

VOL. III.

श्रीपञ्चास्तिकायसार ।

THE BUILDING OF THE COSMOS

OR

PAÑCHĀSTIKĀYASĀRA

(THE FIVE COSMIC CONSTITUENTS)

BY

SVAMI SRI KUNDAKUNDACHARYA

EDITED WITH

*Philosophical and Historical Introduction, Translation, Notes and an  
Original Commentary in English*

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मङ्गलं भगवान् वीरो, मङ्गलं गौतमो गणा ।

मङ्गलं कुंदकुंदाद्यो जैनधर्मोऽस्तु मङ्गलं ॥

**Blessed be the Adorable Vira**

**Blessed be the Apostle Gautama**

**Blessed be the Saint Kundakunda**

**Blessed be the Jaina religion.**

# श्रीपञ्चास्तिकायसमयसारः ।

## Pañchâstikâya Samayasâra.

इंदसदर्वदियाणं तिहुअणहिदमधुरविसदवक्काणं ।

अंतातीदगुणाणं णमो जिणाणं जिदभवाणं ॥ १ ॥\*

1 Obeisance to Jinas, possessed of attributes infinite, the conquerors who are beyond the influences of transmigration, worshipped by the hundred Indras, revealers of the clear, sweet, and three-world-beneficial Word

### COMMENTARY.

The three Lokas are Ūrdhva (upper), Madhyama (middle), and Adhah (lower). The Word is called beneficial, because it enables the people of the three worlds to realise their pure and perfect self. It is sweet because it draws towards itself the hearts of the faithful and the wise. It is called clear because it is free from defects such as, doubt, or self-contradiction etc.

The hundred Indras are —

40 of the Bhavana Devas

32 of the Vyantara Devas

24 of the Kalpa Vâsis.

2 of the Jyotiska Devas, Sun and Moon

1 of the Human beings

1 of the Animals

One who is worshipped by such Indras in *Samosarana* is certainly deserving of worship by the ordinary mortals. The reference shows the glory of Jina.

2

Next, salutation to the Jinâgama.

\*Sanskrit rendering

इन्द्रशतवन्दितेभ्यस्त्रिभुवनहितमधुरविशदवाक्येभ्यः ।

अन्तातीतशुखेभ्यो नमो जिनेभ्यो जितभवेभ्यः ॥ १ ॥

समणमुहुग्गदमट्ठं चदुग्गदिणिवारणं सणिव्वारणं ।

एसो पणमिय सिरसा समयमियं सुणह वोच्छामि ॥२॥\*

2 I bow to the Śāstra that is revealed by Jinas, is the means of liberation from the four "Gatis" and leads to Nirvāna Listen ! I describe that same truth in this work.

COMMENTARY.

Samaya means system. It is of three kinds —

- (1) Śabda Samaya, the system of philosophy or scripture.
- (2) Arthasamaya, the system of reality
- (3) Jñānasamaya, the system of knowledge

Saluting the Śabdāsamaya or the scripture the author goes to describe Arthasamaya the facts of reality in order to attain true knowledge of the Jñānasamaya

The four Gatis are —

- 1 Naraka . the Hell.
- 2 Tiryak . the plant and the animal world.
3. Manusya Man
4. Deva the Gods

These four Gatis constitute Samsāra.

The Āgama is saluted because of two great reasons Its origin and its fruit It is the word of God It is revealed by Sarvañja Its fruit is that it saves the soul from the four Gatis of Samsāra and leads it to Nirvāna, the unconditioned state of perfection where the self is completely realised

3

Then he mentions the three Samayas. Śabda, Artha, Jñāna in the first half of the Gāthā, and the distinction between the Loka (the world) and the Aloka (the beyond) in the second half of the Gāthā .

\*Sanskrit rendering

भ्रमणमुखोद्गतार्थं चतुर्गतिनिवारणं सनिर्वाणं ।

एष प्रणम्य शिरसा समयमिमं शृणुत वक्ष्यामि ॥ २ ॥

समवाओ पंचण्हं समउत्ति जिणुत्तमेहिं पण्णत्तं ।  
सो चैव हवदि लोओ तत्तो अमिओ अलोओ खं ॥३॥\*

3 It is said by Jina that the group of five categories constitutes the system of reality, the same is the world And beyond that, is the immeasurable and infinite space (called Aloka )

Arthasamaya or the system of reality is two-fold Loka and Aloka Loka is constituted by the five Astikāyas, or existences Beyond that is the great and the infinite Aloka which is co-extensive with pure Space or Anantākāśa,

4

Here the author enumerates the five existences He describes the number of each and the general and special characteristics of the different Astikāyas

जीवा पुग्गलकाया धम्माधम्मा तहेव आयासं ।  
अत्थितह्नि य णियदा अणण्णमइया अणुमहंता ॥४॥†

‡ Jivas or souls, Pudgalas or non-souls, Dharma and Adharma, the principles of rest and motion, and finally Space—these are the Astikāyas They are eternal, uncreated and of huge magnitude.

#### COMMENTARY

Since the atom or the material point is the unit of space the spatial point is also called *Antu* or Atom Since the five entities, such as Jivas, etc, mentioned above are capable of occupying space, they are called Kāyas (corporeals), the term Kāya implies relation to many spatial points. Existences that can be so related to space are called by the Jainas, Astikāyas It is evident that material objects consti-

\*Sanskrit rendering

समवायो सञ्चानां समय इति जिनोत्तमैः प्रकृतं ।  
स एव च भवति लोकस्ततोऽमितलोकः खं ॥ ३ ॥

†Sanskrit rendering

जीवाः पुद्गलकाया धर्माधर्मौ तथैव आकाशम् ।  
अस्तित्वे च नियता अनन्यमया अणुमहान्तः ॥ ४ ॥

tuted by physical molecules have such space quality. Jīva or soul is also considered to be an Astikāya because of its organic nature. Jīva exists as an organism and as such it is related to body and hence the spatial quality. Dharma and Adharma are the peculiar principles recognised by Jainas as corporeal. These are also Astikāyas. One is the principle of motion, the other is the principle of rest. They are pervading space and as such are Astikāyas. It is not necessary to point out that space is a multidimensional existence. Jainas have recognised the reality of space. They do not think that it is possible to reduce space to a "form of the mind" as the Idealists of Europe and India have done.

Since Time has neither potentially nor really the possibility of such space relations it is denied the name Astikāya. It is purely an entity of monodimensional series. Though it is not an Astikāya it does not cease to be a real entity. Here also the Jainas differ from the Idealistic thinkers of the world in their attitude towards Time. Time is a reality and not a form of experience. Their views are more or less akin to the ideas of the Realism which is associated in England with thinkers like B. Russell.

5

Then the Astikāyas are described

जेसिं अत्थिसहाओ गुणेहिं सह पज्जएहिं विविहेहिं ।  
जे हेति अत्थिकाया णिप्पणं जेहिं तेल्लो क्कं ॥५॥\*

5 Whatever things have the essential nature of manifesting themselves severally through their numerous qualities and modes are the Astikāyas. These fill the three worlds—they being the constituent parts of the world.

#### COMMENTARY

Since these are real, they are called Asti. Since they constitute the world or Loka they have the space quality, hence they are Kāyas. Astikāya then implies existential nature as well as space quality.

6

Next the description of the six Dravyas. The above five Astikāyas together with the Time (Kāla) form the six Dravyas.

\*Sanskrit rendering

येषामस्तिस्वभावः शुणैः सह पर्यायैर्विविधैः ।

ते भवन्त्यस्तिकायाः निष्पन्नं यैस्त्रैलोक्यम् ॥ ५ ॥

ते चैव अस्तिकाया तैकालियभावपरिणदा णिच्चा ।  
गच्छन्ति द्वियभावं परियहणलिंगसंयुक्ता ॥ ६ ॥\*

6 These five Astikāyas which though manifesting themselves diversely, maintain their permanency, constitute together with Kāla or time which has the quality of permanency in change, the Dravyas

COMMENTARY

These five entities are being and becoming. They undergo change and yet maintain their identity.

Thus they have the three characteristics of coming into existence, ceasing to exist, and also remaining permanent in spite of both Creation, destruction, and yet continuity,—these are the main qualities of Dravya Kāla or time also has these three qualities, hence the Dravyas are six in number

Dravya is fundamentally an organic unity This view takes reality not merely in its aspect of change nor of permanency It is permanency in change Hegel is responsible for introducing such a conception of reality in modern thought Jainas in their conception of Dravya have anticipated such a modern idea, several centuries in advance Of course the concept was not fully worked out because of other limitations peculiar to their age

7

These six Dravyas can move in the same place. They can also occupy the same space because of their mutual accommodating nature Though they get thus interpenetrated still each preserves its own proper nature

अणोणं पविसंता दिंता ओगासमणमणस्स ।  
मेलंता वि य णिच्चं सगं सभावं ण विजहंति ॥ ७ ॥†

7 These six Dravyas though mutually interpenetrating, and accommodating one another, and though getting mixed up

\* Sanskrit rendering

तेचैवास्तिकायाः तैकालिकभावपरिणता नित्याः ।  
गच्छन्ति द्वयभावं परिवर्त्तनलिङ्गसंयुक्ताः ॥ ६ ॥

† Sanskrit rendering

अन्योऽन्यं प्रविशन्ति द्दन्त्यवकाशमन्योऽन्यस्य ।  
मित्तन्त्यपि च नित्यं स्वकं स्वभावं न विजहन्ति ॥ ७ ॥

in view of occupying the same space, yet they always maintain their identical nature without losing their respective qualities, general as well as special

#### COMMENTARY

The six Dravyas are classified into three kinds —(1) Sakriya (2) Sakriyaniskriya, (3) Niskriya Sakriya Dravyas are those that can be efficient causes. They can move about from place to place They have the capacity of Âgamana or motion Such are Pudgala, or matter and Jiva or soul Sakriyaniskriya Dravyas are those that condition movements, without themselves undergoing change or motion These have merely Avagahana The physical principles of Dharma and Adharma correspond to this description. Lastly Niskriya Dravya is one which is capable of being neither the direct nor the indirect condition of change Such is Space which has pure Avasthâna.

#### 8

After describing the general nature of Astikâyas in Gâthâ No. 5, "Jesm Atthusahâo etc," the author proceeds to describe their distinctive characteristics and examines them from different points or Navas

सत्ता सव्वपयत्था सविस्सरूवा अणंतपज्जाया ।

भंगुप्पादधुवत्ता सप्पडिवक्खा हवदि एक्का ॥ ८ ॥\*

8 Substance is one (as a class) It is the inherent essence of all things It manifests itself through diverse forms It undergoes infinite modifications. It has the triple characteristics of creation, destruction and permanence. It also has the antithetical qualities that is, it may be described by the opposites

#### COMMENTARY.

The antithesis referred to is due to the fact that the substance may be described in each case by the opposite attribute. It is described as one from the class point It may be described as many from the individual point So with every adjective; Sarvapadastha

\*Sanskrit rendering

सत्ता सर्वपदस्था सविश्वरूपा अनन्तपर्याया ।

भङ्गोत्पादधौव्यात्मिका सप्रतिपन्ना भवत्येका ॥ ८ ॥



may have the antithesis Ekapadaṣṭha, Viṣvarūpa against Ekarūpa, Anantaparīyāya, against Ekaparīyāya, etc. Such a description of the same thing by opposite attributes may be incompatible with the false position taken up by Ekanta philosophy, that is, the philosophical attitude which insists on a single point of view with reference to the extremely complex facts of reality. But such complex facts can be described by opposites without involving violent self-contradiction according to the Anekānta philosophy—philosophy of manifold aspects. Complex reality naturally claims complex attitude of the understanding. Any attempt to provide life and its problems with a simple ready-made framework must certainly end in failure, for conceptual analysis always implies selection and abstraction. The reality which is described by a concept will certainly be richer in content than the content of the idea. Hence is the possibility of describing the same fact of Life by distinct and sometimes diverse conceptual symbols. This means that life is always greater than Logic. It is this aspect that is expressed in the Jaina attitude of Anekānta. The *prima facie* contradiction suggested by the term Anekānta is in no way different from the Hegelian dialectic which could embrace contradictions. When the Jaina philosopher speaks of describing the same thing by opposite attributes his view need not be assumed to be more violently shocking to the common sense attitude than Hegel's assertion that affirmation and negation are identical. Both the views in short are *apparently* inconsistent, but both emphasize an important aspect of reality.

9

While describing the nature of Dravya the author goes to mention the qualified identity between Sattā and Dravya. These are the same from one aspect

द्वियदि गच्छति ताई ताई सब्भाव पज्जयाई जं ।

द्वियं तं भण्णन्ति अपण्णणभूदं तु सत्तादो ॥ ९ ॥\*

9 What flows, or maintains its identity through its several qualities and modifications, and what is not different from Sattā or Substance, that is called Dravya by the All knowing

\* Sanskrit rendering:

द्रवति गच्छति तास्तान् सद्भावपर्यायान् यत् ।

द्रव्यं तत् भणन्ति अनन्यभूतं तु सत्तातः ॥ ९ ॥

## COMMENTARY.

Here Sattâ or substance is distinguished from Dravya. Dravya means that which flows or changes. While changing through its different qualities and modifications its essential nature persists. This kind of progressive development is associated with Dravya. But such development is also the characteristic of substance. Hence according to Jaina attitude Dravya is not entirely different from Sattâ or substance. Therefore the opposite qualities mentioned above with reference to Sattâ or substance are also applicable to Dravya which is not different in meaning.

According to this view there is no unchanging substance or Sattâ in Jaina system. Such adamant existence cannot be identified with Dravya which is extremely volatile. Here also the similarity between Hegelian concept of "thing" and the Jaina concept of Dravya is worth noticing. Sattâ is not "a thing in itself" behind Dravya. Sattâ and Dravya are one and the same as Hegel mentioned. Thing in itself and experience are not absolutely distinct. Dravya refers to facts of experience. Sattâ refers to existence or reality. One may be abstracted from the other but it is not different from the other as a fact.

## 10

Then he speaks of the other characteristics of Dravya

द्रव्यं सल्लवखणियं उत्पादव्ययध्रुवत्वसंयुक्तं ।

गुणपञ्जयास्यं वा जं तं भण्णन्ति सर्वण्हू ॥ १० ॥\*

10. Whatever has substantiality, has the dialectical triad of birth, death, and permanence, and is the substratum of qualities and modes, is Dravya. So say the All-knowing

## COMMENTARY

Here the three characteristics of Dravya are described. First Dravya has the quality of 'Sat' or existence. Secondly it has the quality of permanence through birth and death. Thirdly it is the

\*Sanskrit rendering.

द्रव्यं सल्लक्षणकं उत्पादव्ययध्रुवत्वसंयुक्तं ।

गुणपर्यायाभ्रयं वा यत्तद्भणन्ति सर्वज्ञाः ॥ १० ॥

substratum of attributes and conditions. The quality of 'Sat' emphasises the substantial reality of Dravya. It is not merely the form of the intellect. It has an existence in *Rerum Natura*. The triple quality of dialectical change is the second attribute. Utpāda is appearance, i.e., assuming new modification. This does not mean creation out of nothing. Creation by the fiat of a Will is not recognised by the Jainas. Utpāda therefore means that phase of the process of the development when a new form is assumed. Vyaya is losing the previous form. Here also it is different from absolute disappearance. It only means that phase in the process of development where the earlier form is replaced by the succeeding one. Dhruva refers to the persistence of the essential nature of Dravya which undergoes development and which makes both Utpāda and Vyaya simultaneously possible. In fact the process of development includes all the three phases. This fact is not only recognised by the scientists like Darwin and Spencer, but by the great French philosopher, Bergson, who raised it to an important philosophical principle. Lastly Dravya is the substratum of qualities and modes. Attributes and modifications will have no basis if they do not rest on something real. This does not mean that Dravya is merely a prop, supporting an alien fact, the attribute. The attribute is the thing and the thing has the attribute, but still the Jainas do not admit that the attributes alone are sufficient to constitute a reality. For them *esse* is not *percipi*. Attributes in order to be objective and not merely psychical do require an objective basis. Such a basis Dravya is. Finally it is to be noted that these three characteristics are inseparable from one another. Sattā pre-supposes Utpāda, Vyaya, Dhruvattva, and also is the substratum. Similarly process of development implies Sattā, which again cannot be existing apart from qualities and modes. Neither of the three can exist apart from the other two. In short the three characteristics express the same essential nature of Dravya in three different ways.

Then Dravya is examined from two points of view —

- (1) Dravyārthika Naya, the aspect of substance, and (2) Paryāyārthika Naya, the aspect of change or development.

उत्पत्तीव विणासी दव्वस्स य णत्थि अत्थि सब्भावो ।  
वयं उत्पादं धुवत्तं करंति तस्सेव पज्जायाः ॥ ११ ॥†

11 Dravya in its reality can neither be created nor destroyed; it has only permanent substantiality. But through its modes, it secures the triple qualities of permanence, appearance and disappearance.

COMMENTARY

According to Dravyārthika Naya, Dravya, e.g., gold can neither be created nor destroyed. It exists and that is all. But the ornaments and other things made of gold are the Paryāyas or modes. These may change, one ornament may be melted and a new one be made. The disappearance of the previous ornament is Vyaya and the appearance of the new ornament is Utpāda, and yet all the while there is the same gold Dhruva. Dravya then has both the qualities, permanence and change, it is permanent as Dravya and changing as Paryāya.

12.

Then it is pointed out that there is no fundamental difference between Dravya and Paryāya, substance and its mode.

पज्जयविजुदं दव्वं दव्वविजुत्ता य पज्जया नत्थि ।  
दोण्हं अणणभूदं भावं समणा परूविति ॥ १२ ॥‡

12. There is neither substance without mode nor mode without substance. The one cannot be without the other, so say the Śramanas.

COMMENTARY

Though there is a difference between substance and its mode from the points of significance, quality and utility, yet the one cannot exist apart from the other as the difference is not fundamental. For

\*There is another reading of it in the printed edition of this work in *Raichunda's Jain Granthamala* as विगमुत्पाद

†Sanskrit rendering

उत्पत्तिर्वा विनाशो द्रव्यस्य च नास्त्यस्ति सद्भावः ।  
वयं उत्पादं ध्रुवत्वं कुर्वन्ति तस्यैव पर्यायाः ॥ ११ ॥

‡Sanskrit rendering

पर्यायवियुतं द्रव्यं द्रव्यवियुक्ताश्च पर्याया न सन्ति ।  
द्वयोरनन्यभूतं भावं श्रमणा प्ररूपयन्ति ॥ १२ ॥

example, an ornament which is the Paryāya of gold is different from gold in Samyā or significance, in Lakṣana or attribute, and in Prayojana or utility. But still there can be no ornament apart from gold and gold apart from some form or mode of it. The relation between Dravya and Paryāya is the same as the relation between matter and form. No matter without form and no form without matter.

13

Next he establishes the identity of substance and qualities

दव्वेण विणा ण गुणा गुणेहिं दव्वं विणा ण संभवदि ।  
अव्वदिरित्तो भावो दव्वगुणाणं हवदि तह्हा ॥ १३ ॥\*

13 There is neither quality without substance nor substance without quality, hence these two are not incompatible in their nature.

COMMENTARY

Though the quality and the qualified are different in appellation, they are not really different in nature, as both refer to the same real fact.

14

Then he describes the Pramāna Sapta—Bhaṅgaḥ. The seven forms of Predication about Reality.

सिय अत्थि णत्थि उहयं अव्वत्तव्वं पुणो य तत्तिदयं ।  
दव्वं खु सत्तभंगं आदेसवसेण संभवदि ॥ १४ ॥†

14 According as Dravya is viewed from different aspects of reasoning it may be described by the following propositions —(1), Perhaps it is. (2), Perhaps it is not. (3), Perhaps it is both (is and is not) (4), Perhaps it is indefinable (5), Perhaps it is and is indefinable (6), Perhaps it is not and is indefinable and (7) Perhaps it is and is not and is indefinable.

\*Sanskrit rendering

द्रव्येन विना न गुणा गुणैर्द्रव्यं विना न सम्भवति ।  
अव्यतिरिक्तो भावो द्रव्यगुणानां भवति तस्मात् ॥ १३ ॥

†Sanskrit rendering

स्यादस्ति नास्त्युभयमवक्तव्यं पुनश्च तत्रितयं ।  
द्रव्यं खलु सप्तभङ्गमादेशवशेन सम्भवति ॥ १४ ॥

## COMMENTARY

Sapta—Bhaṅgī or the seven-aspected logical predication is an important doctrine of Jaina logic. The same object may be described by seven distinct propositions. These are the seven possible ways of a *priori* description. We cannot have another proposition about an object which cannot be brought under any one of the seven propositions. The complex nature of a real object or Dravya is amenable to description by the above seven and only seven propositions. To have a complete description then, the thing must be taken in all the seven ways. In each case it is the same fact that is the subject of the propositions which are certainly diverse in nature. That only means that different and apparently conflicting ideas may be predicated of the same subject. This is possible only in Anekānta philosophy.

The different propositions are all beginning with the term "Syāt" which means *perhaps*. The proposition aims, at the most only at probable truth. Jaina logicians were evidently extremely cautious. With the consciousness of seven possible predications they would never assert anything categorically about anything. Absolute categorical assertion may be justified in Ekānta philosophy. But the Jaina thinker in his dread of such absolutist attitude never hesitated to emphasize his relativistic philosophy, even at the cost of verbal redundancy.

The prefix Syāt therefore saves the proposition from becoming an absolute assertion. The quality predicated is probably or perhaps true. The predication is accepted provisionally with the full recognition that the same may be denied and that other ideas may be affirmed of the subject.

1 The proposition *Syādaṣṭi Dravya* means that existence is affirmed of a thing from the point of view of its own Dravya or essence. Essential characteristic may be safely affirmed of a thing. The affirmation has meaning with reference to its own *ksetra* or place, *i. e.*, you can say that "a thing is" when you refer to its place of existence. Similarly the proposition is significant with reference to its own *Kāla*. You can affirm the existence of a being during its lifetime. Again affirmation is significant if reference is to its *Bhāva* or quality. The quality of a thing can be safely predicated of the thing. Hence the proposition *Syādaṣṭi Dravya* is an affirmation about the Dravya with reference to its own Dravya, (substance), Kṣetra (place), Kāla (time) and Bhāva (quality).

2 *Syānnāsti Dravya*, (perhaps the thing is not ) This proposition is a negation about a thing from the point of view of Para-Dravya (alien substance), Para-Ksetra (alien place), Para-Kāla (alien time) and Para-Bhāva (alien quality), i.e., you can have a negative proposition of a thing in the following manner —

- 1 X is not Y (Para Dravya)
- 2 X is not in Y (Para Ksetra)
- 3 X is not now (Para Kāla), i.e., it ceased to exist or it is not yet born
4. X has not the quality Y, i.e., (Para Bhāva )

3 *Syādistināsti Dravya* (perhaps the thing is and is not.) Both the conflicting predicates may be applied to the same subject, provided the following condition is satisfied. The affirmed predicate must refer to Sva Dravya (its own substance), Sva-Ksetra (its own place), Sva Kāla (its own time) and Sva-Bhāva (its own quality) And the predicate denied must refer to Para Dravya (other substance), Para Ksetra (other place), Para Kāla (other time) and Para Bhāva (other quality.)

4 *Syādavaktavyam Dravya* (perhaps the thing is beyond description ) There is no word which would bring out the implication of both the affirmation and negation of a thing at the same time Avaktavyam should not be interpreted to be absolutely indescribable for then 'Avaktavya' itself would become meaningless. It only refers to the impossibility of finding an idea which would include both the thesis and the antithesis at the same time

5 *Syātastāvaktavya* (perhaps the thing is and is beyond description) When reference is made to Sva Dravya, Sva Ksetra etc., the thing exists and hence the affirmation, and when reference is made at the same time to Sva Para Dravya, Sva Para Ksetra etc, the thing becomes beyond description and when attention is directed to both the abovementioned aspects, affirmation and indefinability will be the fifth *Bhauga*, namely —perhaps a thing is and is beyond description.

6 *Syānnāstāvaktavya* (perhaps a thing is not and is indefinable) Here the first reference is negation from the point of Para Dravya, Para Ksetra, etc. Secondly the reference is to the indescribability and when both these characteristics, denial and indefinability are associated with the thing at the same time then the proposition "perhaps that it is not and is beyond description " becomes significant.

7. *Syād-asti-nasti-avaktavya Dravya*, (perhaps the thing is, is not and is indefinable) Affirmation is with reference to Sva Dravya etc Negation is with reference to Para Dravya. Indefinability when these two are taken at the same time. When all the three above characteristics are attended to together then the thing may be said to exist, and yet not to exist, and to be beyond description.

The seven principles are divided in the following manner.

1. *Pratyeka Bhanga*, single principles

(a) Syādaṣṭi.

(b) Syānnasti

(c) Syādavaktavya

2 *Dvīsamjoga Bhāṅgas*, dual principle.

(a) Syādaṣṭināṣṭi.

(b) Syādaṣṭiavaktavya.

(c) Syānnāṣṭiavaktavya

3. *Trīsamjoga Bhāṅga* (triple principle).

(a) Syādaṣṭināṣṭiavaktavya.

It is already mentioned that the Jainas accept only seven principles. Hence the following statement of Kumārila Bhatta is condemned to be absurd.

सप्तभङ्गी प्रसादेन शतभङ्ग्यपि जायते ।

“When seven principles are admitted then there may also be hundred” Jainas believe that the true nature of reality will be understood when it is viewed according to Sapta—Bhāṅgi.

15

There can be neither destruction of existing Dravyas nor creation of non-existing ones. Concepts of creation and destruction are applicable to substance only because of its qualities and modes In this Gāthā Dravya is shown to be permanent from Dravyārthika Naya and changing from Parjāyārthika Naya

भावस्स णत्थि णासो णत्थि अभावस्स चैव उत्पादो ।

गुणपज्जयेसु भावा उत्पादवए पकुर्वन्ति ॥ १५ ॥\*

15 There can be no destruction of things that do exist, nor can there be creation of things out of nothing Coming into existence and ceasing to exist, things do have because of their attributes and modes.

\*Sanskrit rendering

भावस्य नास्ति नाशो नास्ति अभावस्या चैव उत्पादः ।

गुणपर्यायेषु भावा उत्पादव्ययान् प्रकुर्वन्ति ॥ १५ ॥



COMMENTARY

For example the atoms of gold that constitute the substance gold are subject to neither creation nor destruction. But there may be appearance and disappearance in the different forms and modifications of gold, the original form may be lost, and a new form may be assumed. One ornament may be destroyed and another created. What is true of inorganic things is also true of other Dravyas such as Jīva. Jīva as such is neither created nor can be destroyed. Its essence is eternal, but it may lose its original state of existence and come into a new state of life. Life then is continuity of existence through births and deaths. Thus Dravya as such is permanent and unchanging. But its forms and modes are perpetually changing. Hence Dravya may be described by both the attributes permanent and changing according to the respective aspects or Naya.

16.

Then Dravyas are further distinguished from their qualities and modes

भावा जीवादीया जीवगुणा चेदणा य उवओगो ।

सुरणरणारयतिरिया जीवस्स य पज्जया बहुगा ॥१६॥\*

16 Jīva and other Dravyas are reals. The qualities of Jīva are consciousness and upayoga, (perception and knowledge), which are manifold. The soul manifests in the following forms as Deva, as man, as a member of the Hell or as a plant or an animal.

COMMENTARY

The term Upayoga is used to denote Darsana and Jñāna. Darsana is perception and Jñāna is knowledge. Besides Upayoga there is the quality of consciousness or thought or Chetanā. Chetanā and Upayoga constitute the main qualities of Jīva. But according to Jaina thought, Jīva may be pure and perfect or impure and imperfect—Suddha Jīva and Karma Jīva. Karma Jīva is not a distinct kind. It is the same Suddha Jīva soiled by the Karma.

Chetanā or thought when associated with Suddha Jīva would mean perfect thought to which there can be nothing opaque.

\*Sanskrit rendering

भावा जीवाद्या जीवगुणाश्चेतना चोपयोगः ।

सुरजन्मरक्ततिर्यङ्गो जीवस्व च पर्यायाः बहुव ॥ १६ ॥

Upayog; also will be Śuddha Darśana and Śuddha Jñāna—perfect perception and perfect knowledge. The whole of reality forms an object of perception to Śuddha Darśana and at the same time the whole reality is known to Śuddha Jñāna. Śuddha Chetanā and Śuddha Upayoga, consciousness, perfection, and understanding all perfect and pure, constitute the Svabhāva Guna—the intrinsic qualities of Jīva. These Sabbhāva Gunas are potentially present in all Jīvas and explicitly manifest in Siddha Jīva or the Realised Self.]

The very same Svabhāva-Gunas get corrupt because of the interference of Karma. Then they become Vibhāva Gunas of Jīva or the extrinsic qualities of Jīva. Chetanā and Upayoga become Aśuddha. The imperfect and the impure consciousness of man and other Samsāra states of Jīva is Aśuddha Chetanā. It is the Vibhāva Guna which must be got rid off before the self attains purity and regains its intrinsic Śuddha Chetanā. Similarly Śuddha Darśana and Śuddha Jñāna become Aśuddha in Samsāri Jīvas. Sense, perception or Indriya Darśana and knowing or Aśuddha Jñāna are the forms of Upayoga which is corrupt. This again is the Vibhāva Jñāna of Jīva. The Vibhāva Gunas accordingly are present in all Samsāra Jīvas, whereas the Svabhāva Gunas are in the germ.

In a similar way Jīva has two main Paryāyas, Sabbhāva or Siddha Paryāya, Vibhāva or Aśuddha Paryāya. The Siddha state, the state of purity and perfection is the Svabhāva Paryāya, whereas all Samsāra states are Vibhāva Paryāyas.

The distinction between qualities and modifications or states of existence may also be illustrated with reference to other Dravyas.

## 17

Next it is pointed out again that though things have origin and decay from the point of forms or modes they have no change in essence.

मणुसत्तणेण णट्ठो देही देवो हवेदि इदरो वा ।

उभयत्त जीवभावो ण णस्सदि ण जायदे अण्णो ॥ १७ ॥\*

17. If a soul departs from the human state it becomes either a Deva or some other living being. In either case (during death or birth), it does not lose its intrinsic nature.

\*Sanskrit rendering

मनुष्यत्वेन नष्टो देही देवो भवतीतरो वा ।

उभयत्र जीवभावो न नश्यति न जायतेऽन्यः ॥ १७ ॥

COMMENTARY.

When the original form is lost, the soul does not lose its own nature with the passing form and when it puts on a new form it does not get a new nature with its coming form. In spite of origin and decay of forms the soul maintains its nature and identity.

This view of soul rejects the two false views, Ksanika Ekānta and Nitya Ekānta. The former maintains that there is a different self at every moment as the Buddhist believes. The Jaina view rejects this as untenable because it recognises the change with Paryāya or Guna and not with Dravya. Nitya Ekānta view maintains that the self is absolutely permanent and unchanging, and that all changes are illusory. This view also is rejected by the Jainas. For them Jīva maintains its identity through the changes of Guna and Paryāya.

18

The same fact is again explained from the point of Nayas or principles of understanding.

सो चैव जादि मरणं जादि ण णट्ठो ण चैव उप्पण्णो ।  
उप्पण्णो य विणट्ठो देवो मणुसुत्तिपज्जाओ ॥ १८ ॥\*

18. Though the soul experiences both birth and death, yet it is neither really destroyed nor created. Origin and decay refer respectively to the disappearing Deva state or the appearing human state and these are only its Paryāyas or modes.

COMMENTARY

From the Dravyārthika principle there is neither birth nor death for the Jīva has an indestructible essence which cannot be annihilated even by the hand of Time. Origin and decay are applied to Jīva only from the point of Paryāyārthika Naya.

19

Then the different states of existence and their time limits are described.

\*Sanskrit rendering

स एव याति मरणं यानि न नष्टो न चैवोत्पन्नः ।

उत्पन्नश्च विनष्टो देवो मनुष्य इति पर्यायः ॥ १८ ॥

एवं सदो विद्यासो असदो जीवस्स णत्थि उप्पादो ।

तावदिज्जो जीवाणं देवो मणुसोत्ति गदिणामो ॥ १९ ॥\*

19 Thus neither an existing thing is liable to death or destruction, nor a non-existing one can come into being. The Jīva has the Deva state or human state as the effect of the Gatīnāma Karma and the duration of each state is conditioned by its own Nāma-karma

#### COMMENTARY

The Ātmā in itself has neither beginning nor end, and yet it will take infinite forms. Each form of existence will be of a particular Gati. Gati is a general class of beings. Four such classes are recognised by the Jainas, Manusya, Deva, Naraka, and Tiryak Gatis. The birth of Ātmā into any one of these forms is entirely conditioned by a particular kind of Karma. This Karma which leads the soul to take forms according to the different Gatis is called Gatīnāma Karma. The form and the duration of life are dependent upon the quality and the strength of this Nāma-karma.

