TATTVÄRTHA SUTRA

Translation with Commentary
by
Manu Doshi

JAINA
Federation of Jain Associations in North America
&
Shrut Ratnakar

About Book

Tattvärtha Sutra is the only composition acceptable to all the Jains. Shwetämbars regard it with high sanctity, while Digambars treat it as an Ägam. It is composed in handy phrases, which are easy to understand. It is a short Sanskrit text of 344 (357 as per Digambar version) Sutras, which can be covered in 20 pages and can be easily memorized. As such, it finds a place on academic curriculum. There are minor differences between Shwetämbar and Digambar texts, but overall text remains common. In view of its importance several learned scholars have prepared detailed commentaries thereon.

Its author is known as a Poorvavid in Shwetämbar tradition and Shrutkevalideshiya in Digambar tradition. He has included almost everything that Jainism has to convey. His handling is superb and Sutras have been presented as if they naturally occurred to him. Shwetämbars consider him as belonging to their tradition on the basis of Tattvärthabhäshya, while Digambars contend that he was a Digambar monk.

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Publication of the first edition of **TATTVÄRTHA SUTRA**
by Shri Manu Doshi
At 14th Biennial **JAINA** Convention July 5, 2007

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104 Sarap, Near Gujarat Vidhyapith
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JAINA

LIVE AND LET LIVE

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Dedicated to every truth
seeker in the world

– Manu Doshi

Foreword

We are happy to publish the English translation of the *Tatvārthādhigama sūtra* of Umāsvāti who has churned out the nector of the sea of philosophy embodied in the Jaina *āgamas.*

The text cast in Sanskrit aphorisms, precisely has dealt with nine essentials (Nava Padas) of Jainism. Kalikālasarvajña Hemacandrācārya has acknowledged him as the best compiler. That is why this work is the only accepted and recognized work of Jaina philosophy.

This work is famous as a text for the scholars and the students alike of Jainism. The essence of Jainism is rendered here in very simple language. Several scholars, Digambara as well as Śvetāmbara have written commentaries on this work. These are sometimes difficult to comprehend. Also, many interpretations and expositions are written in Gujarātī, Hindi, and in English in the last century. These generally are detailed and not easy for the beginners.

There was, therefore, a need for a simple translation / exposition for those Jaina diaspore desirous of knowing about Jaina religion and also for those who want to learn about Jainism. Therefore, Shri Manubhai Doshi undertook this

difficult task, studied the whole work in depth, and presented a translation in simple English. We express deep sense of gratitude for his consent to work on this book. This publication will, then, be useful to the scholars and others who are interested in knowing the essence of Jainism.

Shri Dilipbhai Shah, because of his association with the project, stressed the need for a good publication of this book. Because of his goodwill and persuasiveness, the task of publishing this work was taken up and could be completed. We are indeed delighted, to see the outcome of our efforts.

We thank the donors and colleagues who contributed to this publication.

We also express our deep sense of gratitude to the "Jaina" America for their co--operation and for taking interest in publishing this work.

Jitendra Shah

PREFACE

Whatever I had to say about Tattvärtha Sutra has been given in the Introduction. As such, I have not much to state in this preface. It is worth pointing out that Tattvärtha Sutra happens to be the only text acceptable to the Jains of all denominations. Though it is a short composition that can be covered within 20 pages, it deals with almost everything that Jainism has to convey. It mainly deals with seven (or nine) fundamentals that form the basic core of Jainism. The author's presentation of the core is so superb that highly learned people have been induced to write voluminous commentaries thereon.

On the occasion of 2500th anniversary of Lord Mahäveer's Nirvän revered Vinobäji had called for one single Jain publication that would be acceptable to all the Jains. That had led to the compilation of 756 verses of Samansuttam. Adorable as the compilation is, it has to be admitted that it has not met the main criterion of universal acceptance. While it got the stamp of approval from Digambar and Teräpathi Jains, Shwetämbar Moortipoojak and Sthänakwäsi Jains have mostly stayed aloof. Moreover, its 756 verses make it too bulky to be of regular use. I feel in hindsight that instead of undertaking new compilation the Jain community could have presented Tattvärtha Sutra as the uniformly acceptable Jain book that Vinobäji was looking for.

I happened to read Gujarati commentary of Tattvärtha Sutra by Pundit Sukhlalaji in the sixties. That left behind a lasting impression on my mind. Its impact was too great to be forgotten. At that time, I did not have much spiritual orientation. That arose after my migration to U.S. and that prompted me to start monthly Jain Darshan in 1990. For that purpose I had to write on different topics pertaining to Jainism.

During 1996 it occurred to me that the contents of Tattvärth Sutra warranted its presentation in English. Accordingly I started writing about it in Jain Darshan and that continued for more than a year. Since then I had been thinking to reedit the articles that I had written and to prepare a concise compendium of the text. I started doing that but could not devote enough attention, and the work was held up from time to time. Last year I decided to put off other work and concentrate upon Tattvärtha Sutra. That helped in preparing this book, which I am pleased to place in your hands.

My earlier books were published by Indira Mansukhlal Doŝhi Memorial Trust. That concept of publication underwent change since I wrote on Ätmasiddishästra in 2003. After its publication by Shrimad Rajchandra Ädhyätmic Sädhanä Kendra of Koba, I have remained particular to see that my books are published by the organizations that have wide distribution system. In accordance with that I happened to talk about this book to my friend Dilip Shah, the First Vice-president of Jaina. In that connection he contacted Shrut Ratnakar, Ahmedabad and it is my pleasure that the Institutes agreed to publish this book.

Lake Forest IL

Manu Doshi

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INTRODUCTION

Among all the Jain religious books, Tattvärtha Sutra occupies a unique position. It is possible that a Jain might not have heard the names of our sacred Ägams. Ächärang Sutra, for instance, is the first and the foremost Ägam, but very few Jains know what it is about. Most of them, however, might have heard about Tattvärtha Sutra. There are several reasons for that. The most important is that it is the only composition that is acceptable to all the Jains. Shwetämbar Jains regard it with a high sense of sanctity, while Digambar Jains consider it a sacred Ägam and term it as Mokshashästra (the scripture for liberation). Not only its text, even its commentary written by Pujyapädswämi under the title Sarvärthasiddhi is treated as Ägam in Digambar tradition.

Another reason for its importance lies in the fact that Tattvärtha Sutra deals with almost every aspect of Jainism. Nothing is virtually left out. As such, one can get a fairly good concept of Jainism by studying it. One can keep aside all other works, if he likes. Moreover, if one wants to study Jainism at depth, there are many commentaries of Tattvärtha Sutra prepared by great Ächäryas and other learned men belonging to both the major denominations. Some of those commentaries

discuss every sutra of Tattvärtha at length so as to bring out all its implications. If one goes through that, he would not miss anything pertaining to Jainism.

Being acceptable to all Jain sects, Tattvärtha Sutra finds a place on academic curricula. Hardly any other Jain scripture finds a place on curriculum for the lay students. Aside from the overall popularity, its place in academic curricula may be due to its being composed in handy phrases and short sentences, which can be easily understood. This is in contrast to many other scriptures, which are composed in intricate verses or long-drawn prose. Moreover, it is a short composition containing 344 (357 as per Digambar version) sutras equivalent to less than 200 verses, which can be covered within 20 pages. It is therefore possible to memorize the entire text and many people do commit it to memory.

One more factor in its favor is that while most Jain scriptures are in Ardhamägadhi language, Tattvärtha Sutra is written in Sanskrit. Since quite a few Indian languages have been derived from Sanskrit, they contain many Sanskrit words. The people speaking those languages are more or less familiar with Sanskrit terms. As such, it is easier for them to comprehend the Sanskrit texts rather than the Prakrit ones.

The author's title of being a Vächak is considered by Shwetämbars as indicative of being a Poorvavid, meaning that he knew all the original scriptures. In Digambar tradition he is known as Shrutkevalideshiya, which means that he knew as much as Shrutkevalis, who were the masters of the entire canonical literature. Both these epithets are appropriate in his

case. This is evident from the fact that he has included in this work almost everything that Jainism has to convey. His handling of the subject is superb and he has presented the sutras as if they had naturally occurred to him. Being a Brahmin by birth, he obviously had command over Sanskrit language. Tattvärtha Sutra is the first Jain text composed in that language.

Both Shwetämbars as well as Digambars credit him with the authorship of a number of other books. That shows his creditability as a highly learned man. Since most of the books ascribed to him are unavailable, it is hard to say anything about the authorship thereof. It can, however, be said that Prashamarati Prakaran, which is popular even at present, must have been written by him.

Two slightly differing names occur for the authorship of Tattvärtha Sutra. Shwetämbar Jains term it as Umäswäti, while Digambar Jains mostly term it as Umäswämi. Shwetämbars consider him as belonging to their tradition mainly on the ground of Tattvärthabhäshya, which is a commentary of Tattvärtha supposed to have been written by the original author. At the end of the commentary there is information pertaining to the author. It states that the book was written at Kusumpur (present Patna) and provides his identity as Vächak Umäswäti, the pupil of learned Ghoshnandi and belonging to Uchchairnägar branch. Since Uchchairnägar branch was a part of Shwetämbar sect, it can be concluded that the author belonged to the Shwetämbar sect.

Digambar Jains, however, refute the claim of

Tattvärthabhäshya as written by the original author and insist that the author belonged to their tradition. Their contention is that Tattvärtha Sutra was written by Umäswämi before Bhäsya, which could have been written by someone known as Umäswäti. As such, they generally ignore Bhäshya and rely on Sarvärthasiddhi and other commentaries written by Digambar scholars.

The contention of the author belonging to Digambar sect seems plausible in light of the following considerations. i) The book specifies seven Tattvas (fundamentals) as per Digambar tradition instead of nine as per Shwetämbar one. ii) While dealing with laymen's restraints, it treats Deshviarti as seventh restraint immediately after Digvirati and treats Upabhogparibhog as eleventh after Paushadhopaväs. That is a Digambar tradition. In Shwetämbar tradition, Bhogopbhog is treated as seventh restraint and Deshvirati as tenth after Sämäyik. That is justifiable on the ground that Jainism considers the last four restraints as disciplinary and Deshavirati is a disciplinary restraint, while Bhogopabhog is not.

No date of composing Tattvärtha Sutra has been mentioned in the text or in the commentaries. It is therefore difficult to be specific about the lifetime of the author. From the language, style and presentation of the composition, however, it is believed that he lived sometimes during the first or second century CE. That would put him close to the time of Kundkundächärya. Moreover, the contents of Tattvärtha Sutra are similar to those of Panchästikäy and other writings of Kundkundächärya. That can lead one to believe that Tattvärtha

Sutra could have been written with the purpose of presenting in Sanskrit the essence of the Prakrit writings of Kundkundächärya. In view of that resemblance and closeness of their time, Digambar scholars might have been induced to treat the author of Tattvärtha Sutra as a pupil of Kundkundächärya.

There is a strong reason to believe that the division between Shwetämbar and Digambar sects was not rigid until the time, when Tattvärtha Sutra was written. Those labels also did not exist at that time. If we trace the history of Jainism, it can be seen that there were clad as well as unclad monks in the order of Lord Mahävir and they amicably stayed together. Neither of them had an edge over the other. As such, Ägams, composed on the basis of Lord's teaching, acknowledge the prevalence of the clad as well as the unclad order.

That amicability could have continued until the time of Jambuswämi, who was the last omniscient of the present time cycle. The dissension could have started thereafter. As Lord Mahävir himself had mostly remained unclad after his renunciation, the unclad group might have contended that they were the true followers of the Lord and they might have considered the clad ones as slack in observance of Lord's code and might have developed disregard for the scriptural precepts pertaining to the clad order. That could have resulted in disputing the authenticity of the relevant texts.

Since Ägams composed by Ganadhars were not put to writing, there came about different views about the versions thereof. A conference was therefore convened about 170 years

after passing away of the Lord to decide about the correct version. It seems that the version so brought out gave justice to both the groups and was considered generally acceptable. The radical section of the unclad group was perhaps dissatisfied with that outcome, but there was no cleavage at that time. That uneasy situation seems to have continued till the time, when Tattvärtha Sutra was composed. It is therefore no wonder that the book does not distinguish between the clad and unclad order. That has made it acceptable to Shwetämbar as well as Digambar Jains.

The division between the two groups could have begun after the second century, when the unclad group formally disowned the traditional scriptures on the ground that they no longer represented the original teaching of the Lord and started composing their own books, which justified only the unclad order. The difference became acute by the time of Sarvärthasiddhi, which presents the unclad order as the only way that can lead to liberation. With that end in view, the author might have altered some of the sutras that were not in conformity with Digambar views, added a few on his own and given new interpretations to several others. This accounts for the difference in number of sutras and for slightly differing versions of the text. In due course, the text adopted by Bhäshya came to be known as Shwetämbar text and that adopted by Sarvärthasiddhi as Digambar one. It is, however, noticed that while the text adopted by Sarvärthasiddhi is consistently resorted to by Digambar scholars, there happen to be minor variations in the text resorted to by Shwetämbar ones.

The main differences between the Shwetämbar and the Digambar texts occur in four places. The first occurs in Adhyäy (chapter) three, where Sarvärthasiddhi has 21 additional sutras after sutra number 11. That does not alter the overall composition, because the additional sutras relate to the colors and other details of mountains, lakes, rivers, residents and such other geographical aspects of *Jamboodweep*, which is the center of middle level of Jain universe. The second occurs in Adhyäy four, where Shwetämbar version specifies 12 heavenly abodes, while Digambar version mentions 16. The third occurs in Adhyäy five, where Shwetämbar version mentions Käl (Time) as being considered by some people as an independent substance, while Digambar version states it independent substance. The fourth occurs in Adhyäy eight, where Shwetämbar version mentions favorable situations, right perception, merriment, affection, male instinct, comfortable life style, good physique and noble family as resulting from wholesome bondage, whereas Digambar version does not refer to right perception, merriment, affection and male instinct as resulting from that bondage.

At two other places, while the texts remain identical, differences occur in interpreting the same. One pertains to the possibilities for binding of Pudgal (lifeless particles) described in Adhyäy five. The other occurs in Adhyäy nine, while discussing Parishahs (hardships) to be borne by the omniscient Lords. Both the texts specify twenty two such hardships. Digambar interpretation, however, emphasizes that though such physical hardships may occur, the omniscient Lords stay beyond the bodily sense and hence they do not experience the

same. Bearing of the hardships should therefore be deemed as formal rather than real.

It would be seen from the above details that there are no major differences between the two texts and the purpose of the composition remains intact. There also happen to be some verbal variations in the text occurring here and there, but they do not make substantial difference in the meaning and can therefore be ignored. Thus, the differences are few and far between and the overall text remains common.

The spiritual compositions start on the basis that the worldly life is unhappy and miserable and the way to be free from that is to gain liberation. As such, liberation happens to be the common objective of all such compositions belonging to Jainism, Hinduism and Buddhism. Tattvärtha Sutra is not the exception. The author therefore starts the text with `Samyagdarshanjnänchariträni Mokshamärgah' (Right perception, right knowledge and right conduct constitute the path of liberation) and then proceeds to explain the various aspects relevant to that path.

For making out the path of liberation, one needs to know the existing position and then consider what needs to be done for going ahead. The former aspect is termed as Jney Mimänsä, meaning the discussion about what is to be known. The latter aspect is known as Chäritra Mimänsä meaning the discussion about the practice or conduct. The spiritual books are supposed to deal with these two aspects. Some of them lay emphasis on one and keep the other subsidiary. Tattvärtha Sutra gives equal importance to both of them.

The book is divided in ten *Adhyäys* (chapters). The first deals with knowledge, second with the worldly beings, the third with infernal abodes as well as the middle world, the fourth with heavenly abodes and the fifth with Shaddravyas (six original substances). These five chapters constitute Jney Mimänsä.

The next four chapters deal with the conduct and can be considered as belonging to Chäritra Mimänsä. The sixth chapter deals with Äsrav or incoming of Karma and the seventh with restraints as well as with the potentialities for their transgression. The eighth chapter deals with the bondage of Karma and describes the types of bondage, its intensity, duration and plenitude. The ninth chapter deals with Samvar and Nirjarä (prevention and eradication of bondage) and the last one with liberation, the ultimate objective.

While concluding, it is worth pointing out what revered Pundit Sukhlälji has said for studying Tattvärtha Sutra. He has stated that merely studying the text would not give comprehensive idea of the subject. Tattvärthabhäshya as well as Sarvärthasiddhi also need be studied. If one exclusively resorts to any one of them, he would miss the true significance of the composition. He has therefore suggested that after studying the original text, one should undertake the study of Tattvärthabhäshya or of Sarvärthasiddhi and that should be followed by a comparative study of the other. If one wants to go deeper, he can then study *Räjvärtik* and *Shlokvärtik,* two other learned commentaries of Tattvärtha Sutra.

Chapter 1

KNOWLEDGE

Every living being desires to live happily and endeavors accordingly. But the concept of happiness varies with the level of physical and spiritual development. Based upon their concepts, the living beings can be classified in two broad categories of those who seek material happiness and those who seek spiritual one. The first category looks for worldly pleasure, which depends upon the external situations like access to the relevant objects, capability of the sense organs to avail them etc. The second category aspires to gain the lasting bliss, which arises from within and hence is not dependent upon the external factors. The dependent pleasure is termed as Käm and the independent one is termed as *Moksha*.

The Indo-Aryan philosophy classifies all endeavors into four categories pertaining to i) Dharma (moral values), ii) Artha (economic aspects), iii) Käm (worldly pleasure) and iv) *Moksha* (liberation). All such endeavors are termed as Purushärtha. Those pertaining to *Käm* and *Moksha* are the objectives, while those concerned with Artha and Dharma are the means for attaining the same. Since the objective of *Käm* happens to be transitory, one should really endeavor for the

lasting objective of *Moksha* (attainment of liberation). As the trio of *Samyagdarshan (right perception),* Samyagjnän (right knowledge) and Samyakchäritra (right conduct) constitutes the path of liberation, the endeavor to reach those states is the true *Purushärtha.*

When we are born, we hardly know anything about ourselves or about the world around us. As we come in contact with the different situations and the different people, we are fascinated to know about them and the process of learning starts. That is the beginning of Purushärtha. During the young age there is a high degree of zeal and vigor associated with that process. The vigor runs in high gear and it continually prompts us to go ahead. Whether it is in the realm of education or sports, building up the career or falling in love, we aspire to reach the new heights. But our endeavor generally remains restricted to physical achievements. In other words, we remain busy pursuing *Käm.* There is hardly an insight to dwell within.

The diligence and zeal, with which we pursue our objective, reach the zenith during the middle twenties, when we normally select the spouse and/or embark upon a career. Thereafter the motivating spirit starts going down. That may not be immediately noticeable, but the descending trend normally becomes evident by the time we turn forty and later on we almost cease to have the enterprising spirit. The *Purushärtha* thus virtually comes to an end. The interest in reaching new heights disappears and we start feeling happy and satisfied with what we have and what we have been doing. Our endeavor rests limited to retaining what we have achieved. Our liveliness is almost gone and we happen to lose interest in achieving anything new.

Aging, fatigue, exhaustion etc. are normally cited as the reasons for that change, but those factors do not necessarily lead to an inert life. Except for ill health, it is possible to lead an active life in spite of the aging process. Aging will surely reduce the physical ability and therefore we may not be able to pursue anything with missionary zeal that we had been doing earlier. What is therefore required at that stage is to go in for something different that can still be within our reach. We need to have an objective that does not require too much physical vigor and yet is significant to provide the motivation for attaining the same.

Development of inner consciousness is such an objective. Striving for that purpose is not restricted to the aged. The youngsters also can do that. If, however, that is not undertaken earlier, it should be pursued at least at the later age. That pursuit can lead to manifestation of capabilities, which are usually attributed to the super-human beings. Those capabilities lie inherent within and can be manifested by one's own efforts. That is the sphere of Swapurushärtha (self-endeavor); no one else can do it for us. That is the endeavor for spiritual pursuit, which had until recently remained unknown to the western world. But there is now a noticeable awareness for seeking something beyond the material field. The scientists have started thinking in terms of something beyond the body and brain. Even the common people have been contemplating about the aspects, which till now had remained the eastern preserve.

The study of Tattvärtha Sutra is relevant in this context. It lays that there are infinite potentialities for self-development and indicates how those potentialities can be realized. In other

words, it shows the way to manifest the capabilities, which are lying within. The endeavor for that purpose constitutes Dharma and full manifestation of the capabilities is *Moksha*. Its concept of Moksha is thus not abstract. It does not relate to the abode in a remote, secluded corner of the universe. It is equated with total realization of potentialities. As the obstacles that hamper the manifestation of the capabilities are removed, the full manifestation arises.

That objective can no longer be set aside as being utopian. Tattvärtha Sutra shows that it is within the reach for every thinking person who tries to attain it. For that purpose it does not lay any mystic theories or dwell in the realm of philosophy. It clearly defines every concept and concisely indicates, step by step, what needs to be done for attaining the objective of *Moksha*. Its first *chapter* deals with various concepts like path of liberation, main fundamentals, types of knowledge, the way they arise, viewpoints etc. Let us examine that.

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥१-१॥

1.1: Samyagdarshanjnänchäritäni Mokshamärgah.

(Right perception, right knowledge and right conduct constitute the path of liberation.)

The path of liberation consists of three factors of right perception, right knowledge and right conduct. It does not depend upon blessing, grace or other favor of some human or superhuman authority. The emphasis is on the right approach. One should have right thinking and right conviction and he should behave in light of that conviction. In fact, one who has firm faith cannot remain without behaving in accordance with

that. It becomes incumbent upon him to go ahead and develop the capability that lies within. What is needed is to have the *discernment* to make out what is right and what is wrong. The vigor for putting the understanding into practice is bound to follow. The right discernment is thus the basic requirement.

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् ॥१-२॥

1.2: Tattvärthashraddhänam Samyagdarshanam.

(The faith in essential truths is the right perception.)

This sutra defines the right perception as the faith resulting from conviction about the fundamental truths. Notice that the sutra does not refer to the blind faith. It conveys the faith in truth.

तन्निसर्गादधिगमाद्वा ॥१-३॥

1.3: Tannisargädadhigamädvä

(The right perception arises naturally or by acquisition.)

This sutra says how the right perception arises. That perception is not to be gained from outside sources; it is inherent within the soul and can arise by getting rid of the wrong approach. Every one needs to endeavor for that. Undertaking of the endeavor for that purpose is Purushärtha.

Some beings have made that endeavor in earlier lives. As such, they are imbibed with right discernment by birth. That is termed as natural rise of right perception; those beings are therefore not required to make effort for that purpose in the present life. But there are very few persons, who come in that category. For instance, Tirthankars are born with right perception; that capability is brought forth from their previous

lives. The same logic is applicable in those cases, where it arises by virtue of some sudden impact. In their case the perception, which they had brought forth, lay dormant till getting that impact. In either of these cases, the souls concerned must have made the endeavor during the earlier lives.

The other alternative is to gain it by learning, by developing capability for the purpose. It requires conscious efforts to gain the right perception. That is termed as adhigam. The great majority of the people fall in that category. Most people are born without any accomplishment. They have to strive for achieving the same. Those, who endeavor, succeed in gaining the right perception; while those, who do not, stay bereft of it. They are not aware of their potentialities and stay stuck with wrong *approach,* which is called mithyätva.

जीवाजीवास्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम् ॥१-४॥

1.4: Jeeväjeeväsravbandhsamvarnirjarämokshästattvam.

(Soul, lifeless matter, incoming of Karma, bondage, prevention, eradication and liberation constitute the categories of truth.)

This sutra specifies Jeev (Soul), Ajeev (Lifeless matter), Äsrav (Incoming of Karma), Bandh (Bondage), Samvar (Prevention of Karma), Nirjarä (Eradiation of bondage) and Moksha (Liberation) as the main aspects that constitute truth. Of those seven aspects, the first two, soul and lifeless matter, are most vital. There are several lifeless substances, but we are mainly concerned with Pudgal (tangible matter), which is the only substance the soul can interact with. The soul has infinite

capabilities. It is inherently imbibed with them. But being unaware of that, the worldly soul interacts with the lifeless matter in pursuit of happiness. That interaction leads to bondage of Karma. How that bondage occurs, how to prevent it and to get freed from the same is the subject matter of spiritual science. In that context we need to consider the remaining five aspects.

Äsrav and Bandh: By virtue of indulgence in attachment or aversion for the situations that arise from time to time, Karma particles are prompted to penetrate within the provinces of soul. That penetration is termed as Äsrav, which means incoming of Karma. The Karma particles are then bound to the provinces of soul. That binding is termed as Bandh or bondage. That lasts for a short or long period depending upon the intensity of attachment or aversion at the time of acquiring the bondage.

Samvar and Nirjarä: When one realizes that his indulgence is unbecoming, he tries to remain unaffected by any situation. That prevents the penetration of Karma particles. Such prevention is termed as Samvar. But mere prevention is not enough. One also needs to get rid of the particles, which have already penetrated and formed the bondage. In other words, he has to eradicate the bondage of Karma. That eradication is termed as Nirjarä. The difference between Samvar and Nirjarä can be explained by the analogy of cleaning a house. If one wants to clean it, he first needs to close the doors and windows through which the dirt and other garbage might come in. Thereafter he has to remove the accumulated garbage with a broom or a vacuum cleaner. The closing of the doors and windows is analogous to Samvar,

while removal of the accumulated garbage is analogous to Nirjarä.

Moksha: The existing bondage of Karma is eradicated by undertaking Nirjarä and the inflow of new Karma particles is prevented by resorting to Samvar. Thereby one can attain the Karmaless state, the state where the soul is completely free from all the lifeless particles. That itself is termed as Moksha (liberation).

It would be noticed that this sutra does not specify Punya (wholesome activity) and Päp (unwholesome activity) as vital aspects and enumerates seven Tattvas (fundamentals) in all. That is the Digambar tradition, which considers Punya and Päp as implicit in Äsrav. As such, they specify seven Tattvas instead of nine as per Shwetämbar tradition. But whether Punya and Päp are separately mentioned or not, they are to be reckoned with. Specifying them as seven or nine does not therefore make real difference.

नामस्थापनाद्रव्यभावतस्तन्न्यासः ॥१-५॥

1.5: Nämsthäpanädravyabhävatastannyäsah

(Truth can be arrived at by examining the material in four forms of name, symbol, past or future state and the present reality.)

Whatever is said needs to be comprehended in right perspective. There are different ways a thing can be presented. This sutra specifies four ways, which are known as Niksheps. They can be better explained with the illustration of an earthen pot. The first way relates to the name by which a thing is known. For instance, someone says 'a pot'. By hearing it, we

can make out what he means without actually looking at the pot. Thus to comprehend something by its name is called Näm Nikshep. The second way relates to the symbolical presentation. Suppose, one presents a picture of a pot. We can make out what it is by looking at that picture. That is called Sthäpanä Nikshep. The third way relates to an earlier or future state. Earlier the pot was in the form of earth and later on it would be reduced to pieces. As such, to know the pot in the state of earth or in the state of pieces is called Dravya Nikshep. The fourth way relates to the present state. Suppose, one brings the pot as it is now. To know thus a thing in its present state is called Bhäv Nikshep

प्रमाणनयैरधिगमः ॥१-६॥

1.6: Pramännayairadhigamah

(Truth can be ascertained by Pramäns and Nayas.)

Pramän denotes a standard established for ascertaining the accuracy. There are mainly four types of Pramän, viz. experience, inference, analogy and authenticity. They take into consideration all the aspects of the subject under reference. Naya, on the other hand, denotes a particular point of view. In other words, it presents a facet of truth.

निर्देशस्वामित्वसाधनाधिकरणस्थितिविधानतः ॥१-७॥

सत्संख्याक्षेत्रस्पर्शनकालान्तरभावाल्पबहुत्वैश्च ॥१-८॥

1.7: Nirdeshswämitvasädhanädhhikaranshtitividhänatah

1.8: Satsankhyäkshetrasparshankäläntarbhävälpabahutvaishcha

(Truth can be judged by taking into consideration specification, ownership, means, instrumental factors, duration, types, existence, numbers, location, contact, time, distance, modes and quantities.)

These sutras specify 14 factors, which are helpful in making out various aspects of the subject under reference. They are like windows through which one can get a clear idea of the subject. Of these 14, the following factors are more significant.

a) Specification: This relates to the nature of the object. For instance, if we are considering the case of an apple, it can be said that the apple is red, yellow or green; it has a sweet taste; it is nourishing etc.

b) Ownership: For instance, the apple garden is owned by so and so.

c) Duration: This relates to the period during which it is available. For instance, it can be said that apples are available all the year round.

d) Type: For instance, it can be said that there are many kinds of apples.

e) Location: For instance, apples are available in all temperate zones.

f) Time: For instance, apples remain edible for a couple of weeks after ripening.

मतिश्रुतावधिमनःपर्यायकेवलानि ज्ञानम् ॥१-९॥

तत्प्रमाणे ॥१-१०॥

आद्ये परोक्षम् ॥१-११॥

प्रत्यक्षमन्यत् ॥१-१२॥

1.9: Matishrutävadhimanahparyäykevaläni Jnänam

1.10: Tat Pramäne

1.11: Ädye Paroksham

1.12: Pratyakshamanyat

(Intellectual knowledge, scriptural knowledge, clairvoyance, mind-reading capability and omniscience are five types of knowledge. They can be classified in two categories. The first two types are indirect, the remaining are direct.)

These sutras stipulate the types of knowledge. Matijnän (intellectual knowledge), Shrutjnän (scriptural knowledge, Avadhijnän (clairvoyance or extra-sensory knowledge), Manahparyäyjnän (mind reading capability) and Kevaljnän (omniscience) are the five types. Matijnän and Shrutjnän are gained by resorting to intelligence, rationale, books, teaching etc., which are external factors. They relate to sensory perception and are therefore termed as indirect. The remaining three arise by virtue of internal purity and are therefore termed as direct.

मतिः स्मृतिः संज्ञा चिन्ताऽभिनिबोध इत्यनर्थान्तरम् ॥१-१३॥

तदिन्द्रियानिन्द्रियनिमित्तम् ॥१-१४॥

अवग्रहेहावायधारणाः ॥१-१५॥

1.13: Matihsmrutih Sanjnä Chintä'bhinibodh Ityanarthäntaram

1.14: Tadindriyänindriyanimittam

1.15: Avagrahehäväyadhäranäh

(Intellect, memory, recognition, reasoning and deduction are the synonyms of Matijnän. Sensory knowledge arises by exercising the senses and the mind. It arises in four stages of apprehension, faint perception, comprehension and imprint.)

These sutras relate to Matijnän, how it develops, its synonyms, divisions, subdivisions, etc. Intellect, memory, recognition, reasoning and deduction are its synonyms. It arises in four stages of Avagrah (apprehension), Ihä (faint perception), Aväy (comprehension) and Dhäranä (imprint). When a person comes to know merely about the existence of something, it is termed as Avagrah. When he gets some idea about it, but is not able to identify clearly, e.g. when he comes around something, which is round and long, but does not make out whether it is a rope or a snake, it is termed as Ihä. When he makes out that it is a rope and not a snake, it is termed as Aväy. Thereafter one may retain the impression of the object even when it is not in his presence. Such lasting impression is termed as Dhäranä. These four stages can be divided in many categories. For instance, knowledge can be gained by exercising the senses of touch, taste, smell, sight and sound or by exercising the faculty of mind. Since those six organs can be involved in gaining knowledge, we can multiply those six with the foregoing four stages and get twenty-four ways in which knowledge can arise.

बहुबहुविधक्षिप्रानिश्रितासन्दिग्धध्रुवाणां सेतराणाम् ॥१-१६॥

1.16: Bahubahuvidhkshipränishritäsandigdhadhruvänäm Setaränäm

(Sensony knowledge can be of many types or of a few

types, be presented in many ways or one way, occur quickly or slowly, be certain or uncertain, be ambiguous or unambiguous and be stable or unstable.)

Knowledge gained with a higher purity of organs is multiple and complex; it is quick, certain, unambiguous and long lasting. That gained with a lower purity is singular and simple; it is slow, uncertain, ambiguous and ephemeral.

अर्थस्य ॥१-१७॥

1.17: Arthasya

(The sense organs know an object by its properties and modes.)

Every object can have many properties by which it can be known. All of them cannot be comprehended by one single organ. For instance, when eyes see an apple, they see its shape, size and color. The apple has, however, other properties like taste and flavor, which can be experienced by tongue and nose. Whether it is hard or soft can be made out by touching it and its nourishing property can be experienced by digesting system and so on. Total concept of an object can thus be grasped by knowing all its properties and modes.

व्यञ्जनस्यावग्रहः ॥१-१८॥

न चक्षुरनिन्द्रियाभ्याम् ॥१-१९॥

1.18: Vyanjanasyävagrahah

1.19: Na Chakshuranindriyäbhyäm

(An object is perceived indistinctly at apprehension level; that does not arise by exercising eyes or mind.)

श्रुतं मतिपूर्वं द्व्यनेकद्वादशभेदम् ॥१-२०॥

1.20: Shrutam Matipoorvam Dwayanekdwädashbhedam

(Shrutjanän arises by exercising intellect; it is gained from two sources, the former is of multiple types and the latter of twelve types.)

Shrutjnän denotes the knowledge gained by oral instruction or by studying the texts. This sutra lays emphasis on the latter. That pertains to studying two categories of the sacred texts, viz. those belonging to original Ägam series and those, which are not. The former consists of 12 texts (the last one has been lost and now there are only eleven) like Ächäräng, Sutrakrtäng and others composed by Lord's Ganadhars (principal pupils) and are termed as Angpravishta. The latter consists of other scriptures, which were composed by great Ächäryas and are termed as Angbrähya. It is said that when the scriptures were first written around 455 CE, there were 84 texts in all. Some of them have been lost or destroyed and 45 are available at present.

द्विविधोऽवधिः ॥१-२१॥

तत्रभवप्रत्ययो नारकदेवानाम् ॥१-२२॥

यथोक्तनिमित्तः षड्विकल्पः शेषाणाम् ॥१-२३॥

1.21: Dwividho'vadhih

1.22: Tatra bhavpratyayo Närakdevänäm

1.23: Yathoktanimittah Shadvikalpah Sheshänäm

(Avadhijnän is of two types. One is Bhavapratyay, which arises to all heavenly and infernal beings. The other

Gunparatyay, which results by eradication cum pacification of Karma. That is of six types and arises to other living beings.)

Clairvoyance is of two types. One is Bhavapratyay, which means associated with a particular state of existence. It arises naturally by being born in heavenly and infernal abodes. The other is Gunapratyay, which means based on the internal purity. It arises to certain human beings and in rare cases to other beings by virtue of eradication of some Karmas and pacification of others. The former lasts till the end of life. The latter may or may not last till the end of the life. It is classified in following six sub-types.

a) Änugämik. This type of clairvoyance stays with the person wherever he goes. In other words, its operation is not restricted to any particular place. That is similar to the dye applied to a cloth in a particular place, which stays with it even though the cloth may be removed from the place of dyeing.

b) Anänugämik: The operation of this type of clairvoyance is restricted to certain areas. That is similar to an astrologer, who might have the capability to say about the future while being in a particular position, but may not be able to exercise that in other positions.

c) Vardhamän: This denotes an increasing level of clairvoyance. The flame arising by lighting a matchstick, for instance, is initially small, but it can turn into a big fire by coming in contact with firewood or other inflammable articles. Similarly the level of this type of clairvoyance rises with the increasing level of purity.

d) Hiyamän: This denotes a decreasing level of clairvoyance. That happens on account of decreasing level of purity

e) Avasthit: This denotes steady clairvoyance; that continues till the end of life or may continue even in the succeeding lives.

f) Anavasthit: This denotes unsteady clairvoyance; it increases or decreases like ebb and flow in sea; it is exercisable at some time and may not be exercisable at another time.

ऋजुविपुलमती मनःपर्यायः ॥१-२४॥

विशुद्ध्यप्रतिपाताभ्यां तद्विशेषः ॥१-२५॥

1.24: Ṛjuvipulamati Manahaparyäyah

1.25: Vishuddhyapratipätäbhyäm Tadvisheshah

(Mind reading capacity is of two types, viz. simple and comprehensive. They differ in terms of purity and possibility of losing the capability.)

Manahparyäyjnän (mind reading capaty) is of two types. One is called Ṛjumati, which knows the functioning of others' mind to a certain extent. The other is called Vipulamati, which knows it to a far greater extent. They arise by different levels of purity. The former can be lost by virtue of lower purity, but the latter continues on account of higher purity and stays till the attainment of omniscience.

विशुद्धिक्षेत्रस्वामिविषयेभ्योऽवधिमनःपर्याययोः ॥१-२६॥

1.26: Vishuddhikshetraswämivishayebhyo'vadhimanahparyäyayoh

(Clairvoyance and mind reading capacity differ in terms of purity, extent, nature of those who hold that and the subjects covered.)

Clairvoyance as well as mind reading capability arises by virtue of internal purity. They, however, differ in four respects. The level of purity required for the former is lower than that for the latter. By virtue of that, the latter knows its subjects to a far greater extent than the former. On the other hand, the scope of the former can extend to the entire universe, while that of the latter is restricted to the area of human habitation; the former can be held by living beings belonging to any state of existence (humans, heavenly beings, creatures and infernal beings), while the latter is held only by spiritually advanced human beings; the former can relate to all the tangible objects, while the latter relates only to the mental states.

मतिश्रुतयोर्निबन्धः सर्वद्रव्येष्वसर्वपर्यायेषु ॥१-२७॥

रूपिष्ववधेः ॥१-२८॥

तदनन्तभागे मनःपर्यायस्य ॥१-२९॥

सर्वद्रव्यपर्यायेषु केवलस्य ॥१-३०॥

1.27: Matishrutyornibandhah Sarvadravyeshvasarvaparyäyeshu

1.28: Roopishvavadheh

1.29: Tadanantabhäge Manahparyäyasya

1.30: Sarvadravyaparyäyeshu Kevalasya

(The range of sensory and scriptural knowledge can extend to all the objects, but relate to a few modes. That of clairvoyance can extend to all the tangible objects, but relate to

some of their modes. That of mind reading capability can extend only to a small section of tangible objects and relate to only a few modes. The scope of omniscience extends to all the objects in all their modes.)

एकादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः ॥१-३१॥

1.31: Ekädini Bhäjyäni Yugpadekasminnächaturbhyah

(One to four types of knowledge can be held by a soul.)

When one holds only one type, it has to be Kevaljnän (omniscience), because there is no scope for other types in that state. Two types relate to Matijnän and Shrutjnän (sensory and scriptural knowledge). Even the minute beings hold an infinitesimal part of those two types. Three types relate to either sensory, scriptural and clairvoyance or sensory, scriptural and mind reading capability. Four types relate to all types except omniscience.

मतिश्रुतावधयो विपर्ययश्च ॥१-३२॥

सदसतोरविशेषाद् यदृच्छोपलब्धेरुन्मत्तवत् ॥१-३३॥

1.32: Matishrutävadhayoh Viparyayashcha

1.33: Sadasatoravisheshäd Yadrchchhopalabdheru-nmattavat

(Matijnän, Shrutajnän and Avadhijnän can also be of misleading types. That occurs on account of absence of discernment which does not allow to make out the difference between the right and the wrong like an intoxicated person.)

Matijnän (sensory knowledge), Shrutajnän (scriptural knowledge) and Avadhijnän (clairvoyance) can also be of

misleading types. They arise on account of the absence or shortage of Vivek (discernment) and that does not allow one to differentiate truth from falsity. Knowledge derived in absence of Vivek is bound to be misleading and is therefore termed nescience. Such misleading types of knowledge are respectively known as Mati-ajnän, Shrut-ajnän and Avadhi-ajnän (Vibhangjnän).

नैगमसंग्रहव्यवहारऋजुसूत्रशब्दा नयाः ॥१-३४॥

आद्यशब्दौ द्वित्रिभेदौ ॥१-३५॥

1.34: Naigamsangrahvyavahärrjusutrashabdä Nayä

1.35 Ädyashabdou Dwitribhedau

(There are five viewpoints, viz. common view, linear view, practical view, verbal view and literal view. The first has two sub-types and the last verbal has three.)

