वर्णान्ते बुद्ध सम्भव "Nichchayā do appanam Hawai samattam" i.e. in reality soul’s own nature is सम्यग darsana. Belief, experiential belief in, real soul itself is Samyag darsana. Does not the Greek philosopher also teach us: “know thyself, “Γνóθι seauton.”

SUTRA 5
नामस्थापनाद्वयभाववत्सन्यपायः: १०७१
Nama sthapana dravya bhavatas tannyaasah-(5)

By नामa name, स्थापनa, representation, द्रव्यa, privation, भवa, present condition, their न्यासa, aspects, (are Known).

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

(2) स्थापना निःशेष Sthapana nikshepa, representative aspect. Representation of one thing by another. e.g., installation of Lord Mahavira in a marble or diamond image. Or in Algebra, taking X to be equal to so and so. The first is called तदाकरणाः Tadakara sthapana or सदभाव Sadbhavo, i.e., the representative and the represented are similar in figure; the other is अटाकरणाः Atadakara sthapana or असदभाव Asad-bhava, i.e., the representative bears no resemblance to what is represented. Such representation of the अरहत Arhats (the Adored ones) is not allowed in this दुन्या अवसंपरी Hunda Avasarpini, the aeon of decrease in which there are special features of decrease e.g., birth of a daughter to a तिर्थ धर्म Tirthankara, etc.

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

Take the Professor of Surgery:—

(1) He is dining. He knows Surgery but is not attentive to it now. To call him Professor of Surgery is अग्निहोत्र निःशेष, Agama Dra- vya Nikshepa.

(2) But if we think of his body only, then we have नो अग्निहोत्र निःशेष No Agama dravya Nikshepa.

E.g., (1) शरीर सार, Jnayaka Sarira.

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

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

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

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

(3) तद्व्यातिरिक्त, Tadvyatirikta:--

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

(ii) To attribute the actual particles of which his kingly body will be formed is नो कर्मी भागम Dravyanिषेषṇ , No Karma no agam dravya nikshepa.

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

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

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

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

द्रव्य निषेष्ण, Dravya Nikshepa, taking the potential for the actual.

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

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

भावनिषेष्ण Bhava Nikshepa. The first three निषेष्ण, Nikshepa, are from the द्रव्याधिकारण, Dravyarthika Naya, from the substantia
standpoint. The last न्यायनिधि, Bhava Nikshepa is from the पर्यायावर्त्तिकनय paryayarthika Naya modal standpoint.

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

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

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

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

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

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

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

II. अजीव Ajiva. Here consider पुडगाल Pudgala or matter, subdivision of Ajiva.

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

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

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

III. आस्रव, Asrava. (i) नाम आस्रव, Nama Asrava, as calling the सिद्ध, Siddha, गहरीर Mahavira, the remover of physical ills.

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

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

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

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

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

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

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

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

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

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

(iv) भाव संबर, Bava Samvara. Speaking of संबर Samvara, as it really exists. e. g., calling only that man शीतलकर Vitrarga, who has subdued all his passions.

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

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

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

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

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

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

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

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

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

प्रमाण नयेकनिगम: (६)

Pramana Nayairadhi gamah—(6)

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

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

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

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

Pramana, is authority. It is:

(i) तत्त्व Pratyaksha, i. e. direct self evident.
Like:—स्वप्न Avadhi, Visual.

(ii) परोक्ष Paroksha, Mediate, indirect,
Like:—मति Mati Sensitive and
श्रुति Shruti, Scriptural knowledge.

Naya, is stand point. It is:

(1) स्वाधिक Dravyarthika, Substantial, or
(2) पर्यायार्थिक Paryayarthika, Modal ?

The most prominent use of stand-points is, of course the स्वद्वर Syadvada or सप्तभंग्नि Sapta-bhangi Naya, of Jainism, i. e. the point of view of speech of seven kinds:

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

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

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

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

(5) स्वात भस्ति भ्रम्यक्रम Syat Asti Avaktavya, i. e. from the point of view of its own quarternary and at the same time from the joint quarternary of itself and non-substance, substance is and is also unpredicable.

(6) स्वात नास्ति भ्रम्यक्रम Syat Nasti Avaktavya, i. e. From the point of view of non-substance quarternary and at the same time from the joint quarternary of itself and non-substance, substance is not and is unpredicable.

(7) स्वात भस्ति नास्ति भ्रम्यक्रम Syat Asti Nasti Avaktva, i. e. from the point of view of its own quarternary and non-substance quarternary and at the same time from the joint quarternary of itself and non-substance, substance is and is not and is unpredicable.

(See Panchastikaya Gatha 14)

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

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

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

निर्देश स्वामित्व साधनाविकरण स्थिति विधानात: ॥१॥

Nirdesa svamitva Sadhanadhi karana sthiti vidhanatah.

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

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

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

निर्देश Nirdesa Right, belief is belief in things, ascertained as they are.

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

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

(1) भवन्तः Abhyantara, internal. It is the making inoperative of the दर्शने Mohaniya, or the belief-obscuring karmas, and Anantanubandhi Kashaya, the 4 over feeding passions.

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

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

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

अविकरण Adhikarana, is also:

(1) भवन्तः Internal. It is the soul itself upon which right belief depends,
Tatvartha Sutram

(2) शास्त्र एकल. It’s नक्लाक्ष Trasa Nadi, mobile channel, i.e. that part of the Universe out side of which living beings with only one sense are found.

स्थिति Sthiti. The smallest duration of right belief is one अण्य अन्तमुहुर्त Jaghanya Antarmuharta, i.e., minimum, which consist of one वाक्य Avali and one संयम Sanyam, instant. One Avali is the twinkling of an eye. In one Avali there are, Jaghanya yukta asamkhyata, or minimum plenteous innumerable Sanyam. A संयम Sanyam is an instant or unit of time, i.e., the time by an atom of matter in passing from one झालाज Pradesha, i.e., from one point of space to the next. उक्षेत्र अन्तमुहुर्त Utkrishta or maximum Antar-muhurta, is equal to 48 minutes one Sanayam. The longest duration of right belief is eternity, e.g. the right belief of liberated souls.

बिधान Vidhana. There are three main divisions:

1. भौतिकमिक Aupashamika, arises when the right belief deluding कर्मस and the four अन्तमुहु Arṣi अधिष्ठ Anantanubandhi Kashaya, i.e., anger, pride, deceit and greed which feed these karmas are made inoperative.

2. व्यापकमिक Kshayopashamika, arises when there is part destruction subsidence and operation of the right-belief deluding कर्मस, and of the error-feeding passions.

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

In a similar six-fold way the other principles जीव Jiva, अजीव Ajiva, etc., must be treated.

SUTRA 8
सतसंख्या क्षेत्र स्पर्शन कालान्तर भावाल्प बहुत्वेष्च।१५।।
Sat Samkhya Ksetra Sparsana Kalantra Bhavalpa Bahutvaishch

(The eight principles are known) also by—

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

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

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

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

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

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

केष्ठ Kshetra. Soul is found in the whole Universe.

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

काल Kala. The duration of soul is eternity.

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

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

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

Now take the case of Liberated souls:

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

संख्या Samkhya, Number, Infinite.

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

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

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

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

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

Place and Possible Extent really variants of Kshetra, Place; Time and Interval really variants of Kala, Time and Quality and Quantity really variants of Bhava, Quality.

SUTRA 9

Mati Shrutavadhmi Manah paryaya Kevalani Jnanam.

Right knowledge (is of five kinds):


Shruta. Scriptural knowledge. Knowledge derived from the reading or preaching of scriptures, or through an object known by sensitive knowledge.
First Chapter...

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

मनः पर्याय Manah parayay. Mental knowledge. Direct knowledge of another’s mental activity about matter.

केवल Kevala. Perfect knowledge. Omniscence; knowledge of all things in all their aspects at all times.

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

श्रुत Shruta or scriptural knowledge is also called:—
अगमम Agama.
उपदेश Upadesh.
अतिहास Aitihaba.
अमनयā Amnaya.
प्रवचन Pravachan.
जल Vachan.

SUTRA 10

तत् प्रमाणे ११०११

Tat-pramane

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

The Pramanas are of two kinds:—
प्रत्यय Pratyaksha Direct. This is Visual (प्रवृत्ति) Mental (मनः पर्याय) and Perfect (केवल) knowledge.
परोक्ष Paroksha, Indirect. This is Sensitive (भाव) and श्रुत Scriptural knowledge.

But other systems of Philosophy believe in the following Pramanas:—
चार्वाक Charvaka believes in प्रत्यय Pratyaksa (Perception) only.
बौद्ध वैशेषिक Buddha and Vaisesika, believe in Perception and अनुमान Anumana (Inference).
SUTRA 11

Adyoe Paroksham.

The first two kinds of knowledge, i.e., मति Sensitive and शत Scriptural knowledge, are परोच Paroksha i.e., Indirect or Mediate.

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

SUTRA 12.

Pratyaksha Manyat.

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

Of these the Visual and Mental arise on the शयोपशम Kshayopa- shama, destruction, subsidence of knowledge-obscuring karmas. They are called देश Deshapratyaksha, Incomplete direct knowledge. केवल Kevala arises from total destruction of knowledge-obscuring karmas. This done is शरणa Sakala Pratyaksha or complete direct knowledge.
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SUTRA 13.

Matih Smriti Sanjna Chinta Bhinibodha Ityanarthantaram.

Mati, sensitive knowledge, (connotes) the same things as:
Smriti, (rememberance of a thing known before, but out of
sight now);
Sanjna, also called Pratibhijnana, recognition (reme-
merance of a thing known before when the thing itself or something
similar or markedly dissimilar to it, is present to the senses now); Chinta or Tarka, Induction (reasoning or argument based upon
observation. If a thing is put in fire, its temperature would rise);
Sabhinibodh, or Anumana. (Deduction. Reasoning by
inference; e. g., any thing put in fire becomes heated; this thing is in
fire; therefore it must be heated).

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

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

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

These five are called Mati, and they arise on the Kshayo-
pashama, destruction-subsidence or the subsidence, destruction and
operation of the Sensitive-knowledge obscuring karmas.
SUTRA 14.

Tadindriya nindriya nimittam.

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

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

अनिन्द्रिय Anindriya, or वन्नात करण Antah karana, mind is so-called to distinguish its internal character from the external senses. It is also called नोइंद्रिय No-Indriya, or quasi-sense.

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

SUTRA 15.

अवग्रहेहावायाधारणाः:

Avagrahe havaya dharnah.

They are:

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

इह Iha, Conception. Here we deal with the contents of perception and picking out separate qualities from the continuous whole which we perceive, group them together. It is the under-mined definite knowledge that the thing must be this or that. It is accompanied with a desire to ascertain what it really is. e.g. to argue that the whole object must be a pillar. This knowledge is the nearest to the next kind, i.e., Judgment. It is also called उहा Uha, तर्का Tarka, परिक्षा Pariksha, विचारण Vicharna, or ज्ञान Jijnasa.
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Avaya, Judgement. It is ascertained knowledge, e.g., that the white object is a pillar and not a man. It is also called Apaya, Apagama, Apandana, Apavaya, Apavyadhya, Apeta, Apagata, Apavata, Apana, or Apanutth.

Dharana. Retention. Keeping things in the mind. Memory of Judgements. Firm and indelible grasp of the knowledge of the Avaya or ascertained kind. It is also called Pratipatti, Avadharana, Avasthana, Nischaya, Avagama, or Avabodha.

SUTRA 16.

Bahu bahuvidha kshipra nisrita nukta dhruvanam setaranam.

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

Eacj pme pfetje fpir lomds om Sutra 15, has twelve subdivision i.e., each one can relate to twelve kinds of considerations. These 12 are:

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

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

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

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

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

Akshipra Slow, as perception of a snail crawling by.

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

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

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

Utta, Described, perception of what has been described, e.g., perception of a horse or cow, described in a book.
SUTRA 17.

Arthasaya

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

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

SUTRA 18.

Vyanjanasya Vagrahah

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

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

Thus there is no Iha, conception, Avaya, Judgement or Dharma, Retention of Vyanjana, an indeterminable object. But if the object becomes knowable as, e.g., the sound in the last illustration, by repetition, then the perception of it may become, Arthavagrahah, i.e., perception of a Padartha or determinable sense-object, as distinguished from Vyanjanavagrahah perception of Vyanjana, or an indeterminable sense-object.
SUTRA 19.

न चक्षुर नित्यित्रियाम्याम् ॥ १५ ॥

Na Chakshu ranindriya bhyam.

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

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

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

SUTRA 20

श्रुतामि पुर्वहनेके द्वादश भेदम् ॥ २० ॥

Shrutam matipurvam dvyaneka dvadasha bhedam.

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

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

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

It is of two kinds: ब्रज प्रविष्ट अंग-प्रविष्ट Anga-pravishtha contained in the Angas There are 12 Angas.

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

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

(1) Verbal, lettered (अक्षरात्मक Aksharatmaka).

(2) Non-verbal, letterless (अन-अक्षरात्मक Anaksharatmaka).

Verbal scriptural knowledge is derived from words which are composed of letters (अक्षर Akshara), spoken or written; as when the eye sees the written word or the ear hears the Spoken word “soul”. The seeing and hearing gives us merely sensitive knowledge (Mati jnana). What more we think about the meaning and connotation of the word “soul” is scriptural knowledge. It is called verbal, because it is derived from our sensitive knowledge of the word “soul”,
Non-verbal scriptural knowledge is derived from all kinds of sensitive knowledge except those kinds which can be reduced to words written or spoken. You feel cold air, the knowledge of coldness is sensitive knowledge by means of touch of the skin. If you do not like it and infer that it is unpleasant, it is non-verbal scriptural knowledge. It is derived from your knowledge or feeling of cold, which cannot be reduced to a mere word, written or spoken.

Verbal scriptural knowledge is possible only in rational beings. All the irrationals have only non-verbal scriptural knowledge. Their sensitive knowledge also is confined to perception (Avagraha) by all the 5 senses except the eye.

The rationals have non-verbal scriptural knowledge also.

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

THE ANCIENT JAINA SACRED LITERATURE

The knowledge of a Shruta (श्रुति) may be of things which are contained in the Angas (Sacred books of the Jainas) or of things outside the Angas. There are 64 root letters of the alphabet or representations of sounds. Of these 33 are consonants, 27 vowel, (e. i. slight, long and prolonged, 3 kinds of each of the 6 vowels, and mixed Sounds, anusvara visarga kh kh khp hpk) which help in the formation of Compound letters). The total number of possible combinations of these 64 simple letters into Compound of 2,3,4, or more upto are the letters (Simple and Compound) of Shruta in its entirety. This letters in a middle foot (परमाचर) of the Paramagama gives us the number of reet Padas 9 of the Angas, as 11, 28, 35, 80, 500. The remainder 8, 10, 80, 175 gives us the letters of that part of Shruta which is not contained in the angas. This part is divided into 14 Prakirnaka, such as Dasa, Vaikalika Uttaradhayan & c.

SUTRA 21

भावप्रत्ययोवद्विधिवेदनारकानाम् २५

Bhava pratyayoavadhir deva narakanam-

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

The Dravyas are 6, जीव, पुरुस्त, भर्ग, ब्राह्म, आकाश और काल
Celestial and hellish beings have visual knowledge by birth and they have it till death, just as human beings have sensitive and scriptural knowledge. Celestial and hellish beings have sensitive and scriptural knowledge also.

**SUTRA 22**

क्षयोपशमन निमित्त: षडविकल्पःशेषाराम् ॥२२॥

Kshayopashama nimittah Shad vikalpah Sheshnam.

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

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

Its 6 kinds are:—

अनुगमी Anugami. Accompanying Visual knowledge: That which goes with one to another place or even another incarnation.

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

वर्धस्म Anuvardhamana. Increasing. That which goes on increasing.

हीमाम Anuvyayama. Decreasing. That which goes on decreasing.

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

वर्धस्म Avasthita, Changeable. That which increases sometimes and decreases on others.

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

Visual knowledge is also of 3 kinds:—

1. देशावधि Desha Avadhī, Partial Visual knowledge. This alone is Anavasthita, changeable.

2. परावधि Parama Avadhī. High visual knowledge.


These two extend upto Perfect knowledge. They are never Ananugami non-accompanying-nor-Hiyamana, decreasing.
Partial Visual knowledge is fallible, the remaining two are infallible. In these two there is no wrong belief or vowlessness (e.g. Gommatasāra, Jiva Kanda, Gatha 374).

SUTRA 23

कृडुपुपुलसमितिमन् पर्यायः 112311
Riju Vipulamati manah Paryayah.

Mental knowledge (is of two kinds):—

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

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

SUTRA 24

विषुद्ध प्रति पाताभ्यासः तत्विभेदः 112411
Vishuddha Prati patabhyam tadvisheşah.

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

SUTRA 25

विषुद्ध क्षेत्रमेति स्वामि विषयोद्ध्यां वधि मनः पर्यायः 112511
Vishuddh Kshetra swami vishayobhyam vadhi manah paryayah.

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

SUTRA 26

मति श्रुत्योनिर्बंधो द्रव्यस्य सर्वं पर्यायस्वः ॥२६॥
Mati shrutyo nirbandho dravyasya Sarva paryayasa.
The subject-matter of Sensitive and Scriptural knowledge, is all the six substances but not in all their modifications.

SUTRA 27

रुपिष्वा वधे: ॥२७॥
Rupishva vadheh
Matter (and embodied soul are the subject-matter) of Visual (knowledge, but not in all their modifications.)

SUTRA 28

तदन्त्त भाजा मनः पर्यायस्य ॥२८॥
Tadananta bhaja manah paryayasya.
The infinitesimal part or the subtlest form of that (which can be known by the highest visual-knowledge, is the subject-matter) of mental-(knowledge).

Sarva avadhī or full visual knowledge knows one atom.

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

SUTRA 29

सर्वं द्रव्यं पर्यायेषु केवलस्यः ॥२९॥
Sarva dravya paryayesu kevalasya.
(The subject matter) of perfect knowledge (is) all the substances (and all their) modifications.
SUTRA 30

एक दीनि भाजानि युगपदकस्मिन्न चतुथ्यः।१३०॥
Ekadini bhajani yugapade kasmima Chatubhyah.

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

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

SUTRA 31

मति श्रुतासाद्वयो विपर्ययशच्।१३१॥
Mati Shruta vadhayo viparyayascha.

And Sensitive (Mati) scriptural (Shruta and) Visual (avadhi)
(knowledge are also) wrong (knowledge).

It is called “wrong” because unless there is right belief, knowl-
dge cannot be called right. It is characterised by:—

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

Viparyaya, perversity mistake, opposite of truth, (this is found
in Visual knowledge also) and Anadhyavasya, wrong knowledge
carused by carelessness indifference or confusion.
SUTRA 32

सदसतौरितीशेषायाहिन्द्रोपालब्येस्तमतत्तवत् ॥ ३२ ॥

Sadasato ravisesadya drichhopa labdhe runmattavat.

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

Wrong knowledge may be:—

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

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

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

Viparyaya is also of 2 kinds:

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

All are Sahaja except the next.

(2) अहाय, Aharya, mistake due to another’s preaching; this is wrong scriptural knowledge caused by sensitive knowledge through the ears.

So much for Pramana.

SUTRA 33

नैगमसंग्रहवत्हवहारं तु सूक्तश्रव्दसमभिस्तैवं भवता नया: ॥ ३३ ॥

Naigama Sangraha Vyavahararju Sutra sabda Samabhigudhai Vambhuta nayah.

The points of view (are): Figurative, general, distributive, actual descriptive, specific, active.
**Note I.** *Dravyarthika* or *Samanya*, substantial, *Utsarga*, *Anuyvritti*, relating to the substance. Its sub-kinds are:

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

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

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

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

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

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

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

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

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

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

Note V. Paryaya or modification is:—

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

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

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

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

The other systems of philosophy recognise the following topics:

(1) Bauddhas. They recognise the 5 Skandhas, (Khandhas) or Aggregates or groups. 
Vijnana, Consciousness 
Vedana, Feeling. 
Sanjna, Perception recognising and naming. 
Sanskara, (Sankhara), 50 other mental accompaniment specially will, that arise when consciousness is submitted. 
Rupa, Material or body.

(2) Naiyayikas. 16 Padarthas namely Pramana. Prameya. 

(3) Vaisesika. 7 Padarthas namely Dravya. Guna Karma 
Samamya Visesa Samavaya Abhava.

Karamendriya. 
5. Jhana-endriya. 
5 Mana.

Tanmatras (Sabda, Sparsha, rupa, rasa gandha) 
5 Bhutas (Earth, water, fire, air space) Purusa Nirvikara self, pure and perfect soul.
The soul's own thatness, i.e., thought-activity (is of five kinds).

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

(2) क्षायिक, *Kshayika*, destructive; Purified (That which rises from the destruction of *Karma's* e.g., the 4 गतिविषय *Ghatiya*, destructive *Karma's*).

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

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

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

The first four of these thought-nature have reference to their various causes.

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

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

There are 2 main classes.

(1) गतिविषय *Ghatiya* or Destructive *Karmas*, which attach and effect the very nature of the soul.
(2) अग्नितिः Aghatiya, or non-destructive Karmas, which do not affect the very nature of the soul. They are feeling, body family and age Karmas i.e., the वेदनीय Vedaniya, नाम nama, गोत्र Gotra, and आयु Ayu Karmas respectively.

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

The Ghatiya Karmas are four:—

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

(2) दर्शनाभ्रोड्य Darshana varniya, conation-obscuring. It simply obscures conation (Darshana).

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

(4) अन्तलाम Antaraya; Obstructive Karmas. The 5 thought-natures are, as they are found:—

I. In mundane soul, here there is उदय Udaya, operation of Karmas in all. Of course a mundane soul is one bound with Karmas. The thought-nature of soul is of 4 kinds, according as it is the result of—

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

and

5. Its own natural thought-activity, i.e., its soulness and its capacity or incapacity of being liberated.
II. In Liberated souls there is no Udaya of Karmas, because there are no Karmas to operate. The soul rests in its own pure nature, in its own thought activity.

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

Thus Liberated souls have 2 thought-activities:—

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

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

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

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

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

SUTRA 2

हिंवाष्टादशक-विशारंभ-विभेदा यथाक्रमम् ॥ २ ॥

Dwinawastadasaikavinsatitribheda Yathakramam.

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

Samyaktvcharitre

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

Note --(1) आपशामिक सम्यक्त्व Aupashamika Samyaktva, subsidential right-belief, i.e., right-belief due to the subsidence of Darshana-mohaniya, right-belief-deluding Karmas, and the four अनन्तानुबंधिकारण Ananta-nubandhikaras, i.e., anger, pride, deceit, greed, which feed these Karmas i.e., the error-feeding-passions.

(2) अौपसमिक चारित्र Aupsamika charitra, subsidential right conduct i.e., right conduct caused by the subsidence of चारित्र मोहनीय Charitra-mohaniya, right-conduct-deluding Karmas.

Subsidential belief arises as follows --

(1) In hellish beings, it can arise a little less than 48 minutes (one antramuhurta) after their birth by उपपाद upapada instantaneous rise. The external causes are:
   Up to 3rd hell, memory of past incarnations.
   Hearing the preachings by friendly celestials visiting them.
   Suffering too much pain.
   The rest of hells have only 2, i.e., the above leaving out Preaching.

(2) In-human beings, it can arise from 4 to 8 days after their birth. The external causes are:
   Memory.
   Preaching.
   Sight of Tirthankara’s image.

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

(4) In celestial beings, one antaramuhurta after their birth. The external causes are:
   Up to 12th heaven, Memory,
   Preaching,
   Sight of Tirthankara’s glory.
   Sight of Supernatural powers of celestial beings.

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

Jnanadarsanadanalabha bhogopabhogaviryani cha.

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

1. चाविक वान (Kshayikajñana), Destructive, purified, or perfect knowledge due to the destruction of knowledge obscuring (Jnanavarṇiya) Karmas.

2. चाविक दर्शन (Kshayikadarshana), Destructive, purified or perfect conation due to the destruction of the Karmas which obscure it, i.e., of दर्शना कर्म (Darshana-varṇiya Karmas).

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

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

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

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

7. चाविक शक्ति (Kshayikavirya). Destructive or purified power. Infinite power due to purification caused by the destruction of all शक्तिन्तरयाय Viryantaraya or power-obstructive Karmas.

8. चाविक सम्यक्षत (Kshayika Samyaktva). Destructive, Purified or perfect-right-belief i.e., perfect belief due to the destruction of three sorts of right-belief-deluding Karmas (i.e., of Karmas causing
9. शाक्त चारित्र (Kshayjacksonitra). Destructive, purified or perfect, right conduct, due to purification caused by the total destruction of right conduct-deluding Karmas, Charitra Mohaniya.

SUTRA 5.

Jnanasnadarsanalabhayaschatuṣṭritripanchabhedah Samyaktvacharitrasanyamasamamscha.

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

Note-K-Kshaypashamika i.e., Destructive-subsidential, Kshayopasham, is destruction-subidence of स्वर्गपात्संपत्तिः Sarvaghati spardhaka i.e., of Karmic-matter which totally obscures; and the operation of देशगहतस्पर्दः Desaghati spardhaka, i.e. Karmic-matter the operation of which obscures only partially.


(3) छोपशमिकाज्ञान (K) Ajmana, (i.e., K, wrong knowledge. It is of 3 kinds. 1. कुमति Kumati, wrong-sensitive knowledge. 2. कुस्त्रुत Kusruta, wrong-scriptural knowledge, and 3. कुवाधि Kuavadhi, wrong visual knowledge. The last is also called विभंगान Vi-bhanga. Jñana, wrong visual knowledge.