When the particular Nāma-karma exhausts its efficiency, the particular form of life brought about by that Karma ceases to exist, and the soul puts on another form, that is, enters into another Gati, as determined by the new Nāma-karma acquired during the previous life. Thus Ātmā is like an actor who takes several parts on the stage. Forms are put off and put on while the actor is one and the same. Through all the changing forms the soul maintains its identity and nature for which there is neither birth nor death. And finally when the Ātmā gets liberated from the Karmas it still maintains its everlasting nature, of course, pure and perfect.

20

It is pointed out that the soul which by liberation from Karma attains Moksa is not absolutely distinct from the soul which was in Samsāra.

For a gem purified is not fundamentally different from its own state before purification. The gem is the same though free from dirt.

\*Sanskrit rendering

एवं सतो विनाशोऽसतो जीवस्य नास्त्युत्पादः ।

तावज्जीवानां देवो मनुष्य इति गतिनामः ॥ १९ ॥

ज्ञानावरणादीया भावा जीवेण सुदुःखबद्धा ।

तेसिमभावं किञ्चा अभूदपुर्वो हवदि सिद्धो ॥ २० ॥\*

20 Jiva on account of his Bhāva Karma or an impure emotional state may get utterly bound by the Karmas such as Jñānāvarniya (the knowledge-clouding Karma) (Then he becomes a Samsāri Jīva) But he may (through the realisation of his own nature) completely liberate himself from that bondage and then attains a state unknown to him before the state of perfection

COMMENTARY

Though gold, may be different from brass, yet it is mixed with it In the same way Jīva pure in itself gets bound by Karmas The initial condition is its own impure heart called "Bhāva Karma" On account of this psychological state, the Dravya Karmas, or the different kinds of Karmic matter are attracted and get deposited on the Jīva, thereby shrouding its light and glory

When the Jīva is so bound by Karmas it undergoes a series of manifestations But finally by realising its true nature it may liberate itself from Karmic shackles and get Nirvāna When once this stage is reached there is no fear of coming back to Samsāra Jainas do not assume the doctrine of the *fall of man* Every Jīva to begin with is a Karma-Jīva and Nirvāna is a unique state to be acquired anew and for the first time The state of nature is not a state of freedom It is a state of bondage. Jīva finds itself in chains, and by its own exertion secures freedom

21

Then it is stated that the Ātmā with the manifestation of Guṇa and Paryāya (attributes and modes) will lose its existing nature and assume a new state of existence according to the Paryāyārthika Naya

\*Sanskrit rendering

ज्ञानावरणाद्या भावा जीवेन सुदुःखबद्धाः ।

तेषामभावं कृत्वाऽभूतपूर्वो भवति सिद्धः ॥ २० ॥

एवं भावमभावं भावाभावं अभावभावं च ।

गुणपञ्जयेहिं सहिदो संसरमाणो कुण्णदि जीवो ॥ २१ ॥\*

21 Thus the Jīva with its attributes and modes, roaming in Samsāra, may lose its particular form and assume a new one. Again this form may be lost and the original regained.

COMMENTARY

Dravya or substance has the quality of identity and difference. It is permanent while changing. Jīva Dravya is capable of taking different forms or Paryāyas. This process of Paryāyic change is Samsāra. In the series of Samsāra with reference to a particular Jīva there is the passing away of old forms and the coming in of new ones. These changes of forms do not pre-suppose the loss of identity of the Jīva. The very same Jīva as an individual survives after each change thus maintaining its self identity. Samsāra for the Jaina is not the manifestation of a single self as the Vedāntin would have it. Infinite number of Jīvas each having its own Paryāyas constitute the total of Samsāra. At any particular moment the simultaneous and co-existing forms of different Jīvas will make up the Samsāra of that moment which means the organic world, the mankind and the Devas and the Nārakas and animals and plants of that moment.

22

After describing the Dravyas in general by way of introduction the author is going to speak about Kāla or time which is indispensably related to the five Astikāyas. Before going to the description of time, the author re-capitulates the five existences or Astikāyas in relation to which only time has relevancy and meaning.

जीवा पुग्गलकाया आयासं अत्थिकाइया सेसा ।

अमया अत्थित्तमया कारणभूदा हि लोगस्स ॥ २२ ॥†

22. The souls, the material bodies, space, together with the remaining two, Dharma and Adharma, are the uncreated existences that constitute the world. These are the Astikāyas.

\*Sanskrit rendering

एवं भावमभावं भावाभावं अभावभावं च ।

गुणपर्ययः सहितः संसरन् करोति जीवः ॥ २१ ॥

†Sanskrit rendering

जीवः पुद्गलकायाः आकाशमस्तिकायौ शेषौ ।

अमया अस्तित्वमयाः कारणभूता हि लोकस्य ॥ २२ ॥

COMMENTARY

The infinite number of souls, the infinite number of physical bodies, space and the two physical principles of (Dharma and Adharma) of motion and rest —these are the constitutive elements of the world. These are uncreated and eternal. Jains recognise the reality of space. To complete the world they also pre-suppose the two principles of motion and rest called by them Dharma and Adharma.

23

Then Time is described. It is the instrument of change in the above five Astikāyas. This is real Time or absolute Time. From these changes we have the perception of duration and intervals which corresponds to relative or Vyavahārika Time. Real Time is also a matter of inference from the changes in the above Astikāyas.

सद्भाव सभावणं जीवाणं तद् य पोग्गलाणं च ।  
परिग्रहणसंभूदो कालो नियमेण पणत्तो ॥ २३ ॥ \*

23 That on account of which these existences the Jivas, material bodies, the Dharma and Adharma undergo changes is called real time or Kāla-Dravya.

COMMENTARY

Time is of two kinds, real and relative. Birth, growth and decay of things are possible only because of the former absolute time. The relative Time is made up of conventional periods measured by unit based upon those changes. This is merely an aspect of real time which is constituted by Instants. This is unconditional and absolute.

First of all the distinction between absolute and relative time reminds one of Newton's distinction. The idealist for whom the world of concrete experience is illusory may speak of time as a form of experience. But one who accepts the reality of the concrete world and its changes, must also admit the reality of Time. Jains being realists do recognise the reality of time. If change is real, again, Time must also be real. It is the instrument of creative evolution as Bergson would say. And lastly the absolute or real time is constituted by instants which correspond to the points of space and

\*Sanskrit rendering

सद्भावस्वभावानां जीवानां तथैव पुद्गलानां च ।  
परिवर्तनसंभूतः कालो नियमेन प्रकृतः ॥ २३ ॥

particles of matter In fact, these three classes of elements, points, instants, and particles have important function in the Jaina system of Philosophy It is also worth noticing that modern realist led by the Mathematical Philosophers admits the doctrine that space is real and is made up of points, Time is real and is made up of Instants or moments, and the physical world is real and is made of particles. And these doctrines form the fundamental concepts of the Jaina view of the world

24

Next the account of real time of which the conventional time is a form or mode

ववगदपणवणरसो ववगददोगंधअट्टफासो य ।

अगुरुलघुगो अमुत्तो वहणलखो य कालोत्ति ॥ २४ ॥\*

(24) What is without the five colours, and the five tastes, without the two smells, and eight contacts, what is neither heavy nor light and has the character of introducing changes in other things is Time

#### COMMENTARY.

Time has meaning for and existence in the world It is made up of Instants or Kālānus The Instants have neither colour, taste, nor touch The qualities associated with physical objects cannot be applied to it These constitute a "continuous compact series" The time series formed by Instants is one dimensional in the language of the Mathematicians, that is why Time is denied Kayatva by the Jaina Philosopher Time which is so constituted by Instants is called Mukhyakāla or absolute time It is also described by the following terms —Paramārthakāla, the great unconditioned time Nischa-yakāla, true time. Dravyakāla, real time It is one of the six Dravyas or the Reals

25

Then the account of relative Time which is measured by changes in the physical object or in the Jīvas This conventional Time is merely a Paryāya of real time and is conditioned by the above changes.

\*Sanskrit rendering

व्यपगतपञ्चवर्णरसो व्यपगतद्विगन्धाष्टस्पर्शश्च।

अगुरुलघुगो अमूर्तो वर्त्तनलक्षणश्च काल इति ॥ २४॥



समञ्जो निमित्तो कट्टा कला य णाली तदो दिवारत्ती ।  
मासोदुअयणंसंवच्छरोत्ति कालो परायत्तो ॥ २५ ॥\*

25 Samaya, Nimisa, Kāṭha, Kalā, Nāli, then (Muhurta), day, month, season, Ayana, and, Śamvatsara and other periods of Time are all Vyavahāra or conventional time These are determined by other objects.

Samaya or moment (which is the manifestation of infinite number of ultimate distants).

Nimisa which is made up of innumerable such moments

Kāṭha which is equal to fifteen Nimisas

Kalā which is equal to thirty Kāṭhas

Nāli which is a little over twenty Kalas

Muhurta which is equal to two Nālis

Day and Night, equal to thirty Muhurtas

Month which is equal to thirty days

Season which is equal to two months

Ayana Half year equal to three seasons

Samvatsara year which is equal to two Ayanas

COMMENTARY

The different periods enumerated in this Gāthā are the conventional periods measured by different units These are artificial distinctions introduced into the continuous time series of real time The units which determine the conventional distinctions are generally the changes in the objects of the physical world or of the organic world Winking of the eyelid, the diurnal motion of the sun across the heavens (which is only apparent according to modern astronomy) and the motion of the moon round the earth are some of the important changes of physical objects which have been traditionally associated with conventional period of measurements Because of these conventional distinctions, relative Time is said to be *Parāyatta* "dependent on other things," but still since it is merely a form of real time which is an unconditioned Dravya. Vyavahāra Kala is said to be conditioned in a way It is called *Kathanchit Parāyatta*, somewhat conditioned-

26

Then is explained what is meant by somewhat conditioned in the case of relative Time

\*Sanskrit rendering

समयो निमित्तः काष्ठा कला च णाली तदो दिवारत्तं ।

मासत्र्वयनसंवत्सरमिति कालः परायत्तः ॥ २५ ॥

णत्थि चिरं वा खिप्पं मत्तारहिदं तु सा वि खलु मत्ता ।  
पुद्गलद्रव्येण विणा तस्मा कालो पडुच्चभवो ॥ २६ ॥\*

26 Duration of time either long or short is impossible apart from a standard of measurement The standard of measurement also has no meaning apart from material objects Hence conventional or relative time is brought about by extraneous conditions

#### COMMENTARY

Vyavahāra Kāla or conventional time consists of periods of duration which may be either short or long This distinction of length of periods is not intrinsic It is entirely due to external conditions such as the moments of the physical bodies Therefore though time as such is unconditioned Vyavahāra-kāla is certainly conditioned by alien objects Thus Time as such is the instrument of change or Parināma in the five existences of the world, while itself has the Vyavaharika Paryāyas measured by the changes of the other objects.

Here ends the Introductory Chapter of the Pañchāstikāya Prābhrita

#### CHAPTER I

27.

After describing the Dravyas in general the author examines them in detail. He takes up Jīva Dravya first, for that is the most important

जीवोत्ति हवदि चेदा उपओगविसेसिदो पडूकत्ता ।  
भोत्ता य देहमत्तो ण हि मुत्तो कम्मसंजुत्तो ॥ २७ ॥†

27 The soul has the following attributes It has Life, Consciousness, Upayoga, (knowledge and perception) and is Potent, performs actions, and is affected by their results, is conditioned by his own body, is incorporeal and is ordinarily found with Karma

\*Sanskrit rendering

नास्ति चिरं वा क्षिप्रं मात्रारहितं तु सापि खलु मात्रा ।  
पुद्गलद्रव्येण विना तस्मात्कालः प्रतीत्यभवः ॥ २६ ॥

†Sanskrit rendering

जीव इति भवति चेतयितोपयागविशेषिणः प्रभुः कर्ता ।  
भोक्ता च देहमात्रो न हि मूर्च्छः कर्मसंयुक्तः ॥ २७ ॥

COMMENTARY

The author enumerates nine attributes. These attributes are true not only of Sopādhi Jīvas, but also of Nirupādhi Jīvas. The enumerated attributes refer to Sopādhi Jīva—the Jīva that has Upādhi or limitations. Of course the author implies also the correlative nine attributes of the Nirupādhi Jīva or the liberated soul.

The attributes relating to Sopādhi Jīva are —

- (1) *Life, i.e.*, living with Daśa-prānas or ten life principles
- (2) *Chetanā* or consciousness, *i.e.*, the ordinary finite consciousness which as associated with will and emotion, *viz.*, acting and enjoying
- (3) *Upayoga*. Upayoga is the manifestation of Chetanā in the act of understanding. Jñāna and Darśana are the two Upayogas, Knowledge and perception. These two modes of the understanding are intimately related to Karmic changes. The relation may be said to be in inverse *ratio*. They decrease in intensity and quality as the Karmic veil becomes thicker and stronger. If the Karmas decay or disappear then the Upayogas have the chance of fuller manifestation.
- (4) *Lordship* or the capacity to assume different states of existence in Samsāra. He is the architect of his own life.
- (5) *Kartā*. He is the doer of his own Karmas—both Dravya and Bhāva (Physical and mental Karmas).
- (6) *Bhoktā*. He is the enjoyer of the fruits of his own Karmas.
- (7) *Dehamātra*. Being embodied he may be said to be of the same dimensions as the body.
- (8) *Amūrta*. is incorporeal, being spiritual by nature.
- (9) *Kāma—Samyuktah* is born with Karmas, being a Samsāri Jīva.

Similarly we have the nine corresponding attributes of the Nirupādhi Jīva or the liberated soul —

- (1) Living the life of pure and perfect existence.
- (2) Having the consciousness which is infinite in contentment.
- (3) *Śuddha Upayoga*. He has the pure modes of Kevala Jñāna and Kevala Darśana, perfect knowledge, and perfect perception.
- (4) *Lord*. He is the true Lord because of the freedom acquired by annihilation of Karmas.
- (5) *He is the true Kartā* or Doer, being independent of and undetermined by extraneous conditions, Self determined.

(6) *Is the enjoyer of the eternal and infinite bliss begotten of the complete realisation of self*

(7) *Is the approximate size of the body possessed by him last*

(8) *And yet is without form, being spiritual and being free from all Karmas or physical qualities*

(9) *And is Karma—*ni mukta* is absolutely free from the bondage of Karma.*

Thus the author in a single *gáthá* describes the two kinds of Jívas, each with the nine qualities

28

कम्ममलविष्णुमुक्को उद्धं लीगस्स अंतमधिगंता ।

सो सव्वणाणदरसी लहदि सुहमणिंदियमणंतं ॥ २८ ॥\*

28. *Átmá* which is free from the defect of Karma gets to the highest point of the universe, knows all and perceives all, and obtains the transcendental bliss everlasting

#### COMMENTARY

Of the nine attributes the attribute of lordship is taken first for explanation. It is known by experience and by the study of scriptures that Soul is the lord of his own attributes and states of existence. Impurity of the heart or false faith may lead him to Samsára. The Lordship should not therefore be interpreted only with the reference to the fall from a high estate. Even when he is in the right path, the path that takes him to the never-before-experienced bliss, everlasting, he is the Lord of his own destiny. He is not to be imagined merely as a drift wood carried up and down by the waves in the Ocean of Samsára. That would make him helpless in the hands of extrinsic Karmic forces. No. He is the Creator, the Karmas themselves owe their existence to his will. Hence he is his own Lord whether he walks the path of righteousness or chooses the other one. *Átmá* is his own maker and Lord.

Jaina philosophy is peculiarly associated with its own cosmogony. Heavens and hells are arranged in an order. The soul that gets liberation quits the place, rises up to the summit of Loka where he retains his abode. This Dogma is referred to in the *Gáthá*. As the

\*Sanskrit rendering

कर्ममलविष्णुमुक्को ऊर्ध्वं लोकस्यान्तमधिगम्य ।

स सर्वज्ञानदर्शी लभते सुहमनिन्द्रियमनन्तम् ॥ २८ ॥

natural and inevitable result of self-realisation the true Lordship of the soul consists in inheriting the abode of bliss at the summit of the world

29.

Then it is mentioned that this everlasting heavenly bliss is secured by Ātma by his own efforts without any extraneous help

जादो सयं स चेदा सवण्हू सव्वलोगदरसी य ।

पप्पोदि सुहमणन्तं अव्वाबाधं सगममुत्तं ॥ २९ ॥\*

29 Thus Ātmā becoming omniscient and all perceiving through its own effort obtains the infinite bliss which transcends sense experience which is free from any imperfection, which is spiritual and self-determined

COMMENTARY

This Gathā goes with the previous one and states that infinite bliss is an acquisition of the self through its own exertions. This brings out the quality of Prabhutva or lordship, over one's own destiny

30

After the description of the attribute Prabhutva we have an account of Jivātva or Life characteristic. Here the author adopts the Vyāvahārika point of view and describes the characteristics of organic beings in Samsāra

पाणेहिं चदुहिं जीवदि जीवस्सदि जो हु जीविदो पुव्वं ।

सो जीवो पाणा पुण बलमिदियमाउ उस्सासो ॥ ३० ॥†

30 Whatever thing manifesting through four Prānas (or principles of organism) is living at present, will continue to live in the future, and was living in the past, that same is Jiva. Again the Prānas are Bala, or strength, Indriya or the senses, Āyuh, or the age and Vchchhvāsa or respiration

\*Sanskrit rendering

जातः स्वयं स चेतयिता सर्वज्ञः सर्वलोकदर्शी च ।

प्राप्नोति सुखमनन्तमध्याबाधं स्वकममूत्तम् ॥ २९ ॥

†Sanskrit rendering

प्राणैश्चतुर्मिर्जीवति जीवष्यति यः खलु जीवितः पूर्वं ।

स जीवः प्राणः पुनर्वलमिन्द्रियमायुरुच्छ्वासः ॥ ३० ॥

A living organism must have these four Prānas or life principles. You cannot think of a living being devoid of these characteristics. Hence the author trying to describe the nature of life as we know it, enumerates the four fundamental characteristics of organic life. These are .—

1 Balaprāna or strength which consists of

- (a) Manobala or strength of mind
- (b) Vākḅala or strength of speech
- (c) Kāyabala or strength of body

2 Indriya prānas are the senses

- (a) Sparśa or contact sense through skin
- (b) Rasa or taste through tongue
- (c) Ghrāna or smell through nose
- (d) Śabda or sound through ears.
- (e) Chaksu or vision through eyes

Thus the Indriyas are five

(3) Āyuh Prāna which is the duration or age of life and it is one.

(4) Uchhvāsa or respiration is one

Thus the four Prānas become ten Prānas when details are taken into consideration. These Prānas need not all of them with all the details be present together in an organism, i.e., there may be an organism which has not all the five Indriyas. But there must be the four main characteristics. These Prānas are generated by the respective Karmas. The number and quality of the Prānas will be determined by the Karmic differences. These are considered to be the characteristics of soul, only from Vyāvahārika point. The particular Vyāvahāra point adopted here is called by the Jaina Philosopher, अद्रुपचरित असतश्रुत भ्यवहारण्य i.e., non-conventional and relative aspect of attending to the unessential nature of a thing, i.e., these characteristics do not belong to Ātmā according to the principle of absolute reality or Śuddha Niśchayanaya.

31 and 32

Next he enumerates the general and special characteristics of Jīva, the characteristics both manifested and unmanifested

अगुरुलहुगा अणता तेहिं अणतिहिं परिणदा सव्वे ।  
 देसेहिं असंखादा सियलोगं सव्वमावण्णा ॥३१॥

\*Sanskrit rendering

अगुरुलघुका अनन्तास्तैरनन्तैः परिणताः सर्वे ।  
 देशैरसंख्याताः स्याल्लोकं सर्वमावण्णाः ॥ ३१ ॥

केचित्तु अणावण्णा मिच्छादंसणकसायजोगजुदा ।  
विजुदा य तेहिं बहुगा सिद्धा संसारिणो जीवा ॥३२॥\*

31 32 The spiritual qualities of Jīva are infinite. Jīvas assume different forms through the manifestation of these infinite attributes. Taking the point of world-space some souls through their complete manifestation may fill the whole world Others are not so fully manifested These are filled with false faith-blinding emotions, erroneous knowledge and perception The former class of souls are free from these defects and are called the perfect ones And the latter are the Samsāri, Jīvas or the imperfect ones Each class contains infinite number of individuals

COMMENTARY

That spiritual principle on account of which the Jīva Dravyas continue to manifest through all their different forms is called Agurula-ghutva guṇa On account of the explicit manifestations of these attributes Jīvas have the chance of becoming complete and perfect. The number of Jīvas are infinite They have their abode only in the Lokākāśa A soul developed to perfection is called Siddha. That stage represents absolute freedom from Karmas The other class consists of Samsāri Jīvas According to Jainas each class contains infinite number of individual-

If we employ the terminology of modern philosophy we have to characterise the system as pluralistic The souls are not only different and distinct in their Samsāric state but also in the perfect state. A soul may become perfect, may acquire by self-manifestation infinite number of qualities and still it preserves its own individuality Individuality and perfection are not incompatible. Hence according to the Jaina system realisation of Paramātmā does not mean absolute nullification of self-identity That means several Paramātmās or perfect souls may co-exist

This attitude of uncompromising pluralism is evidently due to the extraordinary emphasis laid on individual conduct by the Jaina

\*Sanskrit rendering

केचित्तु अणावण्णा मिच्छादर्शनकषाययोगजुताः ।  
विजुताश्च तैर्यद्भवः सिद्धाः संसारिणो जीवाः ॥ ३२ ॥

system Bhakti and Jñāna are inadequate either severally or jointly to lead the soul to Mokṣa. Chāritra or conduct is the indispensable third to constitute Mokṣamārga. If individuality is merely phenomenal appearance, moral value will also become purely relative. Ultimate reality may be complete without conserving moral value which becomes merely an unessential characteristic confined to the world of appearance. Any system that attaches great importance to moral value, that believes that reality would be incomplete without the conservation of values, cannot afford to play with individuality and must necessarily be pluralistic explicitly or implicitly.

33

Next he explains the characteristic that soul is of the same dimensions as its own body which is acquired through Karmas. He explains it by analogy:

जह पउमरायररणं खित्तं खीरे पभासयदि खीरं ।  
तह देही देहत्थो सदेहमत्तं पभासयदि ॥ ३३ ॥\*

33 Just as the lotus-hued ruby when placed in a cup of milk imparts its lustre to the milk, so Ātmā residing in its own body imparts its lustre or intelligence to the whole body.

COMMENTARY.

Ātmā is in itself non special hence it is not accurate to ask "Where does it reside in its body?" It pervades through the whole body. If it is located in any particular part of the body, the parts away from its residence will have to be somehow related to consciousness. The Jaina system avoids the whole difficulty by considering the soul to be completely pervading in its own body. This pervading is not to be interpreted as a sort of physical expansion. It is merely spiritual manifestation still since the relation of consciousness is intimate with its own body which is physical and special. Ātmā is considered to be a Kāya. But this Kāyatva would not make it physical. It is distinctly defined to be spiritual.

34.

This characteristic of co-extensiveness with the body is true in its present as well as its past and future states or forms. Then

\*Sanskrit rendering

यथा पद्मरागरत्नं क्षित्तं क्षीरे प्रभासयति क्षीरं ।  
तथा देही देहत्थः स्वदेहमात्रं प्रभासयति ॥ ३३ ॥



the author mentions the substantiality of the soul, its distinctness from the body and the reason of its different states of existence.

सर्वत्र अस्ति जीवो न य एको एककाय एकद्वौ ।

अज्भवसाणविसिद्धो चिद्वदि मलिणो रजमलेहिं ॥३४॥\*

34 Jiva pervades the whole body Still he is not one with the body though when functioning, he is identical with it Impelled by gross emotions, stained by Karmas he puts on different forms in the cycle of Samsāra

COMMENTARY

The term Sarvatra is again interpreted to mean all the different bodies taken up by a soul during different births Then the Gāthā will be interpreted slightly differently The very same soul exists in all its different bodies It is one with its body and yet distinct from them and so on. Again Sarvatra may mean in all parts of the world. Then the interpretation will have to be as follows —

सर्वत्र In all parts of the world

अस्ति Jīva exists

There are Jīvas everywhere, i.e., in all parts of the world

The Jīvas एकाः are not identical as they are distinct entities एको and yet they are one and identical, एकद्वौ as they are substantially similar to one another, etc., i.e., they are one, from the generic point of view, but different from the specific point of view Though the Ātmā has continued to exist, and has an embodied existence from time immemorial, it is in its spiritual nature entirely distinct from its corporeal habitation It puts on a body because of Karmas and thus it roams in the world of Samsāra

35

Next, the characteristic of *Amūrta* or incorporeality This quality is real absolutely in the case of a Siddha Jīva who is free from all taint of matter, karmic and non-karmic, whereas the other Jīvas though in themselves *Amūrta*s, are ordinarily associated with *Mūrta Dravyas* or physical characteristics

\*Sanskrit rendering

सर्वत्रास्ति जीवो न चैक एककाये ऐक्यस्य ।

अज्भवसायविशिष्टश्चैष्टते मलिणो रजोमलैः ॥ ३४ ॥

जेसिं जीवसहावो णत्थि अभावो य सव्वहा तस्स ।  
ते होंति भिण्णदेहा सिद्धा वचिगोयरमदीदा ॥३५॥\*

35 Those Jivas which have not the life principles (Dravya Prānas or the sense organs) and yet are not altogether devoid of them (as the Bhāva Prānas are intact) are the ones that are free from corporeal limitation and they are the perfect ones beyond description.

COMMENTARY

The body is the limiting condition of Ātma Pradesa or the dimension of Ātmā. The size of the perfected soul is said to be a little less than that of its last body for it is free from the 'Yoga' the principle which brings about contraction and expansion or shrinking and diffusing. It may be said to be merely an assemblage of pure knowledge and other qualities of perfection.

36

That Siddha state is shown to be neither the cause nor the effect of the Samsāra series. It being absolutely unconditioned cannot be an item of the conditioned series of causation.

ण कुदोचि वि उपण्णो जह्वा कज्जं ण तेण सो सिद्धो ।  
उप्पादेदि ण किंचि वि कारणमवि तेण ण स होदि ॥३६॥†

36. The Siddha is not to be born again at any time in Samsāra. Hence he is not to be an effect (he is not to be causally determined by anything else). Nor is he to bring about a change in anything else, therefore he is not a cause either.

COMMENTARY

Siddha has secured the absolute Amūrtā State, the state of perfect spirituality and is incapable of maintaining causal relation with the Samsāra series. The latter is determined by Karmic conditions. The

\*Sanskrit rendering

येषां जीवस्वभावो नास्त्यभावश्च सर्वथा तस्य ।  
ते भवन्ति भिन्नदेहाः सिद्धा वाग्गोचरमतीताः ॥ ३५ ॥

†Sanskrit rendering -

न कुतश्चिदप्युत्पन्नो यस्मात् कार्यं न तेन स सिद्धः ।  
उत्पादयति न किञ्चिदपि कारणमपि तेन न स भवति ॥ ३६ ॥

former is not so conditioned. The casual category which is true of the conditioned series is not to be applied to the unconditioned reality. The argument is the same as that employed by *Kant* with the reference to the Thing in itself. What is true of the experience need not necessarily be true of the *metaempirical*. The Siddha state then is transcendental Self.

37

Then he states that the soul maintains its intrinsic nature and is real even in its Siddha or perfect state. Thus the Buddhist view of Nirvāna as the annihilation of self is condemned and rejected.

सस्सदमध उच्छेदं भवमभव्वं च सुण्णमिदरं च ।  
विण्णणमविण्णणं ण विजुज्जदि असदि सबभावे ॥३७॥\*

37 That he is infinite in perfection and yet finite with reference to temporal life, that he is born into perfection and yet dead from Samsāra, that he is the negation of all extrinsic qualities and still the affirmation of his own intrinsic nature, that he has knowledge perfect and yet devoid of knowledge imperfect, these eight attributes will not be associated with him if 'Nirvāna' is interpreted nihilistically.

COMMENTARY.

As we said above, this Gāthā defends the Jain view of Self against the nihilistic interpretation of the Buddhist. Even in Siddha state the self does not lose its "Satbhāva" substantial reality.

It is only perfection of the already existing true nature which is in the germ in the finite self. Complete evolution is no annihilation. There must be more of its real nature and not less.

With this ends the Amūrta characteristic of Jīva.

38

Next the characteristic of "Chetanā". The author notices the three forms of Chetanā or consciousness.

\*Sanskrit rendering

शास्त्रनमथोच्छेदो भव्यमभव्वं च शून्यमितरच्च ।

विज्ञानमविज्ञानं नापि युज्यते असति सद्भावे ॥ ३७ ॥

कम्माणं फलमेक्यो एको कज्जं तु णाणमध एको ।  
चेदयदि जीवरासी चेदगभावेण तिहिवेण ॥३८॥†

38 One kind of Jīva experiences merely the fruits of Ka.ma, pleasure-pain Another experiences conative activity as well ; still another has pure and perfect knowledge. Thus consciousness is manifested in three-fold awareness

COMMENTARY

The first two states of experience are related to Samsāri Jīva, for they have reference to Karma, whereas the third has reference to pure *Chetana* Svabhāva and hence is associated with the perfect one. The implicit recognition by the author of the three different aspects of consciousness feeling, activity, and knowledge, is worth noticing from the point of modern Psychology

39

Then he specifies the Jīvas according to the three aspects of consciousness noticed above.

सव्वे खलु कम्मफलं थावरकाया तसा हि कज्जजुदं ।  
पाणित्तमदिक्कंता णाणं विंदन्ति ते जीवा ॥ ३९ ॥\*

39. Indeed all fixed organisms like plants experience merely feeling, but the moving ones, the animals have besides feeling, conative experience Whereas those that transcend the organic conditions or Prānas experience pure knowledge.

COMMENTARY

Plants are fixed and incapable of movement, and can therefore only suffer the environmental changes. They can only feel the mechanical and climatic stimuli around. The moving organisms because of their movement are capable of experiencing their own activity. In their experience then there is besides feeling, the

†Sanskrit rendering

कर्मणां फलमेकः एकः कार्यं तु ज्ञानमथैक ।  
चेतयति जीवराशिश्चेतकभावेन त्रिविधेन ॥ ३८ ॥

\*Sanskrit rendering

सर्वे खलु कर्मफलं स्थावरकायास्तसा हि कार्ययुतं ।  
प्राणित्वमतिक्रान्ता. ज्ञानं विन्दन्ति ते जीवाः ॥ ३९ ॥

consciousness of activity, whereas to experience pure thought, there must be complete absence of physical and organic conditions. Such a being is certainly the Mukta Jiva

After the wonderful discoveries of Dr. Bose with reference to plant life it is not necessary to defend the proposition that plants are capable of feeling. Western science, though it recognised the organic nature of plants was very much reluctant to admit the correlative organic characteristic of feeling in plants. This is only another phase of the *Cartesian* prejudice with reference to plants and animals. *Descartes* was responsible for the view that animals were skilfully created automata or machines. *Darwin* gave a death blow to this philosophical superstition and Bose did the same service to the plant world and thereby distinctly established the fundamental unity of the organic world and this is the thesis presupposed in the above Gāthā.

Thus ends the discussion of Chetanā characteristic of Jiva.

40

Then the quality of Upayoga or the instrument of knowledge jñāna and Darśana—understanding and perception

उवओगो खलु दुविहो णाणेण य दंसणेण संजुत्तो ।  
जीवस्स सर्वकालं अणणभूदं वियाणीहि ॥४०॥\*

40 Upayoga the instrument or means of knowledge is twofold—jñāna or understanding and Darśana or perception. It is inseparable from and always present in Jiva. So do thou learn its nature.

#### COMMENTARY

One of the commentators says that this Gāthā is addressed to a disciple who is a Naiyāyika. Perception and understanding are essentially related to Jiva. There can be no Jiva which has not perception and understanding, similarly the faculties cannot exist apart from the self. This is the view of the author. He rejects the view that the faculties are adventitious and acquired.

41.

Then the author describes the different species of jñāna which is one of the Upayogas referred to in the previous Gāthā.