The mention was made of Naya as a point of view in sutra 6. These sutras deal with various points of view. There are many perspectives from which an object or a situation can be viewed. As such, there could be as many Nayas as the number of perspectives. All of them can be broadly classified in two main categories of Nishchay Naya meaning the absolute point of view and Vyavahär Naya meaning the practical point of view. When an object is described in its true intrinsic form, it is called Nishchay Naya. From that point of view, for instance, the soul can be described as spotlessly pure and as imbibed with infinite capabilities. From the worldly viewpoint, however, it can be described as smeared with Karma. That is called Vyavahär Naya.

Nayas can also be divided in two categories of Dravyärthik Naya and Paryäyärthik Naya. When one takes into consideration the substantial aspects and ignores the differences, it is called Dravyärthik Naya. Dravya denotes a substance. As such, to call the soul as pure consciousness is Dravyärthik or the substantial point of view. When, however, one emphasizes the differences and ignores the substantial part, it is Paryäyärthik Naya. Paryäy denotes the changing states. To describe a soul as a human being is Paryäyärthik, because it indicates the state of soul, which is different from a heavenly or other state of existence. If such differing states can be translated as modes, this viewpoint can also be called the modal point of view.

There are various traditions about classifying Nayas. Sutra 34 classifies them in five categories of common view, generic view, practical view, linear (applicable at present) view and verbal view. Sutra 35 states that there are two sub-categories of common view and three of verbal view. Sub-categories of common view are, however, not seen in popular usage. Those of verbal view are specified as linear, derivative and literal. As such, there are following seven sub-categories of Nayas.

i) Naigam: This denotes generally acceptable view irrespective of the quality, time or space. For instance, one sees a lake and states that it contains much water without specifying its quality, origin, since when it has been there or how long it is likely to continue.

ii) Sangrah: This denotes a generic approach. For instance, on seeing the same lake one would say 'Great American lake'. This statement classifies the lakes as American, Asian, African etc. but it does not specify whether it is Michigan or some other lake. The statement would be applicable to any

lake in America.

iii) Vyavahär: This denotes the practical view. For instance, on seeing the lake one would specify its water as deep or shallow, as sweet or salty and so on as required for practical purposes.

These three categories can be termed as belonging to Dravyärthik viewpoint. Now let us consider those of Paryäyärthik viewpoint

iv) Rjusutra: This denotes what is applicable at present. For instance, one may say that the water of Michigan is supplied to Chicago. That is true, but it does not specify that the water is also supplied to the northern and western suburbs, nor does it say what would happen in case of shortage of water in the lake.

v) Shabda: This denotes the verbal view that pertains to a particular time. For instance, the history may mention that there was the city of Pompeii in Italy. Pompeii actually exists even at present; but the history refers to the city, as it existed before the volcanic eruption and not to the present one. As such, reference to Pompeii pertains to the past tense.

vi) Samabhiroodh: This denotes the view based on derivation. For instance, the name Johnson could be interpreted as being a son of John.

vii) Evambhoot: This denotes a view, which is literally true at the time of expression. For instance, to contend that one should be considered a President only when he is presiding over a meeting or when he is actually discharging the duties of Presidency is Evambhoot Naya.

□□□

Chapter 2

JEEV
THE SENTIENT ELEMENT

Seven Tattvas (fundamentals) mentioned in the first chapter are dealt with in the remaining chapters. The description of Jeev (Soul) starts from this chapter and will continue in the third and the fourth. This chapter has 52 sutras, which describe the different categories of living beings, their modes, sense organs, objects of senses, types of bodies, life span etc.

औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य स्वतत्त्वमौदयिक-पारिणामिकौ च ॥२-१॥

द्विनवाष्टादशैकविंशतित्रिभेदा यथाक्रमम् ॥२-२॥

सम्यक्त्वचारित्रे ॥२-३॥

ज्ञानदर्शनदानलाभभोगोपभोगवीर्याणि च ॥२-४॥

ज्ञानाज्ञानदर्शनदानादिलब्धयश्चतुस्त्रित्रिपंचभेदाः यथाक्रमंसम्यक्त्व-चारित्र-संयमासंयमाश्च ॥२-५॥

गतिकषायलिङ्गमिथ्यादर्शनाज्ञानासंयतासिद्धत्वलेश्याश्चतुश्चतुस्त्रयेकै-कैकैकषड्भेदाः ॥२-६॥

जीवभव्याभव्यत्वादीनि च ॥२-७॥

2.1: Aupashamikkshäyikau Bhävau Mishrashcha Jeevasya Swatattvamaudayikpärinämikau Cha

2.2: Dwinaväshtädashaikvinshatitribhedä Yathäkramam

2.3: Samyaktvachäritre

2.4: Jnändarshandänläbhbhogopabhogviryäni Cha

2.5: JnänäjnändarshandänädilabdhayashchatustritripanchbhedähYathäkramam Samyaktvachäritrasanyamäsanyamäshcha

2.6: Gatikashäylingamithyädarshanäjnänäsanyatäsiddhatvaleshyähchatushchatustrayekaikaikaikashadbhedäh

2.7: Jeevbhavyäbhavyatvädini Cha

(Suppressive, destructive, mixed, operative and intrinsic are the five modes of soul. They are of two, nine, eighteen, twenty-one and three categories respectively. Right perception and right conduct belong to the suppressive mode. Knowledge, perception, charity, benefit, availing of consumable as well as durable articles and vigor, belong to the destructive mode. Four types of knowledge, three types of nescience, three types of perception, charity, benefit, availing of consumable and durable articles, vigor, insight, observance of full and partial restraints belong to the mixed mode. Four states of existence, four defiling instincts, three types of sexual inclination, one wrong perception, one type of nescience, non-restraint, embodiment and six kinds of aura belong to the operative mode. Consciousness, eligibility and ineligibility for liberation etc. belong to the intrinsic mode.)

These seven sutras deal with different modes of soul. As

indicated in the last chapter, the mode denotes a changing state. The categories of Karma covered under different types of modes are a bit overlapping. That happens, because some of the Karmas relate to more than one mode. Such modes are mainly of five types depending upon the impact of Karma prevailing from time to time. The first four modes relate to the operative or inoperative phases of Karma, while the fifth is independent of that.

1) Aupashamik Mode: Suppression or pacification of the operative Karma is termed as Upasham and the mode prevailing in that state is called Aupashamik. That mode indicates a level of purity, which is comparable to that of water when its impurities are settled down. Obviously, that is not a lasting state. As the impurities settled at the bottom come up with disturbance in the water column, so does the suppressed Karma become operative when the soul comes across circumstances that are instrumental in activating it.

There are mainly eight main types and 97 categories of Karma. Four of the eight main types, viz. knowledge-obscuring, perception-obscuring, deluding and obstructing are termed as defiling Karma, because they defile the nature of soul. Of these four types, deluding Karma is the most hurtful, as it does not allow the soul to see the truth. The total Upasham can occur only of that type. Deluding Karma is of two categories. One deludes the perception and the other does the conduct. They are known as Darshan-Mohaniya and Chäritra-Mohaniya. Since both of them are subject to suppression, the Aupashamik mode resulting thereby relates to those two categories.

2) Kshäyik (Destructive) Mode: The lasting purity can arise

when the bondage of Karma is destroyed. That is termed as Kshay and the mode in that state is called Kshäyik. Two kinds of omniscience-obscuring Karma (Kevaljnänävaraniya and Kevaldarshnävaraniya), five kinds of obstructing Karma (relating to charity, benefit, availing of consumable and durable goods and vigor) and the above mentioned two categories of deluding Karma are subject to destruction. As such, Kshäyik mode relates to those nine categories.

Destruction of a Karma means that the Karma no longer stays with the soul. But a soul can acquire a similar new Karma and in that case it has to bear the impact of the new Karma. Both kinds of omniscience-obscuring Karma are, however, the exceptions, because once they are destroyed, the soul attains omniscience and as such it is not going to acquire new Karma. The Kshäyik mode resulting from the destruction of omniscience-obscuring Karmas is therefore everlasting.

3) Kshäyopashamik (Mixed) Mode: The above-mentioned two modes arise when the impact of Karma is either suppressed or destroyed. But there is also a state, where the impact is partly suppressed and partly destroyed. That is termed as Kshayopasham, which is a compound word of Kshay and Upasham. The mode arising thereby is therefore termed as Kshäyopashamik. Eighteen sub-categories of Karma, viz. obscured Matijnän, Shrutjnän, Avadhijnän and Manahparyayjnan; three types of nescience (Matiajnän, Shrutajnän and Avadhiajnän; three types of obscured perception (which are detailed later while discussing Niräkär Upayog); the above mentioned five kinds of obstructing Karma; and those relating to insight, conduct and restraint relate to the mixed mode.

4) Audayik (Operative) Mode: It is possible that one may not be able to resort to any of the above modes or while resorting to such modes in respect of some Karma, he may not be able to do so in respect of other Karma. In that case, the mode stays in consonance with the operative Karma. Since the rise of Karma is known as Uday, the mode in accordance with that rise is called Audayik. That mode pertains to four types of existence, (human, heavenly, animal or infernal), four types of defilement, three types of sex inclination, wrong perception, one type of nescience, one type of non-restraint, embodiment and six types of aura. These twenty-one categories relate to the Audayick mode.

5) Parinämik (Intrinsic) Mode: The fifth mode pertains to the intrinsic nature of soul and is known as Pärinämik. It does not depend upon any external factor. Consciousness and being worthy or unworthy of liberation are three innate chaicateristies of soul. The knowing capability of soul; being worthy of or its eligibility for liberation is obvious. It can, however, be unworthy or ineligible too. Jain tradition maintains that some souls are so addicted to wrong concepts that they cannot see the truth. As such, they cannot attain liberation. These three modes are thus innate to soul and are not related to any situation.

उपयोगो लक्षणम् ॥२-८॥

स द्विविधोऽष्टचतुर्भेदः ॥२-९॥

2.8: Upayogo Lakshanam

2.9: Sa Dwividho'shtachaturbhedah

(Knowing capability is the characteristic of soul and it is of

two, eight and four types.)

Knowing capability is the distinguishing characteristic of soul. That is its exclusive characteristic, because no lifeless substance has the knowing capability. That capability is termed as Upayog, which is mainly of two types, Säkär (having shape) and Niräkär (shapeless). Sàkär Upayog denotes clarity, while Niräkär stands for relatively faint impression. The former is termed as knowledge, while the latter as perception. Matijnän, Shrutjnän, Avadhijnän, Manahparyayjnän and Kevaljnän are the five types of knowledge. Moreover, there are misleading varieties of the first three types known as Mati-ajnän, Shrut-ajnän and Avadhi-ajnän or Vibhangajnän. Säkär Upayog therefore consists of those eight types.

Niräkär Upayog pertains to Darshan, which is of the following four types, viz. i) Chakshudarshan, which denotes the impression gained by eyesight, 2) Achakshudarshan, which denotes the impression derived by using other sense organs and/or mind, 3) Avadhidarshan, which denotes clairvoyant perception and 4) Kevaldarshan, which denotes all pervading perception of the omniscient. Niräkär Upayog therefore consists of those four types.

संसारिणो मुक्ताश्च ॥२-१०॥

समनस्काऽमनस्काः ॥२-११॥

संसारिणस्त्रसस्थावराः ॥२-१२॥

पृथिव्यम्बुवनस्पतयः स्थावराः ॥२-१३॥

तेजोवायू द्वीन्द्रियादयश्च त्रसाः ॥२-१४॥

2.10: Sansärino Muktäshcha

2.11: Samanskä'manaskäh

2.12: Sansärinastrassthävaräh

2.13: Pṛthivyambuvanaspatayah Sthävaräh

2.14: Tejoväyoo Dwindriyädayashcha Trasäh

(Souls are divided in two categories of worldly souls and liberated ones. The worldly souls can be with or without minds. The worldly souls can also be divided in two categories of mobile and immobile. Earthly beings, aquatic beings and plant life belong to the immobile category. Lustrous, gaseous and two or more sensed beings belong to the mobile category.)

These sutras give the classification of souls by their state, mental capability and mobility. All the souls can be divided in two broad categories of those belonging to the worldly state and the liberated state. The worldly souls are sub-divided in two sub-categories of those having mind and those not having mind. They can also be sub-divided as mobile and immobile beings. The former are termed as Tras and the latter as Sthävar. Earthly beings, aquatic beings and plant life are immobile and are therefore termed as Sthävar, other living beings are mobile and are termed as Tras. It should be noted that the lustrous and gaseous beings, which are usually considered as Sthävar, are here termed as Tras on the ground that they happen to move.

पञ्चेन्द्रियाणि ॥२-१५॥

द्विविधानि ॥२-१६॥

निर्वृत्त्युपकरणे द्रव्येन्द्रियम् ॥२-१७॥

लब्ध्युपयोगौ भावेन्द्रियम् ॥२-१८॥

उपयोगः स्पर्शादिषु ॥२-१९॥

स्पर्शनरसनघ्राणचक्षुःश्रोत्राणि ॥२-२०॥

स्पर्शरसगन्धवर्णशब्दास्तेषामर्थाः ॥२-२१॥

श्रुतमनिन्द्रियस्य ॥२-२२॥

2.15: Panchendriyäni

2.16: Dwividhäni

2.17: Nirvṛttyupakarane Dravyendriyam

2.18: Labdhyupayogau Bhävendriyam

2.19: Upayogah Sparshädishu

2.20: Sparshanrasanghränchakshuhshroträni

2.21: Sparshrasgandhvarnashabdästeshämarthäh

2.22: Shrutamanindriyasya

(There are five sense organs. They are of two types each, material and modal. Material organs have physical shapes and are the means for acquiring knowledge. Modal organs have the knowing capability related to one's level of accomplishment. They know by application of that capability in senses of touch, taste etc. Skin, tongue nose,. eyes and ears are five sense organs. Touch, taste, odor, sight and sound are the objects of those senses. Mind is an internal organ; its jurisdiction prevails in the realm of scriptures.)

Skin, tongue, nose, eyes and ears are the five sense organs. They are physical and are therefore termed as Dravyendriya. They are the means of acquiring knowledge, while the capability to know rests within. That is termed as Bhävendriya

(modal organ). Its capacity to know depends upon the extent to which the defiling Karmas are overcome. That capability is exercised by applying it to the objects of physical senses, viz. touch, taste, odor, sight and sound. Their jurisdiction prevails in the realm of intellect. Moreover there is the mind, which is an internal organ. Its capability prevails in intellectual as well as scriptural realm. Since it relates more to the latter, it is said here that the scriptural realm constitutes the jurisdiction of mind.

वाय्वन्तानामेकम् ॥२-२३॥

कृमिपिपीलिकाभ्रमरमनुष्यादीनामेकैकवृद्धानि ॥२-२४॥

संज्ञिनः समनस्काः ॥२-२५॥

2.23: Väyvantänämekam

2.24: Kṛmipipilikäbhramarmanushyädinämekaikavruddhäni

2.25: Sanjninah Samanaskäh

(Those up to gaseous state are one-sensed beings, those like earth worms, ants, bees and humans have increasingly one additional sense; those with mind are intellectual beings.)

Depending upon the number of sense organs, living beings are divided in the following five categories.

i) One-sensed beings: There are five types of one-sensed beings. Shells, corals, etc. are earthly beings; snow, hail, waves etc. are aqueous beings; fire, lamp, lightening etc. are lustrous beings; wind, tornado etc. are gaseous beings; trees, plants, bushes etc. are vegetable beings. All of them have only the sense of touch.

ii) Two-sensed beings: Earth worms, leaches etc. have the sense of touch as well as of taste and are therefore termed as two-sensed beings.

iii) Three-sensed beings: Ants, bugs etc. have the senses of touch, taste as well as odor and are therefore termed as three-sensed beings.

iv) Four-sensed beings: Flies, bees, mosquitoes etc. have the senses of touch, taste, odor as well as sight and are therefore termed as four-sensed beings.

v) Five-sensed beings: All other living beings, including birds, beasts, humans, heavenly and infernal beings, have five senses and are therefore termed as five-sensed beings. Most of them also have the mental capability, which is an intangible sense.

विग्रहगतौ कर्मयोगः ॥२-२६॥

अनुश्रेणि गतिः ॥२-२७॥

अविग्रहा जीवस्य ॥२-२८॥

विग्रहवती च संसारिणः प्राक् चतुर्भ्यः ॥२-२९॥

एकसमयोऽविग्रहः ॥२-३०॥

एकं द्वौ वाऽनाहारकः ॥२-३१॥

2.26: Vigrahgatau Karmayogah

2.27: Anushreni Gatih

2.28: Avigrahä Jeevasya

2.29: Vigrahavati Cha Sansärinah Präk Chaturbhyah

2.30: Ekasamayo'vigrahah

2.31: Ekam Dwau Vä'nähärakah

(Souls moving from one body to another have only Kärman body. The movement takes place in a straight line or along the series of straight lines. Liberated souls move straight upward. Movement of the worldly souls can be straight or with turns. Movement without turns takes only one Samay. During transit one stays without nourishment for one or two Samays.)

These sutras deal with the movement of soul during transit from one body to another. That movement takes place in straight direction with or without turns. The straight movement can be in four main directions, four oblique directions, upward and downward. The straight movement in any of these ten directions is termed as Ṛju Gati and that with turns as Vigrah Gati. Moving in straight direction does not need any effort by the soul. The thrust derived at the time of leaving the earlier body is enough to take it to the new destination. That takes only one Samay, which is an infinitesimal part of a second.

Moving in turns needs additional effort, which is provided by the Kärman body composed of the particles of Karma. That movement takes as many additional Samays as the number of turns. Since there cannot be more than three turns, in no case can the transit require more than four Samays. The souls proceeding for liberation invariably move upward. Others may go straight or make turns depending upon their destinations.

सम्मूर्छनगर्भोपपाताजन्म ॥२-३२॥

सचित्तशीतसंवृत्ताः सेतरा मिश्राश्चैकशतद्योनयः ॥२-३३॥

जरायुजण्डपोतजानां गर्भः ॥२-३४॥

नारकदेवानामुपपातः ॥२-३५॥

शेषाणां सम्मूर्छनम् ॥२-३६॥

2.32: Sammoorchhangarbhopapätä Janma

2.33: Sachittashitsamvrutäh Setarä Mishräshchaikashastadyonayah

2.34: Jaräyvandapotajänäm Garbhah

2.35: Närakdevänämupapätah

2.36: Sheshänäm Sammoorchhanam

(Birth takes place in three ways, by agglutination, pregnancy and spontaneous emergence. The places of their origin can be of nine types, viz. sentient, cool, covered, insentient, warm, uncovered, partly sentient, partly warm or cool and partly covered. Those born of pregnancy are umbilical, hatched or non-umbilical. Birth of infernal and heavenly beings occurs by spontaneous emergence. The rest are born of agglutination)

These sutras describe three types of birth as resulting from I) pregnancy, ii) spontaneous emergence and iii) agglutination. The first category is termed as Garbhajanya, the second as Upapätajanya and the third as Sammoorchchhim. Those born with umbilical cords like human beings and other mammals, those born without the umbilical cord like invertebrates and those turning out of eggs like most of the birds are termed as Garbhaj; all the heavenly and infernal beings are Aupapätik and all others are Sammoorchchhim. The last one is an exclusively Jain concept. It denotes the birth, where a soul absorbs the material particles lying on the spot and converts them into the agglutinated body.

औदारिकवैक्रियाहारकतैजसकार्मणानि शरीराणि ॥२-३७॥

परं परं सूक्ष्मम् ॥२-३८॥

प्रदेशतोऽसंख्येयगुणं प्राक् तैजसात् ॥२-३९॥

अनन्तगुणे परे ॥२-४०॥

अप्रतिघाते ॥२-४१॥

अनादिसम्बन्धे च ॥२-४२॥

सर्वस्य ॥२-४३॥

तदादीनिभाज्यानि युगपदेकस्या चतुर्भ्यः ॥२-४४॥

निरुपभोगमन्त्यम् ॥२-४५॥

गर्भसम्मूर्छनजमाद्यम् ॥२-४६॥

वैक्रियमौपपातिकम् ॥२-४७॥

लब्धिप्रत्ययं च ॥२-४८॥

शुभं विशुद्धमव्याघाति चाहारकं चतुर्दशपूर्वधरस्यैव ॥२-४९॥

2.37: Audärikvaikriyähäraktaijaskärmanäni Shariräni

2.38: Param Param Sukshmam

2.39: Pradeshato'sankhyeyagunam Präk Taijasät

2.40: Anantgune Pare

2.41: Apratighäte

2.42: Anädisambandhe Cha

2.43: Sarvasya

2.44: Tadädini Bhäjyäni Yugpadekasyä Chaturbhyah

2.45: Nirupabhogamantyam

2.46: Garbhasammoorchhanjamädyam

2.47: Vaikriyamaupapätikam

2.48: Labdhipratyayam Cha

2.49: Shubham Vishuddhamavyäghäti Chähärakam Chaturdashapoorvadharasyaiva.

(Organic, protean, carrier, lustrous and Kärman are the five types of bodies; each succeeding type is subtler than the preceding one. A protean body is composed of innumerably more clusters than an organic body and a carrier body of innumerably more than a protean body. The remaining two types (lustrous and Kärman bodies) have infinitely more clusters and are unobstructed. They are associated with soul since the time without beginning. Every worldly soul has these two bodies. A soul can have maximum two to four bodies, inclusive of the lustrous and Kärman bodies. The last one (Kärman body) does not experience the sense of pleasure or pain. The first (organic body) is formed by pregnancy or agglutination. The protean body is formed by spontaneous emergence. It can also be formed by special accomplishment. A carrier body can be formed out of the wholesome, pure and non-obstructive matter by an ascetic, who knows fourteen Poorvas)

These 13 sutras deal with different types of bodies. Organic bodies that we normally come across are termed as Audärik. That is obtained by Garbhaj and Sammoorchchhim beings. Protean bodies held by the heavenly and infernal beings are termed as Vaikriya. Such bodies can also be assumed by the accomplished beings. Carrier bodies assumed by highly accomplished monks are termed as Ähärak. They are very subtle, are made of pure particles and are assumed by competent personages for taking themselves to the omniscient

Lords for resolving their doubts. Such bodies are wholesome, adorable and not subject to any hindrance or obstruction.

The remaining two bodies are termed as Taijas and Kärman. The mechanism that provides luster as well as warmth and is helpful in metabolic process is termed as Taijas body. One that is composed of the particles of Karma is termed as Kärman body. These two types are associated with all the worldly souls. They are so subtle that they can pass through the hardest matter. The Kärman body is the cause of pleasure and pain, but it does not experience those feelings. Experience is a function of senses and brain.

Audärik body is gross, Vaikriya is fine, Ähärak is subtle, Taijas is subtler and Kärman is the subtlest. Every worldly being can have two, three or four types of those bodies. Taijas and Kärman bodies are invariably associated with all the worldly beings and stay with them even during the transit from one life to another. In other states, a worldly soul must also have an Audärik or a Vaikriya body. As such, it has at least three types of bodies. Moreover, an accomplished being can assume Ähärak body. In that case he would have four bodies, viz. Ähärak, Vaikriya, Taijas and Kärman or Ähärak, Audärik, Taijas and Kärman bodies.

नारकसम्मूर्छिनो नपुंसकानि ॥२-५०॥

न देवाः ॥२-५१॥

औपपातिकचरमदेहोत्तमपुरुषाऽसङ्ख्येयवर्षायुर्षोऽनपवर्त्यायुषः ॥२-५२॥

2.50: Näraksammoorchhino Napunsakäni

2.51: Na Deväh

2.52: Aupapätikcharamdehottampurushä'sankhyey-avarshäyusho'napavartyäyushah

(Infernal and agglutinated bodies are hermaphrodite. Heavenly beings are not. The heavenly and infernal beings, those undergoing the last birth, the highest personages and those living for innumerable years have the irreversible life span.)

These three sutras deal with gender and life span. They stipulate that the infernal and Sammoorchchhim (agglutinated) beings are invariably hermaphrodite, while heavenly beings have either a male or a female body. All others can be male or female or hermaphrodite.

The life span can be reversible or irreversible. All heavenly and infernal beings, those who are at the end of the life cycle and those having immeasurably long life have irreversible life span, while others can have either reversible or irreversible one. The reversibility is only in one direction; it can be reduced but cannot be increased. The reversible life span is termed as Apavartaniya and the irreversible as Anapavartaniya.

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Chapter 3

MADHYALOK
JAIN CONCEPT OF GEOGRAPHY

Now we come to the third chapter, which is relatively a small one. Shwetämbar version has only 18 sutras. The first six of them deal with Närak (the infernal world) and the remaining 12 with Madhyalok (the middle world) that covers the area where we live. Digambar version has 21 additional sutras inserted after Sutra 11, which are numbered 12 to 32. They mainly deal with mountains, rivers, lakes, etc. of *Jamboodweep,* the central area of the middle world.

Every religion has its concept of universe. Jainism also has its concept. It states that the shape of the universe resembles the figure of a man standing with hands fixed on the waist, elbows projecting out and feet wide apart. The portion of the waist constitutes the middle world. The portion above that area constitutes the heavenly abodes and the portion below the waist constitutes the infernal abodes. (Refer to figure 1)

रत्नशर्कराबालुकापङ्कधूमतमोमहातमःप्रभा भूमयो घनाम्बुवाताकाश-प्रतिष्ठाः सप्ताधोऽधः पृथुतराः ॥३-१॥

3.1: Ratnasharkarävälukäpankdhoomtamomahätamahprabhäbhoomayo Ghanämbuvätäkäshpratishthäh Saptädho'dhahpṛthutaräh

(There are seven levels lying below one another known as Ratnaprabhä, Sharkaräprabhä, Välukäprabhä, Pankprabhä, Dhoomprabhä, Tamasprabhä and Mahätamasprabhä. Each lower level has a base wider than the one above it. Each of them floats over a dense ocean, which stays over a layer of air, which in turn rests in the space. They constitute the infernal abodes.)

This sutra names seven infernal levels as Ratnaprabhä, Sharkaräprabhä, Välukäprabhä, Pankprabhä, Dhoomprabhä, Tamasprabhä and Mahätamasprabhä. The first level is gem hued, the second is pebble hued, the third is sand hued, the fourth is mud hued, the fifth is smoke hued, the sixth is dark hued and the seventh is pitch-dark hued. They are below one another and the base of each lower level is wider than that of the upper one. Each level floats over a dense ocean, which stays over a layer of air, which in turn rests in the space.

तासु नारकाः ॥३-२॥

नित्याशुभतरलेश्यापरिणामदेहवेदनाविक्रियाः ॥३-३॥

परस्परोदीरितदुःखाः ॥३-४॥

संक्लिष्टासुरोदीरितदुःखाश्चप्राक्चतुर्थ्याः ॥३-५॥

तेष्वेकत्रिसप्तदशसप्तदशद्वाविंशतित्रयस्त्रिंशत्सागरोपमाः सत्त्वानां परास्थितिः ॥३-६॥

3.2: Täsu Närakäh

3.3: Nityäshubhatarleshyäparinämdehvedanävikriyäh

3.4: Parasparodiritaduhkhäh

3.5: Sanklishtäsurodiritduhkhäshcha Präk Chaturthyäh

3.6: Teshwekatrisaptadashasaptadashadwävinshatitrayastrinshatsägaropamäh Satvänäm Parä Sthitih

(The infernal beings live there. They are always infested with increasingly unwholesome Leshyä (aura), poor metabolism, ugly bodies, horrible experience and appalling shapes. They inflict pain on one another. Those in the first three levels are tortured by the evil-minded Bhavanpati beings. The maximum life span of infernal beings is one Sägaropam in the first level, three in the second, seven in the third, ten in the fourth, seventeen in the fifth, twenty-two in the sixth and thirty-three Sägaropams in the seventh level.)

These five sutras describe the conditions prevailing in infernal abodes. They are very unwholesome, morbid and painful. The ghastly and sordid conditions prevailing in those areas go on increasing from the first to the seventh level. Those living there are termed as Närakä (infernal beings). They inflict pain on one another. Moreover, demonic beings known as Bhavanapati (mansion-dwellers) come to the first three levels and inflict terrible pain to those inhabiting there. The infernal beings have very long life ranging from one to thirty-three Sägaropams (ocean measured time) and they undergo intense and continuous pain for the entire lifespan. In order to avert the misery and pain, they try to end their lives; but their protean bodies cannot be destroyed before the scheduled end of their lifetime.

Jainism conceives of time and space, which cannot be

expressed in mathematical figures; they can be explained only by similes. For instance, we make a chasm of 512 cubic miles and tightly fill it with fine particles of hair or fiber. Now if one particle is removed from it every hundred years, the time taken to empty the chasm is equal to a Palyopam. Trillions of such Palyopams make a Sägaropam.

Description of the middle world (Madhyalok) starts from 7th Sutra. The Shwetämbar version describes it within 12 remaining sutras. The Digambar version is slightly more detailed on account of 21 additional sutras. Tattvärthabhäshya and other commentaries of Tattvärtha Sutra give still more details of that area.

जम्बूद्वीपलवणादयः शुभनामानो द्वीपसमुद्राः ॥३-७॥

द्विर्द्विर्विष्कम्भाः पूर्वपूर्वपरिक्षेपिणोवलयाकृतयः ॥३-८॥

तन्मध्ये मेरुनाभिर्वृत्तो योजनशतसहस्रविष्कम्भो जम्बूद्वीपः ॥३-९॥

3.7: Jamboodweeplavanädayah Shubhanämäno Dweep samudräh

3.8: Dwirdwirvishkambhäh Poorvapoorvaparikshepino Valayäkṛtayah

3.9: Tanmadhye Merunäbhirvṛutto Yojanshatsahasra-vishkambho Jamboodweepah

(There are consecutive land and water masses bearing the wholesome names like *Jamboodweep* and Lavansamudra. All those lands and seas are circular in shape lying in concentric circles and have double the diameter of the preceding one. *Jamboodweep* is the central island with a diameter of 1,00,000 Yojans, and the mountain Meru is in its center.)

These sutras state that Madhyalok (the middle world) consists of series of islands and oceans named as *Jamboodweep,* Lavansamudra etc.. Those islands and oceans alternate each other and lie in concentric circles. The diameter of each succeeding circle is double the size of the preceding one. *Jamboodweep* is the central island and it has a diameter of 100,000 Yojans (one Yojan is equivqlent to about eight miles). The mountain Meru lies exactly in its center.

तत्र भरतहैमवतहरिविदेहरम्यकहैरण्यवतैरावतवर्षाः क्षेत्राणि ॥३-१०॥

तद्विभाजिनः पूर्वापरायता हिमवन्महाहिमवन्निषधनीलरुक्मि-शिखरिणो वर्षधरपर्वताः ॥३-११॥

3.10: Tatra Bharathaimvatharividehramyakhairan-yavatairävatvarshäh Ksheträni

3.11: Tadvibhäjinah Poorväparäyatä Himvanmahähim-vannishadhneelrukmishikharino Varshadharparvatäh

(There are continents known as Bharat, Haimvat, Hari, Videh, Ramyak, Hairanyavat and Airävat: also there are mountain ranges known as Himvan, Mahähimvan, Nishadh, Neel, Rukmi and Shikhari. They extend from east to west and separate those continents.)

Jamboodweep is divided into seven continents known as Kshetras or Varshas, each of them spanning the entire width of *Jamboodweep* from east to west. From south to north, those continents are known as Bharat, Haimvat, Hari, Videh, Ramyak, Hairanyavat and Airävat (commonly known as Airvat). They are separated from one another by six mountain ranges known as Varshadhars, which also span the entire width of *Jamboodweep.* The range that separates Bharat and Haimvat

is known as Himvän, that which separates Haimvat and Hari is known as Mahähimvän, that which separates Hari and Videh is known as Nishadh, that which separates Videh and Ramyak is known as Neel, that which separates Ramyak and Hairanyavat is known as Rukmi and that which separates Hairanyavat and Airävat is known as Shikhari. (See figure 2)

The directions given here are from our perspective of Airävat in the North and Bharat in the South. According to Jain concept, however, all the continents count their directions with Meru in their North. It means that the shape of *Jamboodweep* is not like a flat disc. It is hyperbolic like a wide inverted bowl, slightly comparable to the upper part of the northern hemisphere and the mountain Meru lies at a place analogous to our North Pole.

The central island of Madhyalok is known as *Jamboodweep*. Since that covers the area where we live, its description provides the Jain concept of geography. That description does not, of course, correspond to the present knowledge of geography. Some of the details are akin to those of the Hindu concept. For instance, Hindu Puräns stipulate the existence of *Jamboodweep* and Meru of the sizes as per Jain concept. They also make mention of Dhätakidweep, Pushkarärdha, Manasottar mountain etc. Comparison of the two concepts leads us to believe that the Jain concept could be a more systematic version of the Pauranic concept.

In the central part of *Jamboodweep* lies Videh or Mahävideh Kshetra, which is divided by the mountain Meru in two equal parts called Purvavideh (eastern part) and Aparvideh (western part). Both these parts are divided into northern and

southern parts by the rivers Sheetä and Sheetodä. Sheetä rises from the mountain Neel and initially flowing southward, it turns east and flows towards the eastern coast of Lavansamudra. Sheetodä rises from the mountain Nishadh and initially flowing northward it turns west and flows towards the western coast of the said sea. Mahävideh Kshetra is thus divided into four major divisions.

Each of those four divisions is further divided into eight subdivisions known as Vijay. As such, there are 32 Vijays in that Kshetra. Of these 32 subdivisions, the mention should be made of those lying on the northern bank of Sheetä, as they are more frequently referred to in Jain literature. They are known as Kutch, Sukutch, Mahäkutch, Kutchkävati, Ävarta, Mangalävarta, Pushkalävarta and Pushkalävati. Lord Simandhar, the extant Tirthankar is supposed to live in Pundarikini, which is believed to be the capital city of Pushkalävati. In addition to those 32 Vijays, there are two regions attached to Mahävideh. They are known as Devkuru and Uttarkuru. Devkuru lies in the space between Meru and Nishadh, while Uttarkuru between Meru and Neel.

Jamboodweep thus consists of seven main continents, six mountain ranges, two regions of Devkuru and Uttarkuru and 56 islands lying in Lavansamudra. Bharat and Airävat, Haimvat and Hairanyavat, Harivarsha and Ramyagvarsha, Devkuru and Uttarkuru, Purvavideh and Aparvideh are equal and lie opposite each other.

द्विर्धातकीखण्डे ॥३-१२॥

पुष्करार्धे च ॥३-१३॥

प्राग् मानुषोत्तरान् मनुष्याः ॥३-१४॥

आर्या म्लेच्छाश्च ॥३-१५॥

भरतैरावतविदेहाः कर्मभूमयोऽन्यत्र देवकुरूत्तरकुरुभ्यः ॥३-१६॥

3.12: Dwirdhätakikhande

3.13: Pushkarärdhe Cha

3.14: Präk Mänushottarän Manushyäh

3.15: Äryä Mlechchhäshcha

3.16: Bharatairävatvidehäh Karmabhoomayo'nyatra Devkuroottarkurubhyah

(There are double the continents in Dhätakikhand as well as in half of Pushkarvardweep. Humans live up to Mänushottar Parvat. They are Äryans as well as Mlechchha. Bharat, Airävat and Videh are Karmabhoomi.)

Jamboodweep is surrounded by a ring-shaped salty sea called Lavansamudra. That is twice the size of *Jamboodweep.* That sea is surrounded by a ring-shaped mass of land called Dhätakikhand. That is twice the size of Lavansamudra. Dhätakikhand is surrounded by a ring-shaped sea called Kälodadhi, which is twice the size of Dhätakikhand. Kälodadhi is surrounded by a ring-shaped mass of land called Pushkarvardweep, which is twice the size of Kälodadhi and so on. Dhätakikhand is thus four times the size of *Jamboodweep* and Pushkarvardweep is sixteen times.

There are 56 islands within Lavansamudra and they are known as Antardweep. Dhätakikhand is divided in two equal parts by two bow shaped mountains running from north to south. Each of those halves contains the continents, mountains

and rivers bearing the same names as those in *Jamboodweep*. There is a mountain range running across the entire width of Pushkarvardweep. That divides it into two parts, the part facing Kälodadhi is considered the inner part and the other one the outer part. The inner part contains as many continents and mountains as Dhatakikhand. The said mountain range covers the outer part like a fortress and is known as Mänushottar Parvat meaning the mountain that limits the human habitation. The human beings are not born beyond that barrier. Human habitation is thus restricted to *Jamboodweep*, Dhatakikhand and inner half of Pushkarvardweep. Those two and a half landmasses are collectively known as Adheedweep (See figure 3). The human beings residing there are either Äryans or Mlechchhas.

Madhyalok does not end with Pushkarvardweep. That Dweep is surrounded by the Pushkar sea, which is surrounded by Varunvardweep and Varunvar sea, which is again surrounded by Ksheerdweep and Ksheersamudra (The milky sea; the bathing ceremony of a newly born Tirthankar is performed with milky liquid brought from it). Beyond the milky sea also there are many more masses of land and sea alternating one another, each of them being ring shaped and having twice the size of the preceding ring. The last land mass is called Swayambhooramandweep, which is surrounded by the Swayambhooraman sea.

As mentioned above, there are two sets of seven continents and six mountain ranges in Dhatakikhand, bearing the same names as those in *Jamboodweep*. Similarly, there are other two sets in inner half of Pushkarvardweep. Thus there are, in all, five sets of Bharat, Haimvat, Hari, Videh, Ramyak,

Hairanyavat and Airävat. Of these 35 continents, Sutra 16 states that five Bharats, five Airävats and five Mahävidehs (exclusive of Devkuru and Uttarkuru) are Karmabhoomis. It means the lands where the people have to work for their livelihood. All other areas constitute Akarmabhoomis, where the livelihood is derived from the bounties of nature. The inhabitants of those areas invariably go to the celestial abodes at the end of their life. Tirthankars are born only in Karmabhoomis.

MOUNTAIN MERU

In the exact center of *Jamboodweep* lies the mountain Meru. It has an altitude of 100,000 Yojans. Its lower end touches the upper level of infernal abode and the upper tip touches the bottom level of celestial abode. It is divided into three parts known as Känds. The first Känd is of 1000 Yojans lying within the ground and constitutes its base. It has the diameter of 10,000 Yojans and it mainly consists of earth. The next 63,000 Yojans constitute the second Känd, which mainly consists of silver and crystals. The remaining 36,000 Yojans constitute the third Känd, which mainly consists of gold. The diameter of Meru goes on decreasing at the higher altitudes till it remains 1000 Yojans at the top. On the top there is a 40 Yojan high Chulikä (cone-shaped tip) with a diameter of 12 Yojans at the base, 8 Yojans in the middle and 4 Yojans at the upper end.

This mountain is inaccessible to the laymen. On its side there are four huge parks known as Bhadrashäl, Nandan, Saumanas and Pändakvan. Bhadrashäl is at the surface level of *Jamboodweep,* Nandanvan is spread from 500 Yojans to 1000

Yojans up, Saumanas is 63000 Yojans up and Pändakvan is at the top of the mountain. There are thrones on all the four sides of Pändakvan, where bathing ceremony is performed for the Tirthankar born in the respective direction of Meru.

BHARAT KSHETRA

Bharatkshetra lies on the extreme south of *Jamboodweep*. It is bounded by Himvän mountain range in the north and Lavan Samudra on the remaining three sides. That Kshetra itself is the Indo-Gangetic plain. Jain concepts of that area, however, differ from the geographical details in several respects. It is considered to have a crescent shape. Its east-west length is given as $14401\frac{1}{19}$ Yojans and north-south distance as $526\frac{1}{19}$ Yojans, which is 1/190th part of the diameter of *Jamboodweep*. In the center of Bharat Kshetra lies the mountain Vaitädhya extending from east to west and dividing the Kshetra into north and south.