(3) छोपशमिकादर्शन (K) Darshana, (i.e., K, Conation). It is of three kinds: 1. चक्षु Chakshu, Ocular, by mean of the eye.
2. अचक्षु Achakshu, non-ocular, by means of the other senses and mind.
3. अवधि Avadhi, visual; They precede their respective knowledge.

(5) छोपशमिकालभि (K) Labdhi, i.e., K, attainment, acquisition. It is of 5 kinds:—
1. दान Dana, charity of 4 kinds-food, medicine, knowledge and fearlessness.
2. लाभ Labha, gain.
3. भोग Bhoga, enjoyment of consumable things.
4. उपभोग Upabhoga, re-enjoyment or enjoyment of non-consumable things.

(5) विर्य Virya, power.

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

(1) मिथ्याविरेखता (K) Samyaktva i.e., K. right-belief. This is imperfect because it is due to the destruction or subsidence of मिथ्यात् Mithyatva, and समय्याविनिधत्व Samyaktvamithyatva, i.e., wrong, and mixed right-wrong-belief deluding Karmas, and of the four error-feeding passions, anger, pride, deceit, and greed called अनन्तनुबंधी Kashaya Anantanubandhi Kashaya and which feed the above Karmas and by the operation of समय्यात् प्रकृतिमित्यात् SamyaktvapraKritimithyatva, i.e., right-belief slightly clouded by wrong belief.

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

(1) समय्याविनिध संतावत्ति (K) Samyama-Samyama (i.e.) K. control-non-control. Taking only partial vows, It is due to the destruction or subsidence of अनन्तनुबंधी Anantanubandhi, error-feeding and अप्रत्याख्यान Apratyakhyana, partial vow preventing कशय Kashayas or the passions of anger, pride deceit and greed, and by the operation of the remaining kinds of passions.

SUTRA 6

गतिकषायिलगिनिध्यादर्शनानामसंततासिद्धेश्वरसद्भेदाय

| The 21 are: | । ६। |
| Gatikashayalingamithyadarshanainanasamyatasiddhaleshyasachtuschatrustyekaikaikaikasadbhedah |

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

1. गति Gati. Condition of existence, of 4 kinds:—
   (1) नरक Naraka, hellish.
   (2) तिर्यंच Tiryancha, sub human.
   (3) मनुष्य Manushya, human; and
   (4) देव Deva, celestial.

2. कषय Kashayas. Passions of 4 kinds:
   (1) क्रोध Krodha, anger;
   (2) मान Mana, pride;
   (3) मया Maya, deceit; and
   (4) लोभ Lobha, greed.

3. लिंग Linga. Sexes of 3 kinds:
   (1) स्त्री वैद्य Stri-veda, Feminine inclinations:
   (2) पुरुष वैद्य Purushaveda, Masculine inclinations:
   (3) नापुंसकावैद्य Napunsaka veda, Common or neuter inclination:
   (4) मिथ्या-दर्शन Mithya-darshana, wrong belief.
   (5) आज्ञा Ajnana, Ignorance.
   (6) असंयता Asanyata. Vowlessness or non-controls.
   (6) असिद्ध Asiddha. Unliberatedness.
   (8) लेख्यa Leshya. Through points of 6 kinds:—
   (1) कृष्णa Krishna, black;
   (2) नील Nila, blue;
   (3) वाणी Kapota, grey;
   (4) पिता Pita, yellow;
   (5) पद्म Padma, pink, and
   (6) सुक्लa Sukla, white.

SUTRA 7.

जीवत्वाभ्यासभव्यत्वानि च ॥ ७ ॥

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

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

2. भव्यत्वa Bhavyatva. Capacity of being liberated.

3. अभव्यत्वa Abhavyatva. Incapacity of becoming liberated.

Pure Jivatva जीवत्वa is limited to the, लिंग Siddhas. Mundane
souls must have Jivatva but alleged with Bhavyatva on Abhayatya. These 3 are peculiar to Jiva. च "cha", refers to those attributes which Jiva has in common with non-Jivas, as—
बशिष्यम् Astitva. Isness.
का त्रयम् Dravyatva. Being a substance, changeability.
प्रदेशाः Pradeshatva. Capacity to occupy space, etc., etc. (see Chapter V, Sutra 2.)

SUTRA 8
उपयोगो लक्षणाः \ \ || \ \ ||
Upayoga lakshanam.

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

लक्षणः Lakshya is that of which the differentia is.
लक्षणः Lakshna is अतात्मभुतं Atambhuta, inseparable, and अनात्मभुतं Anatmabhuta, separable. As Jivatva is an inseparable but a celestial condition of existence is a separable quality of the soul.

SUTRA 9
स द्विविधो उपचतुर्बेदः \ \ || \ \ ||
Sa dvidhostachaturbhedah,

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

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

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

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

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

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

**SUTRA 10**

**संसारिष्यो मुक्तायन्यः॥ १० ॥**

Samarino muktascha.

(They are of 2 kinds:)

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

(1) **श्यामपरिवर्तन Dravya-parivartana**, matter cycle.

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

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

(2) **क्षेत्र परिवर्तन Kshetra-Parivartna**, Space Cycle. The time taken by one soul in going once round every single point of space in the Universe consecutively beginning from the foot of Mount Meru.

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

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

In the Sub-human and human-Cycles the minimum is one अंतर्महुःत्र antarmahurta, and the maximum is 3 पल्य palyas. The procedure is the same as in Hellish and Celestial Cycles.

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

(5) भावपरिवर्तनं Bhava-parivartana. Thought Cycle In-numerable units of soul's योगस्थान, Yoga-Sthana, Vibratory activity, make one अनुभग बंध Anubhaga-bandha Adhyayasaya Sthana, or a degree of the passion which determines intensity or bondage. In-numerabe × in-numerable, Anubhaga-bandhas make one काष्ठाय Adhyayasaya Sthana, i.e., one degree of passion which determines the duration of bondage. In-numerabe × in numerable Kashaya, etc., make one जघन्यस्थितिबंध Jaghanya-sthiti-bandha, i.e., minimum duration of bondage in a rational wrong-believing person. This is अन्तः: अन्तः Antah crore × crore sagars. One स्थिति Sthiti needs that the soul should pass through every one of the in-numerable योगस्थान, Yog-sthanas, to earn one अनुभागबंध Anubhaga-bandha and then so on, to earn one Sthiti. Thus it should go up to the maximum duration of each one of the 8 Karmas, of course adding only one samaya at each step onwards from the minimum duration. When it has thus gone through the 8 karmas and their 148 divisions, it is said to have done one, Thought-Cycle (Bhava-parivartana).

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

**SUTRA 11**

**समनस्कामनस्का: 11111**

_Samanaskamanaskah._

(The mundane souls are of 2 kinds:)

समनस्क _Samanaska._ Rational, those who have a mind; i.e., the faculty of distinguishing right and wrong.

अमनस्क _Amanasku._ Ir-rational, those who have no mind.

मन _Mana_, mind in श्रवण _dravya-mana_, objective mind. It is in the region of the हृदय _heart_ like an 8 petalled flower made of मनोक्षय _Manovargana_, or very fine mind molecules.

भावन _Bhava-mana_, subjective mind is the soul's capacity to make use of the objective mind.

Subjective mind means the destruction subsidence of the _Karma_ which obscures the quasi-sense or mind, (_no-Indriyaavarana Karma_), (See _Jiva Kanda of Gommathsara Gatha_ 659).

The signs of rationality are:- capacity of receiving instruction (_Siksha_), understanding, actions (_Kriya_), preaching (_Upadesha_), and recitation (_alapa_). (J. K. 660)

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

**SUTRA 12**

**संसारिणास्त्रस्तथावरा: 11121**

_Sansarinastrastrasathavarah._

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

शस _Trasa_, Mobile. Many-sensed, i.e., having a body with more than one sense.

स्थावर _Sthavara_, Immobile, one-sensed, i.e., having only the sense of touch. Mobile souls are those which being in fear, have the capacity of moving away from the object of fear. Immobile souls do not have this capacity.
Second Chapter

SUTRA 13

 пӯ रिवियप्तेजोवायुवनस्तयः स्थावराः: ॥ १३॥

Prithivyaptejo vayu vanaspatayah sthavarah.

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

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

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

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

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

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

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

SUTRA 14

द्वीन्द्रियाद्वस्त्रसाह: Dvindriyadastrasah.

(Mobile or many suited souls):
With 2 senses, etc., i.e.
With 3 senses
" 4 " without mind, अमनस्कं Amanaska, ir-rational and
" 5 " with mind, समनस्कं Samanaska, rational.

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

There are 10 kinds of Prana, of vitality, i.e., the 5 senses 3, powers of mind, body and speech; age and respiration.

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

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

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

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

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

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

SUTRA 15

पञ्चध्रियार्थि

Panchendriyanī.

The senses are five,

SUTRA 16

द्विधार्थि ॥१६॥

Dvividhani.

(They are of) 2 kinds:-
(1) द्रव्येन्द्रिय Dravyendriya, objective-senses, sense-organs; and
(2) भावेन्द्रिय Bhavendriya, subjective-senses; sense-faculties,

SUTRA 17

निवृत्तियुपकारणे द्रव्येन्द्रियम् ॥१७॥

Nirvrittyupakaranedravyendriyanī.

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

(1) निवृत्ति Nirvriti, (the organ itself; e.g., the pupil of the eye.)
(2) उपकरण Upakarana, (its Protecting environment, e.g., the eye-lid, etc.).

Each formation is of 2 kinds: अन्तरंग Antaranga, internal, and वाहिरंगा Vahiranga, external.

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

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

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

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

SUTRA 18

लध्युपयोगों साध्वेन्द्रियम् ॥१८॥
Labdhhyupayogobhavendriyam.
Bhavendriyas subjective sense, sense-faculties (are of 2 kinds:—
(1) लध्य Labdhi, (it is the attainment of mainifestation of the sense faculty by the partial destruction, subsidence and operation of the knowledge-obsuring karma relating to that sense.)
(2) उपयोग Upayoga, (the conscious attention of the soul directed to that sense.)

SUTRA 19

स्पर्शनरसनग्राणिचक्षु: श्रोत्राणि ॥१६॥
Sparshanarasanaghrana chakshusrotranii.
(The senses are:)
स्पर्शन Sparshana Organ of Touch, i.e., the skin, the whole body.
रसन Rasana, " Taste " tongue.
ग्रह्य Ghrana, " Smell " nose.
चक्षु Chakshu, " Sight " eyes.
श्रोत्र Shrotra, " Hearing " ears.
SUTRA 20

स्पर्शारसगन्धवार्तास्त: ॥२०॥

Sparsarasagandhvarnasabdastadarthah.

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

स्पर्श Sparsha, Touch is of 8 kinds: उष्ण Usna, hot; शीत Sita Cold; रुक्ष Ruksha, rough; स्निग्ध Snigdha, Smooth; कोमल Komala, soft; कठोर Kathora, hard; लघु Laghu, light; and गुरु Guru, heavy.

रस Rasa, Taste, is of 5 kinds: तिक्त Tikta, pungent; अमल Amla, acid; कटु Katu, bitter; मधु Madhur, sweet; and कस्य Kay Kay, astrigent.

गंध Gandha, Smell is of 2 kinds: शुचिसुगंध Sugandha, sweet-smelling; fragrant, दुर्गंध Durgandha, bad-smelling, malodorous.

वर्ण Varna, Colour is of 5 kinds: कृष्ण Krishna, black; नील Nila, blue; पिता Pita, yellow, and शुक्र Sukla, white; पद्म Padma, pink.

शब्द Sabda, sound, स्वर Svara is of 7 kinds: शब्द Sadja, रिसभ Risabha, गंधर Gandhara, मध्यम Madhyama, पञ्चम Panchama; द्वेषत Dhavata and निसाध Nisadha, i. e., the Do, re, me, fa, sol, la, si.

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

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

SUTRA 21

शुभातन्त्रियस्य || २१ ||

Srutamanindriyasya.

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

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

SUTRA 22

बनसप्त्यातानामेकसू || २२ ||

Vanaspatyan-tanamekam.

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

SUTRA 23

Krimipipilikabhraramaramusyadinaikvariddhani

Krimi, worms, etc., (have 2 senses: touch and taste).
Pipilika, ants, etc., (have 3 senses: touch, taste, and smell).
Bhramara, bumble-bee, etc., (have 4 senses: touch, taste, smell and
sight).
Manushya, man etc., (have 5 senses: touch, taste, smell, sight,
and hearing).

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

SUTRA 24

Sanjinnah samanaskah

The rational (beings are also called)-
Sanjni, (i.e., one who has got sanjna-mind here).
Elsewhere it means, name, desire, knowledge, etc.

All the celestial, human and hellish beings are rational. Some
5 sensed sub-humans are also rational, such as cow, horse, ape, pigeon
serpents, etc.

SUTRA 25

Vigrahagataukarma-yogah.

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

अनुश्रेष्ठ गति: || २६ ||
Anusrenigatiḥ.

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

श्रेणि Sreni, a straight line of spatial units from end to end) parallel with one of the 6 directions:

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

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

SUTRA 27

अविग्रहजीवस्य || २७ ||
Avigrahajivasya.

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

SUTRA 28

विग्रहवती च संसारिणा प्राक्कुंतल्य: || २८ ||
Vigrahavatī or passage from one incarnation to another of a mundane soul (takes place) before 4 (Samay as at the most).

A तम, Samaya is the time taken by an atom of matter in passing from one भौम, i. e. point of space, to the next.

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

SUTRA 29.

एकसमयाविप्रहा ॥ २६ ॥

Ekasamayavigraha.

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

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

SUTRA 30.

एकं ही चैन्यानाहारकः ॥ ३० ॥

Ekamdvaautrinvanaharakah.

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

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

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

SUTRA 31.

सम्मुर्चनार्थोपपादा जन्म ॥ ३१ ॥

Sammurchhanagarbhopapadajanma.

(Birth is of 3 kinds.)

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

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

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

SUTRA 32.

सचित्तशीतसंवुत्ता: शेतरा मिथ्याशृंचाकाशस्तथानय: || 32 ||

Sachittasitasamvritah setaramisraschāikasastadyonayah.

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

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

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

सचित्ताचित्ता, Sachittachitta, of living and dead matter; as lice in a slut’s blouse or hat. The person is living but the blouse or hat is dead-matter.

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

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

शितोष्णा, Shitoshna. Where life is generated by the co-existence of cold and heat.

As the heat of sun breeding gnats in a stagnant pool of water. समव्रत, Samvrata, Covered. As fruit may go bad and breed germs in it, if it is kept packed for a long time.

विव्रता, Vivrata, Exposed. As moss in a piece of water.

समव्रता-विव्रता, Samvrata-vivrata. Part exposed and part covered.

The hellish and celestial beings take birth in शितोष्णविव्रतक, achittayoni.

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

सम्मूचन, Sammurchanas, employ sachitta, achitta, and sachittachittayonis.

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

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

Hellish, celestial and immobile beings have a covered nucleus. The विकलत्रयः, Vijkalatraya. i.e. from 2 to 4 sensed beings have an open-covered nucleus.

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

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

Their yonis are

| ... | ... | 7,00,000 |
| शति निगोदः, Itaranigoda, souls which have gone back to nigod | ... | 7,00,000 |
| ... | ... | 28,00,000 |
| गृही कामाक्षिः, earth-bodied; अप्पकामाक्षिः, water-bodied; तेज कामाक्षिः, fire-bodied; and बादु कामाक्षिः, air-bodied, all four each 7,00,000 | ... | 10,00,000 |
|
| वनस्पतिकामाक्षिः, Vegetables, (Trees, etc.) except nigoda. | ... | 10,00,000 |

For भास्कर sthavaras sould

| ... | ... | 5200000 |
| " विंडङ्ग, 2 sensed | ... | 2000000 |
| " विं, " 3 " | ... | 2000000 |
| " चदुः, 4 " | ... | 2000000 |
| " पच्चः, 5 " animals | ... | 4000000 |
| " " 5 " human beings | ... | 1400000 |
| " देवः, celestial beings | ... | 4000000 |
| " नारङ्कः, hellish | ... | 4000000 |
| Total | ... | 8400000 |

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**SUTRA 33.**

जरायुजाण्डजपोलनां: गर्भं ३३।।

Jarayujandajapotanam garbhah.

Uterine birth (is of 3 kinds.)

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

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

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

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SUTRA 35

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

SUTRA 36.

Audarikavaikriyikaharaktalajaksakarmpani sharirani.
The bodies are of 5 kinds:—
1. Audarika, the physical (body of all men and animals.)
2. Vaikriyika, Fluid. (The body of hellish and celestial beings, which they can change at will.)
3. Aharaka, assimilative (the spiritual man like emanation from the head of a saint in doubt, etc.)
4. Taijasa. Electric (body of mundane souls formed of fine molecules of electric matter called Taijasa Vargana.)
5. Karmana, Karmic (body of mundane souls, made of fine molecules of Karmic matter called Karmana Varganas. Karmapana varana)
The first 3 bodies are made of Aharaka Vargana, molecules of assimilative matter.

SUTRA 37.

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

SUTRA 38

प्रदेशततोसन्त्ययगुणं प्राक्तेजसात । ॥ ३८ ॥

Pradesatosamkhyeyagunam praktaijasat.

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

SUTRA 39

आनंतागुणे परे । ॥ ३९ ॥

Anantagune pare.

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

SUTRA 40

अप्रतिघाते । ॥ ४० ॥

Apratighate.

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

The Fluid (वैद्यक) and Aharak (आहारक) assimilative bodies can also penetrate but at some places they can not. Their penetrative does not extend beyond ( कन नाइ ) Trasa nadi, the mobile channel beyond where mobile souls are not found.

SUTRA 41

अनादिसम्बन्धेच ॥ ॥ ४१ ॥

Anadi Sambandhe cha.

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

सर्वस्य ॥ ४२ ॥

Sarvasya.

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

SUTRA 43

तवावीनि भाज्यानि युगपदेक्ष्याचतुर्भ्यः ॥ ४३ ॥

Tadadini bhajyani yugapadeksayachaturbhyah.

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

In विग्रहागति, Vigrahagati, or passage from one incarnation to another, the soul has only 2 bodies, the तेजस्, electric and the काम्य, Karmic.

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

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

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

SUTRA 44

निरुपाभोगमन्त्यम् ॥ ४४ ॥

Nirupabhogamantyam.

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

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

SUTRA 45.

गम्भसम्मृच्छनजमाध्यम् ॥ ४५ ॥
Garbhasam.murchhanajamadyam

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

SUTRA 46

श्रोपालिकं वैक्रियिकम् ॥ ४६ ॥
Aupadikam Vaikriyikam

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

SUTRA 47

लभ्यप्रतिययं च ॥ ४७ ॥
Labahipratyayyan cha

And (fluid body can also be attained by other) cause i.e., by a लभ्य, labh, attainment due to special austerities.
But this is, of course, in exceptional circumstances.

SUTRA 48

तैजसमर्पि ॥ ४८ ॥
Taijasamapi

Even the electric (body can be product of special austerities.)
This takes place in two ways:—

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

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

**SUTRA 49**

शुभं विषुद्धमयोग्यति चाहारकं प्रमत्तसंयत्ततस्थे यं || ४५ ||

Subham visuddhamavyaghati chaharakampramattasamyata syaiva

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

It is (1) शुभं, Subha, (always) beneficent.

(2) विशुध्धं, Vishuddha, pure, (the production of meritorious karmas,) and.

(3) अव्याघ्यति, Avyaghati, unpreventible (by anything in its course.)

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

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

**SUTRA 50**

नारकसम्मूच्छिन्नो नयुक्तकानि || ५० ||

Narakasamumshchhino napumsakani.

The hellish beings (and those who are) सम्मूच्छिन्न, sammurchhana) spontaneously generated (are of) a common or neuter sex.

**SUTRA 51**

न देवः || ५१ ||

Na devah.

The celestial beings never (have a common sex. They are always masculine or feminine.)
Second Chapter

SUTRA 52

शेषास्त्रिवेदः II ५२ II

Shasastrivedah.

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

लिङ्ग, linga or sex is of 2 kinds:

गृहलिङ्ग, Daravya linga, objective sex, differentiating organs of the sexes;

भावलिङ्ग Bhava Linga, subjective sex, thought activity relating to sexual inclinations.

SUTRA 53

शौपयाविक चरमोत्तमदेहासमक्योव्यवसायोनासयायुर्युप: II ५३ II

Aupapadika 'charamottamadehasamkhyaeyavarsayusoana pavartyayusah,

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

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

रत्नसर्कराबालुकापंकखुसतमोमहातमः प्रभासूमयोच्चन्याश्वाताकाश प्रतिष्ठा:
सप्ताहों 5 घ: 11 11

RatnasarkaravalukaPankadhumaatamomahatamah prabhah
umayoghanambuvatakasha pratisthah saptadhoadhah.

[NoTE.—To understand this chapter it is necessary to consider
maps I and II of Loka (लोक) and the 2½ Dvipas (डविप ) with their
explanations.]

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

मनवात Ghana vata, gross air atmosphere;
ब्रह्मवात Ambuvata, vapour atmosphere;
तन्नवात, Tanvata, thin air atmosphere;
(and is enveloped by) space. (These) 7 earths (are):

1. रत्नप्रभा Ratna prabha, in hue like jewels (16 varieties of which
   are found in it as diamond, ruby, etc., etc.)
2. शकरक्रमणa Sharkara prabha, in hue like sugar.
3. वालुकाप्रभा valuka prabha, in hue like sand.
4. पंकक्रमणa panka prabha, in hue like mire.
5. धुमप्रभा Dhuma prabha, in hue like smoke.
6. तमाक्रमणa Tamah prabha, in hue like darkness.
7. महातमप्रभा Mahatamah prabha, in hue like pitch darkness.

The बालकर vata valayas, or atmospheres are each 20,000 योजना,yojanas
thick at the bottom of the Universe.

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

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

Ratna Prabha is 1,80,000 yojanas thick. It has 3 parts. The
uppermost, khara bhaga is 16,000 yojanas thick. The 16 kinds of
jewels, diamonds, etc., are found in it. In the middle 14,000 yojanas of
these 16,000, there live all the 10 kinds of Residential (Bhavanavasi)
celestial beings except the Asura Kumara, and all the 8 kinds of
Peripatetic (Vyantara), celestial beings the Raksasa.

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

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

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

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

Dhuma Prabha has 20,000 yojanas the fifth hell.

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

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

**SUTRA 2.**

तासु त्रिशत्‌पञ्चाविन्हशति पञ्चदशदशतिपञ्चांक्नरकशतसहस्रारसिपञ्चजैव-
यथाक्रमान्‌ ॥ २ ॥

_Tasu trinshatpachavinshatipanchadashatipanchonai kanarakashatasahasranipanchachaivayathakramam._

In these (earths there are the following) hells respectively:

- 30 lacs (in the 1st);
- 25 ,, ,, 2nd ;
- 15 ,, ,, 3rd ;
- 10 ,, ,, 4th ;
- 3 ,, ,, 5th ;
- 99,995 ,, ,, 6th ;
- 5 lacs ,, ,, 7th ;

Total 84 lacs.

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

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

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

In the second layer, the numbers are 48 and 47; in the third, 47
and 46; till in the 49th layer, the number of holes is 1 and 0. Thus in the last or 49th layer there is a central hole and 4 holes in the East, West, North and South, 5 holes in all.

The rest of the holes in the 1st 6 hells are called sporadic (Prakirnaka). Thus there are:

- 49 Central (Indraka).
- 9604 in the 8 directions (Sreni baddha).
- 8390347 Sporadic (Prakirnaka).

84,00,000

**SUTRA 3**

नारक नित्याशुभतरतेष्यापरिणामदेहवेदनाविकिषया : ॥ ३ ॥

Naraka nitya shubhatara lesya parinama deha vedana vikriyah.

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

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

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

Their bodies are also grotesque, e. g. कुंडक, hundaka, dispropor- tionate, as a small head with a huge trunk and long feet, etc. The height of the body in the first hell is 7 bows, 3 cubits and 6 fingers.

It doubles at each next hell; till in the 7th hell it is 500 bows, as 24 fingers = 1 cubit, and 4 cubits = 1 bow.

The pangs which they suffer are very acute and intense. They change their bodies at will, but the transformation is always of a low
and cruel character, such as that of a wolf, raven, etc., etc.
All the hells in the 1st, 2nd, 3rd, and 4th hells and the upper 2 lacs in the 5th hell are all hot. All the rest are cold.

SUTRA 4

परस्परोदीरिततः बहा || य ||
Paraśpara dīrīta duhkhah

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

SUTRA 5

संक्लिप्तत्रात्मलयोविस्तारिततः स्वाच्छ प्रक्ष चतुरथ्यः : || य ||
Samklistra suro dīrīta duhkhahsa Praśa chaturthyah.

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

SUTRA 6

तेश्वेक्रिनिस्पत्तदसप्तदशवहासितिविश्वस्त्रिनिर्मित्सागरोपमा सत्त्वानां परा निष्प्रियतिः : || य ||
Tesveka trisaptadasha sapta dasha dvavinsati trayastrin.

shat sagaropama satvanam para sthitih.

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

1 सागरोपमा Sagropama or सागर sagara (simply) in the 1st earth
3 ' ' sagars
7 ' ' sagars
10 ' ' sagars
17 सागरोपमा Sagropama or sagars in the 5th earth.
22 ' ' sagars
33 ' '
1 सागर Sagara = 10 x (crore x crore) of अग्राफल्य addhapalya.
1 अग्राफल्य, Addhapalya = A circular pit with a diameter of 1 योजन yojana, i.e., 2000 kosas and of an equal depth if filled with
the ends of the downy-hair of a lamb of 7 days, born in
the highest bhoga bhumi व्यावहारपल्या. One end of hair is
taken out in every 100 years, The time taken to empty
the pit is a व्यावहारपल्या, vyāvaḥara pālya. Innumerable vyā-
vahara pālyas make one उद्धर्यपल्या Uddhara pālya.
Innumerable uddhara pālyas make one अड्ढ cmpālya, Addha pālya.

