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The Sacred Books of the Jainas.

Cattvarthadhigama

SUTRA

BY

SRI UMASVAMI ACHARYA

VOL. II.

नम्र सूचन

इस ग्रन्थ के अभ्यास का कार्य
पूर्ण होते ही नियत समयावधि में
शीघ्र वापस करने की कृपा करें.
जिससे अन्य वाचकगण इसका
उपयोग कर सकें.

Edited by J. L. JAINI.

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VOLUME II

THE SACRED BOOKS OF THE JAINAS

ORIGINAL TEXTS AND COMMENTARIES

WITH

INTRODUCTION, TRANSLATION, NOTES, Etc.,

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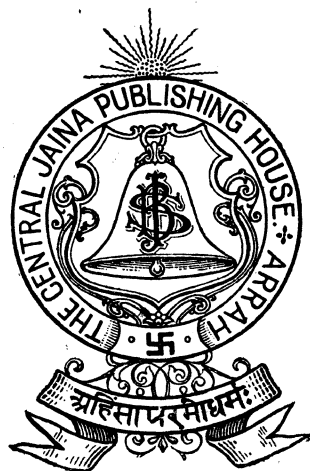
WITH THE CO-OPERATION OF VARIOUS SCHOLARS

BY

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Vol. II

तत्त्वार्थाधिगम सूत्र ।

TATTVARTHADHIGAMA SUTRA

(A TREATISE ON THE ESSENTIAL PRINCIPLES OF JAINISM)

BY

SRI UMASVAMI ACHARYA

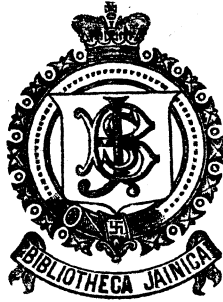
EDITED WITH

INTRODUCTION, TRANSLATION, NOTES AND COMMENTARY
IN ENGLISH

BY

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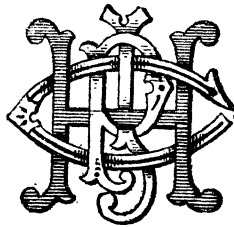


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[From page I to xxviii.]

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PUBLISHER'S NOTE.

Of the few priceless jewels that have been rescued from loss and oblivion, the *Tattvârthâdhigama Sûtra* of *Sri Umâsvâmi Âchârya* is about the most valuable. It constitutes what might be termed the JAINA BIBLE, and enjoys the distinction of being regarded as an authoritative work by all sections of the Jainas. In placing this volume before the public, the publisher hopes that it will remove a long-felt want for an English edition of such an authoritative Scripture.

ARRAH :
20th September, 1920. }

D. P. JAINA.

HISTORICAL INTRODUCTION.



The author of *Tattvārtha Sūtra* is the most famous disciple of the universally worshipped saint, Kundakunda. This relationship between Kundakunda and Umāsvāmi is established by an inscription, No. 108, written in 1365 Śāka, found at Śrāvaṇa Belgola in Mysore. (*Siddhānta Bhāskara* Nos. 2 and 3, pp. 117 and 122 ; also No. 4, p. 51. Cf. also the Gurvāvali in Pāṇḍavapurāṇa, by Śrī Śubha Chandra about 1600 Vikrama Samvat.)

As Kundakunda was a Griddhapichcha, so his disciple Umāsvāmi also was called one. For in some MSS. of *Tattvārtha Sūtra*, a sloka is found appended in the end :

तत्त्वार्थ सूत्रकर्त्तारं गृद्धपिच्छोपलक्षितम् ।

वन्दे गणीन्द्र संयातम् उमास्वामि मुनीश्वरम् ॥

The age of Kundakunda and Umāsvāmi is well-established. The tradition is universal and is adverted to in all Jaina books found in Jaina Libraries all over. Old written MSS. in the bhaṇḍāras of Jaipur and Idar also bear it out. (See also *Indian Antiquary*, Vol. XXI, mentioned in Bhāskara 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 Śvetāmbaras and Digambaras.

Place of *Tattvārtha Sūtra* in Jaina Sacred Literature.

Our revered author, Śrī Umāsvāmi, flourished A. V. 714—798. If Lord Mahāvīra attained Nirvāna in 527 B.C., then Umāsvāmi lived 135—219 A.D. This is roughly the tradition. Anyhow, *Tattvārtha Sūtra* 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 Vīra disappeared, and the later Pontiffs began to rise. Thus, as to date, its place is in the second half of the first millennium after Vīra.

As to the 4 Divisions of Jaina Literature, Cosmology, History, Philosophy and Ritual, *Tattvārtha Sūtra* has its place in Philosophy (Dravyānuyoga.)

As to the old non-extant Literature, *Tattvārtha Sūtra* has descended from the sixth Aṅga, Jnātridharmakathā, and the second *Pūrva*, Agrāyini.

As to extant Literature, it is nearly at the end of the submerged tradition of Vīra and Gautama's Word (about 600 B.C.), of the wisdom of the two *Bhadrabāhus* (400 B.C.), and then forms the first glorious successor of the great works of Kundakundāchārya (100 A.D.), and then looks forward about the same distance of time ahead to the learned and lucid Prākṛit Gāthās of Śrī Nemi Chandra Siddhānta Chakravarti. (1000 A.D.)

IMPORTANCE AND SANCTITY OF TATTVĀRTHA SŪTRA.

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 Śvetāmbara sections of the Jaina community. The whole of Jaina philosophy is taught in it. There is no Jaina doctrine or dogma, which is not expressed or implied in these aphorisms. Verily *Tattvārtha Sūtra* is a sacred epitome of Jainism.

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

दशाध्याये परिच्छिन्ने तत्त्वार्थे पठिते सति ।

फलं स्यादुपवासस्य भाषित मुनिपुङ्गवै : ॥

It is deservedly the text-book of the religion of Tirthamkaras *par excellence*. How great and authoritative it is recognised to be, will be further evident from the fact that it is perhaps the most commented-upon book in Jaina Literature. No less than 31 commentaries of it are known to be extant now. (See bibliography).

AUTHOR'S LIFE.

Very little is known at present of the life of the Author. His name was Umāsvāmi, or, according to the Śvetāmbara version, Umāsvāti. His spiritual descent is given below.

Serial No. of Saint.	Name.	Number of years that he was head of Jainism.	From and to the year of Lord Vira, i.e., after Mahavira's Li- beration 527 B. C.
I--3 Kevali (for 62 years).			A. V.
1	1. Gautama Svāmi	12	1-12
2	2. Sudharmāchārya	12	13-24
3	3. Jambu Svāmi	38	25-62
II--5 Sruta-Kevali (100 years).			
4	1. Viṣṇudhara	14	63-76
5	2. Nandimitra	16	77-92
6	3. Aparājita	22	93-114
7	4. Gauvardhana	19	115-133
8	5. Bhadrabāhu I	29	134-162
III--11 Ten-Pūrvi (181 years).			
9	1. Viśākhāchārya	10	163-172
10	2. Prostilāchārya	19	173-191
11	3. Kṣatriyāchārya	17	192-208
12	4. Jayasenāchārya	21	209-229
13	5. Nāgasenāchārya	18	230-247
14	6. Siddhārthāchārya	17	248-264
15	7. Dhritisenāchārya	18	265-282
16	8. Vijaya (sena) āchārya	13	283-295
17	9. Buddhilīngāchārya	20	296-315
18	10. Devāchārya	14	316-329
19	11. Dharamasenāchārya	14	330-343
IV--5 Eleven Āngins (123 years).			
20	1. Naksatrāchārya	18	344-361
21	2. Jayapalakāchārya	20	362-381
22	3. Pāṇḍavachārya	30	382-420
23	4. Dhruvasenāchārya	14	421-434
24	5. Kapsāchārya	32	435-466
V--4 Minor Āngins (99 years).			
25	1. Subhadrāchārya	6	467-472
26	2. Yaśobhadrāchārya	18	473-490
27	3. Bhadrabāhu II	23	491-513
28	4. Lohāchārya	52	514-565
VI--5 One Āngins (118 years).			
29	1. Ashadbali	28	566-593
30	2. Māghanandi	21	594-614
31	3. Dharasena	19	615-633
32	4. Puspadanta	30	634-663
33	5. Bhūtabali	20	664-683

After Bhūta-vali, there was no one who had a perfect knowledge of even one Āṅga. But the Pontiff's chair was never vacant and to that came the following saints.

Name.	Became Pontiff on	Remained Pontiff for	A. V. From and to.
Guptigupti	Phāguna Sudi 14, Saka 26	10 years	683-693
Māghnandi	Asvina „ 14, 36	4 „	694-697
Jina Chandra	Phāguna „ 14, 40	9 „	698-706
Kundakunda	Pausa Badi 8, 49	52 „	707-758
Umāsvāmi	Kāntika Badi 8, 101	40 years 8 days.	759-799.

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

Event	Year A. V.	Śaka era	A. D.
Birth	714	57	135
Renunciation	733	76	154
Became Pontiff	758	101	179
Death.	798	141	219

I must emphasise one point here. These dates are not to be relied upon as absolutely correct. For according to different Pāṭṭavalis there are different dates, and a discrepancy of a few years is inevitable. Therefore the dates must be taken to be rough and provisional. The sequence of the tradition, however, is acknowledged and may be relied upon thoroughly.

According to Śvetāmbara tradition, Umāsvāti was a pupil of Śrī Ghoṣanandi Kṣamana, who was a pupil of Vāchaka-mukhya Śiva Śrī. In the *Sarva Darśana Saṁgraha* of Mādhavāchārya he is called Umāsvāti Vāchakā chārya.

The name of his father was Svāti, that of his mother Vātsī or Umā. He was born in the town named Nyagrodhika. He composed this great work in Kusumapur or Pāṭaliputra, modern Patna in Bihar and Orissa.

It is also related that once he made a stone-image of Sarasvati the goddess of learning, speak.

HISTORY OF COMPOSITION.

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

In Gujarât (Saurâstra) there lived a Jaina layman, Dvaipâyaka. He was a very pious man and withal learned in Jaina religious lore. He was anxious to write some really great Jaina 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 : दर्शनं ज्ञानं चारित्र्याणि मोक्ष मार्गः Belief-knowledge-conduct (united constitute) the path to Liberation. Fearing lest he should forget it, he transcribed it upon a side of a pillar in his house.

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

The wife of Dvaipâyaka, 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 Dvaipâyaka 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 radical 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 *Umâsvâmi*, and the completed book is *Tattvârtha Sâtra*.

PLAN AND SCOPE.

There are several ways in which the contents of *Tattvārtha Sūtra* can be considered. Three are given below.

I

There are 10 Chapters.

The first gives (1) the Goal (Mokṣa, Liberation), and the Path (Mārga) to it, as the holy Trinity of Right Belief, Knowledge and Conduct ;

(2) the definition and divisions of Right belief, and its subject-matter, the 7 Principles (Tattva) ;

(3) the 4 Connotative Aspects (nikṣepa), the 2 kinds of knowledge, the 6 and 8 modes of knowing, consideration or exposition ;

(4) the 5 kinds of Right and the 3 kinds of Wrong knowledge ;

(5) the differences due to different standpoints, (Naya).

The second, third and fourth give an account of the embodied soul (saṃsāri jīva), specially of soul, embodied soul, bodies, cosmology, the Lower, Middle and Higher regions.

The fifth gives an account of the non-soul (Ajīva), i.e., the Substances (Dravya).

The sixth, seventh, eighth, ninth and tenth give an account of the combined soul and non-soul (jīvājīva), how the non-soul flows into and binds the soul, how the inflow can be stopped and non-soul shed and ultimately final liberation attained.

II

Thus really the topics of Jainism are three : the soul-non-soul (Jīvājīva), the non-soul (Ajīva), and the pure soul (jīva).

Thus the first chapter being introductory and descriptive of knowledge etc., the pure soul is dealt with in the 10th, the non-soul in the 5th, and the soul-non-soul or embodied soul in all the other, i.e., the 2nd, 3rd, 4th, 6th, 7th, 8th, and 9th, chapters.

III

Thus we may sum up the basic analysis in the two categories : soul and non-soul (Jīva and Ajīva), which take up the 10th and 5th chapters respectively ; the rest of the book being the necessary auxiliary to a consideration of a combination of the two. From this point of view the key-title to *Sūtrajī* may be "*Jīvājīvam darvum*" (soul and non-soul are the substances), which open the great *Dravya Saṃgraha* written a millennium later by Śrī Nemichandra Siddhānta Chakravartī which is now published as Volume I of the Sacred Books of the Jains Series by the Central Jaina Publishing House, ARRAH.

ANALYSIS OF TATTVARTHA SUTRA.

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

The opening *Sūtra* serves the purpose of an Introduction, Justification and Recapitulation of the whole book. It was necessary to indicate the position of the Principles (*Tattva*) in the whole range of Jaina Knowledge. They are the subject-matter of right belief, and the relation of the two cannot be appreciated fully, unless we consider the position of right belief in the scheme of Jaina philosophy. This position is indicated by the first *Sūtra*. 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 *Sūtra* 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 *Sūtra* of Jainism.

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

The whole book consists of 357 *Sūtras*, divided into 10 chapters with 33, 53, 39, 42, 42, 27, 39, 26, 47, and 9 *Sūtras* respectively.

CHAPTER I.

- Sūtra* 1 introduces the Subject.
 .. 2 defines Right Belief.
 .. 3 gives the two means of acquiring Right Belief.
 .. 4 develops the definition of Right Belief, and gives the names of the 7 Principles.
 .. 5 gives the 4 different senses in which these names may be employed.
 .. 6-8 develop the modes of acquiring *Adhigama* (Right knowledge.)
Sūtra 6 gives the two means of acquiring it.
 .. 7-8 give the modes of employing these two means.
 .. 9-32 deal with *Pramāna*, the first means of acquiring knowledge (*Adhigama*).
Sūtra 9-12 classify and name the *pramānas* or 5 kinds of knowledge.
 .. 13-19 deal with Sensitive Knowledge, (*Matijñāna*), the first kind of knowledge.
Sūtra 13 gives the *Nirdeśa*, definition or description of Sensitive Knowledge.
 .. 14 gives the *Sādhana*, or means of acquiring it.
 .. 15 gives the *Vidhāna*, or divisions of it.
 .. 16 gives its sub-divisions and thus the *Sankhya*, or number of it.
 .. 17 limits the Scope of these sub-divisions.
 .. 18-19 give the exceptions.

- Sūtra* 20 refers to Scriptural Knowledge (*Sruta jñāna*).
 .. 21-22 refer to Direct Visual knowledge (*Avadhi jñāna*).
 .. 23-25 refer to Direct Mental knowledge (*Manah paryāya jñāna*).
 .. 26-29 deal with the subject matter of the 5 kinds of knowledge.
Sūtra 26 of Sensitive and Scriptural.
 .. 27 of Direct Visual.
 .. 28 of Direct Mental.
 .. 29 of Perfect (*Kevala*).
 .. 30 gives the extent (*Alpa-Bahutva*, Less or more), combined with number (*Sankhya*), and habitat (*Svāmītya*) of the 5 kinds of knowledge.
 .. 31-32 deal with wrong knowledge.
Sūtra 31 gives its three kinds.
 .. 32 defines wrong knowledge.
 .. 33 deals with *Naya*, the second means of acquiring *Adhigama*, or knowledge.

CHAPTERS II-IV. (General analysis.)

- Chapters II, III & IV deal with the first Principle only, namely, with *Jīva* (the Living Substance) or Soul.
 Chapter II treats of Soul generally; of its nature, differentia, classifications, processes of incarnation, bodies, and sex. It treats of Life here and hereafter in the world.
 Chapter III treats of the hellish, human, and sub-human beings and of the regions occupied by them.

Chapter IV treats of the various orders of celestial beings, and of the regions in which they live.

CHAPTER II.

Sūtras 1 to 7 deal with the thought-nature of *Jīva*.

Sūtra 1 gives the classes of thought-natures.

Sūtra 2 gives the number of sub-divisions.

Sūtra 3 names the sub-divisions of 1st thought-nature.

Sūtra 4 " " 2nd

" 5 " " 3rd

" 6 " " 4th

" 7 " " 5th

Sūtras 8-9 give the differentia of *Jīva*.

Sūtra 8 names it.

" 9 classifies it.

Sūtra 10 classifies the *Jīvas* into Mundane and Liberated.

Sūtras 11-24 deal with the Mundane Souls.

Sūtra 11 and 12 give their classes.

Sūtra 11 According to whether they have mind or not.

Sūtra 12 According to the number of their senses :- *Sthāvara* with one sense. *Trasa* with more.

Sūtra 13-20 deal with this.

Sūtra 13 gives kinds of *Sthāvara*.

Sūtra 14 gives kinds of *Trasa*.

Sūtra 15-20 deal with the senses.

Sūtra 15 gives their number.

" 16 gives their 2 classes.

" 17 subdivides the 1st class.

" 18 subdivides the 2nd class.

" 19 names the senses.

" 20 subdivides their functions.

Sūtra 21 gives the function of mind.

Sūtras 22 and 23 give the *Svāmītra* of the senses.

Sūtra 22 of 1 sense.

" 23 " others.

Sūtra 24 gives the *Svāmītra* of mind.

Sūtras 25-30 deal with the transition of the soul from one condition of existence to another.

Sūtra 25 gives the concomitant of transmigration.

Sūtra 26 gives the character of transmigrating souls.

Sūtra 27 gives the character of Liberated souls.

Sūtra 28 gives the character of Mundane souls.

Sūtras 29-30 give the time of transmigration.

Sūtras 31-35 deal with the different kinds of birth.

Sūtra 31 gives the kinds.

" 32 " " different embryos.

" 33 " " *Svāmītra* of 2nd kind of birth.

" 34 " " " 3rd

" 35 " " " 1st

Sūtras 36-49 deal with the various bodies.

Sūtra 36 gives names of bodies.

" 37 " their distinctions.

" 38-39 " " constitution.

" 40-41 " the capacity of the last 2 bodies.

" 42 " " *Svāmītra* " " " "

" 43 " " number of bodies with a Soul.

" 44 " a special quality of the "last body."

" 45-48 " the *Svāmītra* of the bodies.

" 49 deals with the 3rd body.

Sūtras 50-52 deal with the sexes of the different *Jīvas*.

Sūtra 53 names the *Jīvas* whose mundane life cannot be cut short.

CHAPTER III.

Sūtras 1-6 describe the hells.

Sūtra 1, names the 7 earths i.e., the 7 parallel planes of earth below ours.

" 2, gives the number of hells in each earth.

"s 3-5, describe the hellish beings.

" 6, gives their ages.

Sūtras 7-39 describe the *Madhya Loka* or middle regions, the abode of human and subhuman beings.

Sūtra 7 names the Oceans and continents.

" 8 gives their form and dimensions.

"s 9-32 deal with *Jambudvīpa*, the central continent, which contains us.

Sūtra 9 gives its dimensions.

" 10 " " 7 divisions.

" 11 " " 6 mountains, which make the 7 divisions.

"s 12-13 describe the mountains.

" 14 names the 6 Lakes on them.

"s 15-16 give the dimensions of the 1st Lake.

" 17 describes the island in it.

" 18 gives dimensions of other lakes and islands.

" 19 describes the goddesses of the 6 islands.

" 20 names the 14 rivers which rise from the 6 lakes and traverse the 7 divisions, 2 in each division.

"s 21-22 name the direction in which the rivers flow and fall into the Ocean.

" 23 gives the number of their tributaries.

" 24 gives the dimensions of the 1st division.

Sūtra 9 gives *nirdesa* and *vidhāna* of *Ajivadhikarana*.

" 10-27 give cause of *Asravas* of the 8 Karmas.

Sūtra 10 gives the *Sādhana* of knowledge and conation-obscuring Karmas.

" 11 gives *Sādhana* of Pain-feeling Karmas.

" 12 gives *Sādhana* of Pleasure-feeling Karmas.

" 13 gives *Sādhana* of right-belief-deluding Karmas.

" 14 gives *Sādhana* of right-conduct-deluding Karma.

" 15-21 gives *Sādhana* of age Karmas.

Sūtra 15 of hellish beings.

" 16 " sub-human "

" 17-19 " human "

" 20-21 " celestial "

" 22-24 gives *Sādhana* of Body-making Karmas.

Sūtra 22 for (bad) *asubha* Karmas.

" 23 " (good) *subha* "

" 24 " *Titthankara* "

" 25-26 gives *Sādhana* of family-determining (Status).

" 25 for low-family-determining (Status).

" 26 for high-family determining status.

" 27 gives *Sādhana* of Obstructive Karmas.

CHAPTER VII.

Sūtra 1 gives *Nirdesa* and 5 *vidhānas* of *Vrata* (bow.)

" 2 " 2 *Vidhanās* " "

" 3 " 5 *Sādhana*s for each vow.

" 4-8 " the kinds of 5 *Sādhana*s.

Sūtra 4 " " " " " for 1st vow.

" 5 " " " " " 2nd "

" 6 " " " " " 3rd "

" 7 " " " " " 4th "

" 8 " " " " " 5th "

" 9-12 " more *Sādhana*s.

" 13 " *Nirdesa* of subject-matter of 1st vow.

" 14 " " " " " 2nd "

" 15 " " " " " 3rd "

" 16 " " " " " 4th "

" 17 " " " " " 5th "

" 18 *Nirdesa* of a man with vows, *Vratī*.

" 19 *Vidhāna* " "

" 20-22 *Nirdesa* of a man with partial vows.

" 23 *Sādhana*, of a *Vratī*

" 24-37 gives 5 *Sādhana* for each of the 5 *Vidhāna* of vows and 7 of a *Vratī*. And 5 for Peaceful death.

" 38-39 *Nirdesa* of Charity.

CHAPTER VIII.

(It deals with Bondage.)

Sūtra 1 *Sādhana* of Bondage.

" 2 *Nirdesa* of " "

" 3 *Vidhāna* of " 4 kinds.

" 4 *Nirdesa* and 8 *Vidhānas* of 1st kind.

Sūtra 5 gives number of these 8 *Vidhānas*.

" 6-13 " names of classes of these 8 *Vidhānas*.

" 14-20 " the *Vidhāna* of the 2nd kind.

" 21-23 *Nirdesa* of the 3rd kind.

" 24 " " 4th "

" 25 *Nirdesa* and *vidhāna* of *Punya*.

" 26 " " of *Pāpa*.

CHAPTER IX.

(It deals with Stoppage and Shedding.)

Sūtra 1 *Nirdesa*, of Stoppage.

" 2 six *Sādhana*s of " "

" 8 one " " and of Shedding.

" 4 *Nirdesa* and *Vidhana* of 1st *Sādhana*.

" 5 " " " " 2nd

" 6 " " " " 3rd

" 7 " " " " 4th

" 8-17 deal with the 5th *Sādhana*.

Sūtras 8 gives *Nirdesa*.

" 9 " *Vidhāna*.

" 10-12 " *Svāmitva*.

" 13-16 " *Sādhana*.

" 17 " *Sthiti* and *Adhikarana*

" 18 *Nirdesa* and *Vidhanas* of 6th *Sādhana*.

" 19-44 deal with the 7th *Sādhana* (*Tapa*).

Sūtra 19 *Nirdesa* and 6 *Vidhānas* of External austerities (*Tapa*).

" 20 " " " Internal "

" 21-25 *Vidhānas* of 5 " " "

" 22-26 *Nirdesa* and *Vidhānas* of these five *Vidhānas*.

" 27 *Nirdesa* and *Svāmitva*; and *Sthiti* of the 6th Internal *tapa*, i.e. Concentration.

" 28-4 *Vidhānas* of Concentration.

" 29 *Nirdesa* of the 4 " " "

" 30-33 " and *Vidhāna* of the 1st or *Ārta* concentration.

" 34 *Svāmitva*.

" 35 *Nirdesa*, *Svāmitva* and *Vidhāna* of 2nd.

" 36 " " and *Vidhāna* of 3rd.

" 37-8 *Nirdesa*, *Svāmitva* and *Vidhāna* of 4th.

" 39 Names of 4 *Vidhānas* of 4th.

" 40 *Sādhana* and *Adhikarana* of these 4 *Vidhānas*.

" 41-44 *Nirdesa* of the first two of these 4 *Vidhānas*.

" 45 give *Svāmitva* and *Sthiti* of Shedding.

" 46 *Nirdesa* and *Vidhāna* of *Nirgrantha*.

" 47 *Sādhana* of *Nirgrantha*.

CHAPTER X.

Sūtra 1 *Sādhana* of Perfect Knowledge.

" 2-4 " and *Nirdesa* of Liberation.

" 5 *Adhikarana* of Liberation.

" 6-8 *Sādhana* of this *Adhikarana*.

" 9-12 *Sādhana* and *Vidhānas* of Liberated Souls.

THE SCOPE OF THE BOOK.

As to the Scope of the contents of the different chapters, the following analysis may be useful.

CHAPTER I.

Sûtras 4, 5, 6, 7, 8, Categories and Predicables, etc., *Logic*.
 „ 9-33 *Pramāṇa Psychology*, Induction, Deduction, *Logic*.

CHAPTER II.

„ 1-10 *Metaphysics*.
 „ 11-12 *Psychology*. 13-22 *Mineralogy*, *Physics*, *Zoology*, *Botany*.
 „ 15-20 *Physiology and Anatomy*.
 „ 21-24 *Psychology*.
 „ 23. *Zoology*, *Psychology*.
 „ 25-30 *Transmigration*. (*Theology*).
 „ 31-35 *Embryology*. (*Theology—Hellish and Celestial-beings*).
 „ 36-49 *Physiology*, *Anatomy*, *Theology* (*Angels*). *Physics* (*Electric body*).
 „ 50-53 *Physiology* „ „ „

CHAPTER III.

„ 1 *Mineralogy and Geology*.
 „ 2-6 *Theology* (*Hells*).
 „ 7-35 *Geography*. 36-89. *Anthropology*.

CHAPTER IV.

„ 1-12 *Heavens*, *Theology*, and *Astronomy* (12, 13, 14, 15).

CHAPTER V.

Metaphysics, *Physics*, *Chemistry* (25-28) *Space* 1, 4, 6, 7, 9, 12, 18. *Matter* 1, 4, 5, 10, 11, 14, 19, 20, 23, 28, 33, 37.
Time 22, 39, 40. *Heat* 23.
Motion } 1, 4, 5, 7, 8, 13, 17. *Light* 23, 24.
Rest } *Sound* 24, 19.
Soul 3, 8, 15, 16, 21.
Substance 29, 30, 31, 32, 38, 41, 42.

CHAPTER VI.

Psychology—Connection between mind and matter. (The mighty influence of the mind on matter).

CHAPTER VII.

Ethics in the light of *Psychology*.

CHAPTER VIII.

Physics and Psychology. Kinds and Character of connection- between mind and matter.

CHAPTER IX.

Asceticism in the light of *Psychology* and *Physico-Psychology*.

CHAPTER X.

The GOAL.

BIBLIOGRAPHY.

The following versions and Commentaries of *Tattvārtha Sūtra* are known to exist :—

The Digambara texts, etc.

1. Gandhāhastī Mahābhāṣya, by Śrī Samantabhadra Svāmi. It contains 84,000 Ślokas or verses.

This text is not available. But about a century ago, all great writers and scholars referred to it as existing.

The text is preceded by a Benediction (Mangalācharaṇa) by the author, which consists of 115 verses. This itself makes a book, published as *Devāgama Stotra* or *Āpta Mīmāṃsā*. This has been commented upon. Bhaṭṭākalaṃka's commentary is called *Aṣṭaśati*; that by Vidyānandi, *Aṣṭa sahasrī*. It is praised by logicians and philosophers. *Samanta Bhadra Svāmi* flourished in 125 Śaka year. In *Ārādhana kathā koṣa* a description of his life is given.

2. Sarvārthasiddhi tīkā, by Śrī Pūjyapāda Svāmi. It contains 5,500 Ślokas or verses.

This book has been printed, and is available everywhere.

Pūjyapāda Svāmi was a preceptor of the order of ascetics, called *Nandisaṃgha*.

He is also known as Devanandi or Jinendrabuddhi. The author of Gaṇaratna Mahodadhi gave him the name of Chandraganī. His date of birth, as stated in the Paṭṭāvalis, is the 10th of Jeth Sudi, 308 Śaka year. Jainābhiṣeka, Samādhīśa-taka, Chikitsā Śāstra and Jainendra Vyākaraṇa are his works.

3. Rājā Vārtikālaṃkāra, by Śrī Bhaṭṭākalaṃka. It contains 16,000 ślokas or verses. In the 6th century of the Śaka era, Śrī Bhaṭṭākalaṃkadeva was born in a village, named *khet*. He gained perfection in Logic. He defeated by his arguments Tārā Devi, in the court of Rājā Himaśitala. This story is well-known. Akalaṃka Deva was the preceptor of the order of Deva Saṃgha, and was given the title of Bhaṭṭa. There are several preceptors of his name. But *Aṣṭaśati*, *Brihatrayī* and *Laghutrayī* are his productions.

4. Śloka-vārtikālaṃkāra, by Śrī Vidyānandi. It contains 18,000 ślokas or verses.

He was born in 681 Śaka year. His work, named *Aṣṭasaṣrī*, on Logic, is very beautiful.

5. Śrutasāgaratīkā, by Śrī Śrutasāgara Sūri. It contains 8,000 Ślokas or verses. He lived in 1550 Śaka year. His commentary on Yaśastilakachampū, named *Yaśastilakachandrikā*, is marvellous.

6. Tattvārthasya Sukhabodhinīṭikā, by Śrī Śrutasāgara.

7. Tattvārthaṭīkā, by Śrī Vibudhasenāchārya. It contains 3,250 ślokas or verses.

8. Tattvapraśāsikā Tīkā, by Śrī Yogīndradeva.

9. Tattvārtha Vṛitti, by Śrī Yogadeva Gṛihasthāchārya.

10. Tattvārthaṭīkā, by Śrī Lakāśmīdeva Gṛihasthāchārya.

11. Tātparya tattvārthaṭīkā, by Śrī Abhayanandi Sūri. He was born in 775 Śaka year. He wrote a 'Revised and enlarged edition of Jainendra Vyākaraṇa'

12. Tattvārthasūtra Vyākhyāna, in Canarese language. It belongs to His Holiness Lakṣmīsenā Bhaṭṭāraka Paṭṭāchārya, and is kept in his library box. No. 14.

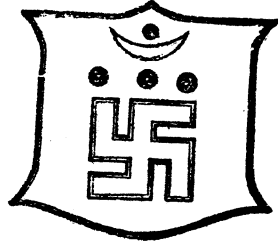
Text with Commentaries.

13. Sarvārtha Siddhi bhāṣā, by Pandit Jayachandraji. It contains 10,000 ślokas or verses.
14. Arthaprakāśikā, by Pandit Sadā Sukha Dāsaji. It contains 10,872 ślokas or verses.
15. Rājavārtika, by Pandit Fatehlālji and Pandit Pannālālji.
16. Sūtra daśādhyāya (according to Śrutasāgara), by Pandit Tekachandraji.
17. Sūtra daśādhyāya vachanikā, by Pandit Jayantaji. It contains 4,270 ślokas or verses.
18. Sūtra daśādhyāya vachanikā by Pandit Śivachandraji. It contains 4,000 ślokas or verses.
19. Sūtra daśādhyāya vachanikā, by Pandit Sadāsukhaji. It contains 1,900 ślokas or verses.
20. Sūtra daśādhyāya vachanikā, by Pandit Fatehlālji.
21. Sūtra daśādhyāya vachanikā, by Pandit Devīdāsaji.
22. Sūtra daśādhyāya vachanikā, by Pandit Makarandaji.
23. Sūtra daśādhyāya vachanikā, by Pandit Prabha Chandraji.
24. Sūtra daśādhyāya vachanikā, by Pandit Bakhtawar-Ratanlālji.
25. Sūtra daśādhyāya (in verse), by Pandit Hiralālji.
26. Sūtra daśādhyāya (in verse), by Pandit Chhotey Lālji.
27. Tattvārthabodha (in verse), by Pandit Bilhī Chandraji (Budhajana).

The Śvetāmbara texts, etc.

1. Gajagandhahasti Mahābhāṣya, by Śrī Siddhasena Divākara. Sri Siddhasena Divākara died in 500 A. V., in a village, named Pratiṣṭhānapura (south). He is different from the Siddhasena mentioned in Māhapurāvākāraka. His famous works are 'Dvatriṃśatikā, Ekaviṃśatigunasthāna Prakaraṇa, Śasvata Jinastuti, and Kalyāṇamandirastotra.
2. Śrī Siddhasena gaṇirachita ṭikā. It contains 18,282 ślokas or verses.
3. Tattvārthaṭikā, by Śrī Haribhadra Sūri. It contains 11,000 ślokas or verses. It is said that this work was undertaken by Haribhadra Sūri, but was completed by his famous disciple, Yaśobhadra Sūri.
4. Sabhāṣyatattvārthādhigama, by Śrī Umāsvāti Vāchaka.

Victory to Jaina Siddhanta !!!



तत्त्वार्थ-सूत्रम् । TATTVÂRTHA SÛTRAM.

First Adhyâya.

SÛTRA 1.

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥ १ ॥

Samyagdarśana jñānachāritrāṇi mokṣa-mārgaḥ—(I.)

सम्यग्दर्शन Samyagdarśana, Right Darśana (belief). सम्यग्ज्ञान Samyagjñāna, Right Jñāna (knowledge). सम्यक् चारित्र Samyak Chāritra, Right Chāritra (conduct). मोक्षमार्गः Mokṣa-mārgaḥ, 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 Jaina 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 (Mokṣa). Then in self-absorption (Svasamaya) it enjoys for ever its own qualities consisting, among others, of the Infinite Quaternary (Ananta-chatuṣṭaya), 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 steps, gradual stages of right conduct. We can go up the ladder only when all the three are sound. The absence of one makes ascent impossible. Thus a simultaneous pursuit of right belief, right knowledge and right conduct is enjoined here.†

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

In the Mss. of Tattvārtha Sūtra generally found and used in Jaina temples, there are the following verses preceding the first aphorism evidently forming the Maṅgalācharaṇa :

त्रैकाल्यं द्रव्यषट्कं नवपदसहितं जीव षट् कायलेश्याः ।
 पंचाग्नये चास्ति कायव्रतसमितिगतिज्ञानचारित्र्यभेदाः ॥
 इत्येतन् मोक्षमूलं त्रिभुवनमहितैः प्रोक्तमर्हद्विरोधैः ।
 प्रत्येति श्रद्धयाति स्पृशति च मतिमान् यः स वै शुद्धद्विष्टिः ॥

† This is why the singular number is used in the word Mokṣa-mārga in the aphorism. These three are not different paths but form together a single path c. f.

मार्ग इति एकवचननिर्द्देशः समस्तस्य मार्गभावज्ञापनार्थः तेन व्यस्तस्य मार्गत्व-निवृत्तिः कृता भवति । Puṣya-pāda's Saivārtha-siddhiḥ.

सिद्धे जयप्पसिद्धे चउविह आराहणा फलं पत्ते ।
 वंदित्ता अरहंते वोच्छं आराहणा कमसो ॥
 उज्जोवणमुज्जवणं शिव्वहणं साहणं च शित्थरणं ।
 दंसण-णाण-चरित्तं तवाणमाराहणा भणिया ॥
 मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूताम् ।
 ज्ञातारं विश्वतत्त्वानां वंदे तद्गुणलवण्ये ॥

i.e., "Three (Divisions of) Time, (Present, Past and Future), six Dravyas (substances),¹ with nine Padārthas (categories),² six kinds of embodied souls,³ six thought-points,⁴ the five Astikāyas (embodied substances),⁵ the five Vratas (vows),⁶ the five kinds of Samiti (carefulness),⁷ the five kinds of Gati (conditions of existence),⁸ the five kinds of Jñāna (knowledge),⁹ the five kinds of Châritra (conduct),¹⁰ these are the root principles of liberation, as described by Arhats (the adored ones) who are per-

1. Jīva (soul), Pudgala (matter), Dharma (medium of motion to soul and matter) Adharma (medium of rest to soul and matter), Ākāśa (space), and Kāla (time).

2. The following seven are known as the seven tattvas or principles: Jīva (soul), Ajīva (non-soul), Āsrava (inflow of matter into soul), Bandha (bondage of soul by matter), Saṃvara (stoppage of inflow of matter into soul), Nirjarā (shedding of matter by the soul) and Mokṣa (liberation of soul from matter). These seven with Puṇya (merit) and Pāpa (demerit) are known as the nine Padārthas.

3. Prithivi-kāyika (earth-bodied), Ap-kāyika (water-bodied), Teja-kāyika (fire-bodied), Vāyu-kāyika (air-bodied), Vanaspati-kāyika (vegetable-bodied), and Trasa-kāyika (mobile, so embodied that they have more than one sense).

4. Kṛiṣṇa (black), Nīla (blue), Kapota (grey), Pīta (yellow), Padma (pink), and Ś'ukla (white).

5. Jīva, Pudgala, Dharma, Adharma and Ākāśa.

6. Ahimsā (non-injury), Satya (truth), Asteya (non-stealing), Brahma-charya (chastity), and Aparigraha (non-attachment to worldly objects).

7. Carefulness relating to Īryā (walking), Bhāṣā (speech), Esanā (eating), Ādāna-nikṣepa (lifting and laying down), and Utsarga (excretion, casting out dirt from the body).

8. Existence as Nāraki (inmates of hell), Tiryāñcha (sub-human beings), Manusys (human beings), Deva (celestial beings) and Siddha (liberated beings).

9. Mati (knowledge through the senses), Ś'ruta (scriptural knowledge), Avadhi (direct knowledge of matter limited in space and time), Manaḥparyaya (direct knowledge of other's mental activity about matter) and Kevala (perfect knowledge or omniscience).

10. Sāmāyika (equanimity), Chhedopasthāpanā (recovery of equanimity after a downfall), Parihāra-viśuddhi (pure and absolute non-injury), Śākṣma-sāmparāya (all but entire freedom from passion), and Yathā-khyāta (ideal and passion-less state).

fect 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.

Having bowed to the Siddhas (liberated ones) who are renowned in the universe and who have gained the fruits of four kinds of Ârâdhanâ (devotion), and to the Arhats (the adored ones) I shall speak of the devotions in their order.

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

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."

But there is no sufficient reason to hold that these verses were composed by the author of Tattvârtha Sûtra. In the commentaries on Tattvârtha Sûtra such as Tattvârtha-râja-vârttika by Akalañka Deva and Sarvârtha-siddhi by Pujyapâda, these verses are not found. The last verse appears to be the Mañgalâcharaṇa of Sarvârtha-siddhi. The nature of the verses and the use of Prâkrita in the opening verses of a work consisting of Sanskrit aphorisms lead us to believe that Umâsvâmi is not the author of the same.

SÛTRA 2.

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् ॥ २ ॥

Tattvârtha-śraddhānam Samyagdarśanam—(2).

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

तत्त्वार्थ, *Tattvârtha* तत्त्व *Tattva* really means thatness, a thing as it is. अर्थ *Artha* means that which is ascertained. तत्त्वार्थ *Tattvârtha* means things ascertained as they are.

Tattvas may be translated as the Principles of Jainism.

तत्त्वार्थ *Tattvârtha* = तत्त्वेन + अर्थः

= By thatness + ascertained object.

= Object which is ascertained by thatness.

= That which is ascertained by its own thatness.

= Objects as they are.

सम्यक्त्व *Samyaktva* or सम्यग्दर्शन, *Samyagdarsāna*, is of 2 kinds :—

सराग सम्यक्त्व *Sarāga Samyaktva*, belief with attachment. This is indexed by the 4 signs of :—

प्रशम *Prasāma*, calmness ; non-operation of error-feeding passions and of deluding Karmas.

संवेग *Samvega*, fear of mundane existence in 5 cycles of wanderings:—

द्रव्य *Dravya*, matter ; क्षेत्र, *Kṣetra*, place ; काल, *Kāla*, time ; भाव, *bhāva*, thought-condition of existence, *bhāva*, thought-activity.

अनुकम्पा, *Anukampā*, compassion for all living beings (mobile, त्रस *Trasa* and स्थावर *Sthāvara*, im-mobile).

आस्तिक्य *Āstikya*, belief in the principles, soul, non-soul, etc. वीतराग सम्यक्त्व *Vītarāga Samyaktva*, belief without attachment, i.e., the purity of the soul itself.

SŪTRA 3.

तन्निसर्गादधिगमाद्वा ॥ ३ ॥

Tannisaryâdahigumâdvâ—(3).

This (right belief is attained) by :—

- (1) निसर्ग *Nisarga*, intuition, independently of the precept for others; or
- (2) अधिगम *Adhigama* tuition, acquisition of knowledge from external sources, e.g., by precept of others or reading the scriptures.

In reality, right belief is the result of :—

- (1) उपशम *Upasāma*, subsidence,
- (2) क्षयोपशम *Kṣayopasāma*, destruction-subsidence or partial subsidence, destruction and operation, and
- (3) क्षय *Kṣaya*, destruction, of दर्शन मोहनीय कर्म *Darsāna Mohanīya Karma* (right-belief-deluding Karmas) and, the four अनन्ता नुबन्धी कषाय *Anantānubandhi Kaṣāya*, the four error-feeding passions. This is internal. But there are external causes as:—
द्रव्य *Dravya*, matter, e.g., images of the Adorable (अर्हत) *Arhat*, precept, remembrance of past lives, etc.
क्षेत्र *Kṣetra*, place, e.g., समवसरण *Samavasarana*, Hall of Audience or where the Lords preach the Truth.
काल *Kāla*, time, i.e., right belief is attained only when the interval to the soul's—attaining Liberation is less than half the time

taken by one soul in its matter cycle, i.e., in its embodiments in all matter. (अर्द्धपुद्गल परिवर्तन, *Arddha-pudgala-parivartana*).

भाव करण, Bhâva Karaṇa, thought-activity ; this is called efficiency or करण Karaṇa. It is the 5th of the *Labdhis*. The 5 लब्धि *Labdhis*, attainments, are :—

क्षयोपशम लब्धि, Kṣayopâśama labdhi, destructive-subsidential attainment, attainment by a soul (by the subsidence, destruction and operation of certain Karmas) of such senses, mind, etc., that he may be able to acquire right belief.

विशुद्धि लब्धि, Viśuddhi labdhi, virtue attainment, attainment of a disposition for good and against bad actions.

देशना लब्धि, Deśanâ labdhi, precept attainment, attainment of an inclination to know the Truth. This reduces the स्थिति *Stṭhiti*, duration of Karmas except the आयुकर्म *Âyukarma*, the age Karma, to a maximum of—कोड़ा कोड़ी, *Koḷâ koḷî*, crore of crores, and a minimum of one crore सागर *Sâgaras*.

प्रायोग्य लब्धि, *Prâyojya labdhi*, competency attainment, attainment of thought-activity which further reduces the स्थिति *Stṭhiti*, duration of the 7 Karmas, i.e., all except the आयुकर्म *Âyu Karma*, 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 (अनुभाग *Anubhâga*).

करण लब्धि, Karaṇa labdhi, efficiency attainment, attainment of thought-activity which must cause right belief in अंतर्मुहूर्त *Antar muhûrta*, 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.

SŪTRA 4.

जीवाजीवाश्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम् ॥ ४ ॥

Jivâ jivâśrava bandha saṁvara nirjarâ mokṣâs tattvam—(4).

The तत्त्व *tattvas*, principles (are) जीव, *Jiva*, soul ; अजीव, *Ajiva*, non-soul ; आश्रव, *Âśrava*, inflow (of karmic matter into the soul), बन्ध, *bandha*, bondage (of soul by karmic matter) ; संवर, *Samvara*,

stoppage (of inflow of karmic matter into the soul) ; निर्जरा, *Nirjarā*, shedding (of karmic matter by the soul) (and) मोक्ष, *Mokṣa*, Liberation (of soul from matter.)

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

ज्ञान चेतना, *Jñāna chetanā*, 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.

कर्म चेतना, *Karma chetanā*, consciousness of experience of action.

कर्मफल चेतना, *Karma phala chetanā*, experience of fruition of karmas.

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

Note 2.—Many sacred books treat of—9 पदार्थ, *Padārthas*, categories. They add to these 7 *tattvas*, पुण्य, *Punya* and पाप, *Pāpa*, merit and demerit. But these two are really included in the third and fourth principles, आस्रव, *Āsrava* and बन्ध, *Bandha*, the inflow into and bondage of the soul by good or bad karmic matter according as merit or demerit (treated of in Chapter VIII, 25, 26, below) is the active cause.