\* Sanskrit rendering

उपयोगः खलु द्विविधो ज्ञानेन च दर्शनेन संयुक्तः ।  
जीवस्य सर्वकालमनन्यभूत विजानीहि ॥ ४० ॥

आभिणिसुदोधिमणकेवलाणि णाणाणि पंचमेयाणि ।  
कुमदिसुदविभंगाणि य त्तिण्णि वि णाणेहिं संजुत्ते ॥४१॥\*

Ābhinibodha (knowledge obtained by congenital mental capacity), Śruta (knowledge obtained by study), Avadhī (a kind of clairvoyant knowledge of events in different places and in different times), Manah Paryaya (telepathic knowledge of another's mind), and Kevala Jñāna (the perfect knowledge) These are the five kinds of right knowledge. But, when the first three are associated with the error, or Ajñāna they form three kinds of erroneous knowledge, Kumati, Kuśruti, Vibhanga Avadhī, and are included in the forms of knowledge

#### COMMENTARY

Matī Jñāna refers to sense perception and the inferential knowledge based upon it. Śruta Jñāna is knowledge based upon testimony obtained mainly through books. Avadhī Jñāna is an abnormal faculty of perception, but the perception is not conditioned by sense organs. It is supposed to comprehend things and events of different places and of different times. The faculty is able to project itself either to the past or to the future. This form of awareness is quite analogous to sense perception. This in a way corresponds to the clairvoyant capacity possessed by certain "mediums." Manah Paryaya is the capacity of knowing the ideas in another's mind. This corresponds in a way to telepathy of modern psychology. This gives an insight into mental facts of persons at a limited distance—the distance limit being conditioned by the strength and the quality of the faculty. This should not be confounded with inferential knowledge obtained from facial expression. And lastly Kevala Jñāna is the perfect knowledge which is associated with the Siddha State. The first two are distinctly conditioned by sense perception, whereas the other three transcend sense limitations. The last is absolutely free from any kind of physical conditions, whereas the other four are still associated with corporeal existence. Avadhī and Manah Paryaya are the super-normal faculties acquired under peculiar psycho-physical

\*Sanskrit rendering

आभिनिबोधिकभ्रुतावधिमनःपर्ययकेवलानि ज्ञानानि पञ्चमेदानि ।  
कुमतिभ्रुतविभङ्गानि च त्रीण्यपि ज्ञानैः संयुक्तानि ॥ ४१ ॥

conditions The normal and super-normal cognitive faculties which correspond to the revelations of modern psychic research are not facts to be passed over without notice

42

Then the five Jñanas are described in detail First Mati Jñāna is taken.

मदिणानं पुण तिविहं उवलद्धी भावणं च उवओगो ।  
तह चैव चटुवियप्पं दंसणपुव्वं हवादि णाणं ॥४२॥\*

42 Matijñāna is of three kinds —Upalabdhī or perception, Bhāvanā or memory, Upayoga or understanding It is also said to be of four kinds This Jñāna is always preceded by sense presentation or Darśana

COMMENTARY.

This Matijñāna is certainly consequent upon sense perception It includes as the Sūtra says apprehension of the object, memory, and understanding, i e, all that is given to us through sense perception and all that we elaborate out of these sense-elements in memory and imagination Though it is mainly of three kinds it is also considered to be of four different forms For example the author of Tattvārthasūtra speaks of अवग्रहेहाय धारणा This four-fold division is not fundamentally different from the previous division अवग्रह implies the sense datum, e g, Perceiving a thing to be white through the eyes is Avagraha To attempt to determine what that white object is, is ईहा This ईहा refers to the indecisive mental attitude where several alternative determinations are possible Finally when the thing is determined, i e, out of several alternatives when one is chosen because of certain special characteristics perceived in the white object then we have Avāya This implies the inferential element in all perception This should not be confounded with mediate inference about other things through sense perception The very same act of perception involves all these three stages And lastly whenever we remember these things after sometime it is called धारणा This Matijñāna consists of 336 forms when viewed according to different principles of Division

\* Sanskrit rendering

मतिज्ञानं पुनस्त्रिविधं उपलब्धिर्भाविना च उपयोगः ।  
तथैव चतुर्विकल्पं दर्शनं पूर्वं भवति ज्ञानम् ॥ ४२ ॥

—प० ब्रह्मसिद्धिः ।

Then Śrutajñāna, knowledge by testimony and not by acquaintance. The objects of this knowledge may be Mūrta and Amūrta, Physical and non-physical.

**सुदणामं पुण णाणी भणंति लद्धी य भावणा चैव ।  
उवओगणयवियप्पं णाणेण य वत्थु अत्थस्स ॥४३॥**

43 The wise say that Śruta Jñāna is of four kinds—Labdhi, or association, Bhāvanā or attention, Upayoga or understanding of things and Naya or the aspects of their meaning

#### COMMENTARY

Of these four forms of Śrutajñāna or knowledge by testimony, the first is Labdhi. This corresponds to association of ideas. Labdhi is defined to be the process of getting the meaning of one idea through its associated idea. Bhāvanā is the direction of attention to one idea with a view to get at the associated idea. Upayoga is the process of understanding the meaning of ideas consequent upon Bhāvanā. Naya is viewing the meaning from different relations. The first three are concerned with the psychic process of acquiring knowledge through the ideas contained in books. The last is the way of understanding things from different aspects. This Naya plays a very important part in Jaina system of thought. This and the Sapta Bhaṅgi mentioned above are the two pillars of Jaina Logic. The Nayas also are of seven different kinds. In order to distinguish the seven Nayas these are called Naya Sapta Bhaṅgi as contrasted with Pramāṇa Sapta Bhaṅgi. Naya is defined in "Naya Vivaraṇa" thus नीयेते गम्यतेदानं धृताचरितं. सनेनयं. that by which the various aspects of the meaning of the scripture are understood is for us the Naya or principle. This Naya or principle of interpretation is mainly of two kinds, 1. Dravyārthikanaya, that pertaining to Dravya or substance, 2. Paryāyārthika Naya that pertaining to modifications. Again Dravyārthikanaya is further sub-divided into three kinds, 1. Naigama, 2. Saṃgraha, 3. Vyavahāra. The Paryāyārthika Naya is sub-divided into four kinds, 1. Rijusūtra, 2. Śabda, 3. Saṃabhirūḍha, 4. Evambhūta. These seven may be explained in detail,



1 Naigamanaya Nigamah or Sankalpah or purpose That which pertains to निगम or purpose is नैगमनय It may be said to be the Teleological aspect of a continuous activity When the purpose of the activity is taken to represent the whole series then it is नैगमनय It is defined in the Śūtra अनभिविद्वृतार्थं संकल्पमात्रं ब्राह्मी नैगम . Thus when a person who is drawing water or who is busy carrying firewood is questioned "What are you doing?" He answers "I am cooking" Here he is not actually cooking but it is the purpose which accounts for his action of carrying firewood or drawing water vide *Poojya Padya's* Commentary Sarvarthasiddhi Sūtra 33 of Ch I This Naya is misunderstood by M D Desai (Niyakarnika,\* and by S C Vidya-bhusana Nyaivavatare) †

These passages give an entirely different interpretation of this naya It is very clearly explained and illustrated by *Poojya Padya* in his *Sarvarthasiddhi*—Sutra 33 of the first chapter The same explanation and also the same illustrations are adopted by another commentator of the same sutra—*Siutasagara* the author of *Siutasagaraiyam*—an unpublished commentary on *Tattvartihadigama*. My own explanation is based upon these authorities and also on the great work on Logic—*Prameya Kamala Martanda* I consulted *Sradvadamanjari* also of the Benares Edition, page 166 and Bombay Edition of *Rachhandrajama granthmala* page 198 Here also the same interpretation is found If in a series of qualities or action any part is taken as the representative of the whole, this representative aspect is Naigama The derivation given by Mr. Desai may also mean the same *Naikam, gahatiti Nigama nigamo bana—Naigama* "The particular that is not restricted to itself, but goes beyond itself to unify and represent the whole"

This representative character is of course not to be identified with either the mere universal or particular. It is different from both. When a person is making preparations to start on journey, we say "He starts" At the moment of the statement he is not starting, but is going to start. Similary "He dwells here," need not mean that the person must be actually be in the residence at the moment ,

\* *Naigama Naya* (vide) *Nayaarnika* pages 7, 8 of introduction and 43  
Also *Nyaivavatare* pages 27 and 47.

2. *Samgraha* स्वजात्यविरोधेनैकद्रव्यस्यपनीय पर्यायानाक्रान्त भेदानविशेषेण समस्त ग्रहणात्संग्रह — (तत्त्वार्थसूत्र)

स्वजात्यविरोधेनैकद्रव्यस्यपनीयार्थनाक्रान्त भेदान्समस्त ग्रहणात्संग्रह ।

*Samgraha* is the class view. When several things which are similar in essence and which are not incompatible with one another are brought together under one class concept we have *Samgraha Naya*. Thus the name pot refers to the whole class of individual objects which go by that name. Similarly the idea of *Dravya*. From the point of *Dravya* characteristic (Permanency through change) the term *Dravya* refers to several entities, living and non-living which are all taken as one class.

3 *Vyavahara* संग्रहणायज्ञितानामर्थानां विधिपूर्वकमवहरणं व्यवहार ॥

(Tatvartha)

संग्रहीतार्थानां विधिपूर्वकमवहरणं विमज्जनं भेदेन प्ररूपया व्यवहारः ॥ (Prameya)

*Vyavahara* is the process of examining the objects which are brought together under one class according to the different rules of Logic. This would specially enquire into the several species which constitute the whole genus. Examination of the specific *Dravyas* *Jiva Dravya* and *Ajiva Dravya* which both belong to *Dravya* Genus would be an illustration for *Vyavahara Naya*.

4. *Riju Sutra* ऋजुप्रगुणं सूत्रयति तन्नयतइति ऋजुसूत्र . ॥ (Tatvartha)

ऋजुप्रांजलं, व्यक्तं वर्तमानं ज्ञानमात्रं सूत्रयती (भोधयति) इति ऋजु सूत्रः॥ (Prameya)

That which clearly expresses a momentary state is *Riju Sutra Naya*. This would take into consideration only the present state of a thing. "It is very pleasant now." This proposition predicates something which is true of the subject only at the moment of the predication. Such an aspect of a thing is *Riju Sutra Naya*.

5 *Sabda Naya*

लिङ्ग संख्या साधनादि व्यभिचार निवृत्तिहर शब्दनय . (Tatvartha)

कालकारक लिङ्ग संख्या साधनोपग्रह भेदाभिन्नं अर्थं यपतीति शब्देनय शब्द प्रधानत्वात् (Prameya.)

Words though differing in tense, voice, gender, number and instruments may point to the same thing : they refer to the same meaning. This aspect of the identity of meaning in spite of differences noted above is *Sabda Naya*.

6 *Samabharudha*

नानार्थं समभिराहणात्, समभिरुद्ध

This refers to merely synonymous which though interpreted account to their derivation may refer same identical thing

7 सर्व सूत्रनय That which describes a particular action or capacity of a thing Though the thing has not that particular aspect at the time of judging, the name obtained because of that action is still applicable to the thing, according to this principle

Again the Nayas are divided into six kinds Thus we have *Shadanayas Dravyarthika Naya* is also called *Nischaya Naya* or the real aspect *Paryāyarthika Naya* is called *Vyavahara Naya* or the relative aspect The former is further sub divided into *Suddha* and *Asuddha* Thus we have *Suddha Nischaya Naya* and *Asuddha Nischaya Naya* *Vyavahara Naya* is divided into *Sadbhuta* and *Asadbhuta*. Each again determined as *Upacharita* and *Anupacharita* Thus we have four kinds of *Vyavahara Naya*,—

(1) *Upacharita Sadbhuta*, (2) *Anupacharita Sadbhuta*, (3) *Upacharita Asadbhuta*, (4) *Anupacharita Asadbhuta* The term *Vyavahara* is added to each at the end These six Nayas are specially employed in the examination of the characteristics of Atma

(1) *Suddhanischaya Naya* That the soul is identically the same whether in Samsara or in Moksha because of its intrinsic characteristics of Jñana and Daršana is a statement according to this Naya

(2) *Asuddha Nischaya Naya* to believe that the soul is characterised by gross emotions in its Samsaric state is true according to *Asuddha Nischaya Naya*

(3) *Upacharita Sadbhuta Vyavahara Naya*. The opinion that the soul has the chetana modification of *Matijñāna* etc, is true because of the *Upacharita Sadbhuta Vyavahara* That the soul has *Matijñāna*, is relative and figurative though pertaining to a quality which is in a way real

(4) *Anupacharita Sadbhuta Vyavahara* That the soul has the modification of *Kevala Jñāna*

(5) *Anupacharita Asadbhuta Vyavahara Naya* This corresponds to the inseparable accident of the scholastic logic, for example, this is my body Body is identified with self according to this particular Naya

(6) *Upacharita Asadbhuta Vyavahara Naya* This corresponds to the separable accident of scholastic logic, for example This is my house. House is identified with the self according to *Upacharita Asadbhuta Vyavahara Naya*.

These Nayas refer to the different relations that the several attributes have to the self. The soul owns these several attributes according to these several Nayas. That special aspect of possessing is different in different cases and the different Nayas define the several relations which may be real or relative, which may be pure or impure; which may be separable or inseparable and so on.

(44) Then Avadhī is described in detail

ओहिं तहेव चेप्पदु देसं परमं च ओहिसव्वं च ।

तिण्णिवि गुणेण णियमा भवेण देसं तहा णियदं ॥४४॥

Thus Avadhī also is of three kinds Deṣavadhī, Paramavadhī and Sarvavadhī. All the three are conditioned by Psychic qualities. But Deṣavadhī is also conditioned by birth in the case of Deva and Naraka.

#### COMMENTARY

Deṣavadhī is the very limited faculty of perceiving things beyond sense perception. It is able to apprehend only a limited number of things within a limited space and within a limited time. Paramavadhī is the higher Avadhī Jñāna which is free from such limitations. But the last, Sarvavadhī is the perfect faculty which perceives all reality. This is associated with the perfect self. These three faculties are respectively acquired by psychic development, i.e. as long as certain Psychic qualities are present these metempirical faculties spontaneously manifest themselves. But in the case of the last when once it is acquired it becomes permanent and everlasting. Whereas the first is also present as a matter of birth right in Devas and Narakas i.e. they need not acquire it by special Psychical effort and development. But in the case of man and some higher animals it is to be acquired by developing the psychical nature.

Thus Deṣavadhī, is said to be of two kinds. Guṇapratyaya and Bhavapratyaya, conditioned by Gunas or Psychic qualities and by Bhava or Birth. Guṇapratyaya Deṣavadhī is associated with man and animals and Bhavapratyaya with Deva and Naraka.

Guṇapratyaya is again divided into six kinds.—

1. Anugamī (the following)
2. Ananugamī (not following)
3. Vardhamana (the growing)
4. Hiyamana (decaying or decreasing)

5 Avasthita (limited or bounded)

6 Anavasthita (unlimited or indefinite)

The first is that which enlightens the things while marching as the sun does

The second is that which sticks to one and the same thing as the fixed idea of an insane person In the first attention is continually flowing from things to things whereas in the second it is rivetted to the very same thing

The third is that which begins like a spark of light and grows into a huge flame gradually lighting up a number of objects

The fourth implies the opposite tendency in the faculty Here the faculty gradually decreases like fire going out

The fifth is the faculty that neither increases nor decreases but is limited and definite because of the Samyak qualities of the soul.

The sixth is the opposite of the fifth It is unlimited and indefinite It is wavering hither and thither like a column of fire or water that is subject to heavy gust of wind.

(45) Then the description of Manah Paryaya

विलमदी पुण णाणं अज्जवणाणं च दुविह मणणाणं ।  
एदे सजमलद्धी उवओगे अप्पमत्तस्स ॥४५॥

Manah Paryaya is of two Kinds Rijumati and Vipulamati, telepathy which manifests straight and direct and telepathy that manifests crooked or in undulations These appear only in a person of *appramatta Gunasthana* who acquired *Sanyama labdhi*. (i e) a person who acquired complete harmony or steadiness of the spirit by thorough renunciation

#### COMMENTARY

Rijvi means straight that which manifests straight or direct is Rijumati. This apprehends straight and direct the ideas in another's mind Vipula means crooked or zigzag. When the process of knowing the ideas in other's mind manifests in a zigzag way it is Vipula Mati These are the two kinds of Manah Paryaya Jñāna This capacity is distinctly an acquired one It is associated only with a person who has risen pretty high in the ladder of spiritual evolution. That particular stage at which this faculty appears is known as Apramatta gunasthana.

The stages in spiritual evolution are fourteen. They are called Gunasthânas These are—

- 1 मिथ्यादृष्टि ॥
- 2 सासादन सम्यग्दृष्टि ॥
- 3 सम्यग् मिथ्यादृष्टि ॥
- 4 असंयत सम्यग्दृष्टि ॥
- 5 संयतासंयत ॥
- 6 प्रमत्तसंयत ॥
- 7 अप्रमत्तसंयत ॥
- 8 अपूर्वकरास्थाने उपशमकः क्षपक ॥
- 9 अनिवृत्तिबाधरसाम्परायस्थाने उपशमकः क्षपक ॥
- 10 सूक्ष्मसम्परायस्थाने उपशमकः क्षपक ॥
- 11 उपशान्तकपायवीतरागद्वेषस्थ ॥
- 12 त्रीणकपायवीतरागद्वेषस्थ ॥
13. सयोगकेवली ॥
14. अयोगकेवली चेत्ति ॥

1 The first is the stage which represents spiritual blindness. A person in this stage is incapable of either perception of or belief in true reality. This is the lowest stage of spiritual existence where thought is without the value of truth and conduct without the value of goodness

2. The second stage is the stage of retrogression. A person may advance in the path of evolution and become a Samyagdrishti (the fourth Gunasthâna) This stage is the opposite of the first. It is only from this stage (the fourth) onwards that a person is capable of having either truth or goodness. But sometimes a soul after reaching the fourth stage which is really the next step from the first may have the misfortune of spiritual degeneration. He may slip down to the bottom of the ladder. This process of slipping down is the stage of Sasadana

It is only a transition period. The person will very soon settle down in the first stage. Hence the second stage does not really mean the next slip from the first. So also the third stage is the spiritual oscillation between first and fourth. It is also a transition stage.

3. The third stage represents the mixed quality. The characteristic of the first and of the fourth stage get inextricably mixed together. The spiritual character is indeterminate. A person cannot be brought under either the first class or the fourth class. Hence it is called *Misragunasthâna*.

4 The fourth stage represents the beginning of the spiritual well being. Here is the possibility of truth and goodness. But still there is not active effort to elicit true thought and good conduct. The absence of this effort is associated with the right spiritual disposition. The latter is called *Samyaktva*. A person who is in this stage and who is without the effort to exhibit the innate powers is *Asamyata Samyadrishṭi*.

5 The fifth stage represents partial effort to draw out the spiritual powers. In this stage a person has not only the desirable spiritual disposition but also makes some effort towards further development. He is called a *Desavrati*.

6 The sixth stage represents whole-hearted effort. Complete and possible control over self is associated with the true bent of the spirit. But still the whole-hearted good will is not yet free from tempting desires and impulses. There is the chance of these impulses getting the mastery for there is not yet complete renunciation. Hence this stage is *Pramatta Samyata*.

7 The seventh stage is called *Apramatta Samyata*. In this stage the tendency to be attached by the outer things is thoroughly overcome. Spiritual strength is firmly established. Spirit has conquered the body. This stage is the critical stage in the spiritual evolution. From here begins the double path of higher spiritual evolution. One path leads to absolute perfection. And the other relative perfection. The former is associated with the annihilation of Karmas. The latter with the suppression of them. The former is called *Kshapakṭi Stairi* the ladder of annihilation, the latter is called *Upātama Stairi*—the ladder of purification of Karmas.

*Manah Paryaya Jñāna* appears only in a person who has reached this critical stage of higher spiritual evolution.

Hence it must be considered as an extraordinary psychic quality acquired only after reaching a high stage of spiritual evolution. Before proceeding to describe the characteristics of the other stages of evolution let us note the further qualities of *Manah Paryaya*. This Psychic capacity is peculiarly limited by time and space. Though it is higher than ordinary mental faculty, though it is supernormal still it should not be considered even as approaching *Kevala Jñāna*. Of the two kinds of mind knowing *Vipula Mati* is considered to be greatly superior to the other. The limitations given are as follow,—

*Rijumati Manah Paisyaya* from the point of time has a lower limit as well as a higher limit. In its lower limit it may apprehend the thoughts of another individual during his lifetime or it may extend to two or three Bhavas or births before and after. The upper limit is upto seven or eight Bhavas or births before and after. From the point of view of space its lower limit is to the radius of a *Gavyuti Gavvuti* or about two leagues and the upper limit is the radius of one *Yojana*. The second, *Vipulamati* has the lower time limit of seven or eight births whereas the higher is innumerable. Its lower distance limit is round a radius of one *yojana* and its higher distance limit is upto *Mānushottara* mountain and not beyond that. This *Manushottara Salla* is according to Jaina Geography the limit of human habitation.

When we examine the limitations described above it is clear to us that the latter *Vipula Mati* is decidedly the higher supernormal faculty. Therefore the commentator's interpretation of *vipula* as *kutla* or crooked really means *Rythmic* or undulatory manifestation. Whereas the former is straight and direct. The *rythmic* manifestation is naturally capable of greater efficiency. This is illustrated by several *rythmic* movements in Nature, as in the heart-beat. This *Psychic* faculty evidently through this *rythmic* or undulatory manifestation is able to achieve better and higher results than those of *Rijumati*.

8 The eighth stage represents the acquisition of a spiritual weapon called the first *Sukla Dhyana*. This is an instrument by-help of which *karmas* are to be destroyed. This is a unique *Psychic* force never before experienced by the Self. Hence it is *Apuva Karana*. This stage is represented in both the ladders of development. *Upasamakaha* and *Kshapakaha*, i.e., self in this stage, may be in the path of annihilation or in that of pacification of *Karmas*.

9. The ninth stage represents spiritual warfare. Equipped with the weapon of *Sukla Dhyana*, Self—the warrior, destroys the grosser desires. This spiritual warfare is also associated with both the paths of development.

*Badara Samparaya*. *Sampara* means warfare. *Badara* means gross warfare or conflict with gross desires and impulses of this soul.

10 The tenth stage is the stage of the same spiritual warfare when the subtle impulses of the soul get destroyed. This stage also



has representatives in either ladder, i.e. as the result of the spiritual struggle the gross and subtle desires may either be rooted out or suppressed. One who roots them out is kshapaka and one who suppresses them is upasamakaha.

**Sukshma Samparaya** *Conflict with subtler impulses*

11 The eleventh stage is the stage where spiritual peace is secured, but here peace is the result of suppression. Hence it may not be quite secure. The spiritual harmony may yet be disturbed. If it gets disturbed then there may be the misfortune of slipping down again. But the fall will be to the Apramatta Gunasthana from which the two Srenis branched off.

12 The twelfth stage represents the corresponding step in the ladder of annihilation, i.e. after the destruction of subtle and gross desires with the help of Sukla Dhyāna the self may pass on to *ishma kashayasthana* which is the twelfth. This is just below the stage of perfection.

13 This stage is certainly the stage of Perfect Emancipation. Kevala Jñāna is reached but there is still yoga (Manavachanāyā or mind, speech and body). Hence this stage is called Sayogakevali; the kevali who has still yoga.

14 The last is the stage where even this yoga disappears. The stage immediately after the disappearance of yoga is called Ayogakevali. The Siddha state is considered to be a transcendental stage. Therefore it is considered to be beyond this classification of Gunasthānas. It is purely metemperical and therefore description by difference of degree will have no meaning with reference to this transcendental Ego.

46 Then the kevala jñāna—the ideal knowledge. This is the result of the destruction of the four Ghatiya Karmas, co-existence with infinite qualities such as infinite bliss the desire of all the faithful and the pure and that which makes even a *Devendra* discontented in his own glory.

पाणं जेयिणिमित्तं केवलाणं न होदि सुदणाणं ।

जेयं केवलाणं पाणाणं च णत्थि केवलिणी ॥४६॥

Kevala Jñāna is knowledge par excellence. It is not conditioned by objects of knowledge. It is not even Srutajñāna which is consequent upon study. To the person who has

acquired perfect knowledge there is no diversity of knowledge  
So let it be known

COMMENTARY

Kevala Jñāna completely comprehends all Dravyas and all their modifications. The author of Tatvartha Sutra says सर्वद्रव्यपरमेषु केवलज्ञेयम्. The infinite number of Jiva Dravyas, the infinite number of Physical bodies, the two physical principles of rest and motion and infinite space and time all become transparent to Kevala Jñāna. There can be nothing which is not comprehended by this knowledge. The contents of this knowledge constitute the whole of reality. This is not conditioned by objects. It is absolutely self-determined. Therefore all the Dravyas and the Paryayas are at the same time evident to Kevala Jñāna. This unconditioned simultaneous comprehension of reality makes it fundamentally distinct from Mati Jñāna or Sruti Jñāna and also from the other two. The other four jñānas are limited in efficiency and extent. And Kevala Jñāna knows no such limitations. Again Mati, Sruti, and Avadhi, are subject to degeneration and corruption. But Manah Paryaya and Kevala do not have any such tendency. But the capacity of Kevala Jñāna is infinitely higher than even Manah Paryaya. In short it is the absolute and unconditioned wisdom.

47 After describing the five kinds of right knowledge (Samyak-jñāna), the author mentions the three Ajñānas or the kinds of wrong knowledge

मिच्छता अपणाणं अविरदिभावो य भावआवरणा ।  
जेयं पदुच्च काले तह दुणय दुप्यमाणं च ॥१७॥

If Mithyatva which veils the faculty of perception of and faith in reality appears, then knowledge gets vitiated and becomes Ajñāna and the regulative principle of conduct also becomes corrupt. Again during the process of investigating reality the standard of truth and the methods of reaching it all become misleading and untrustworthy.

COMMENTARY

Mithyatva is the condition of Ajñāna. Its presence in a soul is responsible for several undesirable consequences. This Mithyatva may be innate or acquired. In the case of persons who have congenital Mithyatva their faculty of understanding is also corrupt from

birth They have innate Ajñāna Kumati and Kusrutī. But in the case of persons who acquired this Mithyatva after losing Samyaktva their right knowledge turns into erroneous one. The effect of Mithyatva is not confined to corrupting the faculty of understanding. It indirectly affects conduct also, such a person because of his Ajñāna is incapable of choosing the right path. Evil becomes his good. And lastly even if there is any effort after truth it ends in mere illusion so long as there is the primary source of evil, Mithyatva, intact.

48 After describing Jñānopavoga he goes on to speak about Darsanopapaja —The faculty of perception

दं दणमवि चवखुजुदं अचवखुजुदमवि य ओहिणा सहियं ।  
अणिघणमणंतविसयं केवलियं चावि पणत्तं ॥४८॥

Perception or Darsana is of four kinds. Perception through visual sensations, perception through non-visual senses, again that through the faculty of Avadhī, or clairvoyance, and lastly through kevala or infinite perception, which is unlimited and apprehends all reality —Thus is it described

#### COMMENTARY

Darsana or perception implies merely the awareness that a thing exists. It corresponds to knowledge by acquaintance. Understanding the reality thus apprehended is Jñāna. In a rough way Darsana and Jñāna may be said to correspond to the sensibility and understanding of Kant's system. Thus understanding and perception apprehend things gradually one after the other. But in the case of Kevalis the two faculties are co-extensive with the complete reality. The whole existence is perceived and understood at the same time, and as there is no reality beyond such faculty, it is not necessary for such a person to attend to things one after the other.

49 After describing Jñāna and Darsana the author in order to clear the doubt of a Naiyāyika student for whom substance and quality are absolutely distinct, explains that the distinction is only relative, and he also mentions the diversity of Jñāna.

ण वियप्पदि णाणादो णाणी णाणाणि होंति जेगाणि ।  
तम्हादु विस्सरूवं भणियं दवियत्ति णाणीहि ॥४९॥

The soul is not distinct from its attribute of Jñāna or knowledge and because the ways of knowledge are diverse

the world of reality or the universe is also said to be multi-verse by the wise

COMMENTARY

There can be no knowledge apart from the knower. Self and its knowledge are inseparable. Again knowledge is also intimately related to the objects known. There are diverse forms of knowledge. This implies that the objects of knowledge are also diverse. Hence from the point of view of objects, they are both one and many—One because of the common Dravyatva and many because of the different ways of apprehending objects. The proposition that the reality is one and also many is not self contradictory according to the Jaina system, hence the statement that reality is universe is not incompatible with “the reality is a multiverse.” The point emphasized in the gathâ is mainly the inalienability of the attribute from the thing.

50. Then he points out the absurdity of the view that substance and the attribute are entirely distinct.

जदि हवदि दव्वमण्णं गुणदो य गुणा य दव्वदो अण्णे ।  
दव्वान्तियमथवा दव्वभावं पकुव्वन्ति ॥५०॥\*

If the substance is entirely separate and distinct from its qualities, then it may change into infinite other substances or again if the qualities can exist separate from their substance, there will be no necessity for a substance at all. (In either way the result would be absurd.)

COMMENTARY

The relation of substance and its qualities is an extremely difficult problem for a metaphysician.

Some would emphasize the qualities to the detriment of substance and some would emphasize the substance at the cost of qualities. In either case the result would be absurd because of the false emphasis.

We may have the world of unchanging reality of Parmenides or a world of eternal flux of Heráclites, but both these worlds are

\*Sanskrit rendering

यदि भवति द्रव्यमन्यद्गुणतश्च गुणाश्च द्रव्यतोऽप्ये ।  
द्रव्यानस्यमथवा द्रव्याभावं प्रकुर्वन्ति ॥ ५० ॥

so far removed from the world of our concrete experience. In our world of concrete experience things and qualities are of equal importance. In fact the distinction is not absolute.

There can be no qualities apart from substance nor substance without qualities. If substance is deprived of all its qualities and if it is still the possible substratum of qualities then different groups of qualities may get associated with that substratum, i.e., the same substance has the of qualities may chance of becoming infinite other substances.

This is a manifest absurdity. Or again if the attributes can float themselves without any fixing substratum then they would by their own combination constitute a thing and the category of substance is no more necessary. To think of reality as identical with qualities apart from the qualified thing is also equally absurd. On account of internal contradiction the view that qualities may be different from substance is condemned. The argument adopted by the author reminds us of Berkeley and Hume.

Berkeley's argument against Locke's doctrine of substance similarly emphasizes the absurdity of an unknown 'x' which is substance for Locke. This unknown 'x' may get several determinations and thus may become several distinct things. But Berkeley's main argument is slightly different from the author's. His attack on substance is based upon the absurdity of abstract ideas. Again Hume after reducing the world to a group of sense-presented ideas points out the absurdity referred to in the latter half of the Gāthā by his doctrine that anything may be the cause of anything else.

Similar tendencies are not altogether absent in Indian thought. You have the one-sided emphasis both in Vedāntism and Buddhism. The idea of Nirguna reality and the principle of Kṣhanīka Vada are the two rival doctrines, and both are condemned by the author, qualityless reality and the qualities bringing about a new reality every moment are both untenable according to the author.

(51) Next the author rejects the following views —

1. That substance and qualities are absolutely identical.
2. That they are absolutely different.
3. That they are absolutely identical and different at the same time.

Then he establishes their conditional or relative identity and relative difference.

अविभक्तमण्णत्तं द्रव्यगुणाणं विभक्तमण्णत्तं ।  
णिच्छन्ति णिच्चयल्लं तच्चिवरीदं हि व तेसिं ॥५१॥\*

Those that know the truth do not recognise any of following the views as to the relation of substance and quality that they are absolutely identical and inseparable, that they are distinct and separate in every way, and lastly that they are both distinct and identical at the same time

COMMENTARY.