Sindhu and Gangä are two major rivers of Bharat Kshetra. They rise from the lake Padma on Himvan mountain range, which could be the same as Himalayas. They are considered of the equal length and size and are supposed to flow southward, Sindhu meeting the Lavansamudra at the west coast and Gangä at the east coast. Those two rivers and the mountain Vaitädhya divide Bharat Kshetra into six parts, which are termed as Khand. Chakravartis (sovereign kings) conquer all those six, while Väsudevs, who are termed as half-Chakravarti, conquer three of them. Airävat Kshetra is analogous to that of Bharat Kshetra, but the details from our perspective are in the reverse order.

नृस्थिती परापरे त्रिपल्योपमान्तर्मुहूर्ते ॥३-१७॥

तिर्यग्योनीनां च ॥३-१८॥

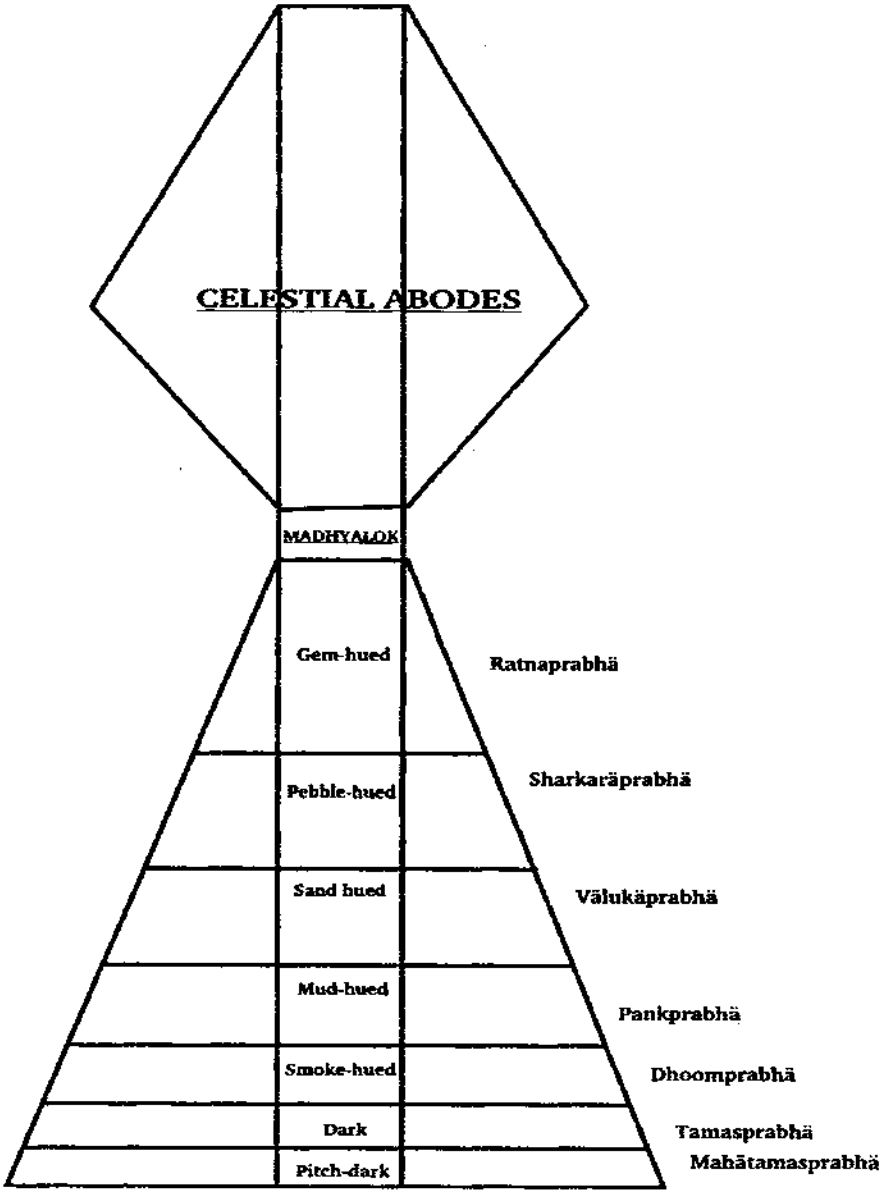
3.17: Nṛsthiti Paräpare Tripalyopamäntarmuhurte

3.18: Tiryagyoninäm Cha

(The maximum life span of human beings as well as of other creatures is three Palyopams and the minimum is Antarmuhurta.)

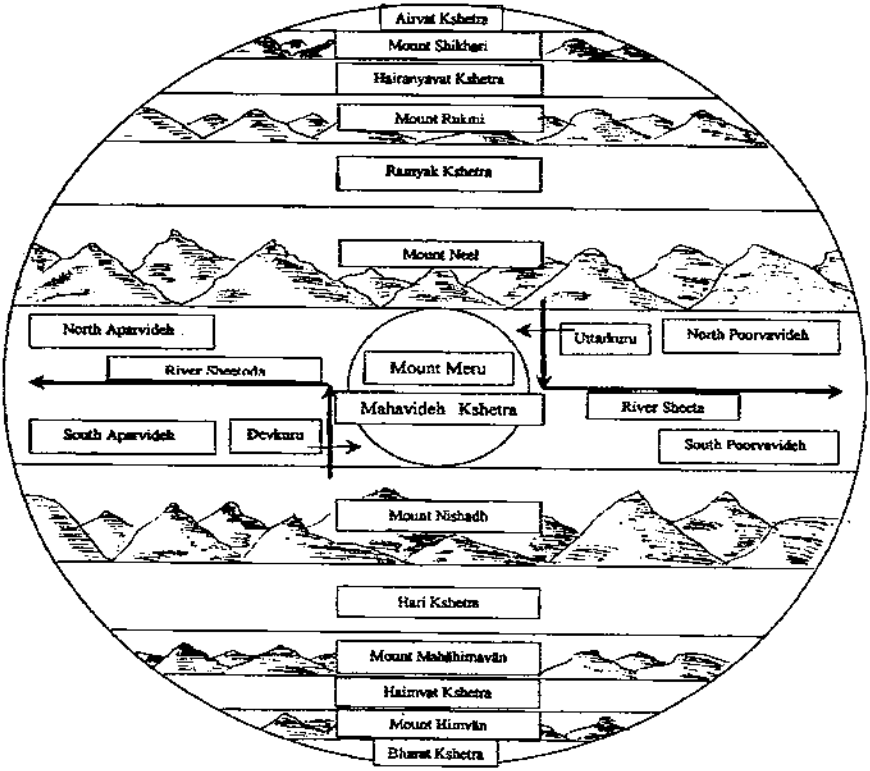
These sutras specify the maximum and minimum life span of human beings and of lower creatures. Palyopam is immeasurable, while Antarmuhurta indicates a period less than 48 minutes.

□□□



SHAPE OF THE UNIVERSE

figure 1



JAMBOODWEEP

Figure - 2

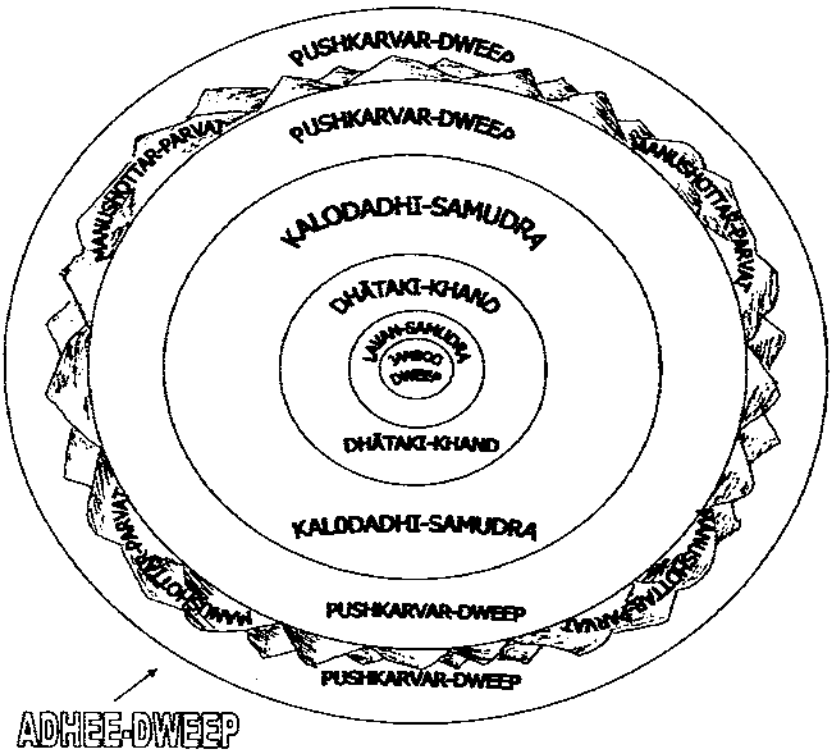

PUSHKARVAR-DWEEP
PUSHKARVAR-DWEEP
MANUSHOTTAR-PARVAT
MANUSHOTTAR-PARVAT
KALODADHI-SAMUDRA
DHÄTAKI-KHAND
LAVAN-SAMUDRA
JAMBOO DWEEP
DHÄTAKI-KHAND
KALODADHI-SAMUDRA
PUSHKARVAR-DWEEP
PUSHKARVAR-DWEEP
ADHEE-DWEEP

Figure - 3

Chapter 4

URDHVALOK
JAIN CONCEPT OF COSMOLOGY

Now we come to chapter four that deals with Urdhvalok (celestial abodes). The question may arise about the purpose of learning about the infernal world or the upper world. There are at least three factors to justify the study of such cosmological aspects. i) We are dealing with Tattvärtha Sutra and need to consider what is given therein. ii) The concept of Jain geography and cosmology, though not in accordance with the present knowledge, is interesting; some of its particulars make sense. Moreover, we can thereby make out how the minds of our ancient seers were working. iii) Those particulars lay the range and the types of abodes, where a soul can be born. That can induce us to think that we must have been born in all those wholesome and unwholesome abodes at different times and would continue to do so, unless we undertake the spiritual pursuit for ending the cycle of birth and death.

This chapter has 53 sutras as per Shwetämbar version and 42 as per Digambar version. The difference mainly arises because the Shwetämbar version gives the maximum and the minimum life spans of various cosmic beings type by type in the

last 25 sutras; while the Digambar version gives it within 14 sutras.

देवाश्चतुर्निकायाः ॥४-१॥

तृतीयः पीतलेश्यः ॥४-२॥

4.1: Deväshchaturnikäyäh

4.2: Trutiyah Pitaleshyah

(Cosmic beings are of four types; those belonging to the third type have yellow aura.)

There are four types of cosmic beings. They are known as Bhavanapati, Vyantar, Jyotishka and Vaimänik. They have different aura ranging from black to white. But the Jyotishka beings have only yellowish. All of them, except perhaps those of the second type, lead a happy and luxurious life. Because of the austerities, restraints, etc. observed in the previous lives, they are imbibed with much physical strength and are equipped with various accomplishments inclusive of the capability to move in any part of the universe.

दशाष्टपञ्चद्वादशविकल्पाः कल्पोपपन्नपर्यन्ताः ॥४-३॥

4.3: Dashäshtapanchdwädashvikalpäh Kalpopapannaparyantäh

(Those residing up to *Kalpa* level are of ten, eight, five and twelve categories.)

There are ten categories of Bhavanpati type, eight of Vyantar type, five of Jyotishka type and twelve of Vaimänik type up to Kalpa level. The concepts of sun, moon and other astronomical objects pertain to the Jyotishka type.

इन्द्रसामानिकत्रायस्त्रिंशपारिषद्यात्मरक्षलोकपालानीक प्रकीर्णकाभियोग्यकिल्बिषिकाश्चैकशः ॥४-४॥

त्रायस्त्रिंश लोकपालवर्ज्या व्यन्तरज्योतिष्काः ॥४-५॥

4.4: Indrasämänikträyatrinshpärishadyätmarakshalokapälänikprakirnakäbhiyogyakilvishikäshchaikashah

4.5: Träyatrinshlokpälavarjyä Vyantarjyotishkäh

(There are positions like Indra, Sämänik, Träyatrinsh, Pärishadya, Ätmaraksha, Lokpäl, Anik, Prakirnak, Äbhiyogya and Kilvishik. There are no Träyatrinsh and Lokpäl amongst Vyantara and Jyotishka types.)

There is a sort of hierarchy amongst the cosmic beings comparable to that prevailing in the human society. They have ten cadres. The chief is called Indra; co-chiefs occupying the positions comparable to peers are called Sämänik; those occupying the positions of ministers or priests are called Träyastrinsh; those who act as counselors are called Pärishadya; those who work as bodyguards are called Ätmaraksha; those concerned with defending the borders are known as Lokapäl; those belonging to the fighting cadre are known as Anik; those who are like ordinary citizens are known as Prakirnak; those who serve as attendants are called Äbhiyogya and those, who occupy the lowest position are known as Kilvishak. Vyantar and Jyotishka types do not have the ministerial and border defending cadres. Their hierarchy therefore consists of eight cadres.

पूर्वयोर्द्वीन्द्राः ॥४-६॥

पीतान्तलेश्याः ॥४-७॥

4.6: Poorvayordweendräh

4.7: Pitäntaleshyäh

(The first two types have two Indras each. They are of black, blue, dark green or yellow aura.)

Ten categories of Bhavanpati type and eight of Vyantar type have two Indras each. They have black, blue, dark green or yellow aura. Jyotishka type has innumerable Indras and Vaimänik type has ten.

कायप्रवीचारा आ ऐशानात् ॥४-८॥

शेषाः स्पर्शरूपशब्दमनःप्रवीचारा द्वयोर्द्वयोः ॥४-९॥

परेऽप्रवीचाराः ॥४-१०॥

4.8: Käyapraveechärä Ä Aishänät

4.9: Sheshäh Sparsharoopshabdmanahpraveechärä Dwayordwayoh

4.10: Pare'praveechäräh

(Those up to Aishän abode avail sex physically. Each two of the remaining abodes avail it by touch, sight, sound and fancying, respectively. The rest are above sex inclination.)

These sutras deal with the sexual inclination of cosmic beings. Bhavanapati, Vyantar and Jyotishka beings and those belonging to the first two levels of Vaimänik type enjoy sex like human beings. That inclination goes on declining at the higher levels. Those belonging to the third and fourth levels satisfy their inclination simply by touching the heavenly nymphs, those belonging to the fifth and sixth levels do it by looking at well-dressed and adorned nymphs and those belonging to the seventh and eighth levels do it merely by hearing their sound.

Those from ninth to twelfth levels do not need such gesture. They have very subtle sex instinct, which is satisfied merely by fancying about the nymphs.

Existence of the celestial nymphs is admitted up to the second level only, because the males beyond that level do not need to indulge in physical sex. When sex inclination arises among the males at those levels, the nymphs go to them up to the eighth level in order to provide gratification by touch, sight or sound and then come back to their own level.

भवनवासिनोऽसुरनागविद्युत्सुपर्णाग्निवातस्तनितोदधिद्वीपदिक्कुमाराः ॥४-११॥

व्यन्तराः किन्नरकिंपुरुषमहोरगगान्धर्वयक्षराक्षसभूतपिशाचाः ॥४-१२॥

4.11: Bhavanaväsino'surnägvidyutsuparnägnivätas-tanitodadhidweepdigkumäräh

4.12: Vyantaräh Kinnarkimpurushmahoraggändhar-vayaksharäkshasbhootpishächäh

(Ten categories of Bhavanapati beings consist of Asurkumär, Nägkumär, Vidutkumär, Suparnakumär, Agnikumär, Väyukumär, Stanitkumär, Udadhikumär, Dweepkumär and Dikkumär; eight categories of Vyantar beings consist of Kinnar, Kimpurush, Mahorag, Gändharva, Yaksha, Räkshas, Bhoot and Pishäch.)

Of the four types of cosmic beings, Bhavanapatis and Vyantars do not actually reside in upper realms. Bhavanapatis stay underworld below and around the mountain Meru. They are called Bhavanpati, because they reside in vast mansions, which are termed as Bhavans. Since those beings are handsome, soft spoken, youthful and playful, they are known

as Kumär. Their ten categories consist of i) Asurkumär (sinister youths), ii) Nägkumär (serpentine youths), iii) Vidutkumär (lightening youths), iv) Suparnakumär (eagle-like youths), v) Agnikumär (beaming youths), vi) Väyukumär, (sublime youths), vii) Stanitkumär (resonant youths), viii) Udadhikumär (serene youths), ix) Dweepkumär, (islander youths) and x) Dikkumär (youths from different directions).

Those belonging to Vyantar group do not live in the constructed premises. They mostly stay within hills, mountains, forests, hollows of trees etc. in solitary and more or less deserted areas of Madhyalok and the first infernal level. Their eight categories consist of i) Kinnar (deformed humans), ii) Kimpurush (deformed persons), iii) Mahorag (great serpents), iv) Gändharva (musicians), v) Yaksha (demigods), vi) Räkshas (demons), vii) Bhoot (ghosts) and viii) Pishäch (devils). Most of them belong to the group of evil spirits. They have been treated as supernatural because of the fright arising from their capability to hurt.

ज्योतिष्काः सूर्याश्चन्द्रमसो ग्रहनक्षत्रप्रकीर्णतारकाश्च ॥४-१३॥

मेरुप्रदक्षिणा नित्यगतयो नृलोके ॥४-१४॥

तत्कृतः कालविभागः ॥४-१५॥

बहिरवस्थिताः ॥४-१६॥

4.13: Jyotishkäh Sooryäshchandramaso Grahnakshatraprakirnatärakäshcha

4.14: Merupradakshinä Nityagatayo Nṛloke

4.15: Tatkṛtah Kälvibhägah

4.16: Bahiravasthitäh

(Suns, moons, planets, constellations and stars are the five categories of Jyotishka beings. They continue to move around the mountain Meru above the human habitation. The concept of time depends upon their movement. Those beyond the human habitation are static.)

These sutras deal with the third group, which consists of solar, lunar and other luminous bodies. They constitute what is termed as Jyotishchakra (stellar circle). The stars, suns, moons, constellations and planets are believed to be moving around the mountain Meru above the surface of *Jamboodweep*. The stars are supposed to move at an altitude of 790 Yojans, suns at 800, moons at 880, constellations at 884 and planets at 888 to 900 Yojans. The stars are thus supposed to be closest to the surface and the planets the furthest. Moreover, the suns are believed to be closer than the moons.

वैमानिकाः ॥४-१७॥

कल्पोपपन्नाः कल्पातीताश्च ॥४-१८॥

उपर्युपरि ॥४-१९॥

सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मलोकलान्तकमहाशुक्रसहस्त्रारेष्वानतप्राणतयोरारणाच्युतयोर्नवसुग्रैवेयकेषु विजयवैजयन्तजयन्तापराजितेषु सर्वार्थसिद्धे च ॥४-२०॥

4.17: Vaimänikäh

4.18: Kalpopapannäh Kalpäteetäshcha

4.19: Uparyupari

4.20: Saudharmaishänsänatkumärmähendrabrahmalokläntakmahäshukrasahasräreshwänatpränatayoräränächyutayornavasugraiveyakeshu Vijayvaijayantajayantä-

paräjiteshu Sarvärthasiddhe Cha

(Certain Vaimänik beings belong to Kalpa group and the rest to Kalpäteet. Their realms are situated one over another. Kalpa group consists of Saudharma, Aishän, Sänat, Mähendra, Brahmalok, Läntak, Mahäshukra, Sahasrär, Änat, Pränat, Äran and Achyut; Kalpäteet consists of nine Graiveyaks and of Vijay, Vaijayant, Jayant, Aparäjit and Sarvärthasiddhi.)

These sutras deal with the Vaimanik group, which denotes the realms of planes. They lie above one another over the middle world. As such, they really constitute the upper realm termed as Urdhvalok. This group thus pertains to the heavenly realms in the sense the ordinary people understand that term.

Shwetämbars and Digambars have different concepts about the number of realms for the Kalpa group. The former believe in 12 realms known as Saudharma, Aishän, Sänat, Mähendra, Brahmalok, Läntak, Mahäshukra, Sahasrär, Änat, Pränat, Äran and Achyut. The latter believe in 16 realms and term the additional ones as Brahmottar, Käpishtha, Shukra and Shatär. The realms in this group do not necessarily rest vertically one over another; some of them are parallel to one another. For instance, Saudharma and Aishän lie on the same horizontal plane facing each other.

Above the Kalpa group there are nine realms of Graiveyak group. The term is derived from Greevä meaning neck, because they lie at the neck level of the universe (refer to figure 1). Above the Graiveyak level there are five realms of Anuttar group named as Vijay, Vaijayant, Jayant, Aparäjit and Sarvärthasiddhi. These two groups are called Kalpäteet

स्थितिप्रभावसुखद्युतिलेश्याविशुद्धीन्द्रियावधिविषयतोऽधिकाः ॥४-२१॥

गतिशरीरपरिग्रहाभिमानतो हीनाः ॥४-२२॥

4.21: Sthitiprabhävsukhdyutileshyävishuddheendriyä-vadhivishayato'dhikäh

4.22: Gatishareerparigrahäbhimänato Hinäh

(At higher levels the life span is longer, authority is greater, happiness is higher, bodies are more lustrous, aura is purer, sense gratification is subtler and clairvoyance is higher. Their movement is less, body-size is smaller, belongings are fewer and ego is lower.)

The position of Vaimänik beings at the higher levels is superior in the wholesome respects and lower in the unwholesome ones. Higher the level, longer the life span, greater the authority, superior the happiness, more lustrous the bodies, purer the aura, subtler the sense gratification and higher the degree of clairvoyance. Those in the higher realms thus live longer, have greater authority, avail more happiness, are more lustrous, have purer aura, have subtler sense gratification and hold higher level of clairvoyance. On the other hand, their tendency to make movement is lower, the bodies are smaller, belongings are fewer and ego is lower. It is also said that their respiration is less frequent, food-intake is lower, degree as well as frequency of the uncomfortable situations is lower and the locations, where they can be reborn, are fewer.

The contents of these sutras would be of significance even to those, who do not believe in existence of celestial abodes. They can consider the celestial realms as commensurate to the

levels of spiritual elevation. The higher one reaches, the more blissful, the more enlightened, the purer he becomes, while his unwholesome tendencies turn downward.

पीतपद्मशुक्ललेश्या द्वीत्रिशेषेषु ॥४-२३॥

प्राग् ग्रैवेयकेभ्यः कल्पाः ॥४-२४॥

4.23: Peetpadmashuklaleshyä Dwitrishesheshu

4.24: Präg Graiveyakebhyah Kalpäh

(The first two, the next three and the rest have yellow, lotus-red and white aura respectively. The abodes below the level of Graiveyaks constitute Kalpa.)

The aura of Vaimänik beings in first two realms is yellow; it is lotus-red in third to fifth realms and white in the remaining realms. The realms below Graiveyak level are collectively known as Kalpa in the sense that the hierarchy mentioned earlier prevails in those realms.

ब्रह्मलोकालया लोकान्तिकाः ॥४-२५॥

सारस्वतादित्यवह्न्यरुणगर्दतोयतुषिताव्याबाधमरुतोऽरिष्टाश्च ॥४-२६॥

4.25: Brahmalokälayä Lokäntikäh

4.26: Säraswatädityavahnyarungardatoyatushitävyäbädhmaruto'rishtäshcha

(Lokäntik beings live around Brahmalok. They are known as Säraswat, Äditya, Vahni, Arun, Gardatoy, Tushit, Avyäbädh, Marut and Arishta.)

Among the celestial beings there are Lokäntik beings that live around Brahmalok (fifth level). Four groups of them live in

four straight directions, four in the slanting directions and one in the middle of Brahmalok. There are thus nine groups known as Säraswat (eloquent), Äditya (sun), Vahni (fire), Arun (dawn), Gardatoy (splashing), Tushit (gratified), Avyäbädh (unimpeded), Marut (wind) and Arishta (beyond hurt). They approach the Lords prior to their renunciation and point out that it is the time to renounce the worldly life. The Lokäntik beings do not have sexual inclination and are therefore termed as Devarshi. They are destined to come to the end of the worldly life very shortly.

विजयादिषु द्विचरमाः ॥४-२७॥

4.27: Vijayädishu Dwicharamäh

(Those in Vijay and other realms have to take two more births.)

There are five abodes known as Vijay, Vaijayant, Jayant, Aparäjit and Sarvärthasiddhi above the Graiveyak area. They are known as Anuttar, meaning the topmost. Sarvärthasiddhi, which is only a few Yojans away from Siddhashilä (abode of the liberated), lies in the center and the remaining four are on its four sides. The celestial beings in the Anuttar area are on the point of attaining the liberation since they have not to take more than two births.

औपपातिकमनुष्येभ्यः शेषास्तिर्यग्योनयः ॥४-२८॥

4.28: Aupapätikmanushyebhyah Sheshästiryagyonayah

(The remaining, except human beings and those emerging spontaneously, are Tiryanch.)

All other beings, excepting the human beings and the infernal beings arising by spontaneous emergence, belong to Tiryanch category. That category includes all the animals, birds, bugs, insects and visible as well as invisible micro-organic life.

स्थितिः ॥४-२९॥

भवनेषु दक्षिणार्धाधिपतीनां पल्योपममध्यर्धम् ॥४-३०॥

शेषाणां पादोने ॥४-३१॥

असुरेन्द्रयोः सागरोपममधिकं च ॥४-३२॥

सौधर्मादिषु यथाक्रमम् ॥४-३३॥

सागरोपमे ॥४-३४॥

अधिके च ॥४-३५॥

सप्त सानत्कुमारे ॥४-३६॥

विशेषत्रिसप्तदशैकादशत्रयोदशपञ्चदशभिरधिकानि च ॥४-३७॥

आरणाच्युतादूर्ध्वमेकैकेन नवसु ग्रैवेयकेषु विजयादिषु सर्वार्थसिद्धे च ॥४-३८॥

4.29: Sthitih

4.30: Bhavaneshu Dakshinärdhädhipateenäm Palyopamamadhyardham

4.31: Sheshänäm Pädone

4.32: Asurendrayoh Sägaropamamadhikam Cha

4.33: Saudharmädishu Yathäkramam

4.34: Sägaropame

4.35: Adhike Cha

4.36: Sapta Sänatkumäre

4.37: Visheshtrisaptadashaikädashtrayodashpanch-adashabhiradhikäni Cha

4.38: Äranächyutädoordhwamekaikena Navasu Graiveyakeshu Vijayädishu Savärthasiddhe Cha

(Life span of Bhavanapati chiefs in southern half is one and a half Palyopam, of others it is one and three quarter Palyopam. For two Asurendras it is one Sägaropam and above. In Saudharma it is two Sägaropams, in Aishän it is a little more. In Sänatkumär it is seven Sägaropams. From Mähendra to Achyut it is more than seven, more than ten, more than fourteen, more than seventeen, more than eighteen, more than twenty and more than twenty-two Sägaropams respectively. In nine Graiveyaks and five Anuttar realms the life span increases by one Sägaropam each.)

These sutras deal with the maximum life spans. Bhavanapati area consists of ten abodes as mentioned in Sutra 4.11. Each of them is divided into northern and southern halves. In Asurkumär abode, the chief of southern half (known as Chamar) has a life span of one Palyopam, while that in northern half (known as Bali) has a little longer than that. In the rest of Bhavanapati abodes the chiefs of southern halves have a life span of one and a half Palyopam, while those of northern halves have one and three-quarter Palyopam.

There are twelve realms of Vaimänik beings as mentioned in sutra 4.20. Of these, the maximum life span in the first realm (Saudharma) is of two Sägaropams, in the second (Aishän) it is a little more and in the third (Sänat) it is seven Sägaropams. In fourth (Mähendra) it is more than seven, in fifth (Brahmalok) it is more than ten, in sixth (Läntak) it is more

than fourteen, in seventh (Mahäshukra) it is more than seventeen, in eighth (Sahasrär) it is more than eighteen, in ninth (Änat) and tenth (Pränat) it is more than twenty and in eleventh (Äran) and twelfth (Achyut) it is more than twenty-two. In Graiveyak realms the life span goes on increasing by one Sägaropam each till it reaches 31 Sägaropams in 9th Graiveyak. In four Anuttar realms it is 32 Sägaropams and in Sarvärrthasiddhi it is 33 Sägaropams.

अपरा पल्योपममधिकं च ॥४-३९॥

सागरोपमे ॥४-४०॥

अधिके च ॥४-४१॥

परतः परतः पूर्वा पूर्वानन्तरा ॥४-४२॥

4.39: Aparä Palyopamamadhikam Cha

4.40: Sägaropame

4.41: Adhike Cha

4.42: Paratah Paratah Poorva Poorvä'nantarä

(The minimum life span is of Palyopam and more, two Sägaropams and more and identical to the maximum in the preceding lower realm.)

These sutras give the minimum life spans of Vaimänik beings. It is one Palyopam in the first realm, a little more in the second, two Sägaropams in the third and a little more in the fourth; it is more than seven Sägaropams in the fifth, more than ten in the sixth, more than fourteen in the seventh and more than seventeen in the eighth. It is more than eighteen Sägaropams in ninth and tenth, more than twenty in eleventh and twelfth, twenty-two in the first Graiveyak and so on till it

reaches 30 Sägaropams in the ninth Graiveyak and 31 in four Anuttar realms. In Sarvärthsiddi it is 32 Sägaropams.

नारकाणां च द्वितीयादिषु ॥४-४३॥

दशवर्षसहस्त्राणि प्रथमायाम् ॥४-४४॥

4.43: Närakänäm Cha Dwitiyädishu

4.44: Dashvarshasahasräni Prathamäyäm

(From second infernal level downward the minimum is identical to the maximum for the immediate upper level. In the first level it is 10000 years.)

These sutras lay the minimum life spans of infernal beings. It is 10000 years in the first level, one Sägaropam in the second, three Sägaropams in the third level, seven in the fourth, ten in the fifth, seventeen in the sixth and twenty-two Sägaropams in the seventh.

भवनेषु च ॥४-४५॥

व्यन्तराणां च ॥४-४६॥

परापल्योपमम् ॥४-४७॥

4.45: Bhavaneshu Cha

4.46: Vyantaränäm Cha

4.47: Parä Palyopamam

(The minimum for Bhavanapati and Vyantara groups is 10000 years and the maximum is Palyopam.)

ज्योतिष्काणामधिकं ॥४-४८॥

ग्रहाणामेकम् ॥४-४९॥

नक्षत्राणामर्धम् ॥४-५०॥

ताराकाणां चतुर्भागः ॥४-५१॥

जघन्या त्वष्टभागः ॥४-५२॥

चतुर्भागः शेषाणाम् ॥४-५३॥

4.48: Jyotishkänämadhikam

4.49: Grahänämekam

4.50: Nakshtränämardham

4.51: Tärakänäm Chaturbhägah

4.52: Jaghanyä Tvashtabhägah

4.53: Chaturbhägah Sheshänäm

(The maximum span for suns and moons is more than one Palyopam, for planets it is one Palyopam, for constellations it is half Palyopam, for stars it is a quarter Palyopam. The minimum for stars is 1/8 Palyopam and for other stellar objects it is a quarter Palyopam.)

The life spans of most heavenly beings are too long to be expressed in numerical terms. They are therefore given in Palyopam and Sägaropam, which are chasm measured and ocean measured units as explained in chapter 3.

□□□

Chapter 5

AJEEVAKÄY
INSENTIENT MATTER

After dealing with various categories of Jeev (living beings) from second to fourth chapters we now turn to the fifth, which mostly deals with Ajeev (lifeless, insentient substances). Again the question may arise, 'Why is it necessary to know about the insentient matter, when our purpose is to make out the well-being of soul?' The question makes sense, but the worldly life arises on account of interaction of soul with the insentient matter. Unless we know the nature and properties of insentient matter, we cannot make out how it interacts with soul and how that results in bondage. If we know that, we can make out how to avert the interaction and how to eradicate its bondage.

अजीवकाया धर्माधर्माकाशपुद्गलाः ॥५-१॥

द्रव्याणि जीवाश्च ॥५-२॥

5.1: Ajeevakäyä Dharmädharmäkäshpudgaläh

5.2: Dravyäni Jeeväshcha

(Dharma, Adharma, Äkäsh and Pudgal are insentient

substances. They as well as Jeev are Dravyas.)

These sutras state that Dharma, Adharma, Äkäsh and Pudgal together with Jeev are the five basic substances. The statement presents certain terms, which are not well known, but are very vital for comprehending the Jain philosophy. Of four substances mentioned in the first sutra, Äkäsh stands for space and that is self-explanatory. The remaining three substances are explained below.

Dharma and Adharma: Dharma is normally understood as religion and Adharma as irreligious activity. Those terms are, however, used here in different sense and do not have religious or irreligious connotation. They denote two ether-like invisible substances, which are supposed to exist in the entire universe.

The question may then arise, 'Why do we need to believe in such abstract concepts particularly when other theologies do not admit their existence?' The reply is that Jeev and Pudgal have the capability to make movement, but they cannot exercise that capability in absence of some medium. This can be explained by an example. A fish is imbibed with the capability to swim, but it cannot exercise that capability in absence of water; it needs the medium of water to exercise its capability to swim. Similarly, Jeev and Pudgal cannot exercise their capability to move without some medium. Jainism calls that medium as Dharma.

The existence of Adharma has also to be admitted on similar ground. Capability to move also implies the capability to remain steady. In absence of that capability, a mobile object would continue to move forever. Some different medium is therefore necessary particularly to pudgal for remaining steady.

Jainism calls that medium as Adharma. But Dharma and Adharma are not supposed to help in making movement or in remaining steady. Jeev and Pudgal are inherently imbibed with such capabilities and they can exercise the same on their own. Dharma and Adharma are merely instrumental in enabling them to exercise those capabilities.

Pudgal denotes all the tangible objects, whether visible or invisible. The term is made up of Pud meaning supplementing and Gal meaning dropping off or draining out. As such, the matter, which is subject to influx and reflux or which can aggregate and disaggregate is Pudgal. Whatever can be seen with eyes or be known by any other organ is Pudgal. Other theologies term it as Prakṛti, Mäyä, etc.

नित्यावस्थितान्यरूपाणि ॥५-३॥

रूपिणः पुद्गलाः ॥५-४॥

5.3: Nityävasthitänyaroopäni

5.4: Roopinah Pudgaläh

(They are everlasting immutable and formless. Pudgals have forms.)

The above-mentioned five substances are eternal and constant. It means that they are indestructible and exist forever. The science now admits that no original substance can perish. Jainism said it since the prehistoric times. Constancy denotes that there is no increase or decrease in the number. All of them, except Pudgal, are formless and shapeless; as such they are intangible and imperceptible. Pudgal is perceptible in aggregate, but imperceptible in subtle form. Moreover, while other substances are formless and devoid of material attributes,

Pudgal has form and is imbibed with the attributes of touch, taste, odor and color.

आकाशादेकद्रव्याणि ।।५-५।।

निष्क्रियाणि च ।।५-६।।

5.5: Äkäshädekdravyäni

5.6: Nishkriyäni Cha

(The first three are single and indivisible substances; they are inactive.)

Dharma, Adharma and Äkäsh are indivisible. Each of them constitutes a single, homogenous body. The indivisibility means that their parts cannot be separated. Moreover, these substances prevail everywhere in the universe. Here universe does not mean the space. The space is infinite. Within that space there is an area, where there is the existence of Dharma and Adharma. That area is called Lokäkäsh (cosmic universe) and that constitutes a fraction of the total space.

Moreover, these three substances are inactive. The activity is of two types. One pertains to the changes or alterations taking place within a substance. That is called Parinaman, which is continually going on within every substance. No substance is devoid of that activity. The other activity relates to movement from one place to another. Jeev and Pudgal are mobile; they can move from place to place. Dharma, Adharma and Äkäsh are immobile. They are stable; as such they are termed here as inactive.

असङ्ख्येयाः प्रदेशा धर्माधर्मयोः ।।५-७।।

जीवस्य च ॥५-८॥

आकाशस्यानन्ता: ॥५-९॥

संख्येयासंख्येयाश्च पुद्गलानाम् ॥५-१०॥

नाणो: ॥५-११॥

5.7: Asankhyeyäh Pradeshä Dharmädharmayoh

5.8: Jeevasya cha

5.9: Äkäshasyänantäh

5.10: Sankhyeyäsankhyeyäshcha Pudgalänäm

5.11: Nänoh

(Dharma and Adharma occupy innumerable Pradeshas; the same applies to Jeev. Äkäsh occupies endless Pradeshas. Pudgal can occupy numerable as well as innumerable Pradeshas, but that does not apply to Anu.)

These sutras deal with the size of different substances. Their sizes are defined in terms of Pradesh, which has an exclusively Jain connotation. The objects that we see or know otherwise are generally divisible. They can be divided and subdivided till we reach a stage beyond which it is not possible to divide. Till the earlier part of the last century, the scientists believed that atom bore such a state and was considered indivisible. But the atom was split during the middle of that century and then it was noticed that it comprises proton, neutron and electron. Those sub-atomic particles are now considered indivisible.

Jainism conceives of a state of Paramänu, which is the finest part of Pudgal and is considered much more finer than a sub-atomic particle. That is indivisible and the area that one

Paramänu occupies is known as Pradesh. Paramänus can, however, be bound together and binding of two or more Paramänus is termed as Skandha. A Skandha may thus consist of 2, 3, 4 H n. Paramänus. Such Skandhas can stay within one or more Pradeshas depending upon the kind of Paramänus of which they are composed.

The size of an object can therefore be specified in terms of the number of Pradeshas it occupies. However, the size of every object cannot be laid in numerical terms. There are substances, whose sizes are too big to be described by any known number. Those sizes are termed as consisting of innumerable Pradeshas. That term gives some idea of the size of the object concerned. Moreover, the size of Äkäsh cannot be described even by the term 'innumerable', because its size is endless. Thus we have to use three terms: numerable, innumerable and endless. In the description below, where the size can be laid in numerical figures, it is termed as Sankhyät (numerable); where it is beyond any conceivable number, it is termed as Asankhyät (innumerable); while if it is endless, it is termed as Anant.

These sutras state that every Jeev as well as Dharma and Adharma occupies innumerable Pradeshas, Äkäsh occupies the endless number of Pradeshas; while a Skandha can occupy numerable or innumerable Pradeshas depending upon its composition. All of them, except Äkäsh, stay within Äkäsh, while Äkäsh stays by itself. In other words, it does not need any other substance to hold it.

In terms of size, Pudgal forms a class by itself. From the definition of Pradesh, it would be obvious that the size of one Paramänu is equal to one Pradesh. But a Paramänu is too

subtle to be comprehended. We have therefore to think in terms of Skandhas. As explained above, a Skandha can consist of 2, 3, 4 Ḥ n Paramänus. Moreover, its Paramänus can be separated and other Paramänus can be combined with it. As such, the size of Skandha is variable.

Here we need to introduce the term Astikäy, which means the aggregate of more than one Pradesh. It would be seen from the above description that size of Dharma, Adharma, Äkäsh and of every Jeev and Skandha consists of many Pradeshas. As such, they are termed as Dharmästikäy, Adharmästikäy, Äkäshästikäy, Jivästikäy and Pudgälästikäy. Since the terms Dharma and Adharma are mostly understood in different sense, we shall instead use Dharmästikäy and Adharmästikäy in this discussion.

Käl (time) is also a substance, which is going to be introduced later. The smallest part of Käl is Samay, which is equivalent to one Pradesh. As such there is no term like Kälästikäy. There are thus five Astikayas, which are collectively known as Panchästikäy.

लोकाकाशेऽवगाहः ।।५-१२।।

धर्माधर्मयोः कृत्स्ने ।।५-१३।।

एकप्रदेशादिषुभाज्यः पुद्गलानाम् ।।५-१४।।

असङ्ख्येयभागादिषु जीवानाम् ।।५-१५।।

प्रदेशसंहार विसर्गाभ्यां प्रदीपवत् ।।५-१६।।

5.12: Lokäkäshe'vagähah

5.13: Dharmädharmayoh Kṛtsne

5.14: Ekpradeshädishu Bhäjyah Pudgalänäm

5.15: Asankhyeyabhägädishu Jeevänäm

5.16: Pradeshsanhärvisargäbhyäm Pradeepavat

(They stay in cosmic universe; Dharma and Adharma occupy the entire cosmic universe; Pudgal can occupy one or more parts; a soul can abide in innumerable parts by virtue of its capability to expand and contract like the light of a lamp.)