SUTRA 7

जम्बुद्वीपवल्योदयः शुभनामानो द्वीपसमुद्रः ॥ ७ ॥
Jambu-dvīpa lavano dadayah shubhana-mano dvipa
samudraḥ.

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

In the middle world (मध्योऽः madhya loka) there are innumerable
dvipas (द्वीपम्) continents and samudras (समुद्रम्) oceans.

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

1. जम्बुद्वीप, Jambu dvīpa; in which we live. लवनासमुद्र, Lavana samudra; salt ocean.
2. धातकक्ष IND, Dhataki khaṇḍa dvīpa; then. कलोदद्धिसमुद्र, Kalodadhī samudra; then.
3. पुक्कारवर द्वीप, Puskaravara dvīpa; then. पुक्कारवर समुद्र, Puskaravara samudra; then.
4. वरुनवर द्वीप, Varunivara dvīpa; वरुणवरसमुद्र, Varuuvāra dvīpa;
5. क्षिरवर द्वीप, ksiravara dvīpa; क्षिरवरसमुद्र, ksiravara samudra;
6. गृहितवर द्वीप, Ghrītavara dvīpa; गृहितवरसमुद्र, Ghrītavara samudra;
7. इक्षुवर द्वीप, Iksuvara dvīpa; इक्षुवरसमुद्र, Iksuvāra samudra;
8. नंदिश्वर द्वीप, Nandishvara dvīpa; नंदिश्वरसमुद्र, Nandishvara samudra;
9. अरुणवर द्वीप, Arunavara dvīpa; अरुणवरसमुद्र, Arunavara samudra;
Third Chapter

The last ones are:
स्वयम्भरामणि, Swayambhu ramana dvipa.
स्वयम्भूर्मणि उत्तर, Swayambhu ramana samudra.

SUTRA 8
हिंदूविश्वकर्म: पूर्वमेंपरिश्वरितिकों वलयादृङ्गः || ५ ||
Dvirdvir viskambhah purvapurva pariksepino valaya kritayah.

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

SUTRA 9.
तन्मध्येमेंभिन्दूतो योजनंतरसमुद्रविश्वकर्मो जम्बुद्वीपः || ६ ||
Tanmadhyemerunabhirvrittoyojanshatahasahasraviskambhō jambudvipah.

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

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

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

SUTRA 10
भरतभैमवतनहितिविदेहरम्यक्ष्याब्यपत्तेऽरात्ररत्वप्यःक्षेत्राःक्षेत्राः || १० ||
Bharatahaimavatahaharivideharamyakaḥakahairanya-vatairava-rsahksetrani.

The divisions, Ksettras, (of Jambu dvipa are seven) भरत, Bharata, हैमाव, Haimavata, हरि, Hari; विदेह, Videha; रम्य, Ramyaka; हैराय, Hari-ranyavata and अरावत, Airavata.
SUTRA 11.

Tadvibhajinahpurvaparayata himavanmahahimavan-
nisidhanilarukmishikharino varsadharaparvatah.

Dividing these (7) Ksetras there are 6 mountains. (They are:) himavan Himavan, mahahimavan Maha-himavan, Nisidha, Nil, Rukmi, and Shikhari. (These mountains) run East to West.

SUTRA 12.

Hemarjjunatapaniayaiduryarajatahemamayah.

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

SUTRA 13.

Manivichitrarprashva upari mule cha tulyavistarah.

The sides (of these 6 mountains are) studded with various jewels, (and they are of) equal width at the foot, the top and (the middle).

SUTRA 14.

Padmamahapadmatiginchhakesharimahapundrikapund-
drikahradastesamupari.

On the top of these (mountains there are the following 6) lakes, (respectively:) Padma, Mahapadma, Tiginchha, Kesari, Mahapundrika, and Pundrika.

SUTRA 15.

Prathamo yojanasahasrayamastadarshadhaviskambo hradah.

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

SUTRA 16

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

SUTRA 17

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

SUTRA 18

तद्विद्विगुणाधिक्या हद्वा: पुष्कराशि च || १८ ||
Taddvigunadvigunahradahpuskaranicha.
(Each of the three) lakes (up to तिङ्ग पक (Tiginchha) (is) twice (in length, breadth and depth of the lake), and (each of the 3 islands (also of) twice (the breadth of the island in the lake immediately preceding it).

SUTRA 19

तन्निवासिन्यो देव्यः श्रीह्रीह्रितिकीतिब्रह्मिलक्ष्म्य: फ्लोपमस्थितयः ससामानिकपरिष्ठलः || १९ ||
Tannivasinyo devya hshrihridhrtikirtibuddhilaksmayah palyopamasthitayah sasamanikaparisatkah.
The goddesses residing in those (5 islands are, respectively :) श्री Shri, ह्री Hri, क्रि Kri, द्रि Dri, भिर Kirtit, बुधि, Buddha and लक्ष्मी, Laksmi. (each one of the goddesses has a) life span of one आध्या (Addha) पल्या, palya. (These goddesses live) with (celestial beings of an equal status with them, called) सामानिक Samanika, (and with celestial beings who are members of their courts, called) पारिशद Parishad.

SUTRA 20

गंगासिन्धुरोहिद्रोहितस्याहिरिन्द्रिकान्तासीतसीतोदानारीनरकान्तासुवंि-व्यक्तारकार्यतोदः सरितस्तमध्ययः || २० ||
Ganga sindhu rohidro hitasya hariddharikanta sita
sitoda nari narakanta suvarna rupyaika rakta raktodah saritas tan madhyagah.

The rivers गंगा, the Ganga, सिन्धु, the Sindhu, रोहित, the Rohit, रोहिता-रथ, the Rohitasya, हरित, the Harit, हरिकान्ता, the Harikanta, सीता, the Sita, सितोदा, the Sitoda, नारी, the Nari, नरकान्ता, the Narakanta, सुवर्णाकुला, the Suvaranakula, रुप्याकुला, the Rupyaakula, रक्ता, the Rakta, रक्तोदा, the Raktoda, the Raktoda, flow in those (seven ksetras ; 2 in each respectively; i. e., Ganga, and Sindhu in Bhairta, Rohit and Rohitasya in Haimvata, etc., etc.)

SUTRA 21

dvayordvayoh purvah purvagah.

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

SUTRA 22

shesast vapragah.

But the others flow westwards (and fall into the ocean there.) These rivers have their sources as follows:

Ganga, Sindhu and Rohitasya, spring from the lake Padma.
Rohita and Harikanta " " Maha Padma.
Harit and Sitoda " " Tiginchha.
Sita and Narkanta " " Keshari.
Nari and Rupya kula " " Mahapundarika.
Suvarnakula, Rakta and Raktoda spring " Pundarika.

SUTRA 23

chaturdasha visarajaparivrata gangasirshavidyo nadyah.

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

**SUTRA 24**

भरत: त्रिविश्तिष्याच्योजनशत्रिष्टारः पद्माकोनविश्वाते भागा योजनस्य ॥ २४ ॥

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

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

**SUTRA 25**

तद्विगुणं द्विगुणं विस्तारं वर्षं धर्मवर्षं विदेहान्तः ॥ २५ ॥

Tadviguna dviguna vistara varsadharah varsa videshantarah.

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

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

**SUTRA 26**

उत्तरा दक्षिणात्यः ॥ २६ ॥

Uttara daksina tulyah.

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

**SUTRA 27**

भरतारावतयोर्वर्द्धिरासू पद्मसमयाधम्मासुत्तसपवतिष्किम्भाम् ॥ २७ ॥

Bharatairavatayorvyrdhirasau satsamayabhaya-mutsarpinyavasarpinibhyam.

In Bharata and Airavata ksetras (in the extreme south and north of Jambudivpa there is) increase and decresce of (bliss, age, height, etc. of their inhabitants in the 2 aeons), utsarpini (उत्सर्पिनि) and Avasarpini (आवसर्पिनि) (the aeons of increase and decrease respectively). There are 6 ages (in each aeon).
The ages in avasarpini, the present aeon are सुखमासुखमा, Sukhamasa, सुखमा, Sukhma, सुखमासुखपुलम्भ, Sukhamasukham, दुःसुखमासुखमा, Dukhamasukham, दुःसुखमा, Dukhma, and दुःसुखपुलम्भ, Dukhamadukham. We are now in the Dukhma or the 5th age (वेचमकक्षाल), this began in about 513 B.C., i.e., 3 years, 8½ months after the liberation of Lord Mahavira, and its total duration is 21,000 years. The sequence of ages in the utsarpini is the reversing of the order of the Avasarpini and therefore the last 3 of the utsarpini are ages of भोगभूमि, Bhoga-bhumi; the rest are of जर्ममृति, Karma-bhumi.

Each aeons is of 10×(1 crore×1 crore) saagar sagaras.

In Avasarpini, the ages have their duration as follows:
1st=4×(1 crore×1 crore) sagras.
2nd=3
3rd=2
4th=1, minus 42,000 years.
5th=21,000 years.
6th=21,000 years.

 Altogether 10×(1 crore×1 crore) sagaras, i.e., द्वातिथोषधकोशि लागाः,

SUTRA 28

tānāyatāḥ, तार्थमयिकम् श्रूमयोज्वःस्तितः || २८ ॥

Tabhyamapra bhumayo avasthita.

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

SUTRA 29

एकद्वितीयपल्यपमिंतितयो हैमवतकहारियवर्गंक्यवकुरकाः || २६ ॥

Ek dvitripalyopamasthitayo haimvatakaharivarask daivakurvakah.

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

SUTRA 30

तथोत्तर: || ३० ॥

Tathottarah.

(The condition of things is) the same in the north (of mount
Third Chapter

Meru (केष,) Devakuru, Hari and Haimavata are replaced by Uttarakuru, Ramyaka and Hairanyavata.

**SVTRA 31**

बिद्रेवेषु संस्थेवयानामः: II 31 II

Videhesu samkhyaeya kalah.

In videha (men have an age of) numerable (संख्येय) years, i. e., the highest is 1 crore पुर्व, purvas and the least is अन्तरामहूर्त, antara-muhurta.

84 lac years = 1 purvanga (पुर्वांगः).
84 lac years 2 = 1 purva = 70560000000000.
1 crore purva = 705600000000000000 years.

**SUTRA 32**

भरतस्य विष्णम्भो जम्बूद्वीपस्य नवतिष्ठतमाग: II 32 II

Bharatasya viskambho jambudvipasya navatishatabhagah.

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

**SUTRA 33**

द्विष्णुकिखवशे: II 33 II

Dvīr dhatakikhande.

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

**SUTRA 34**

पुक्कराद्वेच II 34 II

Puskararddhe cha.

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

**SURTA 35**

प्रायंमानुष्योत्तरान्मनुष्याः: II 35 II

Pranmanusottaranmanusyah.

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

SUTRA 36

Arya mlechchhascha.

(The human beings in these 2½ regions, अर्याद्वीपे, are of two kinds): अर्याः, Arya and मलेघ्न, Mlechcha, (i.e. respectively those who care and do not care for religion). Human beings are of 2 kinds:

अर्याः, Arya; noble, worthy, respectable.

मलेघ्न, Mlechcha; barbarian, non-Aryan, low, savage. Arya are of 2 kinds:

अनृद्धिराजा, Riddhi Prapta, with supernatural powers.

Anriddhi prapta, without supernatural powers.

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

There are 64 sub-classes of these 7.

Anriddhi, अर्याः, Anriddhi Aryas are of 5 kinds:
1. वेश, Ksetra, born in Aryakhandha, one of the 6 divisions of Bharataksetra.
2. जाति, Jati, born in high families like Iksvaku, Suryavansa, Nativansa, etc., etc.
3. कर्म, Karma Arya by pursuit of, military, Literary, Agriculture, Trade, Arts, Service,
4. चरित्र, Charitra, Arya by right conduct.
5. दर्शन, Darshana, Arya by right belief.

Mlechchhas are of 2 kinds:
1. कर्मभूमित्व, Karma bhumi, i.e., born in the 5 Mlechchha divi-
sions each of the 5 Bharataksetra, and 5 Airavata, and 800 in the Videhas. The total divisions are $5 \times 5 + 5 \times 5 + 800 = 850$.

1. Antara-dvipaja, $i.e.$ inter-continenal Mlechchhas.

There are 24 islands in Lavanadadi, the first ocean round the first continent, Jambu-dvipa.

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

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

**SUTRA 37**

Bharatairavata videhah karmabhumayo anyatra devakuruttara kurubhyah.

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

**SUTRA 38**

Nristhitī parāvare tripaḷyopamantar muhurte.

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

- Infinite × infinite atoms = 1 Utsanjnasanjna (उत्संजनसंजना)
- 8 Utsanjnasanjna = 1 Sanjnasanjna (संजनसंजना)
- 8 Sanjnasanjna = 1 Triti-renu (त्रितिरेणु)
- 8 Truti-renu = 1 Trasa-renu (त्रसरेणु)
- 8 Trasa-renu = 1 Ratha-renu (रथरेणु)
- 8 Ratha-renu = 1 hair point of a hairpin highest enjoyment-land आचार्योगमृति).
8 Such Hair Points = 1 hair point middle (मध्य) enjoyment-land.
8 "" "" = 1 "" lowest (बुन्ध) Enjoyment-land.
8 "" "" = 1 hair-point enjoyment-land, action-land (कर्मभमि).
8 "" "" = 1 Lisa nit (yonug louse or egg of a louse).
8 Nits = 1 Yuka louse.
8 Lice = 1 Yava madhya barley-seed (in its diameter).
8 Barley-seeds, = 1 Utseda Angula, उत्सेद अंगुल, (small finger) in its breadth.
[500 Utseda Angulas = 1 Pramana Angula, प्रमाणांगुल, (big finger).
6 Angula = 1 Pada (पद)
2 Pada = 1 Vitasti (span) वितस्ति
2 Vitasti = 1 Latha (cubit) हाथ
2 Cubits = 1 Kiku किकु
2 Kikus = 1 Dhanusya (bow) धनुषा
2,000 Bows = 1 Kosa कोशा
4 Kosas = 1 Yojana योजना
[ . . . A big or Pramana =500 small yojanas =2,000 kosas].

By the Pramana Angula प्रमाणांगुल or 500 times of the ordinary measure, continent, oceans, etc. are measured.
जगद्रेष्ठः, Jagat Shreni = 7 Rajus रजु, this is the length of the Universe at its lowest point.
अंतःस्तर Jagat Pratara = 7 Rajus × 7 Rajus=49 square Rajus, the area of the base of the Universe.
अग्नि घन(लोक), Jagat-ghan or Loka = (7 Rajus )$^3$ =343 cubic Rajus , the volume of the Universe,

SUTRA 39
लियर्वयोनिजानां छ ॥१३६ ॥
Tiragyoni janam cha.
Third Chapter

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

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

Devashchaturini Kayah.

Celestial beings (are of) four orders, groups or classes:
भवनः, Bhavana-vasi, Residential,
व्यंतर, Vyantara, Peripatetic,
योतिष्क, Jyotiska, Stellar.
सैमनिकं Vaimanika, Heavenly.

SUTRA 2

Aditastrisu pitanta leyah.

From the first to the third (have 4) leyas or paints up to yellow,
*i.e.*, क्रमः, Black, नील, Indigo, ब्राह्मण, Grey and पील, Yellow.

SUTRA 3

Dashasta pancha dvadasha vikalpah kalpoppanna paryantah.

भवनः, Residential celestial beings are of 10 classes.
व्यंतर, Peripatetic "  "  " 8 "
योतिष्क, Stellar "  "  " 5 "
कल्पनति, Heavenly "  "  " 12 "

Total "  " 35 Classes.

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

SUTRA 4

इन्द्रसामानिकत्रायत्रित्रायारिष्टादात्मरक्षलोकपालानीकप्रक्षकोकाल्भुवि-पिकास्वेङः ॥ ४ ॥

Indra samanika trayastrimsha parisadatma raksa loka pala nika prakirnakabhiyogka kilbisikashchaikashah.

Every class (has) 10 (grades):
Indra  Powerfull and of Supreme authority, like a king.
Samanika  Powerful but not authoritative like Indra, like father, teacher.
Trayastrins  Like minister or priest, so-called they are 33 in number.
Parisad  Courtiers.
Atma-raksta  Body-guards.
Loka-pala  The police, the protectors of the people.
Anika  The army.
Prakirnaka  The people.
Abhiyogya  That grade of celestial beings who form themselves into conveyances as horse, lion, swan, etc., etc., for the other grades.
Kilbisika  That servile grade.

SUTRA 5

त्रायत्रित्रायारिष्टादात्मरक्षलोकपालव्यंतरज्योतिषिकका: ॥ ५ ॥

Traystrisha lokapala varjya vyantara jyotiskah.

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

SUTRA 6

पूर्वयोद्धेंद्रः ॥ ६ ॥

Purvayor dvindrah.

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

कायप्रवीचाराः एवानात् ॥ ७ ॥

Kaya pravichara Aaaishanat.

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

SUTRA 8

शेषः स्पष्टोपविकृतम् प्रवीचारा ॥ ८ ॥

Shesah sparsha rupa shabda manah pravicharah.

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

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

SUTRA 9

परेषप्रवीचारा ॥ ९ ॥

Pareapraavi charah.

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

SUTRA 10

भवनवासिनोऽसुरनागविद्युतस्पर्नागन्तिलोकस्य द्विपदिक्रिया ॥ १० ॥

Bhavana vasino asurnaga vidyut suparnagni vata stanito dadhidvipa dikkumarah.

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

They are called Kumaras, because their lives and habits are likt of youths of under 20 who are called kumaras,
The Residentials (रत्नप्रभ) live as follows: In the first earth, Ratnaprabha, there are three strata, one above the other with an interval of 1000 yojanas. The first is called kharabhaga (क्षरभग) this is the abode of 9 classes of Residentials, i.e. of all except Asura Kumaras. The Asuras reside in the 2nd stratum called panka-bhaga (पंक्वभाग) In the third or lowest stratum, called Abbahula-bhaga (अभ्भुलभाग), there is situated the 1st hell.

**SUTRA 11**

व्यन्तरा : किम्पुरुस्मोहरागंधर्वक्षराक्षसभूतिपिण्याचा: || ११ ||

Vyantaraha kinnara kimpurusa mahoraga gandharva yaksa raksasa bhuta pishachah.

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

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

**SUTRA 12**

ज्योतिष्क: सूर्यचन्द्रमसौग्रहनक्षत्रप्रकर्णिरकंतारकाष्ठ || १२ ||

Jyotishkah surya chandramasau graha naksatra prakirnika tarakascha.

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

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

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

SUTRA 13
मेरु प्रदीक्षणानित्यगतयोन्नूलोके ||१३||
Meru pradiksana nitya gatayo nrloke.

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

SUTRA 14
तत्क्रतःकालविभागः || १४ ||
Tatkrtah kala vibhagah.

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

SUTRA 15
वहिरवास्थितः || १५ ||
Bahiravasthitah.

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

SUTRA 16
वैमानिकः || १६ ||
Vaimanikah.

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

SUTRA 17

कल्पोपपन्नःकल्पात्तिताः ॥ १७ ॥
Kalpopannakalpatitashcha.

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

SUTRA 18

उपर्युपरि ॥ १८ ॥
Uparyupari.

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

SUTRA 19

सौथमेशानसानकुमाराध्रव्यास्महेश्वरस्वतिरातिविषयहुकस्तारसहस्रार्थानाध्यायत्वायस्तत्वेवैवैयदुर्विज्ञवैज्ञानिकसर्वगतोपराजितेषुकिर्तिसिद्धीः ॥ ५ ॥
Saudharmaishana sanatkumara mahendra brahma brahmottra lantava kapistha shukra maha shukra satara sahasraesvanata pranatayo rara chuyatyor navasu graiveyakesu vijaya vajyantya jayanta parajitesu sarvartha siddhau cha.

(They कल्प्यात्तिताः live in:
1 सौथमेशान Saudharma, 2 ईशान, Isan, 3 सानकुमार, Sanatkumara, 4 महेश्वर Mahendra, 5 नाम Brahma, 6 ब्रह्म्नवर Brahmuoppaya, 7 लान्ताय Lantava, 8 कपिल Kapistha, 9 श्रुक Shukra, 10 सहस्रायुक Mahashukra, 11 सतार Satara, 12 सहस्राय Sahasrara, 13 आनात Anat, 14 अनत Pranat, 15 अरान Arana and 16 अच्छुत Achyuta.
(Above these 16 heavens, the abodes of आहमिन्द्र Ahamindras are):
9 प्रेमवेवक Graiveyaka (heavens ;)
9 प्रेमवेदिक Anudisha ( „,)
5 ब्रह्म, आनुतरा (heavens, i.e.,)

विजय, विजयक, विजयतं; जयंत, जयंता;

अपराजित, अपराजिता; सर्वरथसिद्ध, सर्वरथसिद्धी.

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

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

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

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

5, 6     "     "     "     only, i.e., 1 Brahmednra
7, 8     "     "     "     1 Lantava.
9, 10    "     "     "     1 Shukra.
11, 12   "     "     "     1 Satara.

The 13, 14, 15, 16     "     "     "     4 named after their heavens.

Total Indras...12.

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

There are 9 for the 9 Graiveyakas;

1 "   "   9 Anudisas;
1 "   "   5 Anuttaras;

In all there are 63 layers (Patala).

**SUTRA 20**

स्थितिप्रभावसुखचुतितेष्यविशुद्धिनिद्रियाविसवविषयतोदिथिका: \( \text{॥ २० ॥} \)

Sthiti prabhava sukha dyuti lesya vishuddhindriya-vadhi visayatoadhikah.

Age, power, enjoyment, brilliance, purity of lesya (paint and thought colour) sense-faculties, visual knowledge—(all) these go on increasing (as we go from the lower to the higher heavens.)
SUTRA 21

Gati sharīra parigraha bhimanato hinah.

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

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

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

In the 1, 2, 3 मंडलोंक, graiveyaka stature is 2½ hands.
In the 4, 5, 6  "  "  "  2 hands.
In the 7, 8, 9  "  "  "  1½ hands.
In the 9 अनुदिष्ट urs, Anudisha  "  "  1½ hands.
In the 5 अनुसार विमाण, Anutra Viman  "  "  1 hand.

SUTRA 22

पीतवञ्चलश्याहिनिदिवेशेषु ॥ २२ ॥

Pita padma shukla leshya dvitri sheṣesu.

(There are) पीत yellow, पंक pink, and शुल्क white, लेख्यa leṣya in 2, 3 (pairs, and) the remaining (heavens).

Yellow (पीत) in 1 and 2 heavens  i. e., 2 pairs.
Yellow-pink in 3 and 4  "  "

Pink in 5 and 6, 7 and 8, and 9 and 10.
Pink-white in 11 and 12 heavens.
White in the rest of the heavens and higher regions.

SUTRA 23

प्रास्थ बेयक्ष्यत: कल्पय: ॥ २३ ॥

Praggraiveyakebhyyah kalpah.

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

SUTRA 24

द्रह्मलोकालयालोकातिका: ॥ २४ ॥

Brahma lokalaya laukantikah.

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

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

**SUTRA 25**

Sarasvataditya vahnyaruna garadatoya tusita vyabadharistascha.  

(These Laukantikas are of the following 8 classes:)

Sarasvat, Aditya, Vahni, Aruna, Gardatoya, Tusita, Ayvabadha, and Arista.

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

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

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

**SUTRA 26**

Vijayadisu dvicharmah.

In the (4 अनुत्तर Anuttara heavens, i.e.,) Vijaya, etc., (i.e. Vijayananta Jayanta, Aparajita, and the 9 अनुदिश Anudishas, those heavenly beings are born, who shall attain Liberation at the most after having incarnated (as a human being) twice.

[All these are beings with right belief (अभ्यासतः)]

**SUTRA 27**

Aupapadika manusyebhyah shesastiryagyonyah.

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

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

SUTRA 28

स्थितिरसुरनागसु पर्याप्तिपेषाएं सागरोपपमतिपल्योपमार्द्धीनमिता ॥२८॥

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

The (maximum) age of:

- Asura, measures 1 Sagara, सागर
- Naga, "
- Suparna, " 3 Palya पल्य
- Dvipa, " 4 less, (i.e., 2½)
- and of the other (6 classes) 1½

SUTRA 29

सौभर्मेशानयोः सागरोपमेघके ॥ २९ ॥

Saudharmai shanayoh sagaropame adhike.

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

SUTRA 30

सानवकुमारमहेन्रयोः सप्त ॥ ३० ॥

Sanatkumara mahendrayoh sapta.

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

SUTRA 31

त्रिसप्तनवैकादशयोदशपन्चदशविर्द्धिकानिन्तु ॥ ३१ ॥

Tri sapta naveikadasha trayodasha panchadasha bhiradhikanitu.

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

7th 8th 14
9th 10th 16
11th 12th 18

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

15th 16th 22

**SUTRA 32**

श्रायणा सुचुतादूरे केकैकेन नवसुङ्गं वेयंकेत्विजयादिदिवउर्ध्वितिसिद्धी

Aranachyuta durdhvap mekaikina navasu graiveyakesu vijayadisu sarvarthasiddau cha.

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

**SUTRA 33**

अपरापल्योपमविक्रम || 33 ||

Aparapalyopama madhikam.