The doctrine maintained by the author is that substance and quality are not distinct and separable in *ratum-natura*, but only in thought, and there too, the distinction is only relative, i.e., the quality cannot be thought of as absolutely independent of substance. Still it can be attended to as distinct from the thing Hence it is that the three views mentioned in the gathâ are rejected

(52) From the point of view of Vyapadesa etc, substance and quality are in an aspect distinct

ववदेसा संठाणा संखा विसया य होंति ते बहुगा ।  
ते तेसिमण्णत्ते अण्णत्ते चावि विज्झन्ति ॥५२॥†

The difference between Dravya and guna, substance and attribute, may be determined by appellation, form, number, or locality These determinants are various They hold good among things and their attributes whether these are considered different or identical

COMMENTARY

These differences hold good not only among different things but also in the case of a single complex thing which is capable of internal distinction The difference due to Vyapadesa or name is of two kinds

\* Sanskrit rendering

अविभक्तमनन्यत्वं द्रव्यगुणानां विभक्तमन्यत्वं ।  
नेच्छन्ति निश्चयज्ञास्तद्विपरीतं हि वा तेषां ॥ ५१ ॥

† Sanskrit rendering

व्यपदेशाः संस्थानानि संख्या विषयाश्च भवन्ति ते बहुगाः ।  
ते तेषामनन्यते अन्यत्वे चापि विद्यन्ते ॥ ५२ ॥

1 SHASHTI VYAPADESA This is the relation of the sixth case or the possessive relation

2 KĀRAKA VYAPADESA due to causal relation Each of these may be true of different things or of the same thing The Possessive relation among different things is illustrated thus "Devadatta's cow" The same relation is illustrated by a single complex thing "The branch of a tree" or "Jinas' attributes" Here the possessive relation is distinctly internal in the very same thing

(2) KĀRAKA or causal relation This is also Vyapadesa difference, i.e. difference due to Nomenclature or appellation Kāraka sanjñā also holds good between two different things or in the same identical complex thing Kāraka or causal relation is recognised to be of six forms, i.e. in a complete causal relation six elements are implied—

- 1 Karta or agent or subject
- 2 Karma, the object or effect
- 3 Karana, the instrument
- 4 Nimitta, the purpose.
- 5 Sakāsa, the place from which the effect issues
- 6 Adhikarana, the place in which the cause operates

The illustration given below implies all these six elements.

(a) Causal relation among different things See the following sentence —

देवदत्त = Devadatta (Karta or subject or agent)

फलं = a fruit (Karma or object)

शङ्कुशेन = with the hook (Karana or instrument)

धनदत्ताय = for Dhanadatta (Nimitta or purpose)

वृक्षात् = from the tree (sakasa or the place of issue)

वाटिकाया = from the orchard (Adhikarana or the place of operation)

अपचिनोति = plucks down

This sentence illustrates the different aspects of causal relation that may exist among different things. The proposition "Devadatta plucks a fruit for Dhanadatta from a tree in his orchard with a hook" relates several independent things. Whereas the next illustration shows how the same causal relation with the six elements may exist in an identical thing

तदैव आत्मा (कर्ता) आत्मार्थं कर्मतापन्नं आत्मना (करणं) भूतेन आत्मने निमित्तं  
आत्मन सकाशात् आत्मनि अधिकरणं भूते ज्ञायति ।

"Atma about himself with his self-reflection for his own purpose drawing out of himself and yet reposing in himself contemplates ' Here the causal relation is with reference to the same complex thing."

✓(2) Samsthana—the difference of figure or form. This determinant also is illustrated with the different things and with the same thing

(a) Tall Devadatta's tall cow The Samsthana determinant is applied to two different things.

(b) The tall branch of a tall tree. Here the determinant is applied to the branch and the tree which are not two separate things "Muta Dravyasya Murtaguna ' Here also the determinant Murta or visual form refers to Dravya and gunā which are not separate and distinct.

✓3 Sankhya or number

(a) Devadatta's 10 cows The quantitative difference here is between two distinct things—Devadatta and Cows

(b) But the quantitative difference may exist internally in the same thing as the 10 branches of the tree or the infinite attributes of Dravya

✓4 Vishaya or locative difference

(a) "In the cowshed is the cow " Here the Vishaya or the locality is external or Bheda Vishaya

(b) Abheda Vishaya or the internal locative relation "In the substance are the qualities "

Thus the difference due to Vyapadesa, Samsthana, etc., is seen among different things or in the same thing which is internally differentiated Hence when one kind of relation is implied it need not be confounded with the other If substance and attributes are said to be different this difference need not be interpreted to make the two distinct and separate Hence the relation between substance and attribute can certainly be from one aspect a relation of difference and still the two need not be absolutely distinct. In short the relation between substance and attribute may be one of identity and difference That this relation of identity in difference is not self contradictory is supported by analogy The illustrations of the same thing internally differentiated given above justify the attitude of the author.



(53) Again he speaks of the relation of ownership or possession. This relation may exist between two different things or in the same thing internally differentiated. Hence by analogy he brings out the Ekata-—Nānata aspect of the relation

णाणं धणं च कुव्वदि घणिणं जह् णाणिणं च दुविधेहिं ।  
भण्णंति तह पुयत्तं एयत्तं चापि तच्चण्हू ॥ ५३ ॥\*

Just as Dhana and Jñāna (wealth and wisdom) make the owners Dhanī and jñānī (the rich and the wise) thus expressing two ways of relationship (unity and diversity) so also the relation between substance and qualities implies both the aspects of identity and difference. Thus say those that know the truth

COMMENTARY

One who owns Dhana or wealth becomes on account of that ownership a Dhanī—the rich. Here too, different things because of the relation of possession are brought together, i.e., because of possession there is union and again because of possession the things uniting must be different. Things may exist as separate and distinct when the relation may unite them or there may be single thing which because of the relation may get differentiated. The illustration of Dhana, Dhanī is of the former kind. The illustration for the latter is jñāna, jñānī. The person to start with is one, but on account of this relation of possession the single entity gets differentiated. In order to be called jñānī one who possesses jñāna or wisdom the possessed thing must be differentiated from the owner. Otherwise the relation of ownership will have no meaning. Hence we have to admit that the relation of ownership implies both unity and diversity whether the things related are different or identical in themselves. Thus the author concludes that the relation between substance and its qualities exhibits both these characteristics. It is not incoherent to associate both the characteristics with the relation.

(54) Then he points out the absurdity that would result if jñāna and jñānī (the knower and knowledge) are taken to be entirely distinct and separate

\*Sanskrit rendering

ज्ञानं धनं च करोति धनिनं यथा ज्ञानिनं च द्विविधाभ्यां ।  
भण्णंति तथा पृथक्त्वमेकत्वं चापि तच्चक्षाः ॥ ५३ ॥

णाणी णाणं च सदा अत्थंतरिदा दु अण्णमण्णस्स ।

दोण्ह अचेदणत्तं पसजदि सम्मं जिणावमदं ॥ ५४ ॥\*

If self and its knowledge are always substantially distinct one from the other, then each will become non-conscious or non-spiritual entity That view being self-contradictory would undoubtedly conflict with the truth revealed by Jina

#### COMMENTARY

Soul and knowledge are called spiritual or conscious entities only because of their identity If the two are entirely absolute and distinct they would cease to be spiritual Soul would be deprived of thought and hence will cease to be a conscious being and knowledge or thought *per-se* would have no association with the thinker and hence will become again non-spiritual. Thinker without thought would be blind and thought without thinker would be chimerical. The person who maintains such a view would contradict himself because of his own thought, the jaina view is free from such a contradiction

Here we have to notice one important thing "Jinava matam" is not to be taken as the reason for rejecting the opposite view

The real standard of truth or Pramana is not the principle of revelation Though no doubt the Jaina system of thought is very often referred to as revealed by Jina, the system is acknowledged to be true not because it is revealed by a great spiritual being but because the revelation is borne out by the nature of Reality

Jaina thinkers therefore attach more importance to absence of self-contradiction than to revelation

A doctrine must not contradict any previously accepted truth

"Parvapura Virodha" is the main thing that is dreaded by the Jaina thinker Hence the author's rejection of the opposite view because it is inconsistent with Jaina thought is really based upon the internal self-contradiction involved in the rejected view. If it is interpreted otherwise then the Jaina position would become self-contradictory. When the Jaina rejects the Vedas of Brahmanic thought, though they are claimed to be revelation from the divine

\*Sanskrit rendering

ज्ञानी ज्ञानं च सदार्थान्तरितोत्पन्नयोऽन्यस्य ।

द्वयोश्चेतनत्वं प्रसजति सम्यग् जिनावमदं ॥ ५४ ॥

being, on the ground that they involve internal inconsistency, he cannot have recourse to the very same method of depending upon revelation. For according to his principle even revelation must stand on logical evidence

55.

If Self and thought be really distinct then the two would never be able to constitute a single spiritual being even by the process of combination

ण हि सो समवायादो अत्थंदरिदो दुणाणादो णाणी ।  
अण्णाणीति च वयणं एगत्तप्पसाधगं होदि ॥५५॥\*

55 If the Self is entirely distinct in nature from thought then he cannot become, even by combination with thought, jñāni or the thinker "Unthinking thing" will still be the name denoting the identity brought about by the combination of substance and quality which are in themselves unthinking things

COMMENTARY.

If Self and thought are in themselves unthinking things then by combination they would still be unthinking. Consciousness is not to be derived from non-conscious elements existing severally or in combination. -If thought is an adventitious characteristic of the self then before the acquisition of thought he must have been either jñāni or Ajñāni (thinking or unthinking) If he is thinking then the combination with jñāna is unnecessary and useless But if he be unthinking then, is that attribute "unthinking" again innate or adventitious? If it is adventitious then the self cannot acquire thought for this attribute is incompatible with his former acquisition. If the unthinking quality is innate then the thinking quality may as well be taken to be innate Thought then is not an adventitious attribute of the self Self is jñāni not as a result of combination of self and thought. Even the perfect knowledge Kevala jñāna is innate in the soul, though it is veiled for the time being by the Karmas.

\* Sanskrit rendering

न हि सः समवाया द्यथर्थात्तरितस्तु ज्ञानतो ज्ञानी ।

अज्ञानीति च वचनमेकत्वप्रसाधकं भवति ॥५५॥

Then since there is no other relation than identity between substance and quality the explanation by the principle of combination is shown to be unwarranted and absurd.

समवत्ती सभवाओ अपुघब्भूदो य अजुदसिद्धो य ।  
तस्माद्द्वगुणाणं अजुदा सिद्धिं चि निदिष्टा ॥५६॥\*

56 The relation between substance and quality is one of co-eval identity, unity, inseparability, and of essential simplicity. That is why the unity of substance and qualities is said to be not the result of union or combination.

#### COMMENTARY

The terms Samavāya implies mainly unity and also union. Union implies the existence of independent elements which constitute the unity. The elements must be prior to the unity. Then unity will be the result of combination. The relation between Guna and Guni is not one of combination.

Hence though the author designates the relation by the term Samavāya he strictly excludes the other implication of the term. The term means nothing more than oneness or unity. Dravya and Guna, substance and quality are merely the different aspects of the same reality and as such they must exist together without beginning and without end.

This eternal co-existence is implied by the term Samavāya. This co-existence of Dravya and Guna is termed Samavāya or unity by the author. The very same relation implies inseparability of the two though they are different in name. Hence is the relation called *Apūthag-bhutatvam*. Again since the unity is not brought about by combination of two independent elements it has *Ayutasiddhattvam*. Therefore the relation is one of unity and not of union.

57 and 58.

Then he establishes by analogy that substance and quality though distinguishable in thought are not distinct in nature.

\* Sanskrit rendering

समवर्तित्वं समवायः अपृथग्भूतत्वमयुतसिद्धत्वं च ।  
तस्माद्द्वगुणानां अयुता सिद्धिरिति निर्दिष्टा ॥५६॥

वर्णरसगंधफासा परमाणुपरूविदा विसेसा हि ।  
 दब्बादो य अणणणा अणत्तपगासगा होंति ॥५७॥  
 दंसणणाणाणि तहा जीवणिवद्धाणि णण्णभूदाणि ।  
 ववदेसदो पुधत्तं कुव्वंति हि णो सभावादो ॥५८॥\*

57-58 Colour, taste, smell and touch are the qualities of the primary atom. They are not said to be really distinct from their material substratum though they are undoubtedly distinguishable from it as regards name, form etc. In the same way perception and understanding are really inseparable from the self and are not distinct from it, though from the point of name, form, etc., they may be spoken of as distinct from the substratum Ego. In short though distinguishable in thought the faculties are not really distinct.

COMMENTARY

The author establishes the proposition that distinction in thought does not necessarily imply distinctness in nature. What may be distinguished by comparison may in reality exist in essential unity. This result is obtained by the principle of analogy. In the case of matter the qualities are not distinct and separate, from the substratum though they may be referred to by different names, by different forms, and so on. Exactly in the same way are the conscious qualities of perception and understanding related to Jīva. As attributes they are distinct from the ego and may be distinguished by name, form, number, etc. But still they are not really distinct from it.

Distinctness necessarily presupposes an underlying identity between the things compared. Apart from this identity there can be no comparison and distinction. What are distinct must really

\*Sanskrit rendering

वर्णरसगन्धस्पर्शाः परमाणुपरूपिता विशेषा हि ।  
 द्रव्यतश्च अनन्याः अन्यत्वप्रकाशका भवन्ति ॥ ५७ ॥  
 दर्शनज्ञाने तथा जीवनिवद्धे अनन्यभूते ।  
 न्यपदेशतः पृथक्त्वं कुरुते हि नो स्वभावात् ॥ ५८ ॥

be identical. Hence *distinction* in thought instead of presupposing distinctness in nature, implies identity. This view of the author is borne out by modern thought. Thus ends the section dealing with the attribute of *upayoga*

59

The next section deals with the three remaining qualities of Jiva. *Kartritva*, *Bhoktritva*, and *Karmasamyuktatva* acting, feeling and being associated with Karmas. In the beginning the author describes the nature and number of Jiva Dravya which is the substratum of all the nine attributes.

जीवा अणाद्गणिहणा संता णंता य जीवभावाद्दे ।

सबभावदो अणंता पंचगुणप्रधाना य ॥५९॥ \*

59. Jivas according to their characteristics have neither beginning nor end, have beginning and end, have beginning but no end. Thus having these five fundamental qualities they are as existences infinite in number.

#### COMMENTARY.

Jivas really are the agents, since they bring about different modes with the different names. They are described as (1) without beginning or end, (2) with beginning and end (3) and with beginning and no end. If we attend to the essential nature of Jivas (*pārīnamika bhāva*), i. e., their thought or consciousness then they may be said to have neither beginning nor end, as spiritual existences they are eternal. Neither are they created nor can they be destroyed.

2. The very same Jivas from the Psychic qualities of *Audayika* *Aupashamika*, and *Kshayopashamika* have both beginning and end.

3. But from the *Kshayika Bhava* they have beginning but not end. It cannot be said in the last case that because there is beginning there must also be an end. When they are free from *Upadhīs* then they realise their true nature, then they become

\*Sanskrit rendering

जीवा अनादिनिधनाः सान्ता अनन्ताश्च जीवभावात् ।

सद्भावतोऽनन्ताः पञ्चागुणप्रधानाः च ॥ ५९ ॥

Siddhās Jīvas that are found with such characteristics are infinite in number. Again it cannot be said that in the case of these Jīvas which really have neither beginning nor end the other characteristics would be inconsistent. The other characteristics are, having both beginning and end and having beginning but no end. These characteristics are true of Jīvas because of Karmic entanglements. The presence of Karmā with Jīva is the condition of Samsāric transformations and Jīvas in Samsāric cycles have both birth and death. But in the last stage towards emancipation from Karmā, Jīvas may be said to have only birth but no death. For there is spiritual immortality as the result of complete emancipation.

The five fundamental characteristics implied in this gāthā are the five Jīva Bhavās mentioned in the 62nd gāthā.

These are (1) औदयिक (2) औपशमिक, (3) जायोपशमिक (4) जायिक (5) पारिणामिक भावाः

The last one is the attribute of consciousness. This conscious nature is eternal. Hence Jīva is अनादिनिघ्न without beginning or end. The first three bring about Samsāric changes of birth and death. Therefore from their aspect Jīva has both beginning and end. The fourth is the characteristic of emancipation. The emancipated Self has beginning but no end.

60

Though Jīvas are truly eternal yet they are born and they die because of accidental conditions of Kārmic associations. To be eternal and to have births and deaths are not really conflicting.

एवं सदो विनाशो असदो जीवस्स होइ उप्पादो ।

इदि जिणवरैहिं भणिदं अण्णोण्णविरुद्धमविरुद्धं ॥६०॥\*

60 Thus Jīvas that are, may die and those that are not may be born, thus sayeth the Jīna. Though the statements (this Sūtra and the 19th) are apparently conflicting they are not really contradictory.

\* Sanskrit rendering

एवं सदो विनाशोऽसदो जावस्य भवत्युत्पादः ।

इति जिणवरैर्मणितमन्थोऽन्यविरुद्धमविरुद्धम् ॥ ६० ॥

## COMMENTARY

From Dravyarthika Naya, i. e., from the aspect of essential nature Jīvas can have neither birth nor death. But from Paryayarthika Naya from the point of modifications they have births and deaths. The two propositions are quite compatible with one another as they state two different aspects of Jīva. The other proposition with which this gātha appears to conflict is the gātha 19

एवं सदो विणासो असदो जीवस्स एत्थि उप्पादो ।

There is no death for the existing Jīvas, nor birth of the non-existing ones

This certainly appears to contradict the present Sutra and the commentator establishes that the conflict is only apparent and not real.

61.

Then it is pointed out that the death of Beings that are and the birth of those that are not are the result of Gatīnāmakarma the Karma that brings about for the soul different modes of existence.

जेरुइयतिरियमणुआ देवा इदि णामसंजुदा पयडी ।  
कुव्वंति सदो णासं असदो भावस्स उप्पादं ॥६१॥\*

61. Life in hell, life as plant or animal, as man or as Deva, these states of being are caused by their respective Nāma Karma Prakritis. These bring about death to the Jīvas that are and birth to those that are not.

## COMMENTARY

The different states of existence are the different modifications of Jīva brought out by upadhī or Karmic conditions. Those Karmas that determine the next individual state of Jīva are Nāma Karmas. These Nāma Karmas are the real causal conditions that lead the soul to manifest in a particular form. These forms appear and disappear. Birth and death are characteristics associated with these forms or modes. Just as waves may appear and disappear in the

\* Sanskrit rendering

नारकतिर्येकुमणुआ देवा इति नामसंयुताः प्रकृतयः ।  
कुर्वन्ति सतो नाशमसतो भावस्योत्पादं ॥ ६१ ॥



surface of ocean as the result of wind, while the sheet of water is really unaffected, so Jīva remaining eternal and changeless in its real essence is the basis of the different waves of existence appearing and disappearing. And these waves in the ocean of life are brought about by upadhīs or Karmic conditions. The characteristics of birth and death which are really true of the form of existence are also predicated of Jīva.

62

After mentioning the Karmas as the condition of Samsāric cycle the author goes to describe their nature. Here he explains the origin of the five Bhāvas emotional states of consciousness.

उदयेण उवसमेण य खयेण दुहिं मिस्सिदेहिं परिणामे ।  
जुत्ता ते जीवगुणा बहुसु य अत्थेसु विच्छिण्णा ॥६२॥ \*

62 On account of the rise, suppression, annihilation, mixed suppression and annihilation of karmās, by the intrinsic nature of self unconditioned by Karmas, Jīva has five Bhāvas or thought characteristics. These are fully described in the Āgamas.

#### COMMENTARY

Karmas are considered to be physical in nature. These physical conditions determine the Psychic characteristics. Five different classes of Karmic conditions are mentioned. Each of these is the causal condition determining its corresponding Bhāva or thought state in Jīva.

These conditions are—

1. Udaya, or rise of Karmas,
2. Upasāma, or suppression of Karmās,
3. Kshāya or eradication,
4. Kshāyōpasāma, the mixed process of eradication and suppression,
5. Parināma or the unconditioned thought.

*\*Sanskrit rendering*

उदयेनोपशमेन च खयेण च द्वाभ्यां मिश्रिताभ्यां परिणामेन ।  
युक्तास्ते जीवगुणा बहुसु चार्थेषु विस्तीर्णाः ॥ ६२ ॥

These five conditions (four physical and one spiritual) determine respectively the Bhâvas.

And these are—

1. Audayika Bhâva ,
2. Aupashamika Bhâva ,
3. Kshâyika Bhâva ,
4. Kshâyopashamika Bhâva ;
5. Parinâmika Bhâva.

The last one is unconditioned by Karmas It is Nirupadhi character, whereas the other four are generated by the changes in physical conditions or upadhîs. The last Parinâmika Bhâva is not causally connected with Samsâra or Moksha It is Nishkriya Bhâva.

मोक्षं कुर्वति मिश्रौपशमिक क्षायिका मिथाः ।  
बन्धमौद्यिको भावो निष्क्रियः पारिणामिकः ॥

63

Next it is pointed out how these Bhâvas or thought states are brought about.

कर्म वेद्यमाणो जीवो भावं करोति जाारिसयं ।  
सो तेण तस्स कत्ता हवदित्ति य सासणे पढिदं ॥ ६३ ॥

63. Being affected by the change in Karmic material Jiva experiences certain emotional states. Whatever emotional state thus appears in consciousness is due to the direct causal agency of Jiva Thus say the Scriptures of Jainas

COMMENTARY.

Jîva is said to be the direct and immediate cause of the several emotional states brought about by Karmic materials. The extrinsic cause is physical matter and the proximate cause is jîva itself. Karmas are always spoken of as of two kinds. Dravya Karma and Bhâva Karma. Dravya Karma is distinctly physical. A peculiar combination of Paramanûs constitutes Karma Pudgala or Karmic-

\*Sanskrit rendering. -

कर्म वेद्यमानो जीवो भावं करोति यादृशकं ।  
स तेन तस्य कर्त्ता भवतीति च शासने पढितं ॥ ६३ ॥

matter Matter under such modification has a special attraction towards Jīvas ordinarily Jīva in its world state is generally found in association with such Karmic matter Karmic matter and conscious states are mutually determining each other A change in Karmic matter may bring about a corresponding change in consciousness. This conscious change has a predominant affective tone It is generally some form of emotion This corresponding emotional state is Bhāva Karma Since it is a Psychic event it is immediately determined by mind itself. It is this fact that is emphasized by the author in this gātha

The author recognises two distinct causal agencies as will be evident later on *Nimitta Kartā* and *Upādāna Kartā* Distant or remote cause and substantial cause Jīva is the substantial cause of all its modifications, and matter may still be an extrinsic cause Then Jīva is the *Upādāna Kartā* of the Bhavas while Karmic matter is *Nimitta Kartā*

64

It is this fact that is mentioned in the next gātha That Self is the immediate cause of the emotional state while Kārmic matter is the indirect cause

कम्मेण विणा उदयं जीवस्स ण विज्झदे उवसमं वा ।  
खड्दयं खओवसमियं तम्हा भावं तु कम्मकदं ॥ ६४ ॥\*

64. The different forms of Bhāva Karmas such as, the rising, the sinking, the annihilating and partial annihilation and sinking cannot happen in the consciousness of a Jīva without corresponding changes in Dravya Karmas or Karmic matter. Therefore the Bhāvas such as Audayika which are brought about by the Bhāva Karmas may be said to be the effects of Dravya Karmas as well.

COMMENTARY.

A change in Dravya Karma or physical karma immediately brings about a change in Bhāva Karma i. e., a corresponding change pure or impure in consciousness, This Bhāva Karma in its turn brings

\*Sanskrit rendering

कर्मणा विनोदयो जीवस्य न विद्यत उपशमो वा ।

द्वायिकः क्षायोपशमिकस्तस्मान्नावस्तु कर्मकृतः ॥ ६४ ॥

about its corresponding emotional state or Bhâva. It may be pleasant or unpleasant. The chain of causation is as follows.—Dravya Karma, Bhâva Karma and Bhâva. Kârmic matter, Kârmic thought and an affective state. The last affective state or Bhâva which is the immediate result of Kârmic thought or Bhâva Karma may also be said to be the effect of Dravya Karma. For there can be no Kârmic thought or Bhâva Karma in a jîva which is not determined by Dravya Karma.

65

The next gâtha is in the form of *Pûrvaapaksha* from the disciple. An objection is raised against the doctrine that Âtmâ is the sole and immediate cause of Bhâva Karma.

भावो यदि कर्मकदो अत्ता कर्मरुस होदि किध कत्ता ।  
ण कुणदि अत्ता किंचि वि मुत्ता अपणं सगं भावं ॥६५॥\*

65 If these states of emotion or Bhâva are really brought about by Kârmic matter how can Âtmâ be said to be the cause of these Bhâvas? But the soul's agency is such that while giving up its own state it can effect entirely alien or non-mental changes (i. e., it is the cause of its own mental states which are also indirectly conditioned by Kârmic matter)

## COMMENTARY

As has been mentioned already Dravya Karma or Kârmic matter and the nature of Jîva, both determine the occurrence of a Bhâva or an emotional state. Still Jîva is taken to be the causal agent or Kartâ to these emotional state. If the Bhâvas are really due to Dravya karma or Karmic matter then how can it be consistently held that Jîva is Kartâ. But the answer is given thus. Bhâva is Psychic change and as psychic change it can only be brought about by Jîva. Soul cannot have direct causal relation with material and non-mental things. Again if the Bhâvas have no causal relation to Jîva then there is no reason why it should be bound by Karma. Kârmic bondage necessarily presupposes the intimate relation between Jîva and its emotional states. Since there will be no logical ground for bondage

† Sanskrit rendering

भावो यदि कर्मकृत आत्मा कर्मयो-भवति कथं कर्ता ।  
न करोत्यात्मा किंचिदपि मुक्त्वान्यं स्वकं भावं ॥ ६५ ॥

in the absence of causal relation then there is no chance for Samsāra which is the result of Kārmic bondage. This result contradicts our real experience for there is Samsāra. Therefore our original supposition that the soul is not causal agent for his emotional states is an impossible hypothesis. With this indirect demonstration, the author establishes that soul is the causal agent producing the emotional states which are also indirectly conditioned by Kārmic matter.

The disciple who raises the *Pārvaṇakṣha* is evidently a believer in the Sāṅkhya system.

अमूर्ता निर्गुणः शुद्धो नित्यः सर्वगताक्रियः ।  
अमूर्त इक्षतनो भोक्ता जीवः कपिलशास्त्रे ॥

In answering *Pārvaṇakṣha* the author is really condemning the Sāṅkhya view represented by the above sloka.

66

The answer is again strengthened by further detailed argument.

भावो कर्मणिमित्तो कर्मं पुन भावकारणं हवदि ।  
न तु तेषां खलु कर्त्ता न विना भूदा दुकर्त्तारं ॥ ६६ ॥\*

66. Bhāva or emotional states are conditioned by Dravya Karma or matter. And Karma in its turn is indeed conditioned by Kārmic thought or Bhāva. Soul is not the essential cause in that case and still without essential cause those changes cannot happen.

#### COMMENTARY.

The author here makes use of the distinction between Upadāna Kartā and Nimitta Kartā. Intrinsic or substantial conditions, extrinsic or alien condition. Soul is the essential cause of Kārmic thought, the emotional states of desire etc., Kārmic matter is the essential cause of the changes in Kārmic matter, i. e., the changes in each case form an independent series and yet the two series are corres-

\* Sanskrit rendering

भावः कर्मनिमित्तः कर्मं पुनर्भावकारणं भवति ।

न तु तेषां खलु कर्त्ता न विना भूतास्तु कर्त्तारं ॥ ६६ ॥

ponding and interrelated Bhâva or the emotional states is distinctly a Psychic change. As a mental fact it is immediately determined by the nature of consciousness. So is the change in Kârmic matter. It is entirely determined by physical conditions. Matter cannot take the form of mental state nor the mind undergo a physical change. The author seems to suggest a kind of Psycho-physical parallelism. But this parallelism is not merely the temporal correspondence of the two series. The parallelism is transcended and reconciled by the doctrine of *Nimitta kartâ*. The author has in his mind such a sharp distinction between the thinking thing and unthinking thing as is associated with *causalism* and yet the two are related by a peculiar conception of causal relation. The unthinking thing may be the *Nimitta Kartâ* of the thinking thing and conversely the thinking thing may be the *Nimitta Kartâ* of the other, though certainly one cannot be the *Upâdâna Kartâ* of the other.

67.

The same view is further elaborated

कुर्वं सगं सहावं अत्ता कत्ता सगस्स भावस्स ।  
ण हि पोग्गलकम्माणं इदि जिणवयणं मुणेयव्वं ॥ ६७ ॥\*

67. Soul which brings about changes in himself is the *Upâdâna* cause of such mental states. But not of changes in Kârmic matter which are distinctly physical in nature. Let the word of Jina be understood thus.

## COMMENTARY.

The author strengthens his argument by referring to *Âgama* or *Śrûta*. He draws the attention of the reader that this doctrine of causation is the right view upheld by the Scriptures.

68.

Then it is explained that *Jîva* and Kârmic matter are related to their respective changes according to the six aspects of causal relation.

\*Sanskrit rendering

कुर्वन् स्वकं स्वभावं आत्मा कर्ता स्वकस्य भावस्य ।  
न हि पुद्गलकर्मणामिति जिनवचनं ज्ञातव्यम् ॥ ६७ ॥

कम्मं पि सगं कुव्वदि सेण सहावेण सम्ममप्पाणं ।  
जीवो वि य तारिसओ कम्मसहावेण भावेण ॥ ६८ ॥\*

68. Kārmic matter itself through its own essential nature indeed brings about its own changes Jīva too in the same manner through its own impure states of thought that are conditioned by Karma brings about its own thought changes.

COMMENTARY

The author here emphasizes the fact that the mental states and the states of Karma form two independent series A change in Kārmic matter is determined by antecedent physical change. Similarly the mental change in the Jīva is entirely determined by the antecedent mental change In short Jīva is the primary condition of mental changes and Kārmic matter of its own changes. The Physical changes of Kārmic matter cannot be attributed to Jīva nor the mental changes of Jīva to matter

The *Shatrahā* referred to by the commentator has reference to the six aspects of causal relation already explained. These are (1) Kartā (2) Karma (3) Karana (4) Nimitta (5) Sakā-a and (6) Adhikarana Each series of causal changes has by itself these six aspects i e., the physical and the mental series are self-sufficient and complete

69

Having heard that the two causal series are independent the student ignorant of the principles of reasoning or the Nayas raises an objection.

कम्मं कम्मं कुव्वदि जदि सो अप्पा करेदि अप्पाणं ।  
किध तस्स फलं भुंजदि अप्पा कम्मं च देदि फलं ॥६९॥†

\*Sanskrit rendering

कर्मापि स्वकं करोति स्वेन स्वभावेन सम्यगारमानं ।  
जीवोऽपि च तादृशकः कर्मस्वभावेन भावेन ॥६८॥

†Sanskrit rendering

कर्म कर्म करोति यदि स आत्मा करोत्यात्मानं ।  
कथं तस्य फलं भुङ्क्ते आत्मा कर्म च ददाति फलं ॥ ६९ ॥

69. If Karmic matter effects its own changes and similarly if Jīva brings about his own changes in himself why should he enjoy the results or fruits of Karma for which he is not responsible and how can Karma offer its fruits to him ?

COMMENTARY.

If Kārmic changes form an independent physical series and if mental changes similarly form an independent Psychic series then why should Jīva be affected at all by physical changes and in what manner could the physical changes affect Jīva at all. The student asks for the justification why the two really independent series should affect each other at all.

70

The *Purvapaksha* is answered by the seven following gathās. This one states that the Loka is filled with matter

ओगाढगाढणिचिदो पोग्गलकाययेहिं सव्वदो लोको ।  
सुहमेहिं वादरेहिं य णंताणंतेहिं विविहेहिं ॥ ७० ॥\*

70. With material bodies of form perceptible and imperceptible, infinite of infinites in number, and of multifarious kinds by constitution, the world is in every respect filled without interspaces.

COMMENTARY.

The author is trying to answer objection by showing first the possibility of connection between Jīva and Kārmic matter. The world space is throughout filled with material bodies. Some of these are minute and some of these are perceptible to the senses. Of these minute forms some have the peculiarly necessary constitution which would make them fit to be Karmas. These are called Karma-Varganās. Karma-Varganās are physical molecules of a particular constitution which gives them the tendency to be attracted by Jīvas. They are otherwise known as karma-Prāyōgya Pudgala. The world that is filled with such materials also contains Jīvas. The Jīvas and Karma Varganās co-exist and by the mere fact of contiguity Jīva and

\*Sanskrit rendering

अवगाढगाढनिचितः पुद्गलकायैः सर्वतो लोकः ।

सुहमैर्वाद्दृश्चानन्तानन्तैर्विधिधैः ॥ ७० ॥



Kārmic matter are brought together. The settling of Kārmic molecules in Jīva is evidently explained by the author as a necessary result of contiguous co-existence. He does not want to assume that Jīva has positive attraction towards Kārmic matter. If any such active influence on the part of Jīva is presupposed the author will be forced to acknowledge the inevitable causal interaction between matter and Jīva. The author does not want to encourage that view. Hence he explains the contact between Jīva and matter as due to local conditions. The commentator explains the principle of contiguity as

अंजनचूर्णं पूर्णं समुद्गकनय

The principle that the casket filled with collyrium powder becomes black by mere contact. Thus by analogy the author hopes to explain how two distinct things Jīva and matter become related together.