These sutras describe the location and the space occupied by different substances. Dharmästikäy and Adharmästikäy pervade the entire cosmic universe. All Jeevs together pervade the entire universe, but the extent of an individual Jeev also can range from innumerable Pradeshas to the entire cosmic universe. This is due to the fact that its Pradeshas are subject to expansion and contraction. That property is here compared with the property of a lamp. A lamp can spread its light in the entire area to which it is exposed. The lamp, which can illuminate a small room, can also illumine a bigger one, if it is moved to a bigger place. On the other hand if it is placed under an inverted bowl, its light would be confined within the area of that bowl. Similarly, a soul stays within a large or a small body, which it gets.

It is easy to understand that the size of Jeev varies from body to body. The question may, however, arise how its minimum size can be of innumerable Pradeshas even when it occupies a tiny body and how the maximum can extend the entire cosmic universe. It is of course true that a Jeev assumes the tiny size, when it abides in a tiny body. But the concept of Pradesh is so subtle that even the size of an ant is equivalent to the innumerable Pradeshas. As such, its minimum size also extends to innumerable Pradeshas.

The maximum size occurs at the time of liberation. When an omniscient being is on the point of being liberated, he expands the body to the extent of the entire cosmic universe. That is called Kevali Samudghät. The maximum size relates to that state.

गतिस्थित्युपग्रहो धर्माधर्मयोरुपकारः ।।५-१७।।

आकाशस्यावगाहः ।।५-१८।।

शरीरवाङ्मनः प्राणापानाः पुद्गलानाम् ।।५-१९।।

सुखदुःखजीवितमरणोपग्रहाश्च ।।५-२०।।

परस्परोपग्रहो जीवानाम् ।।५-२१।।

वर्तना परिणामः क्रिया परत्वापरत्वे च कालस्य ।।५-२२।।

5.17: Gatisthityupagraho Dharmädharmayorupakärah

5.18: Äkäshasyävagähah

5.19: Shareervängmanahpränäpänäh Pudgaländm

5.20: Sukhaduhkhjeevitmaranopagrahäshcha

5.21: Parasparopagraho Jeevänäm

5.22: Vartanä Parinämah Kriyä Paratväparatve Cha Kälasya

(To be instrumental in motion and stability is the function of Dharma and Adharma; to give space is the function of Äkäsh; body, speech, mind, inhaling and exhaling are the functions of Pudgal; pleasure, pain, liveliness and death also are its functions; to be mutually useful is the function of Jeev; becoming, changing, moving, the concept of before and after are the functions of time.)

These sutras deal with the functions of different

substances. They also relate to the impact of one substance upon another. The term used for the purpose is Upakär, which normally denotes benevolent help, but here it is used in the sense of the positive or negative impact of one substance or object upon another. It is easy to make out such impact, when a substance is tangible. Here, however, we have to deal with mostly intangible substances. The functions of such intangible substances can be laid on the basis of their properties.

The term 'property' needs to be defined here. It is generally taken as equivalent to attribute, but the two terms have different connotations. Property relates to the inherent qualities. For instance, giving light is the property of a lamp. That property always stays with it and cannot be separated from that. In spiritual terminology, such inseparable properties are termed as Guna. On the other hand, attribute relates to the qualities that can be acquired or given up. For instance, virtue is an attribute. One can acquire and develop some virtue, but he can also give it up and become vicious.

As explained above, Jeev and Pudgal are imbibed with mobility and Dharmästikäy and Adharmästikäy have the properties of being instrumental in their movement and in remaining steady. Sutra 17 therefore specifies the function of becoming instrumental as their Upakär upon Jeev and Pudgal. Similarly, it is the property of Äkäsh to give space to other substances. Sutra 18 therefore specifies it as Upakär of Äkäsh.

Pudgal being tangible, its impact on others can be laid in terms of its functions. Sutras 19 and 20 mention Skandhas like body, speech, mind, inhaling, exhaling, pleasure, pain, life and death as the functions of Pudgal. As stated in chapter 2, there

are five types of bodies. Of these organic, protean and carrier bodies are obviously made of Pudgal. The lustrous and Kärman bodies are subtle, but they are also made of fine particles of light and Karma. They are therefore Pudgal, even though their particles are not visible.

Similarly speech and mind are constituted of subtle particles of sound and thought. Inhaling and exhaling constitute the respiration. That involves air and the respiratory system, both of which are Pudgal. Pleasure and pain are experienced within the body and are therefore Pudgal. Birth and death, though not noticed by the person concerned, can be witnessed by the people around and are therefore Pudgal. These are some examples of Pudgal's functions. In general, it can be said that whatever impact arises on Jeev by virtue of its interaction with Pudgal can be considered the function or Upakär of Pudgal.

Sutra 21 states that Jeevs are mutually helpful. The term 'Jeev' is not used here in the sense of soul without body; it is used in the sense of an embodied soul. Sutra therefore conveys that the living beings are interdependent. This is a well-known maxim and is quoted as a precept of Jainism. The interdependence among human beings is evident; that of humans and animals is also obvious. Our dependence on minute beings like bacteria also is now known. Many of our requirements are provided by such minute beings. In return we happen to raise the conditions in which such minute beings thrive. As such, it is said here that the living beings are interdependent.

Sutra 22 specifies becoming, changing, moving and concepts of before and after as the functions of time. Becoming, changing and moving are actually the activities of Jeev and Pudgal, but the time when such situations occur is of significance. Time is thus a vital factor for any activity. Similarly the concepts, 'before and after' would not arise in absence of time. Time being instrumental in those activities, they are termed here as the functions or Upakärs of time.

स्पर्शरसगंधवर्णवन्तः पुद्गलाः ॥५-२३॥

शब्दबन्धसौक्ष्म्यस्थौल्यसंस्थानभेदतमश्छायातपोद्योतवन्तश्च ॥५-२४॥

5.23: Sparsharasgandhvarnavantah Pudgaläh

5.24: Shabdabandhsaukshmyasthaulyasansthänbhedtamashchhäyätapodyotvantashcha

(Touch, taste, odor and color as well as sound, binding, subtlety, grossness, aggregation, division, darkness, shadow, light and glow are the properties of Pudgal.)

Touches are of eight types, hard or soft, heavy or light, hot or cold and viscous or dry. Every Pudgal has four of them. But Paramänu has only two, hot or cold and viscous or dry. Paramänu cannot be heavy or light, nor can it be hard or soft. Tastes are of five types, bitter, pungent, astringent, sour and sweet. Every Pudgal has one of them or a combination of some of them. As regards odor, every Pudgal would either have pleasant or unpleasant odor. Colors are of seven types ranging from violet to red, but Jainism mentions them as five, viz. black, green, red, yellow and white. Every Pudgal has one or a combination of two or more of them.

Moreover, Pudgal has other subsidiary properties like sound, binding, subtlety, grossness, aggregation, division, darkness, shadow, light and glow. Subtlety and grossness are to be understood in relative terms. For instance, wood is subtle as compared to stone, but it is gross as compared to cotton. The difference between light and glow is that the former is warm like sunshine, while the latter is cool like moonlight.

अणवः स्कन्धाश्च ॥५-२५॥

संघातभेदेभ्य उत्पद्यन्ते ॥५-२६॥

भेदादणुः ॥५-२७॥

भेदसंघाताभ्यां चाक्षुषाः ॥५-२८॥

5.25: Anavah Skandhäshcha

5.26: Sanghätbhedebhya Utpadyate

5.27: Bhedädanuh

5.28: Bhedsanghätäbhyäm Chäkshushäh

(Pudgals are in the form of Paramänus and Skandhas. Skandhas are formed by aggregation as well as by division. Parmänus come about by division. Skandhas turn out by aggregation or division.)

These sutras state how Paramänus and Skandhas are formed. Paramänu is usually taken as an atom. It is, however, the smallest indivisible part of a matter and is finer than a sub-atomic particle that can result from division of the existing Skandhas (clusters). They are formed either by combination of Paramänus or of existing clusters and also by division.

उत्पादव्ययध्रौव्ययुक्तं सत् ॥५-२९॥

तद्भावाव्ययं नित्यम् ॥५-३०॥

अर्पितानर्पितसिद्धेः ॥५-३१॥

5.29: Utpädvyaydhrouvyayuktam Sat

5.30: Tadbhävävyayam Nityam

5.31: Arpitänarpitasiddheh

(Truth consists of origination, cessation and continuance. What does not give up its nature is constant. This can be seen from the perspective it is observed.)

The sutra 29 defines the term Sat. What arises, passes away and still continues to stay is Sat. This definition may seem amazing, because what arises and passes away has to be temporary and transient. How can such a thing continue to stay? Since the concept of constancy negates the concept of being transitory, how can both of them go together?

Such problems arise on account of the concept of absolute constancy enunciated by Sänkhya and other philosophies. But that concept is unrealistic, because everything is subject to change. It is the manifest experience that nothing stays in the same state or form forever. That does not even mean that everything is momentary as Buddhism contends. Had it been so, we could never identify an object as having seen or experienced earlier. If it entirely changes every moment, the next moment it would be beyond recognition.

The truth lies between these two extremes and for that purpose Jainism presents the concept of modified constancy. It states that everything remains constant within its properties, but its states go on changing. For instance, the soul is eternal

and is always imbibed with its properties of knowing, perceiving etc. However, it assumes heavenly, human or other state from time to time. Similarly it may also assume a male, female, or hermaphroditic body. The assumption of any such state involves the termination of the previous state.

That logic also applies to inanimate objects. The clouds, for instance, arise on account of evaporation. As they are condensed, they give up that form and assume the form of rain. But during all such transformations, water remains constant. Thus every form is subject to arising and passing away. It is therefore correct to state that every thing retains its existence while undergoing changes in its states and forms

In order to make this clearer sutra 30 specifies the Jain concept of constancy. It states that what stays within its properties and does not give them up is constant. This concept of constancy is relevant to make out how a matter can remain constant, while its states go on changing. It implies that every thing has two aspects, its inherent properties and its states or forms. The former remains constant and the latter continues to undergo changes.

The question would then arise, how to decide whether a thing is everlasting or ephemeral. Sutra 31 states that it depends upon the angle from which a thing is viewed. Everything and every aspect can be seen differently from different perspectives. Views arising from the different perspectives are relative and some of them, like being everlasting and ephemeral, can even be contradictory. The sutra thus relates to the multiplicity of views. It states that everything is constant from the absolute point of view, while from the practical point of view it is temporary.

If everything can be considered as everlasting from one viewpoint and transitory from the other, the question would be how to express such contradictory views simultaneously. Obviously it is not possible to express that way. This leads us to the third view that it is inexpressible. That logic can be taken further ahead. By combining inexpressibility with everlasting, transitory and everlasting cum transitory natures one after another, one can see that everything and every situation can be viewed from seven perspectives. That is termed as Saptabhangi.

स्निग्धरूक्षत्वाद् बन्धः ॥५-३२॥

न जघन्यगुणानाम् ॥५-३३॥

गुणसाम्ये सदृशानाम् ॥५-३४॥

द्व्यधिकादिगुणानां तु ॥५-३५॥

बन्धे समाधिकौ पारिणामिकौ ॥५-३६॥

5.32: Snigdharookshatvädbandhah

5.33: Na Jaghanyagunänäm

5.34: Gunasämye Sadṛshänäm

5.35: Dvyadhikädigunänäm Tu

5.36: Bandhe Samädhikau Pärinämikau

(Binding of atoms occurs by virtue of viscosity and dryness. No binding occurs in case of minimum or the same degree of viscosity or dryness. Binding occurs when one object has two more degrees of viscosity or dryness than the other. At the time of binding, Paramänu with the same or higher degree of viscosity or dryness turns the property of the opposite matter to its own property.)

When two or more Paramänus are bound together, they form a Skandha. Similarly two or more Skandhas can be combined to form a bigger Skandha. Such combinations depend upon the viscosity or dryness of the matter coming in contact. This aspect has been discussed at great length in various commentaries of the text. In short, it can be said that if Paramänus or Skandhas bearing two or more degrees of viscosity come in contact with those bearing the same or higher degrees of dryness, they would be bound together. In case two Paramänus and/or Skandhas of the same type come in contact, the binding would occur, if one of them bears at least two degrees higher viscosity or dryness than the other. During the process of binding the Paramänus or Skandhas bearing the higher degree of viscosity or dryness transform the property of the other matter to its own property.

गुणपर्यायवद् द्रव्यम् ॥५-३७॥

5.37: Gunaparyäyvad Dravyam

(Every substance is imbibed with its properties and changing modes.)

This sutra lays another vital principle of Jainism. It states that every substance is an aggregate of various properties and of continually changing states. Obviously, a substance cannot be devoid of its properties. For instance, sweetness is the property of sugar and it cannot be separated from sugar. Thus sugar cannot be devoid of sweetness and salt cannot be devoid of saltiness. If those properties can be removed, they would cease to be sugar or salt. Similarly, changing of state is also imbibed in the matter. This implies that the same state does not

remain constant. Every state continues to give place to another.

कालश्चेत्येके ॥५-३८॥

सोऽनन्तसमयः ॥५-३९॥

5.38: Kälashchetyeke

5.39: So'nantasamayah

(Some say that time is a substance and it is imbibed with infinite Samayas.)

Attributing the belief of time as a substance among some people implies that all of them do not admit it. In general, Digambars consider it as a separate substance. Therefore their version of this sutra is 'Kälascha', which means that time also is a substance. Shwetämbars do not treat it as an independent substance. The substantiality is attributed to it, because it provides the time frame to the activities of Jeev and Pudgal. Both the sects, however, agree that the time is divided into endless number of Samay, which is an infinitesimal part of a second. That has been made explicit in sutra 39.

द्रव्याश्रया निर्गुणा गुणाः ॥५-४०॥

5.40: Dravyäshrayä Nirgunä Gunäh

(The properties reside within a substance and are themselves without properties.)

The first part of the sutra is simple, but the second part may seem intriguing. How can properties be without properties? This can be explained with the help of an illustration. Saltiness, for instance, is the property of salt, but there cannot be saltiness or any other property within the

saltiness. The apparent contradiction of the sutra can be removed by stating that the properties are without attributes.

तद्भावः परिणामः ॥५-४१॥

अनादिरादिमांश्च ॥५-४२॥

रूपिष्वादिमान् ॥५-४३॥

योगोपयोगौ जीवेषु ॥५-४४॥

5.41: Tadbhävah Parinämah

5.42: Anädirädimänshcha

5.43: Roopishvädimän

5.44: Yogopayogau Jeeveshu

(Transformations denote undergoing changes while retaining one's own nature. They may or may not have the beginning. They have a beginning in tangible objects. Activities and modes of soul have a beginning.)

These four sutras (Digambar version has only one.) discuss since when Parinaman (transformation) has been taking place in different substances. That pertains to the activities as well as the modes. Both these types may have a beginning in some substances and not in others.. They have a beginning in soul. Insentient matters undergo only modal transformations. They have a beginning among Pudgals, but those taking place in Dharmästikäy, Adharmästikäy and Äkäshästikäy are without beginning. Transformations among them have been taking place since the infinity.

□□□

Chapter 6

ÄSRAV
INCOMING OF KARMA

It was pointed out earlier that there are two traditions among Jains for dealing with Tattvas (fundamentals). One treats them as seven Tattvas and the other as nine. The former is Digambar tradition, which does not consider Punya and Päp as separate fundamentals and considers them as implicit in Äsrav. The latter is Shwetämbar tradition, which treats Punya and Päp as separate fundamentals and therefore considers that there are nine fundamentals, which are collectively termed as Navtattva.

Tattvärtha Sutra adopts the former approach. As such, after dealing with the first two, viz. Jeev (the sentient being) and Ajeev (insentient matter), it treats Äsrav as the third fundamental. Äsrav means incoming. The term denotes doors though which Karma enters the Pradeshas of a soul. For instance, dirt and other particles of garbage may come in a house through its doors and windows. Those doors and windows can therefore be reckoned as Äsrav for dirt etc.

कायवाङ्मनःकर्म योगः ॥६-१॥

स आस्रवः ॥६-२॥

शुभः पुण्यस्य ॥६-३॥

अशुभः पापस्य ॥६-४॥

6.1: Käyvängmanahkarma Yogah

6.2: Sa Äsravah

6.3 Shubhah Punyasya

6.4: Ashubhah Päpasya

(Exercising of physical, vocal and mental faculties constitutes Yog; that leads to incoming of Karma; the wholesome Yog leads to acquisition of Punya, the unwholesome one to that of Päp.)

These sutras state that exercising of physical, vocal and mental faculties constitutes Yog and that results in acquisition of Karma. Body, speech and mind are the organs through which those faculties are exercised. Those organs themselves are insentient and are not able to exercise their capabilities in absence of soul. In other words, Yog necessitates the interaction of soul with those organs. Since the interaction continues to take place so long as one is alive, Yog is bound to occur every time. If that causes Karma, it would not be possible for anyone to prevent the acquisition of Karma. As such, only undue exercising of the faculties can be deemed as causing Äsrav. In other words, one acquires Karma when he exercises his faculties with attachment or resentment.

The wholesome exercising of those faculties leads to Punya (meritorious Karma), while the unwholesome one leads to Päp (sin). The activity undertaken with good intention is termed as wholesome exercising of faculties and that undertaken with bad intention is termed as unwholesome.

Worship, helping, charity etc. are wholesome physical activities, while violence, stealing etc. are unwholesome ones. speaking truth, adoration etc. are wholesome vocal activities, while lying, abusing etc. are unwholesome ones. Sympathy, compassion etc. are wholesome mental activities, while jealousy, evil attitude etc. are unwholesome ones. Āsrav resulting from the wholesome activities is Punya and that resulting from the unwholesome ones is Päp. Punya and Päp are thus the components of Āsrav.

It should, however, be noted that no worldly activity can be entirely wholesome or unwholesome. Some sorts of merits as well as demerits are associated with every activity. The difference lies in degrees. If meritorious portion is higher, the activity is termed as wholesome and if unmeritorious one is higher, it is termed as unwholesome.

सकषायाकषाययोः साम्परायिकेर्यापथयोः ॥६-५॥

6.5: Sakashäyäkashäyayoh Sämparäyikeryäpathayoh

(Exercising the faculties under the influence of defilement results in Sämparäyik Karma, while exercising it without defilement results in Iryäpathik one.)

Anger, pride, deception and greed are the four main types of defilement, which are known as Kashäys. When one undertakes an activity under the influence of such defilement, the purity of soul is affected. Karma acquired thereby is relatively stronger and stays longer. That is known as Sämparäyik Āsrav. Karma resulting from innocent exercising of one's faculties is not that strong and does not stay long. That is known as Iryäpathik Āsrav. The difference between the two

can be explained by an illustration. If a mud ball is flung at a wall, the ball would stick to it. Even after it is removed from the place, the spot would remain on the wall. That can be erased by cleaning with water or other suitable liquid. Similarly Karma resulting from Sämparäyik Äsrav is strong and can be eradicated with much effort.

If, however, a rubber ball is flung at the wall, it would immediately come back without any impact or with very little impact on the wall. Similarly Karma resulting from Iryäpathik Äsrav is weak and has a momentary impact. It is therefore said that the Karma resulting from an activity undertaken with a detached mind is acquired at one moment, is experienced at the second and is stripped off at the third. Käusagga, which is undertaken after undergoing any movement, is therefore termed as Iryäpathik Käusagga.

अव्रतकषायेन्द्रियक्रियाः पञ्चचतुः पञ्चपञ्चविंशतिसंख्याः पूर्वस्य भेदाः ॥६-६॥

तीव्रमन्दज्ञाताज्ञातभाववीर्याधिकरणविशेषेभ्यस्तद्विशेषः ॥६-७॥

6.6: Avratkashäyendriyakriyäh Panchchatuhpanch-panchvinshatisankhyäh Poorvasya Bhedäh

6.7: Teevramandjnätäjnätbhävviryädhikaranvishes-hebhyastadvisheshah

(The former results from absence of restraint, defilement, sense organs and inappropriate activities. They are respectively of five, four, five and twenty-five types. The intensity of the bondage depends upon the activity undertaken with sharpness or mildness, knowingly or unknowingly, vigorously or otherwise and the means employed for the purpose.)

There are four different ways the Sämparäyik Äsrav takes place. Absence of restraints is the first. Non-violence, truth, non-stealing, celibacy and non-possession are the five major restraints. Non-observance thereof leads to involvement in violence, lies, stealing, sex-gratification and acquisition. All of these lead to Sämparäyik Äsrav. Since the laymen cannot. observe those restraints fully, they are expected to observe the same in modified form called minor restraints. Moreover, they are supposed to observe three auxiliary restraints and four disciplinary restraints. Thus there are twelve restraints for them. Failure to observe those restraints results in Sämparäyik Äsrav.

Kashäy is the second. It denotes the instincts that defile the mind. Basically, Räg and Dwesh (attachment and aversion) are two defiling instincts. If one likes something or some person, he develops attachment for that and craves to have the same continuously or repeatedly. That is termed as Räg. If, however, he dislikes the same, he resents it and tries to get away from that. That is termed as Dwesh. These two aspects take the form of anger, pride, deceit and greed. If an activity is undertaken with any of those instincts, that would lead to Sämparäyik Äsrav.

Sense organ is the third. Skin, tongue, nose, eyes and ears are the five sense organs, with which one can experience the sense of touch, taste, odor, sight and sound. They are therefore the objects of the senses. The interaction of the mind with the sense objects is going to occur, whenever the sense organs come in contact with the respective objects. Ideally one should try to remain dispassionate during such contacts. But the worldly soul happens to develop attachment or aversion for the

objects, depending upon his likes or dislikes. For instance, if he comes across the pleasant flavor, he feels elated; if he comes across the stinking odor, he resents it. Such sense of attachment or aversion for any situation causes Sämparäyik Äsrav.

The fourth pertains to a few specific activities. Violence results in the most hurtful Äsrav. Depriving a being of its Prän (vital life force) is violence. There are ten Präns, viz. five sense organs, mind, speech, body, respiration and age span. This sutra mentions that there are 25 activities that tend to deprive Prän and hence result in Sämparäyik Äsrav. But the list given in the commentaries does not seem to be coherent, because that includes a few, e.g. activities in consonance with right perception, which do not lead to Sämparäyik Äsrav. Every activity leads to Äsrav, but Sämpräyik Äsrav would occur only if it is undertaken with the sense of attachment or resentment. The activity undertaken with a detached mind leads only to Iryäpathik Äsrav and Karma acquired thereby can be erased in no time.

Karma resulting from the above factors is not of the same intensity. Its intensity mainly depends upon four factors. The first is the degree of attachment, with which an activity is undertaken. If the degree is higher, the intensity of bondage is higher and if the degree is lower, the intensity is lower. The second relates to the condition in which something is done. Whether it is done knowingly or unknowingly makes a difference. When a person is knowingly involved in a wrong activity, the resulting bondage is of higher intensity, while getting unknowingly involved would result in bondage of lower intensity. The third is the vigor put in the activity. The stronger

the vigor, the more intense is the bondage; and less the vigor, weaker is the bondage. The fourth is the means employed for the purpose. More violent or objectionable are the means, stronger would be the bondage; less violent are the means, weaker would be the bondage.

अधिकरणं जीवाजीवाः ॥६-८॥

आद्यं संरम्भसमारम्भारम्भयोगकृतकारितानुमतकषायविशेषैस्त्रि-स्त्रिस्त्रिश्चतुश्चैकशः ॥६-९॥

निर्वर्तनानिक्षेपसंयोगनिसर्गा द्विचतुर्द्वित्रिभेदाः परम् ॥६-१०॥

6.8: Adhikaranam Jeeväjeeväh

6.9:Ädyam Sanrambhasamärambhärambhyogkṛtkäritän-umatkashäyvisheshaistristristrishchatushchaikashah

6.10: Nivartanänikshepsanyognisargä Dwichaturd-witribhedäh Param

(The means can be sentient and insentient. The former can be of three types in the form of intention, preparation and implementation or in the form of activation of mental, vocal and physical faculties or of doing, prompting and encouraging, and of four types in the form of indulging in four types of defilement. The latter can be in the form of two modes of tangibility, four ways of placement, two types of mixing and three faculties of mind, speech and body.)

These sutras deal with the factors that cause Sämparäyik Äsrav. The interaction of soul with insentient matter is the basic requirement for undertaking an activity. The various sentient and insentient forces involved in an activity are termed as the means thereof.

The sentient involvement can be of 108 types. For instance, every activity involves three stages. Before undertaking an activity, one conceives of the idea. That is the first stage called Sarambh. After conceiving of the activity one would make necessary arrangements for the purpose. That is the second stage known as Samärambh. Thereafter one becomes actually involved in that activity. That is the third stage known as Ärambh. In all of these three stages, body, speech and mind are involved. As such, the activity can be said as being undertaken in nine ways. These ways can be resorted to by oneself or through someone else or by encouraging someone else to do it. Multiplying those nine ways by these three modes works out to 27 ways. Since the Sämparäyik activities can be undertaken with the sense of anger, arrogance, deceit and greed, those 27 ways stand to be multiplied by those four modes. That works out to 108 ways of sentient involvement.

Insentient involvement can be of four types. The first is Nivartan, which denotes the use of tangible means. Two types of such means can be involved in an activity. One is the body, which is invariably involved in any activity. Since there are five types of bodies as mentioned in chapter 2, such involvement is considered of those five types. The other pertains to the means, which are used for the purpose. For instance, a person getting angry may use a stick for giving vent to his anger; or one intending to produce something may use a machine or other device. The stick, the machine and the device constitute the means in such cases. There can thus be innumerable means for undertaking activities.

The remaining three types of insentient involvement

mainly relate to monastic cadre. One is called Nikshep, which pertains to placing or replacing of any object. The careless or improper handling of any object would result in Äsrav. The second is Sanyog, which pertains to mixing of food, drinks etc. For instance, mixing of foods in order to make it more tasteful would result in Äsrav. The third is Nisarga, which pertains to unduly exercising of mind, speech and body. That also results in Äsrav.

तत्प्रदोष निह्नव मात्सर्यान्तरायासादनोपघाता ज्ञानदर्शनावरणयोः ॥६-११॥

दुःखशोकतापाक्रन्दनवधपरिदेवनान्यात्मपरोभयस्थान्यसद्वेद्यस्य ॥६-१२॥

भूतव्रत्यनुकम्पा दानं सरागसंयमादियोगः क्षान्तिः शौचमिति सद्वेद्यस्य ॥६-१३॥

केवलिश्रुतसंघधर्मदेवावर्णवादो दर्शनमोहस्य ॥६-१४॥

कषायोदयात्तीव्रात्मपरिणामश्चारित्रमोहस्य ॥६-१५॥

बह्वारम्भपरिग्रहत्वं च नारकस्यायुषः ॥६-१६॥

मायातैर्यग्योनस्य ॥६-१७॥

अल्पारम्भपरिग्रहत्वं स्वभावमार्दवार्जवं च मानुषस्य ॥६-१८॥

निःशीलव्रतत्वं च सर्वेषाम् ॥६-१९॥

सरागसंयमसंयमासंयमाकामनिर्जराबालतपांसि दैवस्य ॥६-२०॥

योगवक्रता विसंवादनं चाशुभस्य नाम्नः ॥६-२१॥

विपरीतं शुभस्य ॥६-२२॥

दर्शनविशुद्धिर्विनयसम्पन्नता शीलव्रतेष्वनतिचारोऽभीक्ष्णं ज्ञानोपयोगसंवेगौ शक्तितस्त्यागतपसीसंघसाधुसमाधिवैयावृत्यकरणमर्हदाचार्यबहुश्रुतप्रवचनभक्तिरावश्यकापरिहाणिर्मार्गप्रभावना प्रवचनवत्सलत्वमिति

तीर्थकृत्त्वस्य ॥६-२३॥

परात्मनिंदाप्रशंसेसदसद्गुणाच्छादनोद्भावने च नीचैर्गोत्रस्य ॥६-२४॥

तद्विपर्ययो नीचैर्वृत्त्यनुत्सेकौ चोत्तरस्य ॥६-२५॥

विघ्नकरणमन्तरायस्य ॥६-२६॥

6.11: Tatpradoshninhavmätsaryäntaräyäsädanopaghätä Jnändarshanävaranayoh

6.12: Duhkhshoktäpäkrandanvadhparidevanänyätmaparobhaysthänyasadvedasya

6.13: Bhootvratyanukampä Dänam Sarägsanyamädiyogah Kshäntih Shauchamiti Sadvedasya

6.14: Kevalishrutsanghdharmadevävarnavädo Darshanamohasya

6.15: Kashäyodayättivrätmaparinämashchäritramohasya

6.16: Bahvärambhparigrahatvam Cha Närakasyäyushah

6.17: Mäyä Tairyagyonasya

6.18: Alpärambhparigrahatvam Swabhävmärdavärjavam Cha Mänushasya

6.19: Nihshilvratatvam Cha Sarveshäm

6.20: Sarägsanyamsanyamäsanyamäkämnirjaräbältapänsi Devasya

6.21: Yogvakratä Visamvädanam Chäshubhasya Nämnah

6.22: Viparitam Shubhasya

6.23:Darshanvishuddhirvinaysampannatä Shil-

vrateshvanatichäro'bhikshnam Jnänopayogsamvegau Shaktitastyägtapasi sanghsädhusamädhivaiyävṛtyakaranamarhadächäryabahushrutpravachanbhaktirävashyakäparihänimärgaprabhävanä Pravachanvatsalatvamiti Tirthakṛttvasya

6.24: Parätmanindäprashanse Sadasadgunächchhädanodbhävane Cha Nichairgotrasya

6.25: Tadviparyayo Nichairvṛttyanutsekau Chottarasya

6.26: Vighnakaranamantaräyasya

(Slandering, withholding, envying, obstructing, condemning and opposing the knowledgeable people or the means of knowledge lead to knowledge and perception obscuring Karma. Causing distress to the self or to others, lamentation, pain, wailing, violence and affliction lead to uncomfortable situation conferring Karma. Compassion for all the beings, particularly for those observing restraints, charity, observance of restraint with attachment, forbearance and purity lead to comfortable situation-conferring Karma. Slandering the omniscient Lords, scriptures, religious order, scriptural precepts and deities lead to perception-deluding Karma. Acute perversion of soul arising from defiling instincts leads to conduct-deluding Karma. Strong aggressive instinct and extreme possessiveness lead to the life in infernal realm. Deception leads to the life in animal and other lower realm. Lower degree of violence and possessiveness, mildness and forthrightness lead to human birth. Restraint associated with attachment, observance of partial restraint, involuntary expiration of Karma and conventional observance of austerities lead to the life in heavenly realm. Crooked activity and

disputation lead to unwholesome physique-determining Karma. Reverse of that leads to the wholesome physique-determining Karma. Purity of perception, utmost modesty, faultless observance of the spiritual code and restraints, pure awareness, desire for liberation, austerities and sacrifice to the extent possible, extending peace and security to the religious order, particularly to the monks and nuns, selfless servicing, dedication to omniscient Lords, heads of religious order, learned people and sacred literature, observance of essential rituals, promoting the right path and affection towards the fellow religionists lead to the Karma of becoming a Tirthankar. Criticizing others, praising the self, concealing the virtues and publicizing the vices of others lead to the low status Karma. Reverse of that leads to a high status Karma. Obstructing charities etc. lead to obstructing Karma.)

These sutras specify the types of activities that lead to different categories of Karma Every activity leads to some Karma. Since there are innumerable types of activities, Karmas arising from that can also be of innumerable types. All of them are divided into eight main types and 93 categories, which will be described in chapter 8.

The sutra 11 states that vilification, concealing, withholding, obstructing, disrespect and condemnation of the means and/or sources of acquiring knowledge or perception lead to knowledge–obscuring or perception–obscuring Karma. Resenting a true presentation or wholesome display is called vilification. To hide the name of the true benefactor is treated as concealing. Not to confer knowledge to a deserving person is considered withholding. Raising obstacles in the way of knowledge is called obstruction. Disrespect denotes deliberate

disregard towards the knowledgeable or to the means of knowledge, while outright opposition or total absence of appreciation amounts to condemning.

Knowledge and perception are closely related terms. To know about something is knowledge, while having faith and conviction therein is perception. The purpose of specifying the above mentioned factors as the causes of obscuring Karma is to learn that whoever hurts, hinders or shows disregard for the knowledgeable persons or for the means of acquiring knowledge incurs the bondage of knowledge obscuring or perception obscuring Karma. Knowingly or unknowingly we happen to indulge in such activities. For instance, a book is a source of knowledge, while turning a rosary is symbolic of faith. As such, mishandling or otherwise having disregard for the book or the rosary would lead to knowledge or perception obscuring Karma.

Sutra 12 specifies the factors that lead to Ashātāvedaniya (uncomfortable situations conferring) Karma. It states that distress, lamentation, pain, wailing, violence and affliction caused to the self or to others are the causes of acquiring that Karma. By indulging in such activities, one gets distressful, miserable or other uncomfortable situations, which one has to bear with pain and unhappiness.

The contrary also is true. Sutra 13 therefore states that compassion to the living beings in general and to the people observing restraints in particular, charities, observance of restraints with the sense of attachment, forbearance and purity are the causes of acquiring Shātāvedaniya (comfortable situations conferring) Karma. By virtue of such activities, one

gets the situations that can be availed with pleasure and happiness.

One of the causes laid here is the observance of restraint with attachment. There is a purpose in specifying the term 'with attachment'. Though one might have taken the vow to observe restraint, he is going to have some degree of attachment till he reaches the delusion-free state. The aspirant, who has not reached that state, may therefore observe restraint while harboring some degree of attachment. Thereby he acquires Karma that provides happy and comfortable situations. If one observes restraints with the sense of detachment, he would eradicate the Karma and would not acquire the new one.

Sutras14 and 15 deal with deluding Karma. One can try to avert the impact of other Karmas, when he becomes aware of the same. For instance, if he finds it hard to memorize on account of the impact of knowledge-obscuring Karma, he can try to overcome that impact by repeatedly reciting it and may become successful. But it is hard to overcome the deluding Karma, because that Karma causes delusion in his mind. He fails to realize that he is under the impact of delusion and as such does not even think of overcoming it.

Delusion is of two types, perception-related and character-related. Sutra 14 deals with the former. It states that calumny or slanderously talking about omniscient Lords, scriptures, religious order, religious doctrines or the heavenly beings leads to perception-deluding Karma. Denying the concept of omniscience or insisting that the detached Lords are of no use to us, because they cannot confer happiness or pleasure

amounts to slandering the omniscient Lords. It would be easy to conceive of similar examples that would indicate slandering of the scriptures etc.

Sutra 15 states that acutely perverted mode of soul by virtue of the rise of defilement leads to character-related deluding Karma. Räg and Dwesh (attachment and aversion) are the basic defiling instincts. They are usually expressed in the form of anger, pride, deception and greed, which are known as Kashäys. Such instincts can operate in mild or acute form. When it is mild, the person may stay more or less vigilant about it. As such, there is scope for overcoming it.

When, however, it operates in acute form, it is hard to maintain vigilance. Under the impact of such defilement, one tends to think that whatever he does is right. For instance, an angry or arrogant person would feel that he has the reason to be angry or to be proud (his pride actually happens to be arrogance) of his achievement. He thus considers his behavior justified and sees no reason to overcome his defilement. The operation of acute defilement is therefore laid as the cause of acquiring this Karma. There are 25 types of defilement, which we are going to discuss in chapter 8

Sutras 16 and 17 deal with the causes of getting infernal, animal and sub-animal life. Indulging in very violent activity and excessive possessiveness lead to the infernal life. In other words, undertaking the violent activities with vigor and pleasure, too much attachment for the belongings, trying to accumulate too much etc. lead to the life at infernal level. Indulging in deception leads to animal or sub-animal life like microscopic beings and one sensed to four sensed beings.

Sutras 18 to 20 deal with the causes of gaining human and heavenly life. Activities with a low level of violence, limited accumulations, mildness, forthrightness etc. lead to the human life. The observance of restraints with a low degree of attachment, partial observance of restraints, involuntary expiration of Karmas and ritual observance of austerities lead to the heavenly life. On the other hand, loss of conduct and non-observance of restraint can lead to any type of life depending upon the degree of loss and shortfall.

Sutras 21 and 22 deal with Näm (physique-determining) Karma. These sutras state that wrong or evil exercising of mental, verbal and physical faculties and raising quarrels or disputes lead to unwholesome Näm Karma that provides poor physique. On the other hand, activities contrary to that lead to wholesome Näm Karma that leads to good physique. It means that appropriately exercising of those faculties and promoting unity and harmony among others would lead to a healthy body etc.

Tirthankar Näm Karma, which is a sub-category of Näm Karma, is of the most wholesome type. Sutra 23 stipulates following 16 aspects that lead to that Karma, viz. i) purity of perception, ii) utmost modesty, iii) faultless observance of spiritual code and restraints, iv) maintaining pure awareness, v) acute desire for liberation, vi) charity, vii) austerities to the extent possible, viii) extending peace and security to the religious order, particularly to the monks and nuns, ix) selfless servicing, x to xiii) dedication to the cause of omniscient Lords, heads of order, learned people and sacred books, xiv) observance of six essentials, xv) promoting the right path and xvi) affection towards the fellow religionists. By pursuing these

aspects, one earns the wholesome Karma of being a Tirthankar.

Sutras 24 and 25 stipulate that criticizing others, praising the self, concealing the virtues and publicizing the vices of others result in acquisition of low status Karma. That leads to a birth in lower families, while the factors contrary to that lead to the birth in a high status family. In other words, one is born in a noble family by critically examining the self, praising the attributes of others and so on.

The last sutra deals with obstructing Karma. That Karma leads to obstructions in the areas of extending charity, gaining advantage, experiencing satisfaction and comfort by using or consuming various objects and in exerting vigor. This Karma arises by raising obstructions to others, who are undertaking charities or who are pursuing other wholesome activities.

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Chapter 7

RESTRAINTS ESSENCE OF JAIN PRACTICE

It would be remembered that restraints and charities were specified in the last chapter as the causes of gaining comfortable situations. Restraints occupy a very important position in Jainism, so much so that they can be considered the essence of Jain practice. Non-violence, truth, non-stealing, *celibacy* and non-possessiveness are the five principal restraints.

हिंसानृतस्तेयाब्रह्मापरिग्रहेभ्यो विरतिर्व्रतम् ॥७-१॥

देशसर्वतोऽणुमहती ॥७-२॥

तत्स्थैर्यार्थं भावनाः पञ्च पञ्च ॥७-३॥

7.1: Hinsänṛtasteyäbrahmaparigrahebhyo Viratirvratam

7.2: Deshsarvato'numahati

7.3: Tatsthairyärtham Bhävanäh Panch Panch

(Refraining from violence, lies, stealing, sensuality and accumulation constitute the restraints. Their partial observance is Anuvrat and full observance is Mahävrat. For remaining

steady therein there are five Bhävanäs for each of them.)

The first sutra states that non-violence, truth, non-stealing, celibacy and non- accumulation are five restraints. Of these five, the first two are more significant. The remaining three can be considered implicit within those two. Moreover, the first two restraints are interdependent, because there cannot be non-violence without truth or truth without non-violence.

The second sutra states that those five restraints can be observed partially or fully. Total observance of non-violence and other restraints is not feasible in the worldly life. It is therefore left to the monastic life. Monks and nuns renounce the worldly life and are therefore able to observe those restraints to the fullest extent. That is called observance of Mahävrats (major restraints). The laymen observe the same in modified form. That is termed as observance of Anuvrats (minor restraints).

The third sutra states that there are five aspects of each restraint, which are helpful in observance of the restraints. They are termed as Bhävanäs. These Bhävanäs do not appear in Shwetämbar version of the text, but they find a place in Tattvärthabhäshya, the main Shwetämbar commentary of the text. In Digambar version there are five sutras in the text itself. These Bhävanäs primarily relate to the monastic code. Those of the first two restraints are, however, applicable to the lay life as well and they are as under.