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

**SUTRA 34**

परत: परत: पुरवपुरवतिर || 34 ||

Paratah paratah Purvapurva nantararah.

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

**SUTRA 35**

नरकाणां च द्वितीयादिषु || 35 ||

Narakamanamcha dvitiyadisu.

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

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

SUTRA 36

Dashavarsa sahasrani prathamayam.  \(36\)

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

SUTRA 37

Bhavanesucha.  \(37\)

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

SUTRA 38

Vyantaranaṃcha.  \(38\)

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

SUTRA 39

Para palyopama madhikam.

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

SUTRA 40

Jyotiskanam cha.

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

तद्धभागोपरा ॥ ४१ ॥

Tadasta bhago apara.

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

SUTRA 42

लोकान्तिकानामस्तौ सागरोपमानिः सर्वं धारण ॥ ४२ ॥

Laukanti kānamastau sagaropamani sarvāhām.

(The age) of the Laukantikas (is) 8 sagaras. (It is the same) for all.
CHAPTER V

SUTRA 1

अजिवकाया धर्माधर्मकाशापूड़गला: || १ ||

Ajivakaya dharma dharmakasha pudgalah.

The non-soul extensive (substances are :)

धर्मा Dharma, medium of motion to soul and matter;

अधर्मा Adharma, ,, rest " " " "

आकाश Aakash, space and; and

पूढ़गल Pudgala, matter.

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

SUTRA 2

द्रव्याणि || २ ||

Dravyani.

(They are also called) dravyas, substances.

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

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

Thus we get Jiva, soul, Ajiva, non-soul including matter, time, space, media of motion and of rest.

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

There are 6 such groups.

There is no attribute outside of these 6 groups.

Every substance has an infinity of attributes in it.

The full attributes of no substance can be given.

Attributes are in all the parts and modification of a substance, i.e., of a group of attributes.

सामान्यै Guna, or common attributes are found in all substances; these are the attributes which are necessary for the existence of the group as a group.

These are infinite but 6 are principal:

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

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

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

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

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

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

\{ are common attributes of the

चेतनत्व...Chetanatva, Consciousness } class of substance or group of

अमृतत्व...Amurtatva, Immateriality } attributes, called soul.

\{ are common to space,

अचेतनत्व...Achetanatva, Unconsciousness } motion and rest and time

अमृतत्व...Amurtatva, Immateriality } are common to Matter.

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

Modifications occur only in attributes.

Substance and Attribute are distinguishable according to their name, number, differentia and function, i.e., respectively, Sanjna, Sankhya, Laksana, Prayojana.

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

Kaya is that which has extent, i.e., many ग्रंदेशा; Pardeshas, i.e., occupies more than one unit of space. Kala, time, alone does not do so. Therefore is not kaya, or extensive the units of time, i.e., Kalanus, बालगुण, are packed in Loka like a heap of jewels (समान).

विशेषता Visesha guna or special attributes of each substance are:

1. Knowledge (व्यावहार). (In its full form it arises only in the absence of knowledge-obscuring karma).
2. Conation (रास) (In its full form it arises only in the absence of Conation obscuring karma)
3. Bliss (सुख). In its full form it arises only in the absence of all the 4 destructive karma)
4. Power (कौशल). (In its full form it arises only in the absence of obstructive karmas, etc).
5. Right Belief समयव्यवहार.
6. Right Conduct समयकृत्विः.

7. अवचाल, Avyavadha, Undisturbable, due to the absence of Vedaniya (Feeling) karma; neither pleasure nor pain.
8. अवजाह, Avagaha, due to the absence of body karma.
9. अगुरुलस्व, Agurulaghutva, due to the absence of family-karma.
10. सुक्सम, Suksmatva, due to the absence of age.

The first 6 are अनुजीवि, Anujivi, attributes, which co-exist in and constitute the substance.
They arise fully only on the destruction of 4th destructive karmas; conation and knowledge obscuring; Deluding: and obstructive.

The last 4 are Pratijivi (प्रतिजीवि), attributes, which merely indicate the absence of their opposites.
They arise fully on the destruction of the 4 अवचालिया non-destructive karmas: वेदनीय, Vedaniya, Feeling, भादु, age, गौत्र family and नाम body karmas.
(2) पद्गल, Pudgala, matter. Special attributes are:
   1. Touch, स्पर्श;
   2. Taste, स्तम्भ;
   3. Smell, गंध; and

(3) धर्म, Dharma, medium of motion.

(4) अधर्म, Adharma, medium of Rest.

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

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

**SUTRA 3**

जीवाश्च II ॥ ॥

Jivashcha.

Jivas (or souls are) also (substances and extensive ones).

**SUTRA 4**

नित्यवस्थितात्यथहृपाः II ॥ ॥

Nitya vasthitanya rupani.

(The above 5 extensive substances are) permanent in their nature, (and with काल Kala, time, are) fixed (as the sole constituents of the Universe,) (and are) devoid of touch, taste, smell and colour, (i.e. are अरुप Arupi).

**SUTRA 5**

रूपिः पद्गल : II ॥ ॥

Rupinah pudgalaha.

(But) matter (is) Rupi, i.e. has touch, taste, smell and colour.

[Note—In Sutras 3 and 5, the plural is used to indicate that souls are infinite and distinct, so are also particles of matter.]

**SUTRA 6**

आ आकाशादेकद्रव्यैः II ॥ ॥

A akasha deka dravyani.

Up to space, (i.e. Dharma, Adharma and Akasha are) one substance each. (They are indivisible wholes.)
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SUTRA 7

निष्क्रियांच इ ७ इ
Niskriyani cha.
(These three are) not (capable of) moving. (from place to place.)
Time substance also is incapable of motion. It is also Niskriya.

SUTRA 8

शङ्क्येयाः प्रदेशाः धर्मदधर्मायाक जीवानाम् इ ८ इ
Asankhyeyah pradeshas dharmadharmaikya jivanam.
(There are) innumerable Pradeshas of Dharma, Adharma and
each soul.
(A Pradesha is the unit of space occupied by an atom of matter.)
The number of Pradeshas in Dharma Adharma, a Soul, and Lokakasa,
i.e. the Universe, (i.e. all except pure space) is the same, i.e. it is
innumerable (in all).
The soul fills the whole Universe only in Omniscient overflow.
Otherwise it is extent equal to its mundane body, except in the
Overflow (Samudghata). See Dravya Samgraha Gatha, 10, Vol.

SUTRA 9

श्राकाशयान्त्वाः इ ९ इ
Akashasya-nantah.
(The Pradeshas) of space (are) infinite.

SUTRA 10

संक्येयाः संक्येयाष्च पुद्गलानाम् इ १० इ
Sankhyeyaya asankhyeyascha pudgalanam.
(The atoms) of matter (are) numerable, (संख्यात Sankhyata),
innumerable (असंख्यात Asankhyata), and अनंत Ananta, infinite (accord-
ing to their different molecular compositions.
One atom of matter, if free, occupies a unit of space i.e. a
Pradesha. Infinite atoms will imply infinite Pradeshas of matter in
Lokakasa. But this only if they are all free, i.e. the whole matter
of the Universe exists only in atomic form. This it does not. There-
for there is no real contradiction between this and the 8th Sutra, because a molecule of, e.g., 3 atoms of matter may occupy less space than is represented by 3 Pradeshas, which would be necessary for the 3 atoms in their free condition. The material atoms have the capacity of compressing an infinite number of themselves into one molecule which may not occupy more than one Pradesha.

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

SUTRA 11

नास्ते : ॥ ११ ॥

Nanoh.
(There are no unmerable Pradeshas) of an atom.

An atom occupies always one Pradesha. It follows from the definition of Pradesha.

SUTRA 12

लोकाकाशेवागह: ॥ १३ ॥

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

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

SUTRA 13

धर्मधर्माय: कृत्त्वे ॥ १३ ॥

Dharmadharma-yoh kritsne.
Of Dharma and Adharma (the place is) in the whole (Universe).

SUTRA 14

एकप्रदेशाविष्ट भाज्य: पुद्गालानाम् ॥ १४ ॥

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

**SUTRA 15**

श्रसंब्वेयभागादिपु जिवानाम् II १५ II

Asankhyeya bhagadisu jivanam.

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

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

**SUTRA 16**

प्रदेशसंहार विसर्पायम प्रदीपवल्ल II १६ II

Pradesha samhara visarpabhyam pradipavat

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

**SUTRA 17**

गतिसिद्धतुप्रग्रही धर्मधर्मयोग्यां कार : II १७ II

Gati sthityupagrahau dharmadharmaayorupakarah.

Supporting the motion and rest (of soul and matter, is) the function of Dharma and Adharma respectively.
SUTRA 18

अकाशस्यावगः \[16\]

Akashasyavagahah.

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

SUTRA 19

शरीरवायुम वायुर हाति \[17\]

Sharira vanmanah pranapanah Pudgalanam.

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

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

SUTRA 20

सुखदुःखजीवितमरणोपग्रहाष्ट्र \[16\]

Sukha duhkha jivita maranopagrahascha.

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

SUTRA 21

परस्परोपपराहो जीवानाम \[17\]

Parasparopagraho jivanam.

(The function) of souls, (i.e., mundane souls it to) support each other.

This is obvious. We all depend upon one another. The peasant provides corn to humanity; the weaver clothes; and so on.

SUTRA 22.

वर्तनापरिनामामिश्य: परतवापरत्वे च कालस्य \[17\]

Vartanaparinamakriyah paratvaparatve cha kalasya.

And (the function) of Time (is to help substances in their) being
Fifth Chapter

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

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

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

SUTRA 23

स्पर्शरसगत्वर्णवात्वः पुद्गलाः॥ २३ ॥
Sparsharasagandhavarnavantah pudgalah.

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

SUTRA 24

शब्दबन्धसौक्ष्म्यं स्थूलसंस्थानबंदतमश्चयातपोषोपवत्वस्वच्छं ॥ २४ ॥
Shabdabandhasauksmyasthaulyasamstanabhedatamashchhayatapodyotavantashcha.

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

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

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

Sound is of two kinds:

(1) वैस्रेषिक Vaisresika—produced by nature alone as thunder, roar of ocean, thunder of clouds, etc.
(2) प्रायोगिक Prayogika—produced in connection with men, etc.
Sound is also divided into two—
(1) अभसत्मक Abhasatmaka—unspoken, or which is not uttered by
mouth. This is—

(1) प्रायोगिक Prayogika—caused by men, etc.
as (1) तत Tata—sounds from stringed instruments as vina, etc.
(2) बितल Vitata—sounds from drum, kettle-drum, etc.
(3) गन Ghana—sound from cymbals, kartala, etc.
(4) सुसिर सुसिर Susira—sound from flute, etc.
and (5) वैशेषिक Vaishesika—caused by nature spontaneously as
thunder, etc.

(2) अभसत्मक Bhasatmaka—spoken or speech uttered with the
mouth, speech.

It is of two kinds:
1. अनकसरयत्मक Anaksaratmaka—non-alphabetical or the speech
   of animals having 2 or more senses,
2. शब्दयत्मक Aksaratmaka—alphabetical as Sanskrit, prakrita
   and various other Aryan on non-aryan languages.

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

कथा, Bandha, union caused by man or otherwise; like chemical
changes in clouds, electricity, etc.

सौक्स्मय Sauksmya, fineness; like light compared with a table;
स्थूल्य, Sthaulya, grossness, e. g., iron or wood compared with
water;

संस्थान Sansthana, figure; geometrical and other diagrams;
ब्हेद, Bheda, partibility; like split peas flour or gold leaf from
gold, etc.

तम, Tama, darkness;
च्छया, Chhaya, shade;
आपर, Atapa, sun-shine; and
उद्योत, Udyota, moon light.

**SUTRA 25**

द्रष्ट्रोऽस्मात् स्कन्दाशच || २५ ||

Anava skandhascha.

(Matter has 2 chief forms :) atom and molecule.)
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SUTRA 26

\text{Bhedasanghatebhyam utpadyante.}

(Molecules) are formed (in 3 ways:)

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

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

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

SUTRA 27

\text{Bhedadanuh.}

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

SUTRA 28

\text{Bhedasanghatabhyam chaksusah.}

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

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

SUTRA 29

\text{Saddravyalaksanam.}

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

SUTRA 30

\text{Utpadavyayadhrauvyayuktam sat.}

Sat (is a) simultaneous possession.
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(of) उपाद, Utpada, coming into existence, birth;
यया, Vyaya, going out of existence, decay; and
ध्रार्न्या, Dhrauvya, continuous sameness of existence, permanence.

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

स्वानित्त स्वानित्त in the pure substance itself due to modification in the attribute of individuality, अगुरुलघुत्वa Agurulaghutva, on account of the substance Time; and परानित्ता Paranimitta, modification in the impure substance with the auxiliary help of another substance, e.g., in धर्म Adharma and धर्म Adharma, आकाशa Akasha and काल Kala, which have only स्वानित्त Svanimitta, kind of Utpada and Vyaya. The maturity of karmas is the paranimitta (by the shedding of some karmic matter) of a change in the thought-activity of the soul.

SUTRA 31

तद्भव्य नित्यम् II ३१ II

Tadbhavyayam nityam.

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

SUTRA 32

श्रिपितानित्तितिद्व्रेण: II ३२ II

Arpitanarpitasiddheh.

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

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

SUTRA 33

सिन्द्रहरुक्षत्वाद्वद्वधाम: II ३३ II

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

SUTRA 34

न जघन्यङ्गुणानाम् † ॥ ३४ ॥
Na jaghanyagunam.

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

SUTRA 35

गृहसाम्ये सद्दशानाम् † ॥ ३५ ॥
Gunasamye sadrisanam.

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

SUTRA 36

द्विधिकादिगुणानां तु † ॥ ३६ ॥
Dvyadhikadi gunanam tu.

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

An atom will unite when there is a difference of 2 degrees of smoothness or roughness between it, and the atom with which it can unite. Thus an atom with 2 degrees can unite with an atom with 4 degrees of smoothness or roughness, but neither less nor more. Thus it cannot unite with an atom with 3 or 5 or more degrees; of course, it cannot unite with an atom with 12 degrees or are degree under Sutras 35 and 34 respectively.

SUTRA 37

बन्धेदिकौ पारिकामिकौ च † ॥ ३७ ॥
Bandheadhikau parinamikau cha.

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

Gunaparyayavadravyaṃ. Substance is possessed of attributes and modifications.

Gunāṇa, Attributes, are आन्वयिः Anvayi, i.e., they co-exist with substance.

प्रत्येक, Modifications are व्यतिरेकिः Vyatireki, i.e., they succeed each other.

SUTRA 39

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

SUTRA 40

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

SUTRA 41

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

SUTRA 42

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

SUTRA 1

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

Kṣayopshama, destruction-subsidence of Śīryantaraya, power-obstructive karmas, and by the support of material molecules of the different kinds of bodies.

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

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

SUTRA 2

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

SUTRA 3

Subhah punyasyasubhah'papasya.
Asrava is of 2 kinds: Shubha or good (which is the inlet) of virtue or meritorious karmas; Ashubha or bad (which is the inlet of vice or demeritorious karmas).
SUTRA 4

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

SUTRA 5

इन्द्रियकायाव्रतिकिया: पञ्चचतुर्पञ्चपञ्चविश्वसंक्षेपः: तूर्वस्य भेदः ॥ ॥

Indriyakasayavratakriyah panchachatuhpanchapanchavinsatis-
ankhyahpurvasya bhedah

The kinds of the first, (i.e., mundane inflow are 39 in) number:
(5 Causes by the activity of the) 5 Senses इन्द्रियः;
(4 " " " " " ) 4 Passions क्रयः;
(5 " " " " " ) 5 (Kinds of) vowellessness भ्रवः;
(25 " " " " " ) 25 (kinds of) activity किया (as follows):

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

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

(3) प्रयोज्यि, Prayoga-kriya, bodily movement;

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

(5) इयापथबलिया, Iryapatha-kriya, walking carefully by looking on the ground (for living beings which may be trod upon and thus injured).

(6) प्रादोषिकबलिया, Pradosiki-kriya, tendency to accuse others in anger;

(7) कायिकबलिया, Kayiki-kriya, a wicked man’s readiness to hurt others;

(8) अभिकारिकबलिया, Adhikaraniki-kriya, having weapons of hurtfulness;
(9) **Paritapiki-kriya**, Paritapiki-kriya, any thing which may cause mental pain to oneself or others;

(10) **Pranatipati-kriya**, Pranatipati-kriya, depriving another of vitalities of age, sense-organs, powers and respiration;

(11) **Darshana-kriya**, Darshana-kriya, infatuated desire to see a pleasing form;

(12) **Sparshana-kriya**, Sparshana-kriya, frivolous-indulgence in touching

(13) **Pratyayiki-kriya**, Pratyayiki-kriya, inventing new sense-enjoyments;

(14) **Samastapatana-kriya**, Samastapatana-kriya, answering call of nature in a place frequented by men, women, and animals;

(15) **Anabhoga-kriya**, Anabhoga-kriya, indifference in dropping things or throwing oneself down upon the earth, i.e., without seeing whether it is swept or not

(16) **Svahasta-kriya**, Svahasta-kriya, undertaking to do by one’s own hand, what should be done by others;

(17) **Nisarga-kriya**, Nisarga-kriya, admiration of hurtful or unrighteous things;

(18) **Vidarana-kriya**, Vidarana-kriya, proclaiming other’s sins;

(19) **Ajna-vyapadiki-kriya**, Ajna-vyapadiki-kriya, misinterpreting the scriptural injunctions, which we do not want to follow;

(20) **Anakanksa-kriya**, Anakanksa-kriya, disrespect to scriptural injunctions out of vice or laziness;

(21) **Prarambha-kriya**, Prarambha-kriya, engaging in harmful activities or expressing delight in other’s misdeeds;

(22) **Parigrahikaka-kriya**, Parigrahikaka-kriya, trying to persevere in one’s attachment to worldly belongings;

(23) **Maya-kriya**, Maya-kriya, deceitful disturbance of some one’s right knowledge and faith;

(24) **Mithya-darshan-kriya**, Mithya-darshan-kriya, praising actions due to wrong belief; and

(25) **Apratyakhyana-kriya**, Apratyakhyana-kriya, not renouncing what ought to be renounced.

Note that the Senses, Passions and Vowlessness are the causes and the 25 kinds of activity are their effects.
Tatvartha Sutram

SUTRA 6
न्यूरुमन्द्रजातात्मात्माविधिकरणवीर्यविशेषेभ्यस्तविद्विषेषः: ॥ ६ ॥
Tivramandajnatajnahabdhabhavadhiwaraviryavisheshabhyastadvishesah.

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

1. तीव्रभाव, Intensity of desire or thought-activity.
2. मन्दभाव, Mildness.
3. ब्रह्मभाव, Intentional character (of the act.)
4. अमायभाव, Unintentional character (of the act.)
5. अभिकरण, Dependence.
6. बीर्ति, (one's own position and) power (to do the act.)

SUTRA 7
श्रद्धाख्यते जीवाजीवा: ॥ ७ ॥
Adhikaranam jivaajivah.

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

SUTRA 8
श्रावं संयमसमार्मभयोगकारितानुमस्तकषियविशेषस्य—
स्त्रिस्त्रिस्त्रृत्रचतुष्क्षक: ॥ ८ ॥
Adyam samrambhhasamarambhayogakritakaranamatakasaya
vishesaistostristristrishchatushchaikashah.

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

1. स्थान, Samrambha, Determination (to do a thing.)
2. समास, Samarambha, Preparation (for it), i. e., collecting materials for it.
3. आरम्भ, Arambha, commencement (of it.)

(These) three (can be done by the) (three शेष yogas, (i. e., activity of mind, body and speech, thus there are 3×3 = 9 kinds. Each one of the 9 kinds can be done in) three (ways, i. e.,) by doing oneself, or having it done by others, or by approval or acquiescence. (Thus we get 27 kinds. Each one of the 27 may be due to) the 4 Passions. (That gives us 27×4 = 108 kinds. Thus the Jain rosary has 108 beads one for each of these 108 Jivadhikaranas.
These 108 kinds can become of 432 kinds, if we consider each Passion in its 4 aspects of प्रभु नाटाल बन्ध, Error-feeding, प्रभुआन्य बन्ध, Partial-vow-preventing, पुर्वाब्य बन्ध, Total-vow-preventing and संज्ञाबन्ध, Perfect-right conduct-preventing.}

**SUTRA 9**

निर्विकल्पनिर्मितसंयोगसर्गा द्विचतुद्विग्रित्वेदां परमः २ ॥

Nirvartananiksepasamyoginisarga dvichaturdvitribhedah param.

The other ज्ञानार्थिकिरण, (i.e. Dependence on the non-soul is of the following 11 kinds):

2 (kinds of) निर्मित, Production [(1) मूलुक, Mulaguna, of the body, speech, mind and respiration, (2) उत्तरुकुक, Uttaraguna, of books, pictures, statues, etc.]

4 (kinds of) नियंच, Putting down [a thing (1) अप्रत्य वेक्सित, Apratya veksita, without seeing, (2) दुह्प्रम्रस्त, Duhpramrista, petulantly, peevishly, (3) सहस्र, Sahasa, hurriedly and (4) अनाभोग, Anabhoga, where it ought not to be put.]

2 (kinds of) संचालन, mixing up [(1) भक्तपान, Bhakta-pana food and drink, (2) उप्परान, Upkarana, mixing up of things necessary for doing any act.]

3 (kinds of) नियसन, movement [by (1) काय, Kaya body, (2) वाङ्ग, Vanga speech, and (3) मण, Mana mind.]

11 Total.

**SUTRA 10**

तत्त्वदोषिनिश्चयमात्सयिन्तिरावशास्त्रायासांनोझानाद्वीरस्यः

Tatpradosa nihaya matsaryaantaramasadasadanopaghata jnanadarshanavaranayoh.

(1) प्रत्रेण, Depreciation of the learned (scriptures.)

(2) निञ्जर्क, Concealment of knowledge.

(3) गदासर, Envy, jealousy. Refusal to impart knowledge out of envy.

(4) अन्तत्राभ, Obstruction. Hindering the progress of knowledge.

(5) आसदना, Denying the truth proclaimed by another, by body and speech.

(6) उपारत, Refuting the truth, although it is known to be such.
SUTRA 11


(The inflow) of pain bringing-feeling (Asa-vedaniya) karmic matter (is due to the following:)

1. Dukkha, pain. 2. Shoka, sorrow. 3. Tapa, repentance, remorse. 4. Akrandana, weeping. 5. Badha, depriving of vitality. 6. Pariveda, piteous or pathetic moaning to attract compassion.

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

SUTRA 12

Bhutavrata-yau-kampadana-saraga-samayama-yoga ksanti shauchamiti sadvedyasa.


SUTRA 13

Kevalishrutasaṁghadharmadevavarnavadodarshanamohasya.

(The inflow) of Darshanomohaniya, right-belief-deluding karmic matter (is caused by) Bhavabhav-āvarna-avarnavada, defaming the Omniscient Lord Arhat, (i.e., Kevali) Kevali, the Scriptures (Shruti; the Saint’s brother-hoods, Sangha, the true religion, (Srama))
Dharma, and the Celestial beings, (रैः : devah), e. g. saying that the celestial beings take meat or wine, etc. and to offer these as sacrifices to them.

**SUTRA 14**

कषायोद्वातीत्रपरिध्रुः। मर्शवारित्रमोहस्य। ॥ १४ ॥

Kasayodayattivraparinamashcharitramohasya.

(The inflow) of चट्टकोहनी right-conduct-deluding karmic matter (is caused by the) intense thought-activity prodused by the rise of the passions (and of the quasi-passions no-kasaya).

e. g. Joking about Truth, etc., disinclination to take vows, etc. indulging in evil society, etc.

**SUTRA 15**

बह्वारम्भपरिष्रमः नाराकस्यायुः। ॥ १५ ॥

Bahvarambhaparigraphavam narakasyayusah.

(As to the age-karma) the inflow of नाराकः युक्त karma, hellishage karma (is caused by too) much worldly activity and by attachment to (too) many worldly objects or by (too) much attachment.

e. g., committing breaches of the first five vows of non-killing, truth non-stealing, chastity, non-attachment to worldly possessions, etc.

**SUTRA 16**

माया तैर्यायोनस्य। ॥ १६ ॥

Maya tairyagyonyasya,

(The inflow) of तैर्यायोनि tiryagony, sub-human-age-karma (is caused by) माया Maya, deceit.

e. g. cheating others, preaching the false doctrine, etc.

**SUTRA 17**

श्रुत्यारम्भपरिश्रुः मानुषस्य। ॥ १७ ॥

(The inflow) of मानुषयु स्य manusyayu human-age-karma (is caused by) slight worldly activity and by attachment to a few worldly objects of by slight attachment.
SUTRA 18
स्वभावमार्दिव च इ १८ इ  
Svabhava mardavacha.
Natural humble disposition is also the cause of human-age karma (मनुष्यायुक्तम)।

SUTRA 19
निःशिल्यव्रतत्वं च सर्वेषाम् ॥ १६ ॥  
Nihshilvratvatvam cha Sarvesam
Vowlessness and sub vowlessness with (slight worldly activity and slight attachment), (is cause of inflow) of all (kinds of age-karmas). Not taking the vows of laymen and not adopting the restrictions (शिल[shila]), but having slight attachment to the world and activity in it, can be the cause of the inflow of age-karmic matter of all four kinds.