71

How is it relevant to say that the world is filled with Kārmic matter? How is it an answer to the above objection? The author in this gātha shows the relation between the answer and the objection.

अत्ता कुणदि सहावं तत्थ गदा पोग्गला सभावेहिं ।  
गच्छन्ति कम्मभावं अण्णोण्णागाहमवगाढा ॥ ७१ ॥

71. Jīva as determined by its own nature creates its own changes. But existing in the same place there is Kārmic matter. This Kārmic matter gets inseparably bound with Jīva and manifests as modes of Karma such as Jñānavarāniya

COMMENTARY.

Here the author emphasizes the fact that Kārmic matter is entirely self-determined in its modifications. So also is Jīva. Jīva according to Jaina belief has Samsāric changes from time immemorial, i.e., the series of Samsāric changes is without beginning. In this state it is destined to lose its pure thought and has the gross emotional qualities such as desire, anger, etc. While this Jīva is undergoing such

\*Sanskrit rendering

आत्मा करोति स्वभावं तत्र गताः पुद्गलाः स्वाभावैः ।  
गच्छन्ति कर्मभावमन्योन्यावगाहावगाढाः ॥ ७१ ॥

emotional states determined by its own intrinsic Psychic nature there is in the same place Kârmic matter which as conditioned by those mental states undergoes modifications. These modifications are really determined by matter itself though externally conditioned by the mental states. The mental states of an impure character create a sort of adhesive quality in Jīva. The Kârmic particles merely by proximity cling to Jīva which has the adhesive quality. Jīva gets adulterated with Kârmic matters as milk and water. But this adulteration is not due to direct causal action upon Jīva.

72.

As a concomitant of the Psychic state Kârmic matter undergoes modification in its own way

जह पुगलदव्वाणं पहुप्पयारेहिं खंधणिव्वत्ति ।  
अकदा परेहिं दिट्ठा तह कम्माणं वियाणाहि ॥ ७२ ॥\*

72. Just as several molecular arrangements in matter are seen in diverse forms though uncaused by alien agency so also the manifestations in Kârmic matter occur undetermined by alien cause. So do thou understand

## COMMENTARY.

The author makes himself clear by the illustration. The mere presence of light from the sun or the moon is enough to create the fiery sunset or sunrise or the rainbow or the halo. These changes are all due to molecular arrangement in matter. The sunlight is not directly interfering with matter in producing changes. The changes are the necessary concomitants of the presence of light. Similarly the presence of emotional states of desire or aversion in Jīva has as its concomitant, the changes in Kârmic matter. The rainbow of several iridescent colours is merely the concomitant of light and the different manifestations of Kârmic matter are also the concomitants of mental states as desire and aversion. From all these examples it is clear that the author wants to reject direct causal relation between the two series and yet he wants to make out that one series is the concomitant of other.

\*Sanskrit rendering

यथा पुद्गलद्रव्याणां बहुप्रकारैः स्कन्धनिवृत्तिः ।  
अकृता परैर्दृष्टा तथा कर्मणां विजानीहि ॥ ७२ ॥

73

The author explains why Jīva should enjoy the fruits of Karma of which he is not the cause essential. In answering this point the author employs the principles of *Naya*

जीवा पुगलकाया अणोपजागाढगहणपडिबद्धा ।  
काले विजुज्जमाणा सुहदुक्खं दिति भुञ्जति ॥ ७३ ॥\*

73. Jīvas and Kārmic materials are bound together strongly. But when the time for their separation comes they fall apart. Karmas offer their results of pleasure and pain and the Jīvas enjoy them.

COMMENTARY

Jīva and matter in reality have only one causal function of generating their own respective modes and yet because of the concomitants they may be said to be interdetermining from the *Vyavahāra* view Jīva because of its emotional states of desire and hatred develops an inclination towards matter. This inclination is only the *Nimitta* or an external condition Kārmic matter so determined gets bound to Jīva. It is to be imagined that the material particles somehow cling to Jīva and cloud its intrinsic radiance. Changes may occur in molecules as determined by temporal conditions. There may be aggregation or disintegration in them. When such changes take place in *Dravya Karma* Jīva experiences pleasure or pain. These are said to be offered by Karma from a relative point of view though as a matter of fact they are the modifications of Jīva. One of the commentators says that just as we experience the activity and the change in our body so also we experience the changes in our Kārmic body for both of them are physical. When we don't question ordinarily our experiencing bodily changes, we need not question the possibility of experiencing the changes of Kārmic body. Thus ends the quality of *Bhoktā*—the enjoyer Jīva is shown to be the enjoyer.

74

Then the author has a *resume* of the nature of the relation between causality and affective experience.

\*Sanskrit rendering

जीवाः पुद्गलकायाः अणोन्यावगाढग्रहणप्रतिबद्धाः ।  
काले वियुज्यमानाः सुहदुःखं ददति भुञ्जन्ति ॥ ७३ ॥

तम्हा कम्मं कत्ता भावेण हि संजुदोध जीवस्स ।  
भोत्ता दु हवदि जीवो चेदगभावेण कम्मफलं ॥ ७४ ॥\*

74. According to *Nischya Naya* or real aspect Kârmic matter is the cause of its own changes. But from *Vyavahâra Naya* or relative aspect it is, in association with Psychic states of *Audayika*, etc, also the cause of mental changes in Jiva. Lo! from this point Jiva becomes the enjoyer because he is by nature consciousness.

COMMENTARY.

The author makes a distinction between absolute point and relative point of view. Really Kârmic matter is the cause of its own molecular changes. From the relative point it may also be said to be the cause of mental changes. Similarly with Jiva It is its own cause and from the other point it is also the cause of material changes. It is by nature conscious. Experience presupposes mental changes Jiva may be said to experience directly its own mental states and yet Vyavahârically it experiences or is affected by things desirable and undesirable. If the aspects of view are remembered then both the propositions are consistent. You may say Jiva enjoys its own state and also that Jiva enjoys physical objects of sense presentation. Therefore it may very well be conceded that the proposition that Jiva is the essential cause of its own mental state is compatible with the proposition that Jiva is the enjoyer of Kârmic effects. He is the Kartâ as well as the Bhoktâ the doer and the enjoyer.

75.

The author again refers to the Lordship of the soul.

एवं कत्ता भोत्ता हीज्झं अप्पा सगेहिं कम्महिं ।  
हिंइति पारमपारं संसारं मोहसंछण्णो ॥ ७५ ॥†

\*Sanskrit rendering \*

तस्मात्कर्म कर्ता भावेन हि संयुतमथ जीवस्य ।  
भोक्ता तु भवति जीवश्चेतकभावेन कर्मफलं ॥ ७४ ॥

†Sanskrit rendering

एवं कर्ता भोक्ता भवन्नात्मा स्वकैः कर्मभिः ।  
हियइते पारमपारं संसारं मोहसंछन्नः ॥ ७५ ॥

75 The soul which is thus the agent of its own Karma, and the enjoyer of the fruits thereof, as conditioned by its own Karma gets blinded by the veil of ignorance and roams about in the world of *Samsāra* which is limited for the faithful and unlimited for the unfaithful

COMMENTRY.

*Jīva* is the Lord of his own career, because he effects his own Karma, he enjoys the fruits thereof. He may roam about in the world of *Samsāra* as conditioned by his own actions, he may finally liberate himself from the bondage by walking the path of three jewels. Then he becomes free from his *upādhi*. This is the career of the *Bhābhya* *Jīva*. Throughout the career of the *Bhābhya* *Jīva*, *Jīva* has the characteristic of Lordship. Again the *Abhavya* devoid of the benefits of the Jewels is denied the above career. He is destined to roam about for ever in *Samsāra*. The *Abhavya* *Jīva* also in his own way is the Lord of his own career. Thus the career of *Jīva* is entirely self determined

76

Then it is shown how the soul which obtains the benefit of the three jewels is able to realise its true nature through its Lordship over its own career

उवसंतखीणमोहो मगं जिणभासिदेण समुवगदो ।  
णाणाणुमग्गचारी णिव्वाणपुरं वजदि धीरो ॥ ७६ ॥\*

76 Suppressing or annihilating the veil of ignorance which clouds the faculties of perception and will, well equipped with the three jewels which constitute the path revealed by *Jīva*, the soul, the undaunted pilgrim that conquered the suffering and pain due to the environment, beckoned by the ideal of self-knowledge wades through the path and reaches the divine city of perfection.

COMMENTARY.

*Jīva* is co-eval with *Samsāra*. Ordinarily *Jīva* is associated with *Upādhis*. The most important of these is *Mohaniya Karma*. This is

Sanskrit rendering

उपशान्तक्षीणमोहो मार्गं जिणभाषितेन सभुपगतः ।  
जानानुमार्गचारी निर्वाणपुरं व्रजति धीरः ॥ ७६ ॥

a sort of veil of ignorance whose effect is twofold. It may interfere with the faculty of perception or with the faculty of Will. On account of this interference there may be false knowledge or wrong conduct. In the former case it is called Darśana Mohaniya, in the latter Châritra Mohaniya. All the other Kârmic Upâdhis may be ultimately traced to the operation of this fundamental Karma. This Mohaniya or the veil of ignorance may sometimes get thin and transparent or may altogether be annihilated. On account of this happy occurrence Jîva may start on a very desirable career. On account of suppression or annihilation of Darśana Mohaniya Jîva is able to apprehend the nature of true reality. And thus has faith in the ultimate *tattvas*. The faith in and comprehension of *tattvas* may lead to clear knowledge of reality. By this suppression and annihilation of Charitra Mohaniya, Will may be right in its decision, for right volitional choice is the consequence of true knowledge. Right perception and faith, Right knowledge and Right conduct form the true path. These are the three jewels. Soul equipped with these three jewels must further conquer the environment. The suffering and pain due to environmental conditions should not touch Jîva in any way. After conquering the environment Jîva has to pursue the path of righteousness having as the goal complete self knowledge. This pilgrim in the path of life finally reaches the city of Nirvâna which is the *Summum Bonum* of life according to Jainism.

77 and 78.

Then the author summarises the characteristics of Jivâstikâya

एको चेव महत्त्वा सो दुवियप्पो त्तिलखणो होदि ।  
 चदु चकमणो भणियो पंचमगुणप्पघाणो य ॥ ७७ ॥\*  
 छक्कापक्कमजुत्तो उवउत्तो सत्तमङ्गसब्भावो ।  
 अट्ठासओ णवत्थो जीवो दसट्ठाणगो भणियो ॥ ७८ ॥†

\*Sanskrit rendering

एक एव महात्मा स द्विविकल्पखिलक्षणो भवति ।  
 चतुश्चक्रमणो भणितः पञ्चाभ्यगुणप्रधानश्च ॥ ७७ ॥

†Sanskrit rendering

षट्कापक्रमयुक्तः उपयुक्तः सप्तमङ्गसद्भावः ।  
 अष्टाभ्यो नवार्थो जीवो दशस्थानको भणितः ॥ ७८ ॥

77-78. The great soul characterised by upayōga may be said to be essentially identical and one, is again of two kinds, has three fundamental qualities, roams about in four gatis, is marked by five primary emotional states ; moves about in the world along the six directions ; is capable of admitting seven fold predication, has eight qualities ; generates the nine Padarthas ; manifests in ten states of existence; thus is he is said to be.

#### COMMENTARY

The author in the form of a *Chulika* or summary ingeniously describes Jīva. He employs numerical description from one to ten. When all Jīvas are looked at from their essential characteristics they are substantially one. From the point of Upādhis they may be said to be of two classes the perfect and the imperfect, has three primary qualities. The three characteristics may be the three aspects of consciousness, knowledge, will and emotion ; or may be the three Jewels Darśana ; Jñāna and Charitra ; or may be the three characteristics of Dravya in general, permanence through birth and death ; or may refer to three forms of existences, *substance, qualities, and modes*. Jīva is again said to be subject to four gatis. The gatis are already mentioned. He is marked again by the five primary emotional states which are brought about by the five different changes of Kārmic matter. These also have been dealt with above. "Six" denotes the six directions of the world along which there may be possible movements for Jīva, "Seven" denotes these seven fold predication applicable to Jīva. These are the seven propositions forming the *Sapta-Bhangi*. "Eight" denotes the eight characteristics of Jīva. Samsari Jīva has the eight Kārmic characteristics, such as Jñānavarāṇa-Darśanavarāṇa, Mohaniya, etc. The perfect Jīva has the eight infinite gunas such as Ananta Jñāna, Ananta Darśana, Ananta Virya, Ananta Sukha, etc. "Nine" denotes the nine padārthas generated by Jīva in conjunction with matter. These are Jīva, Ajīva, Pāpa, Puṇya, Āsrava, Samvara, Nirjarā, Bandha, and Moksha.

"Ten" denotes the 10 states of existence. The ten states are the (1) liberated and the unliberated nine, which are five Ekendriya Jīvas (Prithvikāyika Apakāyika, Tejakāyika, Vayukāyika, and Vanaspatikāyika), and Jīvas with two, three, four and five sense organs respectively.

## 79.

The perfect and the liberated soul has nothing to gain by going from one place to another. Therefore he may stay in the very same place where he attains Nirvāna. But according to Jaina view he goes to the summit of the world. The author explains why he should do so.

पयडिद्विदिअणुभागप्पदेसबंधेहिं सव्वदो मुक्को ।

उड्डं गच्छदि सेसा विदिसावज्जं गदिं जंति ॥ ७९ ॥\*

79. When Jīva gets liberated from the bonds of Karma which are of different aspects of substance, duration, fertility, and extensivity, he reaches the summit of the upper world. Others who are in Saṃsāra move about in all the directions except the four diagonal corners.

## COMMENTARY.

This gātha refers to a religious dogma. The liberated Jīva or Siddha Jīva has the intrinsic movement upwards. It tends to move vertically upwards till it comes to a stay at the summit of the Lokā. For it cannot move beyond, because of the absence of the moving principle of *Dharmāstikāya*.

But Saṃsāri Jīvas after death are said to have movements in six directions. They are denied the four diagonal courses. Along the cardinal points and up and down they can move. These are the *anusraṅga* the ladder paths of disembodied Jīvas.

The disembodied Jīva has still the *Kārmāna Sarīra*—body constituted by Kārmic matter. This body is *sukshma*—subtle body. Is there any electro-magnetic condition which constrains the Kārmic body to move only in the six directions? We don't want to speculate.

## Sanskrit rendering :

प्रकृतिस्थित्यनुभागप्रदेशबन्धे सर्षतो मुक्तः ।

- ऊर्द्ध्वं गच्छति शेषा विदिग्वज्जीं गतिं यांति ॥ ७९ ॥



## CHAPTER II.

### PUDGALASTIKAYA.

The author mentions the four different kinds of material objects.

खंधा य खंधदेसा खंधपदेसा य होंति परमाणू ।  
इति ते चतुर्विचयप्पा पुग्गलकाया मुणेयव्वा ॥ ८० ॥

These are the four basic modifications out of which the multifarious modes of matter are formed.

80. Be it understood that matter exists in four main modes *Skandhas*, *Skandhadēśas*, *Skandhapādeśas* and primary atoms.

#### COMMENTARY.

*Skandhas* are the aggregates of atoms. This class refers to complete molecular constitution *Skandhadēśas* is said to be incomplete. But still it is an aggregate Similarly *Skandhapādeśas*. These three are the differences in molecular constitution. The last class refers to the primary atom which is the unit constituting the other three classes. This is explained in the next *Gāthā*.

81

The respective characteristics of these four classes are given below.

खंधं सयलसमत्थं तस्स दु अट्ठं भणंति देसोत्ति ।  
अट्ठं च पदेशो परमाणू चैव अविभागी ॥ ८१ ॥

\*Sanskrit rendering

स्कन्धाश्च स्कन्धदेशाः स्कन्धप्रदेशाश्च भवन्ति परमाणवः ॥  
इति ते चतुर्विकल्पाः पुद्गलकाया ह्यतव्याः ॥ ८० ॥

\*Sanskrit rendering .

स्कन्धः सकलसमस्तस्य त्वर्धं भणन्ति देश इति ॥  
अर्द्धाद्धं च प्रदेश. परमाणुश्चैवाविभागी ॥ ८१ ॥

81. The complete molecule of matter is *Skandha* ; a half of it is *Skandhadesa* ; a half of that half is *Skandhapradesa* ; and what cannot be divided is the primary atom :—thus say (the learned).

COMMENTARY.

The complete *Skandha* refers to the molecule which has, all the physical qualities without any exception. Any physical body perceived by us may be taken as an example of complete *Skandha*. If the process of bisection is continued to infinity the limit of the series is the *Paramānu*—that which cannot be divided further. Conversely starting from the atom an aggregate of two, three, etc., more atoms will generate *Skandhan*. An aggregate of infinite number of atoms is the complete *Skandha*.

(Note the atomic basis of Physics.)

82

*Pudgala* ultimately refers to the class of primary atoms. But the name is also applied to the derivative classes of *Skandhas*.

वाद्दरसुहुमगदाणं खंधाणं पुग्गलोत्ति ववहारो ॥  
ते होन्ति छप्पयारा तेलोक्कं जेहिं पिप्पण्णं ॥ ८२ ॥

82. *Skandhas* are of two kinds. Those that can be perceived by the senses and the minute ones beyond sense perception. These also are called matter conventionally. These manifest themselves in six different modes by which the three worlds are completely filled.

COMMENTARY.

The term *Pudgala* is specially applicable to the primary atoms. These are the indestructible material basis of the world. The *Skandhas* or molecules though derivative and secondary are also called by the same name *Pudgala*. These molecules or *Skandhas* have the characteristics of touch, taste, smell, sound and colour. They can increase or decrease being aggregates. They can grow or

\* Sanskrit rendering :

वाद्दरसुहुमगदानां स्कंधानां पुद्गलः इति व्यवहारः ॥  
ते भवन्ति षट्प्रकारस्त्रैलोक्यं येः पिप्पर्णं ॥ ८२ ॥

decay They are minute or large These *Skandhas* or molecular aggregates are of six different kinds which are mentioned in the next gātha. These aggregates or *Skandhas* in their six different forms completely fill the three Lokās.

83

The six different kinds of *Skandhas* are enumerated.

पुढवि जलं च छाया चउरि'दियविसयकम्मपाओगा ।  
कम्मातीदा येवं छड्भेया पोग्गला होंति ॥ ८३ ॥

83. The *Skandhas* or molecular aggregates exist in six different forms —Earth, water, shadow, the objects of the four senses except sight, and kârmic matter, and molecules which are unfit to become karmic matter.

COMMENTARY

The six kinds of *Skandhas* are otherwise called thus :—

1. Bâdara bâdara—Solid.
  2. Bâdara—Liquid.
  3. Sukshma-bâdara—Apparently solid like a shadow.
  4. Bâdara-sukshma—Minute particles evident to the senses.
  5. Sukshma—Minute, not perceptible.
  6. Sukshma Sukshma—Very minute.
1. Is that which cannot become combined or one, when broken ; like wood or stone.
  2. Is the one whose parts become one again when broken ; as water, etc.
  3. The larger cannot be broken, or divided or caught as shadow, lightning darkness.
  4. Though minute yet evident to the senses as taste, smell, colour, etc.
  5. Minute and imperceptible as Kârmic matter.
  6. Those below Kârmic matters upto *Skandhas* made up of two atoms.

84

Thus after describing the various *Skandhas* the author explains the nature of Paramānus or primary atoms which are the constituent elements of *Skandhas*

सर्वेसिं खंधाणं जो अंतो तं वियाण परमाण ।  
सो सस्सदो असदो एक्को अविभागि मुत्तिभवो ॥ ८४ ॥

84. Do thou understand that whatever is the limit of all *Skandhas* is the primary atom. That same is eternal un-sounding (silent) occupying one space point and of corporeal form.

COMMENTARY.

The limiting unit of the process of division of molecules is the *Paramānu* or the primary atom. Since it cannot be further sub-divided it is called atom. Since it occupies a single point of space it is one. Since it is the eternal and inalienable substratum of corporeal things it is eternal. Since it is the constitutive basis of physical objects it is the generator of physical things. Since it cannot by itself bring about sound vibrations, it is non-sounding or silent. These are the characteristics of the primary atom.

It may be noted here that according to Jaina thought matter is indestructible ; so also is *Jiva*. It is not due to the creative fiat of a Will. It cannot be destroyed. Atoms are the constitutive elements of physical bodies. Thus according to Jaina view, matter and space are objectively real. In this respect the view is quite similar to that of modern science. Again it is worth noting that the atom is described as non-sounding. Several Indian systems of thought associate sound with *Akāśa*, a term which is quite ambiguous. It means either space or ether. But the Jaina thinkers distinctly explain sound as due to molecular impingement. Unless one molecule of matter strikes against another there is no possibility of sound. An atom by itself is incapable of producing sound. Hence it is silent. Jaina physics of sound is also quite scientific.

85

This primary atom is not of four kinds as some people would have such as earth, air, fire and water. But it is only one in nature though it is the constitutive basis of the four *Dhatūs* or modes of

\*Sanskrit rendering.

सर्वेषां स्कन्धानां योऽन्त्यस्तं विजानीहि परमाणुं ॥  
स शाश्वतोऽशब्दः एकोऽविभागी मूर्तिभवः ॥ ८४ ॥

physical existence The atom has its own essential nature which is distinct from that of the four elements."

आदेशमत्तमुत्तो धादुचदुक्कस्स कारणं जो दु ।

सो जेओ परमाणू परिणामगुणो सयमसद्धो ॥ ८५ ॥

85. Whatever thing by its very name implies, perceptual form, is the essential cause of these four elements, is characterised by unthinking *mūṛta* nature and is unsounding, that is the atom; so be it understood.

COMMENTARY.

The author denies the qualitative difference of paramānu. By the very name an atom implies the division of physical objects having the sense qualities of touch, taste, smell and colour. From the point of spaciality it is beginning middle and end in one. From the general principle that substance and quality are inseparable, it follows that the spacial unit of atom is also the spacial unit of contact, or of smell, or of colour, i.e., the unit of space occupied by the atom is also the unit of space accommodating the sense colours. If the primary atom through its manifestation were to part with either smell or with the smell and taste or with smell taste and colour then the very atom would be annihilated. Therefore the separability of the quality cannot be associated with the atom. Again fire, air, earth, and water, have as their constitutive cause the atom. Wonderful are the qualities of primary atoms when their potential characteristics are taken into consideration. The non-manifested sense qualities become actual in the aggregates or Skandhas. But in the case of sound it can't be said that it is present in the atom even in *Sakti* or potentiality for sound implies several molecules of several spacial units. Therefore such a characteristic cannot consistently belong to an atom which has only one spacial unit. Paramānu is called *Mūṛta* for another reason also, because it can be a perceptual object for *Paramavādhi*. It is called so not because it is perceived by our senses. It is distinctly transcending the capacity of our senses though it can be perceived by the *Kevali*.

\* Sanskrit rendering :

आदेशमात्रमूर्त्तः धातुत्वदुक्कस्य कारणं यस्तु ॥

स ज्ञेयः परमाणुः परिणामगुणः स्वयमशब्दः ॥ ८५ ॥

Then he describes how sound is actually produced by atoms which are really without sound quality.

सद्दो खंधप्पभवो खंधो परमाणुसंगसंघादो ॥

पुट्टेसु तेसु जायदि सद्दो उत्पादगो णियदो ॥ ८६ ॥

86. Sound is generated by skandhas. Skandhas themselves are the aggregates of atoms. When these aggregates strike one another sound is produced which may be natural or artificial (hence sound may be indirectly associated with atoms also).

#### COMMENTARY.

If the skandhas constituted by Primary atoms strike one another there is sound. If they strike of their own accord then there is natural or *svabhāvika* sound. If the striking is due to other agencies then it is *Prāyogika* or purposeful sound. The illustrations of *Svabhāvika* or natural sound are thunder of the clouds and the roar of the sea. *Prāyogika* or purposeful sound is again of two kinds *Bhashātma* or Language and *Abhashātma*, non-language. The language sound again may be *Aksharātma* or *Anaksharātma*, articulate and inarticulate. The articulate sound is made up of alphabetical sounds, the inarticulate is the language of animals.

Non-language sounds are of four kinds :—

1. *Tata* sound produced by stringed instruments.
2. *Vitata* the sound produced by drum.
3. *Gaṇa* sound produced by cymbals, etc.
3. *Sushra* sound produced by pipes and other wind instrument.

Further description of the primary Atom. That it is *Ekapradesa* or occupies one spacial point is specially referred to.

\*Sanskrit rendering.

शब्दः स्कन्धप्रभवः स्कन्ध परमाणुसङ्घसङ्घातः ।

पुट्टेषु तेसु जायते शब्द उत्पादको नियतः ॥ ८६ ॥

जिच्चो णाणवकासो ण सावकासो पदेसदो भेत्ता ।  
खंधाणं पि य कत्ता पविहत्ता कालसंखाणं ॥ ८७ ॥

87 The primary atom is eternal, is spacial, and yet non-spacial, is the differentiating factor of *skandhas* and is also the cause of their changes. It is also the determinant of time and number.

COMMENTARY.

Paramānu is associated with one space point. Since it is not capable of disintegration it is indestructible and eternal. Though it occupies only one space point since it is the substratum of colour and othersense qualities, it has spaciality accommodating qualities. But as it has only one space point and as it is without beginning, middle, or end, and as it cannot accommodate another space point it may also be called non-spacial. Being the constituent element of skandhas it may be said to be the determinant of the difference of skandhas. For the same reason it is the substantial cause of skandhas. By its own change of position it becomes the measure of time. A single instant of time corresponds to a single shift of an atom from one position to the immediately next. It is also the measure of number or quantity. Being the constitutive element of skandhas it brings about quantitative difference of things (*Dravya Sankhya*). Since its associated space point is the constitutive element of space it is indirectly the cause of quantitative difference of space (*Kshetra Sankhya*).

Since its motion from point to point corresponds to duration of time it is also the basis of quantitative difference of time.

(*Kāla Sankhya*)

Again because it is the basis of modification of things through aggregation or disintegration it is also the condition of the quantitative difference of modes or (*Bhava Sankhya*).

Thus according to Jaina view the primary atom is the direct unit of things and the indirect unit of space, time, and change. The

\*Sanskrit rendering

नित्यो नानवकासो न सावकाशः प्रदेशतोऽ भेत्ता ।

खंधानामपि च कर्ता प्रविभक्ता कालसंख्यायाः ॥ ८७ ॥

quantitative difference in these things and also the qualitative difference in physical objects may ultimately be traced to the constitutive of Paramānu.

88

Further description of the qualities of Paramānu and its modes.

एकरसवर्णगंधं दी फासं सदृकारणमसदं ।  
स्वधंतरिदं द्रव्यं परमाणुं तं विजाणेहि ॥ ८८ ॥

88. That substance which has a single taste, colour, and smell and two contacts; which is the cause of sound, itself unsounding, which is different from skandhas though constituting them is the Paramānu. So do thou learn.

## COMMENTARY.

The Primary atom is examined with reference to different sense qualities of physical objects. Five colours are recognised generally in external things of which only one colour can be associated with the Paramānu. According to Jainas view a Paramānu is an object of perfect *Avadhī* perception. Though an atom is metempeirical to a finite individual it is distinctly a *Rupa* or *Vismal* object for the super-normal faculty of *Avadhī*. If the description in the *Gāthā* is based upon such super-normal perception, unfortunately it cannot be verified by our experience. But still there is a way of imagining the truth. An atom may be associated with a single light wave. If it is not able to obstruct more than a single light wave of a particular wave length then it must manifest itself as having only one colour to a super-normal faculty. Whether it is actually so constituted as to behave in that fashion it is for the physicist to determine. We have here only to notice the uncompromising realistic attitude of Jaina thought.

Of the five different states ordinarily recognised, an atom can have only one. Of the two different smells it may have either. Of the eight contact qualities smooth and rough ; heavy and light ; are the

\*Sanskrit rendering :

एकरसवर्णगन्धं द्विरुपशं शब्दकारणमशब्दं ।  
स्कन्धास्तरितं द्रव्यं परमाणुं तं विजानीहि ॥ ८८ ॥



qualities of skandhas. These cannot be in the atom. The remaining four qualities may be present in an atom in pairs. The elements constituting the pair must be mutually compatible. *Snigdha* and *Sita*, *Ruksha* and *Ushna*, may constitute the consistent pairs, *śūnyatā*, viscosity or adhesiveness may co-exist with cold and hardness and repulsiveness may co-exist with heat.

This description would naturally introduce qualitative difference among atoms and yet according to the author there can be no qualitative difference among atoms as they are identical material units.

It is extremely interesting to notice the elaborate analysis of sense qualities which is even as minute as that of modern Psychology. But the ancient Psychological analysis of smell is as halting as the modern one. Smell could be analysed only into disagreeable and agreeable. Several attempts made in recent years to go beyond this crude difference merely ended in failure where the modern scientists succeeded there the ancient thinkers also achieved success, *śūnyatā*, in the analysis of the other senses. Another point worth noticing is the analysis of cutaneous sensations into eight elements. This is almost modern in its achievement. This indirect Psychological value is more important than the description based upon super-normal perception which unfortunately cannot be verified by Science in its present state.

89

By way of summary, the author enumerates the different forms of corporeal existence. The description may also be taken as a sort of extensive definition of matter.

उपभोग्यमिन्द्रियैश्चेन्द्रियः काया मनश्च कर्माणि ।  
यद्भवति सूक्ष्मन्यत् तत्सर्वं पुद्गलं जानीयात् ॥ ८९ ॥

89. Whatever is perceived by the senses, the sense organs, the various kinds of *Sārvās*, or bodies of Jivas, the physical *manās* or brain, the karmas, &c. are *Mūlā* objects. Understand that all these are *Pudgala* or matter.

\*Sanskrit rendering

उपभोग्यमिन्द्रियैश्चेन्द्रियः काया मनश्च कर्माणि ।  
यद्भवति सूक्ष्मन्यत् तत्सर्वं पुद्गलं जानीयात् ॥ ८९ ॥

## COMMENTARY.

The author enumerates the different states of matter. All objects of sense perception are corporeal. An object may be apprehended through any one of the senses. Therefore, anything that has the sense quality of colour, contact, smell, taste, or sound comes under this definition. Not only the objects of sense perception but also the sense organs are physical. Thirdly the different *Sariras* or the bodies of *Jivas* are also physical. These are five in number. *Audârîka*, *Vaikrîyaka*, *Âhâraka*, *Taiyasa*, and *Kârmana Sarîras*. The author includes *Dravya Mana* or mind under the same class. Evidently it means brain which is no doubt physical. *Dravya Kâsmas* are also material since they are constituted by physical atoms. And again he implies *no-karmapudgalas*, organised matter forming part of organism. This *no-karma* matter refers to matter assimilated by the organism through the process of Metabolism. And by the word "others" he refers to the several atoms and *Skandhas* not already enumerated. All these are material.

The five *sarîras* referred to in the *Gâthâ* require elucidation.

1. *Audârîka Sarîra Udâmana* means *Sthûla* or gross. The *Sarîra* is called *Audârîka* because it is constituted by *Sthûla* or gross matter. It is also derived from *udara* womb that which is born from the womb is *Audârîka*. Any way *Audârîka Sarîra* refers to organic bodies animal and human.

2. *Vaikrîyaka Sarîra* Term *vikrîya* implies the wonderful bodily transformations that are associated with a *Deva* or divine being. A *Deva* can take any kind of body he pleases from minute to 'huge forms. That kind of *sarîra* is called *Vaikrîyaka Sarîra*.

3. *Âhâraka Sarîra* when a *yogi* during *Tâpas* has certain difficulties about intricate facts of reality, there shoots forth a kind of subtle body from him. This stretches out so far as to be in communion with another well-informed person, from whom the information sought for is secured by a sort of telepathic response. This shooting body from the *yogi* is *Âhâraka Sarîra*.

4. *Taiyasa Sarîra* This refers to the shining body or the light-body.

5. *Kârmana Sarîra* This refers to the kârmic body of each *Jiva*. Every *Jiva* carries this kârmic body with itself when it roams through the cycle of *Samsâra*.