Note 3.—These 7 तत्त्व, *tattva*, principles, are evidently necessary and sufficient. They are necessary, because there must be at least two exhaustive categories of the universe. By dichotomy they are logically perfect. They are the soul and the non-soul. Their union is manifest in the world. The absolute liberation of soul from the non-soul is the ultimate goal ; therefore मोक्ष, *Mokṣa*, category is placed last in the सूत्र, *Sūtra*. Its immediate causes are stoppage and shedding of karmas. Therefore संवर, *Samvara* and *Nirjarā* precede—मोक्ष *Mokṣa*, in the enumeration. Stoppage and shedding are necessitated by the inflow and bondage of karmic matter, therefore—आस्रव, *Āsrava* and बन्ध, *Bandha* are given as the third and fourth categories. Thus we see that the 7 *tattvas* are necessary.

They are sufficient also. Soul and non-soul together constitute the universe. If they are separate, 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.

तत्त्व *tattvas* 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 गाथा Gāthā 20 of दर्शन-पाहुड Darśana Pāhuḍa it is said, “ निचयदो अप्पाणं हवइ सम्मत्तं ” “ Nichchayado appāṇam havai sammattam,” i.e., in reality soul's own nature is—सम्यग्दर्शन, Samyag darśana. Belief, experiential belief in real soul itself is Samyag darśana. Does not the Greek philosopher also teach us: “know thyself, “ *Gnothi seauton.*” ?

SŪTRA 5.

नामस्थोपनाद्रव्यभावतस्तन्न्यासः ॥ ५ ॥

Nāma sthāpanā dravya bhāvatas tannyāsaḥ—(5).

By *Nāma*, name, *Sthāpanā*, representation, *Dravya*, privation, *Bhāva*, present condition, their न्यास *Nyāsa*, aspects, (are known).

They (सम्यग्दर्शनादि, right belief, etc., and जीवाजीवादि, soul, non-soul, etc.,) can be considered in four aspects or निक्षेप, *nikṣepa* :—

(1) नाम निक्षेप, *Nāma nikṣepa*, 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 निक्षेप, *Sthāpanā nikṣepa*, representative aspect. Representation of one thing by another. *E. g.*, installation of Lord Mahāvira in a marble or diamond image. Or in Algebra, taking X to be equal to so and so. The first is called तदाकार स्थापना, *Tadākāra sthāpanā* or सद्भाव, *Sadbhāva*, i.e., the representative and the represented are—similar in figure; the other is अतदाकार स्थापना, *Atadākāra sthāpanā* or असद्भाव, *Asad-bhāva*, i.e., the representative bears no resemblance to what is represented. Such representation of the अर्हत् *Arhats* (the Adored ones) is not allowed in this हुण्डा अवसरपिणी, *Hundā Avasarpinī*, the aeon of decrease in which there are special features of decrease, *e.g.*, birth of a daughter to a तीर्थङ्कर *Tīrthankara*, etc.

(3) द्रव्यनिक्षेप, *Dravya niṣepa*, 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.

CLASSIFICATION OF द्रव्य निक्षेप OR

PRIVATIVE ASPECT (as applied to mundane Souls).

आगम द्रव्य निक्षेप, Āgamadravya nikṣepa, attention-privation, aspect. To call the soul as a knower of something to which it is not attentive at that time. although it knows it. *E.g.*, to call a man a Professor of Surgery, even when he is at dinner.

नो आगम द्रव्य निक्षेप, No Āgama dravya nikṣepa, quasi-attention-privation aspect. To call the body of a knower of something the knower. This is of three kinds.

ज्ञायक शरीर, Jñāyaka Śārīra, body of the knower.

भावी, Bhāvi, Attributing to the body in the present, a condition of some future existence, after death.

तद्व्यतिरिक्त, Tadvyāvirikta, other than these two.

अतोत्त, Atīta, Present body in its dead condition.

अनागत, Anāgata, Present body till death.

वर्तमान, Vartamāna, Present body at the present moment.

कर्म, Karma, Attributing to a body the Karma matter by which it will acquire any particular condition.

नो कर्म, No-karma, Attributing to a body the physical matter which will become the future particular condition.

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 **आगम द्रव्य निक्षेप**, *Āgama Dravya Nikṣepa*.

(2) But if we think of his body only, then we have **नो आगम द्रव्य निक्षेप**, *No Āgama dravya Nikṣepa*.

E.g., (1) **जायक शरीर**, *Jñāyaka Śarīra*.

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

(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 **अनागत**, *Anāgata*.

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

(2) **भान्वी**, *Bhāvī*. He is going to be born a king. To call his body a king's body is *bhāvī*.

(3) **तदुद्यतिरिक्त**, *Tadyatirikta* :—

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

(ii) To attribute the actual particles of which his kingly body will be formed is **नो कर्मनो आगम द्रव्य निक्षेप**, *No karma no āgama dravya nikṣepa*.

(4) **भाव निक्षेप**, *Bhāva nikṣepa*, Positive aspect or present condition. It signifies the possession of its present attributes. Giving a thing a name connoting the attributes of its present condition only. *E.g.*, a general considered as in actual command of his army. It is also **आगम**, *Āgama*, i.e., when the soul knows and is actually attentive, and **नो आगम**, *No āgama*, when the actual present condition of a material thing is referred to.

नाम निक्षेप, *Nāma nikṣepa*, *Nāma* means mere name. *Nikṣepa*, is a verbal or nominal or linguistic aspect. The **सप्ततत्त्व**, *Sapta Tattva*, seven names of Principles apply to the Principles ; but they may even be given to something which is not a

तत्त्व, *tattva*, Principle. E.g., आस्रव, *Âsrava*, in Buddhism means “sin.” This is नाम निक्षेप, *Nâma Nikṣepa*, 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 *Sthâpanâ* or *Dravya*.

स्थापना निक्षेप, *Sthâpanâ Nikṣepa*, 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 निक्षेप, *Dravya Nikṣepa*, taking the potential for the actual. In स्थापना, *Sthâpanâ*, 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 :—

भाव निक्षेप, *Bhâva Nikṣepa*. The first three निक्षेप, *Nikṣepas*, are from the द्रव्यार्थिक नय, *Dravyârthika Naya*, from the substantial standpoint. The last भाव निक्षेप, *Bhâva Nikṣepa* is from the पर्यायार्थिकनय, *Paryâyarthika Naya*, modal standpoint.

निक्षेप, *Nikṣepa*, is merely the way in which the word is used. This is most important in Jainism, in view of the स्याद्वाद *Syâdvâda* system of Jaina Logic. A confusion in the निक्षेप, *Nikṣepa*, would be a fruitful source of ambiguity and double meanings. This सूत्र, *Sûtra* lays down the necessary safeguard against this.

All the सप्ततत्त्व, seven *tattvas* of सूत्र *Sûtra* 4, *supra*, can be considered in these 4 aspects. E.g. :—

- I. (i) जीव, *Jiva*. नाम जीव, *Nâma Jiva*, e.g., giving the name of जीव, *Jiva*, to objects which do not have all the attributes of *Jiva*. *Jiva*, as a तत्त्व, *tattva*, 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 Jīva. 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, Sthāpanā jīva. As the image of Lord Mahāvīra. It is not महावीर, Mahāvīra, the Omniscient, still we worship it as such. As also a photo of a friend, which is loved and respected as its original.

(iii) द्रव्यजीव, Dravya jīva, as to call the अरहत, Arahats, सिद्ध, Siddhas. An अर्हत् 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) भावजीव, Bhāva jīva. 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, Ajīva. Here consider पुद्गल Pudgala or matter, a sub-division of Ajīva.

(i) नाम अजीव, Nāma Ajīva, 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, Sthāpanā Ajīva. As a model of a 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, ravya Ajīva. As calling a broken carriage, a carriage, when instead of carrying others, it has to be carried itself.

(iv) भाव अजीव, Bhāva Ajīva. Calling a ship, a ship ; and so on.

III. आस्रव, Âsrava. (i) नाम आस्रव, Nāma Âsrava, as calling the सिद्ध, Siddha, महावीर Mahāvīra, 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 Âsrava, attributed is only in name.

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

(iii) द्रव्य आस्रव, Dravva Âsrava. 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, Bhâva Âsrava. Speaking of the inflow only where it exists. E.g., the inflow due to anger, in an angry man.

IV. (i) नाम बंध, Nâma 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, Sthâpanâ 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) भाव बंध, Bhâva Bhandha. Predication of bondage only where it exists. As a liar is bound by the matter due to the lie.

V. संवर, Saṃvara. (i) नाम संवर, Nâma Saṃvara. 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 Nâma Saṃvara, because forgiveness implies the stoppage of the inflow of karmas due to anger ; and it is not present here.

(ii) स्थापना संवर, Sthâpanâ Saṃvara. 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 संवर**, *Dravya Saṃvara*. As calling a तीर्थंकर, *Tirthankara*, before he has renounced the world, a वीतराग, *Vītarāga* or free from attachment, is *Dravya Saṃvara*. He is not a *Vītarāga* yet, but is sure to become so.

(iv) **भाव संवर**, *Bhāva Saṃvara*. Speaking of संवर *Saṃvara*, as it really exists. *E.g.*, calling only that man वीतराग, *Vītarāga*, who has subdued all his passions.

VI. **निर्जरा**, *Nirjarā*. (i) **नाम निर्जरा**, *Nāma Nirjarā*. 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 *Nāma Nirjarā*, i.e., attributing *Nirjarā* where it does not really exist.

(ii) **स्थापना निर्जरा**, *Sthāpanā Nirjarā*. *E.g.*, the representation of *Nirjarā* by the contemplative posture of a saint in a picture or in an image.

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

(iv) **भाव निर्जरा**, *Bhāva Nirjarā*. Attributing *Nirjarā*, when the shedding of karmic matter is actually going on.

VII. **मोक्ष**, *Mokṣa*. (i) **नाम मोक्ष**, *Nāma Mokṣa*. As a much harassed debtor on paying off his last debt may exclaim:—“This is my liberation.” This can not mean *Mokṣa* and yet the word used connoted it. *Mokṣa* is claimed by one who has not got it. This is only **नाममोक्ष**, *Nāma Mokṣa*.

(ii) **स्थापनामोक्ष**, *Sthāpanā Mokṣa*. *E.g.*, Liberation is represented by the figure of a सिद्ध *Siddha*. This figure is an image of brilliance, as the Liberated Souls are described to be in सिद्ध क्षेत्र, *Siddha Kṣetra*, the half-moon-shaped space at the summit of the Universe, which is the abode of *Siddhas*.

(iii) **द्रव्यमोक्ष**, *Dravya Mokṣa*. To call the *Arhats*, *Siddhas*. *Arhats* are sure to become *Siddhas*, but as *Arhats*, they are not *Siddhas*.

- (iv) भाव मोक्ष, Bhâva Mokṣa. Attributing Mokṣa only to Liberated Souls.

SÛTRA 6.

प्रमाण नयै रधिगमः ॥ ६ ॥

Pramāna Nayai radhi yamaḥ—(6).

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

प्रमाण, *Pramāna*. Authority by means of which we test direct or indirect right knowledge of the self and the non-self in all their aspects.

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

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

प्रमाण, *Pramāna*, is authority. It is:—

- (i) प्रत्यक्ष, *Pratyakṣa*, i.e., direct, self-evident.

like :—अवधि *Avadhi*, visual.

मनःप्रत्यय, *Manah paryaya*, mental and

केवल, *Kevala*, Perfect knowledge.

- (ii) परोक्ष, *Parokṣa*, Mediate, indirect,

like :—मति, *Mati*, Sensitive and

श्रुति, *Sru'ti*, Scriptural knowledge.

नय, *Naya*, is stand-point. It is:—

- (1) द्रव्यार्थिक, *Dravyārthika*, Substantial, or

- (2) पर्ययार्थिक, *Paryāyārthika*, Modal.

The most prominent use of stand-points is, of course, the *स्याद्वाद*, *Syādvāda* or *सप्त भंगी नय*, *Sapta-bhaṅgi naya*, of Jainism, i.e., the point of view of speech of seven kinds :—

“ From some point of view a substance is, 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) *स्यात् अस्ति*, *Syāt Asti*, i.e. From the point of view of its own subject-matter, place, time and nature, the substance is i.e., exists as itself.

(2) *स्यात् नास्ति*, *Syāt Nāsti*, 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) *स्यात् अस्ति नास्ति*, *Syāt Asti Nāsti*, i.e. From the point of view of the same quaternary relating to itself and non-substance, it may be said that substance is and is not if we make the statement successively.

(4) *स्यात् अवक्तव्य*, *Syāt Avaktavya*, i.e. If statements under *Syātasti nāsti*, are attempted to be made at once, it cannot be done. Thus a substance is unpredicable.

(5) *स्यात् अस्ति अवक्तव्य*, *Syāt Asti Avaktavya*, i.e. From the point of view of its own quaternary and at the same time from the joint quaternary of itself and non-substance, substance is and is also unpredicable.

(6) *स्यात् नास्ति अवक्तव्य*, *Syāt Nāsti Avaktavya*, i.e. From the point of view of non-substance quaternary and at the same time from the joint quaternary of itself and non-substance, substance is not and is unpredicable.

(7) *स्यात् अस्ति नास्ति अवक्तव्य*, *Syāt Asti Nāsti Avaktavya*, i.e. From the point of view of its own quaternary and non-substance quaternary and at the same time from the joint quaternary of itself and non-substance, substance is and is not and is unpredicable.

(See *Pañchâstikâya Gâthâ 14*).

These 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 सूत्र Sūtras 7th and 8th.

Sūtra 6th gives the means of acquiring अधिकम Adhigama.

Sūtras 7th and 8th give the modes of employing those means.

SŪTRA 7.

००३-

निर्देश स्वामित्व साधना अधिकरण स्थिति विधानतः ॥ ७ ॥

Nirdesa Svāmitva Sādhavādhi karaṇa sthiti vidhānataḥ.

(Adhigama is attained) by (considering a Principle, or any substance with reference to its) निर्देश Nirdesā (Description, Definition), स्वामित्व Svāmitva (Possession, Inherence), साधन Sādhana, (cause), अधिकरण Adhikaraṇa (Place), स्थिति Sthiti. (Duration), and विधान, Vidhāna (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 आयुर्कर्म Āyu karma ; and according to his nationality he may be divided into English, French, German, American, Japanese, etc., etc.

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

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

स्वामित्व, Svāmitva. Generally it inheres in souls, which are capable of attaining Liberation, and only in those who have got a mind, i.e., are समनस्क, Samanaska.

साधन, Sādhana. Cause of right belief, i.e.—

(1) अभ्यन्तर, Abhyantara, internal. It is the making inoperative of the दर्शनमोहनीय, Darśana Mohanīya, or the belief-obscuring karmas, and Anantānubandhī Kaṣāya, the 4 error-feeding passions.

(2) बाह्य, Bāhya, external. This is of two kinds :—

- (i) निस्सर्गज, Nisargaja, intuitive, *e.g.*, remembrance of past lives, enduring of great pain, contemplation of the image of the जिन Jinas or Tirthamkaras, and observation of the miraculous powers of celestial beings.
- (ii) अधिगमज, Adhigamaja, acquired ; *e.g.*, by others' precept or the scriptures.

अधिकरण, Adhikaraṇa, is also :—

- (1) अभ्यन्तर Internal. It is the soul itself upon which right belief depends.
- (2) बाह्य, External. It is त्रसनाडि, Trasa Nādi, mobile channel, *i.e.*, that part of the Universe outside of which living beings with only one sense are found.

स्थिति, Sthiti. The smallest duration of right belief is one अघन्य अन्तर्मुहूर्त, Jaghanya Antarmuhūrta, *i.e.*, minimum, which consists of one आवली, Avali and one समय, Samaya, instant. One Âvali is the twinkling of an eye. In one Âvali there are Jaghanya yukta asaṃkhyâta, or minimum plenteous) innumerable Samayas. A समय, Samaya is an instant or unit of time, *i.e.*, the time taken by an atom of matter in passing from one कालाणु, Pradeśa, *i.e.*, from one point of space to the next. उत्कृष्ट अंतर्मुहूर्त, Utkṛṣṭa or maximum Antar-mukūrta, is equal to 48 minutes minus one Samaya. The longest duration of right belief is eternity, *e.g.*, the right belief of Liberated souls.

विधान, Vidhāna. There are three main divisions :—

- (1) औपशमिक, Aupa Śamika, arises when the right-belief-deluding karmas and the four अनन्तानुबन्धो कषाय, Anantānubandhī Kaṣāyas, *i.e.*, anger, pride, deceit and greed which feed these karmas are made inoperative.
- (2) क्षायोपशमिक, Kṣāyopa Śamika, arises when there is part destruction, subsidence and operation of the right-belief-deluding karmas, and of the error-feeding passions.
- (3) चायिक, Kṣāyaka, arises from a total destruction of the above. This belief lasts for ever.

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

SŪTRA 8.

सत्संख्या क्षेत्र स्पर्शन कालान्तर भावाल्लाप बहुत्वैश्च ॥ ८ ॥

Sat Saṃkhyā Kṣetra Sparśana Kālāntara Bhāvālpa Bahutvaischa.

(The eight principles are known) also by—

- (1) सत्, Sat, Existence.
- (2) संख्या, Saṃkhyā, number : enumeration of kinds or classes.
- (3) क्षेत्र, Kṣetra, place, where the thing is found at the present time.
- (4) स्पर्शन, Sparśana. Extent or the amount of space touched by it in all ages.
- (5) काल, Kāla, Time.
- (6) अंतर, Antara, Interval (of Time.)
- (7) भाव, Bhāva, Quality, i.e., that determinateness which is one with the being of the object.
- (8) अल्प बहुत्व, Alpa-bahutva, Quantity, the being so much with reference to a possible more or less, measurable or numerable amount.

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

सत्, Sat, Jīva 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, Saṃkhyā. There is an infinity of souls. This is obvious from the infinite forms of embodied souls.

क्षेत्र, Kṣetra. Soul is found in the whole Universe.

स्पर्शन, Sparśana. At some time or other, the souls touch the whole Universe.

काल, Kāla. The duration of souls is eternity.

अंतर, Antara. This means the interval between a condition of soul and its regaining that condition once more after losing it. For example, a soul is embodied as a man, then he transmigrates to other forms of existence and then once more is em-

bodied as a man; the interval between the two human embodiments is called **अंतर**, Antara.

भाव, Bhāva. The soul has five kinds of vibrations, *e.g.*, **औदयिक**, Audayika, *i.e.*, the vibrations set up in a soul by the coming into operation of the karmic matter.

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

Now take the case of Liberated souls :

सत्, Sat, Existence. Is permanent in substance, *i.e.*, in Jīva; but there is natural thought-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 into and going out of existence of a condition. The substance, of course, continues the same.

संख्या, Saṃkhyā, Number. Infinite.

क्षेत्र, Kṣetra, Place. At the end of Loka.

स्पर्शन Sparśana, Possible Extent. (Orbit). From the place of the soul attaining Liberation to the end of Loka. Any point in $2\frac{1}{2}$ dvīpas may be the beginning, because the liberated soul attains Siddhahood there; and then its only natural and final movement is vertical and only up to the end of Loka.

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

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

भाव, Bhâva, Quality. Its own पारिणामिक, Pâriṇāmika, activity is soul's own quality. Its possession of the Infinities of Con-
ation Knowledge, Power and Bliss is its quality from
another point of view, i.e., the absence of karmas which
obscure these.

अल्प बहुत्व, Alpa-bahutva, Quantity. The size of its form depends
upon the size of the body of its last mundane incarnation.

It is noticeable that Existence and number are really variants of
द्रव्य, Dravya, Substance ;

Place and Possible Extent really variants of
क्षेत्र, Kṣetra, Place ;

Time and Interval really variants of काल,
Kâla, Time and

Quality and Quantity really variants of भाव,
Bhâva, Quality.

SÛTRA 9.

मति श्रुतावधि मनः पर्यय केवलानि ज्ञानम् ॥ ९ ॥

Mati Śrutâvadhi Manah paryaya Kevalâni Jñānam.

Right knowledge (is of five kinds) :—

मति, Mati. Sensitive knowledge. Knowledge of the self and the
non-self by means of the senses and the mind.

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

अवधि, Avadbi. Visual knowledge. Direct knowledge of matter in
various degrees with reference to द्रव्य, Dravya, subject
matter; क्षेत्र, Kṣetra, space ; काल, Kâla, time, and भाव, Bhâva,
quality of the object known.

मनः पर्यय Manah paryaya. Mental knowledge. Direct knowledge
of another's mental activity about matter.

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

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

श्रुत Śruta or scriptural knowledge is also called :—

आप्त वचन, Āpta Vachana.

आगम, Āgama.

उपदेश, Upadeśa.

ऐतिह्य, Āitihya.

आम्नाय, Āmnāya.

प्रवचन, Pravachana.

जिन वचन, Jina Vachane.

SŪTRA 10.

तत्प्रमाणे ॥ १० ॥

Tat-pramāṇe.

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

The Pramāṇas are of two kinds :—

प्रत्यक्ष, Pratyakṣa, Direct. This is Visual (अवधि) Mental (मनः पर्यय) and Perfect (केवल) knowledge.

परोक्ष, Parokṣa, Indirect. This is Sensitive (मति) and Scriptural (श्रुत) knowledge.

But other systems of Philosophy believe in the following Pramāṇas :—

चार्वाक, Charvāka believes in प्रत्यक्ष, Pratyakṣa (Perception) only.

बुद्ध, वैशेषिक, Buddha and Vaiśeṣika, believe in Perception and अनुमान Anumāna (Inference).

साङ्ख्य, Sāṅkhya, believes in Perception, Inference and आगम, Āgama (Trustworthy affirmation).

नैयायिक, Naiyāyika, believes in Perception, Inference, Trustworthy affirmation and उपमान Upamāna (comparison).

मीमांसक, Mīmāṃsaka, believes in Perception, Inference, Trustworthy affirmation, comparison, अर्थपत्ति Arthâpatti (Presumption), and अभाव Abhāva (Privation).

SŪTRA 11.

आद्ये परोक्षम् ॥ ११ ॥

Ādye Parokṣam.

The first two (kinds of knowledge, *i.e.*, मति, Sensitive and श्रुत, Scriptural knowledge, are) परोक्ष, Parokṣa, *i.e.*, Indirect or Mediate.

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

SŪTRA 12.

प्रत्यक्ष मन्यत् ॥ १२ ॥

Pratyakṣa Manyat.

The remaining (three, *i.e.*, अवधि, Avadhi, visual, direct, material knowledge, मनः पर्यय, Manaḥ paryaya, Mental, direct mental knowledge and केवल, Kevala, Perfect knowledge are)—प्रत्यक्ष, Pratyakṣa, (*i.e.* directly known by the soul itself, without any external help.

Of these the Visual and Mental arise on the क्षयोपशम, Kṣayopasama, destruction, subsidence of knowledge-obscuring karmas. They are called देशप्रत्यक्ष, Deśapratyakṣa, Incomplete direct knowledge. केवल, Kevala, arises from total destruction of knowledge-obscuring karmas. This alone is सकल प्रत्यक्ष, Sakala Pratyakṣa or Complete direct knowledge.

SŪTRA 13.

मतिः स्मृतिः संज्ञा चिन्ताऽभिनिबोध इत्यनर्थान्तरम् ॥ १३ ॥

Matiḥ Smṛtiḥ Sañjñā Chintā Bhinibodha Ityanarthāntaram.

मति, Mati, sensitive knowledge, (connotes) the same thing as :—

स्मृति, Smṛiti (remembrance of a thing known before, but out of sight now) :

संज्ञा, Sañjñā also called प्रतिभिज्ञान, Pratibhijñāna, recognition (remembrance of a thing known before when the thing itself or something similar or markedly dissimilar to it is present to the senses now) ;

चिन्ता, Chintā or तर्क, Tarka, Induction (reasoning or argument based upon observation. If a thing is put in fire, its temperature would rise) ;

अभिनिबोध, Abhinibodha or Anumāna. (Deduction. Reasoning by inference, *e.g.*, any thing put in fire becomes heated ; this thing is in fire, therefore it must be heated).

Each of the last four is based upon the one preceding it, *e.g.*, remembrance is based on sensitive knowledge. We remember John, because we have seen him before. We recognise his picture because we remember him and his picture is before us. This संज्ञा Sañjñā or recognition is based upon our remembrance, स्मृति Smṛiti of John which is itself based upon our मति mati, sense-knowledge of John when we saw him, as also upon our sense-knowledge of the picture before us.

Induction (chintā) 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 stored up our observations in the above induction we can make use of them in deduction or Anumāna and argue :

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

These five are called मति, Mati and they arise on the Kṣayopaśama destruction-subsidence or the subsidence, destruction and operation of the Sensitive-knowledge-obscuring karmas.

SŪTRA 14.

तदिन्द्रियानिन्द्रिय निमित्तं ॥ १४ ॥

Tadindriyā nindriyā nimittam.

It (is acquired) by the help of the इन्द्रिय, indriyas, senses and अनिन्द्रिय, anindriya, *i.e.* mind.

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

अनिन्द्रिय, Anindriya or अंतःकरण, Antaḥ karaṇa, mind is so-called to distinguish its internal character from the external senses. All the same it is a sense and a material one like the other senses. It is also called नोइन्द्रिय No-Indriya or quasi-sense.

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

SŪTRA 15.

अवग्रहेहावाय धारणाः ॥ १५ ॥

Avagrahe hāvāya dhāraṇāḥ.

(They are :)

अवग्रह, Avagraha. It is preceded by दर्शन, Darśana 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, Grahana, आलोचन, Ālochana or अवधारण, Avadhāraṇa.

ईहा, Īhā, 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 undetermined but 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 white object must be a pillar. This knowledge is the nearest to the next kind, *i.e.*, Judgment. It is also called ऊहा Ūhā, तर्क, Tarka, परीक्षा, Parīkṣā, विचारना, Vichāranā, or जिज्ञासा Jijñāsā.

आवाय, Āvāya, Judgment. It is ascertained knowledge, *e.g.*, that the white object is a pillar and not a man. It is also called अपाय, Apāya, अपगम, Apagama, अपनोद, Apanoda, अपठयाध, Apavyādha, अपेत, Apeta, अपगत, Apagata, अपविद्ध, Apavidhā or अपनुत्त, Apanutta.

धारणा, Dhāraṇā. Retention. Keeping things in the mind. Memory of Judgments. Firm and indelible grasp of the knowledge of the Avāya or ascertained kind. It is also called प्रतिपत्ति, Pratipatti, अवधारण, Avadhāraṇa, अवस्थान, Avasthāna, निश्चय, Niśchaya, अवगम, Avagama, or अवबोध, Avabodha.

SŪTRA 16.

बहु बहुविधक्षिप्रानिःसृतानुक्तध्रुवाणां सेतराणाम् ॥ १६ ॥

Bahu bahuvidha kṣiprā nisṛita nukta dhruvāṇām setarāṇām.

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

Each one of the four kinds in Sūtra 15, has twelve sub-divisions, i.e., each one can relate to twelve kinds of considerations. These 12 are :—

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

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

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

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

क्षिप्र, Kṣipra, Quick, e.g., perception of an Express going full speed.

अक्षिप्र, Akṣipra. Slow ; as perception of a snail crawling by.

अनिःसृत, Anisṛita, Hidden ; perception of a ship from seeing only its funnel above the horizon.

निःसृत, Niṣṛita, Exposed ; perception of an open thing, like a book on a table.

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

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

ध्रुव, Dhruva, Lasting ; perception of a mountain.

अध्रुव, Adhruva, Transient ; perception of a flash of lightning.

As perception or Avagraha is illustrated above so Ihā, Avāya, and Dhāraṇā have to be treated. Thus we obtain $12 \times 4 = 48$ divisions of sense-knowledge through any one of the senses. As there are five senses and one mind, the total kinds of sense-knowledge are :—

$$48 \times (5 + 1) = 48 \times 6 = 288.$$

SŪTRA 17.

अर्थस्य ॥ १७ ॥

Arthasya.

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

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

SŪTRA 18.

व्यञ्जनस्यावग्रहः ॥ १८ ॥

Vyañjanasyâ vagrahaḥ.

(There is only) perception, Avagraha, of Vyañjana, *i.e.*, indeterminate object, (*i.e.*, of a thing of which we know very little, so little that we can not proceed to the Īhâ, Conception, Avâya, Judgment, and Dhâranâ, 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 Īhâ, conception, Avâya, Judgment or Dhâranâ, Retention of Vyañjana, an indeterminate object. But if the object becomes knowable as, *e.g.*, the sound in the last illustration, by repetition, then the perception of it may become अवग्रहः, Arthâvagraha, *i.e.*, perception of a पदार्थ, Padârtha or determinable sense-object, as distinguished from व्यञ्जनावग्रहः, Vyañjanâvagraha, perception of व्यञ्जन, Vyañjana or an indeterminate sense-object.

SŪTRA 19.

न चक्षुरनिन्द्रियाभ्याम् ॥ १९ ॥

Na chakṣu ranindriyâ bhyām.

(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 an indeterminable thing in its 12 aspects of Bahu, etc.

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

SŪTRA_20.

श्रुतं मतिपूर्वं द्वयनेकद्वादश भेदम् ॥ २० ॥

Śrutaṃ matipūrvam dvyaneka dvādaśa bhedam.

Śruta 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 : अंग प्रविष्ट, Aṅga-praviṣṭa contained in the Aṅgas. There are 12 अंग Aṅgas.

अंग वाह्य, Aṅga-Vāhya, out of the Aṅgas. These non-Aṅga Scriptures are of many kinds.

Śrūta literally means that which is heard (Śri, to hear). Scriptural knowledge is of two kinds.

(1) Verbal, lettered (अक्षरात्मक, Akṣarātmaka).

(2) Non-verbal, letterless (अनक्षरात्मक, Anakṣarātmaka).

Verbal scriptural knowledge is derived from words which are composed of letters (अक्षर, Akṣara), 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 jñāna). 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 the five senses, and indeterminate perception (Vyañjanāvagraha) by all the 5 senses except the eye.

The rationals have non-verbal scriptural knowledge also

Verbal scriptural knowledge is also called Śabdajanya or Śabdaja, produced by words. Non-verbal scriptural knowledge is also called Lingajanya or Lingajā, produced by signs. (Of. Commaṭasāra, Jīva Kāṇḍa, Gāthā 314).

THE ANCIENT JAINA SACRED LITERATURE.*

The knowledge of Śrūta (श्रुतज्ञान) may be of things which are contained in the Angās (Sacred books of the Jainas) or of things outside the Angās. There are 64 root letters of the alphabet or representations of sounds. Of these 33 are consonants, 27 vowel, (i.e., slight, long and prolonged, 3 kinds of each of the 6 vowels, अ, इ, उ, ऋ, ए, ओ, औ, and mixed sounds, anusvāra, visarga, ḥk, ḥkh, ḥp, ḥph) (which help in the formation of Compound letters). The total number of possible combinations of these 64 simple letters into Compounds of 2, 3, 4 or more upto 64 letters, is $(2^{64}-1)$, i.e., 1, 84, 46, 74, 40, 73, 70, 95, 51, 615. These are the letters (Simple and Compound) of Śrūta in its entirety. This number being divided by 16, 34, 83, 07, 888, which is the number of letters in a middle foot (मध्यम पद) of the Paramāgama gives us the number of feet Padas (पद) of the Angās, as 11, 28, 35, 80, 005. The remainder 8, 01, 03, 175 gives us the letters of that part of Śrūta which is not contained in the Angās. This part is divided into 14 Prakīrnaka, such as the Dasa, Vaikālīka, Uttarādhyayana, &c.

The Twelve Angās:

The Angās are 12, of these—

- (1) The Âchârânga contains a full exposition of the rules of conduct of ascetics. It contains 18,000 Madhyama padas.
- (2) The Sâtra-kṛitânga contains a detailed description of knowledge, humility, etc.; of religious rites and difference between

*The Dravyas are 6 : जीव, पुद्गल, धर्म, अधर्म, काल and आकाश ।

the rites of one's own religion and those of the religions of others. It contains 36,000 M. Padas.

- (3) The Sthânânga contains an exposition of one or more Sthânâs or numerical points of view of considering Jîva (Soul), Pudgala (matter) and other Dravyas. As the Jîva Dravya or Soul is one and the same everywhere from the point of view of consciousness ; from the point of view of its being liberated (सिद्ध) or mundane (संसार) it is of two kinds. Similarly the संसार or mundane Jîva, that is the Soul, not yet perfectly freed from the bondage of Karmas, which keep it moving in the cycle of existences, is of three kinds, (1) immobile, Sîhâvara, स्यावर; (2) having 2 to 4 out of the 5 organs of the senses, विकलेंद्रिय (Vikalendriya), and (3) in possession of all the 5 organs of the senses, सकलेंद्रिय (Sakalendriya). The liberated souls सिद्ध जीव (Siddha Jîva) too are of many kinds from the point of view of place, time, अवगाहन (Avagâhana) or localisation, &c. It contains 42,000 M. padas.
- (4) The Samavâyânga gives an account of the similarities that arise from the point of view of Darvya (substance) Kṣettra, (place) Kâla (time), Bhâva, (quality). As from the point of view of Dravya, धर्म and अर्धर्म are alike (that is, both are substances and elements of the universe). From the point of view of place, the place of mankind and the first इन्द्रकविल of the first hell and the first इन्द्रकविमान of the first heaven are alike. From the point of view of time, the Utsarpinî and Avasarpinî eras are alike. From the point of view of Bhâva right belief and right knowledge are the same. It contains 1,64,000 M. padas.
- (5) The Vyâkhyâprajñapti contains an account of the 6,000 questions with answers, which the chief disciples put to the Omniscient Lord, the Tîrthamkara. It contains 2,28,000 M. padas.
- (6) The Jîyâtridharmakathânga is also called Dharmakathânga. It contains an exposition in details of the nature, etc., of the 9 Padârthâs * (categories). Jîva, etc., as well as the answers

* There are 9 Padârthas. They are :—जीव, भजीव, आश्रय, बंध, संवर, निर्जरा, मोक्ष, पुण्य and पाप ।

to questions of Ganadharas put to the Lord. It contains 5,56,000 M. padas.

- (7) The Upāsakādhyāyanāṅga contains details of the 11 stages of a house-holder's life, the views of chastity, etc., and other rules of conduct for the house-holders as well as aphorisms and lectures on the same. It contains 11,70,000 M. padas.
- (8) The Antakṛiddasāṅga contains an account in details of the 10 ascetics who, in the period of each of the 24 Tīrthaṃkaras, undergo very strict tortures of asceticism and set themselves free from the bondage of Karma finally. It contains 23,28,000 M. padas.
- (9) The Anuttaropapādakadasāṅga contains an account of the 10 great ascetics, who in the period of each Tīrthaṃkara practised asceticism of a very high type and in virtue of that took birth in the five Anuttaravimānas of heavens, such as Vijaya, etc. It contains 92,44,000 M. padas.
- (10) The Praśnavyakaraṇāṅga contains instructions as to how to reply questions relating to the past and future time, gain and loss, happiness and misery, life and death, good and evil, etc. That is, it contains an account of the 4 kinds of narration कथनी, आक्षेपणी, (constructive of truth) विक्षेपणी, (destructive of error). सबेदनी, (inducing affection for truth), and निर्वेदनी (inducing non-attachment). It contains 93,16,000 M. padas.
- (11) The Vipākāṣūtrāṅga contains an exposition of the bondage, operation and existence (sattā) of Karmās, and of their intensity and mildness from the point of view of Dravya, Kṣetra, Kāla and Bhāva. It contains 1,84,00,000 M. padas.
- (12) The Dṛṣṭipravādāṅga contains 108,68,56,005 M. padas. It is divided into 5 parts. 5 Parikarma ; Sūtra ; Prathamānu-yoga ; 14 Pūrvagatā ; and 5 Chālikā. These 5 parts will be considered one by one.

5 Parikarmas :—

- (1) Chandraprajñapti parikarma contains an account of the motion, period, satellites, of the moon ; the variations of lunar days

- and months ; and the celestial influence of the Moon ; its eclipses, &c. This contains 36,05,000 M. padas.
- (2) Suryaprajñapti deals with the greatness, influences, satellites, etc. of the Sun. It contains 5,03,000 M. padas.
- (3) Jambûlvîpaprajñapti contains an account of Jambûdvîpa with its Meru mount, mountain, ranges, lakes, rivers, etc. It contains 3,25,000 M. padas.
- (4) Dvîpaprajñapti contains an account of all the Continents and seas and the residences of the Bhavanavâsî (Residential), Vyantara (Peripatetic), Jyotiśa (Stellar) kinds of celestial beings and the sites of Jaina temples. It contains 52,36,000 M. padas.
- (5) Vyākhyâ prajñapti Parikarma contains a numerical account of Jîva, Ajîva, etc., the nine padârthas or categories. It contains 84,36,000 M. padas.

SŪTRA 21.

It contains an account of 363 false creeds or heretic faiths. Some of their doctrines have been viewed in this in their application to the soul. Some say : Soul cannot be bound by Karmas ; others say : it does nothing ; has no attributes ; does not bear the fruit of action ; is self-manifesting or self-evident ; can be manifested only by non-self ; is real ; is unreal, etc., etc., one-sided views of soul. These views are refuted and the true description of soul given. It contains 88,00,000 M. padas.

Prathamânu-Yoga :—

This contains an account of the 63 pious persons ; 24 Tîrthaṃkaras, 12 Chakravartîs, (kings of Bharata Kṣetra), 9 Nârâyaṇas (kings of half of Bharata Ksetra and successors by conquest of Pratinârâyanas), 9 Pratinârâyaṇas (kings of half Bharata Kṣetras, and predecessors of Nârâyaṇas), and 9 Balabhadras. This contains 5,000 M. padas.

14 Pûrvagatâ :—

- (1) The Utpâda Pûrva contains an exposition of the nature of Jîva (soul), Pudgala (matter), Kâla (time), etc., from the point of view of their birth, decay, and permanence in different places and at different times. It contains 1,00,000 M. padas.

- (2) The Agrāyaṇīya Pûrva contains an account of the 7 tattvâs, 9 padârthas, 6 dravyas, and right and wrong points of view (nayas). It contains 96,00,000 M. padas.
- (3) The Vîryānuvâda Pûrva gives an account of the powers of the soul, of the non-self, of both, of place, time, of भावकीय quality or nature of तपोवीर्य austerity and of the powers of the Narendras, kings, Chakradharas (kings of whole world), Baladeva (elder brother of Nârâyaṇa), etc. It contains 7,00,000 M. padas.
- (4) The Astinâstipravâda Pûrva gives an account of Jîva and other dravyas, as they may be considered to be existent or non-existent from the point of view of place, time nature, etc. Account is also given of the Saptabhaṅgî or 7 ways of considering things and their use in taking a comprehensive view of things. It contains 60,00,000 M. padas.
- (5) The Jñānapravâda Pûrva contains a detailed account, analysis and subject matter of the Mati, Śrûta, Avadhi, Manahparaya-ya and Kevala Jñāna and of Kumati Kuśrûta, and Vibhaṅga Jñāna, i.e., of the five kinds of right and 3 kinds of wrong knowledge. It contains 99,99,999 M. padas.
- (6) The Satyapravâda Pûrva deals with silence and speech, with the 12 kinds of speech, many kinds of speakers and with many kinds of false speeches and 10 kinds of true speeches. It contains 1,00,00,006 M. padas.
- (7) The Âtmapravâda Pûrva deals with the soul as the doer of and enjoyer of the fruits of action, from the point of view of Niṣchaya and Vyavahâra, i.e., of real and practical stand points. From the practical point of view Jîva (the Soul) has 4 or 10 vitalities, Prâṇâs ; and from the real point of view only one, namely, consciousness ; and is such as has been, is, and will be, imbued with vitality प्राण. From the practical point of view it does good or bad deeds ; from the real stand-point it remains absorbed in its own nature In practice it is said to speak falsely or truly ; in reality it has no speech. It is called vital प्राणी because the Prâṇâs are found in it both internally, and externally, both in reality and in practice. In reality it enjoys its own

self ; in practice it enjoy the fruits of its actions, good or bad. In practice it assimilates material Karmans and is material ; in reality it is not matter. From both points of view it exists at all times and knows all the things of the past, present and future. In practice it fills the body ; in reality the whole universe, but by knowledge it may be said to fill the whole universe and non-universe and is therefore called Viṣṇu. Although in practice it is worldly, yet in reality it is itself, *i.e.*, identical with its own knowledge and belief and therefore is called Svayambhû. Although it is corporeal, because it has audârîka (physical) and other bodies yet in reality it is in-corporeal. In practice it is called **मानव** because of its present incarnation in a human body, but in reality it should be called **मानव** because of its possession of the faculty of knowing. And many other things concerning the soul are given in this Pûrva. It contains 26,00,000 M. padas.

- (8) The Karmaprayâda Pûrva gives the various conditions, such as बंध bondage, सत्ता existence उदय operation at maturity उदीरण premature operation by force of austerities or other circumstances, उत्कर्षण increase of duration, अपकर्षण decrease of duration, संक्रमण change of nature, उदयम subsidence, निधत्ति kind of existence of Karmas, and नि-किञ्चित् a kind of existence of Karmas of the 8 kinds of (Jñânâvarnîya, etc.) Karmas* from the point of view primary, (मूल) प्रकृति nature of Karmic matter, secondary nature of Karmic matter उत्तर प्रकृति, and tertiary nature of Karmic matter, उत्तरोत्तर प्रकृति. It also deals with the various conditions of minds and also such actions as carefulness in life, as in walking, ईर्यपियादि क्रिया, etc. It contains 1,80,00,000 M. padas.
- (9) The Pratyâkhyâna Pûrva deals with the things which should be renounced by man for all time or for a fixed period of time in accordance with the condition of his body, (संहनन), strength पञ्चादिक, etc., from the points of view of name,

*The 8 kinds of Karmas, are : Jñânâvarnîya, Darśanâvarnîya, Antarâya, Mohanîya, Ayuḥ, Nâma, Gotra, and Vedanîya.

नाम representation, स्थापना, substance द्रव्य place क्षेत्र, time काल and quality भाव, and also with vows, with the 5 Samitis or 5 kinds of carefulness, and the 3 Guptis * or 3 kinds of Restraint ; and also with the renunciation of absolutely bad things. It contains 84,00,000 M. padas.

- (10) The Vidyānuvāda Pūrva contains the 700 minor sciences such as palmistry (?) etc., and the 500 kinds of higher learning, beginning with astronomy (?) etc., etc. It gives the nature of the learning, qualities requisite to attain it, the ways of pursuing it, its formulæ, instruments and diagrams, and the advantages that accrue to one who has mastered it. It also deals with the 8 kinds of knowledge. It contains 1,10,00,000 M. padas.
- (11) The Kalyānavāda Pūrva gives an account of the grand celebration of the most auspicious occasions (कल्याणक) in the lives of Tīrthamkaras, Chakradharas, Vāsudevas, etc., and of the 16 meditations that lead to a soul becoming a Tīrthamkara, or that make it deserving of these great dignities in life ; and also an account of the influence of the motions of the Planets, Sun, Moon, and Nakṣatras and that of their eclipse and of the auguries. It contains 26,00,000 M. padas.
- (12) The Prāṇavāda Pūrva contains an account of 8 kinds of medical science, of removal of pain caused by spirits and ghosts, by means of chanted formulæ or offerings made under certain condition, of antidotes to venoms of serpents, &c., and of how to ascertain the auspiciousness of occasions by examining the respiration of men, of the 10 currents of vitality in man's body ; and of things which are agreeable to these currents in various forms of existence† (such as that of men, animals, &c). It contains 13,00,00,000 M. padas.
- (13) The Kriyāviśālā Pūrva treats of music, prosody, figures of speech (श्लोककार) ; of the 72 arts ; of the technical arts ; of dexterity ; of 64 arts for women ; of their 84 rites such as pregnancy, etc., of 108 rites such as perfect conation, perfect knowledge, etc., and of 25 rites such as bowing to the

*The 5 Samitis are : Īryā, Bhāṣā, Eṣṇā, Ādānanikṣepaṇa, and Pratisthāpaṇa. The 3 Guptis are of mind, body and speech.

†According to Jainism there are 4 conditions of existence ; human, celestias, sub-human and hellish beings.

Gods, etc., etc., and also of necessary and occasional rites.
It contains 9,00,00,000 M. padas.

- (14) The Trilokaviṃḍusāra Pūrva gives an account of the 3 worlds, the 26 Parikarmas, preparatory rites, 8 vyavahāra (kind of occupation), 4 बीजगणित (Branches of mathematics, Algebra, etc.,) etc., and the way of attaining mokṣa and the glory and happiness of having attained it. It contains 12,50,00,000 M. padas.