SUTRA 20
सरगासंयमसंयमासंयमकामनिर्जराबालातपास्मिदेवस्य ॥ २० ॥  
Saragasamsamasamyama-samyamakamanirjaraibalatapamsi daivasya.
(The inflow) of देवस्य celestial-age-karma (is caused by):
1. सरगासंयम Saraga-samyama, self-control with slight attachment [found in monks only].
2. संयमासंयमा Samyamasamyama, restraint of vows of some, but not of other passions, [found in laymen only.]
3. अकामनिर्जरा Akama-nirjara, equanimous submission to the fruition of karma.
4. बालतपा Balatapa austerities not based upon right knowledge.

SUTRA 21
संयक्तवं च ॥ २१ ॥  
Samyaktvam cha
Right-belief (is) also (the cause of celestial-age-karmas, but only of the heavenly order. It applies to human and sub-human only. A celestial or hellish right-believer binds the human age-karma. Note also that if a human or sub-human beings has bound a particular
age-karma before gaining right belief, he must enjoy that. See also Jiva Kanda, 292, 527, 645. Karma Kanda 158.

**SUTRA 22**

योगवक्रता विसम्बादं चाशुभवं नामनः।

22

Yogavakrata visamvadanam cha shubhavam namah.

(The inflow of अशुभाना Ashubhanama, bad body-making karma (is caused by a) non-straight forward (or deceitful working) of the mind, body or speech (or) by (विसम्बाद Visamvada,) wrangling, etc, Wrong-belief, Envy, Back-biting, Self-praise, Censuring and others, etc.)

**SUTRA 23**

तद्विपरीतं शुभस्य।

23

Tadviparitam shubhasya.

(The inflow) of शुभ good-body-making karma (is caused by the causes) opposite of the above ; (viz, by straight-forward dealings with body, mind and speech; by avoiding disputes, etc. right-belief, humility, admiring praise-worthy people, etc.)

**SUTRA 24**

दर्शनविशुद्धिः विनयसम्पन्नतः शीलतेष्वनतीचारोभिषेयातानापयगं

24

संवेगा। शक्तिसत्त्वागतपसी साधुसामार्थिवंहयास्त्यकरणहुंदाचारयंहुं शुभतप्रवचन

— भक्तिरावस्थाकारिपायांग्रीमार्थमिन्नात्यप्रवचनवसत्तलवमित्तीयकर्तव्यस्य।

Darshanavishuddhirvinayasampannata shilavratesvanatifcharoabhiksnanjnanopayogasamvagau shaktitastyagatapasi sadhusamadbirvaiyavrittyakarananamarhadacharyabayabahushrutapravachanabhaktiravashsyakaparahanirmargaprabhavanapravachanavatsalatva-miti tirthamkaratvasya.

(The inflow) of शीलतेष्वनतीचार तीर्थंकरं Tirthamkara, body making karma [is caused by meditation (भवना Bhavana)] of the following 16 matters:]

1. दर्शन विशुद्ध Darshana-vishuddhi, Purity of right-belief.

Pure right belief is with 8 Angas or the following 8 qualities:—

1. निस्थापित Nishshankita. Free from all doubt.

2, निष्कांसित Niskamksita. Free from worldly desire,
3. निर्बिभिक्षितत निर्विचिक्षित Nirvichikitsita. Free from repulsion from anything.

4. अमृतद्रिष्टवि Amudhadristi. Free from superstitious belief.

5. उपार्थिनम or (more popularly), उपागहु Upaguhana. Free from a tendency to proclaim the faults of others.

6. सितोतिकरण्य Shitikarana. To help oneself or others to remain steady in the path of truth.

7. वासलया Vatsalya. Tender affection for one’s brothers on the path of Liberation.

8. प्रभावना Prabhavana. Propagation of the path of Liberation.

2. विनयमानका Vinaya-sampannata. Reverence for means of Liberation and for those who follow them.

3. शिलवरेवनिविचर Shilvratesvanatichara. Faultless observance of the 5 vows, and a faultless subdual of the passions.

4. अभिख्यायनिजनयोग Abhiksana-jnanopayoga, Ceaseless pursuit of right knowledge.

5. सम्भेग Samvega. Perpetual apprehension of mundane miseries.

6. शक्तिसत्ययग Shaktitasthya. Giving up (for others of knowledge etc.) according to one’s capacity.

7. शक्तिसत्यपह Shaktitastapah. The practice of austerities, according to one’s capacity.

8. सद्वसमाधिः Sadhu-samadhi. Protecting and reassuring the saints or removing their troubles.

9. वैयायक्षकरण Vaiyavrittya karana. Serving the meritorious.

10. अर्धद्वित्त Arhadbhakti. Devotion to Arhats or Omniscient Lords

11. आचारयभक्ति Acharyabhakti. Devotion to Acharyas or Heads of the orders of saints.

12. बाहुरुखभक्ति, Bahusrutabhakti. Devotion to Upadhyayas (उपाध्याय) or teaching saints.

13. प्रवचनाभक्ति Pravachanabhakti. Devotion to Scriptures.

14. अवश्यकार्थ परिहार्षिण Avashyakaparirhans. Not neglecting one’s (6 important daily) duties.

15. मार्गाप्रभावना Margaprabhavana. Propagation of the path of Liberation.

16. प्रवचनावसलय Pravachana-vatsalatva. Tender affection for one’s brothers the path of biberation.

Even one of these if properly contemplated and with right belief brings about the inflow of Tirthakara-body-making karma.
SUTRA 25

Paratmanindaprashamse sadasadgunochchhadanodbhavane cha nichairgotrasya.

(The inflow of the next, (i.e. अच्छोत्र high-family-determining karma is caused by) the opposite of the above, (i.e. by :)
1. पर':''निन्दा Paraninda, speaking ill of others;
2. आत्मप्रशंसा Atmaprashansa, praising oneself;
3. सदगुनोच्चहादन Sadgunochchhadan, concealing the good qualities of others; and
4. आसगुनोध्वादन Asadgunodbhavan, proclaiming in oneself the good qualities which one does not possess.

SUTRA 26

तद्विपर्ययो नीचार्वृत्तिः नुसेकों चोटरस्य || २६ ||

Tadviparyayo nichairvrityanutsekau chottarasya.

(The inflow of the next, (i.e. अच्छोत्र high-family-determining karma is caused by) the opposite of the above, (i.e. by :)
1. परप्रशंसा Paraprashmsa, praising others;
2. आत्मनिन्दा Atmaninda, denouncing one’s self;
3. सदगुनोद्धारन Sadgunoddbhavana, proclaiming the good qualities of others;
4. आसदगुनोच्चहादन Asadgunochchhadana, not proclaiming one’s own;
5. नीचार्वृत्ति Nichairvritti, an attitude of humility towards one’s better,
6. नुसेको Anutseka, not being proud of one’s own achievements or attainments.

SUTRA 27

विध्नकरणामन्तरायस्य || २७ ||

Vighnakaranamantrayasya.

(The inflow of obstructive (अन्तराय Antaraya) karma (is caused by) disturbing others (in दान charity, साम gain; भोग enjoyment of consumable things; उपभोग enjoyment of non-consumable things; and व्रत making use of their powers).
NOTE—The inflow of 7 karmas, *i.e.* of all except the age-karma, is going on always, in souls influenced by the Passion, and of the age-karma also on special occasions. But the predominance of the above causes will determine the intensity of fruition (Anubhaga) of their particular inflow.

The special occasions of age-karma are 8 in one man's life, as follows: Supposing a man's life is to be 81 years long. The first will be on his passing $\frac{3}{4}$ of it, *i.e.* when he is 54. The second on his passing $\frac{2}{3}$ of the remainder, *i.e.* when he is 72. The third on his passing $\frac{1}{2}$ of the remainder, *i.e.* when he is 78. Fourth on his passing $\frac{2}{3}$ of the remainder again, *i.e.* when he is 80. And similarly the fifth when he is 80 years, and 8 months. The sixth at 80 years, 10 months and 20 days. The seventh at 80 years, 11 months, 16 days and 16 hours. The eighth at 80 years, 11 months, 25 days, 13 hours and 20 minutes. If not then the ninth is the last moment.
CHAPTER VII

SUTRA 1

Himsaanritasteyabrahmaparigrahebhyo viratirvratam.

तत्र Vrata or vow is to be free from:

(1) हिंसा Himsa, injury;
(2) अन्यत्र Anrita, falsehood;
(3) स्वेप Steya, theft;
(4) अभ्राम Abrahma, unchastity; and
(5) पारिग्राह Parigraha, worldly attachment; (or worldly objects).

SUTRA 2

Deshasvarvatoanumāhāti.

(Vows are of 2 kinds):

1. अन्यत्र Anuvrata, partial vow (that is, limited abstention from the five faults given above);

2. महाव्रत Mahavrata, full vow, (i. e., total abstention.)

SUTRA 3

तत्स्थविषयाः भावनं पञ्च पञ्चं तत्तथायर्थथम bhavanah pancha panch.

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

SUTRA 4

Vanganoguptiryadananiksepanasamitya lokitapanabhojanani pancha.
The 5 (meditations for the vow against injury are):

1. शान्ति Vaggupti, Preservation of speech;

2. मनोशान्ति Manogupti, Preservation of mind;

3. इन्द्रि Irya, Care in walking;

4. शादान-निकेपण-समिति Adana-niksepana-samiti, Care in lifting and laying down things;

5. अलोकितपना-भोजन Alokitapana-bhojan, thoroughly seeing to one's food and drink.

**SUTRA 5**

Krodhalobhabhirutvahasyapratyakhyananyanv维奇 bhasanam cha pancha.

And five (meditations for the vow against falsehood):

1. क्रोध प्रत्याख्यान Krodha-pratyakhyana, Giving up anger;

2. लोभ Lobha, " " " " " greed;

3. भीत्र Bhiruta, " " " " " cowardice or fear

4. हस्य Pratiksha, Hasya " " Giving up of frivolity;

5. अनुविचि भाषण Anuvichi-bhasana. Speaking in accordance with scriptural injunctions.

**SUTRA 6**

Shunyagaravimochitavasaparoparodhakaranabhaisyasuddhi sadharmaaavisamvadah panch.

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

1. शून्यागर, Shunyagara, Residence in a solitary place, like a mountain cave, etc.;

2. विमोचितावस Vimochitavasa, Residence in a deserted place;

3. परोपरोधाकरण Paroparodhakara, Residence in a place where one is not likely to be prohibited by others, nor where one should be likely to prohibit others;

4. भाईक्ष्य: Suddhi, Purity of alms, according to the scriptures;

5. सद्धर्म: Śaddharmavisamvada, Not disputing with one's co-religionists, as to "mine" and "thine."
Sutra 7

Striragakathashravanatanmanoharanganirikshanapurvaratanu smaranavrisyestarasavasharirasamkskaratyaagaha pancha.

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

1. Striraga-katha-shravanatyaga, Renouncing of (reading or) hearing stories exciting attachment for women;
2. Tanmanoharanga-niriksa-tyaga, Renouncing of seeing their beautiful bodies;
3. Purvaratanusmarana-tyaga, Renouncing of thinking over, (rememberance of) past enjoyment of women;
4. Vrisyestarasatyaga, Renouncing of exciting and aphrodisiac drinks; and
5. Svasharirasamkskaratyaaga, Renouncing of beautifying one's own body; self-adornment.

Sutra 8

Manojnamanojnyendriyavisayagaragadvesavarjananipancha.

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

Sutra 9

Himsadisvihamutrapayavadyadarshanam.

The destructive or dangerous (and) censurable (character of the 5 faults,) injury, etc., in this (as also) in the next world (ought to be) meditated upon.
SUTRA 10

Duhkha-meva va

(One must also meditate, that the five faults, injury, etc. are) pain personified, (as they themselves are the veritable wombs of pain).

SUTRA 11

Maitripromodakarunyamadhyasthāni cha sattvagunadhikalkishyamānavinayesu

And (we must meditate upon the 4 following):

1. Maitri, Benevolence (for) Satvesu, all living beings;
2. Pramoda, Delight (at the sight of beings) Gunadhikesu, better qualified (or more advanced than ourselves on the path of liberation);
3. Karunya, Pity, Compassion (for) Klishyanesu, the afflicted;
4. Madhyastha, Tolerance or indifference (to those who are) Avinayesu, uncivil or ill-behaved.

SUTRA 12

Jagatkayasvabha va uvasamvegavairagyartham

For Samvega, the apprehension of the miseries of the world and Vairagya, non-attachment to sense pleasures, (we should meditate upon) the nature of the world and of our physical body. The world is transitory and not fit for love; and the body is impure and hampering in spiritual progress and therefore should be subordinated to the soul.

SUTRA 13

Pramattayogatpranavaparopanah himsa

By Pramata, passional vibrations, Pranayapa, the hurting of the vitalities, (is) injury.
S U T R A  1 4

\text{Asadabhidhanamanritam.}

Falsehood (is) to speak hurtful-words (through Pramatt-yoga, passional vibrations.)

S U T R A  1 5

\text{Adattadanam steyam.}

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

S U T R A  1 6

\text{Maithunamabrahma.}

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

S U T R A  1 7

\text{Murchha parigrahah.}

Worldly attachment is \text{Murchha}, infatuation (or intoxication through Pramattayoga, in the living or non-living objects of the world.)

Worldly objects are said to be Parigraha, because they are the external causes of internal attachment.
SUTRA 18

निष्ठालयो ब्रती ॥ १५ ॥

Nihshalyo vrati.

A की Vrati, or a vower should be without (blemish which is like a) thorn (र्श्या Shalya, which makes the whole body restless.)

This शल्य Shalya or blemish is of 3 kinds:

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

SUTRA 19

धर्मायं जनार्दन ॥ १६ ॥

Agaryaanagarashcha.

(Vowers are of 2 kinds:) आगारी Agari, house-holders (laymen) and अणगara Anagara, house-less (ascetics.)

SUTRA 20

अनुव्रतोगारी ॥ २० ॥

Anuvratoagari.

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

The house-holder's life has नितिमा Pratimas or stages:

1. दर्शनप्रतिमा, Darshana-pratima. A true Jain must have perfect and intelligent belief in Jainism. He must have a good knowledge of its doctrines and their applications. He must give up meat, wine and honey. He must have a belief free from defects. He must more or less observe the 5 vows.

2. व्रतप्रतिमा Vrata pratima. He must observe the 5 Anuvratas without defect, the 3 gunavrata, and 4 Siksvratas. To give details, he must not destroy life, must not tell a lie, must not make unpermitted use of another man's property, must be chaste and must limit his possessions for life (the 5 Anuvartas) he must make a perpetual and a daily vow to go in certain directions and to certain distances only, must avoid useless talk, act or thought of sinful things (the 3
Seventh Chapter

Gunavratas), and he must limit the articles of his diet and enjoyment for the day, must worship at fixed times in morning, noon and evening, must keep fast on certain days, and must give charity in the way of knowledge, money, etc., every day (the 4 Shikhsavratas). He must try not to transgress the last seven vows also.

3. लसमीकय ॐ, Samayika P., He must meditate faultlessly, regularly, and for fixed hours at mid-day, evening and morning, not less than 48 minutes every time.

4. श्रेष्ठोपवास ॐ, Prosadhopavasa P., He must fast faultlessly on the 8th and 14th day of every lunar fortnight.

5. लसचित्तय ॐ, Sachittatyaga P., He must not take Animate vegetable and water. He must follow this faultlessly.

6. राति-मुल-त्य ॐ, Ratri-bhukta-tyaga P., He must not take or give food, or drink at night, this must be faultless.

7. ब्रह्मचर्य ॐ, Brahma charyya P., He must give up sexual intercourse even with his wife. This must be faultless.

8. आरम्भ-त्य ॐ, Arambha-tyaga P., He must give up his means of livelihood, cooking, etc.

9. परिमहत्य ॐ, Parigraha-tyaga P., He must give up his desire for the objects of the world and be contented with abandoning all his property, except a few clothes and utensils.

10. अनुभद्धत्य ॐ, Anumata-tyaga, P., He must not even advise on any worldly activity.

11. उद्दर्त्तय ॐ, Uddista-tyaga P., He will beg his food, and refuse what is specially prepared for him. He may be Ksullaka, with a small sheet and loin-cloth; or an Ailaka, with only a loin-cloth; and dining only off his hands. They both carry a pot of water, and a peacock brush. The former carries an alms bowl also.

SUTRA 21

विद्वेशार्धेऽदविरति सामयिक-प्राप्ति सर्वाभोजनः परिभोगपरिसत्य 
तिविविभागनतसम्पन्नव नम् ॥ २१ ॥

Digdeshanarthadandaviratisamayikaprosadhopavasopahogaparibhogaparimanatithisamvibhagavratasampannashcha.
(The house-holder )must be with (the following 7 supplementary-vows )also:
1. दिव्यता Dīvṛata, (Taking a life-long vow) to limit (his worldly activity to fixed points in all the 10 directions, i.e. East, West, North South, South-east, East-north, North-west, and West-south, and up and down).

2. देशव्रत, Deshavrata. (Taking a vow to) limit (the above also for a) shorter (period of time, e.g. for one’s weekly or daily worldly activity).

3. अनाथदानव्रत, Anarthadanda-vrata, (Taking a vow) not to commit purposeless sin; (It has 5 kinds):
   (1) अपद्याय, Apadhyaṇa, Thinking ill of others;
   (2) पापोपदेश, Papopadesha Preaching of sin (to others),
   (3) प्रमदचरित्र, Pramadacharitra. Thoughtless or inconsiderate conduct (as breaking the boughs of trees, etc., without any purpose).
   (4) हिंसादान, Himsadana, Giving objects of offence (to others).
   (5) धुष, Duhshruti, (reading or) hearing bad (books).

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

4. समायिक, Samayika, (Taking a vow to devote so much time everyday, (once, twice or three times, at sunrise, sunset and noon to) contemplation of the self (for spiritual advancement.)

5. प्रोसाघपवस, Prosadhopavasa, (Taking a vow to) fast (on 4 days of the month, viz., the two अष्टमी 8th and the two चतुर्दशी 14th days of every lunar fort-night.)

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

6. उपभोग-परिभोग-परिमाण Upabhoga-paribhoga-parimana. (Taking a vow every day) limiting one’s enjoyment of consumable and non-consumable things.

7. अत्िरित संविभ अतिथि-संविभ ा, Atīthi-samvibhaga. (Taking a vow to take one’s food (only after) feeding the ascetics with a part (of it.)

If ascetics are scarce, another person may be fed in their place, if he is observing the vows of a house-holder or is possessed of right belief; or any afflicted or poor person.

These last 4, (i.e., Samayika, Prosadhopavasa, Upabhoga-paribhogaparimana and Atithi-samvibhaga) are called शिखरव्रत, Siksavrattās, disciplinary vows, so called because they are preparatory for the discipline of ascetic’s life.
SUTRA 22

मारणांतिकं सल्लेखनं जोशितं ॥ २२ ॥

Maranantikim sallekhanam josita.
(The house-holder is also) the observer in the last moment of
his life, (of the process of) Sallekhana, peaceful death (which
is characterised by non-attachment to the world and by a
suppression of the passions.)

Thus the house-holder’s vows are 12, with the last or peaceful
death as their supplement.

SUTRA 23

शंकाकंक्षाय विचिनकित्सायस्यहत्याघातसांस्थलः: सम्यग्रस्ते रतिचारः ॥ २३ ॥

Shankakanksavichikitsanyadristiprashamsasamstayah samyagdrag-
ristaraticharah.
(There are 5) defects or partial transgressions (वतिचारः) (which
should not be found) in a man of right belief:
1. शंका, Shanka, Doubt, Scepticism;
2. कंक्षा, Kanka, Desire of sense-pleasures;
3. विचित्रित्सा, Vichitrita, Disgust at anything, e. g., with a sick
or deformed person;
4. अन्यायदृष्टिप्रस्थासा, Anyadristiprashama, Thinking admiringly of
wrong believers;
5. अन्यायदृष्टिसंस्थल, Anyadristi-sanstava, Praising wrong believers.

SUTRA 24

ब्रतशिलेषु पञ्च पञ्च यथाक्रमम् ॥ २४ ॥

Vrata shilesu pancha pancha yathakramam.
(There are) 5 (defects) respectively in each (of the 5) क्र Vrata,
vows, and (7) शिल Shila, supplementary vows, (which should be avoided.)

SUTRA 25

बन्धवचच्छ्हेदतिर्मारारोपणान्नापनिरोधः ॥ २५ ॥

Bandha badhachchhedati-bhara ropana naapani nirodah.
(The partial transgressions of the first vow ब्रह्मचर्या आय्यत आय्यत are :)
1. कय, (Angrily or carelessly) tying up (an animal or human
being.)
2. क, (Angrily or carelessly beating (an animal or human being).
3. श्रेष्ठ, " " mutilating " " " "
5. अनिन्दारोपण, " " " with-holding food or drink from an animal or human being.

**SUTRA 26**

मिथ्योपदेश, मिथ्योपदेश, Preaching false doctrines.
2. रहोभ्याक्य, रहोभ्याक्य, Divulging the secret (actions of man and woman.)
3. कुतलेखक्रीया, कुतलेखक्रीया, Forgery (and perjury.)
4. न्यासपाहर, न्यासपाहर, Unconscientious dealing by means of speech, e.g., A deposits Rs. 1,000 with B; and then thinking that he has deposited only Rs. 900, demands Rs. 900. B says: Yes, take whatever you deposited and gives him Rs. 900. This is nyasapahar.
5. सकारामंत्रेद, सकारामंत्रेद, Divulging what one guesses by seeing the behaviour or gestures of others, who are consulting in private.

**SUTRA 27**

स्तनप्रयोगतदह्रितदानविरुध्धभार्यालिकमहौतनाधिकारामानोन्मान्त्र तिहाच क व्यवहारा : ॥ २७ ॥

Stena prayogatadahritadanaviruddha rajyatikrama hindhika manonmanapratirupaka vyavaharah.

(The partial transgressions of the third vow शब्दवृत्तित्वत्र Achauryanuvrata, are :)
1. स्तेनप्रयोग, स्तेनप्रयोग, Abetment of theft.
2. तदह्रितदान, तदह्रितदान, Receiving stolen property.
3. विरुध्धराज्यातिक्रम, विरुध्धराज्यातिक्रम, Illegal traffic, (e.g., by selling things at inordinate prices in time of war, or) to alien enemies, etc.
Seventh Chapter

4. हिनाधिकारणोत्पत्तम् Hinadhika-manonmanam. False weights and measures.

5. प्रतिरुपक्ष्ययवहर Pratirupaka-yyayahara, Adulteration,

SUTRA 28

परविवाहकारकरैतिकारपरिग्नितािगरिकारपरिग्रिहितागमनानांगक्रीडाकामिती व्राम्भिनिवेशा : ॥ २५ ॥

Paravivahakaranetvarikaparigrihitaparigrihitagamanananangakridakamatibhinisheshah.

(The partial transgression of the fourth vow भाष्याच्ये आते are :)

1. परविवाहकरण Paravivahakarana, Bringing about the marriage of people who are not of one's own family.

2. इत्वरिकापरिग्रहितागमण Itvarikaparigrahitagama, Intercourse with a married immoral woman.

शरीरिकापरिग्रहितागमण Itvarikaaparigrahitagama, Intercourse with an unmarried immoral woman.

4. अंगाक्रिड Anangakrida, Unnatural sexual intercourse.

5. कामतिभिनिवेश Kamativrakhinivesha, Intense sexual desire.

SUTRA 29

क्षेत्रवास्तुहिरणागुणशाङ्गाद्वादीवाज्रास्तुकग्राममणातिकम् : ॥ २६ ॥

Ksetravastuhiranyasuvanadhanadhanyadasidasakupypramanatikramah.

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

NOTE—The partial transgressions of the fifth vow पारिग्रहारपरिमानावरत Parigrarahaparimanavrata, arise when a man limits the quantity of say two kinds of things, but then changes the proportion of those things, although the quantity remains the same, e.g., he limits his land possessions to 4 fields and 2 houses. Then wanting a house more, he acquires 3 houses and reduces the fields by one. Thus though the number and possibly the value of his possessions may remain the same, still the limit of his vow is partially transgressed. This sort of
transgression may be between 5 pairs of possessions as follows:

1. क्षेत्र, Fields.
   बास्तु, Houses.

2. स्वर्ण, Gold.
   बन, Cattle.

3. चाम, Corn.
   दासी, Female-servant.

4. दास, Male-servant.
   क्रृष्टि, Clothes, etc., (i.e., things of toilet, etc.)
   (भाद्र, Bhand, crockery or utensils.)

SUTRA 30
उर्धवधाहस्तियग्यायतिक्रमाकस्त्रविर्द्धिस्मृत्यांतराधनानि || ३० ||
Urdhvaadhastiryagvyatikramaksetravirddhi smrityantaradhana.
(The partial transgressions of the first गुनरत्न gunavrata, i. e., दिर्घक्ष, digvrrata, are :)

1. उर्धवधायतिक्रम, Urdhvavyatikrama, (In passion or negligence to go up) higher than your limit (in the vow.)

2. अधधायतिक्रम, Adhahvyatikrama, (In passion or negligence to go down) lower than your limit (in the vow.)

3. तिर्यग्यायतिक्रम, Tiryag-vyatikrama, (In passion or negligence to go in the) other 8 directions, beyond your limit (in the vow.)

4. क्षेत्रविर्द्धि Ksetravirddhi, (In passion or negligence) to increase (in one and decrease in the other direction), the boundaries (of the distance which is the limit in the vow.)

5. स्मृत्यांतराधनां, Smrityantaradhana, Forgetting the limit in the vow (but still to go on recklessly. This transgression will arise even if the limit vowed is not exceeded.)

SUTRA 31
आनायनप्रस्यप्रयोगशाब्दरुपपतापुपुगलक्षेप: || ३१ ||
Anayanapresyaprayogashabdarupanupatapudgalakseph.
(The partial transgressions of the second Gunavrata, i. e., देशरत दeshavrata, are ;)
S U T R A  3 2

Kandarpakautkuchyamaukharyaasamiksyaadhikaranopabarhoganarthakhyani.