The first alone is the object of sense perception, and the others are subtle bodies. The succeeding one is subtler than the preceding one in order of the *Sutra*. परस्परं सूक्ष्मं for further description of these *sariras*, we may refer the reader to *Tattvārtha Sutra* where the author describes the characteristics by several *Sutras*. (*Sutra* 36 to the end of 2nd chapter)

Thus ends the chapter on matter or *Pudgalāstikāya*.

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## CHAPTER ON DHARMA AND ADHARMA.

90

The author first describes *Dharma* or the principle of motion,

धम्मत्थिकायमरसं अवण्णगंधं असद्वृमप्फासं ।  
लोगोगाढं पुट्टं पिहुलमसंखादियपदेसं ॥ ६० ॥

90 *Dharmāstikāya* is devoid of qualities of taste, colour, smell sound and contact. It pervades the whole world, it is continuous because of inseparability ; has extension because of its co-existensiveness with space. Though in reality of *Ekapradesa* yet in *Vyavahāra* is of many pradesas.

## COMMENTARY

The author introduces important principles without which the world would be incomplete - *Dharmāstikāya* and *Adharmāstikāya* are distinctly peculiar to Jaina system of thought. The former is the principle of motion and the latter of rest. These terms are used in a technical sense by Jaina writers. Non Jaina writers both European and Indian have many of them misunderstood these technical names. We shall reserve our discussion to the end of this chapter.

In the above *Gāthā* the author clearly describes the nature of *Dharma* or the principle of motion. Since it is non-corporeal or *Amūrta* it has no sense qualities which are generally associated with matter. The qualities of contact, colour, taste, smell and sound are not to be associated with *Dharma*. Therefore it is not physical. Again it is not an aggregate of simple element as matter is. Therefore *Dharma* is continuous and non-composite. Its influence is co-extensive with the whole world. Therefore it may be said to be co-extensive with *Lokākāsa* without any gaps or intervals. It cannot be said to have manifested at any particular time of the World's History much less is it created. It is coeval with the world and co-extensive with space, and because of the latter character it is an *Astikāya*.

Sanskrit rendering

धर्मास्तिकायोऽरसोऽवर्णगन्धोऽशब्दोऽस्पर्शः ।

लोकावगाढः स्पृष्टः पृथुलोऽसंख्यातप्रदेशः ॥ ६० ॥

91

Next *Gāthā* describes the remaining qualities of *Dharmāstikāya*.

अगुरुगलघुगेहिं सया तेहिं अण्तेहिं परिणदं णिच्चं ।  
गदिकिरियाजुत्ताणं कारणभूदं सयमकज्जं ॥ ९१ ॥

91 Because it has the infinite manifestations of the incorporeal nature *Aguruḷaghu*, and because of its dialectic nature of persistence through appearance and disappearance it is a real existence. Itself being unaffected by movement it conditions the motion of those that can move, matter and life

COMMENTARY

The author next establishes the substantial reality of *Dharmāstikāya*. It has the characteristic change and modification of all the primary entities though it is incorporeal. Therefore it is permanent and real. It is the indispensable condition of movement in physical objects as well as in living beings. But itself cannot be moved by any other thing because it is incapable of movement.

92

The author explains by a well-known analogy how it is the condition of motion.

उदयं जह मच्छाणं गमणाणुग्गहयरं हवदि लोए ॥  
तह जीवपुग्गलानं धम्मं दव्वं वियाणेहि ॥ ९२ ॥

92, Just as water itself being indifferent or neutral, is the condition of movement of fishes so *Dharma* itself non-motive, is the *sine qua non* of motion of *Jīvas* and *Pudgalas*.

COMMENTARY.

The author explains the function of *Dharmāstikāya* by a very striking example. Water is the indispensable condition for the life

\*Sanskrit rendering.

अगुरुलघुकैः सदा तैः अनन्तः परिणतः नित्यः ।  
गतिक्रियायुक्तानां कारणभूतः स्वयमकार्यः ॥ ९१ ॥

\*Sanskrit rendering.

उदकं यथा मत्स्यानां गमनानुग्रहकरं भवतिलोके ।  
तथा जीवपुद्गलानां धर्मं द्रव्यं विजानीहि ॥ ९२ ॥

of the fish The fish lives and moves only in water. But water neither moves with the moving fish nor does it stimulate the fish to move. It is practically indifferent towards the moving fish. If the fish moves, it is due to its own intrinsic and spontaneous activity, and not to the causal agency of water. Such is the relation of *Dharmāstikāya* to objects of the world. If objects move from one place to another, the movement is due to the intrinsic condition of the object. But still *Dharmāstikāya* is the *sine qua non* of motion of the objects of the world. In short it is merely the condition, and not the generative cause, of motion.

93

Next the author describes the *Adharmāstikāya* or the principle of rest.

जह हवदि धम्मदव्वं तह तं जाणेह दव्वमधमक्खं ।  
ठिदिकिरियाजुत्ताणं कारणभदं तु पुढवीव । ६३ ॥

93. The nature of *Adharma* is essentially similar to that of *Dharma*. But it is like the earth (which is the resting place of things) the *sine qua non* of rest for things in motion (both animate and inanimate).

## COMMENTARY.

*Adharma* or the principle of rest has all the characteristics associated with *Dharma* or, the principle of motion. This is also devoid of sense qualities. This is also non-corporeal. This is in itself non-spacial and yet it is co-extensive with *Lokākāśa*. These characteristics it has in common with the principle of motion. But it has its own differentiating quality. In this respect it is compared with earth which is the resting place of things. Moving things whether animate or inanimate are not arrested and brought to rest by the earth. But if there is no earth to support, there will be no possibility of rest for the moving things. Similarly the *Adharmāstikāya* without interfering with motion itself is the condition of rest for the moving things.

\*Sanskrit rendering.

यथा भवति धर्मद्रव्यं तथा तज्जानीहि द्रव्यमधमक्खं ।  
स्थितिक्रियायुक्तानां कारणभूतं तु पृथिवीव ॥ ६३ ॥

Then the author gives the reason why *Dharma* and *Adharma* are considered *Asthāyas* or existences.

जादो अलोगलोगो जेसिं सभ्भावदो य गमणठिदी ।

दो वि य मया विभत्ता अविभत्ता लीयमेत्ता य ॥ ९३ ॥

The two things which by their existence bring about the difference between the world and beyond, which are respectively the condition of motion and rest, which are different in function, but same in nature and *Pradesa*, are *Dharma* and *Adharma*. These are uncreated and of the same magnitude as *Lokākāśa*.

COMMENTARY.

The existence of these two principles must be postulated as the necessary condition of the world for without this there will be neither motion nor rest among things. There will be neither the world nor beyond. If the material particles and jivas are not kept together as a system then they will get scattered through the whole place resulting in sheer chaos. There will be no definite world. There will be neither the beyond or *Aloka*. The difference between *Loka* and *Aloka* is entirely due to the coherent system of molecules and *Jivas*, conditioned by these principles. *Dharma* and *Adharma* are said to be distinct because of the difference in function. The former is the condition of motion, the latter of rest. But they are quite similar in nature and are indistinguishable because of their non-exclusive co-existence in space. They are in themselves *Nishkriya Dravyas*. Non-active and non-functional and yet condition the things living and non-living in their motion and rest. For this reason they are limited entirely to the world. Their function will not be felt beyond the world for the simple reason that there are no things beyond.

\*Sanskrit rendering

जातमलोकलोकं ययोः सद्भावतश्च गमनस्थितिः ।

द्वावपि च मतौ विभक्तावविभक्तौ लोकमात्रौ च ॥ ९३ ॥

Next the author points out that *Dharma* and *Adharma* are in themselves neutral, and indifferent condition respectively of motion and rest in other things

ण य गच्छति धम्मत्थी गमणं ण करेदि अण्णदवियस्स ॥  
हवदि गती स प्पसरो जीवाणं पुग्गलाणं च ॥ ६५ ॥

95. *Dharmāstikāya* does not move itself nor effect motion in other things. But it forms the condition of motion in living and non-living things.

COMMENTARY.

Then it is determined that *Dharma* and *Adharma* being in themselves entirely neutral from the external condition of motion and rest respectively *Dharmāstikāya* itself is incapable of movement nor can it be an efficient cause of motion in other things such as, physical objects and living beings. In what way can it be said to condition motion? certainly not like the horses that, while themselves running, indirectly cause the motion of persons on their back. *Dharmāstikāya* does not carry things, locomotion of things and persons is not brought about by *Dharma* for it is a *Nishkriya Dravya*. But it behaves like water which by its mere presence is the condition of motion in fishes, i e, *Dharmāstikāya* by its mere existence conditions motion without being the efficient cause of motion. *Jivas* and *Paṅgalas* have motion because of their own efficient causes and yet motion in them will be impossible, but for the external condition of *Dharmāstikāya*.

Similarly *Adharma* being neutral in itself is the external condition of rest. It is merely a *Bahurangahetu*. Just as the earth is the standing place for horses and the shadow of a tree, the place of rest for the pilgrims so *Adharma* is the non-efficient external condition of things at rest.

Then the reason why *Dharma* and *Adharma* are merely neutral conditions (*Uddāstnahetu*).

\* Sanskrit rendering :

न च गच्छति धर्मास्तिको गमनं न करोत्यन्यद्रध्यस्य ।  
भवति गतेः सः प्रसरो जीवानां पुद्गलानां च ॥ ६५ ॥



विज्जदि जेसिं गमणं ठाणं पुण तेसिमेव संभवदि ।  
ते सगपरणामेहिं दु गमणं ठाणं च कुव्वन्ति ॥ ९६ ॥

96 To whatever things there is motion to the very same there can be rest, or cessation of motion, such things of their own spontaneous efficiency effect either motion or rest

COMMENTARY

The author explains why these are called *udāsīnahetu*. He wants to emphasize that Dharma is not the intrinsic condition of motion nor Adharma of rest, i e., he wants to deny that they are *Mukhyahetu*. What if they are the *Mukhyahetu* for motion and rest, then the things that are in motion must continue to be so for ever and the things that are at rest must remain in the same state for ever. But things dont behave in that fashion Therefore it is inferred that these are only *Udāsīnahetus* or neutral or external conditions. This only means that they are not efficient causes. Ordinarily we perceive that things moving come to rest and things at rest begin to move. That shows that both motion and rest are associated with single things. Since this fact prevails in nature we have to infer that motion and rest are not produced by Dharma and Adharma as *Mukhyahetu* Motion and rest must be traced to the intrinsic and efficient nature of things themselves. That clearly shows that Dharma and Adharma are merely *Bahurangahetus*.

NOTE

After taking to task the several writers who misunderstood the technical terms Dharma and Adharma, Mr. J.L. Jaini writes (in pp. 25 of his *Outlines of Jainism*)

"Matter goes to struggle with the unwary or infatuated soul ; time times the conflict, space makes possible the arena ; dharma keeps the combatants to struggle on , and adharma assists them when they are inclined to rest ' Again in the same page: "dharma and adharma are the necessary conditions of its continuance in its endless vicissitudes, merit and demerit, high and low, happiness and misery, as

\* *Sanskrit rendering :*

विद्यते येषां गमनं पुनस्तेषामेव सम्भवति ।

ते स्वकपरिणामैस्तु गमनं स्थानं च कुर्वन्ति ॥ ९६ ॥

far as disturbance and tranquillity. Of course, dharma and adharma are in their nature and *modus operandi* the same. It is the same sword in the hand of a devoted soldier or fanatic rebel."

I am afraid that Mr Jaini is still thinking of dharma and adharma as *quasi*-moral instruments in the hands of a Jīva.

The terms should not in the least be associated with any kind of moral struggle and tranquillity. Motion and rest contemplated in this connection are distinctly physico-mathematical. They should not therefore be interpreted even metaphorically to mean anything more than that connotation. We have to remember the following points—

1. Dharma and Adharma—are *amūta dravyas*. They have no sense qualities of colour, etc.
2. They are *ajīvas*—non-living.
3. They have spatial relation though in themselves *eka-prādesi*.
4. They are *Nishkriyas*—non-active.
5. They are *Bāhiraṅga hetu* or *udāsīna hetu* and not *Mukhya hetu*.
6. They are non-discrete and continuous.

There are some of the important common qualities emphasised by the Jaina Thinkers. Of course that they are *astikāyas* need not be emphasised.

If we ponder over these qualities, then they can never be connected with moral struggle or evolution.

The Jaina philosopher recognised in the world matter, Life and Space. But are they enough? No. There would be no world. The Atoms and Jīvas may be scattered throughout the infinite space. Therefore there must be something else besides these three. That something must be able to maintain a coherent system of Jīvas and atoms, must have the function of preventing the flying atoms; must limit the boundary of the world of things and persons. For the author distinctly says that without *Adharma* there will be only chaos; there will be no world. Therefore the Jaina Thinkers pointed the existence of a fourth entity which binds together things and persons. So the hypothesis of *adharma*.

This is something like Newton's gravitation; but *adharma* is slightly different. Its main function is to arrest things. But then

there is this difficulty If there were *adharmā* alone how could there be motion at all in things? There would be an eternal paralysis of Reality. To remove this difficulty *Dharma* had to be posited. The function of *Dharma* is to guarantee motion within the limits imposed by *adharmā*. This is the reason for the second hypothesis.

But the trouble is not yet over If the two exist within a spatial limit one guaranteeing motion and the other rest, then the things in motion must be in motion for ever, and things at rest must be there for ever But our experience is not of that kind One and the same has motion or rest, it may move or it may come to stay Therefore *Dharma* and *Adharma* must be deprived of their causality They can be only *Bahiranga-hetu* or *Udāstna-hetu*, (i.e) they must be indifferent and neutral in themselves and yet must be indispensable to the completion of the world

This seems to be the logical development of the system The most approximate modern conception answering to the description will be *Ether* of the physicist But the Jaina systems require two such entities functionally different, one acting like Newton's *gravitation (adharmā)* and the other guaranteeing motion within the limits It would not be quite accurate to think of centripetal and centrifugal forces, because *dharma* and *adharmā* are *Nishkriyas*. Does it mean the duality of electro-magnetic influence of Ether? The constitution of an atom is supposed to be a system of electrons (positive and negative) Had the Jaina thinkers any such idea about the whole world? We can only contemplate But of this much we are certain that *dharma* and *adharmā* are parts of the physical system. They are two different entities without which the system of reality would be impossible and incomplete

Again Dr. Seal suggests that *dharma* is "answering somewhat to *Leibnitz's* Pre-established harmony ... it is the cause (or condition) of the *system of movements*, the fact of an *order* in the movements of *Jīva* and *Pudgala*," (Note E. at the end of *Dravya Samgraha*, S. B. J pp LVIII)

As the whole letter is not quoted I am not in a position to know what Dr. Seal has to say about *adharmā*. With due deference to the great Philosopher I beg to state that he misses the point *Dharma* need not necessarily be associated with simultaneous

movements as I pointed out. *Adharma* seems to be logically prior to *Dharma*) in the construction of the system. Hence I am not able to appreciate this reference to Pre-established Harmony which has a special function in the system of a "windowless monads" There certainly is the idea of corresponding movements. Hence *Dharma* is not the "system of movements" Its meaning is distinctly *subsequent* to that of *adharma*. How could *adharma* be connected with Leibnitz's System? Then what is the force of that reference?

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CHAPTER ON ĀKĀSA OR SPACE.

97

In this Chapter the author describes the nature and characteristics of space. The term Ākāsa here means space and not Ether as it is very often interpreted in other systems of Indian philosophy.

सर्वेसिं जीवाणं सेसार्णं तद् य पुमालाणं च ॥ -

ज देदि विवरमखिलं तं लोए हवदि आयासं ॥ ९७ ॥\*

97. What contains or accommodates completely all Jivas and Pudgalas and the remaining Dravyas is the world space or Lokākāsa.

COMMENTARY.

Space is considered to be objectively real in Jaina system. Objectively real space is ordinarily considered to be self-contradictory and impossible. On the so-called impossibility of space idealism bases its arguments. But in recent years Mathematicians have clearly shown that space and time are not really self-contradictory. Euclidian space is quite possible and may be real.

Philosophical description of space as real is not the characteristic of the other Indian systems of Philosophy. The term Ākāsa is used in an ambiguous sense referring to ether space or Ether. As Doctor Thibaut points out the consistent translation of the word Ākāsa is Ether. He invariably translates the term into Ether. For according to the Hindu creation theory, Ākāsa is the primieval substance from which the other elements appear. Therefore Ākāsa must mean some subtle form of matter and not the Mathematicians' space. But the Jaina thinkers reject the theory of creation. Therefore they found it possible to acknowledge the objective existence of space; space therefore is a fundamental element of the system of reality according to the Jaina view.

98

The same point is further elaborated

\*Sanskrit rendering

सर्वेषां जीवानां शेषाणां तथैव पुद्गलानां च ।

यद्देदति विवरमखिलं तल्लोके सन्नयाकाशं ॥ ९७ ॥

जीवा पुगलकाया धर्माधर्मा य लोगदोणप्पा ।  
तत्तो अणणमण्णं आयासं अंतवदिरित्तं ॥ ६८ ॥\*

98. Life, matter, the principle of motion and that of rest and also Time, these are not distinct from the world. But that which is the same as the world, and also distinct from it, is Ākāśa or space which is infinite.

COMMENTARY

The constituent elements of the world are the infinite number of Jivas, and the infinite physical objects, the principles of motion and rest, and space and time. Of these space contains the other five. The space which is co-extensive with these objects is called Lokākāśa. But that is only a part of the real space. Beyond the Loka there is Ālokākāśa or Ānantākāśa. This Ānantākāśa is pure space. There are no objects animate or inanimate in this Infinite Beyond. Not a tiny molecule of matter nor a stray Jiva, would step beyond the limits of Loka. The system of objects is held together by the principles of Dharma and Adharma. And these principles are confined to Lokākāśa.

Thus we have to note that Mathematically pure space is recognised to be possible and real by Jaina thinkers. Arguments against pure space have already been said to be generally fallacious.

99.

Ākāśa thus accommodates the other Dravyas. Why should it not be taken also as the condition of motion and rest. The author shows why it cannot be such a condition.

आगासं अवगासं गमणाद्विदिकारणेहिं देदि जदि ।  
उद्धंगदिप्पघाणा सिद्धा चिट्ठन्ति किध तत्थ ॥ ६९ ॥†

\* Sanskrit rendering

जीवाः पुगलकायाः धर्माधर्मौ च लोकतोऽनन्ये ।  
ततोऽनन्यदन्यदाकाशमन्तव्यतिरिक्तं ॥ ६८ ॥

† Sanskrit rendering

आकाशमवकाशं गमनस्थितिकारणाभ्यां ददाति यदि ।  
उद्ध्वंगनिप्राधानाः सिद्धाः तिष्ठन्ति कथं तत्र ॥ ६९ ॥

99 If space, in addition to accommodating other things, conditions their motion and rest, then why do these Siddhas whose tendency is to go upwards come to stay at the summit of the world ?

COMMENTARY.

The author evidently explains why it is necessary to postulate the existence of Dharma and Adharma. Cannot Ākāśa be credited with the functions of motion and rest in addition to its own function of accommodating things ? According to the author such a Hypothesis would be impossible. It would be conflicting with other facts for if it is also the condition of motion and rest, then wherever there is Ākāśa there should be free chance for motion and rest. But neither a single Jīva or a single atom of matter could step beyond the limit of Lokākāśa though there is Ākāśa beyond. Therefore the author concludes that space is not the condition of either motion or rest. These require independent principles as their condition. Ākāśa cannot be a substitute for Dharma and Adharma. This argument should be considered conjointly with the arguments in the previous Chapter for the necessity of Dharma and Adharma. We have to notice especially that one which points out the difference between Cosmos and Chaos to be based upon principles of state and motion. The Jaina system evidently considers the world incomplete and unreal without the statical and dynamical principles.

100

The author strengthens the argument by showing that according to Jaina faith the perfected ones come to a stay in the summit of the Loka.

जह्ना उवरिद्धाणं सिद्धाणं जिणवरिहं पण्णत्तं ।

तह्ना गमणद्धाणं आयासे जाण णत्थित्ति ॥ १०० ॥\*

100 Because the Siddhas or the perfected ones stay in the summit of the world—So it is revealed by the great Jina,

\*Sanskrit rendering

यस्मादुपरिस्थानं सिद्धानं जिणवरैः प्रकृतं ।

तस्माद्गमनस्थानमाकाशे जानीहि नास्तीति ॥ १०० ॥

Therefore there cannot be in space either the condition of motion or of rest.

COMMENTARY.

That the Siddhas reside in the summit of the world is one of the religious doctrines of Jainas. If space be credited to be the condition of motion and rest it would contradict the scriptures. To avoid this internal contradiction space should not be supposed to be the condition of motion and rest. The argument *prima facie* is based upon a religious Dogma. But really it is another form of the same philosophical argument which maintained that without the principles of Dharma and Adharma there would be no distinction between Loka and Aloka. The argument in this Gâtha is merely the converse of the above. Since there is a definite Loka or Cosmos, and since there is space beyond, there must be something besides space which maintains the integrity of the system of things and persons. For space itself cannot have that function of maintaining the unity of the world.

101.

The author shows that the supposition about space is impossible by bringing in a really strong argument

जदि हवदि गमणहेदू आगासं ठाणकारणं तेषिं ।

पसजदि अलीगहाणी लोगस्स य अंतपरिवुद्धी ॥१०१॥\*

101. If space be the condition of motion and rest, of life and matter, then there would happen the disappearance of Aloka or the beyond and the destruction and dissipation of Loka or the world.

COMMENTARY.

As a matter of fact the world is an integral system of things, living and non-living, existing in space. That there is some force or power which holds the constituent elements of the world together is a necessary pre-supposition even of modern science. It is really wonderful that Jaina thinkers several centuries ago felt the same intellec-

\*Sanskrit rendering\*

यदि भवति गमनहेतुराकाशं स्थानकारणं तेषां ।

प्रसजत्यल्लोकहानिलोकस्य चान्तपरिवृद्धिः ॥ १०१ ॥



tual necessity as to suppose a physical force which maintains the cosmic unity. The reason given for that Hypothesis is still more interesting. If there is no such power and if things living and non-living were left in space by themselves without a further principle to hold them together there would only be chaos, no systematic world. This argument must be considered very important for it gives us an insight into the scientific ideas of the ancients. The positive science of ancient Indians must have been fairly advanced in order to promulgate such physical theories as are contemplated by the author

102

If then space cannot be the determining condition of motion and of rest, the latter facts must be due to some other conditions. Therefore Dharma and Adharma must be admitted to be the necessary constituents of the system of reality

तद्वा धम्माधम्मा गमणद्विदिकारणाणि नाकासं ।  
इदि जिणवरेहिं भणितं लोकास्सहावं सुणंताणं ॥ १०२ ॥\*

102. Dharma and Adharma alone are the condition of motion and rest respectively, and not Ākāśa or space. So was the nature of the Cosmos revealed by the great Jina to his audience (in Samavasarana)

COMMENTARY

The author summarises his position as to the nature of Loka. He distinctly asserts that the coherence of the world is due to principles of Dharma and Adharma and not to space. The author further states evidently to strengthen his own case in the eyes of the faithful that such was the message delivered by the Jina to his audience, consisting of Ganadharas, and Chakradharas, and several others in Samavasarana. The description of the world is as revealed by the Omniscient to his disciples.

103.

The author states that Lokākāśa or world, Space, Dharma and Adharma, are all co-extensive and coincident. Hence they may

\*Sanskrit rendering :

तस्मान्धम्माधम्मा गमनसिदिकारणे नाकासं ।  
इति जिनवरे. भणितं लोकस्वभावं श्रुयंताम् ॥ १०२ ॥

be considered as one conventionally, as they are all incorporeal entities in the same locality. But they are in reality different from one another on account of their functional difference.

**धर्माधर्मागात्रा अपुब्धभूदा समानपरिमाणा ।**

**पृथगुपलब्धिविशेषा कर्तन्ति एगत्तमण्यत्तं ॥ १०३ ॥\***

103. Dharma, Adharma, and space, are mutually interpenetrating and coincident. Hence they are one from the point of locality, they are of the same size and form, and constitute an inseparable unity. But from the difference of function they also exhibit their diversity.

#### COMMENTARY

This Gātha is interesting for this reason that Dharma and Adharma being constitutive elements of the world are said to be confined to Lokākāsa. Their influence is not felt beyond the boundary of the world for their influence is fundamentally related to things material and spiritual. These two mysterious physical principles are all pervading and co-extensive with the world space. Their existence cannot be inferred from their difference of locality. There is no such difference. But yet they have fundamentally different functions and on account of these differences they are really diverse. In short they are one in *Pradesa* but different as *Vastus t e*, they have a unity of Locality with diversity of function and nature.

This functional difference is emphasized by the author only because these three Dravyas are *Amṛta* ones. There is no other way of differentiating them unlike physical objects which can be distinguished by sense qualities and unlike Jivas which can be differentiated by conscious qualities. Dharma and Adharma have to be determined only by their function in the economy of the physical realm.

Thus Ends the Chapter on *Space*.

\* Sanskrit rendering.

धर्माधर्माकाशान्यपृथग्भूतानि समानपरिमाणानि ।  
पृथगुपलब्धिविशेषाणि कुर्वन्त्येकत्वमन्यत्वं ॥ १०३ ॥

CHULIKA

104

Then the resume of the five Astikāyas and Dravyas They are described as Mūrta and Amūrta (Physical and non-physical) and Chetana and Achetana (conscious and non-conscious)

आगासकालजीवा धम्माधम्मा य मुत्तिपरिहीणा ।  
मुत्तं पुग्गलदब्बं जीवो खलु चेदणो तेसु ॥ १०४ ॥†

104. Space, Time, Life, Dharma and Adharma, these are Amūrta Dravyas and are therefore without sense qualities. Matter alone is Mūrta and has these qualities Again of these life alone is conscious

COMMENTARY

In this Gātha the author classifies the Dravyas according to two principles. According to the first classification, they are grouped into Mūrtas and Amūrtas Mūrta Dravya is one which has the sense qualities of contact, taste, smell, sound, and colour That which is devoid of these qualities is Amūrta Here, space, time, Jiva in itself, Dharma and Adharma, are all Amūrtas Matter alone is Mūrta That which has the nature of consciousness is Chetana and that which is otherwise is Achetana. Space, time, and matter, Dharma and Adharma are all Achetanas. Jiva alone is Chetana Dravya.

105

Again the Dravyas are classified into Sakryas and Nishkryas, active and non-active

जीवा पुग्गलकाया सह सक्रिया हवन्ति ण य सेसा ।  
पुग्गलकरणा जीवा खंधा खलु कालकरणा दु ॥ १०५ ॥\*

105. Jivas and physical objects become Sakryas or causal agents when determined by certain condition The rest are not

\*Sanskrit rendering

आकाशकालजीवा धर्माधर्मौ च मूर्त्तिपरिहीनाः ।  
मूर्त्तं पुग्गलद्रव्यं जीव खलु चेतनस्तेषु ॥ १०४ ॥

†Sanskrit rendering .

जीवा पुग्गलकाया सह सक्रिया भवन्ति न च शेषाः ।  
पुग्गलकरणा जीवा स्कन्धा खलु कालकरणास्तु ॥ १०५ ॥

causally active. Jiva is active because of Kārmic matter. *Skandhas* or physical bodies are active because of time

COMMENTARY.

According to this classification Dravyas are either *Sakryas* or *Nishkryas*. Any causal activity is described to be *Sakrya*. If there is no such causal activity then it is *Nishkrya*. The activity contemplated here may be merely any change brought about by external conditions. Jivas and matter are *Sakryas* Dravyas for they become *Sakrya* under certain conditions, space, time, Dharma and Adharmā are all *Nishkryas* or non-active entities. The external condition of activity of Jiva is merely the group of Karmas. These are material. *The external condition of the activity of matter is time*. Temporal succession brings about changes either of aggregation or disintegration in physical objects. There can be no change in matter without time as there can be no change in Jiva without Kārmic matter, but Jiva in perfect states can be free from Kārmic matter. In this state the *Siddha* Jiva is practically *Nishkrya*, i e, it is not subjected to causal category. But it cannot be so with matter for there is no chance for matter to exist independent of time. It must always be subject to change due to time. Therefore it is always *Sakrya*.

One of the commentators relying on the religious dogma that *Siddha* Jiva gets to the summit of the world, speaks of *Siddha* also as *Sakrya*. If at all there is any causal change, it is this initial change of locality. But in the perfect state it will be more accurately described as *Nishkrya* for already Jiva is described to be beyond causal series in its state of perfection. To be consistent with that attitude it is better to consider *Siddha* as *Nishkrya*.

106.

The difference between *Mūrta* and *Amūrta* is again described in other words.

जे खलु इन्द्रियगेज्झा विसया जीवेहिं हुंति ते मुत्ता ।  
सेसं हवदि अमुत्तं चित्तं उभयं समादियदि ॥ १०६ ॥\*

\*Sanskrit rendering :

ये खलु इन्द्रियग्राह्या विषया जीवैर्भवन्ति ते मूर्ता ।  
शेषं भवत्यमूर्तं चित्तमुभयं समाददति ॥ १०६ ॥

106 All those objects that are apprehended or perceived by the senses are Mūrta objects. The rest are Amūrtas. Mind apprehends both Mūrta and Amūrta objects.

COMMENTARY.

The author again tries to explain the difference between perceptual and non-perceptual objects. All those objects that are objects of the senses are Mūrta Dravyas. The term Mūrta therefore implies the inherence in the object of the sense qualities of colour, taste, smell, etc. Those objects that have not these characteristics are Amūrta Dravyas. According to this description Physical objects are distinctly Mūrta Dravyas. But Physical objects may exist in different forms. There may be minute molecular constitution and the primary atoms. These are certainly not perceived by the senses and yet they also come under Mūrta category for they form the potential basis of the gross or physical objects which are evident to the senses. In short all those objects which are *Pratyaksha* to the senses are Mūrta objects and those objects which are known through *Paroksha* are Amūrtas. Under the Amūrta category come such facts as Dharma and Adharma and all Psychic states. (We have to note here that the term *Pratyaksha* is used in Vyavahāra sense.) Mind, which is in itself an Amūrta Dravya is able to know both Mūrta and Amūrta Dravyas. Mūrta Dravyas are apprehended *Pratyaksha* and Amūrta *Paroksha* or meditately.

*Thus ends the Chulika or Summary.*

107

In the treatment of Panchāstikāya, time has only a secondary place. Therefore the author gives a subordinate place to time and mentions about it in the summary. The section dealing about time therefore is merely a part of the *Chulika* and it is not considered as an independent chapter by the author as well as the commentators.

कालो परिणामभवो परिणामो द्रव्यकालसंभूदो ।  
दीर्घं एव सहावो कालो खणभंगुरो नियदी ॥ १०७ ॥\*

\*Sanskrit rendering-

काल परिणामभव परिणामो द्रव्यकालसंभूत ।  
दीर्घोरेष खमाव काल क्षणमहुरो नियत ॥ १०७ ॥

107 Relative time is determined by changes or motions in things. These changes themselves are the effect of time absolute. The former time is ephemeral (having beginning and end). The latter is eternal, such are the characteristics of the two.

#### COMMENTARY.

The author differentiates between relative time and absolute time. The different conventional periods from *Samaya* or moment onwards are the relative time. The different periods of relative time are measured by changes in other things. Movement of Physical objects is mainly the unit of measuring the different periods of relative time. The changes which measure the periods of relative time are themselves the effect of real or absolute time. The periods of relative time have both beginning and end. But *Dravyakâlu* or real time is eternal, is without beginning or end.

The author takes up an attitude which is very familiar to common sense and science. The distinction is quite identical with *Newtonian* distinction between relative and absolute time. According to the author time is a real *Dravya*, it is not merely a form of mental activity. The idealistic thinkers both in the east as well as in the west have treated time as merely an appearance. But the Jaina thinkers evidently form an exception for them, time is not an appearance but a reality. The main argument against the reality of time is the so-called self-contradiction in the motions of continuity and infinity. Time has these characteristics of continuity and infinity and yet it is also constituted by instants or *Dravyakâlânûs* as the Jaina writers call them. How can there be continuity constituted by primary elements of instants? This difficulty is not peculiar to time. It is common to space, as well as matter. In all these cases Philosophers emphasize the impossibility of obtaining continuity and infinity from simple elements. On account of this impossibility space, time and matter were condemned to be appearances.

But the problem has been taken up by the Mathematicians. The wonderful mathematical discoveries of the continental mathematicians such as, *Cantor*, *Peano* and *Frege* have shown clearly the intrinsic fallacy in all the arguments against the reality of time and space. The problem is developed by mathematicians as a special case of

“transitive and continuous series” To go into further details would be too mathematical The discussion may very well be reserved to the general introduction It is enough to note here the wonderful correspondence between the ideas of the author, and those of philosophical Mathematicians of our present day.