The 5 Chûlikās:—

- (1). The Jalagatâ Chûlikâ gives the methods of staying water, of walking through water, of stopping fire, of passing through fire, of eating fire, by means of incantations or offerings. It contains 2,09,89,200 M. padas.
- (2) The Sthalagatâ Chûlikâ gives an account of the methods of incantations and offerings, by which to go to the Meru Mountain and other countries, to travel swiftly, etc. It contains 2,09,89,200 M. padas.
- (3) The Mâyâgatâ Chûlikâ contains the incantations and offerings for performing miracles and tricks of sleight of hand. It contains 2,09,89,200 M. padas.
- (4) The Rûpagatâ Chûlikâ contains the methods of transformation into the shape of a lion, elephant, horse, ox, deer, etc., by means of incantations, offerings and austerities, etc. It also contains an account of the processes of artificial transformation in the vegetable world, as well as that of combination or alteration of the metals and elements under chemical processes. It contains 2,09,89,200 M. padas.
- (5) The Âkâśagatâ Chûlikâ deals with the incantations, offerings and austerities by which man is enabled to travel in space, etc. It contains 2,09,89,200 m. padas.

The Aṅgabâhya Śruta

or

(Scriptures other than the twelve Aṅgās).

This contains 8,01,08,175 letters divided into 14 Prakîrṇakas:—

- (1) The Sāmāyika Prakîrṇaka contains an account of the 6 kinds of सामायिक equanimity with respect to नाम name, स्थापना

representation, द्रव्य substance, क्षेत्र place, काल, time and भाव nature or quality.

- (2) The Sanstava p. * gives an account of the 5 Great Points in the lives of Tīrthaṅkaras, their 34 special powers, 8 प्रातिहार्य Marvels, most refined physical body, Hall of audience Samavasarana and preaching of Dharma, or religious doctrine.
- (3) The Vandanā p. deals with the temples and other places of worship.
- (4) The Pratikarmana p. gives an account of those methods that are necessary for the removal of those defects that are related to the day, to the night, to the fortnight, to the 4 months and to the year ; relating to carefulness in walking, ईय्य and those defects which arise in the equanimous death of a pious man.
- (5) The Vinaya p. gives an account of 5 kinds of Vinaya (humility) and becoming modesty of behaviour (relating to faith, knowledge, conduct, austerity and behaviour)-
- (6) The Kṛitikarma p. gives detailed accounts of the modes of the worship, etc., of the Jinas, conquerors (Tīrthaṅkaras) ; and of the significance of obeisance and reverence paid to Arhat, Siddha, Āchārya, Upādhyāya, Sarvasādhu, Jainism, Images of Jaina Tīrthaṅkaras, the word of Jinas and the Jaina temples by making three bows to them and by going round them three times, by making twelve obeisances and by bending the head in the four directions.
- (7) The Daśavaikālika p. contains rules of conduct and of purity of food of ascetics.
- (8) The Uttarādhyāyana p. gives details and fruits of four kinds of disturbances and 22 kinds of sufferings that an ascetic may have to undergo.
- (9) The Kalpavyavahāra p. gives the right practices of ascetics and also details of purificatory methods for following wrong practices.

* The p. stands for prakīrṇaka in this and the following.

- (10) The Kalpâkalpa p. considers the things, the places or thoughts that may be allowable for use by monk, from the points of view of substance, place, time and quality.
- (11) The Mahâkalpa Sañjñaka p. gives an account of the rules of ascetic practices (योग) in the 3 ages (past, present and future) that are suitable to Jinakalpî monk (one who is advanced enough to detach himself from his order), with reference to body, etc., and in accordance with substance, place, and qualities, (which surround him); and also an account of the rules of conduct of Sthavirakalpî monk (a member of an order of monks), relating to initiation teaching, maintaining ascetics, self-purification, and सल्लेखन Sallekhana, pious dying and high forms of worship performed in sacred places.
- (12) The Pundarîka p. gives details of charity, worship, austerity, faiths, self-control, etc., that lead the soul to incarnate as one of the four orders of celestial beings and also an account of their birth-places.
- (13) The Mahâpundarîka p. gives details of the causes, austerity, etc., that lead to a soul being reborn as Indra, Pratendra, etc.
- (14) The Nisiddhikâ p. gives many methods of purifying one-self from the faults arising from carelessness.

Preachers are of 3 kinds :—

1. तीर्थंकर, Tirthamkars and केवली Kevalins Omniscient.
2. गणधर, Gaṇadharas (Apostles), and श्रुतकेवली Saints, who know all the Scriptures thoroughly. They arrange the अंग Aṅgas and पूर्व Pûrvas. The Apostles have all the 5 kinds of knowledge except perfect (केवलज्ञान)
3. आरातीय Ârâtîyâs. Saints who preach and teach according to श्रुतकेवली Śruta-kevalims. They are the authors of the 10 वैकालिक Vaikâlikas, etc. They also include the later सूत्र Sûtra writers and commentators, etc. They are also called आचार्य Âchâryas, heads of ascetic orders.

वचन Vachana or speech is 2 kinds :—

1. द्रव्यवचन, Dravya Vachana or material speech.

It is of 2 kinds also :—

(1) मध्यमा, Madhyamâ. Molecules of vocal matter.

(2) वैखारी, Vaikhârî. The sound vibrations which reach the ear.

2. भाववचन, Bhâva Vachana or Thought-speech.

It is also of 2 kinds :—

(1) सूक्ष्मा. Sukṣamâ, capacity or लब्धि Labdhi of speaking or hearing a word due to क्षयोपशम Kṣayopaśama, destruction-subsidence of knowledge-obscuring-karmas.

(2) पश्यन्ती, Paśyantî. The soul's attention, उपयोग, Upayoga, to speak or hear the word.

SŪTRA 21.

भवप्रत्ययोऽवधि देवनारकाणाम् ॥ २१ ॥

Bhava pratyayo vadhîr deva nârakânâm.

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

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.

SŪTRA 22.

क्षयोपशम निमित्तः षड् विकल्पः शेषाणाम् ॥ २२ ॥

Kṣayopaśama nimittah Ṣaḍ vikalpah śeṣânâm.

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

This is called गुणप्रत्यय, Guṇa-pratyaya or acquired by merit as distinguished from in-born Visual knowledge.

Its 6 kinds are :—

अनुगामी, Anugâmî. Accompanying Visual knowledge. That which goes with one to another place or even another incarnation.

अननुगामी, Ananugâmi. Non-accompanying Visual knowledge.
That which does not go with one, but is lost.

वर्द्धमान, Varddhamâna. Increasing. That which goes on increasing.

हीयमान, Hîyamâna. Decreasing. That which goes on decreasing.

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

अनवस्थित, Anavasthita. Changeable. That which increases sometimes and decreases on others.

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

अवधिज्ञान, Visual knowledge is also of 3 kinds :—

- (1) देश अवधि, Deśa Avadhi, Partial Visual knowledge. This alone is Anavasthita, changeable.
- (2) परम अवधि, Parama Avadhi. High Visual knowledge.
- (3) सर्व अवधि, Sarva Avadhi. Full Visual knowledge.

These two extend upto केवलज्ञान, Perfect knowledge. They are never Ananugâmi, non-accompanying, nor-Hîyamâna, decreasing.

Partial Visual knowledge is fallible, the remaining two are infallible. In these two there is no wrong belief or vowlessness.

(Cf. Gommatasâra, Jîva Kaṇḍa, Gâthâ 374.)

SŪTRA 23.

ऋजुविपुलमती मनःपर्ययः ॥ २३ ॥

Riju Vipulamatiḥ manah Paryayaḥ.

Mental knowledge (is of two kinds):—

ऋजुमति, Rijumati. Simple direct knowledge of simple mental things
e. g., direct knowledge of what a man is thinking of now.

विपुलमति, Vipulamati. Complex 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. 440). 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).

SŪTRA 24.

विशुद्ध्यप्रतिपाताभ्यां तद्विशेषः ॥ २४ ॥

Viśuddhya Prati pātābhyāṃ tadviśeṣaḥ.

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

Note 1. Complex mental knowledge, Vipula mati manah paryaya is purer than simple mental knowledge, Rijumati manah paryaya. This purity relates to the subject matter, place, time and quality, i.e., द्रव्य, dravya, क्षेत्र Kṣetra, काल kâla, भाव bhâva of things known. As to simple mental knowledge (Rijumati) it relates at least to 2 or 3 past or future incarnation of one's own or another's; and at the most to 7 or 8 past and future incarnations. The Complex mental knowledge (Vipula mati) relates to from 7 or 8 to innumerable incarnations. As to place simple extends from 4 to 8 kosas to 4 to 8 Yojanas (Yojana = 2000 kosas); Complex from 4 to 8 Yojanas, to 2½ द्वीप, dvîpa (continents).

Note 2. Complex mental knowledge can not be lost and it surely leads Kevala Jñâna, perfect knowledge when it is lost or merged in perfect knowledge. In this it is different from simple mental knowledge.

SŪTRA 25.

विशुद्धिक्षेत्रस्वामिविषयेभ्योऽवधिमतः पर्यययोः ॥ २५ ॥

Viśuddhi Kṣetra svâmi viṣayebhyo vadhi manah paryayoh.

Between Visual and Mental (knowledge the differences relate to their) purity, place, person of inherence (and) subject-matter.

- (1) Mental (मनःपर्यय) is purer than Visual knowledge (अवधिज्ञान).
- (2) Visual knowledge can extend to the whole Universe, whereas mental knowledge is limited to the centre of the middle world, (i. e. the 2½ द्वीप dvīpa), where alone men are born.
- (3) Visual knowledge can be acquired by all beings, possessed of mind; the mental only by the saints with super-natural powers, and
- (4) The subject-matter of Visual knowledge is gross ; that of the mental very fine.

SŪTRA 26.

मतिश्रुतयोर्निबन्धो द्रव्येष्व सर्वपर्यायेषु ॥ २६ ॥

Mati śrutyor nibandho dravyeṣṣva Sarva paryāyeṣew.

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

SŪTRA 27.

रूपिस्त्ववधेः ॥ २७ ॥

Rûpiṣva vadheḥ.

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

SŪTRA 28.

तदनन्तभागे मनःपर्ययस्य ॥ २८ ॥

Tadananta bhāge manaḥ 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).

वर्षावधि Sarvâ vadhi or full visual knowledge knows one atom.

ऋजुमति, Riju mati, simple mental knowledge knows an infinitesimal part of an atom, i.e., an infinitesimal degree of its attributes.

This degree is called अविभाग प्रतिच्छेद Avibhāga pratichcheda.

or an infinitesimal part of its constituents. Complex mental knowledge (विपुलमति Vipula mati) knows an infinitesimal part of the subject-matter of simple mental knowledge. [See also Chapter V, Sûtra 10].

SÛTRA 29.

सर्वद्रव्यपर्यायेषु केवलस्य ॥ २९ ॥

Sarva dravya paryâyeṣu kevalasya.

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

SÛTRA 30.

एकादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः ॥ ३० ॥

Ekadīni bhājyāni yugapade kasminnâ Chaturbhyah.

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

NOTE.—All the five can not be present in the same soul. If there is only one kind, it must be perfect knowledge (Kevala Jñāna). If two, these are sensitive (mati) and scriptural (Śruta) knowledge. If three, sensitive, scriptural and Visual or Sensitive, Scriptural and Mental knowledge. If four all except Perfect knowledge. But only one knowledge is active at a time. And its maximum duration (except in the case of perfect knowledge which is everlasting) is one अंतमुहूर्त antar muhūrtā, i.e., it can relate to one object at one time for not more than 48 minutes, minus one instant. Then it must shift to another object.

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

SÛTRA 31.

मतिश्रुतावधयो विपर्ययश्च ॥ ३१ ॥

Mati Śrutā vadhayo viparyayaścha.

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

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

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

विपर्यय, Viparyaya, perversity, mistake, opposite of truth, (this is found in Visual knowledge also) and

अनध्यवसाय, Anadhyavasāya, wrong knowledge caused by carelessness or indifference or confusion).

SŪTRA 32.

सदसतोरविशेषाद्द्रुक्छोपालबधेरुन्मत्तवत् ॥ ३२ ॥

Sadasato raviṣeṣādya dṛichchhopa 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, Kāraṇa 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, Bhedaḥ 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, Swarûpa viparyaya, mistake in the nature or character of a thing. As idealists believing that form and colour are nothing, they exist only in knowledge.

विपर्यय, Viparyaya is also of 2 kinds :—

- (1) सहज, Sahaja, mistake arising by one's own self, without any preaching of another.
All are Sahaja except the next.
- (2) आहार्य, Âhârya, mistake due to another's preaching ; this is wrong scriptural knowledge caused by sensitive knowledge through the ears.

So much for Pramāṇa.

SÛTRA 33.

नैगमसंग्रहव्यवहाररजु सूत्रशब्दसमभिहृतैवंभूता नयाः ॥ ३३ ॥

Naigama Saṅgraha Vyavahārariju Sûtra śabda Samabhir ūḍhai Vambhûta nayâḥ.

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

NOTE I.—द्रव्यार्थिक Dravyârthika or सामान्य, Sâmanya, substantial, उत्सर्ग Utsarga, अनुवृत्ति Anuvritti, relating to the substance. Its sub-kinds are :—

1. नैगम, 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 Mahavina 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. संग्रह, Saṅgraha, General or Common. A class as a whole. A class of things, denoted by the same word. As द्रव्य Dravya applies to six dravyas ; man ; tiger, etc.
3. व्यवहार, Vyavahâra, Distributive. To divide or separate a general term into its classes, orders, kinds and species. द्रव्य Dravya is distributed into six dravyas ; souls into mundane and liberated.

NOTE II.—पर्यायार्थिक, Paryâyârtnika or विशेष, Viśeṣa, अपवाद Apavâda, व्यावृत्ति Vyâvritti. Model, relating to the modification of substances. This is :

4. रजुसूत्र, Riju Sûtra, *i.e.*, the actual condition at (1) A particular instant and (2) for a long time. They are called suksma fine and sthûla gross respectively, *e.g.*, a soul with a good

thought for an instant, or a man with human condition for a life time.

5. **शब्द, 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. As 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 a "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. **समभिरुद्ध, Samabhirûḍḍha, 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 warship of a particular type.
7. **एवम्भूत, Evambhûta, Active.** Restricting a name to the very activity which is connoted by the name *e.g.*, calling Stratford-on-Avon by that name, only so long as the town stands on the banks of the river Avon, and not after that, calling a 'tripod' as such, only when it has got three legs to support it.

NOTE III. **नय Naya** may be distinguished from **निक्षेप Nikṣepa**. Nikṣepa 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 **द्रव्य निक्षेप Dravya nikṣepa** and **वैगमनय Naigamanaya**. In Dravya Nikṣepa we attribute its past qualities to the object in the present, *e.g.*, calling an exiled king, a king. We do the same in Naigama Naya. But the distinction is this : In Dravya Nikṣepa, 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 Nikṣepa. Naigama Naya only refers to the mode of our speech, to the point of view from which we make the statement that he is

a 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 Nikṣepa.

NOTE IV. Of the 7 Nayas, the first four: नैगम Naigama, संग्रह, Saṅgraha, व्यवहार, Vyavahâra, रजुसूत्र Riju Sûtra are अर्थनय, Arthanaya object stand point, i.e., stand-points relating to the object considered. The remaining three शब्द Śabda, समभिरुद्ध, एवंभूत Sama-bhirûḍḍha and Evam bhûta are शब्दनय Sabda naya word stand-point, i.e., relate to the word by which the object is expressed.

NOTE V. पर्याय Paryâya or modification is :—

- (1) सहभावी Sahabhâvî, which co-exists with the substance always. It is called गुण Guṇa or attribute also, and
- (2) क्रमभावी, Krama bhâvî, which succeeded another modification. It is पर्याय Paryâya proper.

NOTE VI. Each of the seven stand-points has a greater extent, or denotation than the one which follows it. नैगम Naigama has thus the greatest and एवंभूत Evambhûta the least extent. Naigama deals with real and unreal. Saṅgraha with real only. Vyavahâra only with a part of the real. Riju Sûtra, with only the present condition of a part of the real. Śabda with only the expression of the real. Samabhirûḍḍha with only one particular expression. Evambhûta 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 thing is considered or spoken of.

The other systems of philosophy recognise the following topics :—

- (1) बौद्ध Baudddhas. They recognise the 5 स्कंध Skandhas, (खण्ड Khandhas) or Aggregates or groups.
 विज्ञान, Vijñâna, Consciousness.
 वेदना, Vedanâ, Feeling.
 संज्ञा, Sanjñâ, Perception (recognising and naming).
 संस्कार, Saṅskâra, (Sankhâra), 50 other mental accompani-

ments, specially will, that arise when consciousness is stimulated.

रूप, Rûpa, Material or body.

- (2) नैयायिक, Naiyâyikas. 16 पदार्थ, Padârthas namely प्रमाण, Pramâna. प्रमेय, Prameya. संशय, Sanśaya, Doubt. प्रयोजन, Prayojana. दृष्टान्त, Dṛṣṭanta. सिद्धान्त, Siddhânta. अवयव, Avayava. तर्क, Tarka. निर्णय, Nirṇaya. वाद, Vâda. जल्प, Jalpa. वितंडा, Vitanḍâ. हेतुवाभास, Hetvâbhâsa. खल, Chhala. जाति, Jâti. निग्रहस्थान, Nigrahasthâna.

- (3) वैशेषिक, Vaiśeṣika, 7 पदार्थ, Padârthas namely द्रव्य, Dravya. गुण, Guṇa. कर्म, Karma. सामान्य, Sâmâmya. विशेष, Viśesa. समवाय, Samavâya. अभाय, Abhâva.

- (4) सांख्य, Sâmkhya 25, तत्त्व, Tattvas namely प्रकृति, Prakṛiti. प्रधान, Pradhâna. अहंकार, Ahamkāra.

कर्मेन्द्रिय, Karmendriyas.

5 ज्ञानेन्द्रिय, Jñâna-endriya.

5 मन, Mana.

तन्मात्र Tanmâtras (शब्द Śabda, स्पर्श sparsa, रूप rûpa, रस rasa, गंध gandha).

5 भूत Bhûtas (Earth, water, fire, air, space).

पुरुष, Puruṣa निर्विकार Nirvikâra self ; pure and perfect soul.

CHAPTER II.

SŪTRA 1.

औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य स्वतत्त्व
मौदयिकपारिणामिकौ च ॥ १ ॥

Aupaśamikakṣāyikaubhāvau miśraścha jīvasyasvatatvamaudayika
pârīṇāmikau cha.

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

- (1) औपशमिक, Aupaśamika. Subsidential, (That which rises from the subsidence of a Karma of the deluding kind).
- (2) क्षायिक, Kṣāyika destructive ; Purified. (That which rises from the destruction of Karma's *e.g.*, the 4 घातिया, Ghātiya, destructive Karmas).
- (3) मिश्र, Miśra. Mixed. (*i.e.*, क्षयोपशमिक, kṣayopāśamika, destructive subsidential ; that which rises from the partial destruction, subsidence and operation of destructive karmas.)
- (4) मौदयिक, Audayika, operative. (That which rises from the operation *i.e.*, fruition of Karmas.
- (5) पारिणामिक, Parināmika. Natural. (The soul's own natural thought-activity, independent of Karmas).

The first four of these thought-natures 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 (aupaśamika), destruction, subsidence and operation (Kṣayopāśamika) or to the operation of karmas (Audayika).

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

There are 2 main classes :—

- (1) घातिया, Ghātiya or Destructive Karmas, which attack and affect the very nature of the soul.

- (2) अघातिया, Aghâtiyâ 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, nâma, गोत्र Gotra, and आयु Ayu Karmas respectively.

NOTE :—Vedaniya or “Feeling,” i.e., the pleasure and pain-bearing karmas are also aghâtiyâ. 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 Ghâtiyâ (घातिया) Karmas are four :—

- (1) ज्ञानावरणीय Jñânâvarniya, Knowledge-obscuring, It simply obscures knowledge.
- (2) दर्शनावरणीय Darśanâ varṇiya, conation-obscuring. It simply obscures conation (Darśana).
- (3) मोहनीय, Mohaniya, Deluding. It intoxicates the soul. It is a sort of General of the enemy, host of Karmas. It affects both right-belief and right-conduct. It is like a solution of 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 karma can merely subside or partially subside and partially be destroyed, or be entirely destroyed. This alone can subside in the proper sense of the word.

- (4) अंतराय, Antarâya, Obstructive Karmas. The 5 thought-natures are, as they are found :—

I.—In mundane souls ; 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 „
3. Operation „
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 ज्ञायिक-भाव kṣâyikabhâva is identical with this, when All the Karmas have been destroyed. If only a few are destroyed, *e. g.*, only right-belief-deluding Karma, the mundane soul has ज्ञायिक-भाव, Kṣâyikabhâva proper, which, of course, is not identical with पारिणामिक-भाव pariṇāmika bhâva.

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.

भाव Bhâva is the nature of the soul as affected by the Karmas. In its own pure nature it has its own bhâva, the Pâriṇāmika. 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 bhâvas in the soul.

Note, that of the five thought-natures, each one of the first 3 is found in innumerable-fold souls compared with the one preceding it. In the 4th and 5th are found infinitely more souls than the third. Thus Subsidential thought-nature is found in the least and Pâriṇāmika 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 the four destructive Karmas. Operation of all the eight.

SŪTRA 2.

द्विनवाष्टादशैकविंशतित्रिभेदा यथाक्रमम् ॥ २ ॥

Dwinawastādaśaikaviṁśatitribhedā Yathākramam.

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

SŪTRA 3.

सम्यक्त्वचारित्रे ॥ ३ ॥

Samyaktvachâritre.

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

NOTE.—(1) औपशमिक सम्यक्त्व (Aupaśamika Samyaktva), subsidential right-belief, *i.e.*, right-belief due to the subsidence of दर्शनमोहनीय Darsāna-mohaniya, right-belief-deluding Karmas, and the four अनन्तानुबन्धीकषाय Anantānubandhi-Kaṣāyās, *i.e.*, anger, pride, deceit, greed, which feed these Karmas *i.e.*, the error-feeding-passions.

(2) औपशमिक चारित्र Aupaśamika châritra, subsidential right conduct, *i.e.*, right conduct caused by the subsidence of चारित्र-मोहनीय, Châritra-mohaniya, right-conduct-deluding Karmas.

Subsidential belief arises as follows :—

(1) In hellish beings, it can arise a little less than 48 minutes (one antaramuhūrta) after their birth by उपपाद upapāda, 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 sub-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 antaramuhūrta after their birth.

The external causes are :

Up to 12th heaven, Memory,

Preaching.

Sight of Tirthankara's glory.

„ „ 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.

SŪTRA 4.

ज्ञानदर्शनदानलाभभोगोपभोगवीर्याणि च ॥ ४ ॥

Jñānadarśanadānalābhabhogopabhogavīryāṇi.

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

Note.—1. क्षायिक ज्ञान (Kṣāyikajñāna), Destructive, purified, or perfect knowledge due to the destruction of knowledge-obscuring (jñānāvarṇīya) Karmas.

2. क्षायिकदर्शन, (Kṣāyikadarśana), Destructive, purified or perfect conation due to the destruction of the Karmas which obscure it, i.e., of दर्शनावर्णीय Darśana-varṇīya Karmas.

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

4. **ज्ञायिक लाभः** (Kṣâyikalâbha). Destructive or purified gain. Infinite gain due to purification caused by the destruction of all **लाभान्तराय** Lâbhântârâya or gain obstructive Karmas. *e. g.*, a man with perfect knowledge (*i.e.* **केवली** Kevali) always assimilates the molecules of fine quasi-karmic, matter.
5. **ज्ञायिकभोग** (Kṣâyika bhoga). Destructive or purified enjoyment. Infinite attainment of consumable objects due to purification caused by the destruction of all **भोगान्तराय** bhogântârâya or enjoyment-obstructive-Karmas. This becomes the cause of miraculous manifestations such as the shower of flowers by celestial beings, etc.
6. **ज्ञायिक उपभोग** (Kṣâyikaupabhoga). Destructive or purified re-enjoyment. Infinite attainment of non-consumable objects due to purification caused by the destruction of all **उपभोगान्तराय** Upabhogantarâya, re-enjoyment obstructive Karmas. This becomes the cause of the acquisition of the miraculous throne, canopy etc., etc.
7. **ज्ञायिकवीर्य** (Kṣâyikavîrya). Destructive or purified power. Infinite power due to purification caused by the destruction of all **वीर्यान्तराय** Vîryântârâya or power-obstructive Karmas.
8. **ज्ञायिक सम्यक्त्व**, (Kṣâyika 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 **मिथ्यात्व** Mithyâtva, wrong belief, **सम्यक्त्व मिथ्यात्व** Samyaktva Mithyâtva, mixed right-wrong belief and **सम्यक्त्व प्रकृति मिथ्यात्व** Samyaktva prakṛiti-Mithyâtva, right-belief clouded by the slightest wrong belief] and the four **अनन्तानुबन्धी कषाय** Anantanubandhi Kaṣâyas *i.e.*, the error-feeding passions of Anger, Pride, Deceit and Greed which feed the above.
9. **ज्ञायिकचरित्र**, (Kṣâyikachâritra). Destructive, purified or perfect, right conduct, due to purification caused by the total destruction of right-conduct-deluding Karmas. Châritra Mohanîya.

SŪTRA 5.

ज्ञानाज्ञानदर्शनलब्धयश्चतुस्त्रिपञ्चभेदाः सम्यक्त्व-
चारित्रसंयमासंयमाश्च ॥ ५ ॥

Jñānājñānadarśanalabdhyaschatustri tripañcabhedāḥ Samyaktva-
chāritrasaṇyamāsaṇyamāśca.

(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 = Kṣayapaśamika *i.e.*, Destructive-subsidential, क्षयोपशमं, Kṣayopaśama, is destruction-subsidence of सर्वचाति स्पृहक Sarvagbhāti sparddhaka *i.e.*, of Karmic-matter which totally obscures ; and the operation of देशचाति स्पृहक Deśagbhāti sparddhaka, *i.e.*, Karmic-matter the operation of which obscures only partially.

(4) क्षयोपशमिकज्ञान, (Kṣayopaśamika jñāna), *i.e.*, K. = right-knowledge. (It is of) 4 (kinds)—1 Mati, Sensitive, 2. Śrūtā Scriptural, 3. Avadhi, Visual and 4. Manahparyaya, mental).

(3) क्षयोपशमिकअज्ञान (K) Ajñāna, (*i.e.*, K. wrong knowledge. It is of 3 kinds—1. कुमति, Kumati, wrong-sensitive knowledge. 2. कुश्रुत Kuśruta, wrong scriptural knowledge, and 3. कुअवधि Kuavadhi, wrong visual knowledge. The last is also called विभंगज्ञान, Vibhaṅga jñāna, wrong visual knowledge.

(3) क्षयोपशमिक दर्शन, (K) darśana, (*i.e.*, K. Conation). It is of 3 kinds : 1 चक्षु, chakṣu, ocular, by means of the eye. 2. अचक्षु, Achakṣu, non-ocular, by means of the other senses and mind. 3. अवधि, avadhi, visual ; They precede their respective knowledge).

(5) क्षयोपशमिक लब्धि, (K) labdhi *i.e.*, K. attainment, acquisition. It is of 5 kinds :—

(1) दान, Dāna, charity of 4 kinds—food, medicine, knowledge and fearlessness.

(2) लाभ, lābha, gain.

(3) भोग, bhoga, enjoyment of consumable things.

(4) उपभोग, Upabhoga, re-enjoyment or enjoyment of non-consumable things.

(5) वीर्य, Virya, power.

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

- (1) अयोपशमिक सम्यक्त्व (K) Samyaktva *i.e.*, K. right-belief. This is imperfect because it is due to the destruction or subsidence of मिथ्यात्व Mithyâtva, and सम्यक्त्वमिथ्यात्व, Samyaktva-mithyatva, *i.e.*, wrong, and mixed right-wrong-belief-deluding Karmas, and of the four error-feeding passions, anger, pride, deceit, and greed called अनन्तानुबन्धी कषाय Anantanubandhi Kaṣaya and which feed the above Ka-mas and by the operation of सम्यक्त्व प्रकृति मिथ्यात्व Samyaktva-prakriti-mithyâtva, *i.e.*, right-belief slightly clouded by wrong belief.

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

- (1) अयोपशमिक संयमासंयम (K.) Samyamâ-samyama (*i.e.*, K. control-non-control. Taking only partial vows. It is due to the destruction or subsidence of अनन्तानुबन्धी Anantanubandhi, error-feeding and अप्रत्याख्यान Apratyakhyâna, partial vow preventing कषाय 18 Kaṣâyas or the passions of anger, pride, deceit and greed, and by the operation of the remaining kinds of passions.

SÛTRA 6.

गतिकषायलिङ्गमिध्यादर्शनाज्ञानासंयतासिद्धलेश्या-
श्चतुश्चतुस्त्रयेकैकैकैकषड्भेदाः ॥ ६ ॥

GatiKaṣâyalingamithyâdarśanâjñânasamyatasiddhaleśyâśchatuscha-
tuṣṭyekaikaikaikaṣaḍbhedaḥ.

(The 21 are) :—

- 4 kinds of condition,
- 4 passions,
- 3 sexes,
- 1 wrong-belief,

- 1 ignorance,
- 1 vowlessness,
- 1 non-liberation,
- 6 paints.

The 21 kinds of thought-activity due to the operation of Karmas, relate to :

1. गति, Gati. Condition of existence, of 4 kinds :—
 - (1) नरक, Naraka, hellish.
 - (2) तिर्यञ्च, Tiryañcha, sub-human.
 - (3) मनुष्य, Manuṣya, human ; and
 - (4) देव, Deva, celestial.
2. कषाय, Kaṣāyas. Passions of 4 kinds :
 - (1) क्रोध, Krodha, anger ;
 - (2) मान, Māna, pride ;
 - (3) माया, Mâyâ, deceit ; and
 - (4) लोभ, Lobha, greed.
3. लिङ्ग, Liṅga. Sexes of 3 kinds :
 - (1) स्त्रीवेद, Stri-veda, Feminine inclinations ;
 - (2) पुरुषवेद, Puruṣaveda, Masculine inclinations ;
 - (3) नपुंसकवेद, Napuṣaka Veda, Common or neuter inclination:
4. मिथ्यादर्शन, Mithyâ-darśana. Wrong belief.
5. अज्ञान, Ajñāna. Ignorance.
6. असंयत, Asanyata. Vowlessness or non-controls.
7. असिद्ध, Asiddha. Unliberatedness.
8. लेश्या, Leśya. Thought points of 6 kinds :—
 - (1) कृष्ण, Kṛīṣṇa, black ;
 - (2) नील, Nīla, blue.
 - (3) कापोत, Kâpota, grey ;
 - (4) पीत, Pīta, yellow ;
 - (5) पद्म, Padma, pink ; and
 - (6) शुक्ल, Sukla, white.

SŪTRA 7.

जीवभव्याभव्यत्वानि च ॥ ७ ॥

Jīvabhavyābhavytvāni cha.

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

1. जीवत्व, Jīvatva. Consciousness, livingness, or soulness in a soul.
2. भव्यत्व, Bhavyatva. Capacity of being liberated.
3. अभव्यत्व, Abhavyatva. Incapacity of becoming liberated.

Pure Jīvatva जीवत्व, is limited to the सिद्ध, siddhas. Mundane souls must have Jīvatva but alleged with Bhavyatva on Abhavyatva. These three are peculiar to Jīva. “च” “cha”, refers to those attributes which Jīva has in common with non-Jīvas, as :—

अस्तित्व, Astitva. Isness.

द्रव्यत्व, Dravyatva. Being a substance, changeability.

प्रदेशत्व, Pradeśatva. Capacity to occupy space ; etc., etc. [See chapter V, Sūtra 2.]

SŪTRA 8.

उपयोगो लक्षणम् ॥ ८ ॥

Upayogo lakṣaṇam.

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

लक्ष्य, Lakṣya is that of which the differentia is.

लक्षण, Lakṣaṇa is : आत्मभूत, Ātmabhūta, inseparable, and अनात्मभूत, Anatmabhūta, separable. As Jīvatva is an inseparable but a celestial condition of existence is a separable quality of the soul.

SŪTRA 9.

स द्विविधोऽष्टचतुर्भेदः ॥ ९ ॥

Sa dvidhoṣṭachaturbhedaḥ.

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

ज्ञानोपयोग, Jñānopayoga—knowledge-attention. It is of 8 kinds, relating to 5 kinds of right and 3 kinds of wrong knowledge.

(दर्शनोपयोग, Darśanopayoga, conation-attention. It is of 4 kinds, relating to 4 kinds of conation, viz., Chakṣu, Achakṣu, Avadhi and Kevala. i.e., ocular, non-ocular, visual and perfect, conation respectively).

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 Darśanopayoga; if it is directed to know this something definitely, it is Jñānopayoga.

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.

SŪTRA 10.

संसारिणो मुक्ताश्च ॥ १० ॥

Samsâriṇo muktaścha.

(They are of 2 kinds:)

संसारि Samsârî, mundane, and मुक्त mukta, Liberated souls.

Mundane souls wander in 5 kinds of परिवर्त्तन parivartana, cycle of wandering :—

(1) द्रव्यपरिवर्त्तन Dravya-parivartana, matter Cycle.

It is of two kinds, quasi-skarmic and karmic—

नोर्कर्म 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 पुद्गल 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) क्षेत्रपरिवर्तन, Ksetra parivartana. 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, Kāla parivartana. Time Cycle, *e.g.*, a soul is born in the first समय samayâ, or instant of an अवसर्पिणी, Avsarpiṇī, then in the 2nd samayâ of another (next or any other) Avasarpiṇī, then in the 3rd samayâ of a third, and so on; till in the last samayâ it is born in the last samayâ of a new Avasarpiṇī. Similarly it must be born in उत्तसर्पिणी Utsarpiṇī 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 (Kālaparivartana).
- (4) भवपरिवर्तन, Bhava-parivartana. 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 samayâs in 10,000 years. Then he is reborn there with an age of 40,000 years, and one samayâ, then with an age of 10,000 years, and 2 samayâs; and thus at every birth he adds one samayâ till he is born with the maximum age of 33 सागर Sâgaras. 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 Sâgaras, up to the 9th ग्रैवेयक, Graiveyaka.

In the Sub-human and human-Cycles the minimum is one अंतर्मुहूर्त antarmuhūrta, and the maximum is 3 पल्य

palyas. The procedure is the same as in the Hellish and Celestial Cycles.

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

(5) भाव परिवर्तन, Bhâva-parivartana. Thought-Cycle—

Innumerable units of soul's योगस्थान, Yoga-Sthâna, Vibratory activity, make one अनुभाग बंध अध्यवसाय स्थान Anubhâga-bandha Adhyavasâya Sthâna, or a degree of the passion which determines intensity of bondage. Innumerable $\times$ innumerable, Anubhâga-bandhas make one कषाय अध्यवसाय स्थान, Kaṣâya Adhyavasâya Sthâna, i.e., one degree of passion which determines the duration of bondage. Innumerable $\times$ innumerable Kaṣâya, etc., make one जघन्य स्थितिबंध, Jaghanya-sthiti-bandha, i.e., minimum duration of bondage in a rational wrong-believing person. This is अंतः कोड़ा कोड़ी सागर Antaḥ crore $\times$ crore sâgars. One स्थिति Sthiti needs that the soul should pass through every one of the innumerable योगस्थान, Yoga-sthânas, to earn one अनुभागबन्ध, Anubhâga-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 samayâ 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 (Bhâva-parivartana).

In-numeral and Infinite numbers can be easily realised by a consideration of recurring decimals as in dividing $\frac{10}{3} = 3.333 \text{ ad inf.}$, 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 innumerable quotient. In the science of Arithmetic these are called "ir-rational" numbers.

SŪTRA 11.

समनस्कामनस्काः ॥ ११ ॥

Samanaskâmanaskâḥ.

(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, Amanaska. Ir-rational, those who have no mind.

मन, Mana, mind is द्रव्यमन dravya-mana, objective mind. It is in the region of the हृदय heart like an 8 petalled-flower made of मनोवर्णणा Manovarganâ, or very fine mind molecules.

भावमन, Bhâva-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-Indriya-âvarana Karma), (See Jiva Kânda of Gommatasâra Gâtha 659).

The signs of rationality are:—capacity of receiving instruction (Sikṣa), understanding actions (Kriyâ), preaching (Upadeśa), and recitation (âlâpa). (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).

SŪTRA 12.

संसारिणस्त्रसस्थावराः ॥ १२ ॥

Sansâriṇastrasasthavarâḥ.

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

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

स्थावर, Sthâvara, 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.

SŪTRA 13.

पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ॥ १३ ॥

Prithivyaptejō vāyu vanaspatayaḥ sthâvarah.

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

(1) पृथ्वी, Prithivî, earth-bodied ;

- (2) अप्, Ap, water bodied ;
- (3) तेज, teja, fire bodied ;
- (4) वायु, Vāyu, 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) पृथ्वीकायिक, Prithivî-kâyika, as embodied in matter ; as earth-bodied soul.
- (3) पृथ्वीकाय, Prithivî-kāya, as material body, as, the body without soul. It is dead earth after the soul has left it.
- (4) पृथ्वीजीव, Prithivî-jīva, as an earth-soul, as the soul which is to be embodied in the earth, but is now in विग्रहगति, vighrahagati or in transition from one existence to another. Similarly apajīva, apakāya and apakāyika, 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 animal-*culae* seen under the microscope are foreign or other souls. They are not water bodied souls. Water-bodied souls have water and that alone the matter of their bodies. Similarly the earth, etc, souls.

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

SÛTRA 14.

द्वीन्द्रियादयस्त्रसाः ॥ १४ ॥

Dvīndriyādayastrasāḥ.

(Mobile or many suited souls are :)

With 2 senses, etc., *i. e.*

With 3 senses.

„ 4 „

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

„ „ „ with mind, समनस्क, Samanaska, rational.

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

There are 10 kinds of Prāṇa or 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 irrational souls add to these 8, the sense of hearing.

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

SŪTRA 15.

पञ्चेन्द्रियाणि ॥ १५ ॥

Panchendriyāṇi.

The senses (are) five.

SŪTRA 16.

द्विविधानि ॥ १६ ॥

Dvividhani.

(They are of) 2 kinds :—

- (1) द्रव्येन्द्रिय, Dravyendriya, objective-senses, sense-organs ; and
- (2) भावेन्द्रिय, Bhavendriya, subjective-senses, sense-faculties.

SŪTRA 17.

निर्वृत्युपकरणे द्रव्येन्द्रियम् ॥ १७ ॥

Nirvṛittyupakaraṇe dravyendriyaṇi.

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

- (1) निर्वृत्ति, Nirvṛitti, (the organ itself ; *e.g.*, the pupil of the eye.)
- (2) उपकरण, Upakaraṇa, (its protecting environment, *e. g.*, the eye-lid, etc.)

Each formation is of 2 kinds: अंतरंग, Antaraṅga, internal, and Vahnairga बहिरंग, external.

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

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

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

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

SŪTRA 18.

लब्ध्युपयोगौ भावेन्द्रियम् ॥ १८ ॥

Labdhyupayoganbhâvendriyaṃ.

Bhâvendriyâs subjective senses, sense-faculties (are of 2 kinds :—)

- (1) लब्धि, Labdhi, (it is the attainment of manifestation of the sense faculty by the partial destruction, subsidence and operation of the knowledge-obscuring karma relating to that sense.)
- (2) उपयोग, Upayoga, (the conscious attention of the soul directed to that sense.)

SŪTRA 19.

स्पर्शनरसनघ्राणचक्षुःश्रोत्राणि ॥ १९ ॥

स्पर्शन, रसन, घ्राण, चक्षु, श्रोत्र,

Sparsānarasanaghraṇachakṣuḥśrotrāṇi.

(The senses are :)

स्पर्शन Sparsāna, Organ of Touch, i.e., the skin, the whole body.

रसन, Rasana, „ Taste „ tongue.

घ्राण, Ghrāṇa. „ small „ nose.

चक्षु, Chakṣu, „ sight „ eyes.

श्रोत्र, Śrotra, „ hearing „ ears.

SŪTRA 20.

स्पर्शरसगन्धवर्णशब्दास्तदर्थः ॥ २० ॥

Sparsārasagandhdarṇasabdāstadarthâḥ.

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

स्पर्श Sparsa, Touch is of 8 kinds : उष्ण, uṣṇa, hot ; शीत, śīta, cold ; रुक्ष, r ūkṣa, 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 ; अम्ल, amla, acid ; कटु, katu, bitter ; मधुर, madhura, sweet ; and कषाय, kasāya, astringent.

गन्ध, Gandha, Smell is of 2 kinds : सुगन्ध, Sugandha, sweet-smelling ; fragrant, दुग्ध, durgandha, bad-smelling ; malodorous.

वर्ण, Varṇa, Colour is of 5 kinds : कृष्ण, krishna, black ; नील, nila, blue ; पीत, pita, yellow, and शुक्ल, śukla, white.

पद्म, Padma, pink.

शब्द, Śabda, sound ; स्वर, Svara is of 7 kinds : शड्ज, ṣadja ; ऋषभ, ṛṣabha ; गंधार, gāndhāra ; मध्यम, madhyama ; पंचम,

panchama ; धैवत, Dhaivata and निषाध, niṣādha, 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.

SŪTRA 21.

श्रुतमनिन्द्रियस्य ॥ २१ ॥

Srutamanindriyasya.

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

Note.—Scriptural knowledge of a sort is possible among the souls without a mind also. [See Note under chapter I, Sūtra 30, above.]

SŪTRA 22.

वनस्पत्यन्तानामेकम् ॥ २२ ॥

Vanaspatyan-tânâmekam.

(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.)

SŪTRA 23.

कृमिपिपिलिकाभ्रमरमनुष्यादीनामेकैकवृद्धानि ॥ २३ ॥

Kṛmipipīlikabhramaramanuṣyadinamekai-kavṛddhāni.

कृमि, Kṛimi, worms, etc., (have 2 senses : touch and taste.)

पिपिलिका, Pipīlika, ants, etc., (have 3 senses : touch, taste and smell.

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

मनुष्य, Manuṣya, man, etc., (have 5 senses : touch, taste, smell, sight and hearing.)

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

SŪTRA 24.

संज्ञिनः समनस्काः ॥ २४ ॥

Sanjñīnaḥ samanaskāḥ.

The rational (beings are also called)—

संज्ञी, Sanjñī, (i. e., one who has got Sanjñā-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.

SŪTRA 25.

विग्रहगतौ कर्मयोगः ॥ २५ ॥

Vigrahagataukarma-yogaḥ.

In vighrahagati transmigration, (i. e., the passage of the soul from one incarnation to another, there is only) karmic body vibration (karma yoga), (by which the electric and karmic molecules are attracted by the soul.

SŪTRA 26.

अनुश्रेणि गतिः ॥ २६ ॥

Anuśreṇigatiḥ.

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

(श्रेणि, Sreṇi, 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, paramāṇu) can go straight from the lowest limit of the Universe to its highest point, i. e., a distance of 14 राजु, Rājūs, in one samaya

SŪTRA 27.

अविग्रहा जीवस्य ॥ २७ ॥

Avigrahajīvasya.

(The soul in its pure condition, i. e., the liberated) soul has (a straight upward) vertical movement, the movement is called अविग्रहा, avigrahā

because it is quite direct and upward, vertical, and there is no turning in it.)

SŪTRA 28.

विग्रहवती च संसारिणः प्राक्चतुर्भ्यः ॥ २८ ॥

Vigrahavatīchaśansâriṇaḥ prākchaturbhyaḥ.

Vigrahavatī or passage from one incarnation to another of a mundane soul (takes place) before 4 (samayâs at the most)

A समय, samayâ is the time taken by an atom of matter in passing from one प्रदेश, i. e., point of space, to the next.

Why 4 samayâs? The soul takes one samayâ in going in one direction. Each turning means one samayâ. In the Universe there cannot possibly be more than 3 turnings, necessary for the soul's passage. Therefore 3 samayâs or less than 4 samayâs are enough for the most crooked passage. In the 4th samayâ the soul must incarnate in its new body.

SŪTRA 29.

एकसमयोऽविग्रहा ॥ २९ ॥

Ekasamayâvigrhâ.

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

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 samayâ if it goes fastest.

SŪTRA 30.

एकं द्वौ त्रीन्वानाहारकः ॥ ३० ॥

Ekamdvautrînvânâhâraḥ.