(The partial transgressions of the "Third Gunavrata," i.e., नाराधानाथूरता, are :)

1. खल्चय, Kandarpa, Poking fun at another.
2. कौतुकय, Kautkuchya, Gesticulating, and mischievous practical joking.
3. माहृत्र, Mauhkarya, Gossip; garrulity.
4. असामिक्षयधिकरण, Asamiksyaadhikarana, Overdoing a thing.
5. उपाभोगपरिभोगानथ्यक्य, Upabhogaparibhoganarthakya, Keeping too many consumable and non-consumable objects.

S U T R A  3 3

Yogaduhpranidhananadarasrmityanupasthanani.

(The partial transgressions of the first शिखरान, Siksavrata, i.e., समायिक samayika, are :)

1. मनोदुघ्निधानम्, Manoduspranidhanam, Misdirection of mind (during meditation.)
2. कायदुस्प्रानिधानम्, Kayaduspranidhanam, Misdirection of body (during meditation.)
3. वाकदुस्प्रानिधानम्, Vakduspranidhanam, Misdirection of speech during meditation.)
4. अनादर, Anadara, Lack of interest.
5. स्मृत्युनुपस्थान, Smrityunupasthana, Forgetting of due formalities.

SUTRA 34

Apratyaveksitapramarjitotsarga, Smrityupasthana.

(The partial transgression of the second शिष्यावली, Siksavrata, i.e., Prosadhopavasa, are :)

1. Apratyaveksitapramarjitotsarga, To excrete in a place without inspecting and without sweeping it.
2. Apratyaveksitamahayogita, Apratyaveksitapramarjitatadana, To take up or lay down things in a place, without inspecting and without sweeping it.
3. Apratyaveksitamahayogita, Apratyaveksitapramarjita Sanstaropakramana, To spread a mat or seat in a place, without inspecting and without sweeping it.
4. अनादर, Anadara. Lack of interest.
5. स्मृत्युनुपस्थान, Smrityunupasthana, Forgetting of due formalities.

SUTRA 35

Sachittasambhandhasammishrhabhisavaduhpakvahara.

(The partial transgression of the third शिष्यावली Siksavrata i.e., Upbhogaparibhagoparimanavrata, are :

1. Sachittahara, Taking living things, e.g. green vegetable.
2. Sachittasambanda Ahara, Taking anything connected with a living things, e.g. using a green leaf as a plate.
3. Sachittasamvahara Schittasamvahara, Taking a mixture of living and non-living things, e.g. hot with fresh water.
4. Abhisavahara, Taking aphrodisiacs, or strengthening or exciting food.
5. Duhpakvahara, Taking badly cooked food.
Sutra 36

सचित्तानिक्षेपपापिधानपराव्यपादेशमात्सर्यकालातिक्रमाः ॥ ३६ ॥
Sachittaniksepadhanaparavyapadeshamatsarya kalatikramaha.
(The partial transgression of the fourth शिशापज्ज Siksavrata, i.e. पापिधानपापिधान, Atithisambhagavratra, are):
1. सचित्तानिक्षेप, Sachittaniksepa, Placing the food on a living thing, e.g. on a green plantain leaf.
2. सचित्तानिक्षेपः, Schittapidhana, Covering the food with a living thing.
3. पराव्यपादेशः, Paravyupadesha, Delegation of host’s duties to another.
4. मात्सर्यः Matsarya. Lack of respect in giving, or envy of another donor.
5. कालातिक्रमः Kalatikrama. Not giving at the proper time.

Sutra 37

जीवितमरणाश सामित्रातुरागसुखातुबन्धनिदानानि ॥ ३७ ॥
Jivotamaranasaamsamitranuragasukhanubandhanidanan.
(The partial transgression of सल्लेखना Sallekhana (peaceful death) are):
1. जीवितशानसः, Jivitashansa, Desire to prolong one’s life.
2. मरनशानसः, Maranashansa, Desire to die soon.
3. मित्रातुरागः, Mitranuraga, Attachment to friends.
4. सुखातुबन्धः, Sukhanubandha, Repeated remembrance of past enjoyments.
5. निदानः, Nidana, Desire of enjoyments in the next world.

Sutra 38

अनुग्रहार्थं स्वस्यातिसर्गं दानयुः ॥ ३८ ॥
Anugrahartham svasyatisargo danam
Charity is the giving off one’s belongings for the good (of one’s self and of others).
Tatvartha Sutram

SUTRA 39

Vidhidravyadatrpatravisesattadvisesah.

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

1. विधि, Vidhi, Manner.
2. द्रव्यं, Dravya, Thing given.
3. दात्रं, Datri, Person who gives; and
4. पत्र, Patra, Person to whom it is given.

The manner of giving is of 9 kinds:

1. संब्हावं, Samgraha, Respectful reception of an ascetic. The usual formula is: “Welcome! welcome. Food and drink are pure here.”
2. उच्चस्थानं, Uchchasthana, Seating him on an exalted seat.
3. पादोद्वकं, Padodaka, Washing his feet.
4. अर्चनं, Archana, Worshipping him.
5. प्रणामं, Pranama, Bowing to him.
6–8. वाक्यायमानसुद्धि, Vakkayamanahsuddhi, Being pure in speech body and mind.
9. परबुद्धि, Esanashuddhi, Faultless way of giving food.

The thing given must be helpful in study and austerities.

The person who gives must have 7 qualities:

1. अहिकफलानापेक्षा, Aihikafalanapeksa, Must not wish any gain in this world in its exchange.
2. क्षंति, Ksanti, Must give calmly without anger.
3. मुदित, Mudita, Must be happy at giving.
4. निष्प्रत्यत्ता, Niskapatata, Without deceit.
5. अनसुयात्व, Anasuyatva, Without envy.
6. अविकादित, Avisaditya, Without repentence; and
7. निरंकारत्व, Nirahankaratva, Without pride.

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

1. उत्तमपत्र, Uttamapatra, Ascetics;
2. मध्यमपत्र, Madhyamapatra, Laymen with vows;
3. अध्यापान्, Jaghanyapatra, Layman with right belief but not with vows.

These three with right belief are called सुपत्रा Supatras, good donees; and those who are with proper external conduct but without real right belief are कुपत्रा Kupatras, deficient donees. Unworthy donees (Apatras) are those who have neither proper external conduct nor real right belief. There is no merit in giving them anything.

There is also a करुणदान Karuna-dana, or the gift of compassion to anyone—Jain or non-Jaina, human or sub-human being, who is in need of it. This charity is of 4 kinds:

1. आहार, Ahara, Food.
2. आसाधि, Ausadhi, Medicine.
3. अभय, Abhaya, Reassuring the frightened, or removing their cause of fear.
4. विद्या, Vidya, Knowledge.
CHAPTER V111
SUTRA 1:

मिथ्यादर्शनाविरतिप्रमादकपाययोगाबन्धेहेतुवः । ११

Mithyadarshanaaviratipramadakasayayogabandha 
hetavah.

The causes of (कल्प) Bandha or bondage are:

1. मिथ्यादर्शन Mithyadarshana, wrong belief. It is of 5 kinds:
   (1) एकान्त Ekanta. Taking only one aspect of a many-sided 
       thing e.g. man is mortal and un-mortal, regarded from 
       the point of view of body and soul respectively. Taking 
       only one view is Ekanta.
   (2) विपरीत Viparita, perverse belief, e.g. animal sacrifices lead 
       to heaven.
   (3) संशय Samshaya, Doubt, scepticism, hesitation, e.g., as to 
       path to Liberation.
   (4) विनय Vinaya, Veneration. Taking all religions and gods to 
       be equally worthy of pursuit.
   (5) अज्ञात Ajnana. Wrong belief caused by ignorance. Indisc- 
       rimination of good and bad. It is caused by:
       निसर्ग, Nisarga, inborn error; or by अधिगम Adhigama, preaching 
       of another.

The last is of 4 kinds:
क्रियावदी Kriyavadi, belief in time, soul, etc., as causing every- 
thing in the world.
अक्रियावदी Akriyavadi, opposite of the last.
अज्ञानिक Ajnanika, Agnostic.
वैनयिक Vainyika, Religion is identical with veneration of 
parents, king, etc., e.g., Confucianism.

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

निसर्गमें Nisargaja is also called अग्रहित Agrahita; अद्वितेय Adhigamaja, 
पालक Grahita.

(2)अविरत Avirati, vowlessness. Non-renunciation. It is of 
12 kinds:
Lack of compassion for 6 classes of embodied souls; and lack of restraint of 5 senses and 1 mind.

(3) प्रमाद Pramada, Carelessness. This is of 15 kinds:

Four kinds of कथा Katha, talk, about:
1 Food (भोजनकथा Bhojana-Katha).
2 Women (स्त्रीकथा, Stri-Katha).
3 Politics (राज्यकथा Rajya-Katha).
4 Scandal (दर्शकथा Desha-Katha).
5 Senses (हस्तिल)
4 Passions (काम).
1 Affection (लेह).
1 Sleep (निद्रा).

15 Each together bring 80 बंग bhang, divisions:
As: 1 Katha × 1 sense × 1 passion × 1 Sneha × 1 Nidra = one.
So: 4 kinds of talk × 5 senses × 4 passions × 1 affection × 1 sleep = 80.

4. कसाय Kasaya, passions, given below (सूत्र Sutra 9).

5. योग Yoga. Vibrations in the soul, through mind, body and speech. They are of 15 kinds:

4 of mind:
(1) सत्यमान Satyamana, true mind.
(2) असत्यमान Asatyamana, false mind.
(3) असत्यमान Ubhayamana, mixed true and false mind.
(4) आनुभयमान Anubhaya-mana, neither true nor false.

4 of speech:
(1) सत्यवचन Satya-vachana, True
(2) असत्यवचन Asatyavachana, False
(3) उभयवचन Udbhaya-vachana, Both
(4) आनुभयवचन Anubkaya-vachana None.

7 of body:
(1) ऋदारिक Audarika, physical.
(2) ऋदारिकमिश्र Audarika-mishra, i.e. physical with karmic
(3) वैक्रियक Vaikriyaka. Fluid.
(4) वैक्रियकमिश्र Vaikriyaka-mishra. Fluid with karmic.
(5) आहारक Aharaka.
(6) आहारकमिश्र Aharaka-mishra, i.e., Aharaka with physical
(7) कर्मक वैक्रियक Karmana. Karmic.

[NOTE—The ताजस Taijas, electric body, is always found with the karmic body, never has independent yoga (योग). The
electric molecules are drawn like the karmic molecules by
the vibrations set in the soul by yoga of any kind:

As to these 5 causes of bondage:

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

In the 4th Gunasthana, all but the 1st are found.
In the 5th and 6th Gunasthanas, all but the first 2 are found.
In the 7th, 8th, 9th and 10th Gunasthanas, all but the first 3 are found.
In the 11th, 12th and 13th Gunasthanas, all but the first 4 are found.
In the 14th Gunasthana none.
These 5 are collectively called प्रत्यय Pratyaya.
(See वृक्षदेवविभधेय, समस्तायानाश्रय, Kundakundacharya's Samaya Sara Prabhritam.)

**SUTRA 2**

साक्षायत्वायज्ञीव: कर्मणि योगानुपुसुचिगानादेषि स वर्ण: || २ ॥

Sakasayavajjivah karmano yogyan pudgala nadatte sa bandhah.

The soul, owing to its being with passion, assimilates matter which is fit to form karmas. This (is) कथ bondage.

**SUTRA 3**

प्रकृतिस्य यथात्वेऽक्षमाप्रदेशायास्वत्व: || ३ ॥

Prakriti sthityanubhagapradeshastadvidhayah.

(There are 4 kinds of that (bondage) according to

1. प्रकृति Prakriti. Nature of karmic matter, e.g. शानकरश्चिभिन्न knowledge-obscurring, or द्वैतानास्मिन conation-obscurring, etc.
2. स्थिति Stiti. Duration of the attachment of karmic matter to the soul.
3. अनुभव Anubhava. The fruition being strong or mild, (also called अनुभव Anubhaga).
4. प्रदेश Pradesha. The number of karma vargas or karmic molecules, which attach to the soul.

The first and the last are caused by योग yoga, vibratory activity of the soul and middle two by कथ passions,
SUTRA 4

Adyo jnanadarshanavaranavedaniyamohaniyayurnamanagotrantarayah.

The main divisions of the nature of karmic matter are 8:
2. Darshanavarana, conation-obscurring.
4. Mohaniya, Deluding.
5. Ayu, Age.
8. Antaraya, Obstructive.

SUTRA 5

Panchanavadvyastavinsatichaturdvichatvarimsaddvipanchabheda yathā karmam.

(They are of) 5, 9, 2, 28, 4, 42, 2, 5 classes respectively.

This 42 has been classified into 93, so that sub-classes come to 148.

SUTRA 6

Matisrutavadhimanah paryaya kevalanam

(Jnanavarana, knowledge-obscurring is of 5 kinds, according, as it is.)
1. Mati (Jnanavarana), Sensitive (knowledge obscuring).
2. Shruti (Jnanavarana), Scriptural (knowledge obscuring).
3. Ayadhi-jnanavarna, Visual (knowledge obscuring.)
4. ज्ञान्य (ज्ञानतर्क), Manahparyavya-ijnanavarana, Mental (knowledge-obscuring.)
5. केवल (ज्ञानतर्क) Kevala-ijnanavarana, Perfect (knowledge obscuring.)

**SUTRA 7**
चक्सुरचक्सुरविकटकोलानां निद्रानिद्रानिद्राग्राहौ च्याप्रचालस्य
स्यानग्रृहद्वैत

Chaksura chaksura-vadhi kevalanam nidrahidranidrāpra
chalapracchalstyanaggrddhapasch, kadafeduedye.

(धरनतर्क, Darshanavarana, Conation-obscuring is of 9 kinds according as it) obscures:
2. Non-ocular-obscuring, (धरनतर्क) Achaksu "
3. Visual-obscuring, (चिन्तातर्क) Avadhi Darshanavarana,
4. Perfect-conation-obscuring, (केवलतर्क) Kevala "
   (And 5 kinds of sleep :)
1. Sleep, (निद्रा) Nidra
3. Drowsiness, (प्रचाल) Prachala.
4. Heavy-drowsiness, (प्रचालाप्रचाल) Prachala Prachala, and
5. Somnambulism, (स्यानग्रृहि) Styanagridhi.

स्यानग्रृहि Styanagridhi is so called because the activity of the person is manifested in sleep. This is always associated with painful or undesirable conditions of mind. According to Jainism, it is attended with a kind of monomania, i.e., with चात्माय Arta-dhyana and with unrighteous or wicked concentration, i.e., with भृत्रध्या Raudra-dhyana.

**SUTRA 8**
सदसाद्वैत

Sadasadvedye.

रदैव Vedaniya or feeling (is of 2 kinds :)
1. सातवदैव Satavedaniya, Pleasure-bearing, and
2. असातवदैव Asatavedaniya, Pain-bearing.
SUTRA 9

Darsana charitramohaniyakasayavedaniyakhyastridvinavasodasa bhedahsamyakvamithyatvatadubhayanvakas ayakasayauharyararyaratisokabhayajugupastripunna punsaka vedaanantanubandhya pratyakhyanapratyakhyana pratyakyanasamjvalana vikalpasaikasahkrodhamana mayalobha.

Mohaniya, Deluding (is of 28 kinds. the Primary divisions are two):

1. दर्शनमोहनीय Darshanmohaniya, Right-belief-deluding.
2. चारित्रमोहनीय Charitramohaniya, Right-belief-deluding.
   (Right-conduct-deluding 2 kinds)
1. अकस्यावेदनीय Akasaya-vedaniya, or नोकसया Nokasaya, with slight passions.
2. कस्यावेदनीय Kasaya-vedaniya, with passions.
   (They are of) 3,2,9,16 (kinds respectively)
   (Right-belief-deluding दर्शनमोहनीय is of 3 kinds)
1. मिथ्यात्व Mithyatva, Wrong-belief.
2. सम्यक्षमिथ्यात्व Samyakmithyatva, mixed wrong and right belief.
3. सम्यकप्रकृतिमिथ्यात्व Samyak-prakriti-mithyatva, Right-belief with slight pefect, i.e. clouded by slight wrong belief.
   (Akasaya-vedaniya or no-kasaya is of 9 kinds)
1. हस्य Hasya, Risible, laughter-producing.
2. रति Rati, Indulgence.
3. अरति Arati, Ennui, Dis-satisfaction, langour.
4. शोक Shoka, Sorrow.
5. भय Bhaya, Fear.
6. जुगुप्सा Jugupsa, Disgust.
    श्रीवेद Striveda, Feminine inclinations.
8. पुम्वेद Pumveda, masculine inclinations.
9. न्युःसाकृत् नापुंसकावदा, Common inclinations.

Each of these is of 4 kinds.

1. अनातनानुबंधी Anantanubandhi. Error-feeding or wrong-believing. These are so called because they keep the soul bound in संसार Samsar, which is called अनात्ता “Ananta” and in which the soul is kept wandering by these passions feeding its erroneous belief. Ananta also means wrong belief. And these Passions are called Anantanubandhi, because they nourish or feed wrong belief. It is very lasting (like a stone-engraving).

2. अप्रत्याख्यान Apratyakhyana, Partial-vow-preventing. It is less lasting (as a furrow).

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

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

Thus we get 16, i.e., (4x4) kinds.

The 16 are exemplified as follows:

Anger is deep like a furrow in-stone,

" earth ;

" line " dust ;

" water ;

Pride is unbending like a mountain, bone, wood, cane.

Deceit is crooked like a bamboo-root, horn of a ram, stream of cow-water, hand-mark.

Greed is fast like crimson colour, wheel-dirt, body-dirt, tarmeric colour.

See Gommatasara-Jiva, Kanda Gatha, 283-286.

**SUTRA 10**

नारकतःयोनिमानुषदेवानि || १०-११||

Narakatairajgyonamanusadaivani.

(आयु Ayu. Age-karma-bondage is of 4 kinds.) according as it determines:

The (1) नरक Naraka, Hellish;
(2) तिर्यक Tiryaq, Sub-human;
(3) मनुष्य Manusya, Human, and
(4) देव Deva, Celestial (character of the soul’s life.

आयु Ayu is so-called, because the soul ऐति Eti, comes to enter a new condition of existence.
SUTRA 11

Gatijatishahirangopanga nirmanabandhana sanghata samsthana samhanana sparsha rasagandha varnanupurvyaa guru laghupaghata paraghata tapo dyoto chchhvasa vihaya gatayah pratyeka sharira trasaa subhaga susvara shubha suksma paryap tisthira deya yashah kirti setarani tirthakaratvam cha.

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

4 गति Gati, Condition of existmce :
   (1) नरक Naraka, Hellish.
   (2) तिर्यंच Tiryancha, Sub-human.
   (3) मनुष्य Manusya, Human.
   (4) देव Deva, Celestial.

Gati is so-called, because by the operation of this karma, the soul गच्छति Gachchhati goes from one to another condition of existence.

5 जाति Jati, Genus of beings :
   (1) प्राकृतिक Ekendriya, one-sensed.
   (2) द्विन्द्रित्री Dvi-indriya, two-sensed.
   (3) त्रिन्द्रित्री Tri-indriya, Three-sensed.
   (4) चतुर्न्द्रित्री Chatu-indriya, four-sensed.
   (5) पञ्चन्द्रित्री Panch-indriya, Five-sensed.

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

5 शरीर Sharira, Bodies :
   (1) अौधारिक Audarika, Physical.
   (2) वैषितिक Vaikriyika, Fluid.
   (3) आहारिक Aharaka, Aharaka.
   (4) ताइजस Taijasa, Electric.
   (5) कार्मिक Karmana, Karmic.

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

6 अंगोपांगं Angopanga, Limbs and minor-limbs :
   (1) अौधारिक Audarika, In physical bodies.
(2) वैक्रियिक Vaikriyika, In fluid bodies.
(3) अहराक्ष Aharaka, In aharaka, bodies.

1 निर्माण Nirmana, Proper formation of limbs and minor limbs in relation to their situation (स्थान-निर्माण Sthana-nirmana) and Dimensions (प्रमाण-निर्माण Pramana-nirmana.)

5 बधन Bandhana, 5 kinds of molecular bondage, according as the body is:
(1) जौरारतिक Audarika, Physical.
(2) वैक्रियिक Vaikriyika, Fluid.
(3) अहराक्ष Aharaka, Aharaka.
(4) ताइजस Taijasa, Electric.
(5) कार्मिक Karmana, Karmic.

5 संघत Sanghata. Interfusion of molecules of different kinds of bodies in weaving them with the soul. It takes place in:
(1) जौरारतिक Audarika, Physical.
(2) वैक्रियिक Vaikriyika, Fluid.
(3) अहराक्ष Aharaka, Aharaka.
(4) ताइजस Taijasa, Electric, and
(5) कार्मिक Karmana, Karmic bodies.

6 संस्थान Samsthana. Figure of the body:
(1) सम्चतुरस संस्थान Sama-chaturasra-samsthana. Perfect proportion all round.
(2) न्यायरसिम्हासनसंस्थान Nyagrodhasāmandala-samsthana. Like a banyan tree, short in the lower extremities and large in the upper body.
(3) स्वातिसंस्थान Svati-samsthana. It is the reverse of the last.
(4) कुब्जसंस्थान Kubja-samsthana. Hunch-back.
(5) वामसंस्थान Vamana-samsthana. Dwarf.
(6) हुन्दकसंस्थान Hundaka-samsthana Quite disproportionate

6 संहनन Samhanana. 6 kinds of skeleton or osseous structure:
(1) वाज्रबाहर नारच संहनन Vajra risabha naracha samhanana Adamantine nerves, joints (or amphiarthrodial articulation, when the bones are slightly moveable and united by an intervening substance) and bones.
(2) वाज्रनारचसंहनन Vajra naracha samhanana. Adamantine joints and bones.
(3) नाराचसंहनन Narachsamhanana. Joints and bones. Ordinary amphiarthrodial articulation and bones.
Eighth Chapter


(5) कौलित संहने Kilitasamhanana. Jointed bones. Synarthrodial articulation in which bones are unmoveable and directly united.

(6) असम्प्रतास्पतिकसंहने Asampraptaspatikasamhanana. Loosely-joited bones. Diarthrodial articulation in which bones may be more or less freely moveable, when the articular surfaces are covered with smooth cartilage and surrounded by a fibrous capsule. Most of the joints of the human body are of this form.

8 स्पर्श Sparsha. 8 kinds of touch:

(1) ज्वल Usna, Hot.
(2) शीत Shita, Cold.
(3) स्निग्ध Snigdha, Smooth.
(4) रुख Ruksa, Rough.
(5) मद्य Mridu, Soft.
(6) खर Karkasha, Hard.
(7) लघु Laghu, Light.
(8) गुड़ Guru, Heavy.

रस Rasa. 5 kinds of taste:

(1) तिक्त Tikta, Pungent.
(2) कटक Katuka, Bitter.
(3) कास य Kasaya, Acid,
(4) आलंक्ष Amla, Sour.
(5) मधुर Madhura, Sweet.

2 गंध Gandha. Smells:

(2) दुगंध Durgandha, Evil-smelling.

5 वर्ण Varna. Colours:

(1) शुक्ल Shukla, White.
(2) कृष्णa Krisna, Black.
(3) नील Nila, Indigo.
(4) रक्त Rakta, Red.
(5) पिता Pita, Yellow.

4 अनुपुर्वी Anupurvī. The power of retaining the form of the body in the last incarnation, during the विग्रहगति Vigrahagati, i.e., the passage of the soul from one condition of existence to another. Relating to the forms of the 4 condi-
tions of existence, to which the soul is proceeding:
(1) नरकगत्यानुपर्वी Narkagatyanyupuruṣī, Hellish.
(2) त्रियगत्यानुपर्वी Tryagyatyanyupuruṣī, Sub-human.
(3) मनुष्यगत्यानुपर्वी Manusyagatyanyupuruṣī, Human.
(4) देवगत्यानुपर्वी Devagatyanyupuruṣī, Celestial.
Naraka-gatyanyupuruṣī means retaining form of previous life before hellish one and so on.

अगुरुलघु Agurulaghu. Neither too heavy to move nor too light to have stability.

उपघात Upaghata. The possession of a self-destructive limb or organ which becomes the cause of one's own death. As a kind of stag with horns, which when they become too heavy, cause his death.

परघात Paraghata. Possessed of a limb or organ fatal to others, e.g., the sting of a scorpion, etc.

अतप Atapa. Radiant heat. Possessed of a body which is brilliant and bearable to the owner but intolerable and heating for the others. Such as the gross earth-bodied souls in the Sun, from which sunshine comes.

[Hot light like Sun-shine.]

उदय Udayota. Phosphorescence. An illuminated body like that of the fire-fly. Such as the earth-bodied souls in the moon.

[Cold light like Moon-shine.]

उच्छ्वास Uchchhvasa. Respiration.

2 विहयोगति Vihayogati. Capacity of moving in बाहर, space. This is of 2 kinds:
(1) शुभविहयोगति Shubhavihayogati, Graceful, like that of a swan.
(2) अशुभविहयोगति Ashubhavihayogati, Awkward.

प्रत्येकशारीर Pratyekasharīra. A body possessed and enjoyable by one soul only; as a mango.

सद्धरणशारीर Sadharanasharīra. One body possessed and enjoyable by many souls; as a potato, etc.

त्रसा Trasa. Mobile. Having a body with 2, 3, 4, 5, senses.