Observance of vigilance while making movement, while accepting or moving any object, restraining mental activity and properly examining the food and water before consumption are the five Bhävanäs of the first restraint. Exercising discrimination

while speaking and avoidance of anger, greed, fright and laughter are the five Bhävanäs of the second restraint. Under the influence of anger, greed, etc. one may resort to lies. As such, their avoidance is considered helpful in maintaining truthfulness.

हिंसादिष्विहामुत्र चापायावद्यदर्शनम् ॥७-४॥

दुःखमेव वा ॥७-५॥

मैत्रीप्रमोदकारुण्यमाध्यस्थ्यानि सत्त्वगुणाधिकक्लिष्यमानाविनेयेषु ॥७-६॥

जगत्कायस्वभावौ च संवेगवैराग्यार्थम् ॥७-७॥

7.4: Hinsädishvihämutra Chäpäyävadyadarshanam

7.5: Duhkhameva Vä

7.6: Maitripramodkärunymädhyasthäni Sattvagunädhikklishyamänävineyeshu

7.7: Jagatkäyswabhävau Cha Samvegvairägyärtham

(Distress in the world and evil beyond are inherent in violence and other faults; they are unhappiness incarnate. Cultivate friendship for all, adore the virtuous, have compassion for the miserable and have objectivity towards the inveterate. Ponder over the nature of body and of every worldly matter in order to cultivate disaffection and detachment.)

These sutras specify a few additional Bhävanäs. Sutra 4 urges to recognize the evil involved in violence etc. and the unwholesome impact thereof in the present life as well as in the life hereafter. This is very vital; one may not be inclined to give up anything unless he realizes the evil impact thereof. Sutra 5 goes further and asks to treat violence, etc. as inherent evils.

Sutra 6 stresses the importance of amity etc. Observance

of non-violence and other restraints necessitate the sense of amity for all. In worldly life, we come across different people ranging from the highly virtuous to the wicked ones. How to deal with them, with equanimity and peace of mind would be a problem. This sutra provides the guidance. It stipulates that we should be friendly towards equals, adore the virtuous, have compassion for the downtrodden and maintain objectivity towards those not amenable to reason.

Sutra 7 stresses the vital importance of contemplating about the nature of worldly life so as to cultivate the sense of detachment and to promote the urge for liberation. When one contemplates about that, he can make out that everything in the world is ephemeral and nothing stays forever. As such, he can develop detachment for that and would start yearning for liberation. Without the sense of detachment and acute desire for liberation, it would be hard to adhere to the restraints.

In order to make out the significance of the restraints and to properly observe the same, it is necessary to make out the faults like violence, untruth, etc. which are inherent in non-observance of restraints. Such faults are considered in sutras 8 to 12.

प्रमत्तयोगात् प्राणव्यपरोपणं हिंसा ॥७-८॥

7.8: Pramattayogät Pränvyaparopanam Hinsä.

(Deprival of life on account of non-vigilance constitutes violence.)

This sutra defines violence as deprival of life owing to non-vigilance. Non-vigilance covers negligence, wrong motive, etc. This definition may seem at variance with the concept that

hurting of every sort, irrespective of the motive, constitutes violence. But that concept is not right. It is possible to conceive of cases where the apparent violence can be justified. Take, for instance, the case of a patient with a terminal tumor in stomach, which needs to be operated. It can happen that while the surgeon opens the stomach, the tumor may rupture and the patient may die. Opening the stomach in this case is the immediate cause of death and the surgeon is evidently instrumental in bringing it out. He would not, however, be blamed for that, because his intention was to remove the tumor, which was the real cause of death.

If, however, the patient would have died on account of the negligence or absence of precaution on the part of the surgeon, it would be termed as his Pramattayog (non-vigilance) and hence he could be held responsible for causing the death. It is therefore pertinent to state that deprival of life by virtue of negligence, non-vigilance, etc. constitutes violence.

असदभिधानमनृतम् ॥७-९॥

7.9: Asadabhiddhänam Anṛtam

(Lie consists of uttering what is not true.)

This sutra defines lie as speaking contrary to the truth. It means that denying anything that has been done or stating anything contrary to the facts amounts to lying. Though the sutra specifies only uttering of lie, it covers untrue contemplation as well. Moreover, 'Pramatta Yogät' specified in the previous sutra should be considered implicit in this sutra, because it is possible to conceive of situations where partial truth can be justified. To take a medical illustration once again,

suppose there is a patient with a severe heart problem. If he is too emotional, knowing about the attack may shock him and the problem could be aggravated. It may therefore be advisable to tell him that the condition is not grave, but he needs to undergo surgery for curing the disease.

अदत्तादानं स्तेयम् ॥७-१०॥

7.10: Adattädänam Steyam

(Taking what is not given is stealing.)

This sutra defines stealing as taking what is not given. It means that getting or picking up anything, even if it is trifling, without being offered by the owner amounts to stealing. In other words, whoever appropriates to himself something, which is not offered by the legitimate owner, is guilty of misappropriation.

मैथुनमब्रह्म ॥७-११॥

7.11: Maithunamabrahma

(Indulgence in sex causes breach of celibacy.)

This sutra defines sexual indulgence as the breach of celibacy. Such indulgence covers all sorts of sensual pleasure. The term used here is Abrahma. Brahman means soul. Anything, which is not conducive to soul, is therefore Abrahma. As such, every type of sensual pleasure constitutes negation of celibacy. Moreover, the sensuous pleasure needs to be taken in the broader sense of covering all the activities that are undertaken with sense attachment. Every such activity, whether it pertains to the generating organ or any other sense organ, adversely affects the soul and causes loss of celibacy.

That needs to be averted.

मूर्च्छा परिग्रहः ॥७-१२॥

7.12: Moorchchhä Parigrahah

(Attachment for any object is possessiveness.)

This sutra defines attachment as possessiveness. Instead of specifying the actual accumulation, the sutra lays emphasis on averting attachment. This is very pertinent, because it is possible that one may have lot of possessions, but he may not have attachment for that and he might be using his belongings for benevolent purposes. Instead of treating himself as the owner, he might be behaving as a trustee. In that case his possessions cannot be considered Parigrah (accumulation).

These five restraints may look independent of one another, but they are closely related. One, who observes non-violence, cannot resort to untruth and one, who is truthful, cannot indulge in violence. Moreover, such a person cannot stealthily take anything or try to accumulate. Similarly he cannot cherish the sensual pleasure. All the restraints are thus interconnected and one needs to have an integrated approach in observing them.

निःशल्योव्रती ॥७-१३॥

7.13: Nihshalyo Vrati

(One who wants to observe restraints needs to be faultless.)

This sutra stipulates faultlessness as a prerequisite for observing restraints. The term used here for fault is Shalya, which literally means a thorn. If a thorn is pricked in any part

of the body, one would not feel at ease till it is removed. Deceptive instinct, strong urge for any worldly aspect and wrong perception are the main Shalyas that handicap spiritual pursuit. So long as they are not removed, the aspirant would not be able to undertake spiritual pursuit in the true sense of the term. The last one of those three is the most hurtful. At least that needs to be removed before undertaking restraints, austerities, etc. Observance of restraints is therefore considered appropriate in the fifth stage of spiritual elevation after gaining the right perception in the fourth.

अगार्यनगारश्च ॥७-१४॥

अणुव्रतोऽगारी ॥७-१५॥

दिग्देशानर्थदण्डविरतिसामायिकपौषधोपवासोपभोगपरिभोगपरिमाणा-तिथिसंविभागव्रतसंपन्नश्च ॥७-१६॥

7.14: Agäryanagärashcha

7.15: Anuvrato'gäri

7.16: Digdeshänarthadandviratisämäyikpaushadhopawäsopabhogparibhogparimänätithisamvibhägvratsampannashcha

(One, who observes restraint, can be a layman or a monk. One observing Anuvrats belongs to the lay cadre. They need to be associated with seven subsidiary restraints called Digvirati, Deshvirati, Anarthadandvirati, Sämäyik, Paushadhopaväs, Bhogopabhogparimän and Atithisamvibhäg,)

The restraints need to be observed by the monastic as well as lay people. Those in the lay cadre observe them in modified form, which are termed as Anuvrats (minor restraints). They need to be associated with following subsidiary restraints. i)

Digvirati, which stipulates limiting the areas of operation in different directions, ii) Deshvirati, which stipulates further restricting the areas of operation for a certain period, iii) Anarthadandvirati, which stipulates averting the purposeless violence, iv) Sämäyik, which stipulates exercising of equanimity, v) Paushadhopaväs, which stipulates practicing of the monastic code, vi) Bhogopabhogparimän, which stipulates laying restrictions on the use and consumption of different articles and vii) Atithisamvibhäg, which stipulates serving the monks, nuns and others with the articles of use. Inclusive of the five minor restraints, there are thus twelve restraints for the laymen.

The order in which the subsidiary restraints are mentioned here is as per Digambar tradition. In Shwetämbar tradition Bhogopabhogparimän is mentioned as second, in place of Deshvirati, while Deshvirati is put in the fifth place after Sämäyik. There is significance behind that order. The seven subsidiary restraints can be divided into two categories. The first three are termed as auxiliary, while the remaining four are called disciplinary. The auxiliary restraints need to be observed for the entire life, while the disciplinary ones are to be practiced from time to time to a certain extent. Bhogopabhog-parimän falls in the former category, while Deshvirati belongs to the disciplinary category.

मारणान्तिकीं संलेखनां जोषिता ॥७-१७॥

7.17: Märanäntikim Sanlekhanä Joshitä

(The laymen may also observe the fast unto death.)

Sanlekhanä (fast unto death) is an additional restraint,

which can be observed in the lay as well as monastic cadre. This restraint is not much prevalent at present. In Shwetämbar Murtipujak sect it almost does not prevail, while it is resorted to at times in Sthänakwäsi and Digambar sects. This restraint is misunderstood in the western world and is often ridiculed as suicidal. A person is induced to commit suicide, when he becomes desperate on account of some disease, depression, dejection etc. Sanlekhanä, on the other hand, is undertaken with equanimity and total peace of mind. It is resorted to only when one realizes that his body is no longer useful for spiritual pursuit on account of old age, infirmity etc. Alternately, it can be resorted to when one feels that whatever he wanted to achieve in the life has been accomplished and there is no purpose in prolonging the life. Thus it is, in no way, suicidal.

Inclusive of Sanlekhanä there are thus 13 restraints for lay people. Ideally, they are to be observed by those, who have gained the right perception. While observing them, one may come across defaults, lapses etc. Such defaults and lapses can result in breach or transgression of the restraints. For instance, deliberately hurting or killing a living being is a breach of non-violence, while unintentional violence is a transgression. Jainism terms that as Atichär. sutras 18 to 32 deal with such transgressions.

शंकाकांक्षाविचिकित्साऽन्यदृष्टिप्रशंसासंस्तवाः सम्यग्दृष्टेरतिचाराः ॥७-१८॥

7.18: Shankäkänkshävichikitsä'nyadṛashtiprashansä-sanstaväh Samyagdrasteratichäräh

Doubtfulness, expectations, wavering mind, praising the

wrong viewpoint and adoration thereof are the five transgressions of right perception.

Samyaktva (right perception) is considered a prerequisite for observance of restraints. This sutra therefore specifies its transgressions. In order to comprehend Samyaktva we need to have a clear concept of the term. Basically it means the right way of perceiving and understanding any object or situation. Soul, for instance, is everlasting and is imbibed with knowing capability. Having firm faith in existence of the eternal soul and in its knowing property is therefore the basis of right perception. Since soul is shapeless and formless, it cannot be the subject of senses. In other words, it is not possible to experience the soul by any sense organ. Faith has therefore to be initially laid on what the knowledgeable guides state about it. Thereafter one has to contemplate over it. By repeatedly contemplating and meditating over its true nature one can come to a state where he can directly experience the soul.

When one knows the soul at the experiential level, his perception would be as clear as that of the omniscient Lords. As such, there remains no scope for retaining any doubt about it. Prior to that the knowledge of soul is gained from the preceptors or from the books. There is therefore scope for doubt. Such doubtfulness is termed as *Shankä,* which is the first transgression of Samyaktva. Shankä is generally interpreted as raising doubts about the scriptural precepts. Jainism, however, does not forbid raising doubts. Actually it exhorts to question repeatedly till all the doubts are removed. What it forbids is to retain any doubt.

With the faith in right perception, one tends to behave in the right direction. His objective would be to remain true to that perception. But remaining tuned to the soul is not possible at the lower levels. The aspirant therefore needs to get involved in wholesome activities. Thereby he earns the wholesome Karma. That in turn leads to the favorable situations in this life as well as in the life hereafter. But at times the aspirant starts expecting such benefits as the consequence of right perception. To maintain such expectation is termed as Känkshä, which is the second transgression of Samyaktva.

In spite of faith in existence of soul, when an aspirant is exposed to a different concept with a strong logic and motivation, his faith may swerve. He may be induced to think that the viewpoint presented to him could be right. He does not necessarily give up the right viewpoint, but his mind may start wavering. That wavering is termed as Vichikitsä, which is the third transgression of Samyaktva.

At times the different viewpoint is so strongly presented that the aspirant may be impressed and be overcome thereby. As such, he may be led to praise and/or adore that viewpoint. Such praising and adoring the wrong viewpoint constitute the fourth and fifth transgressions of Samyaktva.

व्रतशीलेषुपञ्च पञ्च यथाक्रमम् ॥७-१९॥

7.19: Vratshileshu Panch Panch Yathäkramam;

(There are five transgressions of every restraint.)

It will be noticed from the discussion hereunder that exactly five transgressions are laid for each of the restraints. They were conceived in light of the socio-economic conditions

prevailing in ancient time. That does not mean that there cannot be other transgressions. For instance, giving shelter to burglars or buying the stolen objects have been specified as transgressions of the third restraint, but smuggling, tax evasions, etc. were not specified, because the excise duties and income taxes were not levied that time. The transgressions mentioned here should therefore be treated as illustrative and one needs to think of other transgressions that he may come across in the present life style.

बन्धवधच्छविच्छेदातिभारारोपणान्नपाननिरोधाः ॥७-२०॥

7.20: Bandhvadhchchhavichchhedätibhäräropan-ännapännirodhäh

(Bonding, fatal hurting, amputation, overloading and deprival of food and/or drink are the five transgressions of nonviolence, the first restraint.)

Confining, imprisoning, putting into chains, tying the animals too tight or for a prolonged period constitute bonding. Slaying, slaughtering, thrashing, lashing, flogging etc. constitute fatal hurting. Cutting, removing, piercing, severing etc. constitute amputation. Putting excessive load or burden on any being constitutes overloading. Depriving any human or animal of the food or drink or withholding the same for a prolonged period constitutes deprival.

मिथ्योपदेशरहस्याभ्याख्यानकूटलेखक्रियान्यासापहारसाकारमन्त्रभेदाः ॥७-२१॥

7.21: Mithyopadeshrahasyäbhyäkhyänkootlekhkriy-änyäsäpahärsäkärmantrabhedäh

(Wrong instruction, accusation, forgery, misappropriation and disclosure of secrets are the five transgressions of truthfulness, the second restraint).

Misrepresenting the facts, misguiding someone by giving wrong information, equivocal talk, etc. constitute wrong instruction. Wrong allegation, creating distrust, causing separation of the loving ones, etc. constitute accusation. False documentation, fake currency, unauthorized seals, infringing the patents etc. constitute forgery. Cheating about the deposited amount or other valuables, undue appropriation, etc. constitute misappropriation. Slandering, backbiting, disclosing someone's secrets, sudden divulgence of shocking details, etc. constitute disclosure of secrets.

स्तेनप्रयोगतदाहृतादानविरुद्धराज्यातिक्रमहीनाधिकमानोन्मानप्रतिरूपकव्यवहाराः ॥७-२२॥

7.22: Stenprayogtadähṛtädänviruddharäjyätikramhinädhikmänonmänpratiroopakvyavahäräh

(Complicity with burglars, promoting burglary, breach of rules, wrong weights and measures and adulteration are the five transgressions of non-stealing, the third restraint.)

To aid or abate thieving, burglary etc. constitutes complicity. To buy or hide the stolen or smuggled goods and to inspire or encourage thieves, burglars and others constitute promotion of burglary. Smuggling, tax evading and otherwise breaking the regulations constitute the breach of rules. Giving less or taking more by using wrong weights and measures or by tempering the weighing and measuring instruments constitute wrong weighing and measuring. Counterfeiting,

mixing the superior quality with the inferior ones, wrong presentation of samples etc. constitute adulteration.

परविवाहकरणेत्वरपरिगृहीताऽपरिगृहीतागमनानङ्गक्रीडातीव्रकामाभिनिवेशाः ॥७-२३॥

7.23: Parvivähkaranetvarparigṛhitä'parigṛhitägamanänangkridätivrakämäbhiniveshäh

(Matchmaking, extramarital sex, premarital sex, lustful play and excessive passion are the five transgressions in remaining faithful to the spouse, the fourth restraint.)

Taking undue interest in engagement or wedding of the unrelated people, conducting marriage bureaus, inducing someone to get married and such other activities are covered within matchmaking. Adultery, seduction, raping, prostitution etc. are covered in extramarital sex. Incest, gay life, affair with unmarried persons, child raping and other child abuses are covered in premarital sex. Lewdness, pornography, masturbation, etc. are covered in lustful play and carnality, sensuality, eroticism etc. are covered in excessive passion. All of them need to be avoided.

क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणातिक्रमाः ॥७-२४॥

7.24: Kshetravästuhiranyasuvarnadhandhänyadäsidäskupyapramänätikramäh

(Possessing land and other real estates, gold and silver, animals and grains, male and female servants, clothes and vessels beyond the limitations are the five transgression of the fifth restraint.)

The laymen will of course have various possessions. This

sutra specifies the same in the form of land and other real estates, gold and silver, animals and grains, male and female servants, clothes and vessels. The laymen are required to lay limitations thereon. Possessing any of those five categories of wealth in excess of the limitations is termed as a transgression of the fifth restraint. In the present life style, however, there are many other categories of possessions like bank balance, investment, furniture, freeze, audio-visual equipment, automobiles etc. One should therefore think of laying limitations on such possessions also.

Observance of restraints is usually stipulated in the form of refraining from violence, lies, etc. That is a negative connotation, but they can also be presented in the positive terms. Instead of calling for refraining from violence, one can be urged to have amity and compassion for all the living beings. As such, we do not tend to hurt others. Similarly we make out that lying can damage the interests of others and therefore we refrain from telling lies. We also realize that the instinct of getting something belonging to others is wrong. We therefore refrain from taking anything without the permission of its legitimate owner. That very understanding leads to the observance of the fourth and fifth restraints.

ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तर्धानानि ॥७-२५॥

7.25: Uurdhwädhastiryagvyatikramkshetravṛddhismṛtyantardhänäni

(Overcoming the limitations in the upper, lower or horizontal direction, increasing or decreasing the limitations or forgetting the same constitute the five transgressions of the sixth restraint.)

This sutra deals with the restraint relating to limiting the areas of activities. In order to lay limits over the activities, one is required to specify the area within which he would operate. Such limitations can be laid in respect of different directions. Jainism specifies them in respect of upward, downward and horizontal directions. Transgressing the limitations in those three directions is termed as first three transgressions of this restraint. To increase the extent of operation in one direction by reducing it in another is considered the fourth and forgetting about the limitations is treated as the fifth transgression of this restraint.

आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलप्रक्षेपाः ॥७-२६॥

7.26: Änayanpreshyaprayogshabdaroopänupätpudgalprakshepäh

(Getting something from beyond the set limits, asking a servant to get it, drawing the attention of someone by creating some sound, by projecting one's presence or by flinging some article are the five transgressions of the seventh restraint.)

This sutra deals with the restraint relating to further restricting the areas of operation for a certain period, say, for a day or a few hours. Any activity, direct or indirect, beyond the restricted area during the time set for the purpose, constitutes transgression. Getting something from beyond the set limits, asking a servant to get it from beyond the limits, drawing the attention of someone beyond the limits by creating some sound, by projecting one's presence and by flinging some article are treated as five transgressions of this restraint.

कन्दर्पकौत्कुच्यमौखर्यासमीक्ष्याधिकरणोपभोगाधिकत्वानि ॥७-२७॥

7.27: Kandarpakautkuchyamaukharyäsamikshyädhikaranopabhogädhikatväni

(Uncivil talk or humor; crude or vulgar jokes; shameless irrelevant uttering; unnecessarily maintaining the articles of violence; and maintaining too many articles are the five transgressions of the eighth restraint.)

This sutra deals with the restraint relating to avoiding crude entertainment and purposeless violence. Uncivil talk and humor is the first transgression of this restraint; indulging in crude or vulgar jokes is the second; shameless irrelevant uttering or prattling is the third; unnecessarily maintaining the articles of violence like guns, swords etc. or lending them to others is the fourth; and maintaining too many clothes, ornaments and articles of decoration is the fifth transgression of this restraint.

योगदुष्प्रणिधानानादरस्मृत्यनुपस्थापनानि ॥७-२८॥

7.28: Yogdushpranidhänänädarsmṛtyanupasthäpanäni

(Physical movement, unnecessary utterance, mental defilement, undertaking Sämäyik without enthusiasm and losing the sight thereof are the five transgressions of the ninth restraint.)

This sutra deals with Sämäyik, which is a disciplinary restraint meant for gaining peace and equanimity. Moving the hands or feet unnecessarily is the first transgression of this restraint; uttering purposeless, hurtful or uncivil words is the second; indulging in mental defilement under the influence of rage, anger, animosity etc. is the third; undertaking Sämäyik without enthusiasm is the fourth; and losing sight of the

Sämäyik on account of indolence or unsteadiness is the fifth transgression of this restraint.

अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादाननिक्षेपसंस्तारोपक्रमणानादरस्मृत्यनुपस्थापनानि ॥७-२९॥

7.29: Apratyavekshitäpramärjitotsargädännikshepsanstäropakramanänädarsmṛtyanupasthäpanäni

(Disposing the urine, etc., moving the articles of use, spreading the beds without inspecting or carefully cleaning the ground, undertaking Paushadh without enthusiasm and losing the sight thereof are the five transgressions of the tenth restraint.)

This sutra deals with Paushadh, which is another disciplinary restraint meant for practicing the monastic life for a day or more. Disposing the urine, excreta, etc. without inspecting or carefully cleaning the ground in order to make sure that there are no insects constitutes the first transgression of this restraint; moving baton, staff, seats, etc. without taking care of the minute living beings is the second; spreading bed or setting the seat without similar care is the third; undertaking Paushadh without enthusiasm is the fourth; and forgetting about Paushadh is the fifth transgression of this restraint.

सचित्तसम्बद्धसंमिश्राभिषवदुष्पक्वाहाराः ॥७-३०॥

7.30: Sachittasambaddhasammishräbhishavdushpakvähäräh

(Taking the sentient, sentient-connected or mixed food, alcoholics and partly cooked food constitute the five transgressions of the eleventh restraint.)

This sutra deals with the articles of use or consumption. The emphasis here is on avoiding the use of live objects. Consuming a sentient or live article of food is the first transgression of this restraint; eating the ripe fruits that contain the cultivable seeds is the second; taking the sweets that contain sesame seeds, poppy seeds etc. and eating the rotten food is the third; consumption of wine, liquor or other intoxicating drink is the fourth; and using uncooked or partly cooked food is the fifth transgression of this restraint.

सचित्तनिक्षेपपिधानपरव्यपदेशमात्सर्यकालातिक्रमाः ॥७-३१॥

31: Sachittanikshepppidhänaparvyapadeshmätsarya-kälätikramäh

(Mixing the insentient, covering with the sentient, calling it as belonging to others, jealousy and untimely offering are the five transgressions of the twelfth restraint.)

This sutra deals with the restraint of servicing, which is also a disciplinary restraint meant for developing generosity, broad mind and sense of caring. Transgressions of this restraint occur in respect of giving alms to monks and nuns. Putting the eatable articles in contact with a live object so as to render them unacceptable is the first transgression of this restraint; to cover such eatables by live objects with similar intention is the second; to term one's own article as belonging to someone else with the same intention is the third; offering anything with disrespect or feeling jealous of the monk or nun getting rich food in alms is the fourth; and to deliberately remain absent at the time of alms is the fifth transgression of this restraint.

जीवितमरणाशंसामित्रानुरागसुखानुबन्धनिदानकरणानि ॥७-३२॥

7.32: Jivitmaranäshansämitränurägsukhänubandhanidänkaranäni

(Expecting to survive, desire to die, attachment for the friendly people, hope for future happiness and bartering for a particular situation are the five ransgressions of Sanlekhanä.).

This sutra deals with Sanlekhanä (fast unto death). One, who resorts to it, is usually held in esteem. By noticing such esteem, one may be induced to prolong his life. That is termed as the first transgression of this restraint. On the other hand, it may also happen that no one may come to him for servicing etc. In that case, one may be tempted to think that the earlier does he die, the better would it be. Such contemplating of the earlier death is the second transgression. While undertaking the fast unto death one should give up all sorts of attachment. Lurking of any attachment for colleagues, relatives, etc. is termed as the third transgression. While undergoing the fast, one should not recall the happy experiences of his worldly life. Recollecting any of them is termed as the fourth transgression. Longing for any particular type of reward in the next birth as the result of the fast is termed as the fifth transgression of this restraint.

अनुग्रहार्थं स्वस्यातिसर्गो दानम् ॥७-३३॥

विधिद्रव्यदातृपात्रविशेषात्तद्विशेषः ॥७-३४॥

7.33: Anugrahärtham Swasyätisargo Dänam

7.34: Vidhidravyadätṛpätravisheshättadvisheshah

(Giving up one's belonging for the sake of others constitutes charity. Its significance depends upon the method, article to be given and worthiness of the donor as well as the

recipient.)

These two sutras deal with charity or donation, which is termed as Dän. Charity involves giving up something and that is considered a virtue by all the religions. Jainism, however, attaches a special importance to donation, which is treated as the foremost among the four wholesome aspects, viz. Dän (donation), Sheel (conduct), Tap (austerities) and Bhävanä (mode). These four aspects are considered as essential for the laymen. Moreover, Jainism attaches a special significance to the approach of the giver.

Sutra 33 defines charity as giving up something of one's own for the benefit of others. In addition to benefiting others the charity also benefits the donor himself. By resorting to charity, one earns the wholesome Karma, which provides favorable situations sooner or later. Moreover, charity has invisible benefits. Everything that one has is temporary. As such, none of the so-called possessions truly belongs to anyone. The sooner one realizes that, the better for him. He should therefore be willing to give up not for others, but do it in his own interest. Charity enables him to do it. That itself is the greatest benefit.

Sutra 34 states that the significance of charity lies in the manner of donation, the article offered in donation, donor's approach and the recipient's worthiness. The time, place and the mode, in which a donation is made, are obviously significant. If something is offered at the wrong time or wrong place, it loses its importance. Similarly, one should offer what the recipient needs. If, for instance, one needs medication and if food or clothes are offered to him, that would not serve the purpose. Moreover, the person offering the required material

should do it willingly and wholeheartedly. He should not harbor any sense of disregard or contempt for the recipient, nor should he be offering out of fear or any other compulsion. If he offers because of some visible or invisible compulsion, his donation would lose its significance. The last aspect is recipient's status. The more worthy is he, the greater would be the significance of donating to him.

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Chapter 8

BONDAGE OF KARMA THE CAUSE OF TRANSMIGRATION

We have examined in chapter six how Karma is acquired. That acquisition results in bondage. This chapter explains how the bondage of Karma occurs and describes the categories, duration, intensity and plenitude thereof. When one makes out that he has been wandering in the worldly life by virtue of the bondage, he would be inclined to figure out what causes that bondage. If he deeply thinks over that, he can make out that internal defilement, which is known as Kashäy and unduly exercising of mind, speech and body, which is termed as Yog are the main causes of bondage. The degree of Kashäy determines the duration and intensity of bondage, while Yog determines its categories and plenitude. Wrong perception leads to ignorance of the Self and the absence of restraints gives rise to Kashäy. As such, wrong perception, absence of restraints, defilement and undue exercise of the faculties are the main factors that cause the bondage of Karma.

मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥८-१॥

8.1: Mithyädarshanäviratipramädkashäyyogä Bandh-

hetavah

(Wrong perception, absence of restraints, indolence, defilement and undue exercise of the faculties are the causes of bondage.)

In addition to the four factors mentioned above, this sutra considers indolence also as a factor. It is therefore stated here that Mithyädarshan (wrong perception), Avirati (absence of restraint), Pramäd (indolence), Kashäy (defilement) and Yog (undue exercise of the faculties) are the five factors, which are responsible for incurring bondage. Let us consider these factors one by one.

Mithyädarshan: This is the same as Mithyätva, which means wrong perception. That is the primary cause of bondage and needs to be properly understood. It arises from the delusive state of mind that has been prevailing since the infinity. That state is comparable to a dream. While one is dreaming, the dream seems true to him. If he is dreaming of making love, the pleasure becomes evident on his face; if he is dreaming of a scary situation, the fright would be writ large on his body.

When he wakes up, he is free from those pleasant or unpleasant sensations; the world of dream is no longer true for him. Similarly, the worldly soul stays in a dreamy state and believes that the situations that he is living in are true and lasting. One thinks of the body, spouse and other relations, wealth etc. as belonging to him, but they do not stay with him forever. Either he loses them or he has to give them up when he dies. Unfortunately, one fails to treat them dreamlike, so long as he remains ignorant of the truth. The realization of truth amounts to waking up from the dream and that ushers in the

dawn of right perception. Thereby he realizes that none of the above-mentioned aspects really belongs to him.

Right perception is therefore defined as faith in truth. The absence of that faith or having a wrong faith constitutes the wrong perception. We have remained ignorant of our true self since the time immemorial and have been identifying ourselves with the physical body and other worldly connections that we get as the result of our Karma. Moreover, we also come across wrong beliefs and happen to subscribe to them. That is termed as adopted wrong perception.

Avirati: By virtue of wrong identification with the worldly aspects, we are inclined to believe that they are the sources of happiness and therefore we remain attached to the same. If we realize that they are ephemeral and we have to leave them, we would try to restrain attachment for them. But our sense of attachment is so strong that we fail to adopt the restraints. That is termed as Avirati.

Pramäd: Realization of the ephemeral nature of every worldly aspect may prompt us to give up attachment and to observe restraints. The absence of firm faith, however, does not lend us enough vigor. As such, we fail to exercise the vigor required to overcome attachment for the worldly objects and worldly connections. The failure to exercise the vigor results from indolence, which is termed as Pramäd.

Kashäy: We get different situations from time to time as consequence of our Karma. Whether such situations are favorable or unfavorable, they are going to stay with us for the duration of Karma and would disappear in due course. There is therefore nothing to be pleased or displeased about them.

Under the impact of delusion, however, we feel happy with the favorable situations and unhappy with the unfavorable ones. We therefore try to retain the favorable situations and to avert the unfavorable ones. If the favorable situation disappears, we tend to attribute that loss to some extraneous factors. We get mad and indulge in rage towards those, whom we perceive as responsible for the loss. If the favorable situation stays longer, we may become arrogant about it. We may crave for its continuation and may also resort to deception for that purpose. These anger, arrogance, deception and craving are termed as Kashäys. The worldly soul has been indulging in them due to his ignorance about the true nature of Self.

Yog: The worldly soul has been functioning with mental, verbal and physical faculties. One needs to exercise those faculties for self-realization. By virtue of the ignorance and delusion, however, we tend to operate those faculties for the worldly gains. We use them for availing the objects of senses and for that purpose we remain inclined to exercise them wrongly. That is termed as Yog.

सकाषायत्वाज्जीवः कर्मणो योग्यान् पुद्गलानादत्ते ॥८-२॥

स बन्धः ॥८-३॥

8.2: Sakashäyatväjjeevah Karmano Yogyänpudgaläna-nädatte

8.3: Sa Bandhah

(The soul assimilates the lifeless particles suitable for Karma by indulging in defilement and that constitutes the bondage.)

After narrating the factors that lead to bondage in the first

sutra, these sutras explain how the bondage occurs. There are lifeless particles pervading everywhere in the cosmos. Among them, there are the particles that can be transformed into Karma. Those particles continue to flow in all directions. They would continue to move without any impact on soul, if it does not do anything to attract them. However, when the soul indulges in defilement, it creates the condition, which attracts those particles towards it. Thereby they get transformed into Karma particles and penetrate Pradeshas (provinces) of soul. Such Penetration constitutes the bondage.

प्रकृतिस्थित्यनुभावप्रदेशास्तद्विधयः ॥८-४॥

8.4: Prakṛtisthityanubhävpradeshästadvidhayah

(That is of different types, duration, intensity and plenitude.)

This sutra states that there are four aspects of the bondage, viz. type, duration, intensity and plenitude. Every activity leads to some Karma. Since the activities are of innumerable types, there can be innumerable types of Karma. All of them are, however, broadly classified into 8 main types and 97 (also classified as 148 or 158) categories.

आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुष्कनामगोत्रान्तरायाः ॥८-५॥

8.5: Ädyo Jnändarshanävaranvedaniyamohaniyäy-ushkanämgotränta räyäh

(Jnanävaraniya, Darshanävaraniya, Vedaniya, Mohaniya, Äushya, Näm, Gotra and Antaräy are the main types of Karma.)

This sutra mentions eight main 8 types of Karma, which

are as under.

1) Jnänävaraniya: Jnän means knowledge and Ävaran means covering, concealing, obscuring etc. As such, this term literally means knowledge-obscuring Karma. Every soul is imbibed with infinite knowing capability. That capability is not manifested on account of the impact of Jnänävaraniya Karma. That Karma does not actually reduce the soul's capability to know, but exercising of that capability remains restricted under its impact. This is analogous to the sunlight being restricted under the impact of clouds. This Karma thus clouds or obscures the knowing capability of soul.

2) Darshanävaraniya: Darshan means perception, understanding, conviction etc. As such, the term literally means perception-obscuring Karma. As the soul is imbibed with infinite knowing capability, so is it imbibed with infinite capability of perception. The manifestation of that capability remains restricted on account of the impact of Darshanävaraniya Karma. In other words, that Karma obscures the capability to perceive.

3) Vedaniya: As the result of his earlier Karma, one gets certain situations. Such situations may be comfortable or uncomfortable depending upon the nature of Karma. If they are comfortable, the soul can avail the same with pleasure. That is called Shätävedaniya. If the situations are uncomfortable, the soul has to bear it with pain. That is called Ashätävedaniya.

4) Mohaniya: Moh denotes delusion. As such, the term means deluding Karma. When a person is deluded, he cannot comprehend properly. For instance, if one is intoxicated, he

may fail to recognize even his close relatives. Like liquor, this Karma dulls the faculty of discrimination. Thereby the functioning of that faculty remains deluded and misdirected. If he is inclined to take bath, he may even use dirty water. This happens on account of his deluded state. Similarly, the worldly soul remains deluded on account of the impact of deluding Karma. That delusion pertains to perception as well as action. Hence this Karma is divided into two categories of perception related deluding Karma and character related deluding one.

5) Äyushya: This is the life span determining Karma. As the name indicates, this Karma determines how long one would live. A longer life along with the comfortable situations is the result of wholesome Karma, while a long life along with the miserable situations is the result of unwholesome Karma. Shorter life is usually the result of unwholesome Karma, though in some cases the contrary can also be true.

6) Näm: The designation of this Karma may seem a little misnomer, because it has nothing to do with name. This Karma pertains to the type of physique one gets. It is this Karma, which determines to the last detail the build up and outward appearance as well as the inner conditioning. Moreover, it decides the state of existence. Whether one is born in heavenly, human, animal or infernal abode depends upon this Karma. There are many categories of this Karma. Tirthankar Näm-Karma is the topmost. It decides that one would become a Tirthankar.

7) Gotra: This Karma determines status. One gets born in a family of high status or low status by virtue of this Karma. If the Karma is wholesome, he would be born in a noble,

prosperous and literate family. If it is unwholesome, he may be born in a lowly, miserable and illiterate family.

8) Antaräy: This Karma raises obstructions or obstacles in doing something. For instance, one may be eager to go to the temple or to listen to a lecture, but he might be prevented from going by sudden illness or other disorder. To take another example, food of one's liking may be ready on the dining table, but before he starts eating, there may be an urgent call of emergency and he may be required to rush out without taking the food.

Jnänävaraniya, Darshanävaraniya, Mohaniya and Antaräy types are considered as Ghätiya or Ghäti (defiling), because they hinder the manifestation of soul's natural attributes. The remaining four types, viz. Vedaniya, Äyushya, Näm and Gotra are termed as Aghäti (non-defiling), because they do not adversely affect the nature of soul. The soul has simply to bear their consequences.

पञ्चनवद्व्यष्ठाविंशतिचतुर्द्विचत्वारिंशद्द्विपञ्चभेदा यथाक्रमम् ॥८-६॥

8.6: Panchnavdvayashtävinshatichaturdwichatvärinshaddwipanchbheda Yathäkramam

(The eight main types are divided into five, nine, two, twenty-eight, four, forty-two, two and five categories respectively.)

These eight main types are subdivided into 97 categories as under, viz. Jnänävaraniya into five categories, Darshanävaraniya into nine, Vedaniya into two, Mohaniya into twenty-eight, Äushya into four, Näm into forty-two, Gotra into two and Antaräy into five.

मत्यादीनाम् ॥८-७॥

8.7: Matyädinäm

(Sensory knowledge-obscuring, etc. are the five categories of Jnänävaraniya Karma.)

Since knowledge is of five types mentioned in chapter one, the knowledge-obscuring Karma also is of the same five categories. The Karma that obscures Matijnän (sensory knowledge) is called Matijnänävaraniya; that, which obscures Shrutjnän (oral or verbal knowledge), is called Shrutjnänävaraniya; that, which obscures Avadhijnän (clairvoyance), is called Avadhijnänävaraniya; that, which obscures Manahparyayjnän (mind-reading capability), is called Manahparyayjnänävaraniya and that, which obscures Kevaljnän (omniscience), is called Kevaljnänävaraniya Karma.

चक्षुरचक्षुरवधिकेवलानां निद्रा निद्रानिद्रा पचला प्रचलाप्रचलास्त्यानगृद्धिवेदनीयानि च ॥८-८॥

8.8: Chakshurachakshuravadhikevalänäm Nidränidränidräprachaläprachaläprachalästyängrddhivedaniyäni Cha

(Chakshu, Achakshu, Avadhi, Kaivalya, Nidrä, Nidrä-nidrä, Prachalä, Prachalä-prachalä and Styängrddhi are the nine categories of Darshanävaraniya Karma.)

Darshan is mainly of four types, viz. Chakshudarshan meaning visual perception, Achakshudarshan meaning non-visual perception, Avadhidarshan meaning clairvoyant perception and Kevaldarshan meaning omni-perception. The Karmas that obscure them are respectively termed as Chakshu-

darshanävaraniya, Achakshudarshanävaraniya, Avadhi-darshanävaraniya and Kevaldarshanävaraniya. Moreover, sleeping state also causes the loss of perception. Jainism lays five types of sleep that obscures perception. They are termed as Nidrä, Nidrä-nidrä, Prachalä, Prachalä-prachalä and Styängṛhi. The phenomenon, in which one indulges in dozing, is called Nidrä Darshanävaran; that, in which one goes to sound sleep, is called Nidränidrä Darshanävaran; that, in which one drowses, is called Prachalä Darshanävaran; that, in which one indulges in sleep-walking, is called Prachalä-prachalä Darshanävaran; and that, in which one can perform during the sleep what he had conceived of in waking state, is called Styängṛhi Darshanävaran.

सदसद्वेद्ये ॥८-९॥

8.9: Sadasadvedye

(Shätävedaniya and Ashätävedaniya are the two categories of Vedaniya Karma.)

Vedaniya Karma is of two types. That, which provides favorable situations and can be comfortably availed of, is called Shätävedaniya; while that, which results in unfavorable situations and can be borne with discomfort and hardships, is called Ashätävedaniya.