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

[Note that only karmayoga takes place, i. e., only karmic electric matter is attracted. See सूत्र, Sûtra 25 supra.]

Note also that in a straight passage of the soul, one samayâ is taken in leaving one body and occupying the other. And in the passage, the soul continues to be âhâraka ; 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 samayâ.

SÛTRA 31.

सम्मूर्च्छनगर्भोपपादा जन्म ॥ ३१ ॥

Sammûrchhanagarbhopapâdâjanma.

(Birth is of 3 kinds :)

सम्मूर्च्छन, Sammûrchhana, 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 the 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'.)

उपपाद, Upapâda. 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.)

SÛTRA 32.

सच्चित्तशोतसंवृताः सेतरा मिश्राश्चैकशस्तद्योनयः ॥ ३२ ॥

Sachittaśītasamvṛitāḥ setarāmiśrāśchāikaśastadyonayaḥ.

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

सच्चित्त, sachitta, of living matter ; as the stomach, in which worms may appear.

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

सचित्ताचित्त, Sachittāchitta, of living and dead matter ; as lice in a slut's blouse or hat. The person is living but the blouse or hat is dead-matter.

शीत, Sīta, cold. Some microbes take birth on account of cold.

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

शीतोष्ण, Sītoṣṇa. 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.

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

विवृत, Vivṛata, Exposed. As moss in a piece of water.

संवृतविवृत, Samvṛita-vivṛita. Part exposed and part covered.

The hellish and celestial beings take birth in अचित्तयोनि, achitta-yonis.

Souls taking birth from a womb, employ a सचित्ताचित्त योनि, sachittā-chitta-yoni.

सम्मुखन, Sammūrchanas employ sachitta, achitta, and sachittāchitta-yonis.

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

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

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

The different combinations of these yonis yield 400000, योनि, yonis as follows:—

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

Their yonis are 700000

इतरनिगोद, Itaranigoda, souls which have gone back to

nigod 700000

पृथ्वीकायिक, Earth-bodied ;	अप्कायिक, water-bodied ;	तेज-
कायिक, fire-bodied ;	वायु कायिक, air-bodied, all	
four each 700000	...	... 23800000
वनस्पतिकायिक, Vegetables, (Trees, etc.) except nigoda	...	1000000

For	स्थावर sthavarās souls	...	5200000
„	द्विद्विय, 2 sensed „	...	200000
„	त्रि, „ 3 „ „	...	200000
„	चतुः, „ 4 „ „	...	200000
„	पंच, „ 5 „ animals	...	400000
„	„ „ 5 „ human beings	...	1400000
„	देवाः, celestial beings	...	400000
„	नारकः, hellish „	...	400000
Total			8400000

SŪTRA 33.

जरायुजाण्डजपोतानां गर्भः ॥ ३३ ॥

Jarâyujāṇḍajapotānaṃ garbhaḥ.

Uterine birth (is of 3 kinds :))

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

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

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

SŪTRA 34.

देवनारकाणामुपपादः ॥ ३४ ॥

Devanârakāṇāmupapâdaḥ.

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

SŪTRA 35.

शेषाणां सम्मूर्च्छनम् ॥ ३५ ॥

Seṣaṇāmsammûrchhanam.

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

SŪTRA 36.

अौदारिकवैक्रियिकाहारकतैजसकर्मणानि शरीराणि ॥ ३६ ॥

Audârikavaikriyikahâraktaijasakârmanani śarīrāṇi.

The bodies are of 5 kinds :—

1. अौदारिक, Audârika, the physical (body of all men and animals.)
2. वैक्रियिक, Vaikriyika. Fluid. (The body of hellish and celestial beings, which they can change at will.)
3. आहारक, Âhâraka, assimilative, (the spiritual man-like emanation from the head of a saint in doubt, etc.)
4. तैजस, Taijasa. Electric (body of mundane souls formed of fine molecules of electric matter called Taijasa Vargaṇâ.)
5. कर्मण, Kârmaṇa. Karmic (body of mundane souls, made of fine molecules of karmic matter called Kârmâṇa Vargaṇas, कर्मण वर्गणा)

The first 3 bodies are made of Âhâraka Vargaṇa, molecules of assimilative matter.

SŪTRA 37.

परं परं सूक्ष्मम् ॥ ३७ ॥

Param paramśûkṣman.

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

SŪTRA 38.

प्रदेशतोऽसंख्येयगुणं प्राक्तैजसात् ॥ ३८ ॥

Pradeśatosamkhyeyaguṇam prâktaijasât.

(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.)

SŪTRA 39.

अनन्तगुणे परे ॥ ३९ ॥

Anantaguṇe 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.)

SŪTRA 40.

अप्रतीघाते ॥ ४० ॥

Apratighâte.

(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 (वैक्रियिक) and Ahârak (आहारक) assimilative bodies can also penetrate but at some places they can not. Their penetrative does not extend beyond (त्रस नाडी) Trasa nâdi, the mobile channel beyond where mobile souls are not found.

SŪTRA 41.

अनादिसम्बन्धे च ॥ ४१ ॥

Anâdi 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 (सिद्धाः) 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.

SŪTRA 42.

सर्वस्य ॥ ४२ ॥

Sarvasya.

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

SŪTRA 43.

तदादीनि भाज्यानि युगपदेकस्याचतुर्भ्यः ॥ ४३ ॥

Tadadîni bhâjyâni yugapadekasyâchaturbhyah.

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 विग्रहगति, Vighrahagati, or passage from one incarnation to another, the soul has only 2 bodies, the तैजस, electric and the कर्मण, 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 आहारक, Âhâraka, 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.

^
SÛTRA 44.

निरुपभोगमन्त्यम् ॥ ४४ ॥

Nirupabhogamantyaṃ.

The last (body, i. e., the karmic is) निरुपभोग, nirupabhoga, i. e., cannot 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 तैजस electric body is like the karmic body nirupabhoga. There is no योग, yoga on vibration or cause of attraction of subtle matter in it.

^
SÛTRA 45.

गर्भसम्बुच्छन्जमाद्यम् ॥ ४५ ॥

Garbhasammûrchhanajamadyam.

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 (गर्भ) or by spontaneous generation (सम्बुच्छन्).

^
SÛTRA 46.

औपपादिकं वैक्रियिकम् ॥ ४६ ॥

Aupapâdikam Vaikriyam.

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

SŪTRA 47.

लब्धिप्रत्ययं च ॥ ४७ ॥

Labdhipratyayan cha.

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

But this is, of course, in exceptional circumstances.

SŪTRA 48.

तैजसमपि ॥ ४८ ॥

Taijasamapi.

Even the electric (body can be the 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, Aśubha 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.

SŪTRA 49.

शुभं विशुद्धमव्याधाति चाहारकं प्रमत्तसंयतस्यैव ॥ ४९ ॥

Subham viśuddhamavyāghāti chāhārakampramattasamyatasyaiva.

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

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

(2) विशुद्ध, Viśuddha, pure, (the product of meritorious karmas.)

and

- (3) अव्याघाति, Avyâghati, unpreventible (by anything in its course.)

The आहारक शरीर, Ahâraka 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 form flashes across space, touches or sees the feet of some omniscient Lord (kevalin) or a saint with perfect scriptural knowledge (श्रुतकेवली śruta kevalin, like भद्रबाहु, Bhadrabâhu, the preceptor of चन्द्रगुप्त, Chandragupt 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 antarmûhurta, i. e., 48 minutes, minus one instant.

SÛTRA 50.

नारकसम्मूर्च्छिनी नपुंसकानि ॥ ५० ॥

Nârakasammûrchhino napumsakâni.

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

SÛTRA 51.

न देवाः ॥ ५१ ॥

Na devâh.

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

SÛTRA 52.

शेषास्त्रिवेदः ॥ ५२ ॥

Saṣastrivedâh.

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

लिङ्ग, Liṅga or sex is of 2 kinds:—

द्रव्यलिङ्ग, Dravya liṅga, objective sex, differentiating organs of the sexes ;

भाव लिङ्ग, Bhâva liṅga, subjective sex, thought-activity relating to sexual inclinations.



SŪTRA 53.

औपपादिकचरमोत्तिमदेहासंख्येयवर्षायुषोऽनपवर्त्यायुषः ॥५३॥

Aupapâdikacharamottamadehâsamkhyeyavarṣāyuṣonapavartyayuṣah.

(Those who are) born by instantaneous rise, (*i. e.*, hellish नारकाः, and celestial beings देवाः, (those who are in their) last (incarnation चरमदेहacharama 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 bhûmi, 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 कर्मभूमि, karma bhûmi, 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.

SŪTRA 1.

रत्नशर्करावालुकापङ्कधूमतमोमहातमःप्रभाभूमयोघनाम्बू-
वाताकाशप्रतिष्ठाःसप्ताधोऽधः ॥ १ ॥

Ratnaśarkarāvālukāpankadhūmatamomahātamahprabhābhūmayogha-
nāmbuvātākāśapratisthāsaptādhodhah.

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

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

घनवात, Ghana vāta, gross air atmosphere.

अम्बुवात, Ambuvāta, vapour atmosphere ;

तनुवात, Tanuvāta, thin air atmosphere ;

(and is enveloped by) space. (These) 7 earths (are:)

1. रत्नप्रभा, Ratna prabhā, in hue like jewels (16 varieties of which are found in it as diamond, ruby, etc., etc.)
2. शर्कराप्रभा, Sarkarā prabhā, in hue like sugar.
3. वालुकाप्रभा, valukā prabhā, „ „ „ sand.
4. पङ्कप्रभा, panka prabhā, „ „ „ mire.
5. धूमप्रभा, dhūma prabhā, „ „ „ smoke.
6. तमःप्रभा, Tamah prabhā, „ „ „ darkness.
7. महातमःप्रभा, Mahātamah prabhā, in hue like pitch darkness.

The वातबलय, vāta valayas or atmospheres are each 20,000 योजन, yojanas thick at the bottom of the Universe.

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

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

Ratna Prabhā is 1,80,000 yojanas thick. It has 3 parts. The uppermost, khara bhāga is 16,000 yojanas thick. The 16

kinds of jewels, diamond, &c., are found in it. In the middle 14,000 *yojanas* of these 16,000, there live all the 10 kinds of Residential (*Bhavanavâsi*) celestial beings except the *Asura Kumâra*, and all the 8 kinds of *Peripatetic* (*Vyantara*), celestial beings except the *Râkṣasa*.

The middle part is *Paṅka bhâga*, 84,000 *yojanas* thick. The *Asura* and *Râkṣasa* live here. The lowest part is *Abbahula bhâga*, 80,000 *yojanas* thick. The first hell is situated here, *i.e.*, only in the mobile channel (*Trasa nâḍi*) of this part.

Sarkarâ Prabhâ is 32,000 *yojanas* thick. The second hell is situated in the mobile channel in this.

Valukâ Prabhâ has 28,000 *yojanas* and the third hell.

Paṅka Prabhâ has 24,000 *yojanas* and the fourth hell.

Dhûma Prabhâ has 20,000 *yojanas* and the fifth hell.

Tamah Prabhâ has 16,000 *yojanas* and the sixth hell.

Mahâ Tamah Prabhâ has 8,000 *yojanas* and the seventh hell.

SŪTRA 2.

तासु त्रिंशत्पञ्चविंशतिपञ्चदशदशत्रिपञ्चोनैकनरकशतसह-
स्राणिपञ्चचैवयथाक्रमम् ॥ २ ॥

Tâsu trinśatpanchavinsatipanchadaśadaśatripanchonaikanarakasatasahasraṇipanchachaiyathākramam.

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 (Pātala). 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 (Sreṇi baddha) 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 (Prakīrṇaka. Thus there are :

49	Central (Indraka.)
9604	in the 8 directions (Sreṇi baddha.)
8390347	Sporadic (Prakīrṇaka.)
84,00,000	

SŪTRA 3.

नारका नित्याशुभतरलेश्यापरिणामदेहवेदनाविक्रियाः ॥ ३ ॥

Naraka nityā śubhatara leśya pariṇāma deha vedanā vikriyaḥ.

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 (लेश्या, leśyā, the paint of body and thought, i. e., द्रव्यलेश्या, dravya leśyā and भावलेश्या, bhāva leśyā) of the 3 lower leśyās, viz : कृष्ण black, नील indigo and कापोत grey.

Grey (कापोत, kāpotā) only in hells of 1st and 2nd earths ; grey (कापोत) and indigo (नील, nīla) in the 3rd ; indigo only in the 4th ; indigo and black (कृष्ण kṛṣṇa) in the 5th ; and (कृष्ण kṛṣṇa) black in the 6th, and thus the 7th द्रव्यलेश्या, dravya leśyā or body paint persists throughout life ; but bhāva leśyā changes with the character of thought-activity. One special bhāva leśyā or thought-colour does not last for more than one मुहूर्त, muhūrta, i. e., 48 minutes. Hellish beings also always have the lowest kinds of sense perceptions, i. e., the sound is harsh, touch is rough and hard, etc. Their environment, including themselves, is horrible.

Their bodies are also grotesque, e. g., हुण्डक, hundaka, disproportionate,

as a small head with a huge trunk and long feet, etc. The height of the body in the first hell is 7 bows, 3 cubits and 6 fingers.

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

The pangs which they suffer are very acute and intense. They change their bodies at will, but the transformation is always of a low and cruel character, such as that of a wolf, raven, etc., etc.

All the hells in the 1st, 2nd, 3rd, and 4th hells and the upper 2 lacs in the 5th hell are all hot. All the rest are cold.

SŪTRA 4.

परस्यरोदीरितदुःखाः ॥ ४ ॥

Parasparo dīrita duḥkhāḥ.

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

SŪTRA 5.

संक्लिष्टा सुरोदीरित दुःखाश्च प्राक्चतुर्थ्याः ॥ ५ ॥

Samkṛiṣṭā suro dīrita dukhaścha prāk chaturthyāḥ.

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

SŪTRA 6.

तेष्वेकत्रिसप्तदशसप्तदशद्वाविंशतित्रयस्त्रिंशत्सागरोपमा-
सत्त्वानां परा स्थितिः ॥ ६ ॥

Teṣveka trisapta-daśa sapta daśa dvāviṁśati trayastrīṁśat sāgaropamā
satvānām parā sthitiḥ.

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

- | | | |
|----|----------|---|
| 1. | सागरोपमा | Sāgropamā or सागर sāgara (simply) in the 1st earth. |
| 3. | " " | or sāgars " " 2nd " |
| 7 | " " | " " 3rd " |
| 10 | " " | " " 4th " |

17 सागरोपमा Sagropama or śagara, in the 5th earth.

22 „ „ „ „ „ 6th „

33 „ „ „ „ „ 7th „

1 सागर Śāgara = 10 × (crore × crore) of अद्वापल्य, addhâpalya.

1 अद्वापल्य, Addhâpalya = A circular pit with a diameter of 1 योजन, yojana, i. e., 2000 kosas and of an equal depth is filled with the ends of the downy-hair of a lamb of 7 days, born in the highest bhoga bhûmi उत्कृष्टभोगभूमि. One end of hair is taken out in every 100 years. The time taken to empty the pit is a व्यवहारपल्य, vyavahâra palya. Innumerable vyavahâra palyâs make one उद्धारपल्य, Uddhâra palya.

Innumerable uddhâra palyas make one अद्वापल्य, Addhâ palya.

SŪTRA 7.

जम्बूद्वीपलवणोदादयः शुभनामानो द्वीपसमुद्राः ॥ ७ ॥

Jambû-dvîpa lavaṇo dâdayah śubhanârnâno dvîpa samudrâh.

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

In the middle world (मध्यलोक malhya loka) there are innumerable dvîpas (द्वीपाः) continents and samudras (समुद्राः) oceans.

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

- 1 { जम्बूद्वीप, Jambû dvîpa ; in which we live.
लवणसमुद्र, Lavaṇa samudra ; salt ocean.
- 2 { धातकीखण्डद्वीप, Dhatakî khanda dvîpa ; then.
कालोदधिसमुद्र, Kâledadhi samudra ; then.
- 3 { पुष्कर वरद्वीप, Puṣkara vara dvîpa ; then.
पुष्कर वर समुद्र, Puṣkara vara samudra ; then.
- 4 { वारुणीवर द्वीप, Vârûṇî vara dvîpa ;
वारुणीवरसमुद्र, Varuṇî vara samudra ;
- 5 { क्षीरवरद्वीप, kṣîra vara dvîpa ;
क्षीरवरसमुद्र, kṣîra vara samudra ;

- 6 { घृतवरद्वीप, Ghṛita vara dvīpa ;
 घृतवरसमुद्र, Ghṛita vara samudra ;
- 7 { इक्षुवरद्वीप, Ikṣu vara dvīpa ;
 इक्षुवरसमुद्र, Ikṣu vara samudra ;
- 8 { नंदीश्वरद्वीप, Nandīśvara dvīpa ;
 नंदीश्वरसमुद्र, Nandīśvara samudra ;
- 9 { अरुणवरद्वीप, Aruṇa vara dvīpa ;
 अरुणवरसमुद्र, Aruṇa vara samudra ; and others.

The last ones are :—

स्वयम्भूरमणद्वीप, Svayambhū raṇa dvīpa.

स्वयम्भूरमणसमुद्र, Svayambhū raṇa Samudra.

SŪTRA 8.

द्विद्विर्विस्कम्भाः पूर्वपूर्वपरिक्षेपिणो वलयाकृतयः ॥ ८ ॥

Dvirdvir viṣkambhah pūrva pūrva parikṣapiṇo valayā kṛtayah.

(The oceans and continents each one have) twice the breadth (of the one immediately preceding it. Thus जम्बूद्वीप, Jambū dvīpa is 1 lac योजन, Yojanas in breadth; the लवणसमुद्र, Lavaṇa samudra is 2 lacs; the धातुकीखण्डद्वीप, Dhātukī khanda dvīpa is 4 lacs and so on.) Each one surrounds the one immediately preceding it. (They are all) anicular in form.

SŪTRA 9.

तन्मध्ये मेरुनाभिर्वृत्तो योजनशतसहस्रविष्कम्भो जम्बूद्वीपः ॥ ९ ॥

Tanmadhyemerunabhīrvṛttōyojanśatasahasra viṣkambho jambūdvīpah.

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

1 योजन (big) yojana = 2,000 kosas.

1 योजन (small) yojanas = 4 kosas.

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

SŪTRA 10.

भरतहैमवतहरिविदेहरम्यकहैरग्यवतैरावतवर्षाः क्षेत्राणि ॥१०॥

Bharatahaimavataharivideharamyakahairanya-vatairāvatavarṣāḥkṣettrāṇi.

The divisions, Kṣettras, (of Jambû dvîpa are seven) भरत, Bharata ; हैमवत, Haimavata ; हरि, Hari ; विदेह, Videha ; रम्यक, Ramyaka ; हैरग्यवत, Hairanyavata and ऐरावत, Airāvata.

SŪTRA 11.

तद्विभाजिनःपूर्वापरायता हिमवन्महाहिमवन्निषिधनील-
रुक्मिशिखरिणो वर्षधरपर्वताः ॥ ११ ॥

Tadvibhajinahpûrvāparāyatāhimavanmahā-himavaumiṣadhanīlarukmi-
śikhariṇovarṣadharaparvataḥ.

Dividing these (7 क्षेत्र Kṣettras there are 6) mountains. (They are :) हिमवन् Himavan, महाहिमवन् Mahā-himavan, निषिध Niṣadha, नील Nīla, रुक्म Rukmi and शिखरि Sikhari. (These mountains) run East to West.

SŪTRA 12.

हेमाब्जुनतपनीयवैडूर्यरजतहेममयाः ॥ १२ ॥

Hemārjjunatapaniyavaidûryarajatahemamayâḥ.

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

SŪTRA 13.

मणिर्विचित्रपाश्वा उपरि मूले च तुल्याविस्ताराः ॥ १३ ॥

Maṇivichitrapârsvâuparimûlechatulyavistârâḥ.

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.)

SŪTRA 14.

पद्ममहापद्मतिगिञ्चकेशरिमहापुण्डरीकपुण्डरीका
हृदास्तेषामुपरि ॥ १४ ॥

Padmamahâpadmatigañchhakesarimahâpundarikapundarikâhradâste-
ṣâmupari.

On the top of these (mountains there are the following 6) lakes,
(respectively :) पद्म Padma, महापद्म Mahâpadma, तिगिञ्च Tigāñchha, केशरि
Kesari, महापुण्डरीक Mahâpundarîka, and पुण्डरीक Pundarîka.

SŪTRA 15.

प्रथमो योजनसहस्रायामस्तद्वृविष्कम्भोद्दः ॥ १५ ॥

Prathamoyojanasahasrayâmanastadarddhaviṣkambhohradah.

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

SŪTRA 16.

दशयोजनावगाहः ॥ १६ ॥

Daśayojanâvagâhah.

(The first lake has a) depth (of) 10 yojanas.

SŪTRA 17.

तन्मध्ये योजनं पुष्करम् ॥ १७ ॥

Tanmadhyeyojanampuṣkaram.

In the centre of this (first lake there is a) lotus like (island,) one
yojana (broad).

SŪTRA 18.

तद्विगुणद्विगुणा हृदाःपुष्कराणिच ॥ १८ ॥

Tadvigunadvigunâhradâhpūṣkarâṇicha.

(Each of the three) lakes (up to तिगिञ्च Tigāñchha) (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.)

SŪTRA 19.

तन्निवासिन्यो देव्यः श्रीह्रीधृतिकीर्त्तिबुद्धिलक्ष्म्यः पल्योप-
मस्थितयः ससामानिकपरिषत्काः ॥ १९ ॥

Tannivasinyodevyahsrīhṛīdhṛtikīrtibuddhilakṣmyahpalyopamasthita-
yahsasāmānikapariṣatkāh.

The goddesses residing in those (6 islands are, respectively :) श्री, Śrī ह्री, Hṛī, धृति, Dhṛti, कीर्त्ति, Kīrti, बुद्धि, Buddhi and लक्ष्मी, Lakṣmī. (Each one of the goddesses has a) life span (of) one (अद्धा Addha) पल्य, palya. (These goddesses live) with (celestial beings of an equal status with them, called) सामानिक, Sāmānika, (and with celestial beings who are members of their courts, called) परिषद् Pariṣad.

SŪTRA 20.

गङ्गासिन्धुरोहिद्रोहितास्याहरिद्वरिकान्तासीतासीतोदा-
नारीनरकान्तासु वर्णरूप्यकूलारक्तारक्तोदाः सरितस्तन्मध्य-
गाः ॥ २० ॥

Gaṅga sindhu rohidro hitāsyā hariddharikāntā sītā sītodā nārī
narakāntā suvarṇa rūpya kûlā raktā raktodāh saritas tan madhyagāh.

The rivers गङ्गा, the Gaṅgā, सिन्धु, the Sindhu, रोहित, the Rohit, रोहितास्या, the Rohitāsyā, हरित् the Harit, हरि कान्ता, the Hari kanta, सीता, the Sītā, सीतोदा the Sītodā, नारी, the Nārī, नरकान्ता, the Narakāntā सुवर्णकूला, the Suvarṇakûlā, रूप्यकूला, the Rûpya kûlā, रक्ता, the Raktā, रक्तोदा, the Raktodā, flow in those (seven kṣetras ; 2 in each respectively ; i.e., Gaṅgā, and Sindhu in Bhairta, Rohit and Rohitasya in Haimvata, etc., etc.)

SŪTRA 21.

द्वयोर्द्वयोः पूर्वाः पूर्वगाः ॥ २१ ॥

Dvayordvayohpûrvâhpûrvagāh.

(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.)

SŪTRA 22.

शेषास्त्वपरगाः ॥ २२ ॥

Śeṣastra paragâh.

But the others flow westwards (and fall into the ocean there.)

These rivers have their sources as follows :

Gaṅga, Sindhu and Rohâttsyâ, spring from the lake Padma.

Rohita and Harikânta „ „ Maha Padma.

Harit and Sîtodâ „ „ Tiganchha.

Sîtâ and Narkântâ „ „ Keśari.

Nâri and Rûpya kûlâ „ „ Mahâpundarika

Suvarṇakûlâ, Raktâ and Raktodâ spring „ Pundarîka.

SŪTRA 23.

चतुर्दशनदीसहस्रपरिवृता गङ्गासिन्धवादयो नद्यः ॥ २३ ॥

Chaturdaśa nadî sahasra parivrta gangâ sindhvâ dayo nadyah.

Gaṅgâ and Sindhu have 14,000 tributary rivers each and others, i.e., the next pair (Rohit and Rohitâsyâ) have twice, i.e., 28,000 each. Harit and Hari kantâ have 56,000 each. Sîtâ and Sîtodâ have 1,12,000 each. Nâri and Narkântâ have 56,000; Suvarṇakûlâ, Rûpyakûlâ 28,000 and Raktâ Raktodâ 14,000 each.

SŪTRA 24.

भरतः षड्विंशतिपञ्चयोजनशतविस्तारः षट्चैकोनविंशति
भागा योजनस्य ॥ २४ ॥

Bharataḥ ṣaḍ vinśati pañcha yojana sata vistārah śat chaikona vinśati bhāgâ yojanasya.

Bharata kṣetra, in its widest part, measures $526\frac{6}{19}$ yojanas.

SŪTRA 25.

तद्विगुणद्विगुणविस्तारा वर्षधरवर्षा विदेहान्ताः ॥ २५ ॥

Tadviguna dviguna vistārâ varṣadhara varṣâ videhāntâh.

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

Thus Bharata kṣetra is $526 \frac{6}{19}$ yojanas in breadth; the Himavana mountain is double of this, i.e., $1052 \frac{12}{19}$ yojanas; and so on.

SŪTRA 26.

उत्तरा दक्षिणतुल्याः ॥ २६ ॥

Uttarâ dakṣiṇa tulyâh.

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

SŪTRA 27.

भरतैरावतयोर्वृद्धिहासौ षट्समयाभ्यामुत्सर्पिण्यवसर्पिणी-
भ्याम् ॥ २७ ॥

Bharatairâvatayorvṛddhihrâsau ṣaṭsamayâbhaya-mutsarpinyavasarpinî-bhyâm.

In Bharata and Airâvata kṣetras (in the extreme south and north of Jambûdvîpa there is) increase and decrease of (bliss, age, height, etc. of their inhabitants in the 2 æons), utsarpinî (उत्सर्पिणी) and Avasarpinî (अवसर्पिणी) (the æons of increase and decrease respectively). There are 6 ages (in each æon).

The ages in avasarpinî, the present æon are सुखमासुखमा, Sukhamâ-sukhamâ, सुखमा, Sukhama, सुखमादुःखमा, Sukhamâ duḥkhamâ, दुःखमासुखमा Duḥkhamâ-sukhama, दुःखमा, Duḥkhamâ and दुःखमादुःखमा Duḥkhamâ-duḥkhamâ. We are now in the Duḥkhamâ or the 5th age (पंचमकाल); this began in about 523 B. C., i. e., 3 years, 8½ months after the liberation of Lord Mahāvîra, and its total duration is 21,000 years. The sequence of ages in the utsarpinî is the reversing of the order of the Avasarpinî. The 1st three of the Avasarpinî and therefore the last 3 of the Utsarpinî are ages of भोगभूमि, Bhoga-bhûmi; the rest are of कर्मभूमि, Karma-bhûmi.

Each æon is of $10 \times (1 \text{ crore} \times 1 \text{ crore})$ सागर sâgaras.

In Avasarpinî, the ages have their duration as follows :—

1st = $4 \times (1 \text{ crore} \times 1 \text{ crore})$ sâgara.

2nd = 3 " " " "

3rd=2 × (1 crore × 1 crore) sâgara.

4th=1 „ „ „ minus 42,000 years.

5th=21,000 years.

6th=21,000 years.

Altogether 10 × (1 crore × 1 crore) sagaras, i.e., दशकोड़ाकोड़ी सागर.

[^]
SÛTRA 28.

ताभ्यमपरा भूमयोऽवस्थिताः ॥ २८ ॥

Tâbhyâmaprâ bhumiyo avasthitâ

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

[^]
SÛTRA 29.

एकद्वित्रिपल्योपमस्थितयो हैमवतकहारिवर्षकदैव-
कुरवकाः ॥ २९ ॥

Ek dwitripalyopamasthitychaimvatakbarivarshak daivakurvakâh.

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

[^]
SÛTRA 30.

तथोत्तराः ॥ ३० ॥

Tathottarâh.

(The condition of things is) the same in the north (of mount Meru मेरु,) Devakuru, Hari and Haimavata are replaced by Uttara-kuru, Ranyaka and Hairanyavata.

[^]
SÛTRA 31.

विदेहेषु संख्येयकालाः ॥ ३१ ॥

Videheṣu saṁkhyeya kâlâh.

In videha (men have an age of) numerable (संख्येय) years, i. e., the highest is 1 crore पूर्व, pûrvas and the least is अंतर्मुहूर्त, Antara muhûrta.

84 lac years=1 pûrvāṅga (पूर्वाङ्ग).

(84 lac years 2=1 pûrva=70560000000000.

∴ 1 crore pûrva=70560000000000,000000 years.

SŪTRA 32.

भरतस्य विष्कम्भो जम्बूद्वीपस्य नवतिशतभागः ॥ ३२ ॥

Bharatasya viṣkambho jambûdvîpasya navatiśatabhāgaḥ.

The breadth of Bharata Kṣetra (is) 190th part of the breadth of Jambû-dvîpa (= $\frac{100000}{190} = 526 \frac{6}{19}$ yojanas.)

SŪTRA 33.

द्विर्धातकीखण्डे ॥ ३३ ॥

Dvir dhatakîkhaṇḍe.

In the Dhataki-khauda (which is the next region after salt ocean, लवणमुद्र, the number of kṣetras, mountains, rivers, lakes, etc. is) double (of that in जम्बूद्वीप, Jambû-dvîpa.)

SŪTRA 34.

पुष्करार्द्धे च ॥ ३४ ॥

Puṣkarârdhe cha.

In (the nearest) half of Puṣkara-dvîpa also (the number of kṣetras, etc. is double of that in Jambû-dvîpa.)

SŪTRA 35.

प्राङ्मानुषोत्तरान्मनुष्याः ॥ ३५ ॥

Prāṇmānuṣottarānmanuṣyāḥ.

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

In the middle of Puṣkaravara-dvîpa (पुष्कर वरद्वीप) running all round it, is the Mānuṣottara (मानुषोत्तर) mountain. It is so-called because man is neither found nor born except on this side of it.

SŪTRA 36.

आर्या म्लेच्छाश्च ॥ ३६ ॥

Āryā mlecchha ścha.

(The human beings in these 2½ regions, अढाईद्वीप, are of two kinds :)
 आर्य, Ārya and म्लेच्छ, Mlechcha ; (i. e., respectively those who care and do not care for religion). Human beings are of 2 kinds :

आर्य, Ārya ; noble, worthy, respectable.

म्लेच्छ, Mlechcha ; barbarian, non-Āryan, low, savage.

Ārya are of 2 kinds :

ऋद्धिप्राप्त, Riddhi Prāpta, with supernatural powers.

अऋद्धिप्राप्त, Anriddhi prāpta, without supernatural powers.

ऋद्धि, Riddhi is of 7 kinds :

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

There are 64 sub-classes of these 7.

अनऋद्धि, आय, Anriddhi Āryas are of 5 kinds :

1. क्षेत्र, Kṣetra, born in Āryakhanda, one of the 6 divisions of Bharatakṣetra.
2. जाति, Jāti, born in high families like Ikṣvāku, Suryavaṇśa, Nātivāṇśa, etc., etc.
3. कर्म, Karma, Ārya by pursuit of, military, Literary, Agriculture, Trade, Arts, Service.
4. चारित्र, Chāritra, Ārya by right conduct.
5. दर्शन, Darsāna, Ārya by right belief.

म्लेच्छाः, Mlechchas are of 2 kinds :

1. कर्मभूमिज, Karma-bhūmija, i. e., born in the 5 Mlechchacha divisions each of the 5 Bharatakṣetra, and 5 Airāvata, and 800 in the Videhas. The total divisions are $5 \times 5 + 5 \times 5 + 800 = 850$.
2. अन्तर्द्वीपज, Antara-dvīpaja, i. e., inter-continental Mlechchas. There are 24 islands in लवणोदधि, Lavaṇodadhi, the first ocean round the first continent, Jambū-dvīpa.

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 पल्य, and they live on fruits, etc. of trees.

500 yojanas from the circumference of Jambû-dvîpa, these 24 islands are situated in a circle in the लवणसमुद्र, Lavaṇa 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 Jambû-dvîpa.

^
SŪTRA 37.

भरतैरावतविदेहाः कर्मभूमयोऽन्यत्र देवकुरुत्तरकुरुभ्यः ॥ ३७ ॥

Bharatairâvata videhâh karmabhûmayo nyatra devakurûttra kurubhyah.

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

^
SŪTRA 38.

नृस्थिती परऽवरे त्रिपल्योपमान्तर्मुहूर्ते ॥ ३८ ॥

Nṛ sthiti parâvare tripalyopamântar muhûrta.

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

Infinite × infinite atoms	= 1 Utsanjñâsanjña (उत्संज्ञासंज्ञा)
8 Utsanjñâsanjña	= 1 Sanjñâsanjña (संज्ञासंज्ञा)
8 Sanjñâsanjña	= 1 Tuṣi-reṇu (त्रुद् रेणु)
8 Tuṣi-reṇu	= 1 Trasa-reṇu (त्रसरेणु)
8 Trasa ,,	= 1 Ratha ,, (रथरेणु)
8 Ratha ,,	= 1 hair-point of a hairbin highest enjoyment-land (उत्कृष्टभोगभूमि).
8 Such Hair points	= 1 hair point middle (मध्यम) enjoyment-land.
8 ,, ,,	= 1 ,, ,, lowest (जघन्य) Enjoyment-land .

8 such hair-points	= 1 hair-point enjoyment-land, action-land (कर्मभूमि).
8 " "	= 1 Liṣa nit (young louse or egg of a louse).
8 Nits	= 1 Yūka louse.
8 Lice	= 1 Yava-madhya barley-seed (in its diameter.)
8 Barley-seeds,	= 1 Utseda Angula, उत्सेधभंगुल (small finger) in its breadth.
[500 Utseda Angulas	= 1 Pramâna Angula, प्रमाणांगुल, (big finger.)]
6 Angula	= 1 Pâda (पद)
2 Pâda	= 1 Vitasti (span) विलस्ति.
2 Vitasti	= 1 Lâtha (cubit) हाथ,
2 Cubits	= 1 Kiku किकु,
2 Kikus	= 1 Dhanuśya (bow) धनुष्य.
2,000 Bows	= 1 Kosa कोश
4 Kosas	= 1 Yojana योजन

[∴ A big or Pramâna = 500 small yojanas
= 2,000 kosas.]

By the Pramâna Angula प्रमाणांगुल or 500 times of the ordinary measure, continent, oceans, &c. are measured.

जगत्त्रेयि, Jagat Sreni = 7 Râjûs राजू this is the length of the Universe at its lowest point.

जगत्प्रतर, Jagat Pratara = 7 Râjûs × 7 Râjûs = 49 square Râjûs, the area of the base of the Universe.

जगत् घन (लोक) Jagat-ghana or Loka = (7 Râjûs)³ = 343 cubic Râjûs, the volume of the Universe.

SŪTRA 39.

तिर्यग्योनिजानां च ॥ ३९ ॥

Tiryagyoni-janam cha.

For the 21 kinds of numbers and further numerical details see *Jaina Gem Dictionary*, (Central Jaina Publishing House, Arrah).

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

		Maximum age.	Minimum age.
Earth bodied	=	22,000 years.	} one antara-muhūrta.
Vegetable bodied	=	10,000 "	
Water bodied	=	7,000 "	
Air bodied	=	3,000 "	
Fire bodied	=	3 days.	
2 sensed	=	12 years.	
3 "	=	49 days.	
4 "	=	6 months.	
5 " fish, etc.	=	1 crore pûrvās years.	
Mongoose	=	9 pûrvangas "	
Serpent	=	42,000 years.	
Birds	=	72,000 "	
Quadrupeds	=	3 Palyas.	

CHAPTER IV.

SŪTRA 1.

देवाश्चतुर्णिकायाः ॥ १ ॥

Devâśchaturṇi Kāyâḥ.

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

भवनवासी, Bhavana-vâsî, Residential.

ठयंतर, Vyantara, Peripatetic.

ज्योतिष्क, Jyotiṣka, Stellar.

वैमानिक, Vaimânika, Heavenly.

SŪTRA 2.

आदितस्त्रिषु पीतान्तलेण्याः ॥ २ ॥

Aditastrīṣu pîtânta leṣyâḥ.

From the first to the third (have 4) leṣyâs or points up to yellow, i. e.,

कृष्णा, Black, लील, Indigo, क पीत, Grey and पीत, Yellow.

SŪTRA 3.

दशाष्टपञ्चद्वादशविकल्पाः कल्पोपपन्नपर्यन्ताः ॥ ३ ॥

Daśaṣṭa pancha dvadaśa vikalpâḥ kalpopapanna paryantâḥ.

भवनवासी (Residential celestial beings are of 10 classes.

ठयंतर Peripatetic ... 8 „

ज्योतिष्क, Stellar ... 5 „

कल्पवासी, Heavenly ... 12 „

Total ... 35 Classes.

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

SŪTRA 4.

इंद्रसामानिकत्रायस्त्रिंशपारिषदात्मरक्षलोकपालानीकप्र-
कीर्णकाभियोग्यकिल्बिषिकाश्चैकशः ॥ ४ ॥

Indra sâmanika trâyastrimśa pâriṣadâtma rakṣa loka pâlâ nîka prakirnakâ
bhiyogya kilbiṣikâ śchaikaśah.

Every classes (has) 10 (grades) :

- Indra ... Powerful and of Supreme authority, like a king.
 Sâmanika ... ,, but not authoritative like Indra ; like father,
 teacher.
 Trâyastrins... Like minister or priest, so-called because they are
 33 in number.
 Pâriṣad ... ,, Courtiers.
 Âtma-rakṣa... ,, Body-guards.
 Loka-pâla ... ,, The police ; the protectors of the people.
 Anika ... ,, The army.
 Prakîrṇaka ... ,, The people.
 Âbhiyogya ... ,, That grade of celestial beings who form themselves
 into conveyances as horse, lion, swan, etc., etc.
 for the other grades.
 Kilbiṣika... ,, The servile grade.

[^]
SÛTRA 5.

त्रायस्त्रिंशलोकपालवर्ज्या व्यन्तरज्योतिष्काः ॥ ५ ॥

Traystriṣa lokapâla varjyâ vyantara jyotiṣkâh.

But the Peripatetic and Stellar celestial beings, the grades of Trâ-
 yastrinṣa, like Minister or Priest, and Lokapâla like the police, are denied.

[^]
SÛTRA 6.

पूर्वयोर्द्विन्द्राः ॥ ६ ॥

Pûrvayor dvîndrâh.

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.)

[^]
SÛTRA 7.

कायप्रवीचारां प्राप्तेऽनानात् ॥ ७ ॥

Kâya pravîchârâ Ââaisânât.

Up to Îsâna (or the 2nd heaven, celestial beings which include all Resi-
 dential, Peripatetic and Stellar celestial beings,) have bodily sexual enjoy-
 ment (like human beings).

SŪTRA 8.

शेषाःस्पर्शरूपशब्दमनःप्रवीचाराः ॥ ८ ॥

Seṣaḥ sparśa rūpa śabda manah pravicharāḥ.

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.
„ 5, 6, 7 and 8th	„	„ sight only.
„ 9, 10, 11 and 12th	„	„ sound only as songs, etc.
„ 13, 14, 15, and 16th	„	„ mind only.

SŪTRA 9.

परेऽप्रवीचारा ॥ ९ ॥

Pare pravī chārāḥ.

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

SŪTRA 10.

भवनवासिनोऽसुरनागविद्युत्सुपर्णाग्निवातस्तनितोदधि
द्वीपदिक्कुमाराः ॥ १० ॥

Bhavana vāsino surnāga vidyut suparnagvi vāta stanito dadhi dvīpa
dikkumārāḥ.

(The 10 classes of) Residential celestial beings (are :)—Asurakumāra, Nāgā, Vidyuta, Suparṇa, Agni, Vāta, Stanita, Udadhi, Dvīpa and Dik Kumāra.

They are called Kumāras, because their lives and habits are like these of youths of under 20, who are called kumāras.

The Residentials (भवनवासी) live as follows :—In the first earth, Ratna-prabā, there are three strata, one above the other with an interval of 1000 yojanas. The first is called kharabhāga (खरभाग) ; this is the abode of 9 classes of Residentials, i. e., of all except Asura Kumāras. The Asuras reside in the 2nd stratum called pankā-bhāga, (पंकभाग) In the third or lowest stratum, called Abbahula-bhāga (अबहुलभाग), there is situated the 1st hell.

SŪTRA 11.

व्यन्तराः किन्नरकिम्पुरुषमहोरगगंधर्वयक्षराक्षसभूतिपशा
चोः ॥ ११ ॥

Vyantarâh kinnara kimpuruṣa mahoraga gandharva yakṣa rākṣasa
bhûta piśachâh.

The (classes of) Peripatetics (are :)

1. Kinnara.
2. Kimpuruṣa.
3. Mahoraga.
4. Gandharva.
5. Yakṣa.
6. Rākṣasa.
7. Bhûta.
8. Piśâcha.

Some of these live in the innumerable Oceans and Continents. 7 classes, i. e., all except the Rākṣasa, live in the khara-bhâga or first uppermost stratum of the first earth Ratnaprabhâ. The Rākṣasas live in the 2nd or paṅka-bhâga of the same.

SŪTRA 12.

ज्योतिस्काः सूर्याचन्द्रमसौग्रहनक्षत्रप्रकीर्णकतारकाश्च ॥ १२ ॥

Jyotiṣkāh sūryâ chandramasau graha nakṣatra prakîrṇaka târakâścha.

The classes of stellars are :

1. Sūrya, the sun.
2. Chandramâ, the moon.
3. Graha, the planets.
4. Nakṣatra, the constellations.
5. Prakîrṇaka târaka, scattered stars.

The stellars begin at a height of 790 yojanas (each of 2000 kosas) from the level of the earth on which we are. The lowest are the stars. 10 yojanas above them are the suns. 80 yojanas above the suns are the moons. 4 yojanas above the moons are the 27 nakṣatras.

4 yojanas above the nakṣatras
 are the Budha, the planet mercury 3 „ „ them.
 The Sukra „ Venus ; 3 „ „ „
 The Vṛhaspati „ Jupiter ; 3 „ „ „
 The Mangala or Angāraka, the planet Mars ; 3 yojanas above them.
 The Sanaiśchara, 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 of 2,000 kosas.

^
SUTRA 13.

मेरुप्रदिक्षणानित्यगतयेनृलोके ॥ १३ ॥

Meru pradikṣaṇā nitya gatayo nṛloke.

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

^
SUTRA 14.

तत्कृतःकालविभागः ॥ १४ ॥

Tatkṛtaḥ kâla vibhâgaḥ.

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

^
SUTRA 15.

बहिरवस्थिताः ॥ १५ ॥

Bahira vasthitâḥ.

(The stellarś) outside the 2½ dvīpas, i.e., beyond Mānuṣottara mountain in the middle of Puṣkaravara dvīpa, are) fixed. (They never move.)

^
SUTRA 16.

वैमानिकाः ॥ १६ ॥

Vaimānikâḥ.

(Now we go on to) the Heavenly beings.

SŪTRA 17.

कल्पोपपन्नाः कल्पातीताश्च ॥ १७ ॥

• Kalpopapannâkalpâtitaścha.

(There are of 2 kinds :)

Kalpopapanna, born in the 16 heavens, and with 10 grades. These alone have 10 classes.

Kalpâtîta, born beyond the 16 heavens. They have no grades or classes. They are called Ahamindra अहमिन्द्र (lit. 'I am Indra'), and are all alike.

SŪTRA 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.)

SŪTRA 19.

सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मब्रह्मोत्तरलान्तव-
कापिष्ठशुक्रमहाशुक्रसतारसहस्रारेष्वानतप्राणतयोरारणा-
च्युतयोर्नावसु ग्रैवेयकेषु विजयवैजयन्तजयन्तापराजितेषु स-
र्वार्थसिद्धौ च ॥ १९ ॥

Saudharmaîśâna sânatkumâra mâhendra brahma brahmottara lântava
kâpiṣṭha śukra mahâ śukra śâtâra sahasrâre śvânata prâṇatayo râraṇâ
chyutayor navasu graiveyakeṣu vijaya vaijayanta jayantâ parâjiteṣu
sarvârthe siddhau cha.