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

सुभाग Subhaaga. Amiable personality even though not beautiful.
Eighth Chapter

पर्याप्ति, Parayapti. Within one अन्तरमुहृत्त Antarmuhurta, the gaining by the soul of the capacity to develop fully the characteristics of the body into which it incarnates. The developments are of 6 kinds; 1st 4 only in one-sensed souls ; 1st 5 in 2, 3, 4, and 5 sensed souls, but only in 5 sensed souls without mind (बसंकी Asanjni) all the 6 in others.

1. आहारपर्याप्ति. AharaParyapti. In taking of the molecules to make the body.
2. शरीरपर्याप्ति, Sharira-Paryapti. Development of body.
3. इंद्रियपर्याप्ति, Indriya Paryapti. Development of sensed organs,
4. प्राणपानपर्याप्ति, PranapanaParyapti. Development of respiratory organs.
5. भासपर्याप्ति, Bhsa-Paryapti; Development of vocal organs.
6. मनपर्याप्ति, Mana Paryapti; Development of the organs of the mind. अपावप्ति Aparyapti, To die within one अन्तरमुहृत्त Antarmuhurta, without gaining the above.

स्थिर Sthira. Steady circulation of blood, bile, etc, e. g. among men. Steady circulation, etc., relates to 7 kinds of धातु Dhatu, primary physiological matter; i. e.:

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

The nutrition taken in, is transformed into these 7 gradually in 30 days. From one to the other the transformation takes \[\frac{\sqrt{50}}{4} = 4\frac{1}{2}\] days.

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

(1) वात, Vata. Wind.
(2) पित्त, Pitta.
(3) श्लेष्म, Shlesma, Phlegm,
(4) शिरा, Shira, A tubular vessel of the body, as vein.
(5) स्नियु, Snayu, Muscle.
(6) चार्मा, Charma, Skin.
(7) उदराजिन, Udaragni, Digestive fire of the stomach; gastric fluid.

All these remain steady where they ought to be, by the operation of शिरानाम-कर्म Sthira-nama-karma.

श्रीम, Asthira. unsteady circulation of blood, bile, etc., e.g., among women.

आदेया, Adeya. Radiant appearance, so as to effect others.

आनादेया, Anadeya. Dull appearance.

यशाकिर्ति, Yashahkirti. Bringing good fame.

यशाकिर्ति, Ayashahkirti. Bringing bad name even if he does good actions.

तिर्थकर, Tirthakara. A Tirthankara’s career, with all its grandeur, when He preaches and completes His ministry.

SUTRA 12
उच्छेदनिष्ठियु II १२

Uchchairnichaishcha.

(गोत्रकह, Gotra or Family-determining karma is of 2 kinds :
(1) उच्छोै, Uchchagotra, High; and
(2) नीच्छोै, Nichagotra, Low.

SUTRA 13
दानालभमोगोपमोगवीर्यायाम् II १३ II

Danalabhabhogopabhogaviryanam.

 Antaraya or Obstructive karma is of 5 kinds, as it obstructs :

(1) दानालभ, Danantaraya, Charity.
(2) लाभालभ, Labhantaraya, Gain.
(3) भोगालभ, Bhogantaraya, Enjoyment of consumable things.
(4) उपभोगालभ, Upabhogantaraya, Enjoyment of nonconsumable things.
(5) वीर्यालभ, Viryantaraya, Exercise of one’s capacities; power.

Note—The प्रकृति, Prakriti or nature of the bondage is finished here. Now we go on to consider the duration of the bondage.
SURTA 14

Aditastisrinamantarayasya cha trinshatsagropamakotik-otyah para sthiti: ॥ १४ ॥

The maximum duration of the 3 from the first, (i.e. ज्ञानावर्षीय knowledge-obscuring, परंतु भर्यीय Conation-obscuring and भेदनीय Feeling karmas,) and of अभ्यास्य Obstructive-karmas, is 30 crore x crore सागaras.

This is possible in a rational 5 sensed, fully developed (प्रत्येक paryapta) soul, and having wrong belief (मिथ्यात्म Mithyatva.)

SURTA 15

Saptatirmohaniyasya ॥ १५ ॥

(The maximum duration) of मोहम्मत Deluding-karma (is): 70 (crore x crore sagaras.)

SURTA 16

Vinshatirnagotrayoh. ॥ १६ ॥

(The maximum duration) of नाम Nama, Body-making and गोत्र Gotra, Family-determining (kasmas is) 20 (crore x crore सागaras for each.)

This is also possible as above.

SURTA 17

Trayastrinshatsagropamanyayusah. ॥ १७ ॥

(The maximum duration) of आयु, Ayu, Age karma (is) 33 सागaras Sagaasr.
SUTRA 18

श्रवरा ह्यादसुभूति वेदनीयस्य || १६ ||

Aparadvadashamuhurtā vedaniyasya.

(The minimum duration) of वेदनीय, Vedaniya, Feeling karma (is) 12 महूर्ते Muhurtas=12×48 minutes.

SUTRA 19

नामोऽयत्रयोरास्त्रृ || १६ ||

Namagotrayorastau.

(That) of नाम Nama, Body-making and गोत्र Gatra, Family-determining (is) 8 महूर्ते Muhurtas.)

SUTRA 20

शेषायामन्त्रसुमहूर्त || २० ||

Shesanamantarmuhurtā.

Of all the rest (The minimum is) one अन्तर Antar-muhurtā, (which ranges from 1 समय Samaya and 1 वाली Avali at the lowest to 48 minutes—1 समय Samaya.

SUTRA 21

विपाकोनाभव: || २१ ||

Vipakoanaubhavah.

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

SUTRA 22

सायथानाम || २२ ||

Sa yathanama.

That (fruition is) according to the name (of the karma.), e. g., ज्ञानावृत्ति knowledge-obscuring karma prevents the acquisition of knowledge and so on.
SUTRA 23

तत्तात्व निर्जागः ॥ २३ ॥

Tatashcha nirjara.

After that (fruition, the karmas fall off. That is) nirjara Nirjara.

It is of 2 kinds:

1. सत्त्विपकः Savipaka, where the soul in the maturity of time is, rid of the karmas by their operating and falling off from it.
2. जबिपकः Avipaka, when by force of ascetic practices etc. (ष Tapa etc.) The karmas which had not yet matured to operate, are induced to fall off from the soul.

SUTRA 24

नामप्रत्ययः सर्वतो योगविशेषादतुद्धैश्चयंत्राध्यायिततः सर्वत्रस्मदेशश्वात्सात्त्व-न्त्यादेशः ॥ २४ ॥

Namapratyayah sarvato yogavishesatsukmaiksetra-vagahasthitah sarvatmapradesheshvanantanantanapradeshah.

(According to the nature) caused by their names, from all round, due to the difference in the vibrations (ष Yoga) in the soul activity, not perceptible by the senses, the karmic molecules enter and become one and stay with every moment, to each soul.

The particular number of the molecules actually absorbed is called muney pradesha-bandha.

SUTRA 25

सद्येष्य शुभायुगमोगोत्राणि पुर्ययः ॥ २५ ॥

Sadvedyashubhayurnamagotri punyam.

Punya, or meritorious karmas (are the following):

1. सद्येष्य, Sadvedya or सतावेदन्यि, Satavedaniya, pleasure-bearing.
2. शुभायु, Shubhayu ; good age-karma.
3. शुभानम, Shubha-nama; good body-making karma.
4. शुभगोत्र, Shubha-gotra; high-family-determining.

Their sub-classes are 42:

1. सतावेदन्यि, Sata-vedaniya. Pleasure-bearing.
2. शुभायु, Shubhayu ; 1. सिर्यंचा, Tiryancha, Sub-human
   2. मनुष्य, Manusya, Human.
3. देव, Deva, Celestial.
37 शुभमण्ड, Shubhanama:
2 गति Gatis: (1) Human, (2) Celestial.
1 जाति Jati: 5 sensed (genus of feelings.)
3 सर्व शरीर Sharira, all 5 bodies.
3 आंगोपंग Angopanga, all 3 limbs and organs.
1 संश्चन Samsthana, perfect proportion समस्थष्चने स्वार.
1 संहनन Samhanana, the highest वज्र बध्रम नाई संहनन.
1 स्वर्ग, Sparsha.

1 रस, Rasa.
1 गंध, Gandha.

When they are Subha (सुभा)

1 वर्ण, Varna.

2 आनुपुर्व Anupurvis: human and celestial.
1 आगूलघु Agurulaghu.
1 परस्पर Paraghata.
1 उच्छवस Uchchhvasa.
1 अति Atapa.
1 उद्योत Udyota.
1 बिहायोगति Vihayogati, i.e. Shubha.
1 तस्य Trasa.
1 बादर Badara.
1 पर्योति Paryapati.
1 प्रलेखार्थ Pratyeka-sharira.
1 स्थिर Sthira.
1 शुभ Shubha.
1 शुभमण्ड Shubhaga.
1 सुभार Susvara.
1 आदेय Adeya.
1 यश: कीर्ति Yazah-kirti.
1 निर्माण Nirmana (Shubha).
1 तिर्थकर Tirthakar. [For the meaning of all these see Sutra above.]
1 उच्चाग्र Uchchagotra. High family.

42 Total.

SUTRA 26
शतोत्साहपम् || २६ ||
Atoanyatpapam.

(The karmas) other than these (are) तद्व पाप (or demeritorious karmas.)
CHAPTER IX
SUTRA 1

आष्रावनिरोधः संवरः || १ ||
Ashravanirodhah samvarah.

संवर सम्वरा (is the stoppage of inflow of) karmic matter into the soul.

The causes of Inflow and Bondage are given in Ch. VIII. Sutra 1.
Wrong belief (Mithyadarshana) is stopped (Samvara) in the 4th spiritual stage (Gunasthana);
Vowlessness (Avirati) in the 5th and 6th;
Carelessness (Pramada) in the 7th;
Passion (Kasaya) in the 8th, 9th and 10th;
Vibration (Yoga) in the 14th stage.
For the 14th Spiritual Stages see Ch. X, Sutra 2.

SUTRA 2

स गुप्तिसामितिधर्मानुप्रेक्षापरिसहजयचारित्राः || २ ||
SaguptisamitidharmanupreksaparishaJayacharitra.

It (is produced by):
3 kinds of गुप्ति Gupti, Preservation.
5 " " सामिति Samiti, Carefulness.
10 " " धर्माः Dharma, Observances; (Dharma.)
12 " " अनुप्रेक्षाः Anupreksa, Meditation.
22 " " परिसहजया Parisah-jaya, Subdual of sufferings, and
5 " " चारित्र Charitra, Conduct.

SUTRA 3

तपसा निर्जङ्गा च || ३ ||
Tapasa nirjara cha.

By austerities (is caused) shedding of karmic matter, and (also stoppage of inflow.)
SUTRA 4
सम्ययोगनिग्रहो गुप्तिः ॥ ४ ॥
Samyagyoganigrahoguptih.

गुप्तिः Gupti. Prevention (is) proper control (nigraha) over mind निग्रह, speech वचन and body शार.

SUTRA 5
ईयाभसासिनसदाननिष्पोटसर्गह समितयः ॥ ५ ॥
Eryabhasaisananadananaśekopotsargaḥ samitayah.

समिति Samiti, Carefulness (is) to take.
(सम्यक्कर्मनिभोलिति), Samyakiryaśamiti. Proper care in walking.
(सम्यक्रक्षणसमिति), Samyakbhāsasamiti. "", "", speaking.
(सम्यक्वेशासालिनिति), Samyakesanasamiti. "", "", eating.
(सम्यक्रक्षणरत्निभोलिति), Samyakdananaśekopotsamiti. Proper care in lifting and laying.
(सम्यक्कुलसमिति), Samyakutsargasamiti. Proper care in excreting.

SUTRA 6
उत्तमकसामार्ददार्ज्जवशीवेशसत्संमवमतपस्यागाकिष्कुष्मृष्णमधारिणि धर्मः ॥ ६ ॥
Uttamakṣamamārdavarjavah shauchasatyasamyama tapastyaga kinchanyabrahmacharyani dharmah.

(The दशलाबूषणम १० Observances are:) उत्तममभगा Uttama-ksama, Forgiveness.
उत्तममार्ज Uttama-mardava, Humility.
उत्तमार्जव Uttama-arjava, Straight-forwardness, (Honesty)
उत्तमशीश Uttama-shaucha, Contentment.
उत्तमतय Uttama-satya, Truth.
उत्तम सांक Uttama-samyama, Restraint.
उत्तमतप Uttama-tapa, Austereties.
उत्तम त्याग Uttama-tyaga, Renunciation.
उत्तमसाख्रितन Uttama-Akimchanya, Not taking the non-elf for one's own self [non-attachment] and उत्तममार्जव Uttama-brahmacharya, Chastity, all of the highest degree.
SUTRA 7

Anityasharanasamsaraikatvanyatvashuchyasrasvamvaranirjaralokabodhidurlabhadharmasvakhyatattvanuchintanamanupreksah.

(The बारासुने या, 12 meditations are)

1. अनित्यानुप्रेक्षा, Anityanupreksa, Everything is subject to change or transitory.

2. अशरायनुप्रेक्षा, Asharananupreksa, Unprotectiveness, Helplessness. The soul is unprotected from the fruition of karmas, e. g., death, etc.

3. संसरानुप्रेक्षा, Samsaranupreksa, Mundaneness. Soul moves in the cycle of existences and cannot attain true happiness till he is out of it.

4. एकतनुप्रेक्षा, Ekatanupreksa, Loneliness. I am alone the doer of my actions and the enjoyer of the fruits of them.

5. अन्यत्वानुप्रेक्षा, Anyatvanupreksa, Separateness. Otherness. The world, my relations and friends, my body and mind, they are all distinct and separate from my real self.

6. अशुच्यानुप्रेक्षा, Ashuchyanupreksa, Impurity. The body is impure and dirty. Purity is of 2 kinds of the soul itself; and of the body and other things. This last is of 8 kinds.

7. असरानुप्रेक्षा, Asarananupreksa, Inflow. The inflow of karmas is the cause of my mundane existence and it is the product of Passions, etc.

8. समप्रानुप्रेक्षा, Samarananupreksa, Stoppage. The inflow must be stopped.

9. निर्जरानुप्रेक्षा, Nirjaranupreksa, Shedding. Karmic matter must shed from or shaken out of the soul.

10. लोकानुप्रेक्षा, Lokanupreksa, Universe. The nature of the Universe and its constituent elements.

11. बोधिदुर्लभानुप्रेक्षा, Bodhiduralabhanupreksa, Rarity of Right Path. It is difficult to attain right belief, knowledge and conduct.

12. धर्मस्वाभायतत्वानुप्रेक्षा, Dharma svabhayatattvanupreksa, Nature of Right Path. The true nature of Truth, i. e., the 3 fold path to real Liberation.
(These must be) meditated upon again and again. As to the first kind of meditation, viz., transitoriness अनिवर्तता, अनिवर्तता, it must be noted that as Substance, every thing is permanent. Only परियोजना condition is transitory. Of the matter assimilated as karma and by the soul, that which is accepted by the soul is called उपात्त Upatta. The rest is अनुपत्त Anupatta matter which is not taken in by the soul.

SUTRA 8
मार्गच्छयवाननिर्जराथपरिषोध्य: परिष्ठ: ॥ ॥
Margachyavanananirjarartham parisodhavyah parisahah.

For the sake of now-falling-off from the path (of Liberation,) and for the shedding (of Katmic matter, whatever sufferings are) undergone (are called) the परिष्ठ: “Sufferings.”

SUTRA 9
क्षुद्रपिपासाशिस्तोष्णवर्मा शालकनागांवितस्वीच्छिन्यनिष्प्राधायायकोशबध्या-
चनालाभरोगुएपत्रीलसत्कारप्रस्तावानात्मावर्जिनाति ॥ ॥
Ksutipipasashitosnadāmshamasakanagnyarati stricharyanisada-
yashayakroshavadhayachanaalabhaarogatnasparshamala-
satkara puraskaraprajnaajnanadarshnani.
(The 22 परिष्ठ: Sufferings are:)
1. दुःख, Hunger.
2. पिघला, Thirst.
3. शीत, Cold.
4. वण्ण, Heat.
5. वेष मराह, Insect bites; mosquitoes etc.
6. नाम्न, Nakedness.
7. सह्र, Ennui, dissatisfaction, languor.
8. स्तू, Women.
9. चलन, Walking too much; not to feel the fatigue, but to bear it calmly.
10. निवास, Sitting. Not to disturb the posture of meditation, even if there is danger from lion, snake etc., etc.
11. शाप, Sleeping. Resting on the hard earth.
12. भालोम, Abuse.
13. बाल, Beating.
14. थाकना, (or थाक्ना), Begging. (To refrain from begging even in need.)
15. फालम, Failure to get alms.
16. रोग, Disease.
17. तृशृष्टिः, Contact with theory shrubs, etc.
18. गत, Dirt. Discomfort from dust, etc.
19. सलाह पुरक्कार, Respect on disrespect.
20. प्रथा, Conceit of knowledge.
22. स्वरूप, Slack belief, e. g., on failure to attain supernatural powers.

SUTRA 10
सुक्मसाम्पराययङ्गश्वेतारागायोश्चतुरदशा || १० ॥

Suksmasamparayachhadamasthatitaragayoshchaturdasha.

In चक्रवातिरिति, Suksmasamparaya, (the stage of) “Slight Passions”, (i. e., where all the passions have subsided or are destroyed, except the slightest greed.) (In चक्रवातिरिति, ChhadmaSthatitaraGa, (उपसात्मोह, Upashantamoha) where all the passions are suppressed. (In चक्रवातिति Ksanamoha where all the passions are destroyed, i. e., to beings in the 10th, 11th and 12th stages of Spirituality, only) 14 (are possible, i. e., all except the 8 sufferings, due to deluding karmas, viz :

1. नास्ति, Nakedness.
2. उत्ती, Ennui, dissatisfaction, etc.
3. स्त्री, Women.
4. निध्या, Sitting or posture.
5. शांतिः, Abuse.
6. थाकना, Begging.
7. सलाह पुरक्कार, Respect and disrespect.
8. स्वरूप, Slack belief.

SUTRA 11
एकादश जिने || ११ ॥

Ekadasha jine.

To जिन, Jina, Arhat, (i. e., in the 13th गुनस्थान, Gunasthana, spiritual stage the 4 तत्त्वाकार्यणे, Ghatiyakarmas, destructive karmas having been destroyed, only) 11 (sufferings are possible. They are due to वेदनीय, Vedaniya, karma. They are :)


(1) Hunger.
(2) Thirst.
(3) Cold.
(4) Heat.
(5) Insect-bites.
(6) Walking.
(7) Hard earth-bed.
(8) Beating.
(9) Disease.
(10) Contact with thorny shrubs, etc.
(11) Dirt.

But as a rule, because the मोहनीय Mohaniya Deluding and अन्तर र य Antaraya, Obstructive Karmas are destroyed, these sufferings hardly ever arise.

SUTRA 12

वादरसाम्पराये सर्वे ्॥ १२ ॥
Vadarasamparaye sarve.

To वादरसाम्पराय, Vadarasampara, the saints (who are below the 10th stage गुरुस्वामी, i.e., who are in the 6th, 7th, 8th or 9th stages of spirituality, and) with slightly gross passions, all (the 22 परिभ: Sufferings are possible.)

SUTRA 13

ज्ञानाभरणे प्रजाभाने ्॥ १३ ॥
Jnanavarane prajnajnane.

प्रजा Conception and प्रजान, Lack of knowledge; sufferings (are caused) by (the operation of) ज्ञानाभरण, Knowledge-obscuring Karmas.

SUTRA 14

dश्र नमोहान्तराययोरदर्शनादानानाम ्॥ १४ ॥
Darshanamohantarayayoradarshana labhau.

श्रांन, Slack-belief (by) प्रांनोहनीय, right-belief-deluding, and failure to get alms by अन्तर र य Obstructive, karma.
SUTRA 15
Charitramohanagnyaratristrinishayakrocshayachanasatkarapuraskarah.
Nakedness, Ennui, Woman, Sitting or Posture, Abuse, Begging, Respect and disrespect (sufferings are due to) right-conduct deluding karmas.

SUTRA 16
Vedaniyeshesah.
The rest (are caused) by Vedaniy, Vedaniya Karmas. (They are given in the 11th Sutra above).

SUTRA 17
Ekadayobhajyayugapadekasminnaikonavinshati.
From 1 to 19 at one and the same time can be possible to a saint (but not more than 19.)
This is obvious for there are 2 sets of contradictory sufferings, which can not co-exist, as:
Heat and Cold.
Sitting and walking and sleeping on hard earth.

SUTRA 18
Samayikachchhedopasthapanapariharavishuddhisuksmsamparayayathakhyatamiti
(The 5 kinds of ) Right conduct (are):
(1) Samayik, Equanimity.
(2) Vedanta, Recovery of equanimity after a fall from it.
(3) Pariharabhisuddhi, Pure and absolute non-injury.
(4) Vipashyayus Brigham, All but entire freedom from passion.
(5) Vastushuddhi, Ideal and passionless conduct.
Parihara-vishuddhi is found only in a man of 37 or 38
years, who has served the तीव्रक तिरथनकार for 7 or 8 years, i.e., from the age of 30 to that of 37 or 38. He must have read the प्रत्याख्यानपुर्व Pratyakhyanapurva. See Jiva-Kanda-Gatha 471-2.

**SUTRA 19**

अनशानवामदार्यरावर्ती-परिसंक्ष्यानरसापरित्य-गविविक्तश्यासनकायक्षेत्रा बाष्ण्यं तपः ॥ १६ ॥

Anashanavamodaryaravrnti-parisankhyanarasaparityagaviviktaashyasana kayakhsa bahyam tapah.

(तप Tapa, austerities are बाष्ण्या external and अनशान अन्तर्गत, internal.)

External austerities (are 6 :)

1. अनशान Anshana, Fasting.
2. वीमदर्षया Amodaryya, Eating less than one’s fill, than one has appetite for.
3. वृत्तिविनंति, Vritti-parisankhya, Taking a mental vow to accept food from a house-holder, only if a certain condition is fulfilled, without letting any one know about the vow.
4. रसापरित्यशाय, Rasaparityaga, Daily renunciation of one or more of 6 kinds of delicacies, viz.
   1. Ghee (Butter, clarified butter.)
   2. Milk.
   3. Curd.
   4. Sugar.
   5. Salt.
   6. Oil.
5. विविक्तशायसना, Vivikta-shayyashana, Sitting and sleeping in lonely place, devoid of animate beings.
6. कायक्षेत्रा, Kayaklesha, Mortification of the body, so long as the mind is not disturbed.

**SUTRA 20**

प्रायस्चित्वक्तविनय वैयाव्र्तव्यश्चाय व्यवस्थाप्तस्वर्गायुत रम् ॥ २० ॥

Prayashchittavinayavaiyavrtyasvadhyayavyutsargadhy-ananyuttaram

The other, (i.e., Internal, austerities are also 6 :)

1. प्रायस्चित्व Prayashchitta, Expiation.
2. विनय Vinaya, Reverence.
3. वैयावृत्ति Vaiyavritya, Service (of the saints or worthy people.)
4. स्वाध्याय, **Svadhyaya**, Study.
5. व्युत्सार्ग, **Vyutsarga**, Giving up attachment to the body, etc
6. ध्यान, **Dhyana**, Concentration.

**SUTRA 21**

नवचतुर्दशपञ्चधीयेदा यथाक्रमं प्राग्ध्यानात् ॥ २१ ॥

Navahcaturdasha-panchadhayathakramam pragdhyayanat

(The previous 9 kinds of **Alochana**, Self-control) previous to **Dhyana**, Concentration (are respectively of ) 9, 4, 10, 5, and 2 kinds.

**SUTRA 22**

ग्रालोचनाप्रतिक्रिया-एतु-धयविवेकयुत्सार्गपञ्चधीयेदु सहरोपस्थापना : ॥ २२ ॥

Alochanapratikramanatadubhayavivekavyutsargapanchhadapariharpasthapanaah.

(The 9 kinds of **Alochana**, expiation are:

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

Any of the above 9 penances is prescribed by the Head, according to the transgression in a particular case.

**SUTRA 23**

ज्ञानदार्शनाचारित्रोपचारा : ॥ २३ ॥

Jnanadarshanacharatropacharaa.

(विनय Reverence is of 4 kinds.)
1. ज्ञानविनयम् ज्ञानविनयम्, For right knowledge;
2. दर्शनविनयम् दर्शनविनयम्, For right-belief;
3. चारित्रविनयम् चारित्रविनयम्, For right-conduct and
4. उपचारविनयम् उपचारविनयम्, by observing proper forms of
   respect, as folding the hands bowing etc., etc.,

SUTRA 24

अचार्यपद्धयातपाश्वाक्ष्याग्ला नागकुलसंथाननोश्वानाम् || २४ ॥

Acharyopadhyayata pasvishakaṣṭya aglanagenakulasangha-
ṣadhu manoijnānam.

(८४३६३३४३४३४३४३४३४३४३४३)
1. आचार्य, Acharya, Head of an order of saints.
2. उपाध्याय, Upadhyaya, Preceptor in an order of saints.
3. तपस्वी, Trpasvi., Saint who practises severe austerities as long
   fasts, etc.
4. सैक्ष, Shaiksya, Student saint.
5. ग्वास, Glana, Invalid saints.
6. गण, Gana, Brothers of the same order (gana.)
7. कुल, Kula, Fellow-disciples of the same Head.
8. संघ, Sangha, Whole order as such, (i.e., all the 4 classes of
   which the order consists).
(1) रिषि, Rishi, Saint with miraculous powers.
(2) यति, Yati, Saint with control over the senses.
(3) मुनि, Muni, Saint with Visual and Mental knowledge.
(4) अनागार, Anagara, Saint, a houseless ascetic.