Another point worth notice is that time is the cause of changes or modifications in things The author not only admits the reality of time but also recognises its potency. In this respect one is reminded of the great French Philosopher Bergson Bergson has revealed to the world that time is a potent factor in the evolution of Cosmos Changes and modifications in things are absolutely impossible without time, and that is just the view of the author

108

In order to clear the doubt of the disciple of a different *Sangha*, who disbelieves the reality of time, the author emphasizes the existential nature of time.

कालो ति य ववदेशो सवभावपरूवगो हवदि णिच्चो ।  
उत्पण्णत्पद्धंसी अवरो दीहंतरट्ठाई ॥ १०८ ॥\*

108 The name time or Kāla denotes an existential fact. The thing so denoted—Time is real but the other relative time has from the point of present moment, origin and end almost simultaneously. But it may also be of long duration.

COMMENTARY.

The author differentiates the real time from relative time. Real or absolute time is eternal existence But relative time is merely of finite duration But from the aspect of moment it has no duration at all Origin and end are together in a single moment. It has *Kshani-  
katva* as its nature as against *Nityatva* of the other But the *Kshani-  
katva* may apparently disappear and relative time may have long duration Even then it has both beginning and end and as such it is different from Dravya Kāla or absolute time.

\*Sanskrit rendering

काल इति च व्यपदेश सद्भावपरूपको भवति नित्य ।

उत्पन्नप्रध्वस्यपरो दीर्घान्तरसायी ॥ १०८ ॥

109.

Then the quantitative appreciation of time and the absence of *Kayātva* or *Corpus* for the same.

एदे कालागासा धम्माधम्मा य पुग्गला जीवा ।

लभन्ति दब्बसण्णं कालस्स दु णत्थि कायत्तं ॥ १०६ ॥\*

109 Time, space Dharma, and Adharma, matter, and Jiva these things are called Dravyas. Of these to time alone there is no *Kayātva*.

## COMMENTARY.

In this Gātha, the author emphasizes the fact that time has *Astitva* or existence but not *Kayātva* speciality. It is one of the six Dravyas. The name Dravya is applicable to all those existences which have continuity through origin and decay. Time has such a nature. Therefore it shares the name Dravya with the other things hereñ enumerated.

But the other Dravyas are also called *Astikāyas* because they have extension or *Bahupradesa*. But time has no such *Bahupradesa*. Therefore it is not an *Astikāya*.

This nature of time is described in mathematical terms by the author elsewhere (*Piavachana Sāra*). Time has *Uḍhva Prachaya* whereas the other Dravyas have *Tiryak Prachaya*. In the language of Modern Mathematics the former term corresponds to mono-dimensional assymetrical series, the latter multi-dimensional series. According to Mathematical Philosophy extension is multi-dimensional series. *Kāyatva* therefore is generated by *Tiryak Prachaya* but *Uḍhva Prachaya* cannot be associated with extension since it is unilateral. Therefore time is not an *Astikāya*. More of this in the general introduction.

110.

The fruit of contemplating upon these facts—Panchāstikaya.

\*Sanskrit rendering

एते कालाकाशे धर्माधर्मौ च पुग्दला जीवा ।

लभन्ते द्रव्यसंज्ञां कालस्य तु नास्ति कायत्वं ॥ १०६ ॥



एवं प्रवचनसारं पञ्चस्थियसंग्रहं वियाणित्ता ।

जो मुयदि रागदोसे सो गाहदि दुखपरिमोखं ॥११०॥\*

110 Thus one who with the knowledge of, and faith in this short summary of Panchâstikâya—the essence of the Divine word gives up desire and aversion (towards wordly things) realises freedom from sorrow.

COMMENTARY.

Here the author indicates the path to eternal bliss. The path consists of the three jewels or *Ratna Traya* Right faith, Right knowledge and Right conduct. सम्यक् दर्शनं ज्ञानं चरित्राणि मोक्षमार्गः । and *Samyak Darśanam* is defined to be *Tattvartta Śāddhānam* The Tattvas are the existence described in short in Panchastikâya or the reality itself may be considered as a system of Panchâstikâyas. One who believes in the nature of reality, one who tries to understand its constituent elements must next try to realise his own true nature When faith and knowledge get the co-operation of effort or *charitra* then there is the surity of heavenly bliss

111

Then the manner of obtaining such a freedom

मुणिरुण एतददृत्तदणुगमणुज्भदो निहदमोहो ।

पसमियरागद्वेषो हवदि हदपरावरो जीवो ॥ १११ ॥†

111. Whoever knowing this truth (that self is the greatest reality) endeavours to reach or realise the same gets free from spiritual stupidity or *Darśna Mohaniya*, and as the result of that, roots out desire and aversion (*charitra Mohaniya*), and finally becomes the conqueror of *Samsāra*.

\*Sanskrit rendering

एवं प्रवचनसारं पञ्चास्तिकायसङ्ग्रहं वियाणित्ता ।

जो मुञ्चति रागद्वेषौ स गाहते दुःखपरिमोक्षं ॥ ११० ॥

†Sanskrit rendering

ज्ञात्वैतदर्थं तदनुगमनोद्यतो निहतमोहः ।

प्रशमितरागद्वेषो भवति हतपरापरो जीवः ॥ १११ ॥

## COMMENTARY

He describes the order of events that ends in Moksha. The greatest thing mentioned in this SCRIPTURE is the SELF. Whoever understands the glorious nature of self-consciousness cannot but attempt to realise the same. On account of that effort the wall round the faculty of faith or Darsana Mohaniya gets removed. By the removal of this ignorance dawns the knowledge of SELF. Through self-knowledge the rooting out of desire and aversion the destruction of Charitra Mohaniya or the palsy of the good will. Hence the shattering of karmic shackles ; then with freedom radiates the eternal glory of the Divine Person.

*Thus ends the Book I.*

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BOOK II.

NINE PADĀRTHAS,

112

The six Dravyas and the five Astikayas are of two kinds, life and non-life. These two things life and non-life form the two primary elements among seven Tattvas and nine Padārthas. Besides these two the other Tattvas and Padārthas are derivative. They are due to the combination or separation of these two primary Tattvas. Life and non-life. On account of combination occur the following Padārthas, Punya (virtue), Pāpa (vice), Āsrava (incoming of Karma) and Bandha (bondage). The four which lead to Samsāra, originating by their separation the following Padārthas, occur Samāra (prevention of incoming Karma), Nirjara (withering away of existing Karma), Moksha (emancipation from all Karma or Freedom). Of these Moksha Tattva is the most important, being the summum Bonum of life. The path to this goal is described by the author who begins by praying to the last of the Jinas, Lord Mahāvira who revealed the path.

अभिवादिषुण शिरसा अपुनर्भवकारणं महावीरं ।

तेसिं पयत्थमंगं मगं मोक्षस्य वोच्छामि ॥ ११२ ॥\*

112. Bowing my head in reverence to Mahāvira, the saviour of the world, I describe those two primary Padārthas life and non-life, and the various derivative Padārthas and also the path to heaven.

COMMENTARY

This *Namaskira sloka* is *Udhyahamangala* (Salutation for the middle of the books). The author worships Vardhamana Mahāvira, the last of the Tirthankaras, he is considered to be the revealer of the true path. All *Sastras* are traced to Mahāvira as the originator.

In the second book the author is concerned with the career of life. In the first book, he described in detail the nature of the constitutive elements of the world. In the second book, he is going to follow the spiritual evolution. Evolution or development implies a struggle and

\*Sanskrit rendering

अभिवाद्य शिरसा अपुनर्भवकारणं महावीरं ।  
तेषां पदार्थमङ्गं मार्गं मोक्षस्य वोच्छामि ॥ ११२ ॥

the primary conditions of struggles are Jiva and Ajiva, life and non-life. Jiva is situated in an environment of Ajiva or non-living things. Of the Ajiva's matter is of primary importance. The struggle is mainly between life and matter. According to the Jain doctrine the struggle is without beginning. The spiritual evolution consists in progressive emancipation of Jiva from physical shackles.

The reality therefore is looked at from a different angle of vision. The different aspects of the struggle and evolution form the Tattvas and the Padārthas. The author is no more concerned with Astikāyas and Dravyas. The very same group appear in another form. The Mula Tattvas or the primary elements, are Jiva and its non-living environment. By the combination and separation of Jiva and Ajiva are generated, the other Tattvas and Padārthas which are derivative and secondary. The central actor in the Drama is Jiva. And the culmination of the development is Moksha. The second book therefore is concerned with the career of life from Samsāra to Moksha.

113

First the author takes up *Mokshamārga* or the path to heaven as he wants to describe it in short.

सम्मत्तणणजुत्तं चारित्तं रागदोसपरिहीणं ।

मोक्षस्स हवदि मग्गो भव्वारणं लद्धबुद्धीणं ॥ ११३ ॥\*

113. Right conduct uninfluenced by the desire or aversion, together with right faith and right knowledge, forms the path to heaven to those faithful Jivas who realise self knowledge through the five attainments or Labdhis.

COMMENTARY.

Here the author indicates the path to Moksha or the three jewels. The Gātha is merely the paraphrase of the very first Sutra of *Tattvarthadhigama*.

Three elements constitute the path. Darsana, or belief, Jñāna knowledge and Charitra or conduct. But all the three must be of the

\*Sanskrit rendering.

-सम्यक्त्वा ज्ञानयुक्तं चारित्र्यं रागद्वेषपरिहीनं ।

मोक्षस्य भवति मार्गो भव्यानां लब्धबुद्धीनां ॥ ११३ ॥

the right sort Belief in the true nature of reality is *Darśana*, which is right. This *Samyak Darśana*, is considered to be the result of suppression or eradication of that particular Karma called *Darśana Mohaniya* whose function is to blind that faculty of belief or *Darśana*. The understanding of the nature of these *Tattvas*, the constitutive categories of reality is *Samyak Jñāna*. The term *Samyak* implies the absence of doubt and error. Conduct as conditioned by right belief and right knowledge is *Samyā Charitra* or right conduct.

These form the indispensable elements of the *Moksha mārga*. Unless all the three are present there would be no path.

In this *Gātha* the author indicates eight main conditions of the path.

1 The co-operation of right belief and right knowledge, without these there would be no path

2 Conduct is the main constituent element, not any conduct but only right conduct

3. This implies that there should be no *Rāga* or *Dvesha*, Desire or aversion, the presence of these would nullify the *Mārga*.

4. Conduct of that kind forms the path to *Moksha* or liberation, but does not lead to *Bandha* or bondage

5 The path so constituted is the right and the reliable one; and as such it is distinct from several *Mithyā Mārgāḥ* or false paths.

6. The path is available only to *Bhavya Jivas* or the good matured ones and not to *Abhavyāḥ* of intrinsic evil disposition.

7 Even among the *Bhavyas* only to those who secured five attainments or the *Pancha Labdhis* but not to those who had not those attainments

8 Only those who have eradicated completely all *Kashāyas* or the gross emotions which have the tendency to stain the purity of self; but one in whom such emotions are still present cannot walk the path of righteousness

The three elements constituting the *path* are the three jewels, or *Ratnatraya*. This *Ratnatraya* is spoken to be of two kinds *Nischaya Ratnatraya* and *Vyavahāra Ratnatraya*. The former is from the absolute point of view and the latter is of relative point of view. When the *Ratnatraya* is distinctly based upon self then it is *Nischaya*

Ratnatraya. Darsana, Jñāna and Chāritra, all have reference to self and self alone. Thus *Nischaya Ratnatraya* first implies the belief in the ultimate nature and importance of self, i.e., the belief that *Paramātmā* is nothing but self. Again consequent upon this firm belief there must be knowledge of self. Complete knowledge of self is the next element of the *Nischaya Ratnatraya*. The knowledge of all other Tattvas centres round the Personality. Knowledge of the Person therefore is knowledge *par excellence*. And lastly realisation of the *Paramātmā* or the great Person would be Charitra *par excellence*.

*Vyavahāra Ratnatraya* is constituted by Darsana Jñāna and Chāritra which are based upon *Parātattvas* or objective ideals. Belief in an objective divinity independent of our Self for example, would be *Vyavahāra Darsana*. Knowledge of such alien entities would be *Vyavahāra knowledge* and attempting to realise our ideals and aspirations through the help of such alien personalities either through sacrifices or propitiations is *Vyavahāra Charitra*. These three constitute *Vyavahāra Ratnatraya*.

The five Labdhis referred to in the Gātha are, (1) *Kshāyopasama Labdhi*, (2) *Desana Labdhi*, (3) *Prayogya Labdhi*, (4) *Visudhalabdhi*, and (5) *Karanalabdhi*.

खयउवसमियविसोहि देसणपाउग्गकरणलद्धो य ।  
चत्तारिवि सामण्णा करणं पुण्होदि सम्मत्ते ॥\*

गोमटसारः Jivakānda, gātha 650.

To Samsāri Jiva there is continuous fruition of old and existing Karmas and combination with novel and incoming Karmas. On account of this Kārmic encircling their should be no chance for such a Jiva to realise its pure and perfect form independent of Kārmic effects. Then how can we talk of Moksha or Emancipation for Samsāri Jivās or the worldly souls ?

By way of reply to this objection from the disciple the Master says " You have seen this in your experience—that a hero watches

\* Sanskrit rendering

क्लायोपशमिकविशुद्धिः देशनाप्रायोग्यकरणलब्धिश्च ।  
चत्तारोपि सामान्याः करणं पुनः भवति सम्यक्तवे ॥

for an opportunity for vanquishing his enemy Whenever the enemy is in his minimum strength on account of several reasons, the hero without losing the chance carefully prepares for the struggle making use of his mature deliberation and select instruments Thus is the enemy vanquished "

Similary Samsārī Jīva embarrassed by ancient as well as fresh Kārmic enemies patiently waits for an opportune moment As a natural consequence of Kārmic matter duration may come to an end ; or its intensity and fertility may be declining to minimums. At that moment the *Bhavya Jīva* which is patiently aspiring for spiritual greatness, strikes with vehemence and vanquishes the enemy This suppression of Karmas at their weakest moment is *Kṣayaōparāma Labdhi* No 1.

After this initial assertion of spiritual independence they may appear a change of disposition in the nature of Jīva which may thereafter be hankering for good. This hankering for good may manifest in good and useful conduct (*punya*), and as such it may be the condition for *Punya Karma Āsrava* Nevertheless the decision of the disposition towards good is *Viśvāha Labdhi* No 2.

Then with this changed disposition Jīva may have the good fortune to obtain a master who would instruct him in the path This instruction may lead to the removal of ignorance and error and to the acquisition of Jñāna This may guarantee progress for the Jīva along the rungs of spiritual ladder. This good fortune of obtaining instruction is *Upadesa Labdhi (Desana)* No 3.

The duration and intensity of some Karmas may go on mutually aggravating each other to their maximum After reaching the maximum they have to decline of their own accord This declining stage of Karmas after reaching maximum is another opportunity known as *Prayogyata Labdhi* (co relative of Kārmic glow) No 4

Again after reaching a certain stage in the spiritual development—*Gunasthānds*, they may appear certain psychic instruments, e g, *Suklādhyana*. This attainment of spiritual instruments and other supernormal powers is known as *Karaṇa Labdhi* No. 5.

These are the Labdhis or attainments which a Jīva by good fortune may secure

These *Labdhis* are not to be confounded with what are known as *Nava Kevala Labdhis* Nine attainments about the time of Kevala Jñāna.

At the *Kevali* stage of development the following facts happen to the person.

1. The all penetrating *Kevala Jñāna* which is the result of annihilation of the *veil* of knowledge

2. The all illuminating perception or *Kevala Darsana* or *Kshāyika Darsana*, which is also the concomitant of the destruction of the *veil* of perception.

3. The all-merciful attitude of the great spiritual Harmony known as *Kshāyika Abhaya Dānam*.

4. Even after relinquishing all kinds of good and- nourishment, in order to maintain the *Surira* for a time there is the incoming or assimilation of subtle physical principles This is *Kshāyika Lābha* gain or income after *Kshāyika* state.

5. Then this happy events introduced by Indias such as showing flowers over head is *Kshāyika Bhoga*. This is the consequence of complete annihilation of *Bhogantaraya Karma*.

6. Similarly the introduction of *Simhasana*. (Lion thrones) *Chattra*, *Chamara*, etc., (umbrella, etc.) is *Kshāyikaupabhoga* which is the consequence of destruction of *Upbhogantaraya Karma*.

7. Then the realisations of Omnipotence. *Ananta viriya* which is the result of complete eradication of *Viryantaray Karma*.

8. Then by this complete destruction of the seven *mula prakritis* (fundamental Karmas) happens *Kshāyika Simyaktvam* Absolute Belief in the true nature of Reality.

9. And finally *Kshāyika Chāritra*. This implies the absolutely self-determined thought activity of the pure and perfect person *Siddha* or *Arhanta* This thought activity is again the consequence of absolute emancipation from all *Upādhis*

The former class of *Labdhis* is always referred to as *Pancha Labdhi's* and the latter as *Navakevala Labdhis* in Sastras in order to avoid confusion. Therefore it is not necessary to emphasise the difference further.



It is enough to remember that Pancha Labdhis have reference to (*Samsari Jivā,*) and Navakevala Labdhi to *ālukta Jivā*.

114

Then Vyavahāra Samyak Darsana is described.

एवं जिणपण्णत्ते सद्वहमाणस्स भावदो भावे ।

पुरिसस्साभिणिवोहे दंसणसद्धो हवदि जुते ॥ ११४ ॥

114. If a person who thus with great interest believes in the Padārthas revealed by Jina obtains Mati Jñāna Then in his case the term Darsanika " he is a believer " has relevency.

COMMENTARY

To believe in the real nature of Ātma and other Padārthas is *Vyavahāra Samyaktva* Conventional or relative belief This is the popular means of attaining salvation. The real immediate condition of salvation is the suppression or Annihilation of the *Sapta Prakritis* or seven fundamental kinds of Kārmic matter.

These are :—

1. Anantanubandhi Krodha.
2. Anantanubandhi Māna
3. Anantanubandhi Māyā.
4. Anantanubandhi Lobha.
5. Samyaktva.
6. Mithyātva.
7. Samyak Mithyatva.

These seven constitute the *Sapta Prakritis* The Prakritis 1 to 4 are sub-divisions of Charitra Mohaniya and the other three of Darsana Mohaniya.

If these get abated then there is the chance for *Samyak Darsana* or right belief.

115.

Then the description of the nature of the three Jewels or *Ratnatraya*.

सम्भक्तं सद्गुहणं भावाणं तेषामधिगमो णाणं ।

चारित्रं समभावो विसयेषु विरूढमगार्णं ॥ ११५ ॥\*

115 Belief in the real existences or Tattvas is the right faith Knowledge of their real nature without doubt or error is right knowledge An attitude of neutrality without desire or aversion towards the objects of the external world is right conduct. These three are found in those who know the path.

#### COMMENTARY.

The Gātha may be interpreted either as referring to *Vyavahāra Ratnatraya* or to *Nischaya Ratnatraya* The description of the three jewels may be consistent with the relative path or with the absolute path

In describing Samyak Darsana and Samyak Jñāna right belief and knowledge, the author indicates the nine Padarthas which are the objects of the said belief and knowledge. The Second Book mainly treats of the nine Padarthas, And the description of the *Ratnatraya* may be considered as an indirect introduction to the Padarthas which are —

1. Jivā = life
2. Ajiva = non-life.
3. Pāpa = sin
4. Punya = virtue.
5. Āsrava = flow-in of Karmas
6. Samvara = the prevention of the incoming Karmas
7. Nirjara = eradication of Karmas.
8. Bandha = bondage.
9. Moksha = liberation or emancipation

The first two are the primary Padarthas and the others are derivative

\*Sanskrit rendering

सम्यक्त्वं श्रद्धानं भावानां तेषामधिगमो ज्ञानं ।  
चारित्रं समभावो विसयेषु विरूढमार्गाणाम् ॥ ११५ ॥

Of the nine Padārthas or categories Moksha is the most important, as it is the goal of life Hence *Ratnatraya* which is the means to realise the goal was first described Then the nine categories or Padārthas are enumerated in detail

जीवाजीवा भावा पुण्यं पापं च आसवं तेषि ।

संवरणिज्जरवंधो मोक्षो य हवन्ति ते अष्टा ॥ ११६ ॥\*

116 Life and non-life (Jiva and Ajiva) are the two primary Padārthas Out of these appear righteousness (Punya), sin (Pāpa), their source or inflow (Āsrava) their prevention (Simvara) their partial annihilation (Nirjāta) Bondage (Bandha) and Salvation (Moksha) These are the nine Padārthas

COMMENTARY

Of these Jiva or life alone has consciousness Ajiva is so called because of the absence of consciousness. These are the five Dravyas mentioned previously matter, space, condition of motion and that of rest, and finally time These five constitute the non-life Life and non-life are the root Padārthas Seven other Padarthas enumerated above originate from the different relations of Jiva to Pudgala or matter

Purity of thought in self is the subjective righteousness or Bhāva Punya As conditioned by this there is the corresponding objective righteousness of Kārmic matter, or Dravya Punya Similarly evil thought or the impurity of the heart is known as subjective sin or Bhāva Pāpa As the result of this there is the Kārmic matter or Dravya Pāpa, whose nature is vicious. The appearance of lust, desire, and aversion, is the subjective influx of Karmās, Bhavāsrava As the concomitant of these affective states Kārmic matter flows in towards the soul, which flowing is Dravyāsrava or the physical current of Karmās Suppressing the states of lust, desire, and aversion

\*Sanskrit rendering .

जीवाजीवी भावौ पुण्यं पापं चास्रवस्तयो ।

संवरनिज्जनरयन्धा मोक्षश्च भवन्ति ते अर्था ॥ ११६ ॥

by the principle of renunciation is the subjective inhibition or prevention which is *Bhāva Samvara*. This refers to the closing up of the spring of evil thought as the concomitant of this Psychic inhibition of evil, there appears the withering away of Kārmic matter which is *Dravya Nujaiā*. *Moha* or spiritual stupor, desire, and aversion, these bring about a characteristic proneness, towards Kārmic matter in the nature of Jīva. This proneness towards the Kārmic environment is of the nature of Psychic disposition which spins out a cocoon of evil thoughts enshrouding the self. This is *Bhāva Bandha*. On account of this disposition there results the settling in of Kārmic matter on the Jīva. This is objective bondage or *Dravya Bandha*. Lastly realisation of the purest and perfect self after complete emancipation from evil is the subjective salvation or *Bhāva Moksha*. The absolute annihilation of Kārmic matter and the liberation of Jīva from the physical shackles is the objective Moksha or *Dravya Moksha*. In all these cases the *Bhāva* aspects refer to Jīva and the *Dravya* aspects to matter.

117

Then the duality of Jīva the first of the Padarthas.

जीवा संसारत्था णिव्वादा चेदणप्पगा दुविहा ।  
उवओगलक्खणा वि य देहादेहप्पवीचारा ॥ ११७ ॥\*

117. Having the nature of consciousness, characterised by Upayoga—faculties of perception and understanding, Jīvas are of two kinds. One incarnate of the world, and the other discarnate of heaven.

## COMMENTARY

Chetanā or conscious nature and its manifestation through perception and understanding are the intrinsic characteristics of all Jīvas which are of two classes. Samsarī Jīvas and Mukta Jīvas. The former has the limitation of Upādhis, Samsarī Jīvas are always associated with some kind of body, gross or subtle. The Mukta Jīva

\*Sanskrit rendering

जीवा संसारस्या निवृत्ताः चेतनात्मका द्विविधाः ।  
उपयोगलक्षणा अपि च देहादेहमवीचारा ॥ ११७ ॥

is free from such bodily limitations, because of complete emancipation from material conditions Kārmic and non Kārmic As a result of *Upādhis*, *Chetana* and *Upayoga* of the former get limited and encircled and as a result of the destruction of *Upādhis* the very same become perfect and pure in the case of *Siddhas*.

The five kinds of Sariras have already been mentioned

118.

Samsāri souls are again twofold—fixed ones and the moving ones The fixed ones or the *Sthāvāra* Jivas are here described

पुढ्वी य उदगमगणी वाउवणप्फदिजीवसंसिदा काया? ।  
देति खलु मोहबहुलं फासं बहुगा वि ते तेसिं ॥ ११८ ॥\*

118 Vitalised by Jivas are the following bodies —Earth, water, fire, air, and also plants These are many in number They yield to their respective Jivas only one kind of feeling contact, and that too associated with highly intensified stupor of ignorance

COMMENTARY

This Gātha refers to *Ekendriya* Jivas. Jivas having only one sense. These as a result of their Kārmic intensity may degenerate to such an extent as to be associated with the five kinds of physical objects enumerated above Earth, water, fire, air and plants These kinds of physical objects are used as bodies by these Jivas

There is no difficulty in understanding the organic nature of the plant world especially after the discoveries of Dr Bose, it is not necessary to elaborately defend that plants are living organisms But the organic nature of the other four kinds, earth, water, fire and air, is somewhat obscure The commentators themselves do not help us in the difficulty, so much so, that some of the European Scholars who have studied Jainism have come to the conclusion that Jainism is very primitive since it believes in the existence of souls in material and inorganic things This argument of the existence of primitive

\*†Sanskrit rendering

पृथिवी चोदकमग्निर्वायुवनस्पती जीवसंभ्रिता काया ।  
वदति खलु मोहबहुलं स्पर्शं बहुका अपि ते तेषां ॥ ११८ ॥

beliefs in Jaina system is brought forward in favour of the antiquity of Jainism. Certainly it is very pleasing to be assured of a hoary past, but it is no compliment to Jainism if its beliefs are identified with the primitive notions of the Hottentot.

It is almost incredible to believe that Jaina thinkers with their uncompromising dualistic attitude accepted the doctrine that *Achetana* physical objects had souls of their own. The definitions of Jiva and Padgala are clearly unmistakable. There is no possibility of any confusion. Mutually they are as much contradictory to a Jaina thinker as to a *cartesian* philosopher.

The clue to the difficulty is supplied by the doctrine that the four kinds of *Bhūdrīya* Jivas associated with fire, air, earth and water are *Sukshma Bhendriya* Jivas, i.e., microscopic organisms having only one sense. That the Jainas believed in the existence of microscopic organisms needs no elaborate evidence. The rules of conduct prescribed for Jaina *Grahastas* and *Yatis* are sufficient testimony. Again this interpretation is further strengthened by the following point. All the five kinds of *Sthavara* Jivas are considered to have four kinds of Prānās or life principles.

- 1 Feelings of Contact
- 2 *Kavabala Prāna* or strength of body
- 3 *Uchhvasa Nischvasa Prāna* or respiration
- 4 *Ayuh Prāna* or duration of life

To suppose that these four Pranas are associated with really inorganic bodies would be inconsistent with the other aspects of the system. Therefore it is incumbent upon us to emphasize that the Jivas associated with inorganic bodies are mainly *Sukshma Bhendriya* Jivas or microscopic organisms, for it is only with an organism that Prānās can be consistently associated.

This does not remove all our difficulties. Whether there can be organisms associated with fire is still an unintelligible problem. We don't want to dogmatise on the matter. Evidently for the sake of symmetry fire is added on to the enumeration of the other kinds of physical forms. We can only confess that the doctrine for want of sufficient light from the commentators remains a very obscure part of Jaina thought leading to strange conjectures. Where there

is scope for speculation we beg to offer our own Hypothesis as an alternative interpretation.

119.

These have monosensic and non Psychic vitalism.

एदे जीवणिकाया पञ्चविहा पुढविकाइयादीया ।

मणपरिणामविरहिदा जीवा एगेंदिया भणिया ॥ ११९ ॥\*

119. These Jivas such as the earth-bodied ones are of five different castes. All of them are devoid of mental states. They have a single sense So are they described in the scripture

COMMENTARY

The author points out that these *Sthavara* Jivas are utterly devoid of Psychic states They have only one kind of feeling of contact. This description indicates a difference between the botanical and the zoological realms and the *Sukshma Bhendriyas* or the microscopic organisms of the four kinds also share the nature of the plant world

120

Though devoid of mental states they are not non-conscious in essence Really they are to be considered as unconscious but not non-conscious The author explains by illustration their unconscious nature

ॐ हेसु पवहुंता गबभत्था माणुसा य मुच्छगया ।

जारिसया तारिसया जीवा एगेंदिया णेयाः ॥ १२० ॥†

120. Just as life or *Chetana* is associated with unconsciousness in the following cases eggs, foetus growing in mother's womb and the man in a trance so also the monosensic

\*Sanskrit rendering

एते जीवणिकाया पञ्चविधाः पृथ्वीकायिकाद्या ।

मन परिणामविरहिता जीवा एकेंद्रिया भणिता ॥ ११९ ॥

†Sanskrit rendering —

अण्डेषु प्रवर्द्धमाना गर्भस्था मानुषाश्च मूर्च्छां गता ।

याद्दशास्तादृशा जीवा एकेंद्रियो ज्ञेया ॥ १२० ॥

organisms are unconscious, though having life or Chetana. Thus be it understood'

COMMENTARY

The author establishes that these monosensic beings have life and also potential Chetanā or consciousness. It is ordinarily acknowledged that there is life and consciousness in the germ in the case of eggs, foetuses, and in men in trance. Here unconsciousness is no objection to the belief of their living nature. Similarly these monosensic organisms though devoid of consciousness have life and potensy for consciousness.

121

Then the author by way of illustration enumerates some of the organisms having two sense organs.

संवुक्कमातृवाहा संखा सप्पी अपागदा य किमी ।  
जाणंति रसं फासं जे ते वे इंदिया जीवाः ॥ १२१ ॥\*

121. Sea snail, cowrie shell fish, conch shell fish, mother o'pearl and earth-worm are organisms which have two senses, touch and taste. Hence are they bisensic.

122

Then author enumerates some of the organisms having three senses.

जूगागुंभीमक्कणपिपीलया विच्छियादिया कीडा ।  
जाणंति रसं फासं गंधं ते इंदिया जीवा ॥ १२२ ॥†

122. The louse, the bug, the red and ordinary scorpion, the ant and other insects have three senses are triacsthetic.

\*Sanskrit rendering —

संवुक्कमातृवाहाः शंखा सुकयोऽपादका. कुमय ।  
जानन्ति रसं स्पर्शं ये ते द्वीन्द्रियाः जीवा ॥ १२१ ॥

†Sanskrit rendering —

यूकाकुम्भीमत्कुणपिपीलिका वृश्चिकादयः कीडा ।  
जानन्ति रसं स्पर्शं गन्धं त्रीन्द्रियाः जीवा ॥ १२२ ॥



123.

Then the author enumerates some of the organisms having four senses

उद्दंशमसयमविखयमधुकरभमरा पतंगमादीया ।  
रूपं रसं च गन्धं फासं पुण ते वि जाणंति ॥ १२३ ॥\*

123. Again, the Gadfly, the mosquito, the fly, the bee, the beetle and the dragon fly and the butterfly—These organisms experience, touch, taste, smell and sight hence they are quadraesthetic—have four senses.

124.

Then the beings with five senses, are enumerated

सुरणरणारयतिरिया वण्णरसप्फासगंधसद्दण्हू ।  
जलचरथलजरखचरा वलिया पंचेदिया जीवा ॥ १२४ ॥†

124. *Devas*, human beings, hell beings, and higher animals all these have five senses, colour, taste, smell, touch and sound. Some of the animals are water animals, some land animals and some birds of the air. There are very strong ones also among these.

#### COMMENTARY

The classification of *Jivās* according to sense organs is based more upon the behaviour of insects and animals, than on the structure. In the case of bisensic insects given in *Gāthā* 121, the classification seems to be correct. Taking the sea snail for example it has touch all over the body and very sensitive in the tentacles on the head. It has no tongue but the base of the respiratory organs determines the kind of water that should enter the respiratory chamber. The mobile lips

\*Sanskrit rendering —

उद्दंशमशकमक्षिका मधुकरा भमरा पतङ्गाद्या ।  
रूपं रसं च गन्धं स्पर्शं पुनस्तेऽपि जानन्ति ॥ १२३ ॥

†Sanskrit rendering —

सुरनरनारकतिर्यञ्चो वर्णरसरस्पर्शगन्धशब्दा ।  
जलचरथलचरखचरा वलिन- पञ्चेन्द्रिया जीवाः ॥ १२४ ॥

of the snail also act as gustatory organs. There is no special auditory organ but there is an organ in the foot, called the otocyst which enables the creature to keep its balance in the water. This evidently corresponds to the semicircular canals of the human ear whose function is to determine the positions of our body in space. Generally they have some sensitive parts to light also, but this is not considered as an eye by the author. *Cowie*, conch, and mother of pearl do have similar structures and ordinary earth-worms also have the sense of contact and some kind of gustatory sense. In their case also the skin is sensitive to light, but it is treated as insignificant.