(They कल्पवासी live) in :—

सौधर्म Saudharma, 2 ईशान, Îśâna, 3 सानत्कुमार Sânatkumâra, 4
माहेन्द्र Mâhendra, 5 ब्रह्म Brahma, 6 ब्रह्मोत्तर Brahmottara, 7
लान्तव Lântava, 8 कापिष्ठ Kâpiṣṭha, 9 शुक्र Śukra, 10 महाशुक्र
Mahâśukra, 11 सतार Śâtâra, 12 सहस्रार Saahasrâra, 13 आनत
Ânat, 14 प्राणत Prâṇata, 15 आरण Âraṇa and अच्युत Achyuta.

(Above these 16 heavens, the abodes of अहमिन्द्राः Ahamindrās are :—)

9 गैवेयक Graiveyaka (heavens;)

9 अनुदिश Anudiśa (,,)

5 अनुत्तर, Anuttara (heavens, i.e.,)

विजय, Vijaya, वैजयन्त, Vaijayanta ; जयन्त, Jayanta ;
अपराजित, Aparājita ; सर्वार्थसिद्धि, Sarvārtha-siddhi.

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

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

The कल्पवृक्ष 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 Brahmendra

7, 8 ,, ,, ,, ,, 1, Lāntava.

9, 10 ,, ,, ,, ,, 1, Śukra.

11, 12 ,, ,, ,, ,, 1, Śatāra

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

Total Indras...12.

The 16 heavens have 52 layres (Paṭala), 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 Anudiśa ;

1 ,, ,, 5 Anuttara.

In all there are 63 layers (Paṭala).

SŪTRA 20.

स्थितिप्रभावसुखद्युतिलेश्याविशुद्धीन्द्रियावधिविषय-
तोऽधिकाः ॥ २० ॥

Sthiti prabhāva sukha dyuti leśyā viśuddhindriyāvadhi viṣayato
dhikāh.

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

SŪTRA 21.

गतिशरीरपरिग्रहाभिमानतोहीनाः ॥ २१ ॥

Gati śarīra parigrahā bhimānato hināh.

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 ग्रैवेयक, graiveyaka stature is 2½ hands.

In the 4, 5, 6 „ „ „ „ 2 hands.

In the 7, 8, 9 „ „ „ „ 1½ hands.

In the 9 अनुदिश, Anudiśa „ „ „ 1½ hands.

In the 5 अनुत्तरविमान, Anuttara Vimāna „ „ „ 1 hand.

SŪTRA 22.

पीतपद्मशुक्ललेश्याद्वित्रिशेषेषु ॥ २२ ॥

Pīta padma śukla leśyā dvitri śeṣeṣu.

(There are) पीत, yellow, पद्म pink, and शुक्ल white, लेश्या leśyā in 2, 3 (pairs, and) the remaining (heavens).

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

SŪTRA 23.

प्राग्गैवेयकेभ्यः कल्पाः ॥ २३ ॥

Praggraiveyakēbhyah kalpāh.

(The heavens) before (we reach). The Graiveyakās (are called) kalpās.

SŪTRA 24.

ब्रह्मलोकालयालौकान्तिकाः ॥ २४ ॥

Brahma lokālayā laukāntikāh.

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

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.

SŪTRA 25.

सारस्वतादित्यवह्न्यरुणगर्दतोयतुषिताव्यावाधारि-

ष्टाश्च ॥ २५ ॥

Sārasvatāditya vahnyarūṇa gardatoya tuṣitā vyābādha riṣtāścha.

(These Laukāntikas are of the following 8 classes:)

सारस्वत् Sarāswat, आदित्य Âditya, वह्नि Vahni, अरुण Arūṇa, गर्दतोय
 Gardatoya, तुषति Tuṣiti, व्यावाध Avyābādha, and अरिष्ट Ariṣṭa.

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 देवर्षि Devarṣi. They descend and attend to the Tirthankaras, when the latter make up their minds to renounce the world.

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

SÛTRA 26.

विजयादिषुद्विचरमाः ॥ २६ ॥

Vijayâdiṣu dvicharmâh.

In the (4 अनुत्तर Anuttara heavens, *i.e.*,) Vijaya, etc., (*i.e.*, Vaijayanta, Jayanta, Aparājita, and the 9 अनुदिश Anudīśas, 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 (सम्यग्दर्शन)]

SÛTRA 27.

औपपादिकमनुष्येभ्यःशेषास्तिर्यग्योनयः ॥ २७ ॥

Aupapâdika manuṣyebhyah śeṣâ stiryagyonayah.

Other than those born by instantaneous rise, (*i.e.*, hellish and celestial beings) and human beings, are sub-human beings, *i.e.*, Tiryāñcha (तिर्यञ्च).

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-nâḍi).

SÛTRA 28.

स्थितिरसुरनागसुपर्णद्वीपशेषाणां सागरोपमात्रिपल्यो-
पमार्द्धहीनमिता ॥ २८ ॥

Sthitir asura nâga suparṇâ dvīpa śeṣāṇam sâgaropama tripalyo-
pamârdha hīna mitâh.

The (maximum) age of :—

असुर Asura, measures	1	Sâgara, सागर ;
नाग Nâga, ,,	3	Palya पल्य ;
सुपर्ण Suparṇa, ,, $\frac{1}{2}$ less, (<i>i.e.</i> , $2\frac{1}{2}$) ,,	,,	,,
द्वीप Dvīpa ,,	2	,,
and of the other (6 classes) $1\frac{1}{2}$,,	,	,

SŪTRA 29.

सौधर्मैशानयोःसागरोपमेऽधिके ॥ २९ ॥

Saudbarmai śānayoh sāgaropame dhike.

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

SŪTRA 30.

सानत्कुमारमाहेन्द्रयोःसप्त ॥ ३० ॥

Sānatkumāra mahendrayoh sapta.

In the Sānatkumār and Māhendra, (*i.e.*, 3rd and 4th heavens, the maximum age is a little over) 7 sāgaras.

SŪTRA 31.

त्रिसप्तनवैकादशत्रयोदशपञ्चदशभिरधिकानितु ॥ ३१ ॥

Tri sapta navaikādaśa trayodaśa panchadaśa bhi radhikāni tu.

And 3, 7, 9, 11, 13, and 15 added to (7 sāgaras make up the maximum age of others.

In the 5th and 6th heavens, it is a little over 10 Sāgaras,

„ „ 7th „ 8th „ „ „ „ „ 14 „

„ „ 9th „ 10th „ „ „ „ „ 16 „

„ „ 11th „ 12th „ „ „ „ „ 18 „

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

„ „ 15th „ 16th „ „ „ 22 „

SŪTRA 32.

आरणाच्युतादूर्ध्वमेकैकेन नवसु ग्रैवेयकेषुविजयादिषु-
सर्वार्थसिद्धौच ॥ ३२ ॥

Āraṇachyutā dūrddbhva mekaikinā navasu graiveyakeṣu vijayādiṣu
sarvārthasiddhau cha.

Above Āraṇa and Achyuta, in the 9 Graiveyakās (it is) more and more by one sāgara, (*i.e.*, it is 23-31 sāgaras respectively.) In the 9 Anudiṣas, (it is 32 sāgaras and) in Vijaya, etc., (in the 5 Anuttaras it is 33 sāgaras.

But) in (the last Anuttara, i. e.,) Sarvârthasiddhi, (it is never less than 33 sâgaras.)

^A
SŪTRA 33.

अपरांपल्योपममधिकम् ॥ ३३ ॥

Aparâpalyopama madhikam.

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

^A
SŪTRA 34.

परतःपरतःपूर्वापूर्वानन्तराः ॥ ३४ ॥

Paratah paratah Pûrvâpûrvâ nantarâh.

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.)

^A
SŪTRA 35.

नारकाणां च द्वितीयादिषु ॥ ३५ ॥

Nârakâṇamcha dvitîyâdiṣu.

The same (rule applies to the ages) of hellish beings, (i. e., the maximum age of the 1st is the minimum) of the 2nd and so on.

^A
SŪTRA 36.

दशवर्षसहस्राणिप्रथमायाम् ॥ ३६ ॥

Daśavarṣa sahasrâṇi prathamâyâm.

(The minimum age of beings) in the 1st (hell is) 10,000 years.

^A
SŪTRA 37.

भवनेषुच ॥ ३७ ॥

Bhavaneṣucha.

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

^
SŪTRA 38.

व्यन्तराणांच ॥ ३८ ॥

Vyantarâṇamcha.

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

^
SŪTRA 39.

परापल्योपममधिकं ॥ ३९ ॥

Parâ palyopama madhikam.

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

^
SŪTRA 40.

ज्योतिष्काणांच ॥ ४० ॥

Jyotiṣkāṇām cha.

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

^
SŪTRA 41.

तदष्टभांगोऽपरा ॥ ४१ ॥

Tadaṣṭa bhāgo parâ.

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

^
SŪTRA 42.

लौकान्तिकानामष्टौ सागरोपमाणि सर्वेषाम् ॥ ४२ ॥

Laukāntikāṇāmaṣṭau sāgaropamāṇi sarveṣām.

(The age) of the Laukāntikās (is) 8 sāgaras. (It is the same) for all.

CHAPTER V.

SÛTRA 1.

अजोवकाया धर्माधर्माकाशपुद्गलाः ॥ १ ॥

Ajiva kâya dharmâ dharmâkâśa pudgalâh.

The non-soul extensive (substances are :)

धर्म Dharma, medium of motion to soul and matter ;

अधर्म Âdharmâ, „ „ rest „ „ „

आकाश Akâśa, space ; and

पुद्गल Pudgala, matter.

काय Kâya means extensive, *i. e.*, having extent like the body, *i. e.*, occupying more than one प्रदेश prâdeśa, spatial unit, or point. काल kâla, time has no extent, because its innumerable points, kâlâṇus are packed full like a heap of jewels in Universal space, but are never united one with the other.

SÛTRA 2.

द्रव्याणि ॥ २ ॥

Dravyâṇi.

(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 Jîva and Ajîva. 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. Every condition is a condition of rest or motion.

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

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

There are 6 such groups.

There is no attribute outside of these 6 groups.

Every substance has an-infinity of attributes in it.

The full attributes of no substance can be given.

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

सामान्यगुण Sāmānya-guṇa, or common attributes are found in all substances; these are the attributes which are necessary for the existence of the group as a group.

These are infinite but 6 are principal :

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

वस्तुत्व...2. Vastutva, Functionality; capacity by which substance has a function.

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

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

अगुरुलघुत्व...5. Agurulaghutva, 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. Pradesātva, Spatiality, capacity of having some kind of form.

चिन्तेनत्व...Chetanatva, Consciousness } are common attributes of
अमूर्तत्व...Amūrtatva, Immateriality } the class of substance or group
of attributes, called soul.

अचेतनत्व...Achetanatva, Unconsciousness } are common to space, mo-
अमूर्तत्व...Amūrtatva, Immateriality } tion and rest and time.

अचेतनत्व...Achetanatva, Unconsciousness } are common to Matter.
मूर्तत्व...Mūrtatva, Materiality }

विशेषगुण Viśeṣa guṇa, 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, Sanjñâ, Sankhyâ, Laksana, Prayojana) (संज्ञा, संख्या, लक्षण, प्रयोजन,) The bottom reality is attributes. But always in 6 groups.

काया, Kâyâ is that which has extent, *i.e.*, many प्रदेशः, Pradeśas, *i.e.*, occupies more than one unit of space. Kâla, time, alone does not do so. Therefore is not kâya, or extensive the units of time, *i.e.*, Kâlânus, कालानु, are packed in Loka like a heap of jewels (रत्नराशि के समान.)

विशेषगुण, Viśeṣa-guṇa or special attributes of each substance are :

- (1) जीव, Jîva-soul—1. Knowledge (ज्ञान). (In its full form it arises only in the absence of knowledge-obscuring karma.)
 2. Conation (दर्शन) (In its full form it arises only in the absence of Conation obscuring karma)
 3. Bliss (सुख). (In its full form it arises only in the absence of all the 4 destructive karma)
 4. Power (वीर्य). (In its full form it arises only in the absence of obstructive karmas, etc.)
 5. Right Belief (सम्यग्दर्शन)
 6. Right Conduct (सम्यक्चारित्र्य)
- { In its full form it arises only in the absence of deluding karma.
7. अठयावाध, Avyâvâdha, Undisturbable, due to the absence of Vedanîya; (Feeling) karma; neither pleasure nor pain.
 8. अवगाह, Avagâha, due to the absence of body karma.

9. अगुरुलघुत्व, Agurulaghutva, due to the absence of family-karma.

10. सूक्ष्मत्व, Sūkṣmatva, due to the absence of age.

The first 6 are अनुजीवी, Anujivî, attributes, which co-exist in and constitute the substance.

They arise fully only on the destruction of 4th destructive karmas; emotion and knowledge obscuring; Deluding; and obstructive.

The last 4 are प्रतिजीवी (प्रतिजीवी), attributes, which merely indicate the absence of their opposites.

They arise fully on the destruction of the 4 अघातिया non-destructive karmas : वेदनीय, Vedaniya, Feeling; आयु, age, गोत्र family and नाम body karmas.

(2) पुद्गल, Pudgala, matter. Special attributes are :—

1. Touch, स्पर्श ;
2. Taste, रस ;
3. Smell, गन्ध ; and
4. Colour, वर्ण.

(3) धर्म, Dharma, medium of motion.

(4) अधर्म, Adharma, medium of Rest.

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

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

SŪTRA 3.

जीवाश्च ॥ ३ ॥

Jivāścha.

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

SŪTRA 4.

नित्यावस्थितान्यरूपाणि ॥ ४ ॥

Nityā vasthitānya rūpāṇi.

(The above 5 extensive substances are) permanent in their nature, (and with काल Kala, time, are) fixed (as the sole constituents of the Uni-

verse,) (and are) devoid of touch, taste, smell and colour, (*i. e.*, are अरूपी Arûpî.)

SÛTRA 5.

रूपिणः पुद्गलाः ॥ ५ ॥

Rûpiṇah pudgalâh.

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

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

SÛTRA 6.

आ आकाशादेकद्रव्यणि ॥ ६ ॥

Â âkâśâ deka dravyâṇi.

Up to space, (*i. e.*, Dharma, Adharma and Âkâśa are) one substance each. (They are indivisible wholes.)

SÛTRA 7.

निष्क्रियाणि च ॥ ७ ॥

Niṣkriyâṇi cha.

(These three are) not (capable of) moving (from place to place.)

Time substance also is incapable of motion. It is also Niṣkriya.

SÛTRA 8

असंख्येयाः प्रदेशाः धर्माधर्मैकजीवानाम् ॥ ८ ॥

Asankhyeyâh pradeśâ dharmâdharmāika jivânâm.

(There are) innumerable Pradeśas of Dharma, Adharma and each soul. (A Pradeśa is the unit of space occupied by an atom of matter.) The number of Pradeśas in Dharma Adharma, a Soul, and Lokâkâśa, *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 in extent equal to its mundane body, except in the Overflow (Samudghâta). See Dravya Samgraha Gâthâ, 10, Vol. I. S. B. J. 28-31.

SŪTRA 9.

आकाशस्यानन्ताः ॥ ९ ॥

Ākāśasyâ-nautâh.

(The Pradeśas) of space (are) infinite.

SŪTRA 10.

संख्येयाऽसंख्येयाश्च पुद्गलानाम् ॥ १० ॥

Sankhyeyâ sankhyeyâścha pudgalânâm.

(The atoms) of matter (are) numerable, (संख्येयाः Sankhyâta), innumerable (असंख्येयाः Asankhyâta), and अनन्त Ananta, infinite (according to their different molecular compositions.

One atom of matter, if free, occupies a unit of space, i. e., a Pradeśa. Infinite atoms will imply infinite Pradeśas of matter in Lokākāśa. 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. Therefore there is no real contradiction between this and the 8th Sûtra, because a molecule of, e. g., 3 atoms of matter may occupy less space than is represented by 3 Pradeśas, 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 Pradeśa.

This may be illustrated roughly. A saccharim 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.

SŪTRA 11.

नाणोः ॥ ११ ॥

Nāṇoh.

(There are) no (numerable Pradeśas) of an atom.

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

SŪTRA 12.

लोकाकाशेऽवगाहः ॥ १२ ॥

Lokākāśavagāhah.

The place (of these substances is only) in the Lokākāśa, 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.

SŪTRA 13.

धर्माधर्मयोः कृत्स्ने ॥ १३ ॥

Dharmādharmayoh kṛtsne.

Of Dharma and Adharma (the place is) in the whole (Universe).

SŪTRA 14.

एकप्रदेशादिषु भाज्यः पुद्गलानाम् ॥ १४ ॥

Eka pradeśādiṣu bhajyah pudgalānām.

In one pradeśa space (in 2 pradeśas-space, in 3 pradeśas-space), etc., (upto loka-space, i.e., the universe, only 1, 2 or 3, etc., atoms) of matter (will find) distribution of place (if they are in a free condition, but in a molecular form any number of atoms can occupy any one of those spaces.)

SŪTRA 15.

असंख्येयभागादिषु जीवानाम् ॥ १५ ॥

Asankhyeya bhāgādiṣu jīvānām.

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

Souls have five (सूक्ष्म sūkṣma) or dense (बादर bādara) 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.

SŪTRA 16.

प्रदेशसंहारविसर्पाभ्यां प्रदीपवत् ॥ १६ ॥

Pradeśa samhâra visarpâbhyâm pradīpavat.

By the contraction and expansion of the pradeśās (the soul, although it always has innumerable pradeśās, 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 महामच्छ Mahâmachchha found in the स्वयंभूरमण Svayambhûramana, 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 aparyâpta, i.e., incapable of full development. The souls that occupy this body die and are 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.)

SŪTRA 17.

गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकारः ॥ १७ ॥

Gati sthityupagrahau dharmâdharmayorupakârah.

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

SŪTRA 18.

अकाशस्यावगाहः ॥ १८ ॥

Âkâśasyâvagâhah.

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

SŪTRA 19.

शरीरवाङ्मनः प्राणपानाः पुद्गलानाम् ॥ १९ ॥

Śarîra vañmanah prâṇapânâh pudgalânâm.

(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 vargaṇās. The 5 bodies are made of 3, and speech and mind each of one, kinds. See Jiva Kanda. 606-7.

^
SÛTRA 20.

सुखदुःखजीवितमरणोपग्रहाश्च ॥ २० ॥

Sukha dukha jîvita maraṇopagrahâścha.

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

^
SÛTRA 21.

परस्परोपग्रहे जीवानाम् ॥ २१ ॥

Parasparopagraho jivânâm.

(The function) of souls, (*i.e.*, mundane souls is to) support each other. This is obvious. We all depend upon one another. The peasant provides corn to humanity ; the weaver clothes ; and so on.

^
SÛTRA 22.

वर्तनापरिणामक्रियाः परत्वापरत्वे च कालस्य ॥ २२ ॥

Vartanâprîṇâmakriyâh paratvâparatve cha kâlasya.

And (the function) of Time (is to help substances in their) being (in their continuing to exist, *i.e.*, in the continuous change in their attributes at every moment) (in their) modifying, (in their) movement, (and in their) long and short duration.

The being or continuing to exist is done by निश्चयकाल Nischaya-kâla, *i.e.*, real time substance.

The other three functions are the basis of व्यवहारकाल Vyavahâra-kâla, *i.e.*, of time, from a practical point of view which is based upon the motion of matter sun, moon, earth, &c., in space.

^
SÛTRA 23.

स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ॥ २३ ॥

Sparsârasagandhavarnavantah pudgalâh.

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.

SŪTRA 24.

शब्दग्रन्थसौक्ष्म्यस्थौल्यसंस्थानभेदतमश्छायातपोदोत-
वन्तश्च ॥ २४ ॥

Sabdabandhasaukṣmyasthauilyasansthânabhedatamaśchâyâtapodyotavantaścha.

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

शब्द, Sabda, 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) वैशेषिक Vaisṛṣika—produced by nature alone as thunder, roar of ocean, thunder of clouds, etc.
- (2) प्रायोगिक Prâyogika—produced in connection with men, etc.

Sound is also divided into two—

- (1) अभाषात्मक Abhaśatmaka—unspoken, or which is not uttered by mouth. This is—

- (1) प्रायोगिक Prâyogika—caused by men, etc.

as (1) तत Tata—sounds from stringed instruments as vinâ, etc.

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

(3) घन Ghana—sound from cymbals, kartala, etc.

(4) सुषिर Suṣira—sound from flute, etc.

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

- (2) भाषात्मक Bhaśatmaka—spoken or speech uttered with the mouth, speech.

It is of two kinds:—

1. अक्षरात्मक Anakṣarātmaka—non-alphabetical or the speech of animals having 2 or more senses.
2. अक्षरात्मक Akṣarātmaka—alphabetical as Sanskrit, prakṛita and various other Aryan or non-aryan languages.

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

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

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

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

संस्थान, Saṁsthāna, figure ; geometrical and other diagrams ;

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

तम, Tama, darkness ;

छाया, Chhaya, shade ;

आतप, Âtapa, sun-shine ; and

उद्योत, Udyota, moon light.

SÛTRA 25.

अणवः स्कन्धाश्च ॥ २५ ॥

Aṇava skandhâścha.

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

SÛTRA 26.

भेदसङ्घातेभ्य उत्पद्यन्ते ॥ २६ ॥

Bheda-saṅghâtebhya 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.)

SŪTRA 27.

भेदादणुः ॥ २७ ॥

Bhedāṇuh.

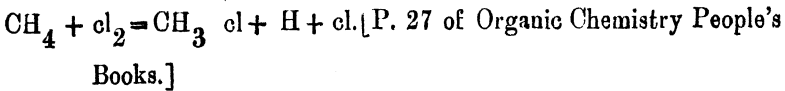
Atom (is obtained only) by division (to an infinite extent.)

SŪTRA 28.

भेदसंघाताभ्यां चाक्षुषः ॥ २८ ॥

Bhedasanghātābhyāṁ chākṣuṣah.

(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 :—



SŪTRA 29.

सद्द्रव्यलक्षणम् ॥ २९ ॥

Saddravyalakṣaṇam.

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

SŪTRA 30.

उत्पादव्ययध्रौव्ययुक्तं सत् ॥ ३० ॥

Utpādayayadhrauvyayuktam sat.

Sat (is a) simultaneous possession.

(of) उत्पाद, Utpāda, coming into existence, birth ;

व्यय, Vyaya, going out of existence, decay ; and

ध्रौव्य, Drauvya, continuous sameness of existence, permanence.

The meaning is that the substance remains the same, but its condition always changes, *e. g.*, a man is in anger and forgiveness supervenes, his angry soul is replaced by a forgiving one, *i. e.*, the forgiving condition

comes into existence at the same time as anger goes out of existence ; and all through *the soul continues the same*. उत्पाद Utpâda and व्यय Vyaya are of 2 kinds:—

स्वनिमित्त Svanimitta, in the pure substance itself due to modification in the attribute of individuality, अगुरुलघुत्व Agurulaghutva, on account of the substance Time ; and परनिमित्त Paranimitta, modification in the impure substance with the auxiliary help of another substance, *e.g.*, in धर्म Dharma and अधर्म Adharma, आकाश Akâśa and काल Kâla, which have only स्वनिमित्त Svanimitta kind of Utpâda 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.

^
SÛTRA 31.

तद्भावाव्ययं नित्यम् ॥ ३१ ॥

Tadbhâvâvyayam nityam.

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

^
SÛTRA 32.

अर्पितानर्पितसिद्धेः ॥ ३२ ॥

Arpitânarpitasiddheh.

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 aspects, though existing simultaneously, cannot be described simultaneously).

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

^
SÛTRA 33.

स्निग्धरूक्षत्वाद्वन्धः ॥ ३३ ॥

Snigdharûkṣatvâdbandhah.

(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.

^
SŪTRA 34.

न जघन्यगुणानाम् ॥ ३४ ॥

Na jaghnyagunânâm.

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

^
SŪTRA 35.

गुणसाम्ये सदृशानाम् ॥ ३५ ॥

Guṇasâmye sadriśânâm.

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

^
SŪTRA 36.

द्व्यधिकादिगुणानां तु ॥ ३६ ॥

Dvyadhikâdi guṇânâm tu.

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

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

^
SŪTRA 37.

बन्धेऽधिकौ पारिणामिकौ च ॥ ३७ ॥

Bandhedhikau pâriṇamikau cha.

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

^
SŪTRA 38.

गुणपर्ययवद्रव्यम् ॥ ३८ ॥

Guṇaparyaya-vaddravayam.

Substance is possessed of attributes and modifications.

गुण, Attributes, are *अन्वयी* Anvayī, i.e., they co-exist with substance ;

पर्याय, Modifications are *व्यतिरेकी* Vyatirekī, i.e., they succeed each other.

^
SŪTRA 39.

कालश्च ॥ ३९ ॥

Kālaścha.

Kāla or Time (is) also (a substance.)

^
SŪTRA 40.

सोऽनन्तसमयः ॥ ४० ॥

So nuntasamayah.

That (Time has) infinite Samāyas. Samāya is the modification of time. A समय Samāya is the time taken by the smallest particle of matter in going from one point of time to the next point called कालाणु Kālāṇu.

^
SŪTRA 41.

द्रव्याश्रया निर्गुणा गुणाः ॥ ४१ ॥

Dravyāśrayā nirguṇā guṇāḥ.

(Guṇās 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.

^
SŪTRA 42.

तद्भावः परिणामः ॥ ४२ ॥

Tadbhāvah pariṇāmah.

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

CHAPTER VI.

SŪTRA 1.

कायवाङ्मनःकर्म योगः ॥ १ ॥

Kāyavāṇanahkarma yogah.

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

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

काययोग, Kāya-yoga is caused by the क्षयोपशम Kṣayopśama destruction-subsidence of वीर्यान्तराय Vīryāntarāya, power-obstructive karmas, and by the support of material molecules of the different kinds of bodies.

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

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

SŪTRA 2.

स आस्रवः ॥ २ ॥

Sa āsrayah.

This (Yoga) is (the channel of) Âsrava (or inflow of karmic matter into the soul.)

SŪTRA 3.

शुभः पुण्यस्याशुभः पापस्य ॥ ३ ॥

Subhah puṇyasyâsubhah pâpasya.

(Âsrava is of 2 kinds :) शुभ Śubha or good (which is the inlet) of virtue or meritorious karmas ; अशुभ Aśubha or bad (which is the inlet of vice or demeritorious karmas).

SŪTRA 4.

सकषायोकषाययोः साम्परायिकेर्यापथयोः ॥ ४ ॥

Sakaṣāyakaṣāyayoh sâmparâyikeryapathayoh.

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

SŪTRA 5.

इन्द्रियकषायाव्रतक्रियाः पञ्चचतुःपञ्चपञ्चविंशतिसंख्याः
पूर्वस्य भेदाः ॥ ५ ॥

Indriyakaṣāyâvratakriyâh panchachatuhpanchpanchvinśatisankhyâh pûrvasya bhedâh.

The kinds of the first, (i.e., mundane inflow are 39 in) number:

- (5 Caused by the activity of the) 5 Senses इन्द्रिय ;
- (4 " " " " ") 4 Passions कषाय ;
- (5 " " " " ") 5 (Kinds of) vowlessness अव्रत ;
- (25 " " ") 25 (kinds of) activity क्रिया (as follows :—)
- (1) सम्यक्त्वक्रिया, Samyaktva-kriyâ, that which strengthens right belief, ; e.g., worship, etc ;
- (2) मिथ्यात्वक्रिया, Mithyâtva-kriyâ, that which strengthens wrong belief, e.g., superstition, etc ;
- (3) प्रयोगक्रिया, Prayoga-kriyâ, bodily movement ;
- (4) समादानक्रिया, Samâdâna-kriyâ, tendency to neglect vows, after having taken them.
- (5) ईर्यापथक्रिया, Iryâpatha-kriyâ, walking carefully by looking on the ground (for living beings which may be trod upon and thus injured).
- (6) प्रादोषिकीक्रिया, Prâdoṣikî-kriya, tendency to accuse others in anger ;

- (7) कायिकीक्रिया, Kāyiki-kriyā, a wicked man's readiness to hurt others ;
- (8) अधिकरणिकीक्रिया, Adhikaranikī-kriyā, having weapons of hurtfulness ;
- (9) पारितापिकीक्रिया, Pāritapiki-kriyā, any thing which may cause mental pain to one self or others ;
- (10) प्राणातिपातिकीक्रिया, Prāṇātipātiki-kriyā, depriving another of vitalities of age, sense-organs, powers and respiration ;
- (11) दर्शनक्रिया, Darśana-kriyā, infatuated desire to see a pleasing form ;
- (12) स्पर्शनक्रिया, Sparśana-kriyā, frivolous-indulgence in touching.
- (13) प्रात्ययिकीक्रिया, Prātyayikī-kriya, inventing new sense-enjoyments ;
- (14) समन्तापातनक्रिया, Samantāpātana-kriyā, answering call of nature in a place frequented by men, women, and animals ;
- (15) अनाभोगक्रिया, Anābhoga-kriya, indifference in dropping things or throwing oneself down upon the earth, i. e., without seeing whether it is swept or not.
- (16) स्वहस्तक्रिया, Svahasta-kriya, undertaking to do by one's own hand, what should be done by others ;
- (17) निर्गर्गक्रिया, Nisarga kriyā, admiration of hurtful or unrighteous things ;
- (18) विदारणक्रिया, Vidāraṇa-kriya, proclaiming-other's sins ;
- (19) अज्ञातयापादिकीक्रिया, Ajñā-vyāpādiki-kriyā, misinterpreting the scriptural injunctions, which we do not want to follow ;
- (20) अनाकाङ्क्ष क्रिया, Anāñkāṅks-kriyā, disrespect to scriptural injunctions out of vice or laziness ;
- (21) प्रारम्भक्रिया, Prārambha-kriya, engaging in harmful activities or expressing delight in other's misdeeds ;
- (22) परिग्राहिकीक्रिया, Prāyigrāhikī-kriyā, trying to persevere in one's attachment to worldly belongings ;
- (23) मायाक्रिया, Māyā-kriya, deceitful disturbance of some one's right knowledge and faith ;
- (24) मिथ्यादर्शनक्रिया, Mithyā-darśana-kriyā, praising actions due to wrong belief ; and

- (25) अप्रत्याख्यानक्रिया, Apratyākhyāna-kriyā, 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.

[^]
SŪTRA 6.

तीव्रमन्दज्ञाताक्षातभावाधिकरणवीर्यविशेषेभ्यस्तद्विशेषः ॥ ६ ॥

Tīvramandajñatājñatābbhāvādhikaraṇavīryaviśeṣebhyastadvīśeṣaḥ.

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.
- (4) मन्दभाव, Mildness.
- (3) ज्ञातभाव, Intentional character (of the act.)
- (4) अज्ञातभाव, Unintentional character (of the act.)
- (5) अधिकरण, Dependence.
- (6) वीर्य, (one's own position and) power (to do the act.)

[^]
SŪTRA 7.

अधिकरणं जीवाऽजीवाः ॥ ७ ॥

Adhikaraṇam jīvājivāḥ.

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

[^]
SŪTRA 8.

आद्यं संरम्भसमारम्भयोगकृतकारितानुमतकषायविशेषै-
स्त्रिस्त्रिस्त्रिचतुश्चैकशः ॥ ८ ॥

Ādyam samrambhasamārambhāyogakṛtakāritānumatakaṣāya
viśeṣaistristristrischatuschai-kaśaḥ.

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

1. संरम्भ, Samrambha, Determination (to do a thing.)
2. समारम्भ, Samarambha, Preparation (for it), i. e., collecting materials for it.

3. आरम्भ, Ārambha, commencement (of it.)

(These) three (can be done by the) three योग yogas, (i. e., activity of mind, body and speech, thus there are $3 \times 3 = 9$ kinds. Each one of the 9 kinds can be done in) three (ways, i. e.,) by doing oneself, or having it done by others, or by approval or acquiescence. (Thus we get 27 kinds. Each one of the 27 may be due to) the 4 Passions. (That gives us $27 \times 4 = 108$ kinds. Thus the Jaina rosary has 108 beads, one for each of these 108 Jivādhikaranas.

These 108 kinds can become of 432 kinds, if we consider each Passion in its 4 aspects of अननुवृत्त्यो Error-feeding, अप्रत्याख्यान Partial-vow-preventing, प्रत्याख्यान Total-vow-preventing and संज्वलन Perfect-right conduct-preventing.)

SUTRA 9.

निर्वर्तनानिक्षेपसंयोगनिसर्गा द्विचतुर्द्वित्रिभेदाः परम् ॥ ९ ॥

Nirvartanānikṣepasamyoganisargā dvichaturdvitribhedāḥ param.

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

2 (kinds of) निर्वर्तना, Production [(1) मूलगुण Mūlaguṇa, of the body, speech, mind and respiration, (2) उत्तरगुण Uttaraguṇa, of books, pictures, statues, etc.]

4 (kinds of) निक्षेप, Putting down [a thing (1) अप्रत्य वेक्षित Apratya Vekṣita, without seeing, (2) दुःप्रमृष्ट Duhpramṛṣṭa, petulantly, peevishly, (3) सहसा Sahasā, hurriedly and (4) अनाभोग Anābhoga, where it ought not to be put.]

2 (kinds of) संयोग mixing up [(1) भक्तपान Bhakta-pāna food and drink, (2) उपकरण Upakaraṇa, mixing up of things necessary for doing any act]

3 (kinds of) निसर्ग, movement [by (1) काय Kāya body, (2) वाङ्ग Vaṅga speech, and (3) मन Maṇa mind.]

SŪTRA 10.

तत्प्रदोषनिहवमात्सर्यान्तरायासादनोपघाता ज्ञानदर्श-
नावरणयोः ॥ १० ॥

Tatpradoṣa ninhava mâtṣaryāntarāyâśâdanopaghâta jñânadarśanâ-
varanayoh.

The inflow of ज्ञानावरण, दर्शनावरण, knowledge and conation-obscuring
(karmic matter, is caused by the following :—)

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

SŪTRA 11.

दुःखशोकतापाक्रन्दनबधपरिदेवनान्यात्मपरोभयस्था-
न्यसद्वेदस्य ॥ ११ ॥

Duḥkhaśokatâpâkrandanabadhaparidevanânyâtmaparobhayasthânya-
sadvedyasya.

(The inflow) of pain bringing-feeling (असातावेदनीय Asâta-vedaniya)
karmic matter (is due to the following :))

- (1) दुःख Duḥkha pain. (2) शोक śoka sorrow. (3) ताप tâpa
repentance, remorse. (4) आक्रन्दन Âkrandana, weeping. (5)
बध badha, depriving of vitality. (6) परिदेवना paridevana,
piteous or pathetic meaning to attract compassion.

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

^
SUTRA 12.

**भूतव्रत्यनुकम्पादानसरागसंयमादियोगः क्षान्तिःशौचमिति
सद्वेदस्य ॥ १२ ॥**

Bhûtavratyanu-kampâdânasarâgasamyamâdiyogah kṣāntiḥ śāncamiti
sadvedyasya.

(1) भूतानुकम्पा Bhûtānukampā, compassion for all living beings, (2) व्रत्यानुकम्पा vratyanukampā, compassion for the vowers, (3) दान dāna, charity, (4) सरागसंयम, sarāga-samyama, self-control with slight attachment ; etc., [i. e., (5) संयमासंयम, samyamāsamyama, restraint by vows of some, but not of other passions, (6) अकामनिर्जरा, akāma-nirjarā, equanimous submission to the fruition of karma, (7) बालतप, Bâlatapa, austerities not based upon right knowledge] (8) योग Yoga, contemplation, (9) क्षान्ति Kṣānti, forgiveness, and (10) शौच Saucha, contentment—these (are the causes of inflow) of pleasure-bearing feeling karmic matter, (सातावेदन्य, Sâtâ-vedanîya.)

^
SUTRA 13.

केवलिश्रुतसङ्घधर्मदेवावर्णवादे दर्शनमोहस्य ॥ १३ ॥

Kevaliśrutasaughadharmadevâvarṇavâdodarśanamohasya.

(The inflow) of दर्शनमोहनीय (Darśanamohanîya), right-belief-deluding karmic matter (is caused by) अवर्णवाद avarṇavâda, defaming the Omniscient Lord अरहत् Arhat, (i. e., केवलि) Kevali, the Scriptures (श्रुत) Śruta, the Saint's brother-hoods, (सङ्घ) Saṅgha, the truereligion, (धर्म) Dharma, and the Celestial beings, (देवाः devaḥ), e. g., saying that the celestial beings take meat or wine, etc., and to offer these as sacrifices to them.

^
SUTRA 14.

कषायोदयात्तीव्रपरिणामश्चारित्रमोहस्य ॥ १४ ॥

Kaṣâyodayâttîvrapariṇamaśchâritramohusya.

(The inflow) of चारित्रमोहनीय right-conduct-deluding karmic matter (is caused by the) intense thought-activity produced by the rise of the passions (and of the quasi-passions no-kaṣâya).

E. g., Joking about Truth, etc , disinclination to take vows, etc , indulging in evil society, etc.

^
SŪTRA 15.

बह्वारम्भपरिग्रहत्वं नारकस्यायुषः ॥ १५ ॥

Bahvârambhaparigrahatvam nârakasyâyuṣaḥ.

(As to the age-karma) the inflow of नारकायुक्तं nârakâyukarma, hellish-age 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.

^
SŪTRÂ 16.

माया तैर्यग्योनस्य ॥ १६ ॥

Mâyâ tairyagyonasya.

(The inflow) of तिर्यग्योनि tiryagyoni, sub-human-age-karma (is caused by) माया Mâyâ, deceit.

E. g., cheating others, preaching the false doctrine, etc.

^
SŪTRA 17.

अल्पारम्भपरिग्रहत्वं मानुषस्य ॥ १७ ॥

^
(The inflow) of मानुष्यायु manuṣyâyu human age-karma (is caused by) slight worldly activity and (by) attachment to a few worldly objects or (by) slight attachment.

^
SŪTRA 18.

स्वभावमार्दवं च ॥ १८ ॥

Svabhâva mârḍavancha.

Natural humble disposition (is) also the cause of human-age-karma (मानुष्यायुक्तं).

^
SŪTRA 19.

निःशीलव्रतत्वं च सर्वेषाम् ॥ १९ ॥

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

(शील śīla), 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.

सारागसंयमसंयमासंयमाकामनिर्जराबालतपां सिदैवस्य ॥ २० ॥

Sarâgasamsamasamyamâ-samyamâkâmanirjarâbâlatapâmsi daivasya.

(The inflow) of देवायु celestial-age-karma (is caused by :—)

- (1) सारागसंयम Sarâga-samyama, self-control with slight attachment [found in monks only].
- (2) संयमासंयम Samyamâsamyama, restraint of vows of some, but not of other passions, [found in laymen only.]
- (3) अकामनिर्जरा Âkâma-nirjarâ, equanimous submission to the fruition of karma.
- (4) बालतपा Bâlatapa, austerities not based upon right knowledge.

^
SUTRA 21.

सम्यक्त्वं 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 being 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 विसंवादनं चाशुभस्य नाम्नः ॥ २२ ॥

Yogavakratâ visamvâdanam châśubhasya nâmnah.

(The inflow) of अशुभनाम Aśubhanâma, a bad body-making karma (is caused by a) non-straight-forward (or deceitful working) of the mind, body or speech (or) by (विसंवाद Visâmvada), wrangling, etc. (Wrong-belief, Envy, Back-biting, Self-praise, Censuring and others, &c.)

SŪTRA 23.

तद्विपरीतं शुभस्य ॥ २३ ॥

Tadviparītam śubhasya.

(The inflow) of शुभनाम 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, &c , right-belief, humility, admiring praiseworthy people, &c.)

SŪTRA 24.

दर्शनविशुद्धिर्विनयसम्पन्नता शीलव्रतेष्वनतीचरो-
ऽभीक्ष्णज्ञानोपयोगसंवेगौ शक्तितस्त्यागतपसी साधुसमा-
धिर्वैयावृत्यकरणमर्हदाचार्यबहुश्रुतप्रवचनभक्तिरावश्यकपरि-
हाणिमार्गिप्रभावनाप्रवचनवत्सलत्वमिति तीर्थकरत्वस्य ॥२४॥

Darśanaviśuddhirvinayasampannatâ śīlavrateṣvanatichârobhikṣajñā-
opayogasamvegau śaktitastyāgatapasî sādhusamādbirvaiyāvṛtṭyakaraṇam-
arhadâchāryabahuśrutapravachanabhaktirāvaśyakāparihānirmārgaprabhāv-
anāpravachanavatsalatvamiti tīrthakaratvasya.

(The inflow) of तीर्थकरकर्म Tīrthamkara, body-making karma [is caused by meditation (भावना Bhāvanā) of the following 16 matters :]

1. दर्शन विशुद्धि Darśana-viśuddhi, Purity of right-belief.

Pure right belief is with 8 Aṅgas or the following 8 qualities :—

1. निश्शङ्कित Niśśaṅkita. Free from all doubt.
2. निष्काङ्क्षत Niṣkaṅkṣita. Free from worldly desire.
3. निर्विचिकित्सित Nirvichikitsita. Free from repulsion from anything.
4. असुदृष्टि Amūḍhadṛiṣṭi. Free from superstitious belief.
5. उपबृहण Upabṛiṇaṇam or (more popularly), उपगृहण Upagūhana. Free from a tendency to proclaim the faults of others.
6. स्थितिकरण Sthitikaraṇa. To help oneself or others to remain steady in the path of truth.
7. वात्सल्य Vātsalya. Tender affection for one's brothers on the path of Liberation.

8. प्रभावना Prabhâvanâ. Propagation of the path of Liberation.
- 2 विनयसम्पन्नता Vinaya-sampannatâ. Reverence for means of Liberation and for those who follow them.
3. शीलव्रतेस्वनतिचार Śīlavratesvanaticâra. Faultless observance of the 5 vows, and a faultless subdual of the passions.
4. अभिखणज्ञानोपयोग Abhikṣaṇa-jñānopayoga. Ceaseless pursuit of right knowledge.
5. संवेग Saṃvega. Perpetual apprehension of mundane miseries.
6. शक्तिस्तयाग Śaktitastyāga. Giving up (for others of knowledge etc.) according to one's capacity.
7. शक्तिस्तपः Śaktitastapaḥ. The practice of austerities, according to one's capacity.
8. साधुसमाधिः Sādhu-samādhi. Protecting and reassuring the saints or removing their troubles.
9. वैयावृत्त्यकरण Vaiyāvṛittyakaraṇa. Serving the meritorious.
10. अर्हद्वक्ति Arhadbhakti. Devotion to Arhats or Omniscient Lords.
11. आचार्यभक्ति Âchāryabhakti. Devotion to Âcharyas or Heads of the orders of saints.
12. बहुश्रुतभक्ति, Bahuśrutabhakti. Devotion to Upādhyâyās (उपाध्याय) or teaching saints.
13. प्रवचनभक्ति Pravachanabhakti. Devotion to Scriptures.
14. आवश्यकापरिहाणि Âvāsya-kāparihāṇi. Not neglecting one's (6 important daily) duties.
15. मार्गप्रभावना Mārgaprabhâvanâ. Propagation of the path of Liberation.
16. प्रवचनवत्सलत्व P. avachana-vatslatva. Tender affection for one's brothers on the path of Liberation.

Even one of these if properly contemplated and with right belief, brings about the inflow of Tirthakara-body-making karma.

SŪTRA 25.

परमनिन्दाप्रशंसे सदसद्गुणोच्छादनोद्भावने च
नीचैर्गोत्रस्य ॥२५॥

Parâtnanindâprasamse sadasadguṇochehhdadanodbhâvane cha nîch-airgotrrsya.

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

1. परनिन्दा Paranindâ, speaking ill of others ;

2. आत्मप्रशंसा Âtmaprasānsa, praising oneself ;
3. सद्गुणोच्छादन Sadguṇochchhādana, concealing the good qualities of others ; and
4. असद्गुणोद्भावन Asadguṇodbhāvan, proclaiming in oneself the good qualities which one does not possess

SÛTRA 26.

तद्विपर्ययो नीचैर्वृत्यनुत्सेकौ चोत्तरस्य ॥ २६ ॥

Tadviparyayo nīchairvṛtyanutsekau chottarasya.