Or, all the 4 classes of the community, i.e.
(1) यति, Yati, Monk.
(2) आर्यिका, Aryika, Nun.
(3) श्रवाका, Shravaka, Layman.
(4) श्रविका, Shravika, Lay-woman.
9. सधु, Sadhu, Saint (of long standing.)
10. मनोज्ञ Manojna, Popular saint.

SUTRA 25

वाचनाप्रिच्छ्वहनानुप्रेक्षामनयाधर्मपोषिदेशः || २५ ॥

Vachanaprichchchananupreksamnayadharmopadesah.
(८४३६३३४३४३४३४३४३४३४३)
1. वाचना Vachana, Reading,
2. श्रवण, Prichchhana, Questioning Inquiry on a Doubtful point.
3. अनुप्रेक्षा, Anupreksha, Reflection or meditation on what is read
4. आमन्य, Amnaya, Memorising and proper recitation.
5 धर्मोपदेशा Dharmopadesha, Lecturing or delivering sermons.

**SUTRA 26**

बाह्याभ्यास्यांतरोपाध्योः || २६ ||

Bahyabhyanantaropadhyoh.

(स्वतंत्री, Vyutsarga, giving up attachment to worldly objects; is of 2 kinds :)

1. बाह्य ब्रह्मचर, Bahya Upadhi, Of external (things.)
2. अन्तर्याम, Abhyanta-upadhi, Of internal things (as the passions, etc.)

**SUTRA 27**

उत्तमसम्हानन्यायस्याकष्ट्यतन्त्रानिरोधो ध्यानानालं दृष्टि || २७ ||

Uttamasamhananasyaikagrachintanirodho dhyanamantararmuhurtat.

ध्यान, Dhyana, Concentration is confining (one's thought to one (particular object.) (In a man) with a high-class constitution (of bone, nerves, etc., i.e., the first 3 out of the 6 संहानन Samhananas, it lasts at the most for, i.e.,) up to one संहानन Antaramuhurta, (i.e., 48 minutes minus one समय, Samaya.)

**SUTRA 28**

अर्थातंत्रधार्मस्यशुक्लानि || २८ ||

ArtarAudradharmashuklani.

(It is of 4 kinds :)

1. अर्थातंत्र, Artadhyanama Painful concentration; monomania,
2. ध्रुवध्यान, Rudradhyanama, Wicked concentration on unrighteous gain, etc.
3. धर्माध्यान, Dharmadhyanama, Righteous concentration.
4. शुक्लध्यान, Shukladhyanama. Pure concentration: i.e., concentration on the soul.)
SUTRA 29
परे मेवास्यां ॥ २६ ॥
Pare mokṣahetu.

The last two (धर्म, Shukla) Dharma and Shukla, are the causes of Liberation. (The other two आत्मन, श्राद्ध are the causes of mundane bondage.)

SUTRA 30
श्रात्मनानोजस्य समयाये तद्विप्रयोगाय स्मृतिसमन्वाहार: ॥ ३० ॥
Artamamanojnasya samprayogate tadviprayogagay smritisam-

manvaharaj.

श्रात्म, Painful concentration or monomonia (is of 4 kinds.) The 
first kind of) monomonia, (is श्रीमान संशयन अनिस प्रधीयोगा, Anista samyogaja, On connec-
tion with an unpleasing (object,) to repeatedly think of separation 
from it.

SUTRA 31
विपरीत समयास्य ॥ ३१ ॥
Viparitam manojnasya.

(On being separated from a pleasing object, to repeatedly 
think of reunion with it.)

SUTRA 32
ब्याप्तायायं ॥ ३२ ॥
Vedanayashcha.

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

SUTRA 33
निदानं च ॥ ३३ ॥
Nidanam cha.

(The fourth monomania is :)
निदान, Nidānā: (On being over anxious to) enjoy (worldly objects 
and not getting them in this world, to repeatedly think of gaining 
the m) in future.
SUTRA 34

Tadaviratadeshaviratapramattasamyatanam.

That (ध्न्यिन्यान, Painful concentration is possible only to a man in any of the following stages of spirituality गुर्गत्वान, :)

अभिन्त, Avirata. Vowless, i.e., in the first 4 stages.

देशाविनिः, Deshavirata. With partial vows; i.e., in the 5th stage,

प्रमत्तसम्यत, Pramattasamyata. Monk with some carelessness, i.e., in the 6th stage.

(But in this last there can be no nidanam.) A vowless person may be a wrong believer or a right believer. Thus there are 4 kinds of souls for painful concentration विज, wrong, believer; right believer; partial vower; imperfect vower. The concentration is worst in a wrong believer and begins to be milder and milder on wards till we reach the man with all vows but which are kept imperfectly.

SUTRA 35

Himsanrtasteyavisayasamraksanebhyoraudramaviratadeshaviratayoh.

श्लोक, Wicked concentration (is of 4 kinds:)
1. हिंसानन्द, Hinsananda, Delight in hurtfulness.
2. अन्नतिनान्द, Annitananda, Delight in falsehoods.
3. स्तेिनान्द, Steyananda, Delight in theft.
4. विषय संरक्षन, Visaya Sanraksanananda, Delight in preservation of objects of sense-enjoyments.

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

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

SUTRA 36

Ajnapayavipakasamsthanavichyayadharman.

धर्मयान, Righteous concentration (is of 4 kinds, i.e.,) contemplation of:
1. भावाविचय, Ajnavichaya, The Principles taken on the faith of the Scriptures, as being the teachings of the Arhats.
2. अपवािचय, Apayavichaya, As to how the universal wrong belief knowledge and conduct of people can be removed.
3. भिक्षाविचय, Vipakvichaya, The fruition of the 8 kinds of karmas.
4. संप्रकाशिविचय, Sansthana vichaya, The nature and constitution of the Universe.

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

**SUTRA 37**

शुक्ले चाद्ये पूर्वविदः ३७.

Shukle chadye purvavidah.

(शुक्लमयुक्त, Pure concentration is also of 4 kinds :) The first 2 kinds of pure concentration (are only possible to saints) possessed of a knowledge of the 14 पूर्व Purvas.

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

**SUTRA 38**

पुरे केवलिन: || ३८ ||

Parekevalinah.

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

**SUTRA 39**

प्रथक्तवैकत्ववितर्कसुक्ममक्रियाप्रत्याविपयुपरतक्रिया निवर्तर्तिन || ३९ ||

Prithakvaitavakvitarasuksmakriyapraptiyyupa parattarianivartini.

(The 4 kinds of शुक्लमयुक्त Pure concentration are :)

1. ग्रा वितर्क विचार, Prithakvaitavakvitarasuksmakriyapraptiyyupa parattarianivartini, Absorption in meditation of the SELF, but unconsciously allowing its different attributes to replace one another.

2. एक्ता वितर्क विचार, Ekattva vitaraka vichara, Absorption in one aspect of the SELF, without changing the particular aspect concentrated upon.
(3) सुक्ष्मक्रियाप्रतिपति, Suksmakriyapratinipati. The very fine, vibratory movements in the soul, even when it is deeply absorbed in itself, in a kevalin.

(4) व्युपरातक्रियानिवर्त, Vyuparatakriyanivarti, Total absorption of the soul in itself, steady and undisturbably fixed without any motion or vibration whatsoever.

**SUTRA 40**

**Tryekayogakayayogayoganam.**
These 4 kinds of स्थायत्यधानम्, Pure Concentration inhere in:

(The 1st, व्यक्तकवितर्क, Prathaktavitaraka, vichara), in (the Saint) with 3 vibratory activities (of the soul through mind, body and speech.

(The 2nd, एकत्रवितर्कयिचार, Ekatvavitarkayichara), in (the Saint) with only any one (of the 3 vibratory activities of the soul);

(The 3rd, सुक्ष्मक्रियाप्रतिपति, Suksmakriyapratinipati) in (the संयोग केबल, Sayogakevalin in the 13th stage, गुरुपास, The yoga is) by the body (only);

(The 4th, व्युपरातक्रिया निवर्त, Vyuparatakriya Nivarti, in (the संयोग केबल, Ayogakevalin, in the 14th stage, गुरुपास, There is) no yoga or vibratory activity of mind, speech or body.

**SUTRA 41**

**Ekashrāyesavitarakavicharepurve.**
The first 2 (kinds of Pure concentration are) attainable by one with Scriptural knowledge and consist of meditation upon a part of the Scriptural knowledge. (In the concentration the part meditated upon, may change in character or aspect.

**SUTRA 42**

**Avicharam dvitiyam.**
(But) the 2nd (kind of Pure concentration is) free from any such change.
SUTRA 43

वितरकः श्रुतम् ॥ ४३ ॥

Vitarkah shrutam.

वितरकः, Vitarka, means Scriptural knowledge.

SUTRA 44

विचारोर्थव्यञ्जनयोगसंकालित: ॥ ४४ ॥

Vicharorthavyanjanayogasankranti.

विचार, Vichara; means संकालित Sankranti, i. e., change in अर्थ, Artha, the object of concentration itself; in व्यञ्जन, Vyanjana, the verbal expression, or in योग, Yoga, i. e., in the vibratory activity with which the concentration is going on, i. e., mind, speech, or body.

SUTRA 45

सम्यगद्विश्वाकविरतान्तिवियोजकदर्शनमोहकपोषकपशान्तमोहस्य-पक्षीरः मोहजिनां मशीनवेयाक्षुण्णिन्यां ॥ ४५ ॥

Samyagdristishravakaviratanantaviyojakadarshanamohaksapakopasamakopashantamohaksapakaksinamoha jinah kramashoas-amkhuyeyagunavirjara.

The अविपक, Avipaka, voluntary, shedding of karmas (in the highest degree of each condition occurs) to an innumerable-fold extent in each of the following stages, compared with the one immediately preceding it.

(The first mention is of the condition of right belief, i. e., the 4th stage in Spiritual Development. In this the shedding is innumerable-fold, गुणवत्तात् गुणी, compared with the condition of the soul just before it acquired right belief. The stages as mentioned are:)

सम्यगद्विश्वास, Samyagdrti. One who has right belief, the 4th गुणवत्ता stage. This stage is reached by (उपशम, Upashama). The subsidence or by (बियोपस्म, Ksayopashama) Partial destruction subsidence and operation of the passions which feed wrong belief (अनन्तलालस्य), and of 3 kinds of दर्शा मोहलोभ, right-belief deluding karmas.

आवक, Shravaka, One who takes the layman’s vows i. e., partial vows, the 5th (श्रवित्ति) stage. By बियोपस्म, Ksayopashama of 4 Passions which obscure renunciation.
Ninth Chapter

Virata. A saint with full vows in the 6th (प्रम्ण), and 7th (षष्ठि) stages. By Ksayopashama of the 4 passions भ्रातुकानि which obscure total renunciation.

Anantaviyojaka. The same, when he transforms the karmic matter of passions which feed wrong belief, into a lower or less injurious kind of karmic matter of passions.

Darshanamohaksapaka. The same when he destroys the 3 kinds of right-belief deluding karmas.

Upashamaka. A saint in the 8th, 9th and 10th युग्मस्थान stages, when his (चातुर्योक्तानः) right-conduct deluding karmas are subsiding.

Upashantamoha. In the 11th युग्मस्थान stage, when his right-conduct-deluding karmas have totally subsided.

Ksapaka. A saint in the 8th, 9th and 10th stages, when he is destroying the right-conduct-deluding karmas.

Ksinamoha. In the 12th stage, when he has destroyed totally the right-conduct-deluding karmas.

Jina. In the 13th stage, when he becomes केतेती, Kṣepali, i.e., Omniscient, after having destroyed all the 4 पास्तिमार्ग, Destructive karmas, i.e., knowledge, conation, right-belief and right-conduct deluding karmas, and obstructive karmas, (व्यायामकार्य, दशौस्यंकार्य, मोहनीय, प्रत्यावर्त).

In the 14th युग्मस्थान stage, the 4 अपचारिय, non-destructive karmas are also totally destroyed.

SUTRA 46

Pūlakāvakushakushilanirgranthasatka nirgranthah.
The Nirgranthis, the possessionless (or saints are of 5 kinds:)

1. Pulaka, (पुलाक). Like the husk, i.e., some times there is a very slight lapse in the perfect observance of their primary vows (गृहसुधा, Mulaguna).

2. Vakusha, (वकुशा). They are still slightly coloured by some consideration of their body, books and disciples.

3. Kushila, (कुशिल). Sometimes there is a very slight lapse in the perfect observance of their secondary vows, (उत्तरगुण, Utragraha.)

4. Nirgrantha, निरग्रन्थ. The absolutely passionless, in the 11th
and 12th stages.

Sutra 47

The distinctions (between the possessionless saints) should be considered with reference to the following (8) matters:

1. **Samyama** (सम्यम), 5 sorts of conduct.
2. **Sruti** (श्रूति), Scriptural knowledge.
3. **Pratisévana** (प्रतिसेवन), Liability to transgression under another’s compulsion.
4. **Tirtha** (तिर्थ), Contemporary or successors of the Tirthankaras.
5. **Linga** (लिङ्ग), Sign, i.e., saint मातृलिंगी, both in mind and external observances, and saint आत्मलिंगी, less in mind and more in external observances.
6. **Leshya** (लेष्य) Thought colours.
7. **Upapada** (उपपद), Whether the saints would be reborn in the heavens or attain liberation.
8. **Sthana** (स्थान), Their stages of conduct and degree of subjection to the Passions.
CHAPTER X.

SUTRA 1

Mohaksayatjanadārshanavaranantarayaksayachchakevalam.

Mokṣaḥ, Perfect knowledge (is gained) by destroying the moha, deluding karmas (in the end of the 10th Gunasthana stage) and then by simultaneous destruction of knowledge and conation-observing karmas (kāyakarmas, dharmakāyakarmas), and of obstructive karmas (kāyakarmas) (in the end of the 12th Gunasthana stage).

SUTRA 2

Bandhahetvabhavanirjarabhyam kritanakarmavi-pramokso mokṣaḥ.

Mokṣaḥ, Liberation (is) the freedom from all karmic matter, owing to the non-existence of the cause of bondage and to the shedding (of all the karmas.)

The karmas are destroyed as per stages:

14 Gunasthanas, stages of Spiritual Development:

The thought-activity of the soul due to:

- kriya, Udāya, Operation.
- kṣāyam, Upashama, subsidence.
- kṣaya; Kṣaya, Destruction.

- kṣaṇopasham, Destruction subsidence, of moha, Mohaniya-deluding karmas and yog, (Yoga), vibrations in the soul are called Gunasthana, Gunasthanas (lit. The stages or place of attributes or parinama, Parinama, thought-activity.) Their 14 names are:

- mithyātya, Mithyātya. Wrong belief. Delusion. The thought-activity of the soul due to the operation of the mohā, mohiniya, right belief-deluding karmas. In this the soul does not believe in the right path to Liberation. From the 1st i.e., this Gunasthana, Gunasthana the soul goes to the 4th (Gunasthana, Gunasthana) always.
2. सासदान, Sasadana. Downfall. When there is operation in the 4th stage of one of the 4 अनन्तनुबंधिकाशयास, Anantanubandhikasayas, Error-feeling passions, i.e., anger the soul falls down to the 1st stage through the 2nd and the thought-activity in the passage through, is called सासदान, Sasadana: मिश्र, Misra, mixed. Operation of समयकमिथ्यावमोहिन्याकर्मास or Misra Mohniya. Belief in right and wrong at one and the same time. This is reached always on falling down from the 0th stage.

4. अविराससमयक्त्वा, Aviratasamyaktva. Vowless right belief. Belief is produced by the अपास, Upashama, subsidence of the 4 अनन्तनुबंधिकाशयास, Anantanubandhikasayas, Error-feeding passions and one are three kinds of दृश्यगोचरनीय, right-belief-deluding karmas respectively, i.e., one for a soul who has never been or three for a soul who has been in possession of समयक्त्वा, Sanyaktva, right belief. The soul here has belief in the path of Liberation, but cannot observe the rules of conduct for attaining Liberation. 3 kinds of thought-activity may be noted in this stage:

(1) उपशासमयक्त्वा, Upasamasamyaktta is attained by the उपशास, Uapasama, subsidence of 5 or 7 kinds of deluding karmas.

(2) क्षयिकसमयक्त्वा, Kshayikasamyaktta is attained by the destruction of the 7 मुक्ति प्रकृतिः.

(3) क्षयोपशाससमयक्त्वा is attained by the destruction or subsidence of 6, and the continuous operation of the 7th, i.e., समयक्प्रकृतिमिथ्यात्वा, Sanyakprakritimithyatva, right-belief clouded occasionally by the slightest wrong belief. This 3rd kind of thought-activity is characterised by चल, मल, अन्धकार, i.e., the 3 defects:

1. Chala. Of being shaken in his right belief; e.g., thinking that, worship of सानिध्य, Santinatha will bring सांति, calmness; or that of धर्मचार्य, Parsvanatha will remove obstacles, etc., etc., whereas all Arhats are the same.

Mala. Of having the thought activity soiled by one or more of the defects on, transgressions, e.g., शक्ति, Sanka, doubt.

कांक्षा, Kanksa, desire of sense pleasures.

विचिकित्सा, Vichikitsa, Hatred of the sick and deformed, etc.
Tenth Chapter

Anvadristiprasansa. Thinking admiringly of wrong believers and Anvadristisanyastava, Praising wrong believers.

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

5. Deshavirata. Artial vows. Taking the Partial vows. All the 11 Pratimas or stages of a layman’s life come in this. (These are given on page, 118 Chapter VII, 20.)

6. Pramattavirata, Imperfect vows. After renunciation of all worldly objects, still occasionally to turn the mind to the service or needs of the body. This is, the pramatta-bhava careless slackness in concentration. Henceforth the stages are all in the life of a Muni, Saint.

7. Apramattavirata. Perfect vows. Renouncing the careless slackness of the 6th gunasthana, and being absorbed in spiritual contemplation (Samyag, Righteous concentration of the highest type.)

From here, there are 2 Srenis, ways of ascent. (1) Apramattavirata, Upasamasreni in which the Aritikamohinivakam, right-conduct-deluding karma subsides; (2) Apramattavirata, Ksapakasreni, in which it is being destroyed. This last is the necessary way to Moksha, Liberation.

8. Apurvakarana. New thought activity, Karana or thought-activity which the saint’s soul had never yet acquired. This is the beginning of the 1st Sukladhyana, Sukladhyana, pure concentration on the pure Atma, Atma or self.


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

11. Upashantamoha, or Upashantakasaya, subsided delusion. A thoughtactivity which is produced by the Upasam, subsidence of entire Aritikamohinivyay right conduct-deluding karmas. This is also 1st Shukladhyana. A saint must
fall down from here. But if strong enough, he can resume his ascent from the पक्ष, Kshapaka mode of ascent in the 8th stage.

12. शिनमोहक, Kshinamoha. Delusionless. The entire चारिमोहकीय, right-conduct-delinquing karmas are destroyed in this stage. And the thought-activity produced belongs to the 2nd सुखद्वय, Sukladhayan. The saint attaining this, dose so directly from the 10th stage without passing through the 11th stage.

13. शायोकेवली, Sayogakevali, Vibrating-Perfect soul. Before commencing this thesoul must have destroyed the three remaining विनाशक, Destructive karmas: (भ्रानस्तरीय द्वीनास्तरीय, भ्रन्तर्य) Knowledge obscuriug, conation obscuring and obstructive karmas. Here the soul becomes शारीर, Arhat or Perfect soul in human body with vibrations in it, Preaching and Peregrinations belong to this stage.

14. शायोकेवली, Ayoga-kevali, Vibrationless perfect soul. This is attained when there is before the sayoga kevali’s Liberation just enough time to speak out the 5 letters भ, ह, व, ज, ल. In this stage—a very brief one indeed the vibrations of the holy body cease, and the soul attaining Peace and Bliss

SUTRA 3

श्रीविश्वामिकादिभवत्तानां च || ३ ||

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

(Of course the शास्त्र kshayika, thought-activity due to a total extinction of karmas, is retained, and also शास्त्रालम्बिक Parinamika, the own natural-activity of the soul i, e, its जीवन Jivatva, soulness or livingness.)

SUTRA 4

श्रव्य केवलसभ्यत्वक्षानदर्शनहसिद्धत्वभ्यां : || ४ ||

Anyat kevala samyaktvajnana darsana siddhatvebhyah.
Otherwise (there remain सम्पक perfect-right belief, शान perfect-right knowledge, दर्शन perfect conation, and निर्भव the state of having accomplished All.

(Perfect conation and perfect knowledge imply perfect power
SUTRA 5

तदन्तरमुद्ध्वर्ग गच्छत्यालोकानां ॥ ७ ॥

Tadanantamurddhavam gachchhantyalokantat.

After that (liberation from all karmas) the liberated souls go upward (right vertically) to the end of लोक Loka, (or the Universe).

SUTRA 6 and 7

पूर्वप्रयोगदसंगत्वाद्वन्द्वचष्णेदादत्तानितिपरिष्काराच ॥ ६ ॥

(6th) Purvaprayogadasangatva-dbandhachchedatathagati pavinamachcha.

(7th) Aviddhakulalalachakravadyapagatalcampaambuvadekan-
davijavadagnisikhavachcha.

(This upward motion is due to 4 considerations:)

(1) पूर्वप्रयोगाः, Purvaprayogata, (momentum or instinct produced in the soul,) by its previous activity, (directed to the attainment of Liberation) like a potter’s wheel (which once set in motion goes on) circling (even when the potter’s hand and wand are both taken away.)

(2) असंगत्वाः Asangatvat, The non-association or non-existence of the company (which kept it down, i.e. the absence of karmas,) like (an empty) gourd (which) coated with clay (sinks down in water, but the clay) being washed off, (it bobs up to the surface again.)

(3) बंधचचचेदत, Bandhachchedat, (On account of) the bondage being broken, like the castor-bean (which flies up at once, when the fruit which kept it in confinement is broken open.)

(4) तथागतिपरिनामत, Tathagatiparinamat, (Due to its being the soul’s) nature to go upwards, like the flames of fire.

SUTRA 8

धर्मस्तिकायाभावात् ॥ ८ ॥

Dharmastikayabhavat.

(But it does not rise higher than the extreme limit to लोक Loka or the Universe), because (beyond it there is) the non-existence of धर्मस्तिकाय Dharmastikaya or the medium of motion.
SUTRA 9

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

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

1. चेत्र Space: (1) The liberation is in its own self.
   (2) The Liberated soul is in सिद्धकेश्र Siddhaksetra, the place of the Liberated.
   (3) The place of the Liberated. आकाश Akasa space.
   (4) The place in its last incarnation, such soul could have been born only in one of the 15 कर्मभूमि Karmabhumis in the 2¼ Dvīpas,
   (5) The Liberated soul in the 2½ Dvīpas may have been in the 15 karma bhumis, but being kid-napped may have been left anywhere in the 2½ dvīpas, from which be attained Liberation. Therefore the place of the Liberated is as big as the 2½ dvīpas, i.e. 45 lacs yojanas in diameter.

2. लला, Kala Time: (1) Liberation takes place only in one samaya (समय).
   (2) Liberation takes place only when the last incarnation is in the end of the 3rd or in the 4th age of the अवसरपिनी, Avasarpini. But those born in the 4th can attain salvation in the 5th age. And in the उत्सर्पिनी, Utsarpini, in the corresponding ages.
   (3) But in kid-napping from विदेह, Videhas, in all ages, as also in the Videhas, from where is Liberation at all times.

3. गति, Gati. Condition of Existence:
   (1) Liberated soul is in the 5th or सिद्धगति Siddhagati.
   (2) Liberated soul comes up only from the human condition of existence.

4. लिङ्ग, Linga Sex: (1) There is no sex in liberated state.
   (2) In the last incarnation, the soul may have
been feminine, masculine or common in thought-actrity or bhavas (आवलंग्न) in ascending up to the 9th stage. In the 10th stage there are no such bhavas, but the body must be masculine dravya (द्रव्यवलंग).

5. तीर्थ, Tirtha. (1) Liberated soul wasa तीर्थकर, Tirthankara.
(2) ,, ,, was not a Tirthankara.

6. चारित्र, Charitra, Conduct. According to the particular conduct which led him to Liberation.

7. प्रत्येकबुद्धिकृति, Pratyeka buddha bodhita. Where he was led to the path of Liberation by his own intuition or by the precept of another.

8. ज्ञान, Jnana. Knowledge. According to the kinds of knowledge which preceded perfect knowledge (केनवश्चात्) They may be 2, 3, or 4 kinds.

9. अवगहन, Avagahana, Stature, i.e. the form and stature of his last body:
Maximum : 525 वस्तु, Dhanusa = 2100 वस्तु, Haths.
Minimum : 34 Haths.

10. अंतरा Antara. Interval. When one or more souls are Liberated, there may be a minimum interval of one समय, Samaya a maximum interval of 6 months, before others are Liberated. It the rise of Liberated souls is continuous, it must continue at least for 2 samayas and at most for 8 samayas.

11. संख्या, Samkhya. Number:
(1) Minimum : 1 soul in one samaya.
   Maximum : 108 souls in one samaya.
(2) In every 6 months, and 8 samayas, 608 souls must be liberated.

12. अल्पसह जलव Alpa bahutva. Quantity, as to more or less:
(1) More will go from the region of their birth.
   Less will go when kid-napped.
(2) Less from अज्जमस्व Jambu dvipa. More fromm धातकीखंड, Dhataki khanda still more from पुष्करवर्ष द्वीप Puskaravara dvipa.
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