दर्शनचारित्रमोहनीयकषायनोकषायवेदनीयास्यास्त्रिद्विषोडशनवभेदाः सम्यक्त्वमिथ्यात्वतदुभयानि कषायनोकषायावनन्तानुबन्ध्यप्रत्याख्यान-प्रत्याख्यानावरणसंज्वलन विकल्पाश्चैकशः क्रोधमानमायालोभा हास्य-रत्यरतिशोकभयजुगुप्सास्त्रीपुंनपुंसकवेदाः ॥८-१०॥

8.10: Darshanchäritramohaniyakashäynokashäy-

vedaniyäsyästridwishodashnavbhedäh Samyaktvamithyätvatadubhayäni Kashäynokashäyvanantänubandhyapratyäkhyänpratyäkhyänävaransanjwalanvikalpäshchaikashah Krodhmänmäyälobhä Häsyaratyaratishokbhayjugupsästripunnapunsakvedäh

(Darshanmohaniya, Chäritramohaniya, Kashäy and Nokashäy are respectively of three, two, sixteen and nine sub-categories. Samyak, Mithyätva and Samyak-mithyätva are the sub-categories of Darshanamohaniya Karma; Kashäy and Nokashäy are the sub-categories of Chäritramohaniya Karma. Kashäy is of four types, viz. Krodh (anger), Män (pride arrogance), Mäyä (deception) and Lobh (greed). Each of them is of four sub-categories, viz. Anantanubandhi (infinitely lasting), Apratyäkhyänävaraniya (which is not overcome even by taking vows to do so), Pratyäkhyänävaraniya (which can be overcome by taking the vows) and Sanjwalan (very subtle). Nokashäy is of nine sub-categories, viz. laughter, affection disaffection, lamentation, fear, disgust and sexual urge for male, female and either of them.)

Mohaniya Karma is mainly of two categories, Darshanamohaniya meaning perception-deluding Karma and Chäritramohaniya meaning character-deluding Karma. The former is of three types. When one knows the truth, but does not have unflinching faith therein, it is termed as Samyakmohaniya; when one remains attached to the wrong beliefs, it is termed as Mithyätvamohaniya; when one stays in suspense and cannot decide what is right and what is wrong, it is termed as Mishramohaniya.

Chäritramohaniya is a function of Kashäy (defilement).

Anger, pride, deception and greed are the four kinds of defilement. They are subdivided into four types each, depending upon their intensity. The most intense one, which lasts for a very long time, is called Anantänubandhi. That, which is so intense that it cannot be overcome even by taking the vow to overcome it, is called Apratyäkhyänävaraniya. That, which is not so intense and can be overcome by taking the vow for the purpose, is called Pratyäkhyänävaraniya. That, which is very subtle, is called Sanjwalan.

Multiplying the four main kinds of defilement with these four types results in sixteen types of defilement. In addition, there are nine semi-defiling instincts, viz. laughter affection, disaffection, lamentation, fear, despise, male sexuality, female sexuality and hermaphroditic sense. They are related to embodiment and are treated as minor flaws. As such, they are called Nokashäys (semi-defilements). Adding these nine to earlier mentioned 16 sub-categories it works out to a total of 25 sub-categories of Chäritramohaniya Karma.

नारकतैर्यग्योनमानुषदैवानि ॥८-११॥

8.11: Näraktairyagyonmänushdaiväni

(Infernal, animal, human and divine are the four categories of age span.)

Äyushya (age span) Karma is of four categories. That, which leads to divine or heavenly life, is called Deväyu; that, which leads to human life, is called Mänushyäu; that, which leads to sub-human (animals, insects, plant life etc.) life, is called Tiryanchäu and that, which leads to infernal life, is called Narakäyu.

गतिजातिशरीराङ्गोपाङ्गनिर्माणबन्धनसङ्घातसंस्थानसंहननस्पर्शरसगन्ध-वर्णानुपूर्व्यगुरुलघूपघातपराघातातपोद्योतोच्छ्वासविहायोगतयः प्रत्येक-शरीरत्रससुभगसुस्वरशुभसूक्ष्मपर्याप्तस्थिरादेययशांसि सेतराणि तीर्थकृत्त्वं च ॥८-१२॥

8.12: Gatijätisharirängopängnirmänbandhansangh-ätsansthänsanhananssparsharasgandhvarnänupoorvyagur-ulaghoopaghätparäghätätapodyotochchhväsvihäyogatayah Pratyeksharirtrassubhagsuswarshubhsookshmaparyä-ptasthirädeyayashänsi Setaräni Tirthakruttvam Cha

(Näm Karma consists of 42 categories, viz. states of existence, species, body, limbs and organs, formation, cohesion, integration, configuration, bone-joints, touch, taste, odor, complexion, balancing, vulnerability, bellicosity, heat, luster, respiration, linear or non-linear propulsion, individual or common body, mobility or immobility, pleasing or ugly appearance, sweet or harsh voice, wholesome or unwholesome body, subtlety or grossness, completely or incompletely constituted body, stability or instability, respectability or non-respectability, reputability or non-reputability and omniscience.)

Näm Karma is of many types. It is variously specified of 42, 65, 93 and 103 categories depending upon the nature of classification. This sutra specifies 42 categories. All of them relate to different aspects of body, its state of existence etc. There are mainly four states of existence, viz. heavenly, human, sub-human (animals, plant life, micro-organism etc.) and infernal. There are five main types of species, viz. one-sensed, two-sensed, three-sensed, four-sensed and five-sensed. Bodies are of five types, viz. gross, protean, carrier, lustrous and

Kärman. There are varieties of limbs and organs in a body depending upon its anatomy.

Formation relates to the sexual symbol etc. Cohesion relates to holding together of different organs. Configuration relates to the arrangements of different parts. Bone joints relate to the strength of body. There are six types of such joints, a) interlocking of bones on both sides and reinforced by a plate, b) interlocking on one side and reinforced by a pin, c) interlocking on both sides without reinforcement, d) interlocking on one side and reinforced by a pin, e) pinning of bones and f) bones bound by skin, sinews etc.

There are eight kinds of touch, five kinds of taste, two kinds of odor and five kinds of complexion. Balancing relates to the body being neither too heavy nor too light. Vulnerability and bellicosity relate to the striking and counterstriking capability. Heat, luster and respiration are self-explanatory. Linear or non-linear propulsion relates to the flight of soul while migrating from one body to another. If there is one soul in a body, it is termed as individual body; having multiple souls in a body is termed as common body. The rest of the terms are self-explanatory.

उच्चैर्नीचैश्च ॥८-१३॥

8.13:Uchchairnichaishcha

(Gotra is of two categories, high and low.)

Gotra Karma is of two categories. The Karma by virtue of which one is born in a noble, prosperous, cultural family is called Uchchagotra (high status); that by which one is born in quarrelsome, poor, wretched family, is called Nichgotra (low

status).

दानादीनाम् ॥८-१४॥

8.14: Dänädinäm

(Obstructing Karma is of five categories relating to charity etc.)

Antaräy Karma is of five categories. One, that causes obstruction in extending charity, is called Dänäntaräy; that, which causes obstruction in gaining something, is called Läbhäntaräy; that, which causes obstruction in availing of the consumable articles, is called Bhogäntaräy; that, which causes obstruction in availing of the durable ones, is called Upabhogäntaräy; and that, which causes obstruction in exercising vigor, is called Viryäntaräy.

Here ends the description of the types of Karma. The next two topics pertain to the duration and intensity of bondage resulting from defilement. The duration denotes how long a particular Karma would be associated with a soul and intensity denotes the strength of bondage.

आदितस्तिसृणामन्तरायस्य च त्रिंशत्सागरोपम कोटीकोट्यः परास्थितिः ॥८-१५॥

सप्ततिर्मोहनीयस्य ॥८-१६॥

नामगोत्रयोर्विंशतिः ॥८-१७॥

त्रयस्त्रिंशत् सागरोपमाण्यायुष्कस्य ॥८-१८॥

अपराद्वादशमुहूर्ता वेदनीयस्य ॥८-१९॥

नामगोत्रयोरष्टौ ॥८-२०॥

शेषाणामन्तर्मुहूर्तम् ॥८-२१॥

8.15: Äditastisṛnämantaräyasya Cha Trinshatsägaropamkotikotyah Parä Sthitih

8.16: Saptatirmohaniyasya

8.17: Nämgotrayorvinshatih

8.18: Trayastrinshatsägaropamänyäyushkasya

8.19: Aparä Dwädashmuhurtä Vedaniyasya

8.20: Nämgotrayorashtau

8.21: Sheshänämantarmuhurtam

(The maximum duration of Jnänävaraniya, Darshanävaraniya, Vedaniya and Antaräy Karmas is 3000 trillion Sägaropams, that of Mohaniya 7000 trillion Sägaropams, that of Näm and Gotra 2000 trillion Sägaropams; and that of age span 33 Sägaropams. The minimum duration of Vedaniya Karma is 9 hours and 36 minutes and that of Näm and Gotra 6 hours and 24 minutes; the rest is less than 48 minutes.)

These sutras define the maximum and the minimum duration of the main types of Karma. The maximum duration is inconceivably long. It cannot be expressed in any known measurement. Jainism therefore uses a measurement known as Sägaropam, which literally means comparable to the ocean. The maximum duration of knowledge-obscuring, perception-obscuring, vedaniya and obstructing Karma is 3000 trillion Sägaropams. That of deluding Karma is 7000 trillion Sägaropams. That of physique and status determining Karma is 2000 trillion Sägaropams and that of age span is 33 Sägaropams. These maximum limits apply to the fully developed five-sensed living beings that stick to the wrong beliefs.

The minimum duration is given in terms of Muhurt, which is equivalent to 48 minutes. It is stated that the minimum duration of the vedaniya Karma is twelve Muhurts, i.e. 9 hours and 36 minutes; that of physique and status determining Karma is eight Muhurts, i.e. 6 hours and 24 minutes; while those of the remaining Karmas are less than 48 minutes. The actual duration of a Karma may range anywhere between the maximum and minimum. Except for the age span determining Karma, the minimum duration applies to those in the higher states belonging to the 9th and 10th stage of elevation. In the case of age span Karma the minimum applies to human and sub-human beings.

विपाकोऽनुभावः ॥८-२२॥

स यथानाम ॥८-२३॥

ततश्चनिर्जरा ॥८-२४॥

8.22: Vipäko'nubhävah

8.23: Sa Yathänäm

8.24: Tatashcha Nirjarä

(The capability to extend the consequences is called intensity, it is to be borne according to the nature of Karma and thereafter the bondage is stripped off.)

These sutras deal with the intensity of bondage. That applies to wholesome as well as to unwholesome Karma. The intensity of the unwholesome Karma varies directly with the degree of defilement prevailing at the time of incurring the bondage, while that of wholesome one varies inversely with that. In other words, the higher the degree of defilement, the

more unfavorable would be the consequences; and lower the degree of defilement, more favorable would be the consequences. The bondage so incurred is stripped off after availing such favorable or unfavorable consequences. That is Akäm Nirjarä (unplanned eradication).

नामप्रत्ययाः सर्वतो योगविशेषात् सूक्ष्मैकक्षेत्रावगाढस्थिताः सर्वात्मप्रदेशेष्वनन्तानन्तप्रदेशाः ॥८-२५॥

8.25: Nämpratyayäh Sarvato Yogvisheshät Sooksh-maikaksheträvagädhsthitäh Sarvätmapradesheshwan-antänantpradeshäh

(The subtle particles capable of being transformed into Karma of infinite Pradeshas abiding in an area penetrate every Pradesh of soul by virtue of Yog.)

This sutra deals with the plenitude of bondage. One would like to know what is the nature of bondage, whether it is gross or subtle, whether it affects all the Pradeshas of the soul or only some of them and so on. The sutra states that when the bondage occurs, it occurs of all the eight types. (The fact that the bondage of life span occurs only once in a lifetime is kept here understood.) This can be compared with metabolism in the body. As the food that we take is converted into blood, sinews, bones etc. as per body's requirements, so the incurring bondage is of all types of Karma. It is formed of the subtle particles. It affects every Pradesh and is constituted of the infinite Karma particles that reach the soul from the proximity.

सद्वेद्यसम्यक्त्वहास्यरतिपुरुषवेदशुभायुर्नामगोत्राणि पुण्यम् ॥८-२६॥

8.26: Sadvedyasamyaktvahäsyaratipurushvedshu-

bhäurnämgoträni Punyam

(Shätavedaniya, Samyaktvamohaniya, Häsya, Rati, Purushved, Shubhäyu, Shubhnäm and Shubhgotra result from wholesome Karmas.)

This sutra divides Karma into wholesome and unwholesome categories. It states that Shätävedaniya (those conferring favorable situations), Samyaktvamohaniya, (right perception with slightly flinching faith), Häsya (laughter), Rati (affection), Purushved (male sexuality), Shubhäyu (comfortable life span), Shubhnäm (good physique) and Shubhgotra (noble status) are the consequences of wholesome Karmas. The rest are the results of unwholesome Karmas.

□□□

Chapter 9

SAMVAR
PREVENTION OF KARMA

In the last chapter we considered the concept of bondage. The worldly soul has been acquiring Karma and has been bearing its consequences since the time immemorial and still there is no end in sight. That happens because it has not learnt how to prevent the inflow of Karma and how to eradicate its bondage. This chapter shows how to do that. Since Asrav of Karma is comparable to the dirt coming in a house through its doors and windows, the obvious way to prevent Karma is to close the doors through which it comes in.

आस्रवनिरोधः संवरः ॥९-१॥

9.1: Äsravnirodhah Samvarah

(Restraining the Äsrav of Karma is Samvar.)

This sutra defines Samvar as restraining of Äsrav. We had considered different types of restraints in chapter 7. The main purpose of observing the same is to turn back from the evils of violence, lies etc. that work as major obstacles in undertaking spiritual pursuit. To the extent one observes the restraints, the

possibility for acquiring Karma decreases and his life becomes purer. Thereby he steadily rises to the higher levels. In other words, the superior the level of observance, the higher one rises on the ladder of spiritual elevation.

स गुप्तिसमितिधर्मानुप्रेक्षापरीषहजयचारित्रैः ॥९-२॥

तपसा निर्जरा च ॥९-३॥

9.2: Sa Guptisamitidharmänuprekshäparishahjay-chäritraih

9.3: Tapasä Nirjarä Cha

(That consists of Gupti, Samiti, Dharma, Anuprekshä, Parishahjay and Chäritra. Observance of Tap also leads to Nirjarä)

The second sutra lays six factors that lead to Samvar. Gupti denotes restraining the mental, vocal and physical faculties; Samiti denotes maintaining utmost vigilance while undertaking any activity; Dharma consists of 10 attributes of forgiveness, mildness etc. Anuprekshä denotes reflection at length; Parishahjay denotes bearing the adversities patiently; and Chäritra denotes observing the code of conduct. These six factors are dealt at length in sutras 4 to 18. One more factor that prevents the acquisition of Karma is Tap (austerities). Since that is also helpful in gaining Nirjarä (eradication of bondage), sutra 3 states that Samvar as well as Nirjarä can be achieved by observing the austerities That is dealt with at some length in sutras 19 to 26.

सम्यग्योगनिग्रहो गुप्तिः ॥९-४॥

9.4: Samyagyognigraho Guptih

(Gupti consists of properly restraining the mental, vocal and physical faculties.)

This sutra states that the right control of mental, vocal and physical faculties constitutes Gupti. It was pointed out in the last chapter that the types and plenitude of Karma depend upon exercising of those faculties. The objective of spiritual pursuit is to make out the true nature of soul so as to remain tuned to it. Unduly exercising of one's faculties operates as a major handicap in remaining so tuned. A spiritual aspirant should therefore try to restrain those faculties to the extent possible. Observance of Gupti is highly helpful in that respect. Depending upon the faculty to be restrained, it is termed of three types. Restraining the mind is known as Manogupti, restraining the speech is Vachangupti and restraining the physical activities is Käygupti.

ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः ॥९-५॥

9.5: Iryäbhäshaishanädännikshepotsargäh Samitayah

(Samiti consists of maintaining vigilance while making movement, while speaking, while accepting the required articles, while moving any object and while disposing the wastes.)

Gupti necessitates restraining of all possible activities. But so long as one is alive, he needs to undertake some activities. As such, when it is not feasible to restrain those faculties, one needs to exercise them with vigilance so as to avoid all possible violence. That is called Samiti, which is of five types. Observance of vigilance while making movement is called Iryä Samiti; that while speaking is called Bhäshä Samiti; that while

accepting the required articles is called Eshanä Samiti; that while picking up or while placing any object is called Ädäna-Nikshep Samiti; and that while disposing the wastes is called Utsarga Samiti.

Gupti and Samiti are closely related. They together constitute eight main precepts of Lords. Since those precepts are helpful to the spiritual aspirants like mother's milk to her baby, they are termed as Ashtapravachanmätä (eight motherly precepts). This sutra specifies the activities, which mainly pertain to monastic order, because observance of Gupties and Samities is primarily meant for them. Samities can, however, be observed to some extent by laymen too. They should also remain vigilant while undertaking their activities.

उत्तमः क्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्यब्रह्मचर्याणि धर्मः ॥९-६॥

9.6: Uttamah Kshamämärdavärjavshauchsatyasany-amtapastyägäkinchanyabrahmacharyäni Dharmah

(Forgiveness, mildness, straightforwardness, purity, truth, self-restraint, austerity, renouncing, absence of possession and celibacy constitute the topmost religion.)

This sutra stipulates the following ten attributes as the topmost religion.

i) Kshamä: This denotes forgiveness. That necessitates the spirit of forbearance. During the life we come across many occasions, when we feel hurt by the action or utterance of someone. In that case we are prone to nurse grudge or maintain animosity towards that person. If it is within our power, we may even try to hurt him. But that would prompt

him to treat us in a worse manner and then we may try to retaliate. Thus animosity would continue to grow on either side and there would be no end to it. The better way would be to patiently consider whether there was any justification for that person's initial action. If it was prompted by our own fault, we should feel obliged that he pointed out our fault. In that case there would not be any reason to hold grudge against him.

If we do not find his action justifiable, we should attribute it to some of our past Karma, which prompted him to behave that way. We should therefore bear it with equanimity. That would lead to the termination of that Karma and would not give rise to animosity on either side. Forgiveness is thus the most essential attribute of religion. It is a great virtue. As such, Jainism lays maximum emphasis on that. Its motto is 'Kshamä Virasya Bhooshanam' which means that forgiveness is the adornment of the brave. On that very account we celebrate Samvatsari as a forgiving Parva.

ii) Märdav: This means Mṛdutä, which is derived from Mṛdu and denotes mildness, humbleness etc. It is a prerequisite for forbearance, because it would not be possible to resort to forbearance without developing mildness. This attribute is the antithesis of ego, arrogance and disdain, which are the causes of defilement. They arise from the sense of superiority in respect of caste, status, wealth, knowledge, health, beauty etc. and need to be averted. That can be done by cultivating mildness and humbleness. As such, Mṛdutä also is a great virtue, which one should try to develop to the extent possible.

iii) Ärjav: This denotes straightforwardness. It is the antithesis of Mäyä, which denotes crookedness, deceit, duplicity

etc. The straightforwardness denotes sincerity and honesty of purpose. That can be achieved by bringing forth uniformity in exercising the faculties of mind, speech and body. In other words, one should maintain consistency in his thought, speech and action, provided that they are for wholesome purposes.

iv) Shauch: This literally means cleanliness. Here, however, it has been used in the sense of removal of attachment that pollutes the soul. The attachment could be for persons or objects and could be admirable or otherwise. It is easy to make out that one should avoid attachment for the undesirable aspects. But the concept of Shauch stipulates that one should not have attachment even for the admirable ones. In other words, one should develop external as well as internal detachment.

v) Satya: This denotes truthfulness. Usually it is taken in the sense of not telling lies. But that merely denotes the verbal truth, which is not enough for maintaining truthfulness. One should have truthful approach as well. While resorting to verbal truth, if one harbors within his mind evil or wrong motive, he cannot be said to be truthful. Moreover, if the verbal truth happens to be hurtful to anyone, it has to be avoided. Similarly one needs to avoid ambiguity. Satya should therefore be clear, helpful and agreeable. That is presented in the motto of Satyam, Shivam, Sundaram.

vi) Sanyam: This denotes self-control, self-regulation, self-restraint etc. It is of 17 types, viz. restraining of five sense organs, observance of five major restraints, overcoming of four defilements and restraining of mental, verbal and physical faculties. In short, Sanyam stipulates refraining from every

activity that hurts true Self. For all practical purposes, observance of Gupties and Samities amounts to Sanyam.

vii) Tap: This denotes observance of austerities so as to gain self-control and strength for overcoming the defiling tendencies. This aspect is going to be considered in sutras 19 to 26.

viii) Tyäg: This denotes renouncing, sacrificing, giving up, etc. It can be of two types, external and internal. Giving up the worldly possessions is external renouncing. That does not consist of merely giving up some tangible object; it should also cover giving up of power, authority, influence etc. While giving up, one should not experience the strain of renouncing; he should not feel that he has to give up. It should be done willingly in the interest of others and should occur naturally. Giving up attachment for sense objects and overcoming of craving, aversion, anger, animosity, arrogance etc. constitute internal renouncing.

ix) Akinchanya: This denotes absence of possessions. It is a refinement of renouncing. If one gives up the physical possessions, but retains attachment towards the same, it is not going to serve the purpose. More emphasis should be laid on giving up the sense of belonging than on giving up the tangibles. Moreover, the term Akinchanya also denotes nothing but the soul. It means that one needs to give up everything that does not pertain to soul. In other words, one should stay completely tuned to the soul.

x) Brahmacharya: This is usually understood as observance of celibacy. But the term Brahmacharya literally means staying within the Self. When one stays tuned to the

soul, he cannot even think of indulging in sexual pleasure. The physical celibacy is therefore an outcome of observing true Brahmacharya.

These ten characteristics are collectively called Dashlaxanä Dharma.

अनित्याशरणसंसारैकत्वान्यत्वाशुचित्वास्रवसंवरनिर्जरा लोक-बोधिदुर्लभधर्मस्वाख्यातत्वानुचिन्तनमनुप्रेक्षाः ॥९-७॥

9.7: Anityäsharansansäraikatvänyatväshuchitväsrav-samvarnirjaräläokbodhidurlabhdharmaswäkhyätattvänuc-hintanamanuprekshäh

(Contemplating about the evanescence, helplessness, worldliness, aloneness, otherness, impurity, incoming of Karma, its prevention, eradication, nature of universe, rarity of right guidance and the tenets of Lord constitute Anuprekshä.)

This sutra deals with Anuprekshä, which means reflection or contemplation at length. It is also termed as Bhävanä. They are differently presented in different contexts. For instance, there are four Bhävanäs of Maitri (amity), Pramod (adoration), Kärunya (compassion) and Mädhyastha (objectivity), which are helpful in preventing Äsrav (incoming of Karma). Here, the sutra mentions twelve other Bhävanäs. Contemplating over them at length can help in overcoming the sense of attachment for the worldly aspects.

i) Anityänuprekhsä: Anitya means temporary, transitory, momentary etc. Everything that we come across in the worldly life, inclusive of the body and its relations, happens to be evanescent. Nothing stays forever. Change and impermanence are the laws of nature. We, however, hardly realize that and

remain too closely attached to the body, relatives, physical belongings etc. as if they were going to stay with us forever. If one ponders over a little, he can easily make out that every phenomenon stays for some time and then disappears. Such reflection can lead to the sense of detachment towards the worldly aspects.

ii) Asharanänuprekhsä; Asharan means unsheltered, helpless. When we come across some problem, we may expect help from our friends, relatives etc. and mostly spouse, parents, children and friends would extend the help. There are, however, problems like aging, incurable diseases, death etc. where no one, even the closest ones, can help. In such cases one can realize that he cannot expect help from anyone, that he is helpless and without any shelter. Pondering over such helpless state is called Asharanänuprekshä

iii) Sansäränuprekhsä: Sansär means the worldly order. If one contemplates about the worldly life, he can make out that most living beings have been continually undergoing pain and misery. If he goes deeper, he can also make out that he has been undergoing birth after birth since the time immemorial. During that time he must have entered into lot of relations. It is conceivable that his current spouse could have been his mother or sister in some incarnation. Moreover, he would have taken birth in different species and borne the pain, misery, unhappiness etc. of the bestial and infernal life as well. As such, he would realize that the worldly life is full of misery and unhappiness. That would instill in him the sense of detachment and he would be inclined to explore the ways and means for terminating the unhappiness.

iv) Ekatvänuprekhsä: Ekatva means aloneness. When one contemplates about the worldly life, he can make out that he was born alone and would die alone. If he deeply thinks, he can also make out that he has to bear the impact of diseases and such other painful situations without help from anyone. Others may sympathize with him, but no one can take over the pain. That contemplation can free him from the sense of attachment.

v) Anyatvänuprekshä: Anyatva means otherness, different from everything else. As such, this reflection is a corollary of the previous one. When one thinks over the worldly life, he can also make out that no worldly connection stays with him. The friends turn into foes and the relatives turn away their faces at times. Even if such situations do not arise, everyone is mortal and dies sooner or later. No one can prevent the death. One can thus realize that every person and every situation is different and away from the Self.

vi) Ashuchitvänuprekhsä: Ashuchi means impurity. One of the ways to avoid attachment for the body is to ponder over its contents and composition. The body is made up of fat, meat, bones, blood, etc. These are the objects that we do not even like to look at. We take food and drinks for replenishing the loss caused by voluntary and involuntary activities, but the residues thereof are invariably turned into the despicable matter like stool, urine etc. This does not mean that the body is the storehouse of stool and urine. It is, however, a fact that its contents are in no way adorable or pleasing. However much we may clean the body, it continues to get dirty. It would therefore be wrong to consider it pure or pretty. That sort of contemplation can lead to averting undue attachment for the body. A more subtle way to avert attachment is to make out

that every incarnation results in inhibiting the inherent capabilities of soul. That can lead to detachment for the body as well as for the incarnation.

vii) Äsravänuprekhsä: Äsrav means inflow, incoming. The misery and unhappiness of the worldly life arise on account of impact of Karma. This reflection relates to considering that every indulgence in the sense objects leads to Äsrav.

viii) Samvaränuprekhsä: Samvar means prevention. Contemplating about Äsrav would also lead to thinking about the ways to prevent the inflow of Karma. That is called Samvaränuprekshä.

ix) Nirjaränuprekhsä: Nirjarä means eradication of bondage. When one contemplates about Samvar, he is induced to contemplate about eradicating the existing bondage of Karma. That can be done by observing austerities and by peacefully bearing the hardships and discomforts that one comes across by virtue of Karma. That is called Nirjaränuprekshä.

x) Lokänuprekhsä: Lok means cosmos. It would be pertinent to note that Jainism considers cosmos as human-shaped. This Anuprekshä therefore pertains to thinking about the cosmos as well as the body. The cosmos is made up of five elements, viz. soul, lifeless matter, Dharmästikäy, Adharmästikäy and Akäsh, which are collectively known as Panchästikäy. All these five elements stay within their nature. The worldly soul, however, does not remain conscious of its true nature and goes beyond its nature. That contemplation can lead it to think about its true nature. One can also contemplate that soul abides in the entire body and pervades it.

That contemplation can lead to experiencing it as different from the body.

xi) Bodhidurlabhatvänuprekshä: Bodhi means right guidance, Durlabhatva means rarity. This reflection therefore relates to contemplating that during its infinite wandering the worldly soul has hardly come across the right guidance. Thereby one can make out that if he comes in contact with the right person, he should follow his advice without losing time. He would then be prompted to cast aside his laxity and indolence.

xii) Dharmaswäkhyätattvänuprekshä: Dharma is religion and Swäkhyätatva means lucid exposition. This Anuprekshä therefore relates to contemplating about the detached Lords, who have gracefully laid the tenets that are helpful in leading towards liberation. Adoring the spiritual aspects laid by the Lords amounts to Dharmaswäkhäyätattvänuprekshä. That is helpful in staying firm on the spiritual path. In simple terms this Anuprekshä can be called Dharma Bhävanä.

By now we have considered Gupti, Samiti, Dharma and Anuprekshä as the factors, which help in preventing the incoming of Karma. The next one is termed as Parishahjay. Parishah denotes hardship, discomfort, etc. To face them boldly, to bear them patiently is known as Parishahjay. That is dealt with in sutras 8 to 17.

मार्गाच्यवननिर्जरार्थं परिषोढव्याः परीषहाः ॥९-८॥

9.8: Märgächyavannirjarärtham Parishodhavyäh Parishahäh

(Parishah consists of bearing hardships for the sake of

staying on the right path and for eradicating the bondage of Karma.)

If we come across any hardship or discomfort, we try to avert the same. For instance, if the weather is warm, we may turn on fan or resort to air conditioning. If it is cold, we may resort to heating. Similarly, if there are mosquitoes, gnats, etc. we may spray insecticides in order to annihilate them. We are thus used to lead a comfortable life. We hardly care to remember that resorting to such devices for the sake of our comfort would hurt insects and other minute living beings.

But the approach of a spiritual aspirant would be different. In tropical countries like India summers are warm but not unbearable, while winters are not too cold. A spiritual aspirant would therefore willingly face that weather and would not resort to air conditioning or heating. In U.S. and other countries in the temperate zone it may not be possible to survive in winter without some heating device. As such, he may have to resort to heating. His approach would thus be to avoid, to the extent possible, the measures that would cause violence. When necessary, he would resort to relatively innocent means for avoiding discomfort. If there are too many mosquitoes, for instance, he may try to avert their impact by a mosquito net or by fixing screens across the windows, but would not spray insecticides.

If such innocent means are not available, the spiritual aspirant would rather bear the hardships instead of resorting to violent devices. This may seem a little intriguing in this age, when we are used to making life very comfortable. The primary objective of the spiritual pursuit is, however, to prevent the

acquisition of new Karma. For that purpose, the aspirant needs to avoid violence to the utmost possible extent. His objective would be to stay away from the bodily concerns. That is possible only if he ignores what happens to the body. Moreover, staying tuned to soul can reduce the impact of hardships and discomforts. In fact, the impact thereof can be neutralized, if one stays completely tuned that way. Moreover, a spiritual aspirant should remain aware that hardships arise as the consequence of Karma and need to be borne with patience.

क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषद्याशय्याऽऽक्रोश-वधयाचनाऽलाभरोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाऽज्ञानादर्शनानि ॥९-९॥

9.9: Kshutpipäsäsheetoshnadanshmashaknägnyär-atistricharyänishadyäshaiyyä"kroshvadhyächanä'läbhrogtṛn-sparshamalsatkärpuraskärprajnä'jnänädarshanäni

(Hunger, thirst, cold, heat, insect-bite, unclad state, despise, seduction, moving about, steady posture, rough bed, reproach, injury, going for alms, facing disadvantage, disease, thorny grass, dirtiness, honor or award, intelligence, nescience and failure to comprehend are the main hardships.)

There could be innumerable types of Parishah (hardships), which may have to be faced. This sutra enumerates twenty-two of them, which need to be faced particularly in the monastic life. That is deemed practicable at the sixth stage of spiritual elevation. In that stage one is expected to bear the hardships as a part of spiritual pursuit.

Hardships do arise in life. The question is, 'Why need they be borne instead of removing the same?' It should be remembered that we are at present considering the factors that

can prevent the acquisition of Karma. Averting violence to the possible extent is a 'must' in that respect. For that purpose one needs to bear the hardships that he comes across. This sutra mentions those, which need to be borne particularly by the monastic order, though some of them also relate to the lay order. Let us consider them one by one.

i) Kshudhä Parishah: Kshudhä means feeling hungry. Everyone needs to eat. But at times a monk may not get in alms the insentient food that he can eat. In worldly life too, it can happen that one may not be able to obtain food when he needs it. As such, he may be required to go without eating. This can, of course, not be carried on indefinitely. Hopefully, he can get something to eat within a day or two. In case, however, one does not get the food that he can take, he should be willing to go without it even at the cost of his life.

ii) Pipäsä Parishah: Pipäsä denotes thirst for water. When one is thirsty, he needs to take water. Sometimes, however, one may be in a situation, where it is not possible to get the water that he can take. In that case, he should be willing to remain without it and bear the thirst.

iii) & iv) Sheet and Ushna Parishahs: Sheet means cold and Ushna means hot. One should bear the weather even if it is hot or cold. The situation would be particularly tough for monks and nuns, because they have to walk bare-footed. One should, however, be willing to bear that with patience.

v) Danshmashak Parishah: Danshamshak means insect bite. One may have to live or camp at a place, where there may be many mosquitoes, gnats, etc. A monk is not supposed to use the mosquito net and is therefore required to face the insect

bite. A layman can use a mosquito net or have screens across the windows. But if that is not possible, a spiritual aspirant should be willing to bear the bites.

vi) Nägnya Parishah: Nägnya denotes unclad state. This Parishah is therefore applicable to Digambar monks, who remain unclad. They have to remain more exposed to heat and cold. Moreover, their unclad state may be subject to criticism, contempt, disdain, etc. They should be willing to bear the same.

vii) Arati Parishah: Arati stands for disaffection, despise etc. The spiritual aspirant may come across various problems, obstacles and obstructions. He should, however, not be disaffected by such factors and continue his spiritual pursuit cheerfully and enthusiastically.

viii) Stri Parishah: Stri denotes a female, but in the present context it should be taken in the sense of the opposite sex. The attraction of male for female and of female for male is natural and that may result in temptation, seduction etc. A spiritual aspirant should therefore stay away from the opposite sex.

ix) Charyä Parishah: Charyä usually means life style, but here it is used in the sense of moving about from place to place. Staying at one place can lead to attachment for the place or the persons residing there. The monks and nuns have to stay away from all types of attachment. As such, they are required to move about on foot from place to place. They may get tired or may come across other hardships, but they should patiently bear the same.

x) Nishadyä Parishah: Nishad means to sit steady. The monastic as well as the lay spiritual aspirants may need to assume some posture for the sake of concentration. One may

feel tired of the assumed posture, his feet or other limbs may start aching or he may experience numbness. The spiritual aspirant should ignore that and continue the posture as long as required.

xi) Shayyä Parishah: Shayyä means bed, but here it is used in the sense of rough or hard bed. A spiritual aspirant normally goes in for a hard bed. If one is used to soft bedding, it may be tough for him to sleep on a hard bed. Moreover, he may also have to sleep on the floor at times. He may feel inconvenienced while sleeping on such beds, but he should willingly bear it.

xii) Äkrosh Parishah: Äkrosh means wrath, reproach, etc. A spiritual aspirant may come across people, who may behave wrongly and may even utter harsh words. But he should not be affected thereby and peacefully stay in his pursuit.

xiii) Vadh Parishah: Vadh generally means killing. But here it is used in the sense of hurting, etc. It may happen that someone may be so mad at a spiritual aspirant that he may indulge in beating or otherwise hurting him. Even if that happens without any reason, the spiritual aspirant should remain calm and bear it peacefully.

xiv) Yächanä Parishah: Yächanä denotes begging. One belonging to the monastic order has to go for alms for all his requirements inclusive of food and water. Begging may be easy for beggars, but it is hard for others. That may even be humiliating. To adopt begging as a part of monastic code, in spite of its humiliating aspect, is called Yächanä Parishah.

xv) Aläbh Parishah: Aläbh means disadvantage. As stated above it is not easy to beg and it may become particularly hurtful, if the person concerned refuses to offer what is begged

for. It may also happen that such a person may use foul language. But a spiritual aspirant need not be affected thereby. He should carry on without the thing or approach someone else, who would offer it.

xvi) Rog Parishah: Rog means disease. Everyone is prone to contact disease. In monastic life one has to depend upon the food supplied by others. As such, it may happen that one obtains some food, which is not conducive to health. Thereby he may get some disease, which can cause pain. In such eventualities he can take innocent medication. But in case, he is not cured thereby or does not get medication, he should patiently bear the pain without being perturbed. This is applicable to the laymen as well.

xvii) Tṛnsparsha Parishah: Tṛnsparsha means contact of straw. In the monastic life, one has to use simple bed provided to him. He may also get a bed of straw or may be required to sleep on the straw itself. Some part of the straw can be pointed and may hurt. The spiritual aspirant should accept the same as part of his life and patiently bear the discomfort.

xviii) Mal Parishah: Mal denotes dirtiness. In monastic life, one is not supposed to take bath. There are two reasons. In that life one has not to undertake any activity, which can make the body unclean. Secondly, one has to use the minimum amount of water so as to avoid unnecessary violence to aquatic and other subtle beings. While moving from place to place, however, one is prone to get dirty. Similarly, he may be required to carry on with more or less unclean clothes. He should not feel disgusted for the unclean body or clothes and should cheerfully lead the life of spiritual pursuit.

xix) Satkär-Puraskär Parishah: Satkar means respect and Puraskär means award. A monk may be held in high esteem for his knowledge and for leading the hard life or a layman may be respected for his knowledge etc. That should not be of any concern to the spiritual aspirant. If one is elated or feels flattered thereby, his spiritual pursuit would be endangered; it may be hard for him to maintain the humility needed in his pursuit. A spiritual aspirant should take such occasions of respect as the passing gestures and undergo the same.

xx) Prajnä Parishah: Prajnä means intelligence, wisdom, etc. Such attributes of a spiritual aspirant may come to the limelight and he might be held in reverence for that. The aspirant should, however, take that as an outcome of his wholesome Karma and should not indulge in any sense of the superiority.

xxi) Ajnän Parishah: Ajnän means nescience. The main purpose of spiritual pursuit is to be enlightened. For that purpose one needs to gain knowledge. It may, however, happen that one may find it hard to make out or to remember in spite of all possible efforts. But he need not be discouraged thereby. He should take it as a consequence of knowledge-obscuring Karma and try to overcome the same by persevering in his endeavor.

xxii) Adarshan Parishah: Darshan means right perception or enlightenment and Adarshan denotes the absence thereof. One may endeavor to gain the right perception, but he may fail to get the same. In that case, he may be disheartened. Instead of being overcome by the failure, one needs to patiently pursue his objective with the hope that the enlightenment would arise

in due course.

सूक्ष्मसम्परायच्छद्मस्थवीतरागयोश्चतुर्दश ॥९-१०॥

एकादश जिने ॥९-११॥

बादरसम्पराये सर्वे ॥९-१२॥

9.10: Sookshmasamparäyachchhadmasthavitarägayoshchaturdash

9.11: Ekädash Jine

9.12: Bädarsamparäye Sarve

(There can be fourteen Parishahs to those belonging to Sookshmasamparäy and Chhadmastha stages; the omniscient Lords can have eleven; all of them can occur to those belonging to Bädar Sampräy stage.)

It is not that all these twenty-two Parishahs can occur to everyone. There are fourteen stages of spiritual elevation. These sutras specify how many Parishahs can occur in different stages. These Parishahs are not relevant in the first five stages. All twenty-two of them can occur from 6th to 9th stages, fourteen in 10th to 12th stages and eleven in the 13th stage. No Parishah can occur in 14th stage because it is a bodiless state.

ज्ञानावरणे प्रज्ञाज्ञाने ॥९-१३॥

दर्शनमोहान्तराययोरदर्शनालाभौ ॥९-१४॥

चारित्रमोहेनाग्न्यारतिस्त्रीनिषद्याक्रोशयाचनासत्कारपुरस्काराः ॥९-१५॥

वेदनीये शेषाः ॥९-१६॥

एकादयो भाज्या युगपदेकोनविंशतेः ॥९-१७॥

9.13: Jnänävarane Prajnäjnäne

9.14: Darshanmohäntaräyayoradarshanäläbhau

9.15: Chäritramohenägnyäratistrinishadyäkroshyächanäsatkärpuraskäräh

9.16: Vedaniye Sheshäh

9.17: Ekädayo Bhäjyä Yugpadaikonvinshateh

(Prajnä and Ajnän Parishahs arise by virtue of Jnänävaraniya Karma; Adarshan and Aläbh Parishahs arise respectively by Darshan Mohaniya and Antaräy Karmas; Nägnya, Arati, Stri, Nishadyä, Äkrosh, Yächanä and Satkär-Puraskär Parshahs arise by Chäritra-Mohaniya Karma. All others arise by Vedaniya Karma. There can occur one to nineteen Parishahs at any one time.)