(The inflow) of the next, (*i.e.*, उच्चगोत्र, high-family-determining karma is caused by) the opposite of the above, (*i.e.*, by :)

1. परप्रशंसा Paraprasānsā, praising others ;
2. आत्मनिन्दा Âtmaninda, denouncing one's self ;
3. सद्गुणोद्भावन Sadguṇodbhāvana, proclaiming the good qualities of others ;
4. असद्गुणोच्छादन Asadguṇochchhādana, not proclaiming one's own ; and
5. नीचैर्वृत्ति Nichairvritte, an attitude of humility towards one's betters, and
6. अनुत्सेक Anutseka, not being proud of one's own achievements or attainments.

SÛTRA 27.

विघ्नकरणमन्तरायस्य ॥ २७ ॥

Vighnakaraṇamantrāyasya.

(The inflow) of obstructive (अन्तराय Antarāya) karma (is caused by) disturbing others (in दान charity ; लाभ gain ; भोग enjoyment of consumable things ; उपभोग enjoyment of non-consumable things ; and वीर्य making use of their powers.)

NOTE.—The inflow of 7 karmas, *i.e.*, of all except the age-karma, is going on always, in souls influenced by the Passions, and of the age-karma also on special occasions. But the predominance of the above causes will determine the intensity of fruition (Anubhāga) 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 $\frac{1}{3}$ of it, *i.e.*, when he is 54. The second on his passing $\frac{1}{3}$ of the remainder, *i.e.*, when he is 72. The third on his passing $\frac{1}{3}$ of the remainder, *i.e.*, when he is 78. The 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, 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.

SÛTRA 1.

हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥ १ ॥

Himsanṛtasteyābrahmaparigrahebhyo viratirvratam.

व्रत Vrata or vow is to be free from :—

- (1) हिंसा Himsā, injury ;
- (2) अनृत Anrita, falsehood ;
- (3) स्तेय Steya, theft ;
- (4) अब्रह्म Abrahma, unchastity ; and
- (5) परिग्रह Parigraha, worldly attachment ; (or worldly objects).

SÛTRA 2.

देशसर्वतोऽणुमहती ॥ २ ॥

Deśasarvatoṇumahatī.

(Vows are of 2 kinds :)

1. अणुव्रत, Aṇuvrata, partial vow (that is, limited abstention from the five faults given above) ;
2. महाव्रत, Mahāvrata, full vow, (i. e., total abstention.)

SÛTRA 3.

तत्स्थैर्यार्थं भावनः पञ्च पञ्च ॥ ३ ॥

Tatāsthairyārtham bhāvanāḥ pañch pañch.

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

SÛTRA 4.

वाङ्मनोगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च ॥ ४ ॥

Vaṅgmanoguptīryādānanikṣepaṇasamityā lokitapānabhōjanānīpañcha.

The 5 (meditations for the vow against injury are :)

1. वाग्गुप्ति, Vāggupti, Preservation of speech ;

2. मनोगुप्ति, Manogupti, Preservation of mind ;
3. ईर्या, Īrya, Care in walking ;
4. आदान निक्षेपण समिति, Âdâna-niksepana-samiti, Care in lifting and laying down things ;
5. आलोकितपान भोजन, Âlokitapâna-bhojan, thoroughly seeing to one's food and drink.

^
SUTRA 5.

**क्रोधलोभभीरुत्वहास्यप्रत्याख्यानान्यनुवीचि भाषणं च
पञ्च ॥ ५ ॥**

Krodhalobhabhîrutvahâsyapratyâkhyânânyanuvîchi bhâṣaṇam-
cha pancha.

And five (meditations for the vow against falsehood :))

1. क्रोध प्रत्याख्यान, Krodha-pratyakhyana, Giving up anger ;
2. लोभ, Lobha, ,, ,, ,, ,, greed ;
3. भीरुत्व, Bhîrutva, ,, ,, ,, ,, cowardice or fear ;
4. हास्य प्रत्याख्यान, Hâsya ,, ,, Giving up of frivolity ;
5. अनुवीचि भाषण, Anuvîchi-bhâṣaṇa, Speaking in accordance with scriptural injunctions.

^
SUTRA 6.

**शून्यागारविमोचितावासपरोपरोधाकरणमैक्ष्यशुद्धि
सधर्माऽविसंवादाः पञ्च ॥ ६ ॥**

Sûnyâgâravimochitâvâsaparoparodhâkaraṇa bhaikṣasuddhisaddharmâ-
visamvâdâh panch.

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

1. शून्यागार, Sûnyâgâra, Residence in a solitary place, like a mountain cave, etc. ;
2. विमोचितावास, Vimochitâvâsa, Residence in a deserted place ;
3. परोपरोधाकरण, Paroparodhâkaraṇa, Residence in a place where one is not likely to be prohibited by others, nor where one should be likely to prohibit others ;

4. मैत्र्यशुद्धि, Bhaikṣya-śuddhi, Purity of alms, according to the scriptures ;
5. सद्धर्माविसंवाद, Sadharmâvisamvâda, Not disputing with one's co-religionists, as to "mine" and "thine."

SŪTRA 7.

**स्त्रीरागकथाश्रवणतन्मनोहराङ्गनिरीक्षणपूर्वरतानु
स्मरणवृष्येष्टरसस्वशरीरसंस्कारत्यागाः पञ्च ॥ ७ ॥**

Strîrâgakathâśravaṇatanmanoharâṅganirīkṣaṇapûrvaratâṇusmaraṇa-
vṛṣyeṣṭarasasvaśarîrasamskâratyâgâha pancha.

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

1. स्त्रीरागकथाश्रवणत्याग, Strîrâgâ-kathâ-śravaṇatyâga, Renouncing of (reading or) hearing stories exciting attachment for women ;
2. तनमनोहराङ्गनिरीक्षणत्याग, Tanmanoharâṅga-nirīkṣâna-tyâga, Renouncing of seeing their beautiful bodies ;
3. पूर्वरतानुस्मरणत्याग, Pûrvaratanusmaraṇa-tyâga, Renouncing of thinking over, (remembrance of) past enjoyment of women ;
4. वृष्येष्टरसत्याग, Vṛṣyeṣṭarasa-tyaga, Renouncing of exciting and aphrodisiac drinks ; and
5. स्वशरीरसंस्कारत्याग, Svaśarîrâsanskâra-tyâga, Renouncing of beautifying one's own body ; self-adornment.

SŪTRA 8.

मनोज्ञामनोज्ञेन्द्रियविषयरगद्वेषवर्जनानि पञ्च ॥ ८ ॥

Manojñâmanojñendriyaviṣayarâgadveṣavarjanâni pancha.

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

SŪTRA 9.

हिंसादिष्विहामुत्रापयावददर्शनम् ॥ ९ ॥

Himsâdiṣvihâmutrâpâyâvadyadarśanam.

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.

SŪTRA 10.

दुःखमेव वा ॥ १० ॥

Duḥkha-meva vâ.

(One must also meditate, that the five faults, injury, etc. are) pain personified, (as they themselves are the veritable wombs of pain.)

SŪTRA 11.

मैत्रीप्रमोदकारुण्यमाध्यस्थानि च सत्त्वगुणाधिक-
क्लिश्यमानाऽविनयेषु ॥ ११ ॥

Maitrîpramodakârūṇyamādhyasthânichasattvagunâdhikakliṣyâ-
mânâvinayeṣu.

And (we must meditate upon the 4 following :)

1. मैत्री, Maitri, Benevolence (for) सत्त्वेषु Satveṣu, all living beings;
2. प्रमोद, Pramoda, Delight (at the sight of beings) गुणाधिकेषु Guṇâdhikeṣu, better qualified (or more advanced than ourselves on the path of liberation :)
3. कारुण्य, Kârūṇya, Pity, Compassion (for) क्लिश्यमानेषु Klisyamâneṣu, the afflicted ;
4. माध्यस्थ, Maddhyastha, Tolerance or indifference (to those who are) अविनयेषु Avinayeṣu, uncivil or ill-behaved.

SŪTRA 12.

जगत्कायस्वभावौ वा संवेगवैराग्यार्थम् ॥ १२ ॥

Jagatkāyasvabhâ va uvasamvegavairāgyârtham.

For संवेग Samvega, the apprehension of the miseries of the world and वैराग्य Vairāgya, 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.

SŪTRA 13.

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ॥ १३ ॥

Pramattayogâtpṛāṇavyaparopañamhiṁśa.

By (प्रमत्तयोग), passionnal vibrations, (प्राणव्यपरोपणं), the hurting of the vitalities, (is) (हिंसा) injury.

Injury on himsâ is to hurt the प्राणाः Prâṇas or vitalities, through प्रमत्तयोग Pramattayoga, i.e., vibration due to the Passions, which agitate mind, body or speech.

SŪTRA 14.

असदभिधानमनृतम् ॥ १४ ॥

Asadabhidhânamanṛtam.

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

SŪTRA 15.

अदत्तादानं स्तेयम् ॥ १५ ॥

Adattâdânam steyam.

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

SŪTRA 16.

मैथुनमब्रह्म ॥ १६ ॥

Maithunamabrahma.

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

SŪTRA 17.

मूर्च्छा परिग्रहः ॥ १७ ॥

Mûrchhâ parigrahah.

Worldly attachment is मूर्च्छा Mûrchhâ, 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.

SŪTRA 18.

निःशल्यो व्रती ॥ १८ ॥

Niśśalyo vratī.

A व्रती Vratī, or a vower should be without (blemish which is like a) thorn (शल्य Salya, which makes the whole body restless.)

This शल्य Salya or blemish is of 3 kinds :—

1. मायाशल्य, Mâyâ-śalya, the thorn of deceit.
2. मिथ्याशल्य, Mithyâ-śalya, the thorn of wrong-belief.
3. निदान, Nidāna, the thorn of Desire for future sense-pleasures.

SŪTRA 19.

अगार्येऽनगारश्च ॥ १९ ॥

Agâryanagârśacha.

(Vowers are of 2 kinds :) अगारी Agâri, house-holders (laymen) and अनगार Anagâra, house-less (ascetics.)

SŪTRA 20.

अणुव्रतोऽगारी ॥ २० ॥

Aṇuvratogârī.

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

The house-holder's life has 11 प्रतिमा Pratinâs or stages :—

1. दर्शन प्रतिमा, Darśana-pratima. A true Jaina 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-pratinâ. He must observe the 5 Anuvratas without defect ; the 3 guṇavratas, and 4 Siksâvratas. 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 Guṇavaratas) ; 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 Siksāvratas). He must try not to transgress the last seven vows also.

3. सामायिक प्र०, Sāmāyika P.—He must meditate faultlessly, regularly, and for fixed hours at mid-day, evening and morning, not less than 48 minutes every time.
4. प्रोषधोपवास प्र०, Proṣadhopavāsa P.—He must fast faultlessly on the 8th and 14th day of every lunar fortnight.
5. सचित्तत्याग प्र०, Sachittatyāga P.—He must not take Animate vegetable and water. He must follow this faultlessly.
6. रत्रि-भुक्त-त्याग प्र०, Ratri-bhukta-tyāga P.—He must not take or give food, or drink at night, this must be faultless.
7. ब्रह्मचर्य्य प्र०, Brahma-charyya P.—He must give up sexual intercourse even with his wife. This must be faultless.
8. आरम्भत्याग प्र०, Ārambha-tyāga P.—He must give up his means of livelihood, cooking, etc.
9. परिग्रहत्याग प्र०, Parigraha-tyāga 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. अनुमत्तित्याग प्र०, Anumati-tyaga P.—He must not even advise on any worldly activity.
11. उद्दिष्ट त्याग प्र०, Uddiṣṭa-tyaga P.—He will beg his food, and refuse what is specially prepared for him. He may be Kṣullaka, 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.

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SUTRA 21.

**दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोग
परिभोगपरिमाणातिथिसंविभागव्रतसम्पन्नश्च ॥ २१ ॥**

Digdeśānarthadandaviratisāmāyikaprosādhopavāsopabhogaparibhog-
aparimāṇātithisamvibhāgavratasampannaścha.

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

1. दिग्व्रत, Digvrata, (Taking a life-long vow) to limit (his worldly activity to fixed points in all the 10) directions, (i.e., East, West, North, South, South-east, East-north, North-west, and West-south, and up and down.)
2. देशव्रत, Deśavrata. (Taking a vow to) limit (the above also for a) shorter (period of time, e. g., for one's weekly or daily worldly activity).
3. अनर्थदण्ड व्रत, Anarthadāṇḍa-vrata, (Taking a vow) not to commit purposeless sin ; (It has 5 kinds :)
 - (1) अपध्यान, Apadhyana, Thinking ill of others ;
 - (2) पापोपदेश, Pāpopadeśa, Preaching of sin (to others)
 - (3) प्रमाद चरित्र, Pramāda-chāritra. Thoughtless or inconsiderate conduct (as breaking the boughs of trees, etc., without any purpose.)
 - (4) हिंसादान, Himsādāna, Giving objects of offence (to others.)
 - (5) दुःश्रुति, Duḥśruti, (reading or) hearing bad (books.)

The above 3, (i.e., Digvrata, Deśavrata and Anarth-dāṇḍavrata) are called गुणव्रत Guṇavratās, multiplicative vows, because they raise the value of the 5 vows (Ahimsā, etc)

4. सामायिक, Sāmāyika, (Taking a vow to devote so much time everyday, (once, twice or three times, at sunrise, sunset and noon to) contemplation of the self (for spiritual advancement.)
5. प्रोषधोपवास, Prosādhopavāsa, (Taking a vow to) fast (on 4 days
1 of the month, viz., the two अष्टमी 8th and the two चतुर्दशी 14th days of every lunar fortnight.)

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

6. उपभोग परिभोग परिमाण Upabhoga-paribhogaparimāṇa. (Taking a vow every day) limiting one's enjoyment of consumable and non-consumable things.
7. अतिथि संविभाग Atithi-samvibhāga. (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., Sāmāyika, Proṣadhōpavāsa, Upabhoga-paribhoga-parimāṇa and Atithi-samvibhāga) are called शिक्षाव्रत Sikṣāvratas, disciplinary vows, so called because they are preparatory for the discipline of ascetic's life.

SŪTRA 22.

मारणान्तिकीं सल्लेखनां जोषिता ॥ २२ ॥

Māraṇāntikīm sallekhanām joṣitā.

(The house-holder is also) the observer in the last moments of his life, (of the process of) सल्लेखनां Sallekhanā, 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.

SŪTRA 23.

**शङ्काकाङ्क्षा विचिकित्सान्यदृष्टिप्रशंसानंस्तवाः सम्य-
गदृष्टे रतिचाराः ॥ २३ ॥**

Śaṅkākaṅkṣāvichikitsā-nyadr̥ṣṭipraśaṁsāsamstavāḥ samyagdr̥ṣṭirati-chārāḥ.

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

1. शङ्का, Sāṅkā, Doubt, Scepticism ;

2. काङ्क्षा, Kanksâ, Desire of sense-pleasures ;
3. विचिकित्सा, Vichikitsâ, Disgust at anything, e. g., with a sick or deformed person ;
4. अन्यदृष्टिप्रशंसा, Anyadrīṣṭiprasāsa, Thinking admiringly of wrong believers ;
5. अन्यदृष्टि संस्तव, Anyadrīṣṭi-sanstava, Praising wrong believers.

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SUTRA 24.

व्रतशीलेषु पञ्च पञ्च यथाक्रमम् ॥ २४ ॥

Vrata śīleṣu pañcha pañcha yathākramam.

(There are) 5 (defects) respectively in each (of the 5) व्रत Vrata, vows, and (7) शील Sila, supplementary vows, (which should be avoided)

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SUTRA 25.

बन्धवधच्छेदातिभारारोपणान्नपाननिरोधाः ॥ २५ ॥

Bandha badhachchedâtī-bhârâ ropaṇa nnapâna nirodhâh.

(The partial transgressions of the first vow अहिंसा अशुव्रत are :)

1. बन्ध, (Angrily or carelessly) tying up (an animal or human being.)
2. वध, (Angrily or carelessly) beating (an animal or human being)
3. छेद, ,, ,, ,, mutilating ,, ,, ,,
4. अतिभारारोपण, Angrily or carelessly overloading ,, ,,
5. अन्नपाननिरोध, ,, ,, ,, with-holding food or drink from an animal or human being.

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SUTRA 26.

मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहार-

साकारमन्त्रभेदाः ॥ २६ ॥

Mithyopadeśa rahobhyākhyâna kūta lekha kriyâ nyâsâpahâra sâkāra mantrabhedâh.

(The partial transgressions of the second vow सत्यानुव्रत, Satyānuvrata are :)

1. मिथ्योपदेश, Mithyopadeśa, Preaching false doctrines.
2. रहोभ्याख्यान, Rahobhyākhyâna, Divulging the secret (actions of man and woman.)

3. कूटलेखक्रिया, Kûtalekhakriyâ, Forgery (and perjury.)
4. न्यासापहार, Nyâsâpahara, Unconscientious dealing by means of speech, *e. g.*, A deposits £ 1,000 with B ; and then thinking that he has deposited only £ 900, demands £ 900. B says : Yes, take whatever you deposited and gives him £ 900. This is nyâsâpahâra.
5. साकारमंत्रभेद, Sâkâramantrabheda, Divulging what one guesses by seeing the behaviour or gestures of others, who are consulting in private.

SÛTRA 27.

स्तेनप्रयोगतदाहृतादानविरुद्धराज्यातिक्रमहीनाधिकमानोन्मानप्रतिरूपकव्यवहाराः ॥ २७ ॥

Stena prayoga tadâhṛtâdânâviruddha rajyâtikrama hînâdhika mânôn-mânâpratirûpaka vyavahârâh.

(The partial transgressions of the third vow अचौर्यानुव्रत, Achawryânuvrata, are :)

1. स्तेनप्रयोग, Stenaprayoga, Abetment of theft.
2. तादाहृतादान, Tadahritâdana, Receiving stolen property.
3. विरुद्धराज्यातिक्रम, Viruddharajyâtikrama, Illegal traffic, (*e. g.*, by selling things at inordinate prices in time of war, or) to alien enemies, etc.
4. हीनाधिकमानोन्मान, Hînâdhika-manonmana, False weights and measures.
5. प्रतिरूपकव्यवहार, Pratirûpaka-vyavahâra, Adulteration.

SÛTRA 28.

परविवाहकरणेत्वरिकापरिगृहीतापरिगृहीतागमनानङ्गक्रीडाकामतीव्राभिनिवेशाः ॥ २८ ॥

Paravivâhakaraṇetvarikâparigrhîtâparigrhîtâgamanânangakrîdâ kâmativrâbhînivesâh.

(The partial transgression of the fourth vow ब्रह्मचर्य are :)

1. परविवाहकरण, Paravivaha-karâṇa, Bringing about the marriage of people who are not of one's own family.

2. इत्वरिकापरिग्रहीतागमन, Itvarikaparigrahitagamana, Intercourse with a married immoral woman.
3. इत्वरिकाअपरिग्रहीतागमन, Itvarikadyaparigrahitagamâna, Intercourse with an unmarried immoral woman.
4. अशङ्क्रीडा, Anangakridâ, Unnatural sexual intercourse.
5. कामतीव्रामिनिवेश, Kâmatibrobbhiniveśas, Intense sexual desire.

SUTRA 29.

**क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणा-
तिक्रमाः ॥ २९ ॥**

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

NOTE.—The partial transgressions of the fifth vow परिग्रहपरिमाणव्रत, Parigrahaparimāṇavrata, 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-posessions to 4 fields and 2 houses. Then wanting a house more, he acquires 3 houses and reduces the fields by one. Thus though the number and possibly the value of his possessions may remain the same, still the limit of his vow is partially transgressed. This sort of transgression may be between 5 pairs of possessions as follows :—

1. { क्षेत्र, Fields.
वास्तु, Houses.
2. { हिरण्य, Silver.
सुवर्ण, Gold.
3. { धन, Cattle.
धान्य, Corn.
4. { दासी, Female-servant.
दास, Male-servant.
5. { कुप्य, Clothes, etc, (*i. e.*, things of toilet, etc.)
(भाण्ड, Bhāṇḍa, crockery or utensils.)

SÛTRA 30.

ऊर्ध्वधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तराधानानि ॥ ३० ॥

Urdhvâdhastiryagvyatikramakṣetravṛddhi smṛtyanta-vâdhânâni.

(The partial transgressions of the first गुणव्रत guṇavṛata, i. e., दिग्ब्रत, digvṛata, are :—)

1. ऊर्ध्वध्वतिक्रम, Urdhvavyatikrama, (In passion or negligence to go up) higher than your limit (in the vow.)
2. अधःध्वतिक्रम, Adhahvyatikrama, (In passion or negligence to go down) lower than your limit (in the vow.)
3. तिर्यग्ध्वतिक्रम, Tiryag-vyatikrama, (In passion or negligence to go in the) other 8 directions, beyond your limit (in the vow.)
4. क्षेत्रवृद्धि, Ksetravṛddhî (In passion or negligence) to increase (in one and decrease in the other direction), the boundaries (of the distance which is the limit in the vow.)
5. स्मृत्यन्तराधान, Smṛtyantarâdhâna, Forgetting the limit in the vow (but still to go on recklessly. This transgression will arise even if the limit vowed is not exceeded.)

SÛTRA 31.

आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः ॥ ३१ ॥

Ânayanapreṣyaprayogaśabdarupânupâtapudgalakṣepâh.

(The partial transgressions of the second Guṇavṛata, i. e., देशव्रत, desavṛata, are :—)

1. आनयन, Ânayana, sending for something from beyond the limit.
2. प्रेष्यप्रयोग, Preṣyaprayoga, sending some one out beyond the limit.
3. शब्दानुपात, Sabdanupata, sending one's voice out beyond limit, e. g., by telephone.
4. रूपानुपात, Rûpânupata, making signs for persons beyond the limit ; as the morse code with flags, etc.
5. पुद्गलक्षेप, Pudgalakṣepa, Throwing something material beyond the limit.

SŪTRA 32.

कन्दर्पकौत्कुच्यमौखर्याऽसमीक्ष्यधिकरणोपभोगपरि-
भोगानर्थक्यानि ॥ ३२ ॥

Kandarpakantkuchyamaukharyâsamîkṣyâdhikaraṇspaḥbhogaparibhogâ
narthakyâni.

(The partial transgression of the "Third Guṇavṛata," i. e., अनर्थदण्डव्रत
anarthadandavṛata, are :—)

1. कन्दर्प, Kandarpa, Poking fun at another.
2. कौत्कुच्य, Kautkuchya, Gesticulating, and mischievous practical
joking.
3. मौखर्य, Maukharya, Gossip ; garrulity.
4. असमीक्ष्याधिकरण, Asamîkṣyâdhikarâṇa, Overdoing a thing.
5. उपभोगपरिभोगानर्थक्य, Upaḥbhogaparibhoganarthakya, Keeping too
many consumable and non-consumable objects.

SŪTRA 33.

योगदुःप्रणिधानानादरस्मृत्यनुपस्थानानि ॥ ३३ ॥

Yogaduṣpraṇidhânânâdarasmṛtyanupasthânâni.

(The partial transgressions of the first शिखाव्रत Sikṣâvṛata, i. e., सामा-
यिक Sâmayika, are :)

1. मनोदुष्प्रणिधानम्, Manoduṣpraṇidhanam, Misdirection of mind
(during meditation.)
2. कायदुष्प्रणिधानम्, Kâyaduṣpraṇidhanam, Misdirection body of (dur-
ing meditation.)
3. वाकदुष्प्रणिधानम्, Vâkduṣpraṇidhanam, Misdirection of speech
during meditation.
4. अनादर, Anâdara, Lack of interest.
5. स्मृत्यनुपस्थान, Smṛtyanupasthâna, Forgetting of due formal-
ties.

SŪTRA 34.

अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणा-
नादरस्मृत्यनुपस्थानानि ॥ ३४ ॥

Apratyavekṣitâpamârjitotsargâdâṇasamstaropakramaṇânâdarasmṛtya-
nupasthânâni.

(The partial transgression of the second शिखाव्रत Sikṣâvṛata, i. e.,
प्रोषधोपवास, Proṣadhopavâsa, are :)

1. अप्रत्यवेक्षिताप्रमार्जितोत्सर्ग, Apratyaveksitāpramârjitautsarga, To excrete in a place without inspecting and without sweeping it.
2. अप्रत्यवेक्षिताप्रमार्जितादान, Apratyaveksitāpramârjitâdanâ, To take up or lay down things in a place, without inspecting and without sweeping it.
3. अप्रत्यवेक्षिताप्रमार्जितसंस्तरोपक्रमण, Apratyaveksitāpramârjita Santaropakramaṇa, To spread a mat or seat in a place, without inspecting and without sweeping it.
4. अनादर, Anâdara, Lack of interest.
5. स्मृत्यनुपस्थान, Smृत्यानupasthâna, Forgetting of due formalities.

SUTRA 35.

सचित्तसम्बन्धसम्मिश्राभिषवदुःपक्वाहाराः ॥ ३५ ॥

Sachittasambandhasammiśrābhiṣavaduhpakvâhârâha.

(The partial transgression of the third शिखाव्रत Śikṣâvrata, i.e., उपभोग-परिभोगपरिमाणव्रत, Upbhogaparibhagaparimâṇvrata, are :)

1. सचित्ताहार, Sachittâhâra, Taking living things, e.g., green vegetables.
2. सचित्तसम्बन्धाहार, Sachittasambandha Âhâra, Taking anything connected with a living thing, e.g., using a green leaf as a plate.
3. सचित्तसम्मिश्राहार, Sachittasammisra Âhâra, Taking a mixture of living and non-living things ; e.g., hot with fresh water.
4. अभिषवाहार, Abiṣavâhâra, Taking aphrodisiacs, or strengthening or exciting food.
5. दुःपक्वाहार, Duhpakvâhâra, Taking badly cooked food.

SUTRA 36.

सचित्तनिक्षेपापिधानपरव्यपदेशमात्सर्यकालातिक्रमाः ॥ ३६ ॥

Sachittanikṣepâpidhânaparavyapadesamatsarya kalatikramâh.

(The partial transgression of the fourth शिखाव्रत Siksavrata, i.e., अतिथिसंविभागव्रत, Atithisambibhagavrata, are :)

1. सचित्तनिक्षेप, Sachittanikṣepa, Placing the food on a living thing, e.g., on a green plantain leaf.

2. सचित्तापिधान, Sachittâpidhâna, Covering the food with a living thing.
3. परव्यपदेश, Paravyupadêśa, Delegation of host's duties to another.
4. मात्सर्य, Mâtsarya, Lack of respect in giving, or envy of another donor.
5. कालातिक्रम, Kâlâtikrama, Not giving at the proper time.

SŪTRA 37.

जीवितमरणशंसामित्रानुरागसुखानुबन्धनिदानानि ॥३७॥

Jīvitamarṇaśamsâmitrânurâgasukhanubandhanidânâni.

(The partial transgression of *सरलेखना* Sallekhanâ (peaceful death) are :)

1. जीविताशंसा, Jīvitaśanśa, Desire to prolong one's life.
2. मरणाशंसा, Marṇâśansa, Desire to die soon.
3. मित्रानुराग, Mitrânurâga, Attachment to friends.
4. सुखानुबन्ध, Sukhânubandha, Repeated remembrance of past enjoyments.
5. निदान, Nidâna, Desire of enjoyments in the next world.

SŪTRA 38.

अनुग्रहार्थं स्वस्यातिसर्गो दानम् ॥ ३८ ॥

Anugrahârtham svasyâtisargo dânam

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

SŪTRA 39.

विधिद्रव्यदातृपात्रविशेषात्तद्विशेषः ॥ ३९ ॥

Vidhidravyardâtrpâtraviśeṣâttadviśeṣaḥ.

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

1. विधि, Vidhi, Manner.
2. द्रव्य, Dravya, Thing given.
3. दातृ, Datri, Person who gives ; and

4. पात्र, Pâtra, Person to whom it is given.

The manner of giving is of 9 kinds :—

1. संग्रह, Sangraha, Respectful reception of an ascetic. The usual formula is : “ Welcome ! welcome. Food and drink are pure here.”
2. उच्चस्थान, Uchchasthâna, Seating him on a exalted seat.
3. पादोदक, Pâdodaka, Washing his feet.
4. अर्चन, Archana, Worshipping him.
5. प्रणाम, Praṇâma, Bowing to him.
- 6—8. वाक्कायमनःशुद्धि, Vâkkâyamanahśuddhi, Being pure in speech, body and mind.
9. एषणशुद्धि, Eṣaṇâśuddhi, Faultless way of giving food.

The thing given must be helpful in study and austerities.

The person who gives must have 7 qualities :—

1. ऐहिकफलानपेक्षा, Aihikafalânapekṣâ, Must not wish any gain in this world in its exchange.
2. क्षान्ति, Kṣânti, Must give calmly without anger.
3. मुदित, Mudita, Must be happy at giving.
4. निष्कपटता Niṣkapaṭata, Without deceit.
5. अनसूयत्व, Anasuyatva, Without envy.
6. अविषादित्व, Aviṣâditava, Without repentence ; and
7. निरहंकारित्व, Nirahankâritva, Without pride.

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

1. उत्तमपात्र, Uttamapâtra, Ascetics ;
2. मध्यमपात्र, Madhyamapâtra, Laymen with vows ;
3. जघन्यपात्र, Jaghanyapâtra, Layman with right belief, but not with vows.

These three with right belief are called सुपात्र Supâtrâs, good donees ; and those who are with proper external conduct but without real right belief are कुपात्र Kupâtrâs, deficient donees. Unworthy donees (Apâtrâs)

are those who have neither proper external conduct nor real right belief. There is no merit in giving them anything.

There is also a *करुणादान* *Karuṇā-dāna*, or the gift of compassion to anyone—Jaina or non-Jaina, human or sub-human being,—who is in need of it. This charity is of 4 kinds :—

1. *आहार*, *Âhâra*, Food.
 2. *औषधि*, *Auṣadhi*, Medicine.
 3. *अभय*, *Abhaya*, Reassuring the frightened, or removing their cause of fear.
 4. *विद्या*, *Vidyâ*, Knowledge.
-

CHAPTER VIII.

SÛTRA 1.

मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥ १ ॥

Mithyâdarśanâviratipramâdakaṣāyayogâ bandha hetavah.

The causes of (बंध) Bandha or bondage are :—

1. मिथ्यादर्शन Mithyâdarśâna, Wrong belief. It is of 5 kinds.

- (1) एकान्त Ekânta. 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 Ekânta.
- (2) विपरीत Viparîta. Perverse belief, *e.g.* Animal sacrifices lead to heaven.
- (3) संशय Saṁśaya. 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) अज्ञान Ajñâna. Wrong belief caused by ignorance. Indiscrimination 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 :—

क्रियावादी Kriyâvâdi, belief in Time, soul, etc., as causing everything in the world.

अक्रियावादी Akriyâvâdi, opposite of the last.

अज्ञानिक Ajñânika, Agnostic.

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

All these four together form 363 varieties of wrong belief (or पाखण्ड), *i.e.*, 180, 84, 67 and 32 respectively.

निसर्गज Nisargaja is also called अग्रहीत Agrahîta ; अधिगमज Adhigamaja, ग्रहीत Grabhîta.

2. अविरति 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 Pramâda, Carelessness. This is of 15 kinds :

Four kinds of कथा Katha, talk, about :—

1 Food (भोजनकथा Bhojana-Katha).

2 Women (स्त्रीकथा, Strî-Katha),

3 Politics (राज्यकथा Rajya-Katha).

4 Scandal (देशकथा Deśa-Katha).

5 Senses (इन्द्रिय).

4 Passions (कषाय).

1 Affection (स्नेह).

1 Sleep (निद्रा).

15 Each together bring 80 भंग bhaṅga, divisions :—

As: 1 Katha × 1 sense × 1 passion × 1 Sreha × 1 Nidra
= one.

So: 4 kinds of talk × 5 senses × 4 passions × 1 affection × 1 sleep = 80.

4. कषाय Kaṣāya. Passions, given below (सूत्र Sûtra 9).

5. योग Yoga. Vibrations in the soul, through mind, body and speech. They are of 15 kinds :—

4 of mind :

(1) सत्यमन Satyamana, true mind.

(2) असत्यमन Asatyamana, false mind.

(3) उभयमन Ubhayamana, mixed true and false mind.

(4) अनुभयमन Anubhaya-mana, neither true nor false.

4 of speech :—

(1) सत्यवचन Satya-vachana. True

(2) असत्यवचन Asatya-vachana. False.

(3) उभयवचन Ubhaya-vachana. Both.

(4) अनुभयवचन Anubhaya-vachana. None.

7 of body :—

- (1) औदारिक Audârika, physical.
- (2) औदारिकमिश्र Audârika-mişra, i.e., physical with karmic.
- (3) वैक्रियक Vaikriyaka. Fluid.
- (4) वैक्रियकमिश्र Vaikriyaka-mişra. Fluid with karmic.
- (5) आहारक Âhâraka.
- (6) आहारकमिश्र Âhâraka-mişra, i.e. Âhâraka with physical.
- (7) कार्माण Kârmâṇa. Karmic.

[NOTE.—The तैजस Taijasa, 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 गुणस्थान Gunasthânas, Stages of Spirituality, all the causes are found, though in the second the first is absent for a very short time.

In the 4th Gunasthânâ, all but the 1st are found.

In the 5th and 6th Gunasthânâs, all but the first 2 are found.

In the 7th, 8th, 9th and 10th Gunasthânâs, all but the first 3 are found.

In the 11th, 12th and 13th Gunasthânâs, all but the first 4 are found.

In the 14th Gunasthâna none.

These 5 are collectively called प्रत्यय Pratyaya.

(See कुन्दकुन्दाचार्यकृत समयसारप्रामृतम्, Kundakundâchârya's Samaya Sâra Prâbhratam)

SŪTRA 2.

सकषायत्वाडजीवःकर्मणो योग्यान्पुद्गलानादत्ते स

बन्धः ॥ २ ॥

Sakaṣayatvâjīvah karmaṇo योग्यान् pudgalā nâdatte sa bandhah.

The soul, owing to its being with passion, assimilates matter which is fit to form karmas. This (is) बन्ध bondage.

SŪTRA 3.

प्रकृतिस्थित्यनुभागप्रदेशास्तद्विधयः ॥ ३ ॥

Prakṛti sthityanubhagapradeśāstadvidhayah.

(There are 4) kinds of that (bondage) according to—

1. प्रकृति Prakṛti. Nature of karmic matter, e.g. ज्ञानावरणी knowledge-obscuring, or दर्शनावरणी conation-obscuring, etc.
2. स्थिति Sthiti. Duration of the attachment of karmic matter to the soul.
3. अनुभव Anubhava. The fruition being strong or mild, (also called अनुभाग Anubhāga).
4. प्रदेश Pradeśa. The number of karma vargaṇas or karmic molecules, which attach to the soul.

The first and the last are caused by योग yoga, vibratory activity of the soul and the middle two by कषाय passions.

SŪTRA 4.

आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नामगोत्रा-
न्तरायाः ॥ ४ ॥

Ādyo jñānadarśanāvaraṇavedanīyamohanīyāyurnāmagotrāntarāyāḥ.

The main divisions of the nature of karmic matter are 8 :—

1. ज्ञानावरण, Jñānavaraṇa, knowledge-obscuring.
2. दर्शनावरण, Darśanāvaraṇa, conation-obscuring.
3. वेदनीय, Vedaniyī, Feeling-karma.
4. मोहनीय, Mohanaya, Deluding.
5. आयु, Āyu, Age.
6. नाम, Nama, Body-making.
7. गोत्र, Gotra, Family-determining.
8. अन्तराय, Anataraya, Obstructive.

SŪTRA 5.

पञ्चनवद्वयष्टाविंशतिचतुर्द्विचत्वारिंशद्विपञ्चभेदा यथा-
क्रमम् ॥ ५ ॥

Panchanavadvyastavinsatichaturdvichatvāriṁśadvipañcabhedā yathā
kramam.

(They are of) 5, 9, 2, 28, 4, 42, 2, 5 classes respectively.

This 42 has been classified into 93, so total sub-classes come to 148.

SŪTRA 6.

मतिश्रुतावधिमनःपर्ययकेवलानाम् ॥ ६ ॥

Mati śrutavadhi manah paryaya kevalānām.

(ज्ञानावरण Jñānāvaraṇa, knowledge-obscuring is of 5 kinds, according, as it is :—)

1. मति (ज्ञानावरण), Mati Jñānavarṇa, Sensitive, (knowledge-obscuring)
2. श्रुत (ज्ञानावरण), Sruta-jñānavarṇa, Scriptural (knowledge-obscuring.)
3. अवधि (ज्ञानावरण), Avadhi-jñānavarṇa, Visual (knowledge obscuring.)
4. मनःपर्यय (ज्ञानावरण), Manahparyaya-jñānavarṇa Mental (knowledge-obscuring.)
5. केवल (ज्ञानावरण) Kevala-jñānavarṇa, Perfect (knowledge-obscuring.)

SŪTRA 7.

चक्षुरचक्षुरवधिकेवलानां निद्रानिद्रानिद्राप्रचलाप्रचला-
प्रचलास्त्यानगृह्यशच ॥ ७ ॥

Chakṣura chakṣura-vadhi kevalānām nidrānidrānidrāprachalāprachalā-
tyānagrddhayaścha.

(दर्शनावरण Darśanāvaraṇa Conation-obscuring is of 9 kinds according as it) obscures :—

1. Ocular-obscuring, (चक्षुदर्शनावरण) Chakṣu Darśanāvaraṇa.

2. Non-ocular obscuring (अचक्षुदर्शनावरण) Achakṣu

3. Visual-obscuring, (अवधिदर्शनावरण) Avadhi Darśanāvarṇa.
 4. Perfect-conation-obscuring, (केवलदर्शनावरण) Kevala ,,
- (And 5 kinds of sleep :)
1. Sleep, (निद्रा) Nidrā.
 2. Deep sleep, (निद्रानिद्रा) Nidrā Nidrā.
 3. Drowsiness, (प्रचला) Praohalā.
 4. Heavy-drowsiness, (प्रचलाप्रचला) Prachalā Prachalā and
 5. Somnambulism, (स्त्यानगृद्धि) Styānagrddhi.)

स्त्यानगृद्धि Styānagrddhi 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 आर्तध्यान Ārta-dhyāna and with unrighteous or wicked concentration, *i. e.*, with रौद्र ध्यान raudra-dhyāna.

SUTRA 8.

सदसद्वेदे ॥ ८ ॥

Sadasadvedye.

वेदनीय Vedaniya or feeling (is of 2 kinds:)

1. सातावेदनीय Sātāvedaniya, Pleasure-bearing, and
2. असातावेदनीय Asātāvedaniya, Pain-bearing.

SUTRA 9.

**दर्शनचारित्रमोहनीयाकषायकषायवेदनीयाख्यास्त्रि-
द्विनवषोडशभेदः सम्यक्त्वमिथ्यात्वतदुभयान्यकषायकषायौ
हास्यरत्यरतिशोकभयजुगुप्सास्त्रीपुन्नपुंसकवेदा अनन्तानुब-
न्ध्यप्रत्याख्यानप्रत्याख्यानसंज्वलनविकल्पाश्चैकशः क्रोधमा-
नमायालोभाः ॥ ९ ॥**

Darśanachāritramohanīyākāṣāyavedanīyākhyāstridvinavaṣoḍaśa bhe-
dāhsamyaktvamithyātvatadubhayānya kāṣāyakaṣāyauhāsyaratyāratiśokabha-
yajugupsāstripunna punsaka veda anantānubandhya pratyākhyānapratyāk-
hyānapratyākhyāṇasamjvalana vikalpāśchaikaśahkrodhamāna mātā lobhāh.

मोहनीय Mohanīya, Deluding (is of 28 kinds. The Primary divisions are two :)

1. दशनमोहनीय Darśanmohaniya, Right-belief-deluding.

2. चारित्रमोहनीय Charitramohaniya, Right-conduct-deluding.

(Right-conduct-deluding is of 2 kinds :)

1. अकषायवेदनीय Akāṣāya-vedanīya or नोकषाय Nokaṣāya, with slight passions.

2. कषायवेदनीय Kaṣāya-vedanīya, with passions.

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

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

1. मिथ्यात्व Mithyâtva, Wrong-belief.

2. सम्यक्मिथ्यात्व Samyakmithyâtva, mixed wrong and right belief.

3. सम्यक्प्रकृतिमिथ्यात्व Samyak-prakṛiti-mithyâtva, Right-belief with a slight defect, i. e., clouded by slight wrong belief.

(Akāṣāya-vedanīya or no-kaṣāya is of 9 kinds :)

1. हास्य Hasya, Risible, laughter-producing.

2. रति Rati, Indulgence.

3. अरति Arati, Eonui, Dis-satisfaction, langour.

4. शोक Śoka, Sorrow.

5. भय Bhaya, Fear.

6. जुगुप्सा Jogupsā, Disgust.

7. स्त्रीवेद Striveda, Feminine inclinations.

8. पुंवेद Pumveda, masculine inclinations.

9. नपुंसकवेद Napunsakaveda, Common inclinations.

(कषायवेदनीय Kaṣāya-vedanīya is of 16 kinds :)

(4 Passions of) क्रोध Anger ; मान Pride ; माया Deceit ; लोभ Greed.

Each of these is of 4 kinds.

1. अनन्तानुबन्धो Anantānubandhī. Error-feeding or wrong-belief assisting. These passions are so-called because they keep the soul bound in सत्तार Saṃsāra, which is called अनन्त "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 Apratyakhyāna, Partial-vow-preventing. It is less lasting (as a furrow.)
3. प्रत्याख्यान Pratyākhyāna, Total-vow-preventing. It is mild (as a line in dust.)
4. संज्वलन Samjvalana, Perfect-right-conduct-preventing. It is very mild (as a line in water.)

[Thus we get 16, *i. e.*, (4 × 4) kinds.]

The 16 are exemplified as follows :

Anger is deep like a furrow in stone ;

„ „ earth ;

line „ dust ;

„ „ water.

Pride is unbending, like a mountain ; bone ; wood ; cane.

Deceit is crooked, like a bamboo-root ; horn of a ram ; stream of cow-water ; hoof-mark.

Greed is fast, like crimson colour ; wheel-dirt ; body-dirt ; turmeric colour.

See Gommatasāra Jiva Kanda Gātha., 283-286.

SUTRA 10.

नारकतैर्यग्योनमानुषदैवानि ॥ १० ॥

Nārakatairyagyonamānuṣadaivāni.

(आयु Âyu. Age-karma bondage is of 4 kinds,) according as it determines :—

- The (1) नरक Naraka, Hellish ;
 (2) तिर्यक् Tiryak, Sub-human ;
 (3) मनुष्य Manuṣya, Human ; and
 (4) देव Deva, Celestial (character of the soul's life.)

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

SÛTRA 11.

गतिजातिशरीराङ्गोपाङ्गनिर्माणबन्धनसङ्घातसंस्थान-
संहननरुपशरीरसगन्धवर्णानुपूर्यागुरुलघूपघातपरघाततपो-
द्योतोच्छ्वासविहायोगतयः प्रत्येकशरीरत्रससुभगसुस्वर-
शुभसूक्ष्मपर्याप्तिस्थिरादेयशःकीर्तिसेतराणि तीर्थकरत्वं
च ॥ ११ ॥

Gatijatisârarângopânga nirmâṇabandhana sanghâta samsthâna sam-
hanana sparsâ rasagandha varṇanupûrvyâ guru laghûpaghâta paraghâta
tapo dyoto choh hvâsa vihayo gatayah pratyeka ârîra trasâ subhaga susvara
śubha sūkṣma paryâpti sthirâ deya yaśah kîrti setarâṇi tîrthakaratvam
cha.

(The नामकर्म Nâmakarma. Body-making bondage is of 42, i. e., with
sub-classes of 93 kinds, as they bring about their respective effect.)

4. गति Gati, Condition of existence :—

- (1) नरक Naraka, Hellish.
- (2) तिर्यच Tiryachcha, Sub-human.
- (3) मनुष्य Manuṣya, 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 Jâti, Genus of beings :—

- (1) एकेन्द्रिय Eken-driya, one-sensed.
- (2) द्विन्द्रिय Dvi-indriya, two-sensed.
- (3) त्रिन्द्रिय Tri-indriya, Three-sensed.
- (4) चतुर्न्द्रिय Chatur-indriya, four-sensed.
- (5) पंचेन्द्रिय 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 Sarīra, Bodies :—

- (1) औदारिक Audārika, Physical.
- (2) वैक्रियिक Vaikriyika, Fluid.
- (3) आहारक Âhāraka, Âhāraka.
- (4) तेजस Taijasa, Electric.
- (5) कर्मण Kārmaṇa, Karmic.

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

6. आङ्गोपाङ्ग Aṅgopāṅga, Limbs and minor-limbs :—

- (1) औदारिक Audārika, In physical bodies.
- (2) वैक्रियिक Vaikriyika, In fluid bodies.
- (3) आहारक Âhāraka, In Âhāraka bodies.

1. निर्माण Nirmāṇa, Proper formation of limbs and minor limbs in relation to their situation (स्थाननिर्माण Stihāna-nirmāṇa) and Dimensions (प्रमाणनिर्माण Pramāṇa-nirmāṇa).

5 बन्धन Bandhana. 5 kinds of molecular bondage, according as the body is :—

- (1) औदारिक Audārika, Physical.
- (2) वैक्रियिक Vaikriyika, Fluid.
- (3) आहारक Âhāraka, Âhāraka.
- (4) तेजस Taijasa, Electric.
- (5) कर्मण Kārmaṇa, Karmic.

5 संघात Sanghāta. Interfusion of molecules of different kinds of bodies in weaving them with the soul. It takes place in :—

- (1) औदारिक Audārika, Physical.
- (2) वैक्रियिक Vaikriyika, Fluid.
- (3) आहारक Âhāraka, Âhāraka.
- (4) तेजस Taijasa, Electric, and
- (5) कर्मण Kārmaṇa, Karmic bodies.

6 संस्थान Samsthāna. Figure of the body :—

- (1) समचतुरस्र संस्थान Sama-chaturasra-samsthāna. Perfect proportion all round.

- (2) न्यग्रोधपरिमण्डलसंस्थान Nyagrodhaparimandala-samsthâna.
Like a banyan tree, short in the lower extremities
and large in the upper body.
- (3) स्वाति संस्थान Svâti-samsthâna. It is the reverse of the
last.
- (4) कुब्ज संस्थान Kubja-samsthâna. Hunch-back.
- (5) वामन संस्थान Vâmana-samsthâna. Dwarf.
- (6) हुण्डक संस्थान Huṇḍaka-samsthâna. Quite disproportionate
6. संहनन Samhanana. 6 kinds of skeleton or osseous structure :—
- (1) वज्र ऋषभन नाराच संहनन Vajra ṛṣabha nârâcha samhanana.
Adamantine nerves, joints (or amphiarthrodial articulation, when the bones are slightly moveable and united by an intervening substance) and bones.
- (2) वजनाराचसंहनन Vajranârâchasamhanana. Adamantine joints and bones.
- (3) नाराचसंहनन Nârâchasamhanana. Joints and bones. Ordinary amphiarthrodial articulation and bones.
- (4) अर्धनाराचसंहनन Ardhanârâchasamhanana. Semi-joints and bones. A form of articulation weaker than Nârâchasamhanana.
- (5) कीलित संहनन Kîlitasamhanana. Jointed bones. Synarthrodial articulation in which bones are unmoveable and directly united.
- (6) असम्प्रप्राप्तृपाटिकासंहनन Asamprâptâsrpâṭikâsamhanana. Loosely-jointed bones. Diarthrodial articulation in which bones may be more or less freely moveable, when the articular surfaces are covered with smooth cartilage and surrounded by a fibrous capsule. Most of the joints of the human body are of this form.

8 स्पर्श Sparśa. 8 kinds of touch :—

- (1) उष्ण Uṣṇa, Hot.
- (2) शीत Śīta, Cold.
- (3) स्निग्ध Snigdhâ, Smooth.
- (4) रुक्ष Rûkṣa, Rough.

- (5) मृदु Mṛidu, Soft.
- (6) कर्कश Karkaśa, Hard.
- (7) लघु Laghu, Light.
- (8) गुरु Guru, Heavy.

5 रस Rasa. 5 kinds of taste :—

- (1) तिक्त Tikta, Pungent.
- (2) कटुक Katuka, Bitter.
- (3) कषाय Kaṣāya, Acid.
- (4) आम्ल Āmla, Sour.
- (5) मधुर Madhura, Sweet.

2 गन्ध, Gandha. Smells :—

- (1) सुगन्ध Sugandha, Sweet-smelling.
- (2) दुर्गन्ध Durgandha, Evil-smelling.

5 वर्ण Varṇa. Colours :—

- (1) शुक्ल Sukla, White.
- (2) कृष्ण Kṛṣṇa, Black.
- (3) नील Nīla, Indigo.
- (4) रक्त Rakta, Red.
- (5) पीत Pīta, Yellow.

4 आनुपूर्वी Ānupūrvī. The power of retaining the form of the body in the last incarnation, during the विग्रहगति Vighraha-gati, i.e., the passage of the soul from one condition of existence to another. Relating to the forms of the 4 conditions of existence, to which the soul is proceeding :—

- (1) नरकगत्यानुपूर्वी Narkagatyānupūrvī, Hellish.
- (2) तिर्यग्गत्यानुपूर्वी Trijagatyānupūrvī, Sub-human.
- (3) मनुष्यगत्यानुपूर्वी Maṇuṣyagatyānupūrvī, Human.
- (4) देवगत्यानुपूर्वी Devagatyānupūrvī, Celestial.

Narakagatyānupūrvī 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 Upaghâta. 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 Paraghâta. Possessed of a limb or organ fatal to others, *e.g.*, the sting of a scorpion, etc.

आतप Âtapa. Radiant heat. Possessed of a body which is brilliant and bearable to the owner but intolerable and heating for the others. Such as the gross earth-bodied souls in the Sun, from which sunshine comes.

[Hot light like Sun-shine.]

उद्योत Udyota. Phosphorescence. An illuminated body like that of the fire-fly. Such as the earth-bodied souls in the moon.

[Cold light like Moon-shine.]

उच्छ्वास Uchchhvâsa. Respiration.

2 विहायोगति Vihâyogati. Capacity of moving in आकाश, space.

This is of 2 kinds :—

(1) शुभविहायोगति Subhavihâyogati, Graceful, like that of a swan.

(2) अशुभविहायोगति Aśubhavihâyogati, Awkward.

प्रत्येक शरीर Pratyekśarīra. A body possessed and enjoyable by one soul only ; as a mango.

साधारण शरीर Sādhāraṇaśarīra. One body possessed and enjoyable by many souls ; as a potato, etc.

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

स्थावर Sthâvara. Im-mobile. Having a body with one sense only, *i.e.*, touch.

सुभग, Subhaga. Amiable personality, even though not beautiful.

दुर्भग, Durbhaga. Unprepossessing, even though beautiful.

सुस्वर, Susvara. Sweet-voiced. Pleasing toned ; with musical voice.

दुःस्वर, Duhvara. Harsh-voiced.

सुभ, Subha. Beautiful body.

अशुभ, Aśubha. Ugly-body.

सूक्ष्म, Sūkṣma. Fine body, uncuttable, all-pervasive.

बादर, Bādara. Gross-body.

पर्याप्ति, Paryāpti. Within one अन्तर्मुहूर्त Antarmuhūrta, 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 (असंज्ञो Asanjñi) all the 6 in others.

1. आहारपर्याप्ति, Âhâra Paryâpti. In taking of the molecules to make the body.
 2. शरीरपर्याप्ति, Sarîra-Paryâpti. Development of body.
 3. इन्द्रियपर्याप्ति, Indriya-Paryâpti. Development of sensed organs.
 4. प्राणापानपर्याप्ति, Prâṇâpâna-Paryâpti. Development of respiratory organs.
 5. भाषापर्याप्ति, Bhâṣa-Paryâpti. Development of vocal organs.
 6. मनपर्याप्ति, Mana-Paryâpti. Development of the organs of the mind.
- अपर्याप्ति, Aparyâpti. To die within one अन्तर्मुहूर्त Antar-muhūrta, 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 Dhātu, primary physiological matter; *i. e.* :—

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

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

The 7 kinds of उपधातु Upadhātu or secondary physiological matter are :—

- (1) वाय, Vâta. Wind.
- (2) पित्त, Pitta. Bile.
- (3) श्लेष्म, Sleṣma. Phlegm.

- (4) शिरा, Sirâ, A tubular vessel of the body, as vein.
- (5) स्नायु, Snâyû, Muscle.
- (6) चर्म, Charma, Skin.
- (7) उदराग्नि, Udarâgni, Digestive fire of the stomach ; gastric fluid.

All these remain steady where they ought to be, by the operation of स्थिरनामकर्म Sthira-nâma-karma.

अस्थिर, Asthira. Unsteady circulation of blood, bile, etc., *e. g.*, among women.

आदेय, Âdeya. Radiant appearance, so as to effect others.

अनादेय, Ânâdeya. Dull appearance.

यशःकीर्ति, Yaśahkîrti. Bringing good fame.

अयशःकीर्ति, Âyaśabhkîrti. Bringing, bad name even if he does good actions.

तीर्थंकर, Tîrthakara. Â Tîrthankara's career, with all its grandeur, when He preaches and completes His ministry.

SÛTRA 12.

उच्चैर्नोचैश्च ॥ १२ ॥

Uchchairnôchaischa.

(गोत्रकर्म, Gotra or Family-determining karma is of 2 kinds :—

- (1) उच्चगोत्र, Uchchagotra, High ; and
- (2) नीचगोत्र, Nichagotra, Low.

SÛTRA 13.

दानलाभभोगोपभोगवीर्याणाम् ॥ १३ ॥

Dânalâbhabhogopabhogavîryâṇam.

(अन्तरायकर्म Antarâya or Obstructive karma is of 5 kinds, as it obstructs :)

- (1) दानान्तराय, Dânantarâya, Charity.
- (2) लाभान्तराय, Lâbhantarâya, Gain.
- (3) भोगान्तराय, Bhogantarâya, Enjoyment of consumable things.

(4) उपभोगान्तराय, Upabhogântarâya, Enjoyment of non-consumable things.

(5) वीर्यान्तराय, Vîryântârâya, Exercise of one's capacities ; power.

NOTE.—The प्रकृति, Prakṛti or nature of the bondage is finished here. Now we go on to consider the duration of the bondage.

^
SŪTRA 14.

**आदितस्त्रिंशत्सृणामन्तरायस्य च त्रिंशत्सागरोपमकोटी-
कोट्यः परा स्थितिः ॥ १४ ॥**

Aditastisṛṇāmantarâyasya cha trinsatsâgaropamakotîkotyah parâ sthiti.

The maximum duration of the 3 from the first, (i. e. ज्ञानावरणीय knowledge-obscuring, दर्शना वरणीय Conation-obscuring and वेदनीय Feeling karmas,) and of अन्तराय Obstructive-karmas, is 30 crore × crore सागर Sagaras.

This is possible in a rational 5 sensed, fully developed (पर्याप्त paryâpta) soul, and having wrong belief (मिथ्यात्व Mithyâtva.)

^
SŪTRA 15.

सप्ततिर्मोहनोयस्य ॥ १५ ॥

Saptatirmohanîyasya.

(The maximum duration) of मोहनीय Deluding-karma (is) :—70 (crore × crore sagarâs.)

^
SŪTRA 16.

विंशतिर्नामगोत्रयोः ॥ १६ ॥

Vinśatirnâmagotrâyah.

(The maximum duration) of नाम Nâma, Body-making and गोत्र Gotra, Family-determining (karmas is) 20 (crore × crore सागर Sagaras for each.)

This is also possible as above.

^
SŪTRA 17.

त्रयस्त्रिंशत्सागरोपमायुषः ॥ १७ ॥

Trayastrisatsâgaropamânyâyusaḥ.

(The maximum duration) of आयु, Âyu, Age karma (is) 33 सागर Sagaras.

[^]
SŪTRA 18.

अपरा द्वादशमुहूर्ता वेदनीयस्य ॥ १८ ॥

Aparādvadaśamuhūrtā vedanīyasya.

(The minimum duration) of वेदनीय, Vedaniya, Feeling karma (is) 12 मुहूर्त Muhūrtas = 12 × 48 minutes.

[^]
SŪTRA 19.

नामगोत्रयोरष्टौ ॥ १९ ॥

Namagotratoraṣṭau.

(That) of नाम Nāma, Body-making and गोत्र Gotra, Family-determining (is) 8 (मुहूर्त Muhūrtas.)

[^]
SŪTRA 20.

शेषाणामन्तर्मुहूर्ता ॥ २० ॥

Śeṣāṇāmāntarmuhūrtā.

Of all the rest (The minimum is) one अन्तरमुहूर्त Antar-muhūrtā, (which ranges from 1 समय Samaya and 1 आवली Āvalī at the lowest to 48 minutes—1 समय Samaya.)

[^]
SŪTRA 21.

विपाकोऽनुभवः ॥ २१ ॥

Vipakonubhavaḥ.

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

[^]
SŪTRA 22.

स यथानाम ॥ २२ ॥

Sa yathānāma.

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

[^]
SŪTRA 23.

ततश्च निर्जरा ॥ २३ ॥

Tataścha nirjarā.

After that (fruition, the karmas fall off. That is) निर्जरा Nirjarā. It is of 2 kinds :—

1. सविपाक Savipāka, where the soul in the maturity of time is, rid of the karmas by their operating and falling off from it.

2. अविपाक Avipāka, when by force of ascetic practices etc. (तप Tapa etc.) The karmas which had not yet matured to operate, are induced to fall off from the soul.

^
SŪTRA 24.

**नामप्रत्ययाः सर्वतो योगविशेषात्सूक्ष्मैकक्षेत्रावगाहस्थि-
ताः सर्वात्मप्रदेशेष्वनन्तानन्तप्रदेशाः ॥ २४ ॥**

Nāmapratyayāḥ sarvato yogaviśeṣātsūkṣmaikakṣetrāvagāhasthitāḥ
sarvātmapradeśeṣvanantānantapradeśāḥ.

(According to the nature) caused by their names, from all round, due to the differences in the vibrations (योग Yoga) in the soul activity, not perceptible by the senses, the karmic molecules enter and become one and stay with every प्रदेश pradeśa of the soul. They come in infinite numbers, every moment, to each soul.

The particular number of the molecules actually absorbed is called प्रदेशबन्ध pradeśa-bandha.

^
SŪTRA 25.

सद्वेदशुभायुर्नामगोत्राणि पुण्यम् ॥ २५ ॥

Sadvedyaśubhâyurnāmagotrāṇi puṇyam.

पुण्य Punya or meritorious karmas (are the following :—)

1. सद्वेद, Sadvedya or सातावेदनीय, Sâtâvedanīya, pleasure-bearing.
2. शुभायु, Subhâyu ; good age-karma.
3. शुभनाम, Subha-nâma ; good body-making karma.
4. शुभगोत्र, Subha-gotra ; high-family-determining.

Their sub-classes are 42 :—

1. सातावेदनीय, Sâtâ-vedanīya. Pleasure-bearing.
3. शुभायु, Subhâyu: 1. तिर्यंच, Tiryañcha, Sub-human.
2. मनुज्य, Manuṣya, Human.
3. देव, Deva, Celestial.

37 शुभनाम, Subhanāma :

- 2 गति Gatis : (1) Human, (2) Celestial.
- 1 जाति Jāti : 5 sensed (genus of feelings.)
- 3 शरीर Sarīra, all 5 bodies.
- 3 आङ्गोपाङ्ग Āṅgopaṅga, all 3 limbs and organs.
- 1 संस्थान Samsthāna, perfect proportion समचतुरस्रसंस्थान.
- 1 संहनन Samhanana, the highest वज्र ऋषभ नाराचसंहनन
- | | | |
|-------------------|---|---------------------------|
| 1 स्पर्श, Sparsa. | } | When they are Subha (शुभ) |
| 1 रस, Rasa. | | |
| 1 गन्ध, Gaṇḍha. | | |
| 1 वर्ण, Varṇa. | | |
- 2 आनुपूर्वी Anupūrvī : human and celestial.
- 1 अगुरुलघु Agurulaghu.
- 1 परघात Paraghāta.
- 1 उच्छ्वास Uchchhvāsa.
- 1 आतप Âtapa.
- 1 उद्योत Udyota.
- 1 विहायोगति Vihāyogati, i. e. Subha.
- 1 त्रस Trasa.
- 1 बादर Bādara.
- 1 पर्याप्ति Paryāpti.
- 1 प्रत्येक शरीर Pratyeka-sarīra.
- 1 स्थिर Sthira.
- 1 शुभ Subha.
- 1 शुभग Subhaga.
- 1 सुस्वर Susvara.
- 1 आदेय Âdeya.
- 1 यशः कीर्ति Yaśah-kīrti.
- 1 निर्माण Nirmāṇa (Subha).

1 तीर्थकर Tirthakar. [For the meaning of all these see Sûtra 11 above.]

1 उच्चगोत्र Uchhagotra. High family.

42 Total.

SÛTRA 26.

अतोऽन्यत्पापम् ॥ २६ ॥

Atonyatpâpam.

(The karmas) other than these (are) पाप Pâpa (or demeritorious karmâs.)

CHAPTER IX.

SŪTRA 1.

अस्रवनिरोधः संवरः ॥ १ ॥

Asravanirodhah saṁvarah.

संवर Saṁvara (is) the stoppage of inflow of karmic matter into the soul.

The causes of Inflow and Bondage are given in Ch. VIII. Sūtra I.

Wrong belief (Mittīyâdarśana) is stopped (Saṁvara) in the 4th spiritual stage (Guṇasthâna) ;

Vowlessness (Avirati) in the 5th and 6th ;

Carelessness (Pramâda) in the 7th ;

Passion (Kaṣâya) in the 8th, 9th and 10th ;

Vibration (Yoga) in the 14th stage.

For the 14 Spiritual Stages see Ch. 10, Sūtra 2.

SŪTRA 2.

स गुप्तिसमितिधर्मानुप्रेक्षापरीषहजयचारित्रैः ॥ २ ॥

Sa guptisamitidharmânanupreksâpariṣahajayachâritrai.

It (is produced by :)

3 kinds of गुप्ति Gupti, Preservation.

5 „ „ समिति Samiti, Carefulness.

10 „ „ धर्म Dharma, Observances ; (Dharma.)

12 „ „ अनुप्रेक्षा Anupreksâ, Meditation.

22 „ „ परिषह जय Pariṣah-jaya, Subdual of sufferings and

5 „ „ चारित्र Châritrâ, Conduct.

SŪTRA 3.

तपसा निर्जरा च ॥ ३ ॥

Tapasâ nirjarâ cha.

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

SŪTRA 4.

सम्यग्योगनिग्रहो गुप्तः ॥ ४ ॥

Samyagyoganigrahagupti.

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

SŪTRA 5.

ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः ॥ ५ ॥

Eryābhāṣaiṣaṇādānanikṣepostargāḥ samitayah.

समिति Samiti. Carefulness (is) to take.

(सम्यक् ईर्यासमिति), Samyakīryāsamiti. Proper care in walking.

(सम्यक् भाषासमिति), Samyakbhāṣāsamiti ,, ,, ,, speaking.

(सम्यक् एषणासमिति), Samyakesanāsamiti ,, ,, ,, eating.

(सम्यक् आदाननिक्षेप समिति), Samyakadānanikṣepasamiti. Proper care in lifting and laying.

(सम्यक् उत्सर्गसमिति), Samyakutsargasamiti. Proper care in excreting.

SŪTRA 6.

उत्तमक्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्य-
ब्रह्मचर्याणि धर्मः ॥ ६ ॥

Uttamakṣamāmārdavārjavashau chasatyasamyamatapastyāgākīñ
chanyabrahmacharyāṇidharmah.

(The दशब्राह्मणीधर्म, 10) Observances are :)

उत्तमक्षमा Uttama-kṣamā, Forgiveness.

उत्तममार्दव Uttama-mārdava, Humility.

उत्तमार्जव Uttama-ārjava, Straight-forwardness, (Honesty)

उत्तमशौच Uttama-śauca, Contentment.

उत्तम सत्य Uttama-satya, Truth.

उत्तम संयम Uttama-samyama, Restraint.

उत्तम तप Uttama-tapa, Austerities.

उत्तम त्याग Uttama-tyaga, Renunciation.

उत्तमआकिञ्चन्य Uttama-Âkicchanya, Not taking the non-self for one's own self [non-attachment) and

उत्तमब्रह्मचर्च Uttama-brahmacharya, Chastity, all of the highest degree.

SÛTRA 7.

**अनित्याशरणसंसारैकत्वान्यत्वाशुच्यास्त्वसंवरनिर्जरा-
लोकत्रोघदुर्लभधर्मस्वाख्यातत्त्वानुचिन्तनमनुप्रेक्षाः ॥ ७ ॥**

Anityâsaraṇasamśaraikatvânyatvâśuchyâśravasamvaranirjarâloka-
bhidurlabhadharmasvâkhyâtattvânuchintanamanupreksâh.

(The द्वादशानुप्रेक्षा 12 meditations are :—)

1. अनित्यानुप्रेक्षा, Anityanupreksâ, Everything is subject to change or transitory.
2. अशरणानुप्रेक्षा, Âsaraṇânopreksâ, Unprotectiveness; Help-lessness. The soul is unprotected from the fruition of karmas, *e. g.*, death, etc.
3. संसारानुप्रेक्षा, Samsârânopreksâ, Mundaneness. Soul moves in the cycle of existences and cannot attain true happiness till he is out of it.
4. एकत्वानुप्रेक्षा, Ekatvânopreksâ, Loneliness. I am alone the doer of my actions and the enjoyer of the fruits of them.
5. अन्यत्वानुप्रेक्षा, Anyatvânopreksâ, Separateness. Otherness. The world, my relations and friends, my body and mind, they are all distinct and separate from my real self.
6. अशुच्यानुप्रेक्षा, Aśuchyânopreksâ, Impurity. The body is impure and dirty. Purity is of 2 kinds :—of the soul itself ; and of the body and other things. This last is of 8 kinds.
7. आस्रवानुप्रेक्षा, Âsraṇânopreksâ, Inflow. The inflow of karmas is the cause of my mundane existence and it is the product of Passions, etc.
8. संवरानुप्रेक्षा, Samvarânopreksâ, Stoppage. The inflow must be stopped.
9. निर्जरानुप्रेक्षा, Nirjarânopreksâ, Shedding. Karmic matter must be shed from or shaken out of the soul.
10. लोकानुप्रेक्षा, Lokânopreksâ, Universe. The nature of the Universe and its constituent elements.

11. बोधिदुर्लभानुप्रेक्षा, Bodhidurlabhânuprekṣâ, Rarity of Right Path.
It is difficult to attain right belief, knowledge and conduct.
12. धर्मस्वाख्यतत्त्वानुप्रेक्षा, Dharmasvakhayâtatvanuprekṣa, Nature of Right Path. The true nature of Truth, i. e., the 3 fold path to real Liberation.

(These must be) meditated upon again and again. As to the first kind of meditation, viz., transitoriness अनित्यानुप्रेक्षा, anityânuprekṣâ it must be noted that as Substance, every thing is permanent. Only पर्याय condition is transitory. Of the matter assimilated as karma and non-karma by the soul, that which is accepted by the soul is called उपात्त Upâtta. The rest is अनुपात्त, Anupâtta matter which is not taken in by the soul.

SŪTRA 8.

मार्गाच्यवननिर्जरार्थं परिषोढव्याः परिषहाः ॥ ८ ॥

Margâchyavananirjarârthampariṣodhavyâhpariṣahâh.

For the sake of now-falling-off from the path (of Liberation,) and for the shedding (of Karmic matter, whatever sufferings are) undergone (are called) the परिषहाः "Sufferings."

SŪTRA 9.

क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिष-
दाशय्याक्रोशवधयाचनाऽलाभरोगतृणस्पर्शमलसत्कारपुर-
स्कारप्रज्ञाऽज्ञानाऽदर्शनानि ॥ ९ ॥

Kṣutpipâsâśītoṣṇadamśamaśukanâgnyârati strīcharyâniṣadyyâśayâkr-
osavadhayâchanâlâbharogatṛṇasparśamalaṣatkârapuraskâraprajñâjñânâda-
rśnâni.

(The 22 परिषहाः Sufferings are:)

1. बुद्ध, Hunger.
2. पिपासा, Thirst.
3. शीत, Cold.
4. उष्ण, Heat.
5. दंश मशक, Insect bites; mosquitoes, etc.
6. नाग्न्य, Nakedness.

7. अरति, Ennui, dissatisfaction, languor.
8. स्त्री, Women.
9. चर्या, Walking too much: not to feel the fatigue, but to bear it calmly.
10. निषद्या, Sitting. Not to disturb the posture of meditation, even if there is danger from lion, snake etc., etc.
11. शय्या, Sleeping. Resting on the hard earth.
12. आक्रोश, Abuse.
13. वध, Beating.
14. याचना, (or याच्ना), Begging. (To refrain from begging even in need.)
15. अलाभ, Failure to get alms.
16. रोग, Disease.
17. तृणस्पर्श, Contact with thorny shrubs, etc.
18. मल, Dirt. Discomfort from dust, etc.
19. सत्कार पुरस्कार, Respect on disrespect.
20. प्रज्ञा, Conceit of knowledge.
21. अज्ञान, Lack of knowledge.
22. अदर्शन, Slack belief, *e.g.*, on failure to attain supernatural powers.

^
SŪTRA 10.

सूक्ष्मसाम्परायच्छद्मस्थवीतरागयोश्चतुर्दश ॥ १० ॥

Sūkṣmasâmparâyachhadmasthavîtarâgayośchaturdaśa.

In सूक्ष्मसाम्पराय, Sūkṣmasamparâya, (the stage of) "Slight Passions", (*i.e.*, where all the passions have subsided or are destroyed, except the slightest greed.) (In) छद्मस्थवीतराग, Chhadmasthavîtarâga (उपशान्तमोह, Upaśāntamoha) where all the passions are suppressed. (In क्षीणमोह, Kṣiṇamoha where all the passions are destroyed, *i.e.*, to beings in the 10th, 11th and 12th stages of Spirituality, only) 14 (are possible, *i.e.*, all except the 8 sufferings, due to deluding karmas, *viz.*—

- (1) नाग्न्य, Nakedness.
- (2) अरति, Ennui, dissatisfaction, etc.

- (3) स्त्री, Women.
- (4) निषद्या, Sitting or posture.
- (5) आक्रोश, Abuse.
- (6) याचना, Begging.
- (7) सत्कारपुरस्कार, Respect and disrespect.
- (8) अदशन, Slack belief.

SŪTRA 11.

एकादश जिने ॥ ११ ॥

Ekādaśa jine.

To जिन, Jina, Arhat, (i.e., in the 13th गुणस्थान, Guṇasthāna, spiritual stage the 4 घातियाकर्म, Ghātiyākarmas, 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, Mohanīya Deluding and अन्तराय, Antarāya, Obstructive Karmas are destroyed, these sufferings hardly ever arise.

SŪTRA 12.

वादरसाम्पराये सर्वे ॥ १२ ॥

Vādarasāmparāye sarve.

To वादरसाम्पराय, Vādarasāmparāya, the saints (who are below the 10th stage गुणस्थान, i.e., who are in the 6th, 7th, 8th or 9th stages of Spiritu-

ality, and) with slightly gross passions, all (the 22 परिषदाः Sufferings are (possible.)

SŪTRA 13.

ज्ञानावरणे प्रज्ञाज्ञाने ॥ १३ ॥

Jñānâvarane prajñāne.

प्रज्ञा, Conceit and अज्ञान, Lack of knowledge sufferings (are caused) by (the operation of) ज्ञानावरणीय, Knowledge-obscuring Karmas.

SŪTRA 14.

दर्शनमोहान्तराययोरदर्शनालाम्बौ ॥ १४ ॥

Darśanamohântarâyayoradarśanâ lâbhau.

अदर्शन, Slack-belief (by) दर्शनमोहनीय, right-belief-deluding; and failure to get alms by अन्तराय Obstructive, karma.

SŪTRA 15.

चारित्र्यमोहे नाग्न्यारतिस्त्रीनिषदाक्रोश्याचनासत्कार-
पुरस्काराः ॥ १५ ॥

Châritramohenâgnyâratistrīniṣadyâkroṣayâñchâsatkârapuraskârâḥ.

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

SŪTRA 16.

वेदनीये शेषाः ॥ १६ ॥

Vedanīyēśēṣâḥ.

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

SŪTRA 17.

एकादयो भाज्या युगपदेकस्मिन्नैकोनविंशतेः ॥ १७ ॥

Ekâdayobbhâjyâyugapadekasminnekonaṁvinśati.

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.

^A
SUTRA 18.

**सामायिकच्छेदोपस्थापनापरिहारविशुद्धिसूक्ष्मसाम्पराय-
यथाख्यातमिति चारित्रम् ॥ १८ ॥**

Sâmâyikachhedopasthâpanâparihâra-visuddhisûksmasâmparâya
yathâkhyâtamitichâritram.

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

- (1) सामायिक, Equanimity.
- (2) छेदोपस्थापना, Recovery of equanimity after a fall from it.
- (3) परिहारविशुद्धि, Pure and absolute non-injury.
- (4) सूक्ष्मसाम्पराय, All but entire freedom from passion.
- (5) यथाख्यात, Ideal and passionless conduct.

परिहारविशुद्धि, Parihâra-visuddhi is found only in a man of 37 or 38 years, who has served the तीर्थंकर Tirthankar for 7 or 8 years, i. e., from the age of 30 to that of 37 or 38. He must have read the प्रत्याख्यानपूर्व Pratykhyânâpûrva. See Jiva Kâṇḍa Gâthâ 471-2.

^A
SUTRA 19.

**अनशनावमोदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्त-
शय्यासनकायक्लेशा बाह्यं तपः ॥ १९ ॥**

Anasânaavamodaryyavritti-parisankhyânarasaparityâgaviviktaśaṣṭyaśana
kāyakṣâbāhyamtapah.

(तप Tapa, austerities are बाह्य external and अभ्यन्तर internal.)

External austerities (are 6 :)

1. अनशन, Anasâna, Fasting.
2. अवमोदर्य, Avamodarya, Eating less, than one's fill, than one has appetite for.

3. वृत्तिपरसंख्यान, Vritti-parisankhyâna, Taking a mental vow to accept food from a house-holder, only if a certain condition is fulfilled, without letting any one know about the vow.
4. रसपरित्याग, Rasaparityâga, Daily renunciation of one or more of 6 kinds of delicacies, viz :—
 1. Ghee (Butter, clarified butter.)
 2. Milk.
 3. Curd.
 4. Sugar.
 5. Salt.
 6. Oil.
5. विविक्तशय्यासन, Vivikta-sayyâsana, Sitting and sleeping in a lonely place, devoid of animate beings.
6. कायक्लेश, Kâyakleśa, Mortification of the body, so long as the mind is not disturbed.

SŪTRA 20.

**प्रायश्चित्तविनयवैयावृत्तयस्वाध्यायव्युत्सर्गध्यानान्यु-
त्तरम् ॥ २० ॥**

Prâyaścittavinayavaiyāvṛtyasvâdhyâyavyutsargadhyânânyuttaram,

The other, (i. e. , Internal austerities are also 6 :—)

1. प्रायश्चित्त, Prâyaścitta, Expiation.
2. विनय, Vinaya, Reverence.
3. वैयावृत्त्य, Vaiyavṛitya, Service (of the saints or worthy people.)
4. स्वाध्याय, Svâdhyâya, Study.
5. व्युत्सर्ग, Vyutsarga, Giving up attachment to the body, etc.
6. ध्यान, Dhyâna, Concentration

SŪTRA 21.

नवचतुर्दशपञ्चद्विभेदा यथाक्रमं प्राग्ध्यानात् ॥ २१ ॥

Navachaturdaśapañchadvibhedâyathâkramamprâgdhyânât.

(The अग्र्यन्तर तप, Internal austerities) previous to ध्यान Concentration (are, respectively of) 9, 4, 10, 5, and 2 kinds.

SUTRA 22.

आलोचनाप्रतिक्रमणतदुभयविवेकव्युत्सर्गतपश्छेदप-
रिहारोपस्थापनाः ॥ २२ ॥

Ālochanapratikramaṇatadubhayavivekavyutsarga tapaśchhedaparihâro pa-
sthâpanâḥ.

(The 9 kinds of प्रायश्चित्त expiation are :—)

1. आलोचन, Ālochana, Full and voluntary confession to the head of the order.
2. प्रतिक्रमण, Pratikramaṇa, Self-analysis and repentance for faults.
3. तदुभय, Tadubhaya, Doing both.
4. विवेक, Viveka, Giving up a much-beloved object, as a particular food or drink.
5. व्युत्सर्ग, Vyutsarga, Giving up attachment to the body.
6. तप, Tapa, Austerities of a particular kind prescribed in a penance.
7. छेद, Chheda, Cutting short the standing of a saint by way of degradation.
8. परिहार, Parihâra, Rustication for some time.
9. उपस्थापन, Upasthâpana, 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.

ज्ञानदर्शनचारित्रोपचाराः ॥ २३ ॥

Jñānadarśanachâritropachârâḥ.

(विनय Reverence is of 4 kinds :)

1. ज्ञान विनय, Jñānavinaya, For right knowledge.
2. दर्शनविनय, Darśanavinaya, For right-belief.
3. चारित्रविनय, Châritravinaya, For right-conduct and
4. उपचारविनय, Upachâravinaya, by observing proper forms of respect, as folding the hands, bowing, etc., etc.

SÛTRA 24.

आचार्योपाध्यायतपस्विशैक्ष्यग्लानगणकुलसङ्घसाधु
मनोज्ञानाम् ॥ २४ ॥

Āchāryopādhyāyatapasvisaikṣyaglānagaṇakulasanghasādhumanojñānām.

(वैयावृत्य Service is of 10 kinds, as it relates to the :)

1. आचार्य, Āchārya, Head of an order of saints.
2. उपाध्याय, Upādhyāya, Preceptor in an order of saints.
3. तपस्वि, Tapasvi, Saint who practises severe austerities as long fasts, etc.
4. शैक्ष्य, Saikṣya, Student saint.
5. ग्लान, Glāna, Invalid saints.
6. गण, Gaṇa, Brothers of the same order (gaṇa.)
7. कुल, Kula, Fellow-disciples of the same Head.
8. सङ्घ, Sangha, Whole order as such, (i. e., all the 4 classes of which the order consists :—

- (1) ऋषि, Rīṣi, Saint with miraculous powers.
- (2) यति, Yati, Saint with control over the senses.
- (3) मुनि, Muni, Saint with Visual and Mental knowledge.
- (4) अनागार, Anāgāra, Saint, a houseless ascetic.

Or, all the 4 classes of the community, i. e. :—

- (1) यति, Yati, Monk.
 - (2) आर्यिका, Āryikā, Nun.
 - (3) श्रावक, Srāvaka, Layman.
 - (4) श्राविका, Srāvikā, Lay-woman.
9. साधु, Sadhu, Saints (of long standing.)
 10. मनोज्ञ, Manojña, Popular saint.

SÛTRA 25.

वाचनापृच्छनानुप्रेक्षात्मनायधर्मोपदेशः ॥ २५ ॥

Vāchanâpṛcchhānānuprekṣātmnāyadharmopadeśāḥ.

(स्वाध्याय, Svādhyāya, Study is of 5 kinds :)

1. वाचना, Vāchanā, Reading.

2. पृच्छना, Prichchhana, Questioning or Inquiry on a Doubtful point.
3. अनुप्रेक्षा, Anuprekṣa, Reflection or meditation on what is read.
4. आम्नाय, Āmnaya, Memorising and proper recitation.
5. धर्मोपदेश, Dharmopadeśa, Lecturing ; or delivering sermons.

SŪTRA 26.

बाह्याभ्यन्तरोपधयोः ॥ २६ ॥

Bāhyābhyantaropadhyoh.

(व्युत्सर्ग, Vyutsarga, giving up attachment to worldly objects, is of 2 kinds :)

1. बाह्य उपधि, Bahya Upadhi, Of external (things.)
2. अभ्यन्तर उपधि, Abhyantara-upadhi, Of internal things (as the passions, etc.)

SŪTRA 27.

उत्तमसंहननस्यैकाग्रचिन्तानिरोधो ध्यानमान्तर्मुहूर्त्तात् ॥२७॥

Uttamasamhananasyaikāgrachintānirodho dhyānamāntarmuhūntāt.

ध्यान, Dhyāna, 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 संहनन Samhananas, it lasts at the most for, i. e.,) upto one अन्तर्मुहूर्त्त Antarmuhūrta, (i. e., 48 minutes minus one समय Samayā.)

SŪTRA 28.

आर्तारौद्रधर्म्यशुक्लानि ॥ २८ ॥

Ātaraudradharmaśuktāni.

(It is of 4 kinds :)

1. आर्तध्यान, Artadhyāna, Painful concentration ; monomania.
2. रुद्रध्यान, Rudradhyāna, Wicked concentration on unrighteous gain, etc.
3. धर्मध्यान, Dharmadhyāna, Righteous concentration.
4. शुक्लध्यान, Sukladhyāna. Pure concentration, i. e., concentration on the soul.

SŪTRA 29.

परे मोक्षहेतू ॥ २९ ॥

Pare mokṣahetū.

The last two (धर्मध्यान, शुक्लध्यान) Dharma and Sukla are the causes of Liberation. (The other two आर्तध्यान, रुद्रध्यान are the causes of mundane bondage.)

SŪTRA 30.

आर्तममनोज्ञस्य सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वा
हारः ॥ ३० ॥

Ârtamamanojñasyasamprayogetadviprayogâysmṛtisamanvâhârah.

आर्तध्यान, Painful concentration or monomania (is of 4 kinds:) The first kind of) monomania, (is अनिष्ट संयोगज Aniṣṭa saṃyogaja), On connection with an unpleasing (object,) to repeatedly think of separation from it.

SŪTRA 31.

विपरीतं मनोज्ञस्य ॥ ३१ ॥

Viparîtaṃ manojñasya.

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

SŪTRA 32.

वेदनायाश्च ॥ ३२ ॥

Vedanâyaścha.

The third monomania is:

(पीडाचिन्तवन Pîḍâ chintavana.) (On being afflicted) by a disease or trouble (to be repeatedly thinking of becoming free from it)

SŪTRA 33.

निदानं च ॥ ३३ ॥

Nidânaṃ cha.

(The fourth monomania is :—)

निदान, Nidāna. (On being over anxious to) enjoy (worldly objects and not getting them in this world, to repeatedly think of gaining them) in future.

SŪTRA 34.

तदविरतदेशविरतप्रमत्तसंयतानाम् ॥ ३४ ॥

Tadaviratadeśaviratapramattasamyatānām.

That (आर्तध्यान, Painful concentration is possible only to a man in any of the following stages of spirituality गुणस्थान :)

अविरत, Avirata, Vowless, *i. e.*, in the first 4 stages.

देशविरत, Desavirata, With partial vows, *i. e.*, in the 5th stage.

प्रमत्तसंयत, Pramattasamyata, Monk with some carelessness, *i. e.*, in the 6th stage.

(But in this last there can be no nidāna.) A vowless person may be a wrong believer or a right believer. Thus there are 4 kinds of souls for painful concentration ; *viz.*, wrong believer ; right believer ; partial vower ; imperfect vower. The concentration is worst in a wrong believer and begins to be milder and milder onwards till we reach the man with all vows but which are kept imperfectly.

SŪTRA 35.

हिंसानृतस्तेयविषयसंरक्षणेभ्यो रौद्रमविरतदेशविरतयोः ॥ ३५ ॥

Himsanṛtasteyaviṣayasamrakṣaṇebhyoraudramaviratadeśaviratayoh.

रुद्रध्यान, Wicked concentration (is of 4 kinds :—)

1. हिंसानन्द, Hinsānanda, Delight in hurtfulness.
2. अनरितानन्द, Anṛitānanda, Delight in falsehoods.
3. स्तेयानन्द, Steyānanda, Delight in theft.
4. विषय संरक्षणानन्द, Viṣaya Sanrakṣaṇānanda, Delight in preservation of objects of sense-enjoyments.

(This is possible) in the Avirata, (*i. e.*, the first 4 and in) Desavirata (*i. e.*, the 5th stages.)

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

[^]
SŪTRA 36.

आज्ञापायविपाकसंस्थानविचयाय धर्म्यम् ॥ ३६ ॥

Ājñāpāyavipākasaṁsthānavichayaḍyadharmam.

धर्मध्यान, Righteous concentration (is of 4 kinds, i. e.,) contemplation of :—

1. आज्ञाविचय, Ājñāvichaya, The Principles taken on the faith of the Scriptures, as being the teachings of the Arhats.
2. अपायविचय, Apāyavichaya, As to how the universal wrong belief, knowledge and conduct of people can be removed.
3. विपाकविचय, Vipakvichaya, The fruition of the 8 kinds of karmas.
4. संस्थानविचय, Saṁsthāna Vichaya, The nature and constitution of the Universe.

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

[^]
SŪTRA 37.

शुक्ले चादौ पूर्वविदः ॥ ३७ ॥

Sukle chādyā pūrvavidah.

(शुक्लध्यान, 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 Purvās.

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

[^]
SŪTRA 38.

परे केवलिनः ॥ ३८ ॥

Parekevalinah.

The last 2 (kinds of शुक्लध्यान Pure concentration are peculiar) to the man of perfect knowledge केवलिन (kevalin.)

[^]
SŪTRA 39.

पृथक्त्वैकत्ववितर्कसूक्ष्मक्रियाप्रतिपातिव्युपरतक्रिया निवर्तौनि ॥ ३९ ॥

Prthaktvaikatvavitarkasûkṣmakriyâpratipâtivyuparatakriyānivartini.

(The 4 kinds of शुक्लध्यान Pure concentration are :)

- (1) पृथक्त्व वितर्क वीचार, Prthaktva vitarka vîchâra, Absorption in meditation of the SELF, but unconsciously allowing its different attributes to replace one another.
- (2) एकत्व वितर्क वीचार, Ekattva vitarka vîchâra, Absorption in one aspect of the SELF, without changing the particular aspect concentrated upon.
- (3) सूक्ष्मक्रियाप्रतिपाति, Sukṣmakriyâpratipati. The very fine vibratory movements in the soul, even when it is deeply absorbed in itself, in a kevalin.
- (4) व्युपरत क्रिया निवर्ति, Vyuparatakriyânivarti, Total absorption of the soul in itself, steady and undisturbably fixed without any motion or vibration whatsoever.

SUTRA 40.

त्र्येकयोगकाययोगायोगानाम् ॥ ४० ॥

Tryekayogakâyayogâyoganâm.

These 4 kinds of शुद्धध्यान, Pure Concentration inhere in:

- (The 1st पृथक्त्व, वितर्क, Prathaktvavitarka vîchâra), in (the Saint) with 3 vibratory activities (of the soul through mind, body and speech.
- (The 2nd, एकत्व वितर्क वीचार, Ekattvavitarkavîchâra), in (the Saint) with only any one (of the 3 vibratory activities of the soul ;)
- (The 3rd, सूक्ष्म क्रियाप्रतिपाति, Sukṣmakriyâpratipâti) in (the सयोग केवलि, Sayogakevalin in the 13th stage, गुणस्थान The yoga is) by the body (only;)
- (The 4th, व्युपरत क्रिया निवर्ति, Vyuparatakriya Nivarti), in (the अयोग केवलि, Ayogakevalin, in the 14th stage, गुणस्थान, There is) no yoga or vibratory activity of mind, speech or body.

SUTRA 41.

एकाग्रये सवितर्कवीचारे पूर्वे ॥ ४१ ॥

Ekâgrâyesavitarkavîchârepûrve.

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.

[^]
SÛTRA 42.

अवीचारं द्वितीयम् ॥ ४२ ॥

Avichâram dvitīyam.

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

[^]
SÛTRA 43.

वितर्कः श्रुतम् ॥ ४३ ॥

Vitarkah śrutam.

वितर्क, Vitarka, means Scriptural knowledge.

[^]
SÛTRA 44.

वीचारोऽर्थव्यञ्जनयोगसंक्रान्तिः ॥ ४४ ॥

Vīchārorthavyañjanayogasankrānti.

वीचार, Vichāra means संक्रान्ति Sankrānti, i.e., change in अर्थ, Artha, the object of concentration itself; in व्यञ्जन, Vyañjana, 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.

[^]
SÛTRA 45.

सम्यग्दृष्टिश्चावकविरतानन्तवियोजकदर्शनमोहक्षप-
कोपसमकोपशान्तमोहक्षपकक्षीणमोहजिनाः क्रमशोऽसंख्ये-
यगुणनिर्जराः ॥ ४५ ॥

Samyagdr̥ṣṭiśr̥āvakaviratānantaviyojakadarśanamohakṣapakopasāma
kopaśānamohakṣapakakṣīṇamohajināh kramaśosamkhyeyaganā
nirjarāh.