Only Jnänävaraniya (knowledge obscuring), Darshan-Mohaniya (perception-deluding), Chäritra-Mohaniya (character-deluding), Vedaniya (situation conferring) and obstructing (Antaräy) Karmas are responsible for causing Parishahs. These sutras specify the types of Karma that lead to different Parishahs. Intelligence (Prajnä) and nescience (Ajnän) Parishahs occur by virtue of knowledge-obscuring Karma; failure to comprehend (Adarshan) occurs by perception-deluding Karma; disadvantage (Aläbh) occurs by obstructing Karma; those pertaining to unclad state (Nägnya), despise (Arati), seduction (Stri), disgust for the adopted posture (Nishadyä), reproach (Äkrosh), failure to get alms (Yächanä), respect or award (Satkär-Puraskär) occur by character-deluding Karma: the rest of them arise by virtue of situation conferring Karma.

Some Parishahs like heat and cold are opposite each other

and cannot occur simultaneously. There cannot therefore occur more than nineteen Parishahs at any one single time. One needs to bear those, which occur.

सामायिकच्छेदोपस्थाप्यपरिहारविशुद्धिसूक्ष्मसंपराययथाख्यातानि चारित्रम् ॥९-१८॥

9.18: Sämäyikchchhedopasthäpyaparihärvishuddhisookshmasamparäyyathäkhyätäni Chäritram

(Charitra consists of Sämäyik, Chhedopasthäpan, Parihärvishuddhi, Sookshmasamparäy and Yathäkhyät.)

The next important factor in prevention of Karma is Chäritra. It means putting the precepts into practice. As such, the endeavor to develop purity is Chäritra. The term is, however, used here in the context of monastic life. Since observance of equanimity is the essence of monastic life, Chäritra is considered of the following five types depending upon the degree of such observance

i) Sämäyik: Sam means equanimity and Äy means incoming. As such, the term literally means gaining of equanimity. Sämäyik is therefore an exercise in cultivating equanimity. In Jain community, many people are seen regularly performing Sämäyik. But their emphasis rests on the ritual part, while the real purpose of gaining equanimity is overlooked. Actually, the importance of the practice should be judged from the peace and tranquility that can be brought in life and not from the number of Sämäyiks performed. The monks and nuns are supposed to stay in equanimity. As such, the first initiation or adopting the same for a period of trial is termed as Sämäyik. It is popularly known as Kächi Dikshä.

ii) Chhedopasthäpan: After adopting the initial initiation when one realizes that he is in a position to observe equanimity and maintain peace of mind, he is initiated for the life. In other words, he is confirmed in the monastic order. If the first stage is considered initiation, this stage can be called ordination. Since the people in that order are supposed to stay in equanimity forever, the monks and nuns are not seen performing the ritual of Sämäyik. Their vow to stay in Sämäyik forever is popularly known as Vadi Dikshä.

iii) Parihär Vishuddhi: This denotes practicing purity and can therefore be termed as a stage of higher purification. Leading the monastic life while undertaking special types of penance and austerities is called Parihärvishuddhi. That involves adopting various hard postures known as Pratimäs.

iv) Sookshma Samparäy: This denotes a subtle degree of defilement. It conveys a stage where all types of defilement are overcome except for very subtle, wholesome attachment. That attachment can stay up to the tenth stage of spiritual elevation.

v) Yathäkhyät: It means as laid down. That denotes the stage of total detachment, which occurs at the twelfth stage of spiritual elevation.

अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासनकाय-क्लेशा बाह्यं तपः ॥९-१९॥

9.19: Anashanävamaudaryavṛttiparisankhyänraspar-ityägviviktashayyäsankäyaklesha Bähyam Tapah

(Fasting, eating less than required, curtailing the varieties, control over tastes, lonely habitation and facing the hardships constitute the external austerities.)

Austerity is the next important factor in preventing Karma. It was earlier pointed out that Samvar is analogous to closing the doors and windows in order to prevent dirt coming in. Thereafter one has to remove the dirt accumulated inside. Similarly after resorting to prevention of new Karma, one needs to eradicate the existing bondage of Karma. That is known as Nirjarä. Austerities are not only helpful in preventing the incoming of Karma, but also in eradicating the existing bondage.

Tap denotes undertaking austerities with a view to overcoming desires, longings etc. That can be of various types. All of them are broadly classified in two categories of external and internal austerities. Those, which mainly pertain to the physical level and which are more or less visible, are external austerities. Those, which relate to the mental level and which are not very visible, are internal ones These two categories are divided into six types each. As such, there are twelve types of austerities in all. The sutra 19 specifies the following six external austerities.

i) Anashan: Ashan means to eat and Anashan means not to eat, which is known as fasting. Such fasting is usually termed as Upaväs. But Upaväs has a different connotation. It literally means staying close to the soul. When a person thus stays spiritually engrossed, he forsakes the bodily instincts and does not care for its requirements like food etc. Refraining from food is therefore antecedent to Upaväs, not an essential part of it. The spiritual pursuit may, however, entail going without food. As such, if one is used to fasting, that can be helpful in remaining unperturbed. Practicing Anashan is useful for that purpose.

ii) Avamaudarya: This is popularly known as Unodari, which means eating less than what is required for satisfying the appetite. It is possible that the spiritual aspirants may at times not get enough to eat. If they are used to observe this austerity, they can stay unperturbed when they do not get enough food. Moreover, this austerity has a hygienic consideration. The research studies have indicated that eating less than the normal intake is conducive to health and can even increase the longevity.

iii) Vṛttiparisankhyän: This is popularly known as Vṛttisankshep, which means curtailing the variety of the articles to be used. We have the tendency to acquire as many things as possible to satisfy the current or future needs. That tendency needs to be restrained, because happiness is a function of mind and one can surely feel happy with fewer articles. Vṛttiparisankhyän is, however, used here in the sense of reducing the number of food-articles and to feel satisfied with a few of them.

iv) Rasparityäg. This means giving up attachment for tastes. The tongue is an organ that looks for tastes. Our attention generally stays drawn towards the tasty foods and drinks. This happens to be a more or less insatiable craze. The hankering for tastes does not allow a person to keep the peace of mind. Some restrain has to be applied to it. That is the reason for laying this austerity. Äyambil is devised for that purpose.

v) Viviktashayyäsan: This is also termed as Sanlinatä, which means staying in a forlorn place and occupying the minimum space. Normal human tendency is to occupy more

space. The purpose of this austerity is to curtail that tendency and to stay comfortable within a restricted area.

vi) Käyaklesh: This literally means bearing physical discomfiture. But the term also covers courting the physical hardships. In spiritual pursuit, one may have to face many hardships, which were described under Parishahjay. If the aspirant is not accustomed to bear such hardships, he would not be able to maintain the peace of mind and there cannot be spiritual development without the peace of mind. It is therefore necessary that the spiritual aspirants get used to hardships and physical discomfiture.

The main purpose of observing external austerities is to face and get used to the hardships that may arise from time to time. That would enable the spiritual aspirants to observe the peace and tranquility of mind in all the circumstances. That would also enable them to observe the internal austerities.

प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥९-२०॥

नवचतुर्दशपञ्चद्विभेदं यथाक्रमं प्राग्ध्यानात् ॥९-२१॥

आलोचनप्रतिक्रमणतदुभयविवेकव्युत्सर्गतपश्छेद्परिहारोपस्थापनानि ॥९-२२॥

ज्ञानदर्शनचारित्रोपचाराः ॥९-२३॥

आचार्योपाध्यायतपस्विशैक्षकग्लानगणकुलसङ्घसाधुसमनोज्ञानाम् ॥९-२४॥

वाचनाप्रच्छनानुप्रेक्षाऽऽम्नायधर्मोपदेशाः ॥९-२५॥

बाह्याभ्यन्तरोपध्योः ॥९-२६॥

9.20: Präyashchittavinayvaiyävṛtyaswädhyäyvyutsargadhyänänyuttaram

9.21: Navchaturdashpanchdwibhedam Yathäkramam Prägdhyänät

9.22: Älochanpratikramantadubhayvivekvyutsarga-tapashchhedparihäropasthäpanäni

9.23: Jnändarshanchäritropchäräh

9.24: Ächäryopädhyäyatapaswishaikshakglänan-kulsanghsädhusamanojnänäm

9.25: Vächanäprachchhanänupreksha"mnäyadharmo-padeshäh

9.26: Bähyäbhyantaropadhyoh

(Repentance, modesty, service, self-study, renouncing and meditation constitute the internal austerities; the first five are of nine, four, ten, five and two types respectively. The first type consists of Älochan, Pratikraman, Älochan cum Pratikraman, Vivek, Vyutsarga, Tap, Chhed, Parihär and Upasthäpan. The second relates to Jnän, Darshan, Chäritra and Upchär. The third relates to servicing of Ächärya, Upädhyäy, Tapaswi, Shaiksha, Glän, Gan, Kul, Sangh and Samanojna. The fourth consists of Vächanä, Prachchhanä, Anupreksha, Ämnäy and Dharmopadesh. The fifth consists of external and internal renouncing.)

The internal austerities are of six types, viz. Präyashchitta (repentance), Vinay (modesty), Vaiyävṛtya (service), Swädhyäy (self-study), Vyutsarga (staying above bodily and mental concerns) and Dhyän (meditation). The first five of them are of nine, four, ten, five and two categories, respectively. The last one is not covered, because it is to be separately dealt with under 'Dhyän'.

i) Präyashchitta: This means atonement or repentance. We often happen to indulge in wrong or undesirable activities and evil tendencies. This may be due to habit, addiction, weakness of mind, or shortsightedness. A spiritual aspirant has to stay aware of such indulgences so as to avert the same. When he notices anything wrong on his part, he should repent for that. His sense of remorse should enable him to avoid the recurrence of such indulgences.

Sutra 22 lays the following nine categories of Präyashchitta, viz. a) Älochan, which means confession of lapses and faults to the preceptor, b) Pratikraman, which means recalling the lapses with a view to atoning for that, c) Tadubhay, which means confession cum atonement, d) Vivek, which means discriminating wisdom, e) Vyutsarga, which means giving up physical and mental involvement, f) Tap, which means undertaking of austerities, g) Chhed, which means reduction in the period of one's initiation in proportion to his faults, h) Parihär, which means remaining in a sort of quarantine for a period proportionate to the faults and i) Upasthäpan, which means re-adoption of the vows that were grossly infringed.

ii) Vinay: This means modesty on one's own part and respect towards others. Respect has to be appropriate and may even take the form of devotion. That would help in proceeding towards spiritual development. If one has regard for his preceptor, he would not undertake any activity without seeking his guidance. That would automatically restrain him from indulging in anything wrong or undesirable. Moreover, he may feel inclined to develop the wholesome attributes by noticing the virtues of others and that can lead him to an increasingly

higher spiritual level.

Sutra 23 lays following four categories of this austerity, which are based on the subjects of reverence, viz. a) Jnän, which means knowledge and covers the means thereof, b) Darshan, which means conviction of the fundamentals, c) Chäritra, which means undertaking Sämäyik, etc. with reverence, d) Upchär, which means courteous behavior.

iii) Vaiyävṛtti: This means selfless servicing. A spiritual aspirant knows that all the living beings have the same type of soul. He therefore needs to develop regard and/or amity for others. As such, he should be willing to serve them without expecting anything in return. That is not possible, unless one has developed the sense of dedication to the cause of serving. That sense would result in elimination of arrogance and induce him to develop modesty. A high degree of modesty can lead to the faultless behavior.

Sutra 24 lays following ten categories of this austerity based on the class of persons, who need to be served, viz. a) Ächärya, the head of religious order, b) Upädhyäys, the masters and teachers of scriptures, c) Tapaswi, those who undertake acute austerities, d) Shaiksha, those who are newly initiated, e) Glän, the sick and weakened, f) Gan, meaning those belonging to the same group, g) Kul, meaning those initiated by the same preceptor, h) Sangh, meaning those belonging to the religious order, i) Sädhu, the monks and nuns and j) Samanojna, those having an identical level of knowledge.

iv) Swädhyäy: Literally, this means self-study. It is of two kinds. One is to understand the true nature of soul and the other is to learn. Sutra 25 lays the following five aspects of the

latter kind, viz. a) Vächanä, taking lessons from the instructor, b) Prachchhanä, raising questions so as to remove doubts, c) Anupreksha, pondering over what has been learnt, d) Ämnäy, which literally means a sect, but has been used here in the sense of repetition of what has been learnt and e) Dharmopadesh, which means properly presenting what has been learnt

v) Vyutsarga: This is the same as Käusagga. It literally means giving up the body. In effect it denotes giving up all the physical and mental activities and staying tuned to soul. Sutra 26 specifies two categories of this austerity, viz. a) Bähya or external and b) Abhyantar or internal. Giving up of physical involvement is termed as external Vyutsarga, while that of mental involvement is termed as internal Vyutsarga. .

vi) Dhyän: This is the sixth internal austerity, which is known as meditation. The subject being very vital for Nirjarä, it is dealt with in sutras 27 to 46.

उत्तमसंहननस्यैकाग्रचिन्तानिरोधो ध्यानम् ॥९-२७॥

आमुहूर्तात् ॥९-२८॥

9.27: Uttamsanhananasyaikägrachintänirodho Dhyänam

9.28: Ämuhurtät

(Concentrating on one subject by a person of very strong physique constitutes meditation. That lasts for less than 48 minutes.)

Meditation involves concentration. Sutra 27 therefore defines meditation as concentration on one subject. That can

be undertaken by those with strong physique. In this connection the sutra particularly specifies two aspects, Sanhanan and Ekägratä. The former relates to the strength of the body. The meditation may involve adopting tough postures. That cannot be retained long, unless the body is strong to withstand the strain. The latter relates to concentration. The mind being fickle, it continually moves from one subject to another. It has to be concentrated on one subject. It is, however, not possible to retain the concentration very long. Sutra 28 therefore states that the maximum duration of concentration is less than 48 minutes.

आर्तरौद्रधर्मशुक्लानि ॥९-२९॥

परे मोक्षहेतू ॥९-३०॥

9.29: Ärtaraudradharmashukläni

9.30: Pare Mokshahetoo

(Ärtadhyän, Raudradhyän, Dharmadhyän and Shukladhyän are four types of Dhyän. The latter two can lead to liberation.)

In Jain tradition meditation denotes attentiveness. Sutra 29 specifies four types of attentiveness, which are known as Ärtadhyän, Raudradhyän, Dharmadhyän and Shukladhyän. The first two are unwholesome and they do not constitute meditation. Sutra 30 therefore states that only the remaining two are purposeful in the sense that they can lead to liberation.

आर्तममनोज्ञानां सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥९-३१॥

वेदनायाश्च ॥९-३२॥

विपरीतं मनोज्ञानाम् ॥९-३३॥

निदानं च ॥९-३४॥

तदविरतदेशविरतप्रमत्तसंयतानाम् ॥९-३५॥

9.31: Ärtamamanojnänäm Samprayoge Tadviprayogäy Smṛtisamanvähärah

9.32: Vedanäyäshcha

9.33: Viparitam Manojnänäm

9.34: Nidänam Cha

9.35: Tadaviratdeshaviratpramattasanyatänäm

(Ärtadhyän consists of continually worrying to avert the disagreeable situations and pain, to regain the lost agreeable situations and of intense inclination to stake everything for the worldly purpose. That occurs in unrestrained, partly restrained and non-vigilant stages.)

Ärtadhyän: Most people continuously worry about their painful and unhappy situations. Such worrying is termed as Ärtadhyän. There are mainly four situations that cause pain and unhappiness. They constitute the four categories of Artadhyän. Worrying to avert the disagreeable situations is first; worrying to avert the painful situations is second; worrying to regain the lost favorable situation is third and the strong inclination to stake everything for some worldly gain is fourth. The last one is known as Nidän or Niyänun. All these categories of Ärtadhyän can prevail from the first to the fifth stages of spiritual elevation, while the first three of them can prevail in the sixth stage too.

हिंसाऽनृतस्तेयविषयसंरक्षणेभ्यो रौद्रमविरतदेशविरतयोः ॥९-३६॥

9.36: Hinsä'nṛtasteyavishaysanrakshanebhyo Raudramaviratdeshviratayoh

(Raudradhyän consists of continually thinking of indulging in violence, lies, stealing and sense-objects. That occurs in unrestrained and partly restrained stages.)

Raudradhyän is more or less akin to Ärtadhyän. The difference lies in the intensity of the anxiety and in inclination to resort to the wrong means. Raudra denotes terrible, horrible etc. As such, when one continually worries about preserving his worldly happiness and is willing to resort to acute means for the purpose, he can be said as being involved in Raudradhyän. This sutra therefore states that maintaining the violent, untruthful, stealthy and sensual mode of life constitutes Raudradhyän. That can prevail in the first five stages of elevation.

आज्ञाऽपायविपाकसंस्थानविचयाय धर्ममप्रमत्तसंयतस्य ॥९-३७॥

उपशांतक्षीणकषाययोश्च ॥९-३८॥

9.37: Äjnä'päyvipäksansthänvichäyäya Dharmamapramattasanyatasya

9.38: Upashäntkshinkashäyayoshcha

(Contemplating about Äjnä, Apäy, Vipäk and Sansthän constitutes Dharmadhyän; that arises in the state of vigilant restraint. That is feasible in the stages, where the delusion is overcome or is calmed-down.)

Dharmadhyän: These sutras deal with Dharmadhyän. Dharma has several connotations like religion, duty, natural property etc. and can therefore be defined differently. One of

the significant definitions is: Vatthu Sahävo Dhammo, It means that the nature of an object is Dharma. In light of that definition, Dharmadhyän means contemplating about the nature of soul. In other words, the contemplation that leads to self-realization is Dharmadhyän. Sutra 37 states that it can be resorted to in following four forms.

i) Äjnävichay: Äjnä means commandment and Vichay means to ponder over. Äjnävichay therefore means to ponder over the precepts and commandments of the Lords. Their precepts mainly relate to the inherently blissful nature of soul, impact of Karma on the worldly soul and the way to get free from that impact. Contemplating over those precepts is therefore termed as Äjnävichay.

ii) Apäyvichay: Apäy means distress or unhappiness. Apäyvichay therefore means pondering over the causes of distress and unhappiness. One needs to contemplate that distress and unhappiness arise on account of unwholesome Karma, which is acquired by indulging in craving and aversion. Such contemplation can help in refraining from undertaking anything that would result in unhappiness. Apäyvichay is thus helpful in exercising Samvar and Nirjarä (prevention and eradication of Karma).

iii) Vipäkvichay: Vipak means fruitfulness. Vipäkvichay therefore means to contemplate that each type of Karma extends its consequence. The law of Karma is supreme and inexorable. No one is immune from its operation. We come across comfortable or uncomfortable situations depending upon the types of Karma. In comfortable ones we feel happy and elated and therefore crave to perpetuate the same. In uncomfortable ones, we feel unhappy and miserable and hence

seek to avert the same. We should really make use of the comfortable situations for undertaking the virtuous activities and in adverse ones we should think of not repeating the unwholesome activities. That type of contemplation is termed as Vipäkvichay.

iv) Sansthänvichay: Sansthän means the universe. Sansthänvichay therefore means contemplating about the universe. Jeev and Ajeev (soul and lifeless matter) are the constituents thereof. Among the lifeless objects, Pudgal is the most significant, because the worldly life arises from its interaction with soul. Contemplating about such interaction and its impact on soul constitutes Sansthänvichay.

These sutras state that Dharmadhyän is feasible in 7th to 12th stages of elevation. The Digambar version of the text, however, specifies its feasibility from 4th to 7th Stages.

शुक्ले चाद्ये पूर्वविदः ॥९-३९॥

परे केवलिनः ॥९-४०॥

पृथक्त्वैकत्ववितर्कसूक्ष्मक्रियाप्रतिपातिव्युपरतक्रियानिवृत्तीनि ॥९-४१॥

तत्त्र्येककाययोगायोगानाम् ॥९-४२॥

एकाश्रये सवितर्के पूर्वे ॥९-४३॥

अविचारं द्वितीयम् ॥९-४४॥

वितर्कः श्रुतम् ॥९-४५॥

विचारोऽर्थव्यञ्जनयोगसङ्क्रान्तिः ॥९-४६॥

9.39: Shukle Chädye Poorvavidah

9.40: Pare Kevalinah

9.41: Pṛthaktvaikatvavitarkasookshmakriyäpratipätivyuparatkriyänivṛttini

9.42: Tattryekakäyyogäyogänäm

9.43: Ekäshraye Savitarke Poorve

9.44: Avichäram Dwitiyam

9.45: Vitarkah Shrutam

9.46: Vichäro'rthavyanjanyogsankräntih

(There are four categories of Shukladhyän, viz. a) Pṛthaktvavitarka, b) Ekatvavitarka, c) Sookshmakriyäpratipäti and d) Vyuparatakriyänivṛtti. The first two categories can be resorted to by those, whose delusion is calmed down or overcome and who know Poorvas. The latter two categories arise to the omniscient Lords. These four categories arise to those who exercise all the three faculties, or any one of the three faculties, or only the physical faculty or who do not exercise any of them. The first two groups resort to any one aspect; the former resorts to thinking, the latter does not. Vitarka denotes sacred literature; Vichär denotes meaning, connotation and moving from one Yog to another.)

These sutras deal with Shukladhyän which denotes pure meditation. It can be resorted to by those, who are at least at the 8th stage of spiritual elevation and who are well versed in Poorvas. After reaching the 8th stage it is easy to rise swiftly. But that stage is not considered attainable at present. Moreover Poorvas have been lost since long. As such, Shukladhyän is not now considered feasible. It is of the following four types.

i) Pṛthaktvavitarka Savichär: This means contemplating about different aspects and differing states of soul or any other

object on the basis of scriptural knowledge. This can be termed as multi-tiered contemplation.

ii) Ekatvavitarka Nirvichär: This means contemplating on only one aspect of soul or of any other object on the basis of the knowledge acquired. This can be termed as unitary contemplation.

iii) Sookshmakriyä Pratipäti: This relates to the contemplation of an omniscient Lord, when he forsakes all physical, mental and verbal faculties and resorts to the subtle body. This can be termed as subtle contemplation.

iv) Vyuparatakriyä Nivṛtti: This is the contemplation of an omniscient Lord at the time of liberation. That leads to the irreversible stillness of soul.

The terms Vitarka and Vichär occurring in the first two categories need explanation. The sutras 45 and 46 state that Vitarka denotes the contemplation based on scriptural knowledge, while Vichär denotes the contemplation, irrespective of the scriptural knowledge, about various terms and their implications and so on, while resorting to physical, verbal or mental faculty. The term Nirvichär therefore denotes the absence of such varying contemplation. In other words, it conveys staying steady on one aspect.

सम्यग्दृष्टिश्रावकविरतानन्तवियोजकदर्शनमोहक्षपकोपशमकोपशान्तमोह-क्षपकक्षीणमोहजिनाः क्रमशोऽसङ्ख्येयगुणनिर्जराः ॥९-४७॥

9.47: Samyagdrashtishrävakviratänantaviyojakdar-shanmohkshapakopashamakopashäntmohkshapakkshina-mohjinäh Kramasho'sankhyeyagunanirjarä

(Samyagdrashti, Shrävak, Virat, Anantanubandhi-viyojak,

Darshanmohakshapak, Upashamak, Upashäntamoh, Kshapak, Kshinamoh and Jin observe Nirjarä to an increasingly manifold extent.)

This sutra deals with the degree of Nirjarä occurring among the liberation-seekers belonging to different levels. It specifies ten levels in the ascending order ranging from the level of Samyagdrashti to that of omniscience and states that among them the degree of Nirjarä occurs increasingly manifold. Of them, Samygdrashti are at the level of right perception, Shrävak at lay level observing partial restraints, Virat at level of fully restrained, Anantänubandhiviyojak at the level where one is capable to destroy the infinitely binding defilement, Darshanmohkshapak at the level where one can destroy the deluding perception, Upashamak at the level where one is calming down remaining delusion, Upashäntmoh at the level where one has calmed it down, Kshapak at the level where one is destroying all types of delusion; Kshinmoh at the level where one has destroyed delusion and Jin at the level of omniscience.

पुलाकबकुशकुशीलनिर्ग्रन्थस्नातका निर्ग्रन्थाः ॥९-४८॥

9.48: Puläkbakushkushilnirgranathasnatakä Nirgranthäh

(Nirgranaths are of the categories of Puläk, Bakush, Kusheel, Nirgranth and Snätak.)

Nirgranth denotes one having no possession. As such, Jain monks can be called Nirgranth. As a matter of fact, the contemporary Buddhist texts used to refer to Lord Mahavir as a Nirgranth. This sutra specifies the following five categories of

monks, viz. a) Puläk denoting those, who try to stay on the path laid by the detached Lords; but fail to observe restraints. b) Bakush denoting those who care for the body, look for physical comforts, do not accommodate themselves within the limited space and are prone to indulge in faults or transgressions; c) Kusheel of two types, i) Pratisevanä Kusheel denoting those who indulge in transgression under the influence of sense organs and ii) Kashäy Kusheel denoting those who indulge in light defilement; d) Nirgranth denoting those who are close to omniscience and e) Snätak denoting those who have attained omniscience.

संयमश्रुतप्रतिसेवनातीर्थलिङ्गलेश्योपपातस्थानविकल्पतः साध्याः ॥९-४९॥

9.49: Sanyamshrutpratisevanätirthalingleshyopapät-asthänavikalpatah Sädhyäh

(Sanyam, Shrut, Pratisevanä, Tirtha, Ling, Leshya, Upapät and Sthän are the criteria for judging them.)

This sutra lays the following eight criteria for evaluating the level of monks.

a) Sanyam: This relates to five types of Chäritra, viz. Sämäyik, Chhedosthäpaniya, Parihäravishuddhi, Sooksh-masampräy and Yathäkhyät specified in sutra 18. Puläk, Bakush and Pratisevanä Kusheel would prevail in Sämäyik and Chhedopasthäpaniya; Kashäy Kusheel would prevail in those two as well as in Parihär Vishuddhi and Sukshmasamparäy; while Nirgranth and Snätak would prevail only in Yathäkhyät.

b) Shrut: This relates to the scriptural knowledge of different categories of Nirgranths. The maximum level of Puläk, Bakush and Pratisevanä Kusheel can be up to ten

Poorvas, while that of Kashäy Kusheel and Nirgranth can be up to all the fourteen Poorvas. The minimum level of Puläk would be up to the spiritual code, while that of Bakush, Kusheel and Nirgranth would be to the extent of Samiti and Gupti. Snätak being omniscient, their level is infinite.

c) Pratisevanä: This relates to possibilities for transgression. Puläks are prone to transgress all the restraints; Bakush are prone to transgress fourth and fifth restraints; Pratisevanä Kusheel are prone to transgress the subsidiary restraints; while Kashäy Kusheel, Nirgranth and Snätak are not prone to transgress any restraint.

d) Tirtha: This relates to the order, where they are found. All the five categories can exist in the order of all Tirthankars.

e) Ling: This relates to symbol, which can be physical or modal. All the monks would have modal symbol, while they may or may not have the material symbols

f) Leshyä: This pertains to the color of aura. In the ascending order they are specified as black, blue, darkgreen yellow, lotus- red and white. Puläk can have yellow, lotus-red and white aura; Bakush and Pratisevanä Kusheel can have all the six; Kashäy Kusheel, if staying in Parihärvishuddhi, would have yellow, lotus-red and white, if staying in Sukshmasamparäy, they would have only white; while Nirgranth and Snätak would have only white Leshyä.

g) Upapät: This relates to the next rebirth and longevity. The first four categories of monks would be reborn at least in the Saudharma abode with the minimum age span of a Palyopam. The maximum for Puläk can be of 20 Sägaropams in Sahasrär; that of Bakush and Pratisevanä Kusheel of 22

Sägaropams in Äran and Achyut abodes; that of Kashäy Kusheel and Nirgranth of 33 Sägaropam in Sarvärthasiddhi abode; while Snätaks have not to be reborn.

h) Sthän: This relates to the level of observing restraint. The level varies from person to person. In general it can be said that the level, where a Puläk can reach, is the lowest; Bakush can reach a level higher than that; Pratisevanä Kusheel can reach a still higher level; Kashäy Kusheel can reach the next higher level; Nirgranth can reach higher than that; Snatak can attain the highest level, which leads to Nirvän.

□□□

Chapter 10

MOKSHA
THE LIBERATION

Now we come to the last Adhyäy of Tattvärtha Sutra. Jeev, Ajeev, Punya, Päp, Äsrav, Samvar, Bandha, Nirjarä and Moksha are the nine fundamentals of Jainism. They are collectively known as Navtattva. As stated in the first chapter *Tattvärtha Sutra* covers Punya and Päp within Äsrav. As such it specifies only seven fundamentals. Of these, we have completed the consideration of six. Now we have to consider Moksha (liberation), which is also known as Mukti, Siddhi etc.

As pointed out earlier, liberation is the ultimate objective of all the Aryan religions. But Jainism lays greater emphasis on it. It states very emphatically that the worldly soul has been wandering since the infinity on account of the ignorance of its true nature and would still continue to wander till it attains liberation. After describing the conscious soul and the lifeless matters in the first five chapters, the author explains in chapter 6 to 8 how the soul interacts with Pudgal (tangible lifeless matter) and acquires Karma. The ninth chapter shows how it can be free from that and gain Karmaless state. That very state is termed as liberation.

मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥१०-१॥

10.1: Mohkshayäjjnändarshanävaranäntaräykshayächcha Kevalam

(Omniscience manifests by destruction of the delusive, knowledge and perception obscuring as well as of the obstructing Karma.)

This chapter starts with the concept of *Kaivalya,* which denotes the state of merely knowing. That is the pure nature of soul. It is inherently imbibed in every soul, but is not manifest in the worldly state, when the soul remains under the impact of Karma. Karmas are mainly of two types, defiling and non-defiling. The deluding, knowledge-obscuring, perception-obscuring and obstructing Karmas are called defiling, because they come in the way of manifestation of the pure nature. This sutra states that *Kaivalya* arises by the destruction of those four categories of Karma.

बन्धहेत्वभावनिर्जराभ्याम् ॥१०-२॥

कृत्स्नकर्मक्षयो मोक्षः ॥१०-३॥

10.2: Bandhhetvabhävnirjaräbhyäm

10.3: Kṛsnakarmakshayo Mokshah

(Karmas are destroyed by eliminating the causes of bondage and by eradication. Total destruction of all the Karmas is liberation.)

The spiritual pursuit consists of the endeavor to get rid of the four defiling Karmas. For that purpose one has first to destroy the deluding Karma. The remaining three can be destroyed thereafter. For getting rid of them it is necessary to

prevent the acquisition of new Karma and to eradicate the bondage of the old ones. The former is Samvar and the latter is Nirjarä. Thus for the state of *Kaivalya* one has not to look outside. He has simply to be free from the bondage of defiling Karmas and experience his own undefiled state. As a soul becomes free from the defiling Karmas, it attains the state of *Kaivalya*. That is the state of omniscience.

After attaining that state, there may or may not remain the impact of non-defiling Karmas. In the latter case the soul attains instant liberation. In the former case the impact of non-defiling Karmas is going to last during the remaining span of life. At the end of that life they would be stripped off and the soul attains the Karmaless state. The state of *Kaivalya* is thus a precursor to the attainment of liberation. At that stage there is total absence of the factors, which can lead to Karma. There is no scope for acquiring new Karma. Hence it is the state of liberation. Sutra 3 therefore states that total destruction of all Karmas is liberation.

औपशमिकादिभव्यत्वाभावाच्चान्यत्र केवलसम्यक्त्वज्ञानदर्शन-सिद्धत्वेभ्यः ॥१०-४॥

10.4: Aupashamikädibhavyatväbhävächchänyatra kevalsamyaktvajnändarshansiddhatvebhyah

(Liberation manifests by overcoming all the modes except those of Kshäyik Samyaktva, Kshäyik Jnän, Kshäyik Darshan and Siddhatva as well as the mode of *Bhavyatva* and *Abhavyatva.*)

This sutra deals with the modes, which are destroyed at the time of liberation. It was pointed out in chapter two that

Aupashamik, Kshäyik, Kshäyopashamik, Audayik and Pärinämik are the five modes and that different states arise during those modes. This sutra states that liberation is manifested by absence of all the states resulting from those modes, except the states of infinite enlightenment, infinite knowledge, infinite perception and liberation. In other words, only those four states continue to exist in the state of liberation. The sutra thus signifies that with the destruction of Karma, there is also the termination of the states associated with the bondage of Karma.

It would be remembered that the eligibility for liberation was mentioned as a Pärinämik mode in chapter 2. Here the sutra specifies the absence of that mode in the state of liberation. That may appear intriguing at the first sight. The existence of that mode, however, indicates that a soul is eligible for liberation, but has not still attained it. Once a soul attains the liberation, it does not need the eligibility. As such liberation coincides with the absence of that mode also.

तदनन्तरमूर्ध्वं गच्छत्या लोकान्तात् ॥१०-५॥

पूर्वप्रयोगादसंगत्वाद्बन्धछेदात्तथागतिपरिणामाच्चतद्गतिः ॥१०-६॥

10.5: Tadanantaramoordhwam Gachchhatyä lokäntät

10.6: Poorvaprayogädasangatvädbandhchchhedättathägatiparinämächchatadgatih

(Thereafter the soul rises above till the top of the universe. The rising occurs by virtue of Poorvaprayog, Asangatva, Bandhchhed and Tathägatiparinäm.)

The question would be, 'What happens at the time of liberation?' The sutra 5 states that the liberated soul rises

towards the top of the universe and sutra 6 explains how that occurs. It specifies the following four reasons for the upward movement.

1) Poorva Prayog: This literally means precedent. Here it has been used in the sense of continuing. A potter, for instance, applies some force to move his wheel and then gives it up. But the wheel will continue to move until the frictional force stops it. Similarly the soul liberated from the body continues to move up through the medium of *Dharmästikäy* till it reaches the top of Lokäkäsh, which is the same as universe. There it stops, because there is no Dharmästikäy beyond that level.

2) Asangatva: This means loss of contact. This can be explained by taking the illustration of a gourd. A muddy gourd, if placed in water, would initially go down by virtue of the weight of mud. But as the mud recedes by the impact of water, the gourd starts coming up. Similarly the worldly soul stays downward on account of the impact of Karma; but it starts rising up as the bondage of Karma recedes by virtue of *Nirjarä.*

3) Bandhchhed: This means removal of shell. This is analogous to the fleeing of castor seed out of its shell. A castor seed initially shoots upward with the opening of its bud. Similarly a soul goes upward when it comes out of the embodiment.

4) Tathägatiparinäm: This means by virtue of nature. Of all the six substances, soul and Pudgal are the mobile ones and continue to move of their own in the presence of Dharmästikäy. Soul's movement is inherently upward. This is analogous to a flame, which always points upward. The upward movement of the worldly soul is prevented by embodiment. Since it is

released from the embodiment at the time of liberation, it begins its upward movement.

क्षेत्रकालगतिलिङ्गतीर्थचारित्रप्रत्येकबुद्धबोधितज्ञानावगाहनान्तरसंख्या-ऽल्पबहुत्वतः साध्याः ॥१०-७॥

10.7: Kshetrakälgatilingtirthachäritrapratyekbudd-habodhitjnänävagähanäntarsankhyä'lpabahutvatah Sädhyäh

(The liberated souls can be classified in terms of place, time, gender, Tirtha, conduct, Pratyekbuddhabodhit, knowledge, height, interval, numbers, concept of relatively more or less.)

In the liberated state all the souls are equal without any differentiating quality. They can, however, be classified differently in light of their previous lives. This sutra mentions the following twelve criteria by which the liberated souls can be classified.

Place: There are 15 Karmabhoomies (lands, where impact of Karma prevails). Souls can attain liberation from any of them. As such, the liberated ones can be classified as coming from one Karmabhoomi or another.

Time: Different souls attain liberation at different times. For instance, Lord Rshabhdev attained it in the beginning of the fourth era. while Lord Mahavir attained it by the end of that era. As such, it can be said that a certain number of souls attained liberation in one or another era.

Gati: Heavenly, human, animal and infernal are the four states of the worldly existence. Exercising of the insight required for liberation is, however, practicable only for human

beings. As such, attainment of liberation is possible only in the human life. But if we take into consideration the previous lives of liberated souls, it can be said that particular number of souls attained liberation from one or another type of existence.

Ling: This can be interpreted as gender as well as external symbol. From the former point of view it can be said that so many males or so many females attained liberation in a particular period. This interpretation is acceptable only to Shwetämbars. From the latter point of view, various people might have adopted different symbols prior to gaining liberation. They can therefore be classified in terms of those symbols. The external symbol is, however, of no significance for attaining liberation; one can attain it irrespective of the symbol.

Tirtha: Some souls attain liberation as Tirthankars, who set up the religious order. Others attain it without being Tirthankars. The liberated souls can therefore be classified as Tirthankars and non-Tirthankars.

Chäritra: Sämäyik, Chhedopasthäpan, Parihär-vishuddhi, Sookshmasamparäy and Yathäkhyät are the five types of Charitra as mentioned in chapter 9. The last is most important, because it is not possible to attain liberation without resorting to Yathäkhyät Chärita. But the earlier ones also are significant. As such, the liberated ones can be classified as having observed one type of Chäritra or another.

Pratyekbuddhabodhit: The term covers Pratyekbodhit and Buddhabodhit. The former denotes those, who attain liberation without help from others, as is the case with Tirthankars and Swayambuddhas. The latter denotes those, who need help from

others. The liberated souls can therefore be classified as Pratyekbodhit or Buddhabodhit

Jnän: Knowledge is of five types. Of course, no one can gain liberation without omniscience. Since other types of knowledge like sensory are instrumental in gaining omniscience, it can be said that different souls, having different types of knowledge, have attained liberation. The liberated souls can therefore be classified as having attained it by two or three or four types of knowledge.

Avagähanä (height): Heights of the people vary from time to time. Jainism conceives of inordinate height of human beings and states that the heights of those, who attain liberation, vary from 7 feet at the minimum to the maximum of 500 bow-length. The liberated souls can therefore be classified in terms of their heights in the last life. In the liberated state they are supposed to retain two/third of the size of their last life. As such, they can also classified in terms of their size in the liberated state.

Antar (interval): The order of liberation can be incessant or intermittent. When one being is liberated immediately after another, it is termed as incessant. Jainism measures time in terms of Samay, which is an infinitesimal part of a second. The incessant order of liberation can continue minimum for two Samays and the maximum for eight Samays. When there is an interval between the two consecutive cases of liberation, the order is said to be intermittent. The minimum time of such interval is one Samay and the maximum is of six months.

Number: It is laid that at least one and the maximum 108 souls can be liberated in one Samay. It can also be said that

innumerable souls have attained liberation in the past and innumerable more will attain it in future.

Alpabahutva: This means more or less. It denotes drawing an analytical view based on the above-mentioned eleven criteria. For instance, there are many more beings in the infernal abodes than in the heavenly abodes. It can therefore be surmised that more souls are liberated out of those inhabiting the infernal abodes than those in the heavenly ones. To take time as a unit, it can be said that more souls are liberated in the earlier eras than in the latter ones. That type of analysis can also be drawn in terms of mode and the liberated souls can be classified accordingly.

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CONCLUSION

Since we have now finished the discussion of *Tattvärthasutra,* it is the time to review a few significant aspects of the book. As stated in the introduction, the book enjoys a unique position on two grounds. One is that it is the only important composition that is acceptable to all sects of Jainism. That is because the book was probably written before the sectarian tendencies took strong roots. Secondly it contains almost everything that Jainism has to convey. It can therefore serve as a source book for Jainism.