(The अविपाक, Avipāka, 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, असंख्यात गुणी, compared with the condition

of the soul just before it acquired right belief. The stages as mentioned are :)

सम्यग्दृष्टि, Samyagdr̥ṣṭi. One who has right belief the 4th **गुणस्थान**, stage. This stage is reached by (**उपशम**, Upaśama). The subsidence or by (**क्षयोपशम**, Kṣayopāśama) Partial destruction subsidence and operation of the passions which feed wrong belief (**अनन्तानुबन्धी**), and of 3 kinds of **दर्शनमोहनीय**, right-belief deluding karmas.

आवक, Srāvaka, One who takes the layman's vows, i.e., partial vows, the 5th (**देशविरत**) stage. By **क्षयोपशम**, Kṣayopāśama of 4 Passions which obscure partial renunciation.

विरत, Virata. A saint with full vows in the 6th, (**प्रमत्त**), and 7th (**अप्रमत्त**) stages. By Kṣayopāśama of the 4 passions **प्रत्याख्यान** which obscure total renunciation.

अनन्तवियोजक, 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.

दर्शनमोहक्षपक, Darśanamohakṣapaka. The same when he destroys the 3 kinds of right-belief deluding karmas.

उपशमक, Upaśamaka. A saint in the 8th, 9th and 10th **गुणस्थान**, stages, when his (**चारित्रमोहनीय**) right-conduct deluding karmas are subsiding.

उपशान्तमोह, Upaśāntamoha In the 11th **गुणस्थान**, stage, when his right-conduct-deluding karmas have totally subsided.

क्षपक, Kṣapaka. A saint in the 8th, 9th and 10th stages, when he is destroying the right-conduct-deluding karmas.

क्षीणमोह, Kṣīṇamoha. In the 12th stage, when he has destroyed totally the right-conduct-deluding karmas.

जिन, Jina. In the 13th stage, when he becomes **केवली, Kevalin**, i.e., Omniscient, after having destroyed all the 4 **चातियाकर्म**, Destructive karmas, i.e., knowledge, conation, right-belief and right-conduct deluding karmas, and obstructive karmas, (**ज्ञानावरणीय, दशनावरणीय, मोहनीय, अन्तराय**).

In the 14th **गुणस्थान**, stage, the 4 **अचातिया**, non-destructive karmas are also totally destroyed.

SŪTRA 46.

पुलाकवकुशकुशोलनिर्ग्रन्थस्नातका निर्ग्रन्थाः ॥ ४६ ॥

Pulākavakuśakuśīlanirgranthasnâ'takânirgranthâh.

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

1. Pulâka, (पुलाक), Like the husk, i.e., some times there is a very slight lapse in the perfect observance of their primary vows (मूलगुण, Mûlaguṇa).
2. Vakuśa, (वकुश) They are still slightly coloured by some consideration of their body, books and disciples.
3. Kuśīla, (कुशोल). Sometimes there is a very slight lapse in the perfect observance of their secondary vows, (उत्तरगुण, Utraguṇa.)
4. Nirgrantha, निर्ग्रन्थ. The absolutely passionless, in the 11th and 12th stages.
5. Svâtaka, स्वातक The Kevalin, in the 13th and 14th stages.

SŪTRA 47.

संयमश्रुतप्रतिसेवनातीर्थलिङ्गलेश्योपपादस्थानविक-

ल्पतः साध्याः ॥ ४७ ॥

Samyamaśrutapratisevanâtīrthalingaleśyopapādasthānavikalpatahśādhyâh.

The distinctions (between the possessionless saints) should be considered with reference to the following (8) matters :—

1. Samyama, (संयम) 5 sorts of conduct.
2. Śruta, (श्रुत), Scriptural knowledge.
3. Pratisevanâ, (प्रतिसेवना), Liability to transgression under another's compulsion
4. Tīrtha, (तीर्थ), Contemporary or successors of the Tirthankaras.
5. Linga, (लिङ्ग), Sign, i.e., saint भावलिङ्गी, both in mind and external observances; and saint द्रव्यलिङ्गी, less in mind and more in external observances.
6. Leśyâ, (लेश्या) Thought colours.
7. Upapâda, (उपपाद), Whether the saints would be reborn in the heavens or attain liberation.
8. Sthâna, (स्थान), Their stages of conduct and degree of subjection to the Passions.

CHAPTER X.

SUTRA 1.

मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥ १ ॥

Mohakṣayâñjñānadarśanâvaranāntarâyakṣayâchchakevalam.

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

SUTRA 2.

बन्धहेत्वभावनिरर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ॥ २ ॥

Bandhahetvabhâvanirjarâbhyâm kṛtsnakarmavipramokṣo mokṣah.

मोक्ष, Liberation (is) the freedom from all karmic matter, owing to the non-existence of the cause of bondage and to the shedding (of all the karmas.)

The karmas are destroyed as per stages :—

24 गुणस्थान, 14 Guṇasthânas, stages of Spiritual Development:—

The thought-activity of the soul due to :—

उदय, Udaya, Operation.

उपशम, Upasama, subsidence.

क्षय, Kṣaya, Destruction.

क्षयोपशम, Kṣayopasama, Destruction subsidence, of मोहनीय, Mohaniya-deluding karmas and योग, (Yoga), vibrations in the soul are called गुणस्थान, Guṇasthânâs (lit. The stages or place of attributes or परिणाम, Parinâma, thought-activity.) Their 14 names are :—

1. मिथ्यात्व, Mithyâtva. Wrong belief. Delusion. The thought-activity of the soul due to the operation of the दर्शनमोहनीय, right belief-deluding karmas. In this the soul does not believe in the right path to Liberation. From the 1st, i.e., this गुणस्थान, Guṇasthâna the soul goes to the 4th (गुणस्थान, Guṇasthâna) always.

2. सासादन, Sāsādana. Downfall. When there is operation in the 4th stage of one of the 4 अनन्तानुबन्धीकषाय, Anantānubandhikaṣāyās, Error-feeding 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 सासादन, Sāsādana.
3. मिश्र, Mīśra, mixed. Operation of सम्यक्मिथ्यात्व, Samyakmithyātvamohaiyakarmas or Mīśra Mohaiya. Belief in right and wrong at one and the same time. This is reached always on falling down from the 4th stage.
4. अविरतसम्यक्त्व, Aviratasamyaktva. Vowless right belief. Belief is produced by the उपशम, Upaśama, subsidence of the 4 अनन्तानुबन्धीकषाय, Anantānubandhikaṣāyās, Error-feeding passions and one or three kinds of दर्शनमोहनीय, 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 सम्यक्त्व, Samyaktva, 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) उपशमसम्यक्त्व, Upaśamasamyakta is attained by the उपशम, Upaśama, subsidence of 5 or 7 kinds of deluding karmas.
 - (2) क्षायिकसम्यक्त्व, Kṣāyikasamyakta is attained by the destruction of the 7 प्रकृति प्रकृत्यै. 7 प्रकृति प्रकृत्यै.
 - (3) क्षयोपशमसम्यक्त्व, Kṣayopaśamasamyakta is attained by the destruction or subsidence of 6, and the continuous operation of the 7th, i.e., सम्यक्प्रकृतिमिथ्यात्व, Samyakprakṛti mithyatva, right-belief clouded occasionally by the slightest wrong belief. This 3rd kind of thoughtactivity is characterised by चल, मल, अगाद, i.e., the 3 defects :—
 1. Cha'la. Of being shaken in his right belief, e.g., thinking that, worship of शान्तिनाथ, Sāntinātha will bring शान्ति, calmness; or that of पार्वनाथ, Pārva-nātha will remove obstacles, etc., etc., whereas all Arhats are the same.

2. Mala. Of having the thought activity soiled by one or more of the defects on, transgressions, *e. g.*, शंका, Sanka, doubt.
कांक्षा, Kâkṣâ, desire of sense pleasures.
विविचिकित्सा, Vîchikitsâ, Hatred of the sick and deformed, etc.
अन्यदृष्टिप्रशंसा, Anyadṛṣṭiprasaṁsa. Thinking admiringly of wrong believers and अन्यदृष्टिसंस्तव, Anyadṛṣṭisanstava, Praising wrong believers.
 3. अगाध, Agâdha. Of losing firm hold of right belief, *e. g.*, dedicating a temple and still thinking it to be one's own property.
 5. देयविरत, Deśavirata. Partial vows. Taking the Partial vows. All the 11 प्रतिमा, Pratimas or stages of a layman's life come in this. (These are given supra, page, 142 Chapter VII. 20.)
 6. प्रमत्तविरत, 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, pramattabhâva careless slackness in concentration. Henceforth the stages are all in the life of a मुनि, Muni, Saint.
 7. अप्रमत्तविरत, Apramattavirata. Perfect vows. Renouncing the careless slackness of the 6th guṇasthâna, and being absorbed in spiritual contemplation (धर्मध्यान, Righteous concentration of the highest type.)
- From here, there are 2 श्रेणी, Śreṇis, ways of ascent. (1) उपसमाश्रंणी, Upasamaśreṇî in which the चारित्रमोहनीयकर्म, right-conduct-deluding karma subsides ; (2) क्षपकश्रेणी, Kṣapakaśreṇî, in which it is being destroyed. This last is the necessary way to मोक्ष, Mokṣa, Liberation.
8. अपूर्वकरण, Apûrvakarana. New-thought activity, करण, Karaṇa or thought-activity which the saint's soul had never yet acquired. This is the beginning of the 1st शुक्लध्यान, Śukladhyân, pure concentration on the pure आत्म, Âtma or self.
 9. अनिवृत्तकरण, Anivṛttakarana. Advanced thought-activity. Special thought-activity of a still greater purity. A stage of प्रथमशुक्लध्यान, Prathamasukladhyâna, 1st Śukladhyâna.

10. सूक्ष्मसाम्पराय, Sûkṣmasâmparâya. Slightest delusion. All passions are destroyed or have subsided, except सूक्ष्मसंज्वलन-लोभ, very slight nominal greed, this is also 1st Sukladhyâna.
11. उपशान्तमोह, Upasantamoha or उपशान्तकषाय, Upasântakāśāya, subsided delusion. A thought-activity which is produced by the उपशम, subsidence of the entire चारित्रमोहनीय, right-conduct-deluding karmas. This is also 1st Sukladhyâna. A saint must fall down from here. But if strong enough, he can resume his ascent from the क्षपक, Kṣapaka mode of ascent in the 8th stage.
12. क्षीणमोह, Kṣīṇamoha. Delusionless. The entire चारित्रमोहनीय, right-conduct-deluding karmas are destroyed, in this stage. And the thought-activity produced belongs to the 2nd शुक्लध्यान, Sukladhyân. The saint attaining this, does so directly from the 10th stage without passing through the 11th stage.
13. सयोगकेवलि, Sayogakevali, Vibrating-Perfect soul. Before commencing this the soul must have destroyed the three remaining घाति यकर्म, Destructive karmas : (शानावरणीय, दर्शनावरणीय, अन्तराय), Knowledge-obscuring, conation-obscuring and obstructive karmas. Here the soul becomes अर्हत्, Arhat or Perfect soul in human body with vibrations in it. Preaching and Peregrinations belong to this stage.
14. अयोगकेवली, Ayoga-kevali, Vibrationless perfect soul. This is attained when there is before the sayoga kevali's Liberation, just enough time to speak out the 5 letters अ, इ, उ, ऋ, ए. In this stage—a very brief one indeed—the vibrations of the holy body cease, and the soul attaining Peace and Bliss, becomes one with itself and leaving the body is called सिद्ध SIDDHA.

A
SÛTRA 3.

श्रौपशमिकादिभव्यत्वानां च ॥ ३ ॥

Aupaśamikādibhavyatvânâm cha.

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

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

SŪTRĀ 4.

अन्यत्र केवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्यः ॥ ४ ॥

Anyatra kevala samyaktvajñāna darśana siddhatvebhyah.

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

(Perfect conation and perfect knowledge imply perfect power बल also)

SŪTRĀ 5.

तदनन्तरमूर्द्ध्वं गच्छत्यालोकान्तात् ॥ ५ ॥

Tadanantaramūrdhvam gacchhantyalokāntāt.

After that (liberation from all karmas, the liberated souls go upwards (right vertically) to the end of लोक Loka (or the Universe.)

SŪTRĀ 6 and 7.

पूर्वप्रयोगादसङ्गत्वाद्बन्धच्छेदात्तथागतिपरिणामाच्च ॥ ६ ॥

आविट्टुकुलालचक्रवद्व्यपगतलेपालाबुवदेरगडवी-

जवदग्निशिखावच्च ॥ ७ ॥

(6th) Pūrvaprayogādaśaṅgatvā-dbandhachhedāttathāgatipavīṇāmāchcha.

(7th) Āviddhakulālachakravadvapagatalēpālāmbuvadekaṇḍavījavadagnīśikhāvachcha.

(This upward motion is due to 4 considerations :)

- (1) पूर्वप्रयोगात्, Pūrvaprayogāta, (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) असङ्गत्वात्, Asaṅgatvât, 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) बन्धहृदात्, Bandhachhedât, (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) तथागतपरिणामात्, Tathagatipariṇâmât, (Due to its being the soul's) nature to go upwards, like the flames of fire.

SÛTRA 8.

धर्मास्तिकायाभावात् ॥ ८ ॥

Dharmâstikâyâbhâvât.

(But it does not rise higher than the extreme limit of लोक Loka or the Universe,) because (beyond it there is) the non-existence of धर्मास्तिकाया Dharmâstikâya or the medium of motion.

SÛTRA 9.

क्षेत्रकालगतिलिङ्गतीर्थचरित्रप्रत्येकबुद्धबोधितज्ञा-
नावगोहनान्तरसंख्याल्पबहुत्वतःसाध्याः ॥ ९ ॥

Kṣetra kâla gati linga tîrtha châritra pratyeka buddha bodhita jñâna
vagâhanântara samkhyâlpa bahutvatah sâdhyâh.

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

1. क्षेत्र Space : (1) The liberation is in its own self.
- (2) The Liberated soul is in सिद्धक्षेत्र Siddhakṣetra, the place of the Liberated.
- (3) The place of the Liberated, आकाश Âkâśa space.
- (4) The place in its last incarnation, such soul could have been born only in one of the 15 कर्मभूमि karma-bhûmîs in the 2½ द्वीप Dvîpas.
- (5) The Liberated soul in the 2½ Dvîpas may have been in the 15 karma bhûmîs, but being

kid-napped may have been left any where in the $2\frac{1}{2}$ dvipas, from which he attained Liberation. Therefore the place of the Liberated is as big as the $2\frac{1}{2}$ dvipas, i. e., 45 lacs yojanas in diameter.

2. काल, Kāla Time: (1) Liberation takes place only in one samayā (समय).
- (2) Liberation takes place only when the last incarnation is in the end of the 3rd or in the 4th age of the अवसर्पिणी, Avasarpinî. But those born in the 4th can attain salvation in the 5th age. And in the उत्सर्पिणी, Utsarpinî, in the corresponding ages.
- (3) But in kid-napping from विदेह, Videhas, in all ages, as also in the Videhas, from where there 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, Liṅga. 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 bhāvas (भावलिङ्ग) in ascending up to the 9th stage. In the 10th stage there are no such bhāvas, but the body must be masculine dravya (द्रव्यलिङ्ग).
5. तीर्थ, Tīrtha. (1) Liberated soul was a तीर्थंकर, Tīrthankara.
- (2) „ „ was not a Tīrthankara.
6. चारित्र, Chāritra, Conduct. According to the particular conduct which led him to Liberation.
7. प्रत्येकबुद्धबोधित, Pratyeka buddha bodhita. Where he was led to the path of Liberation by his own intuition or by the precept of another.

8. ज्ञान, Jñāna. Knowledge. According to the kinds of knowledge which preceded perfect knowledge (केवलज्ञान) They may be 2, 3 or 4 kinds.
9. अवगाहन, Avagāhana. Stature, i. e. the form and stature of his last body :
 Maximum : 525 धनुष, Dhanuṣa = 2100 हाथ, Hāths.
 Minimum : 3½ Hāths.
10. अन्तर Antara. Interval. When one or more souls are Liberated, there may be a minimum interval of one समय, Samaya a maximum interval of 6 months, before others are Liberated. If the rise of Liberated souls is continuous, it must continue at least for 2 samayas and at most for 8 samayas.
11. संख्या, Saṃkhyā. Number :
 (1) Minimum : 1 soul in one samaya.
 Maximum : 108 souls in one samaya.
 (2) In every 6 months and 8 samayas, 608 souls must be liberated.
12. अल्पबहुत्व, Alpa bahutva. 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 जम्बूद्वीप, Jambû dvîpa. More from धातकीखण्ड, Dhatakî khanda still more from पुष्करवर द्वीप Puṣkaravara dvîpa.

Finis

Victory To Jaina Siddhanta !!!

**DIFFERENCES BETWEEN THE
DIGAMBARA AND SVETAMBARA
VERSIONS OF
TATTVARTHA SUTRA.**

DIFFERENCES BETWEEN THE DIGAMBARA AND SVETAMBARA VERSIONS OF TATTVARTHA SUTRA.

THE following is a comparative tabular view of the textual
versions of Tattvartha Sutra as obtaining among
the Digambara and Svetambara Jinas.

दिगम्बर और श्वेताम्बराम्नायके सूत्रपाठोंका भेदप्रदर्शककोष्ठक ।

प्रथमोऽध्यायः ।

सूत्राङ्क ।	दिगम्बराम्नायीसूत्रपाठ ।	सूत्राङ्क ।	श्वेताम्बराम्नायीसूत्रपाठ ।
१५	अवग्रहेद्वायधारणाः ।	१५	अवग्रहेद्वापायधारणाः ।
	× ×	२१	द्विविधोवधिः ।
२१	भवप्रत्ययोवधिर्द्वेनारकाणाम् ।	२२	भवप्रत्ययो नारकदेवानाम् ।
२२	ज्ञयोपशमनिमित्तः पविडकल्पः शेषाणाम् ।	२३	यथोक्तनिमित्तः.....।
३	ऋजुविपुलमती मनःपर्ययः ।	२४	पर्यायः ^१ ।
२८	तदनन्तभागे मनःपर्ययस्य ।	२९	पर्यायस्य ।
३३	नैगमसंग्रहव्यवहारजुसूत्रशब्दसमभिरुदैवम्भू- तानयाः ।	३४	सूत्रशब्दा नयाः ।
	× ×	३५	आद्यशब्दौ द्वित्रिभेदौ ।

द्वितीयोऽध्यायः ।

५	ज्ञानाज्ञानदर्शनलब्धयश्चतुस्त्रिपञ्च भेदाः स- म्यक्त्वचारित्रसंयमासंयमाश्च ।	५	दर्शनदानादितलब्धयः.....।
१३	पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ।	१३	पृथिव्यव्वनस्पतयः स्थावराः ।
१४	द्वीन्द्रियादयश्चत्ताः ।	१४	तेजोवायु द्वीन्द्रियादयश्च त्रस्ताः ।
	× ×	१९	उपयोगःस्पर्शादिषु ।

१ भाष्यके सूत्रोंमें सर्वत्र मनःपर्ययके बदले मनःपर्याय है ।

२० स्पर्शरसगन्धवर्णशब्दास्तदर्थः ।	२१शब्दास्तेषामर्थः ।
२२ वनस्पत्यन्तानामेकम् ।	२३ वाय्वन्तानामेकम् ।
२६ एकसमयाविग्रहा ।	३० एकसमयोऽविग्रहः ।
३० एकं द्वौ त्रीन्वाऽनाहारकः ।	३१ एकं द्वौ वानाहारकः ।
३१ सम्मूर्च्छनगर्भोपपाद् जन्म ।	३२ सम्मूर्च्छनगर्भोपपाता जन्म ।
३३ जरायुजायडजपोतानां गर्भः ।	३४ जरायवजडपोतजानां गर्भः ।
३४ देवनारकाणाञ्चपपादः ।	३५ नारकदेवानाञ्चपपातः ।
३७ परं परं सूक्ष्मम् ।	३८ तेषां परं परं सूक्ष्मम् ।
४० अप्रतीघाते ।	४१ अप्रतिघाते ।
४६ औपपादिकं बैक्रियकम् ।	४७ बैक्रियमौपपातिकम् ।
४८ तैजसमपि ।	×
४९ शुभं विशुद्धमव्याधाति चाहारकं प्रमत्तसंय- तस्यैव ।	४९चतुर्दशपूर्व- धरस्यैव ।
५२ शेषास्त्रिवेदाः ।	×
५३ औपपादिकचरमोत्तमदेहाःसङ्ख्येयवर्षायुवो- ऽनपवर्त्यायुवः ।	५२ औपपातिकचरमदेहोत्तमपुरुषोसङ्ख्ये ।

तृतीयोऽध्यायः ।

१ रत्नशर्कराबालुकापङ्कधूमतमोमहोतमः प्रभा- भूमयो घनाम्बुधाताकाशप्रतिष्ठाः सप्ता- धोऽधः ।	१सप्ताधोऽधःपृथुतराः ।
२ तालु त्रिशत्पञ्चविंशतिपञ्चदशदशत्रिपञ्चोनै- कनरकशतसहस्राणि पञ्च चैव यथाक्रमम् ।	२ तालु नरकाः ।
३ नारका नित्याशुभतरलेइयापरिणामदेहवेद- नाविक्रियाः ।	३ नित्याशुभतरलेइया.....
७ जम्बूद्वीपलवणोदादयः शुभनामानो द्वीप समुद्राः ।	७ जम्बूद्वीपलवणादयः शुभनामानो द्वीप स- मुद्राः ।
१० भरतहेमवतहरिविदेहरमयकहैरयवतैरावत- वर्षाः क्षेत्राणि ।	१० तत्र भरत.....
१२ हेमाश्वर्जुनतपनीयवैदूर्यरजतहेममयाः ।	×
१३ मणिविचित्रपाश्वा उपरि मूले च तुल्यवि- स्ताराः ।	×
१४ पद्महापद्मति गिन्धकेसरिमहापुण्डरीकपुण्ड- रीका हृदास्तेषाञ्चपरि ।	×
१५ प्रथमो योजन सहस्रायामस्तदर्धविष्कम्भो- हृदः ।	×
१६ दशयोजनावगाहः ।	×
१७ तन्मध्ये योजनं पुष्करम् ।	×
१८ तद्विगुणद्विगुणा हृदाः पुष्कराणि च ।	×

१९ तन्निवासिन्यो देव्यः श्रीद्वीपतिकातिर्बुद्धि- लक्ष्यः पल्योपमस्थितयः ससामानिकपरि- पत्काः ।	×	×
२० गङ्गासिन्धुरोहिद्रोहितास्याहरिद्धरिकान्ता- सीतासीतोदानारीनरकान्तासुवर्णरूप्यक- लालुत्तारक्तोदाः सरितस्तन्मध्यगाः ।		
२१ द्वयोर्द्वयोः पूर्वाः पूर्वगाः ।	×	×
२२ शेषास्त्वपरगाः ।	×	×
२३ चतुर्दशनदीसहस्रपरिवृत्ता गङ्गासिन्धा- दयो नद्यः ।	×	×
२४ भरतः षड्विंशतिपञ्चयोजनशतविस्तारः षट् चैकानविंशतिभागा योजनस्य ।	×	×
२५ तद्विगुणद्विगुणविस्तारा वर्षधरवर्षाविदे- हान्ताः ।	×	×
२६ उत्तरा दक्षिणतुल्याः ।	×	×
२७ भरतैरावतयोर्वृद्धिहासौ षट्समयाभ्यामु- त्सर्पयवसर्पिणीभ्याम् ।	×	×
२८ ताभ्यामपरा भूमयोऽवस्थिताः ।	×	×
२९ एकद्वित्रिपल्योपमस्थितयो हैमवतकहारि- वर्षकदैवकुर्वकः ।	×	×
३० तथोत्तराः ।	×	×
३१ विदेहेषु सङ्ख्येकालाः ।	×	×
३२ भरतस्य विष्कम्भो जम्बुद्वीपस्य नवतिशत- भागः ।	×	×
३८ नृस्थिती पराधरे त्रिपल्योपमान्तर्द्ध हूतं ।	१७	 पराधरे.....
३९ तिर्यग्योनिजानां च ।	१८	तिर्यग्योनीनां च ।

चतुर्थोऽध्यायः ।

२ आदितस्त्रिषु पीतान्तलेभ्यः ।	२ तृतीयः पीतलेभ्यः ।
×	×
८ शेषाः स्पर्शरूपशब्दमनःप्रवीचाराः ।	७ पीतान्तलेभ्यः ।
१२ ज्योतिष्काः सूर्यचन्द्रमसौ ग्रहनक्षत्रप्रकी- र्णकतारकाश्च ।	१३ प्रवीचारा द्वयोर्द्वयोः ।
१९ सौधमैशानसानत्कुमारमाहेन्द्रब्रह्मह्योत्तर- लान्तवकापिष्टशुक्रमहाशुक्रशतारसहस्रारे- ष्वानतप्राणतयोरारणाच्युतयोर्नवसु ग्रैवेय- केषु विजयवैजयन्तजयन्तापराजितेषु सर्वा- र्थसिद्धौ च ।	२० सौधमैशानसानत्कुमारमाहेन्द्रब्रह्मलोकला- न्तकमहाशुक्रसहस्रारे..... सर्वार्थसिद्धे च ।
२२ पीतपद्मशुक्ललेभ्य द्वित्रिशेषेषु ।	२३लेभ्य हि विशेषेषु ।

२४ ब्रह्मलोकालया लौकान्तिकाः ।

२८ स्थितिरसुरनोगसुपर्णद्वीपशेषाणां सागरो-
पमत्रिपल्योपमार्द्धहीनमिताः ।

× ×

× ×

× ×

२९ सौधमैशानयोः सागरोपमेऽधिके ।

× ×

× ×

३० सानत्कुमारमाहेन्द्रयोः सप्त ।

३१ त्रिसप्तनवैकादशत्रयोदशपञ्चदशभिरधिका-
नि तु ।

३३ अपरा पल्योपमधिकम् ।

× ×

× ×

३६ परापल्योपमधिकम् ।

४० ज्योतिष्काणां च ।

× ×

× ×

× ×

४१ तदष्टभागोऽपरा ।

× ×

४२ लौकान्तिकानामष्टौ सागरोपमाणि सवै-
षाम् ।

२४लौकान्तिकाः ।

२९ स्थितिः ।

३० भवनेषु दक्षिणाधोधिपतीनां पल्योपसम-
ध्वर्षम् ।

३१ शेषाणां पादाने ।

३२ असुरेन्द्रयोः सागरोपमधिकं च ।

३३ सौधर्मादिषु यथाक्रमम् ।

३४ सागरोपमे ।

३५ अधिके च ।

३६ सप्त सानत्कुमारे ।

३७ विशेषस्त्रिसप्तदशैकादशत्रयोदशपञ्चदशभिर-
धिकानि च ।

३९ अपरा पल्योपमधिकं च ।

४० सागरोपमे ।

४१ अधिके च ।

४७ परापल्योपमम् ।

४८ ज्योतिष्काणामधिकम् ।

४९ ग्रहाणामेकम् ।

५० नक्षत्राणामर्धम् ।

५१ तारकाणां चतुर्भागः ।

५२ जघन्या तदष्टभागः ।

५३ चतुर्भागः शेषाणाम् ।

× ×

पञ्चमोऽध्यायः ।

२ द्रव्याणि ।

३ जीवाश्च ।

१० सङ्ख्येयासङ्ख्येयाश्च पुद्गलानाम् ।

× ×

१६ प्रदेशसंहारविसर्पाभ्यां प्रदीपवत् ।

२६ भेदसङ्घातेभ्य उत्पद्यन्ते ।

२९ सद्द्रव्यलक्षणम् ।

३७ बन्धेऽधिकौ पारिणामिकौ च ।

३९ कालश्च ।

× ×

× ×

× ×

२ द्रव्याणि जीवाश्च ।

× ×

७ असङ्ख्येयाः प्रदेशा धर्माधर्मयोः ।

८ जीवस्य च ।

१६ विसर्गाभ्यां ।

२६ सङ्घातभेदेभ्य उत्पद्यन्ते ।

× ×

३७ बन्धे समाधिकौ पारिणामिकौ ।

३९ कालश्चेत्येके ।

४२ अनादिरादिर्माश्च ।

४२ रूपिष्वादिमान् ।

४४ योगोपयोगौ जीवेषु ।

षष्ठोऽध्यायः ।

३ शुभः पुण्यस्याशुभः पापस्य । X X	३ शुभः पुण्यस्य । ४ अशुभः पापस्य ।
५ इन्द्रियकषायाव्रतक्रियाः पञ्चचतुःपञ्चपञ्च- विंशतिसंख्याः पूर्वस्य भेदाः ।	३ अव्रतकषायेन्द्रियक्रियाः.....
६ तीव्रमन्दज्ञाताज्ञातभावाधिकरणवीर्यविशेषे- भ्यस्तद्विशेषः ।	७.....भाववीर्याधिकरणविशेषेभ्य- स्ताद्विशेषः ।
१७ अल्पारम्भपरिग्रहत्वं मानुषस्य ।	१८ अल्पारम्भपरिग्रहत्वं स्वभावमार्द्वार्जवं च मानुषस्य ।
१८ स्वभावमार्द्वं च ।	X X
२१ समयत्वं च ।	X X
२३ तद्विपरीतं शुभस्य ।	२२ विपरीतं शुभस्य ।
२४ दर्शनविशुद्धिविनयसम्पन्नता शीलवृत्तेष्वन- तीचरोऽभीक्ष्णज्ञानोपयोगसंवेगौ शक्ति- तस्त्यागतपसीसाधुसमाधिवैयावृत्यकरण- मर्हदाचार्यबहुश्रुतप्रवचनभक्तिरावश्यकप- रिहाणिमार्गप्रभावना प्रवचनवत्सलत्वमिति तीर्थकरत्वस्य ।	२३भीक्ष्णं..... तपसीसङ्घसाधुसमाधिवैयावृत्यकरण.... तीर्थकृतत्वस्य ।

सप्तमोऽध्यायः ।

४ वाङ्मनोऽगुप्तीयादाननिजैषणसमित्यालोकि- तपानभोजनानि पञ्च ।	X X
५ क्रोधलोभभीरुत्वहास्यप्रत्याख्यानान्यनुवी- चिभाषणं च पञ्च ।	X X
६ शून्यागारविमोचितावासपरोपरोधाकरण- भैद्यशुद्धिसधर्माविसंवादाः पञ्च ।	X X
७ स्त्रीरागकथाश्रवणतन्मनोहराङ्गनिरीक्षण- पूर्वरतानुस्मरणवृत्त्येष्टरस्वशरीरसंस्कार- त्यागाः पञ्च ।	X X
८ मनोज्ञानोऽज्ञेन्द्रियविषयरागद्वेषवर्जनानि पञ्च ।	X X
९ हिंसादिष्विहासुत्रापायावद्यदर्शनम् ।	४ हिंसादिष्विहासुत्र चापायावद्यदर्शनम् ।
१२ जगत्कायस्वभावौ वा संवेगवैराग्यार्थम् ।	७ जगत्कायस्वभावौ च संवेगवैराग्यार्थम् ।
२८ परविवाहकरणेत्वरिकापरिगृहीतापरिगृही- तागमनानङ्गक्रीडाकामतीव्राभिनिवेशाः ।	२३ परविवाहकरणेत्वरपरिगृहीता
३२ कन्दर्पकौत्सुक्यमौख्यार्थसमीक्षयाधिकरणोप- भोगपरिभोगानर्थक्यानि ।	२७ कन्दर्पकौत्सुक्य..... शोपभोगाधिकत्वानि ।
३४ अग्रयवेज्जिताप्रमाजितोत्सर्गादानसंस्तरो- पक्रमणानादारस्मृत्यनुपस्थानानि ।	२९संस्तारो नुपस्थापनानि ।
३७ जीवितमरणशंसाभिन्नानुरागसुखानुबन्धनि- दानानि ।	३२ निदानकरणानि ।

१ आठवें अध्यायके १२ वे सूत्रमें भी तीर्थकरत्वं चके स्थानमें तीर्थकृतत्वं च पाठ है ।

अष्टमोऽध्यायः ।

- २ सकषायत्वाज्जीवः कर्मणो योग्यानुद्वग-
लानादत्ते स बन्धः ।
X X
- ४ आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीया-
युर्नामगोत्रान्तरायाः ।
- ६ मतिश्रुतावधिमनःपर्ययकेवलानाम् ।
- ७ चक्षुरचक्षुरवधिकेवलानां निद्रानिद्रानिद्रा
प्रचलाप्रचलाप्रचलास्त्यानगृह्यश्च ।
- ८ दर्शनचारित्रमोहनीयाकषायकषायवेदनीया-
ख्यास्त्रिद्विनवषोडशभेदाः सम्यक्त्वमिथ्या-
त्वतदुभयान्यऽकषायकषायौ हास्यरस्यरति-
शोकभयजुगुप्सास्त्रीपुङ्गपुंसकवेदा अनन्ता-
नुबन्ध्यप्रत्याख्यानप्रत्याख्यानसंज्वलनविक-
ल्पाश्चैकशः क्रोधमानमायालोभाः ।
- १३ दानलाभभोगोपभोगवीर्याणाम् ।
- १६ विंशतिर्नामगोत्रयोः ।
- १७ त्रयस्त्रिंशत्सागरोपमाययायुषः ।
- १८ शेषाणामन्तर्मुहूर्ता ।
- २४ नामप्रत्यायाः सर्वतो योगविशेषात्सूक्ष्मैक-
ज्ञेत्वावगाहस्थिताः सर्वात्मप्रदेशेष्वनन्तान-
न्तप्रदेशाः ।
- २५ सद्ब्रह्मशुभायुर्नामगोत्राणि पुरषम् ।
- २६ अतोऽन्यत्पापम् ।
- २पुद्गलानादत्ते ।
- ३ स बन्धः ।
- ५
मोहनीयायुष्क नाम..... ।
- ७ मत्यादीनाम्
- ८
...स्त्यानगृह्यवेदनीयानि च ।
- १० मोहनीयकषायनोक्तषाय.....
.....
तदुभयानि कषायनोक्तषायनन्तानुबन्ध्य-
प्रत्याख्यानप्रत्याख्यानवरणसंज्वलनविक-
ल्पाश्चैकशः क्रोधमानमायालोभाः हास्य-
रत्यरतिशोकभयजुगुप्सास्त्रीपुङ्गपुंसकवेदाः ।
- १४ दानदीनम् ।
- १७ नामगोत्रयोर्विंशतिः ।
- १८युष्कस्य ।
- २१मुहूर्तम् ।
- २५ज्ञेत्वा-
वगाहस्थिताः..... ।
- २६ सद्ब्रह्मसम्यक्त्वहास्यरतिपुरुषवेदशुभायुः.. ।
X X

नवमोऽध्यायः ।

- ६ उत्तमज्ञमामार्जवाज्वसत्यशौचसंयमस्तपस्त्या-
गाकिञ्चन्यत्रह्यचर्याणि धर्मः ।
- १७ एकादशो भाज्या युगपदेकस्मिन्नेकान-
विंशतिः ।
- १८ सामायिकच्छेदोपस्थापनापरिहारविशुद्धिसू-
क्ष्मसाम्पराययथाख्यातमिति चारित्रम् ।
- २२ आलोचनप्रतिक्रमणतदुभयविवेक्युत्सर्ग-
तपश्छेदपरिहारोपस्थापनाः ।
- २७ उत्तमसंहनस्यैकाग्रचिन्तानिरोधो, ध्यान-
न्तर्मुहूर्तात् ।
X +
X X
- ३१ विपरीतं मनोज्ञस्य ।
- ३६ आज्ञापायविपाकसंस्थानविचयायधर्म्यम् ।
- ६ उत्तमः ज्ञामा.....
..... ।
- १७विंशतेः ।
- १८
यथाख्यातानि चारित्रम् ।
- २२
.....स्थापनानि ।
- २७ निरोधो ध्यानम् ।
- ३१ आशुहर्तात् ।
- ३६ विपरीतं मनोज्ञानाम् ।
- ३७
धर्म्यमप्रकृत संयतस्य ।

- × ×
 ३७ शुक्ले चाद्ये पूर्वविद्ः ।
 ४० त्र्येकयोगकाययोगायोगानाम् ।
 ४१ एकाश्रये सवितर्कवीचारे पूर्वे ।

- ३८ उपशान्ततीक्ष्णकाययोश्च ।
 ३९ शुक्ले चाद्ये ।
 ४२ तत्रयेककाययोगा ।
 ४३ सवितर्के पूर्वे ।

दशमोऽध्यायः ।

- २ बन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्र-
 मोक्षो मोक्षः ।

- २ निर्जराभ्याम् ।

- × ×
 ३ औपशामिकादि भव्यत्वानां च ।

- ३ कृत्स्नकर्मज्ञयो मोक्षः ।
 ४ औपशामिकादिभव्यत्वाभावाश्चान्यत्र केवल-
 सम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्यः

- ४ अन्यत्र केवलसम्यक्त्वज्ञानदर्शनसिद्ध-
 त्वेभ्यः ।

× ×

- ५ तदनन्तरमूर्ध्वं गच्छन्त्यलोकान्तात् ।
 ६ पूर्वप्रयोगादसङ्गत्वाद्बन्धच्छेदात्तथा गति-
 परिमाच्च ।

- ५ गच्छत्या ।
 ६ ।

तद्गतिः ।

- ७ अविद्धकुलालचक्रवद्ब्यपगतलेपालाम्बुव-
 देरगृहबीजवदप्रतिष्ठावच्च ।

× ×

- ८ धर्मास्तिकाया भावात् ।

— ×

akaśāya VI 5.
 akāmanirjarā VI 20.
 agārin VII 14, 15.
 Agnikumāra VI 6 c. 11.
 anga VIII 12.
 āṅgapravīṣṭa I 20 c.
 āṅgabāhya I 20 c.
 Acyuta IV 9 c. 20, 38.
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 ajūāna I 32 c. 33 c, II 5,
 IX 9, 13.
 Añjan ā = Pañkaprabhā
 III 1 c.
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 Atata IV 15 c.
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 apāna V 19.
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 Apratiśṭhāna III 2 c.
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- ūrdhvagaurava X 6 c.
- r**
- rjumatī I 24.
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- e**
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- o**
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[This Index has been added here from Dr. Herman Jacobi's "Eine Jaina-Dogmatik
 of Umāsvāti's Tattvārthādhigama Sūtra."]

ADDENDA AND CORRIGENDA.

Page	1	line	3:	Insert "Chapter I" after "Adhyâya."
"	2	"	19:	For "rests" read "rest."
"	5	"	9:	Read "भव" for "भाव" and "bhava" for "bhâva."
"	5	"	9:	Insert "भाव" before second "bhâva."
"	5	"	18:	For "Tannisaryâdahigamâdvâ" read "Tannisargâdadhigamâdvâ."
"	5	"	20:	For "for" read "of."
"	5	"	21:	Insert <i>comma</i> after "Adhigama."
"	5	"	30:	After "interval" consider new paragraph.
"	6	"	35:	} For "बंध" read "बन्ध".
"	7	"	17:	
"	7	"	29:	
"	8	"	9:	For "sthâpanâ" read "sthâpanâ."
"	11	"	35:	Bring "(i)" after first "Jîva."
"	12	"	28:	Insert "D" before "ravya."
"	13	"	9:	Read "Dravya" for "Dravva."
"	"	"	15:	} For "बंध" read "बन्ध".
"	"	"	20:	
"	"	"	24:	
"	"	"	28:	
"	"	"	28:	For "Bhanda" read "Bandha."
"	4	"	28:	For "connoted" read "connotes."
"	15	"	5:	For "Yamah" read "Gamah."
"	16	"	11:	After "is" Drop comma.
"	17	"	3:	For "अधिकम Adhigam" read "आधिगम Adhigama."
"	18	"	17:	Drop bracket after "plenteous."
"	18	"	20:	Drop कालाणु.
"	18	"	21:	For "Autâr-mukûrta" read "Antâr-muhûrta."
"	20	"	11:	For "in Jîva" read "is Jîva."
"	21	"	3:	After "-ation" insert comma.
"	22	"	8:	For "vachane" read "vachana."
"	24	"	4:	For "समिनिबोध" read "असिनिबोध".
"	26	"	3:	For "nisrita" read "nihsrita."
"	29	"	11:	For "Lingajanya" read "Lîngajanya."
"	29	"	11:	For "Commatasâra" read "Gommatasâra."

Page 29, line 18: For "6" read "9."

" 29, n: Take this note to next page 30 as footnote to Dravyas in line 5.

" 30 line 8: After "or" insert "embodied."

" 31 " 4: For "views" read "vows."

" 31 " 13: For "and" read "an."

" 31 " 23: For "सवेदनी" read "सम्बेदनी".

" 31 " 36: For "accounts" read "account."

" 32 " 16: Drop "SUTRA 21."

" 32 " 28: For "Kṣetras" read "Kṣetra."

" 33 " 6: Insert comma after "nature."

" 33 " 19: Insert after "Jñāna" "*i.e.*, of sensitive, scriptural, visual, mental, and perfect knowledge, and of long sensitive, scriptural and visual knowledge."

" 34 " 25: Dele comma after "primary."

" 35n. " 3: For "celestias" read "celestial."

" 36 " 5: For "बीजगति" read "बीजगणित."

" 38 " 35: After "is" insert "of."

" 39 " 7: Read "सूक्ष्मा" for "सूक्ष्मा" and "लब्धि" for "लधि."

" 40 " 31: Insert "in the future" after "it."

" 41 " 21: For "incarnation" read "incarnations."

" 41 " 25: Insert comma after "place."

" 41 " 29: Insert "to" after "leads."

" 41 " 31: Insert after this line. [Note 3. Mental knowledge is always right, never wrong.]

" 42 " 1: For "diffrences" read "differences."

" 42 " 11: Insert after this line [(5) mental is always right. Visual may be right or wrong.]

" 42 " 15: Dele (the subject matter) of.

" " 16: Insert "of" after "is" and instead of "in" read "of."

" " 20: Insert "visual (knowledge is) of" before Matter and Dele "are the subject-matter of visual (knowledge)."

" " 21: Insert "of" for "in."

" 43 " 25: After this line add "Visual and Mental knowledges are two slightly different varieties of supernatural knowledge."

" " 29: Dele "and."

" 44 " 1: Read "found" for "formed"

" " 6: After this line add "एकान्त" Ekānta, one-sided views, and विनय (vinaya), wrong reverence are also forms of wrong belief and therefore causes of wrong knowledge.

" " 33: After 'Pramāṇa' add 'Now for Naya.'

" 45 " 29: Read "modal" for model.

" " 15: Put '5' before कर्मेन्द्रिय.

Page 45, line 17 : Dele "5."

" " " 18 : Put "5" before तन्मात्र.

" 49 " 26 : Read "Aupaśama" instead of "auspaśamika" and
"Kṣayopasāma" for "Kṣayapasāmikâ."

" " " 27 : Read "Udaya" for "Adayika."

" 51 " " : Put "in" after "than."

" 55 " 15 : Dele (4).

" " " 18 : Dele (3).

" " " 23 : Dele (3).

" " " 29 : Dele (5).

" 56 " 21 : Dele 18 after "कषाय"

" 58 " 10 : Read "along" for "alleged" and "or" for "on."

" 61 " 26 : Read "In-numerable" for "In-numeral."

" 62 " 16 : Read "distinguishes" for "distinguished."

" 63 " 30 : Read "senses" instead of "suited."

" 63 " 14 : After this line insert "see Chapter VI, Sûtra 1, below."

" 71 " 26 : Insert "8" before "4,00,000."

" 72 " 3 : Put "2" for "3."

" 74 " 9 : Read "penetration" for "penetrative."

" " " 10 : Read "which" for "where."

" 75 " 19 : Read "hears" for "bears."

" " " 22 : Read "or" for "on."

" 83 " 17 : Read "bearing" for "being."

" 89 " 30 : Dele "bin" and read "of a new-born lamb in"

" 106 " 28 : After "23" read "24, 25, 26, 27, 28, 29, 30 and."

" 108 " 16 : Before "a" insert "of."

" 112 " 7 : Dele "th."

" 171 " 15 : Add 'minus' after "minutes."

" 178 " 9 : Read "attracted" for "assimilated" and "no" for "non."

" " " 10 : Read "assimilated" for "accepted."

" 182 " 4 : After this line add "only two of these five can occur.

With the meaning 17, the total can be 19 at the most."

" 1 : 3 " 21 : Read "control" for "conduct."

" 200 " 35 : Read "whether" for "where."