The emphasis of spiritual science is on misery and unhappiness lying inherent in the worldly life and on the existence of soul that has to bear the same. The worldly life arises on account of Karma, which the worldly soul happens to acquire continually. It can, however, be free from the bondage of Karma and the purpose of the spiritual science is to show the way for that. In other words, the spiritualism conveys that there is soul; it is everlasting, acquires Karma, bears the consequence and can be liberated by pursuing the right path.

The approach of spiritual science in dealing with such aspects is not different from that which we adopt for worldly projects. If, for instance, we want to undertake a manufacturing project, we would study the properties of the

article to be produced, the articles that can compete with it, the required raw materials, how the article can be made, the ways to maintain its purity, cost of production, selling price etc. Since our objective is to make profit, the entire decision making apparatus would revolve around that objective.

The approach of *Tattvärtha Sutra* is like that. Its objective is to point out the way for gaining the lasting happiness. Therefore, after specifying the types of knowledge in the first chapter, it proceeds towards the life that the worldly souls undergo in different states of existence. It states that such existence depends upon soul's interaction with the lifeless matter. It discusses the worldly state in terms of conscious soul, lifeless matter, incoming of Karma, its binding with soul, its prevention and eradication. If one prevents the acquisition of new Karma and eradicates the bondage, he can gain the Karmaless state. That is termed as liberation. These seven aspects arise by the soul's interaction or absence of interaction with the lifeless objects. It is therefore worth to restate here what *Tattvärtha Sutra* has to say in that respect.

The interaction continues to take place among living beings, among lifeless particles and also between living beings and lifeless matter. We are concerned with the last one, because the worldly life consists of the conscious beings stimulating some activity and the rest of the objects reacting to the same. But at times the nature stimulates action in the form of earthquakes, tornadoes, tsunami waves, floods, famines etc., which radically change situations and conscious beings have to react in the form of readjustments to the changed situations.

The western world terms this action and reaction as a

dichotomy prevailing between human beings and the rest of the nature. The essence of worldly life is interpreted as the endeavor to win bread, shelter and comforts from the nature. By virtue of the scientific development, the human society has virtually secured its requirements of bread and shelter and has also gained reasonable amount of comforts. Its fight for more comforts is still going on and for that purpose it is continually waging war against the nature. With scientific developments at its command, it is now in a position to make concerted efforts to win more comforts.

It is, however, a fact that despite the most careful and meticulous planning and putting in the best possible efforts to implement the same, we do not always get the desired results. Some unknown element happens to come in the way and that changes or spoils our plan. Which factor actually changes the direction of the course baffles the western mind. But for the eastern mind that is not a problem. It has identified that factor as Karma, which motivates and directs our emotions, desires etc. and molds the nature of our activities.

The concept of Karma, however, remains misunderstood and misinterpreted in the western world. It is considered abstract, volatile and unscientific. It is interpreted as an excuse for inadequate planning or as something mystical that stays beyond comprehension. Even those, who accept the concept of Karma, tend to identify it with fickleness of luck. Alternately, they treat it as a phenomenon, which punishes miscreants for their evil deeds. It is also thought that we must have been acquiring unwholesome Karma since eternity and might have accumulated a mountain thereof. As such, it would almost be impossible to get freed from that. In a way, the East itself is responsible for such a fatalistic

outlook, because the people there have been stuck with that approach for more than a millennium.

But the theory of Karma is not fatalistic, because it also presents the concept of wholesome Karma. It specifically states that human life is acquired as a result of much wholesome Karma. We, as human beings, are therefore likely to have a positive balance instead of a negative one. Moreover, the theory does state that one can endeavor to be free from Karma during the human life. Thus instead of having a negative tune, the theory actually happens to play a positive one.

This aspect hardly comes to the notice of the western mind. It normally equates Karma with sinful activity and therefore tends to treat the concept of Karma as a canon of condemnation. It is accustomed to the concept of an Almighty, who judges the activities of every being and allots life in heaven or hell depending upon the activities in the present life. Those people are therefore prone to conceive of Karma as a tool in the hands of the Almighty. By wielding that weapon He condemns the wicked people to miserable lives. Since poor and miserable people are thus considered to have obtained the hard life by virtue of their Karma, it is ridiculously held that Karma theory would forbid doing anything to ameliorate their misery.

This is not the right interpretation. The concept of Karma does not term it as a means in the hands of any supernatural judge. It is a mechanism that functions automatically. Take, for instance, the case of a person consuming ambrosia or poison. No almighty decides that he should gain a hale and hearty life by virtue of taking the ambrosia or that he should die by virtue of taking the poison. Similarly, neither the ambrosia nor the poison has any design to bring forth those results. The results

follow on their own. They are simply the outcomes of the actions concerned.

The western mind is averse to thinking that such results should remain beyond control. Since it has successfully harnessed quite a few natural forces, it is not willing to accept that there is a phenomenon like Karma that would remain beyond the control. This happens despite the fact that science specifically states that the properties of a matter cannot be changed. They are inviolable; what science can do is merely to learn about the properties and use them advantageously.

It is the property of Karma to yield consequences. As such, how can one prevent it? Suppose that one takes some pungent food and then stands under the sun. Now if he thinks that thirst should not arise to him, how can that materialize? The pungent food is going to cause a burning sensation. That is its property. Similarly the sunlight leads to drying of the body's moisture. That is its property. Since the body loses its moisture by the sunlight, it is bound to generate demand for water in order to maintain the required percentage of moisture. Thus the requirement of water is an outcome of that situation, which is going to manifest in the form of thirst; no one can prevent it.

Similarly every Karma of ours is going to land us in some situation as a consequence of that Karma. Such landing may not occur immediately, because all Karmas do not fructify immediately. The landing of the consequence takes place when the Karma becomes operative. But the theory of Karma does lay that lots of Karma can be destroyed prior to their becoming operative. Similarly, there is also scope for modifying the impact of the operative Karma. That can be done by the present effort, which is termed as Vartamän Karma. If one's present

Karma is stronger than the previous one, the latter would give way. On the other hand, if the previous Karma is stronger, the present one may remain more or less unsuccessful.

The person who has taken poison, for instance, can take timely action like vomiting to reduce the effect of poison and then he can make himself free from the poison by appropriate measures. A physician can also help him by giving the treatment that removes the impact of poison. As such, the theory of Karma does not rule out the scope for rendering help to someone in overcoming the impact of his Karma. In other words, bearing of the consequence may be a 'must', but its intensity can be reduced. That can be modified in proportion to the effort put in for the purpose.

Unfortunately, this aspect of the Vartamän (present) Karma escapes the attention of the protagonists of Karma theory. It is forgotten that Karma literally means activity and that denotes what is being presently done. There is, of course, the impact of wholesome or unwholesome past Karma. In our case, however, there should have been greater impact of the wholesome Karma. By virtue of that we have gained the human life with all its paraphernalia of better-equipped body, higher level of mental capabilities, family life etc. Now it is for us to act so as to attain further development. As such, more emphasis needs to be laid on the present Karma, instead of wallowing over the past one.

Tattvärtha Sutra presents that approach. Its 6th chapter is concerned with Äsrav, which means incoming of Karma. The term 'incoming' obviously pertains to the present. It does not merely relate to our present activities, but also relates to an interactive field that the activities generate inside and outside.

That field is shaped by our own intentions, motives and desires together with the drive with which we conduct our activities. Our activities influence the field and that field influences us. Our present interactive field thus holds the key to our present status and can also help in molding the future.

In the East, however, emphasis has rested on the impact of previous Karma, almost to the exclusion of the present one. That needs to be changed and the attention should be drawn to the importance of the present Karma. It should be remembered that if the impact of previous Karma is termed as Prärabdha, the present Karma is termed as Purushärtha. Both these aspects have to go hand in hand. Jainism therefore lays emphasis on undertaking Purushärtha so as to get rid of Karma and to reach an increasingly higher state.

Thus, instead of being a fatalistic concept, the theory of Karma shows how to reach a higher and superior level by steadily removing the Karma. It confers the conviction that the human life is not meaningless. Soul is embedded with infinite bliss, which is not presently manifested on account of the impact of Karma. *Tattvärtha Sutra* explains how to remove that impact. Its concept of Karma relates to the possibilities of liberating ourselves from all its limiting and restraining influences and thereby to attaining the blissful state.

It, however, needs to be admitted that the theory of Karma does lay the concept of indelible Karma. That concept pertains to those cases in which a soul might have indulged in a wrong activity with utmost sense of cruelty or wickedness. Thereby one can acquire indelible Karma, which is termed as *Nikächit* Karma. One cannot be freed from that without bearing the consequences.

Moreover, it is also possible that one might have irretrievably staked his wholesome Karma for a specific reward. In that case he has to undergo the rewarding situation that he had bargained for.

But these are the rare cases. In general, it can be said that the desire to manifest one's inherent capabilities lies deep within every soul. That stands concealed at present under the overburden of Karma. We can strive to remove the same, if we understand how we happen to acquire Karma. For this purpose Jainism, has dwelt deeper in the theory of Karma and has laid its various categories, how they are acquired and how they can be prevented. With that end in view *Tattvärtha Sutra* points out the ways Karma is acquired and how that can be overcome.

It would be noticed that for removing the impact of Karma, *Tattvärtha Sutra* specifies observance of restraints, austerities, inner reflections, meditation etc. But there is no mention of a temple or any mode of idol-worship. This is surprising, because idol worship is commended as a useful tool for redressing the rigors of unwholesome Karma. Both the major denominations of Jainism accept it as a wholesome activity. Not specifying such wholesome activity can therefore be attributed to the non-existence of temples, when *Tattvärtha Sutra* was composed. This explanation, of course, goes against the belief that temples have always been there. The historical evidence, however, shows that there were no Jain temples in pre-Christian era. They might have come into existence sometime during the earlier part of the Christian era.

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APPENDIX

14 STAGES OF SPIRITUAL ELEVATION

The mention has been made at several places in the text about Gunsthänaks. That refers to the stages, where an aspirant may reach during his spiritual pursuit. Jainism lays the following 14 stages on the path of liberation. They can be treated as 14 rungs on the ladder of spiritual elevation.

FIRST STAGE: This stage is known as Mithyätva or the stage of wrong faith. As the name suggests, it does not signify even the beginning of spiritual elevation. It is similar to a bottom floor, where a person might be looking for an elevator to go up. Most of the people are in that stage. The life in that stage is rather instinctive, and the reactions to the situations arising from time to time occur more or less impulsively. There is hardly any sense of discrimination in that stage. One attaches utmost importance to his body and its comforts.

At the later part of this stage the spiritual aspirant is expected to have gained the yearning for religious life. For that purpose he seeks access to a spiritual guide. But he does not have the insight to recognize the true guide. As such, he may come under the influence

of the wrong guides or teachers and would undertake the unbecoming rituals etc. at their behest. He would not mind even resorting to evil activities for the sake of his professed religion. He might also harbor dislike and disregard for the true faith.

SECOND STAGE: This stage is known as Säswädan, which means the stage of retaining the taste. It is not a stage of ascent. It is the stage where an aspirant would come down, if he somehow falls from the fourth or a higher stage. This is a transitory stage, from which the aspirant either falls down to the first stage or rises to the third one. Since, however, he has experienced the taste of right perception at the fourth stage, he cannot forget it. As such, he is bound to regain the right perception and again resort to the ladder of elevation.

THIRD STAGE: This stage is known as Mishra (mixed), which denotes a mixture of the right and wrong perceptions. One at this stage is neither imbibed with Samyaktva (right perception) nor does he indulge in Mithyätva (wrong perception). It is the stage of rise from the second stage or fall from the fourth one. The aspirant at this stage does not have pure discernment to differentiate the right from the wrong or the true from the false. He wavers between the right and the wrong. He might have overcome dislike for the true faith, but does not remain steady therein. He may practice the right rituals etc. but is not discriminate enough to recognize their purpose. As such, he may accept even the false beliefs as true ones.

FOURTH STAGE: This stage is known as Avirat Samyak (stage of right perception unaccompanied by restraints). This is the real stage of elevation, where only a few worldly souls arrive. Prior to attaining this stage one passes through two sub-stages known as Yathäpravruttikaran and Anivruttikaran. The former is still the state of right cum wrong perception, but with the potentialities to go

ahead. Accordingly, if one makes the right progress, he reaches the state of first Apoorvakaran (unprecedented). It is termed that way, because the aspirant had never gained it earlier. That enables him to proceed towards Anivruttikaran (no turning back). That represents the firmness to reach the fourth stage. So long as one does not reach it, he continues to strive and does not rest until he gains it.

When an aspirant reaches the fourth stage, he is free from the perception deluding Karma. Since he has gained the right perception, he knows what is right and what is wrong. He is convinced that the soul is the enduring Self, while the body and all incidental situations are ephemeral and have been obtained as the consequence of the operative Karma. He knows the true nature of soul and might have glimpsed it at times. He has the right understanding of Karma and its bondage, and is keen to shake it off. He has brought under control Anantänubandhi (inordinately lasting) types of Kashäy (defiling instinct), but has not gained the vigor to control other types. As such, he cannot resort to a life of restraints, though he desires to adopt the same. He feels sad for the recurring birth and death, and aspires to proceed on the path of liberation. He might still get involved in the worldly activities, but he does not develop undue attachment for any of them.

FIFTH STAGE: This stage is known as Deshvirati Samyag, (the stage of right perception accompanied by partial restraints). As the aspirant advances on the path of liberation, he starts loosening the bondage of character-related deluding Karma. He has now developed the vigor to overcome Apratyäkhyänävaraniya (coming in the way of adopting restraints) Kashäy and hence he adopts the laymen's restraints. His behavior thus remains partially restrained and he continues to strive for a fully restrained life.

SIXTH STAGE: This stage is known as Sarva Virati meaning the stage of full restraint. By continuing the endeavor to shake off the bondage, the aspirant reaches the sixth stage. His vigor is now in high gear. He therefore overcomes Pratyäkhyänävaraniya (coming in the way of totally restrained life) Kashäy. He can thus exercise control over all types of Kashäys (except of subtle type known as Sanjwalan type) as well as Nokashäys (semi-defilements). He also has gained the capability to give up the worldly life and may even renounce it in order to remain free from the worldly involvement. But he does not have the capacity to maintain total vigilance. As such, he may become subject to the minor pitfalls. That is due to Pramäd (indolence) in which he is likely to indulge. This stage is therefore also known as Pramatta Virati Gunsthän (Stage of restraint subject to indolence). The aspirants at this stage are considered competent to preach.

SEVENTH STAGE: This stage is known as Apramatta meaning the stage of no indolence. While trying to control indolence, the aspirant arrives at this stage. The subtle anger of Sanjwalan category now comes under control, but other subtle Kashäys may still continue to operate. Moreover, the aspirant is at times overcome with indolence and reverts to the 6th stage. As he becomes conscious of it, he tries to overcome the indolence and gets back to the 7th stage. This movement to and from the 7th stage is likely to continue long. If the aspirant does not happen to fall further below, he eventually achieves irreversible control over indolence and reaches the next stage.

EIGHTH STAGE: This stage is known as second Apoorvakaran meaning the unprecedented stage. The path of liberation consists of right perception, right knowledge and right conduct. The right perception arises at the 4th stage and right knowledge is gained

along with it. From the 5th stage onward the aspirant strives to gain control over the defilement so as to go in for the right conduct. By virtue of overcoming the indolence, he should have gained control over the instinct of anger by the end of 7th stage. During the 8th stage, he develops the capability to control other subtle defilements and semi-defilements, which he never did before. As such, this stage is termed as Apoorvakaran. It is hard to reach that level and only a few aspirants have attained it. The ascent from this stage is rather quick. The aspirant is now capable to go in for Shukladhyän, which is the superior level of meditation. Thereby he can rapidly rise to the next two stages.

The progress on the ladder had so far been partly by eliminating the delusion and partly by pacifying it. The route for advancing from this stage to the 10th stage is bifurcated. One is termed as Kshapak Shreni, which relates to making the progress by destroying the subtle defilement; the other is termed as Upasham Shreni, which relates to making the progress by pacifying the same.

NINTH STAGE: This stage is known as Anivruttikaran (no turning back) or Anivrutti Bädar. The term Bädar means gross, but here it is used in the sense that the subtle defilement obtaining at this stage is gross as compared to the one in the next stage. At this stage, the aspirant gains control over very subtle forms of Män (ego) as well as Mäyä (deception) and of certain semi-defilements. As such, he can stay above the subtle sexual instinct as well. The wholesome attachment, which can be termed as subtle Lobh (geed), still continues to operate at this stage.

TENTH STAGE: This stage is known as Sukshma Samparäy. Sukshma means very subtle and Samparäy indicates here a finer sense of Kashäy. As such, the aspirant at this stage reaches a very subtle

state. This stage relates to overcoming of all the defiling instincts. The remaining semi-defilements and the subtle sense of Lobh come under control at this stage. At the end of this stage, the aspirants progressing by Upasham Shreni go to the 11th stage, while those progressing by Kshapak Shreni skip that stage and go to the 12th one.

ELEVENTH STAGE: This stage is known as Upashänt Moh, meaning the stage where delusion remains pacified. The aspirant reaching this stage has thus pacified the defiling instincts, but has not destroyed the same. As such, he becomes subject to defilement and hence falls back. This happens due to loss of vigilance. If one does not regain enough vigilance, he can fall up to the lowest level. Such aspirants can of course rise again by regaining the vigilance and by progressively destroying the defilement.

TWELFTH STAGE: This stage is known as Kshin Moh, meaning the stage, where delusion is entirely destroyed. The aspirant reaching this stage has not therefore to revert to the lower stage. What is now required is to get rid of remaining Ghäti (defiling) Karmas pertaining to Darshanävaraniya (perception obscuring), Jnänävaraniya (enlightenment obscuring), and Antaräy (obstructing) categories. That is usually done in a short time. The aspirant then reaches the next stage.

THIRTEENTH STAGE: This stage is known as Sayogi Kevali, meaning the embodied omniscience. Since no defiling category of Karma survives at this stage, one attains the full enlightenment and becomes a Kevali (omniscient). Such omniscient Lords are known as Sayogi Kevalis, because they are still embodied. They are endowed with infinite perception, infinite enlightenment, infinite bliss and infinite vigor. These four aspects are known as Anant Chatushtay.

Those at this stage are known as Arihants, whom we offer obeisance by the first line of Namokkàr Mantra. They continue to remain embodied as long as Aghäti (non-defiling) Karmas, viz. Äushya (age span), Näm (physique determining), Gotra (status determining) and Vedaniya (situations conferring) stay. Being fully enlightened and devoid of any attachment, they do not incur new bondage. If Aghäti Karmas terminate simultaneously with Ghäti ones, the Arihant instantly leaves the embodiment and attains the stage of Siddha. Such Lords are known as Antahkrut Kevalis. The rest of Kevalis may spend the remaining part of their lives in propounding the religious tenets, and at the end they attain the stage of Siddha, the state of liberation.

FOURTEENTH STAGE: This stage is known as Ayogi Kevali meaning the unembodied omniscience. The thirteen stages mentioned above are analogous to the rungs of a ladder. By climbing over it, one reaches the state liberation. That state is the destination, not a rung of the ladder. When a Sayogi Kevali (omniscient Lord at the 13th stage) realizes that the end of his life is near, he relinquishes his physical, vocal and mental faculties. Freed from those faculties, the soul rises up and reaches the top of cosmos known as Siddhashilä (abode of the liberated ones). There it stops, because there is no Dharmästikäy beyond that point. The rising process is very quick; it takes as little time as is required for uttering five short vowels. That period constitutes the 14th stage. Thereafter the liberated Lord stays in eternal bliss forever.

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JAIN CONCEPTS OF GEOGRAPHY AND COSMOLOGY

In this annexure we propose to analyze the quantitative aspects of Jain geography and cosmology. For that purpose we need to have an idea of its measurement of time and space. Standards of such measurements vary from source to source. The following standards can, however, be considered as generally acceptable.

Jain measurement of time starts with Samay, which is an infinitesimal part of a second.

Innumerable Samays = 1 Ävalikä

4446.65 Ävalikäs = 1 Pulse-beat

7 Pulse-beats = 1 Stok

7 Stoks = 1 Lav

77 Lavs (3773 Pulse-beats) = 1 Muhurta (2 Ghadies or 48 minutes)

30 Muhurts (60 Ghadies) = 1 Day

30 Days = 1 Month

12 Months = 1 Year

8.4 million years = 1 Poorväng

8.4 million Poorvängs = 1 Poorva

Innumerable Poorvas = 1 Palyopam (Chasm-measured time)

1000 trillion Palyopams = 1 Sägaropam (Ocean-measured time)

2000 trillion Sägaropams = 1 Time cycle

Jain measurement of space starts with the size of an atom, which is an infinitesimally small size.

Innumerable atom sizes = 1 Finger-breadth

6 Finger-breadths = 1 Päd

16 Päds = 1 Dand or Dhanushya (about 6 feet)

2000 Dands = 1 Gauy (Gäu)

4 Gauys = 1 Yojan = 48000 feet = 9.09 miles

Innumerable Yojans x 14.19 trillions = 1 Rajju

The size of Universe is equal to 14 Rajjus.

The concept of Jamboodweep lies at the center of Jain geography. It represents the area where we live. It is supposed to be disc-shaped with a diameter of 100,000 Yojans, and Mt. Meru with an altitude of 100,000 Yojans lies in the center thereof. These concepts were in vogue in ancient India and Jain seers might have adopted the same. Jamboodweep is divided into 7 continents. It is not possible to relate six of them to any specific part of the earth. As such, our discussion will have to be restricted to the seventh known as Bharat Kshetra. The particulars of that Kshetra obviously relate to the Northern Indian sub-continent.

Bharat Kshetra lies to the extreme South of Jamboodweep. It is arc-shaped and covers 190th part of Jamboodweep. Its east-west length measured by its longest chord is 14471.31 Yojans, while its maximum north-south width is 526.31 Yojans. It is

bounded by Mount Himvän in the North and by Lavan sea on the remaining three sides. Gangä and Sindhu are its two main rivers. They rise from the eastern and western ends of Lake Padma on Mt. Himvän. Initially they flow towards east and west respectively. Thereafter they turn southward and flow parallel to each other spanning almost the entire width of Bharat Kshetra. At the end Gangä turns east and meets Lavan sea at its eastern coast; Sindhu turns west and meets the said sea at its western coast. Both of them have a width of 6.25 Yojans at the roots and 62.5 Yojans at the mouths. Five major rivers, viz. Yamunä, Sarayu, Ädi, Kosi and Mahi meet Gangä; other five, viz. Shatadru, Vitastä, Vibhäsä, Irävati and Chandrabhägä meet Sindhu.

There is a 25 Yojans high Mount Vaitädhya lying in the middle of Bharat Kshetra spanning its entire East-West distance and divides it into two parts. There are two caves called Tamisrä and Khandprapätä. They are 12 Yojans wide and penetrate the entire width of Vaitädhya. Gangä and Sindhu pass through those caves. Vaitädhya mountain range together with Gangä and Sindhu divides Bharat Kshetra into six parts, which are termed as Khands. Let us now relate these details to the present knowledge of geography.

Mt. Himvän could be the same as Himalayan range and the Lavan sea could comprise the Arabian Sea, Bay of Bengal and the Indian Ocean. Perhaps our ancients did not have concept of Southern India and seem to have ignored the existence thereof. Moreover they seem to have guessed that Lavan sea could be encircling the entire Jamboodweep.

Of the five rivers meeting Gangä, Yamunä, Sarayu and Kosi are known; Mahi could be the same as river Mahä, while it is hard to identify Ädi. Of those meeting Sindhu, Shatadru, Vitastä and Vibhäsä have been identified as Sutlaj, Jhelum and Beäs. The

remaining two could be Chinäb and Rävi. The actual flow of Gangä right from its root to the mouth is not in agreement with what the texts specify. That of Sindhu more or less corresponds to what is stated in the texts, except that the texts specify its southward flow in perpendicular direction, while it actually slants westward.

It is hard to relate the concept of Mt. Vaitädhya to any existing mountain range. The way it is described, it resembles Vindhya, which virtually stretches from the Arabian Sea to the Bay of Bengal and divides the subcontinent into Northern and Southern India. But there is a snag. Jain geography shows Ayodhyä to the south of Vaitädhya, while it actually lies fairly north of Vindhya.

Since the sizes in the above description are given in Yojans, let us examine that concept. The length of a Yojan is considered to be ranging from 8 to 9.9 miles. Even if we adopt the minimum range of 8 miles, the diameter of Jamboodweep and the altitude of Mountain Meru work out to 800,000 miles. Those sizes are apparently fantastic and we need to explore the possibilities for arriving at more reasonable ones.

One possibility is that a Yojan could actually be a smaller unit. That seems plausible in view of several factors. Let us first take the size of Meru. As per given details, the distance of Meru from the extreme south of Bharat Kshetra is 45000 Yojans, which would be equal to 3,60,000 miles. Since moon is about 240,000 miles from the earth, the distance of Meru from Bharat works out to about one and a half times the distance of moon from the earth. Meru being of gold and silver, it must have a shining surface, which can brightly reflect the sunlight. The moon does not have such shining surface and still we can see it by the sunlight reflected from it. How can then Meru with its height of 800,000

miles remain beyond our sight?

In the above description Gangä and Sindhu are said to have a width of 62.5 Yojans at their mouths. That much width of Gangä is collaborated by Jnätädharmakathäng, the sixth Ägam. Its chapter 16 relates to the story of Draupadi. It is said therein that Shrikrishna had to cross 62.5 Yojans width of Gangä. There is thus no possibility of error in stipulating that width. At the rate of 8 miles a Yojan, that works out to a width of 500 miles, which is inconceivable. If we take the maximum width of Gangä near its mouth as five miles, the above-said size turns out to be 100 times higher. We can believe that the ancient seers could not have measured the length of Gangä and might have guessed about it. But how could they go wrong about the width?

The size of Tamisrä and Khandprapätä caves in Vaitädhya provides another example of the exaggerated dimensions. Those caves are supposed to be 12 Yojans wide. At the rate of 8 miles a Yojan, that works out to 96 miles. Can a gap of that size be termed as a cave? Even a 1000th part of that size works out to more than 500 feet, which would be too wide to be termed a cave.

The size of Ayodhyä city provides one more illustration. That city is said to have a length of 12 Yojans and breadth of 9 Yojans. At the rate of 8 miles a Yojan its area works out to 96 x 72 = 6912 sq. miles. Even if we assume that it was the largest city in ancient India, the size of 6912 sq. miles is inconceivable. That is worth comparing with 321 sq. miles of New York, 185 sq. miles of Chicago and 239 sq. miles of Mumbai.

There is one more illustration that leads to the same conclusion. It relates to 14471.32 Yojans east-west length of Bharat Kshetra. That length works out to 115770 miles, which is inconceivably long. One/100th part of that length could make sense, as it would come close to the actual length of Indo-Gangä plain.

Jamboodweep Prajnapti is the basic source of information about Jamboodweep. Sthänäng and Samaväyäng, the third and fourth original Ägams, do contain the information about the subject. They are, however, in the form of numerical series of various aspects. The compilation thereof was continuing for a long time and additions were made from time to time. Jamboodweep Prajnapti therefore remains the original source. That was composed a couple of centuries after passing away of Lord Mahavir. As such, its particulars do not necessarily conform to what Lord Mahavir or revered Ganadhars could have said. Those particulars should therefore be taken as reflecting the concepts of geography as prevalent when the said text was composed.

It is obvious that on the basis of 8 miles a Yojan, the sizes given in the texts are exaggerated. Since the exaggeration varies from illustration to illustration, it is difficult to generalize the extent thereof. Moreover, the concepts of Meru, Vaitädhya or Tamisrä-Khandprapätä caves cannot be related to any geographical areas. As such, it is not possible to arrive at the level of exaggeration for any of them even separately. That also applies to the size of Ayodhyä, because the present size of the city is fairly small and we have no idea of its actual size in ancient times.

There are, however, two aspects where we can gauze the extent of exaggeration. One pertains to the time of different places. We know that the time of a place depends upon its longitude and that the distance between two adjacent longitudes makes a difference of 4 minutes. Since the circumference of the earth in the tropical zone, where India is situated, is about 24000 miles, and since it takes 24 hours to complete one rotation, it can be said that in that area every 1000 miles makes a difference of one hour.

The Jain concept stipulates two suns moving over the surface

of Jamboodweep one after the other at an interval of 24 hours. Each of them takes 48 hours to complete one round. As Jamboodweep has a diameter of 800,000 miles, its circumference works out to about 2,512,000 miles. Since a sun is supposed to cover half of it in 24 hours, it works out to about 51000 miles in an hour. The Jain concept thus implies an exaggeration of 51 times in the size of Jamboodweep.

Another aspect pertains to the width of Gangä. Our assumption of its maximum width of five miles during monsoon is reasonable. Since the texts stipulate 500 miles width at the mouth, the exaggeration works out to 100 times. That is almost double the exaggeration noticed in time-distance phenomena.

Since we have only these two cases to gauze the level of exaggeration, it would not be appropriate to take their mean as the rate of exaggeration. Moreover, the rotation of earth cannot be directly related to the supposed movement of suns above the surface of Jamboodweep. As such, it would be better to arrive at the likely rate of exaggeration on the basis of the width of Gangä, which rests on hard facts. It would therefore not be out of place to gauze the rate of exaggeration as 100 times.

Thus if we assume that the size of Yojan could be 100th part of what is normally accepted, the diameter of Jamboodweep would work out to 8000 miles, which is close to the actual diameter of the earth (7926 miles). The area of Ayodhyä in that case could be about 69 sq. miles, which would be reasonable, because it was the principal city of India. The width of Gangä at the mouth would work out to 5 miles, which could be very likely in monsoon. Similarly the east-west length of Bharat Kshetra would work out to 1152 miles, which is not far away from the size of Indo-Gangä plain.

The problem would, however, arise about its north-south

breadth, which would work out to about 42 miles; and that is ridiculously low. That was partly due to the fact that scriptural texts conceive of a smooth arc from Saurâshtra to Orrisâ as the coastal line forming the southern boundary of Jamboodweep. That arc would pass through south Gujarat, Vidarbha and north Vijayvädä. Jain concept thus virtually ignores the existence of peninsular India and treats that area along with Arabian Sea and Bay of Bengal as the outer rim of Lavan sea. The entire area of Indian Ocean and Southern Ocean constituted the parts of the said sea.

Distances of the stellar bodies from the surface of Jamboodweep also present a problem. They are believed to be moving around Mt. Meru. The stars are supposed to move at an altitude of 790 Yojans, suns at 800, moons at 880, constellations at 884 and planets at 888 to 900 Yojans. Irrespective of their relative positions, these distances are far shorter than their known distances from the earth.

There are, however, several features of Jain concepts that can give credit to the ancient seers. For instance, Bharat Kshetra is said to have the east-west length of 14471.32 Yojans and north-south breadth of 526.32 Yojans. On the basis of its location at the southern end of Jamboodweep disc, the proportion between the length and the breadth is mathematically accurate. That could not have been arrived at without the adequate knowledge of algebra and geometry.

Their knowledge of mathematics is also evident in the formula for circumference and area of a circle presented in Laghu Sangrahani. It states:

'Vikkhambhvaggadahgun-karani, Vattassa Parirao Hoi;
Vikkhambhpäyagunio, Parirao Tassa Ganiyapayam'

It means that the circumference of a circle is equal to the

square root of ten times the square of its diameter, and its area is equal to the circumference multiplied by the quarter of the diameter.

The first part states that the circumference of a circle is equal to the square root of ten times the square of its diameter. The square root of ten is 3.16, which is close to the value of π (3.14), and the square root of a square diameter is the diameter. Thus the formula virtually specifies πD, which we use for arriving at the circumference of a circle. The second part states that the area of a circle is equal to the circumference multiplied by the quarter of the diameter. That means πDD/4, which is the same as π RR that we use for working out the area of a circle.

Similarly they worked out the length of a year, varying lengths of days and nights, temperatures during different seasons, summer and winter solstices, vernal and autumnal equinoxes, etc. fairly accurately as can be seen from the following description.

The ancient seers could not conceive of the spherical earth moving around the sun. They were perhaps guided by the apparent movement of the sun and other stellar bodies around the earth and seem to have formulated their theories on that basis. As such, sun and moon were conceived of the smaller sizes and were not considered capable to spread light over entire Jamboodweep. Jain seers therefore conceived of two suns and two moons for Jamboodweep. They revolve one after the other around mountain Meru over the surface of Jamboodweep. Each of them takes two days for completing a round. While one sun rises in the east and proceeds towards the west via south, the other sun rises in the west and proceeds towards the east via north. That very time one moon rises in the south and proceeds towards the north via west, while the other moon rises in the north and proceeds towards the south via east.

The distance of suns from Meru ranges from 44820.787 Yojans (inclusive of 0.787 Yojans width of the sun) in mid-summer to 45330.787 Yojans in mid-winter. Our ancients minutely worked out their orbits so as to almost correctly gauze the length of the solar year. For instance, they conceived of 184 orbits of the solar movement extending over a range of 510 Yojans. It was calculated that there is a distance of 2.787 Yojans between two adjacent orbits. A sun would take 183 days for moving from the first orbit to the last one. Thus it needs 183 days to cover the distance of 510 Yojans and other 183 days to return to the original orbit. This works out to a year of 366 days, which is close to the solar year of 365.25 days.

When the suns revolve on the closest orbit, it is midsummer (June 21). That is the time of summer solstice, when the day in India would be of 14 hours and 24 minutes and the night of 9 hours and 36 minutes. As the suns move from one orbit to another, they continue to go further from the surface every day. Consequently the days become less warm and get shorter at the rate of $\frac{96}{61}$ minutes per day. As they pass the 91st orbit, it would be September 21 (close to the autumnal equinox) when day and night would be of equal length.

As the suns proceed beyond that orbit, the temperatures get cooler, days become shorter and nights are longer. When the suns reach the last orbit on the 183rd day, it would be December 22. At that time, the day in India would be of 9 hours and 36 minutes and the night of 14 hours and 24 minutes. That would be the winter solstice, when the day is shortest, the night is longest and the temperature is very low. As the suns take the inward route, the reverse situations would occur. These concepts were thus good enough to justify the actual geographical phenomena.

KÄLCHAKRA

While concluding it would be pertinent to say about Kälchakra (time cycle). The concept of repeating time cycles has been in vogue in India. Vaidic tradition believes in the cycle of an ascending and a descending order. Each half cycle consists of four eras known as Satyug, Tretäyug, Dwäparyug, and Kaliyug. There are varying notions about the length of such time cycles. Generally acceptable one is of 24000 years.

Jainism believes in time cycles of immeasurably long periods. Every such time cycle consists of 2000 trillion Sägaropams. Those cycles have an ascending order called Utsarpini and a descending order called Avsarpini. Bharat and Airvat Kshetras experience an ever-increasing improvement during the ascending order and an accelerating deterioration during the descending order. Each half cycle is divided in six eras and 24 Tirthankars arise one after another in those Kshetras during the third and fourth eras of every Utsarpini and Avsarpini.

Mahävideh Kshetra is not subject to such periods of improvement and decline. The moderately favorable conditions prevail there forever. Moreover, there are always some extant Tirthankars. It is said that there would be at least one Tirthanakar in each of its four major divisions, as it is at present. There can, however, be as many as 32 Tirthankars at the rate of one Tirthankar for every Vijay. As there are 5 Mahävideh Kshetras, there could be maximum 160 extant Tirthankars in those continents. Since each of the five Bharats and Airvats can have one Tirthankar during that period, there could be maximum 170 extant Tirthankars at a time. That is believed to have happened during the time of Lord Ajitnäth.

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तत्त्वार्थाधिगमसूत्रम्

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१. वायधारणाः એવો પણ પાઠ છે.

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1. Dev Vandan
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8. Life and Mission of Shrimad Rajchandra
9. Apoorva Avasar
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11. Tattvärtha Sutra
12. Translated Chha Padano Patra (with notes)
13. Amulya Tattvavichär (with notes)
14. Bhakti Rahasya and some letters of Shrimad Rajchandra,
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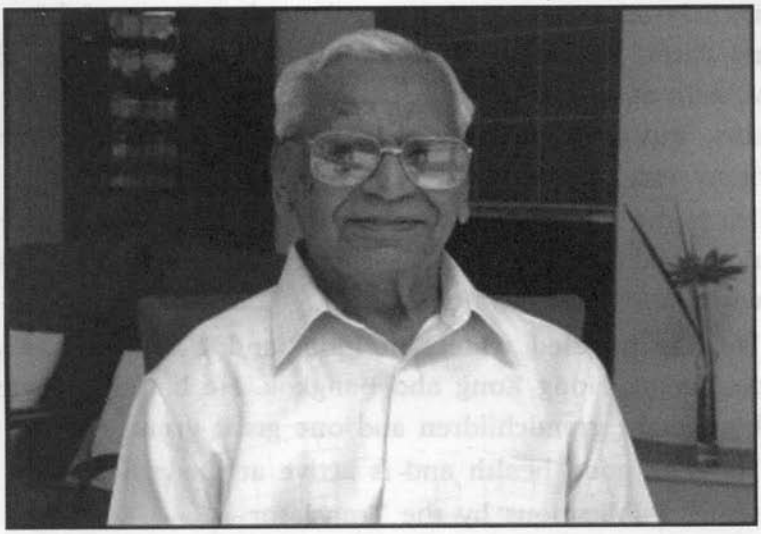
About the Translator



His full name is Mansukhlal Amritlal Doshi. He was born at Mahuva in Saurashtra on December 27 1919. After initial education at Mahuva his family migrated to Bhavnagar where he completed his High School and College education. Thereafter he got M.A. degree with Economics and Political Science from University of Bombay in 1947.

He joined the State Govt. service in 1948 and retired in 1976 as Assistant Commissioner of Industries. During that period he had to wórk in various capacities. While he was Export Promotion Officer of Gujarat, he conceived the idea of having Export Corporation for the State and brought into being Gujarat Export Corporation. He also used to write speeches and articles for high dignitaries of State right from Chief Minister downwards.

He came in contact with writings of Shrimad Rajchandra through Jivankalä in 1974. His interest therein grew after he went

to U.S. in 1979. That resulted in writing several books, which can be seen from the list of his books on the pre-page. Moreover, he has translated Apoorva Avasar, Amoolya Tattvavichär, Chha Padano Patra, Kshamäpnä and various letters of Shrimad. He has also written at length on Dash Laxanä Dharma, Yog, Call for Unity of Jains, etc. and has devised English Pratikraman, Wedding Ceremony etc.

He is the founder-editor of monthly Jain Darshan since 1990 and a regional editor of Jain Digest since 1995. JAINA has honored him with Jain Ratna award in 2005.

He has traveled widely in India and U.S. and has visited Europe, Japan, Hong Kong and Bangkok. He has three sons, one daughter, eight grandchildren and one great grand child.

He is in good health and is active at the age of 88.

Other Publications by the Translator

Essence of Jainism

Spiritual Code and Restraints

Sämäyik

Shatrunjay, A Pilgrimage

Jain Stories of Ancient Times

Dev Vandan

Life and Mission of Shrimad Rajchndra

Atmasiddhi, Adhyätmgeetä & Ätmopanishad

Biography of H.H. Laghuräjswämi (Under Print)

Apoorva Avasar (Under Print)

The first six books can be obtained from Indira Mansukhlal Doshi Memorial Trust

931 Goldenrod Lane, Lake Forest IL 60045 U.S. the seventh from Shrimad Räjchandra Ädhyatmic Sädhnä Kendra, Koba, Dist. Gandhinagar, and the remaining from Shrimad Rajchandra Äshram, Agäs.

The exact time of the composition is not known, but it could have been composed during the first or second century CE prior to split between Shwetämbars and Digambars.

Emphasis of spiritual science is on misery and unhappiness in worldly life, which arises from interaction of soul with lifeless matter. That relates to the present activities as well as to the interactive field that such activities generate. That field is shaped by our intentions, motives, desires and the drive with which we conduct our activities. That interactive field thus holds keys to our present status and molds the future. Objective of Tattvärtha Sutra is to show how to get free from it. For that purpose it defines every term and shows how the interaction takes place, how that can be prevented and worldly bondage can be eradicated.

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