Next in the case of organisms with three senses the enumeration contains some dubious specimens. The louse and the bug have the sense of touch, taste and smell. Ants also have these three senses. But some of them have sight also. But ordinarily their sense of smell is the most predominant. Lord Avebury *Sir John Lubbock* after several years of patient observation comes to the conclusion that ants become aware of objects in the environment only through smell. But in the case of caterpillars and scorpions there are eyes. But anyhow they are included under this class.

In the next class are included the mosquitoes, flies, bees, etc. These insects have clearly four senses. Contact, taste, smell and sight. But in the case of some for example, beetle and the bee a peculiar humming sound is produced. Naturalists suppose that these insects must respond to sound and they have some organ in the abdomen which is supposed to be responsive to sound vibrations. Whether what they experience is sound or some other vague sensation of contact nobody can be certain. Therefore we may take the author's description as almost accurate. Lastly many of the higher animals and human beings are included under the next class, five sensed organisms. They have also sense of hearing to boot. But the distinction between other higher animals and human beings is that the latter have a well developed consciousness. These are *Samanaska Panchendriya Jivas*, whereas the other *Panchendriya Jivas* are devoid of mind. Evidently the distinction implies the presence of self-consciousness in the one class and the absence of the same in the other.

Then the author enumerates the several subspecies of the four

fundamental kinds of *Jivās* already differentiated according to the four *gatis*

देवा चउणिकाया मणुया पुण कम्मभोगभूमिा ।

तिरिया बहुप्पयारा णेरइया पुढविभेयगदा ॥ १२५ ॥\*

125 *Devas* are of four classes Human beings are of two classes Inhabitants of *Karma Bhooni* and those of *Bhoga Bhooni* Animals are of numerous kinds Hell beings of seven according to their respective regions

COMMENTARY.

This *Gātha* presupposes the peculiar Jaina cosmogony According to the Jainas *Loka* is arranged in three orders, the lower world, the middle world and the upper world. In the upper world there are different regions one above the other, so also in the lower world The different regions of the upper world are inhabited by *Devas*, the different regions of the lower world one below the other are inhabited by beings thrown into hell The conception is something analogous to that of *Dante*

This *Gātha* classifies *jivās* according to the principle of *gati*, i e, the principle of *gati-margana* But the previous *gāthas* had the classification according to the principle of sense organs or *Indriya Maṅganā-*

*Devas* are said to be of four kinds —

Vide—*Tattvārtha Sutra Chapter IV, Bhavanavasis, Vyantāras, Jyotishkas, kalpavasis, or Vaiṣṇavikas* Each class is further subdivided into several species Each sub class has its own special characteristics physical and Psychical, and has the characteristic periods of life. It is not possible to enter into the details

The hell beings are seven According to the hells inhabited by them. The seven hells are, *Ratna Prabha, Saṅkara Prabha, Valuka, Panka, Dhuma, Tama, and Maha Tama*. The hell beings again have their respective characteristics of suffering, age, and other

\* Sanskrit rendering —

देवाश्चतुर्निकाया मनुजा पुनः कर्मभोगभूमिजाः ।

तिर्यञ्च बहुप्रकारा नारका पृथिवीभेदगता ॥ १२५ ॥

Psycho-physical characteristics with graduated intensity. These two classes of beings are only of doctrinal importance to us

Coming to human beings and animals the principle of classification is much simpler. The animals are recognised to be of numerous species, and human beings again are divided into two classes those born in *Karma Bhoomi* and those born in *Bhoga Bhoomi*. This classification is again only the result of the peculiar geography of the Jaina system. Geography and cosmogony form an important branch of Jaina Literature. It is one of the four *Anuyogas*. Jainas recognise four main departments of their Scripture. (1) *Prathamānuyoga* dealing with the life of the *Tirthankaras* and the other great personalities. (2) *Karanānuyoga* dealing with the structure and constitution of *Lokā*, the cosmos. (3) *Charānānuyoga*, dealing with principles of conduct prescribed for the householder as well as *Sannyāsi*. (4) *Diṅvyanuyoga* dealing with the metaphysical aspects of reality. Jainas whenever they speak of *Jīvas* and other *Diṅvya*s, always assume the special constitution of the world according to their religious dogma. If more detailed knowledge of these things is desired reference must be made to treatises on *Lokasvāyūpa* or the form of the world.

126

*Jīvas* described according to the different *Gatī Marganas*, are not to be supposed to maintain that state permanently. *Jīvas* undergo several modifications assuming different states of existence with the different durations of life. Thus do they roam about in *Samsāra*.

स्त्रीणे पुठ्वणिवद्धे गदिणामे आउसे च ते वि खलु ।

पापुणंति य अणुणं गदिमाउरुसं सलेसवसा ॥ १२६ ॥\*

126. When the existing *Karmas* determining the *gatī* and the age of a *Jīva*, decay, then that *Jīva* get into another *gatī* with a different duration of life as determined by its last conative state or aspiration known as *Lesyā*.

\*Sanskrit rendering —

स्त्रीणे पूर्वनिबद्धे गतिनास्ति आयुषि च तेषुपि खलु ।  
प्रापुणंति चान्यां गतिमायुष्कं खलेष्यावशात् ॥ १२६ ॥

COMMENTARY

The *Gati* or state of existence of a particular *Jīva* is determined by a particular *Karma* known as *Gatināmukarma*. So is the duration of a particular *Jīva* determined by *Ayuh Karma*. When these two *Karmas* exhaust themselves to the very last then age of the *Jīva* will come to an end and the *Jīva* has to change its state of existence i. e. it will have to enter into another *Gati* with a different duration of life. This entrance into the next state is generally determined by *Karmas* acquired during the lifetime. But the fundamental factor which immediately determines the passage into the other stage must be determined by *Gatimuktikarma* and *Ayuh Karma* of the succeeding stage. *Jīva* before quitting a particular *Gati* acquires these two fresh *Karmas* determined by the last conative state or *Leśyā*. The term *Leśyā* is used not in its usual sense. In this place it implies merely the particular activity of *Yoga* or *Manā, vachana, kava*, manifesting in the last desire or aspiration of life. This *leśyā* may be pure or impure according to the ideal aimed at. And according to its value it forms the two *Karmas* in their pure form or impure form. According to the determining antecedent *Karmas* the *Jīva* incarnates in a particular place with a particular body and with particular Psycho physical development. Thus he may have a pleasant life or drag on a miserable existence.

127

But the *Samsāric* cycle is not eternal for *Jīva*. On account of *Labdhis* or lucky spiritual attainments a *Jīva* may realise the three jewels. Then it may free itself from *Kārmic* matter as gold is purified from dross. Then it is the pure self.

एदे जीवणिकाया देहप्पविचारमस्सिदा भणिदा ।  
देहविहूणा सिद्धा भव्वा संसारिणो अभव्वा य ॥१२७॥\*

127. These different classes of *Jīvas* are again said to be of two kinds incarnate ones and discarnate ones. The latter are *Siddhas*; whereas (the former) are the *samsāri* souls who are again of two species *Bhavyas* and *Abhavyas*.

\*Sanskrit rendering

एते जीवणिकाया देहप्रविचारमाश्रिता भणिताः ।  
देहविहीना सिद्धाः भव्याः संसारिणोऽभव्याश्च ॥ १२७ ॥

## COMMENTARY

Here the author summarises the nature of *Jivas*. The first principle of division is the possession of a body. All the incarnate ones are said to be *Samsari Jivas* and all the discarnate ones are *Siddha Jivas* or pure souls. But the former class is again sub-divided; the principle of division being the capacity to become perfect. Those *Samsari Jivas* which have this capacity under special opportunities are called *Bhavyas* whereas those *Samsari Jivas* which have no such capacity are called *Abhavyas*.

This distinction of *Samsari Jivas* into *Bhavyas* and *Abhavyas* corresponds to Drummond's division of souls into organic and inorganic. The organic souls, given the proper opportunity, have the capacity to develop and attain spiritual perfection, whereas inorganic ones have no such capacity of spiritual growth. This is one of the Jaina religious dogmas whose metaphysical basis is not quite clear. Most probably the distinction is as arbitrary as that of Drummond's.

128.

The five senses and the six bodies examined above are not essential elements of *Jiva*.

ण हि इन्द्रियाणि जीवा काया पुण छप्पयार पणत्ता ।  
जं हवदि तेषु णाणं जीवो त्ति य तं परूवंति ॥ १२८ ॥\*

128 The five senses and the six kinds of bodies mentioned above these are not of the essence of soul. Whatever in the midst of these manifests as consciousness that they call by the name *Jiva*.

## COMMENTARY.

The sense organs and the various bodies are associated with *Jiva* only from the conventional point of view. The very same characteristics are really its accidental adjuncts. Senses such as touch taste, etc. and bodies such as earth body, etc., are not *Jiva*, because they have

\*Sanskrit rendering .

नहीन्द्रियाणि जीवाः कायाः पुनः षट्प्रकाराः प्रकृताः ।

यद्भवति तेषु ज्ञानं जीव इति च तत्प्रकृतयन्ति ॥ १२८ ॥

nothing in common with the thought which is the true nature of *Jiva*. But in the midst of these sense organs and physical conditions there is the principle of consciousness which sheds light upon itself and other objects, i.e. which manifests as knowledge of the subject and the object. That thinking thing is said to be *Jiva* or soul.

129

Then the author mentions the special characteristics of *Jiva*, characteristics which distinguish *Jiva* from material and other *Dravyas*.

जाणदि पस्सदि सव्वं इच्छदि सुखं विभेदि दुक्खादो ।  
कुव्वदि हितमहितं वा भुञ्जदि जीवो फलं तेषिं ॥१२९॥\*

129. What knows and perceives the various objects, desires pleasure and dreads pain, acts beneficially or harmfully and experiences the fruit thereof—that is *Jivā*.

COMMENTARY

In this *Gāthā* the characteristic behaviour of *Jivā* is described. What is mentioned to be consciousness in the previous *Gāthā* is here indicated by several purposeful activities which have meaning only with reference to consciousness. Perception and understanding of objects are the function of *Jivā* or consciousness. This function cannot be associated with matter. So also is the tendency to desire pleasure and to avoid pain. It is distinctly the nature of life to continue beneficial activity and to discontinue harmful activity. Such conduct can have reference only to *Jivā*. Inorganic mechanical activity can never exhibit such purposive nature. These various instances of purposeful activity as against mechanical activity clearly mark out *Jivā* from the other *Dravyas*. The whole *gāthā* then may be taken as the definition of *Jivā* through its behaviour.

130

The author summarises the characteristics of *Jivā Padārtha* in the first half of the *Gāthā* and introduces the other *Padārthas* in the second half.

\* Sanskrit rendering

जानाति पश्यति सर्वमिच्छति सौख्यं विभेति दुःखात् ।  
करोति हितमहितं वा भुङ्क्ते जीवः फलं तयोः ॥ १२९ ॥

एवमभिगम्म जीवं अपणेहिं वि पज्जएहिं बहुगेहिं ।  
अभिगच्छदु अज्जीवं णाणंतरिदेहिं लिंगेहिं ॥ १३० ॥\*

130 Thus having seen the nature of *Jiva* through the numerous and distinct characteristics, well do thou grasp the nature of non-life that is absolutely of non-thinking nature

COMMENTARY.

The author generalises the characteristics of *Jiva*. *Jiva* and its modifications were studied under different principles of *Gunasthanā* and *Mārgasthāna*. In all these multifarious changes there is the one constant character of *Jiva*-consciousness or thought. Thought may exist in its impure form in *Samsāra* and in its pure and perfect form is *Moksha*. Whether pure or impure *chetana* is the fundamental nature of life. Before introducing the other *Padārthas* the author emphasizes the fact that consciousness should not be associated with *Ajiva* or non-life. The absence of consciousness is the mark of *Ajivā*. Its activity or change is purely mechanical and non-teleological. We are asked to remember this fundamental nature of *Ajiva* before the author describes the *Ajiva Padārtha* or non-life. Thus ends the chapter on *Jiva Padārtha*,

131 Chapter on *Ajiva Padārtha*

Then the author enumerates the different *Ajiva Padārthas*. Taking absence of consciousness as the mark of *Ajiva*

आगासकालपुग्गलधम्माधम्मेसु णत्थि जीवगुणा ।  
तेसिं अचेदणत्तं भणिदं जीवस्स चेदणदा ॥ १३१ ॥†

131. Space, time, matter, the principle of motion and that of rest, these have no life principle in them. They are absolutely without consciousness. There is thought or consciousness only in *Jiva*.

\* Sanskrit rendering

एवमभिगम्य जीवमन्यैरपि पर्यायैर्बहुकैः ।  
अभिगच्छत्वजीवं ज्ञानान्तरितैर्लिङ्गैः ॥ १३० ॥

† Sanskrit rendering

आकाशकालपुद्गलधर्माधर्मेषु न सन्ति जीवगुणाः ।  
तेषामचेतनत्वं मथितं जीवस्य चेतनता ॥ १३१ ॥



COMMENTARY

Consciousness is not the only reality. There are several *Achetana* or nonconscious entities which are grouped under *Ajiva Padartha*. In this respect Jaina thought is fundamentally distinct from the idealism which admits the reality of only one thing, consciousness. One tendency in philosophic thought tries to reduce everything to consciousness. The other tendency tries to maintain that matter alone is real and everything is unreal and derivative. Both these extremes are avoided by Jaina thought. There are conscious entities as well as non-conscious entities constituting the system of reality.

This *Gatha* is said to be the condemnation of the *advaitic* view that everything is *Brahma*.

132

In this *Gatha* the author explains what *Achetanatva* or non-consciousness means.

सुहृदुक्खजाणणा वा हिदपरियम्मं च अहिदभीरुत्तं ।  
जस्स ण विज्जदि शिच्चं तं समणा वित्ति अज्जीवं ॥१३२॥\*

132. Wherever such attributes of life are never found as the feeling of pleasure and pain, desiring only the beneficial activity and avoiding the harmful activity that the wise ones call *Ajiva* or non-life.

COMMENTARY

What is *achetanatva* the characteristic of *Ajiva Padarthas*? That which has not got the fundamental characteristics of life. These characters are feeling pleasure, pain, continuing beneficial activity and avoiding harmful activity. Whatsoever is devoid of these characteristics is *Ajiva*. This may be taken as negative definition.

133

Though matter in the form of *karma* and *no-karma* is intimately related to *Jiva* yet it is quite distinct in nature.

\*Sanskrit rendering

सुहृदुःखज्ञानं वा हितपरिकर्मं चाहितभीरुत्वं ।  
यस्य न विद्यते नित्यं त भ्रमणा विदित्यर्जीव ॥ १३२ ॥

संठाणा संघादा वण्णरसप्फासगंधसद्दा य ।

योगलदव्वप्पभवा होंति गुणा पज्जया य बहू ॥१३३॥\*

133 From, structure, colour, taste, touch, smell and sound, these are associated with matter. They are again of various kinds. They are either attributes or modes of matter.

COMMENTARY.

The physical attributes are colour, taste, smell, sound and touch. Each of these is again of many kinds. Configuration or form is innumerable according to the different forms of physical objects. Combination or structure is of infinite kinds. The structure of *skandhas* from two atoms onwards is referred to. These are modes of matter. These modifications may be organic related to life or inorganic. Just as the inorganic matter is distinct from life so also this organic matter distinct from it though associated with it.

134

If form, structure and other characteristics are not to be associated with *Jiva* than what is the real nature of *Jiva*

अरसमरूपमगंधमव्वत्तं चेदणागणमसद्दं ।

जाण अलिंगगहणं जीवमणिद्विट्ठसंठाणं ॥१३४॥†

134 Understand that life has no sense qualities of taste, smell colour, touch and sound. It has no form either. It has only thought or consciousness.

COMMENTARY.

The several sense qualities associated with matter are not present in *Jiva*. *Jiva* or life is not to be apprehended through sense perception. Its nature is not to be inferred through any of its sense qualities for

\* *Sanskrit rendering*

संस्थानानि संघाता वणरसस्पर्शगन्धशब्दाश्च ।

पुद्गलद्रव्यप्रभवा भवन्ति गुणा. पर्यायाश्च बहवः ॥ १३३ ॥

† *Sanskrit rendering*

अरसमरूपमगन्धमव्यक्तं चेतनागुणमशब्दं ।

जानीह्यलिंगग्रहणं जीवमनिर्दिष्टसंस्थानं ॥ १३४ ॥

it has no such attributes. Again it has no form corresponding to that of physical objects *Jiva* is formless being surritual Such are the characteristics of life and consciousness

*Thus ends the Ajiva Padartha*

135, 136 & 137

After describing the primary categories of life and non-life the author goes to seven other derivative *Padarthas*, originating from either the synthesis or analysis of the two primary ones. *Jiva* and *Kārmic* matter are the primary generating categories for the rest. Hence these two are taken up here for examination

जो खलु संसारत्थो जीवो तत्तो दु होदि परिणामो ।  
 परिणामादो कम्मं कम्मादो होदि गदिसु गदी ॥१३५॥  
 गदिमधिगतस्य देहो देहादो इन्द्रियाणि जायन्ते ।  
 तेहि दु विसयग्रहणं ततो रागो व दोसो वा ॥१३६॥  
 जायदि जीवस्सैवं भावो संसारचक्रवालम्भि ।  
 इदि जिणवरैहिं भणितो अणादिणिधणो सणिधणोवा १३७

135—7 To a *Jiva* in *Samsāra* desire and aversion will naturally occur On account of these states *Kārmic* matter clings to the *Jiva* The *Kārmic* bondage leads the *Jiva* through the four *Gatis* or states of existences Entering into the *Gati*, *Jiva* builds up its own appropriate body; being embodied he gets the senses Through the sense objects of the environment are pursued From perception appears desire or aversion towards those objects and from desire the cycle begins again.

\*Sanskrit rendering

यः खलु संसारत्थो जीवस्तत्तस्तु भवति परिणामः ।  
 परिणामात्कर्म कर्मणो भवति गतिषु गति ॥ १३५ ॥  
 गतिमधिगतस्य देहो देहादिन्द्रियाणि जायन्ते ।  
 तैस्तु विषयग्रहणं ततो रागो वा द्वेषो वा ॥ १३६ ॥  
 जायते जीवस्यैवं भाव संसारचक्रवाले ।  
 इति जिणवरैर्भणितोऽनादिनिधन-सनिधनो वा ॥ १३७ ॥

Thus desire brings *Karma*, *Karma* leads to *gati*, *gati*, means body, body implies senses, senses lead to perception, and perception again to desire or aversion and so on *adinfinitum*. But the cycle ends in the case of *Bhavya Jiva* whereas it is unending to the *Abhavyas*. But it has no beginning in either case. Thus is it taught by the *Jina*, the conqueror of *Samsāra*.

#### COMMENTARY

The author describes the causal series that constitute the cycle of *Samsāra Jiva* according to Jaina doctrine is enshrouded by *Kārmic* conditions from eternity. On account of this association with *Kārmic* matter *Jiva* experiences the emotional states of desire, etc., These emotional states are conditioned by the *Kārmic upādhis*. But these states in their turn bring about the acquisition of fresh *Kārmic* matter. The acquisition of *Kārmic* matter means that the *Jiva* should manifest in any one of the four *gatis*. Manifestation means embodied existence. Body implies sense organs. Sense organs again are the windows for the soul to apprehend the environment. Awareness of the objects in the environment generates the affective states in the soul. These affective states once again begin the series of the above mentioned causal series.

Thus by the mutual interaction between mind and matter there appears the cycle of *Samsāra*. In the case of the fortunates ones who are capable of spiritual emancipation this whirligig comes to an end. But in the case of the unfortunate ones who are incapable of spiritual salvation the cycle goes on for ever.

138

#### THEN THE CHAPTER ON *PUNYA* AND *PĀPA* OR VIRTUE AND VICE.

After describing the veil of *samsāra* which is the condition of the nine categories or *padarthas* the author examines *Punya* and *Pāpa* and their respective Psychic antecedents.

मोहो रागो दोसो चित्तपसादो य जस्स भावम्मि ।  
विज्जदि तस्स सुहो वा असुहो वा होदि परिणामो ॥१३८॥\*

\* Sanskrit rendering

मोहो रागो द्वेषश्चित्तप्रसादश्च यस्य भावे ।

विद्यन्ते तस्य शुभो वा अशुभो वा भवति परिणामः ॥ १३८ ॥

138. Whatever *Jīva* has in himself *Moha*, corrupting the faculty of belief, desire and aversion, or the purity of thought is subject to the hedonic state of happiness or misery.

COMMENTARY

The Psychological conditions determining virtue and vice are described *Moha* is the mental state brought about by the ripening of *Darsana Mohaniya Karma* The *Kārma* that clouds the faculty of perception and belief *Raga* and *Dvesha*, desire and aversion, are the result of *Charitra Mohaniya* The karma that misleads the will while the former misleads cognition Thus when cognition and will are determined by the *Kārmic* conditions they may manifest in Volitional states marked by virtue or vice If the objects of cognition and will is desirable and good then the mental state is *Subha Parinama* If it is undesirable and bad then the mental state is *Asubha Parinama* In the former case there results happiness to the individual whereas in the latter misery

139

Next the author describes the subjective states of good and evil *Bhava Punya Pāpa* and their corresponding *karmic* conditions or *Dravya Punya Pāpa*.

सुहपरिणामो पुष्पं असुहो पावति हवदि जीवस्स ।  
दोण्हं पोग्गलमत्तो भावो कम्मत्तणं पत्तो ॥१३९॥\*

139. Good will or pure thought is righteousness. Bad will or evil thought is sin Conditioned by these two mental states of the *Jīva* the classes of *karmic* molecules which are physical in nature undergo modifications and manifest as *Dravya karmas* such as *jñānavarniya*

COMMENTARY

Pure thought is *Bhāva Punya* This conditions *Dravya Punya*, the *Kārmic* matter facilitating the purity of the heart Evil thought is *Bhāva Pāpa* sinning in the heart This conditions the *Dravya*

\*Sanskrit rendering

शुभपरिणाम पुण्यमशुभ पापमिति भवति जीवस्य ।  
द्वयो पुद्गलमात्रो भावः कर्मत्व प्राप्त ॥ १३९ ॥

*Pāpa* which aggravates the evil disposition of the soul Thus from the Psychic conditions which are *amūrta* their result the different *Cārmic* modifications which are physical and *mūrta*. Thus the *Bhāva karmas* and the *Dravya karmas* are mutually interacting.

140

He establishes that *karmic* matter is physical in nature and therefore is *Mūrta*.

जह्ना कम्मस्स फलं णिसयं फासेहिं भुंजदे णियदं ।

जीवेण सुहं दुक्खं तह्ना कम्माणि मुत्ताणि ॥१४०॥\*

140. Because the fruits of *karma* the objects of happiness or misery are experienced by *Jiva* through the sensations of touch, etc., therefore the *karmas* are physical and *Mūrta*.

COMMENTARY.

The fruit of *karma* is either a desirable or an undesirable object pleasant or unpleasant to the *jiva*. This object is experienced through sense perception. Senses are physical, objects apprehended through the sense organs are also physical. Therefore the *karmic* effects are physical and *Mūrta*. Cause and effect are identical. Therefore the author concludes that the *karmas* themselves are physical and *Mūrta*. Since their effects are physical. Of course this refers to *Dravya karmas*.

141

*Karmas* past or present are physical and *Mūrta* *Samsari Jiva*, because of its *Karmas* is also physical and *Mūrta*. Hence there is the chance for fresh accretion of *Karmas*. Hence the liability to continued bondage.

मुत्तो फासदि मुत्तं मुत्तो मुत्तेण वंधमणुहवदि ।

जीवो मुत्तिविरहितो गाहदि ते तेहि उग्गहदि ॥१४१॥†

141. Past Karma which is physical in nature comes into contact with the present Karma which is also physical in nature

\*Sanskrit rendering

यस्मात्कर्मणः फलं विषयः स्पर्शो भुंज्यते नियतं ।

जावेन सुखं दुःखं तस्मात्कर्माणि मूर्तानि ॥ १४० ॥

†Sanskrit rendering

मूर्तः स्पृशति मूर्तं मूर्तो मूर्तेन बन्धमनुभवति ।

जीवो मूर्तिविरहितो गाहति तानि नैरवागाहते ॥ १४१ ॥

Thus existing *Kārmic* matter enters into combination with incoming *Kārmic* matter *Jiva* though in itself spiritual and *Amūta* is certainly corporeal (in its *Samsāric* state) because of its coeval *Karmas*. Therefore it absorbs the fresh *Kārmic* matter and is absorbed by that (because of mutual attraction of molecules)

COMMENTARY.

In this *Gātha* the author explains how there could be a contact between *Jiva* and *Karma* which are *Amūta* and *Mūta* respectively. That there is the possibility of combination among physical molecules is accepted by all and it is a fundamental presupposition of Jaina thought that *Jiva* is in *Samsara* to start with, i. e. it is from time immemorial associated with *Kārmic* matter. Because of this associated *Karma*, *Jiva* itself has body and is *Mūta*. Because of this intimate association with *Kārmic* matter there is the chance for fresh bondage and *Samsāra*. The *Gātha* must be taken as an explanation of the perpetuity of the *Samsāric* cycle. Given the initial presupposition that *Jiva* in its natural state exists in *Kārmic* bondage then we can understand the reason for the *samsāric* cycle from bondage to *Gati* and *Gati* to bondage and so on. The series of causality is certainly assumed to be infinite i. e. without beginning though it may come to an end with the emancipation. An infinite past is not a mathematical impossibility. Therefore though it is admitted that the series may come to an end it need not necessarily have a beginning. Through the infinite causal interaction therefore, a *Jiva* may acquire fresh *Karmas* though in itself it is spiritual and *Amūta*. Thus ends the chapter on *Punya Pāpa Padārthas*.

142

CHAPTER ON *Āsava Padārtha*.

*Asrava* means the fountain source of righteousness or sin. First the *Punyasrava* or the spring of virtue is taken for description.

रागो जस्स पसत्थो अणुकंपासंसिदो य परिणामो ।  
चित्ते णत्थि कलुस्सं पुण्णं जीवस्स आसवदि ॥१४२॥\*

\*Sanskrit rendering

रागो यस्य प्रशस्तोऽणुकम्पासंश्रितश्च परिणामः ।  
चित्ते नास्ति कालुष्यं पुण्यं जीवस्यासवति ॥ १४२ ॥

142. Whatever *Jiva* has desires high and noble, thoughts based on love and sympathy and in whose mind there are no evil impulses towards the same, the pure *Kârmic* matter flows in as conditioned by the above mentioned springs of righteousness.

COMMENTARY

Noble desires and thoughts of charity are the springs of right conduct—*Bhâvî puṇyasiṅga*, as conditioned by these springs there flows *Punya Dīṅva Kârma* pure *Kârmic* matter into the soul noble desires and pure thoughts, those springs of subjective righteousness may be followed by objectively evil deeds if they have not the co-operation of *Samyâk Darsana* or right belief. But if those springs are saturated with right belief then there is no conflict between subjective states and objective conduct, The subjectively pure springs of conduct have the chance of being succeeded by series of right conduct till the attainment of heavenly bliss. In short subjective purity unaccompanied by right belief will still keep the soul tied to the wheel of life whereas the same in association with the right belief will gradually lead the soul to *Nirvâna*

143

Then the noble desires are illustrated

अरहंतसिद्धसाहुसु भक्ती धम्मम्मि जा य खलु चेद्वा ।  
अणुगमणं पि गुरुणं पसत्थरागो त्ति वुच्चंति ॥१४३॥\*

143. Love and devotion towards *Arahanta*, *Siddha* and *Sadhus*, living according to the rules of conduct, household and ascetic, and faithfully following the Masters, these are said to be the noble ideals.

COMMENTARY.

Noble ideals are associated with noble objects deserving of worship and devotion These are what are known as the *Pancha Paramesthis*. *Arahantâs*, *Siddhâs*, *Sâdhus*, *Acharyâs* and *Upadyayâs* The term *Arahanta* denotes a perfected being who is still in the world, i.e., who

\*Sanskrit rendering\*

अहंतिसिद्धसाहुसु भक्तिर्द्धमे या च खलु चेद्वा ।  
अणुगमनमपि गुरुणां प्रशस्तगग इच्छति वन्ति (?) ॥ १४३ ॥



has still his bodily state. It corresponds to the term *Sayogakevali*, the person who attained *Kevalajñāna* or perfect knowledge and who still has *Yoga* or *Mana vachana Kāya*. The term *Siddha* represents the perfect soul, without the *Yoga* or *Mana vachana Kāya*. *Sadhu* represents the great ones who are on the path of perfection. It represents mainly the *Yātis* who have attained great spiritual advancement through *Tapas*. *Ācharya* represents the organiser of the *Sangham*, the chief of a group of ascetics as well as the householders. The term *Upādhyāya* represents the great religious teachers whose function it is to instruct the people, lay and ascetic, about the chief tenets of religion and also about the rules of conduct. Reverence and devotion to these great ones and a desire to follow the path marked out by them constitute the noble aspiration which leads to *Punya*.

144

Then *Anukampa* or charity is described

तिसिदं वुभुविखदं वा दुहिदं ददूण जी दुदुहिदमणो ।  
पडिवज्जदि तं किवया तस्सेसा होदि अणुकंपा ॥१४४॥\*

144 If anyone moved at the sight of the thirsty, the hungry, and the miserable, offers relief to them, out of pity, then such behaviour of that person is love or charity.

COMMENTARY

This is the second condition generating *Punya Bhava* or the good will. The act of charity implies two things. The feeling of sympathy at the sight of the needy and the sufferers, and secondly active relief to them. Mere feeling of sympathy is ineffective. Active relief as the result of the feeling of sympathy is essential to charity. This kind of charity is common to the ordinary mortals and it manifests in only temporary relief. But in the case of the wise ones *Anukampa* or charity manifests in a higher form at the sight of the struggling souls in the ocean of *Samsara* they manifest a generous sympathy and help them towards emancipation. Thus *Anukampa* is of two kinds, lower and higher according as its result is temporary and superficial or radical and permanent.

\*Sanskrit rendering

वृषितं वुभुचितं वा दुहितं दृष्ट्वा यस्तु दुःखितमना ।  
प्रतिपद्यते तं कृपया तस्यैवा भवत्यनुकम्पा ॥ १४४ ॥

145.

After describing the ideals and aspirations forming the positive condition of good will, the author describes its negative condition, i.e., the impure emotions that are to be avoided in every way to secure the purity of the heart or *Subha Parināma*.

क्रोधो व जदा माणो माया लोभो व चित्तमासेज्ज ।  
जीवस्स कुणदि खोहं कलुसो त्ति य तं बुद्धा वेत ॥१४५॥\*

145. Whenever anger, pride, deceit, and covetousness, appear in the mind of a *Jiva* they create disturbing motion, interfering with calmness of thought. This emotional agitation of thought is called impure thought by the wise.

## COMMENTARY

Impurity of thought is explained to be the interference of thought and will by grosser emotions, enumerated in the *Gāthā*. Freedom from such emotional interference is also a necessary condition of righteousness. Thus noble desires (*Piāsasta Rāga*, charity (*A-sukāmpā*) and freedom from impurity of the heart (*Chitta Akalushya*) these three constitute the spring of righteousness or *Punyāsrava*.

146.

Then the springs of evil or *Pāpāsrava*

चरिया प्रमादबहुला कालुस्सं लोलदा य विसयेसु ।  
परपरितापवादो पावस्स य आसवं कुणदि ॥१४६॥†

146. Inordinate taste for worldly things, impure emotions, hankering for and indulging in sensual pleasures, causing anguish to fellow beings, and slandering them openly or covertly, these constitute the springs of evil.

\*Sanskrit rendering

क्रोधो वा यदा मानो माया लोभो वा चित्तमासाद्य ।  
जीवस्य करोति क्षोभं कालुष्यमिति च तं बुद्धा वदन्ति ॥ १४५ ॥

†Sanskrit rendering

चर्या प्रमादबहुला कालुष्यं लोलता च विषयेषु ।  
परपरितापपापवादः पापस्य चासवं करोति ॥ १४६ ॥

COMMENTARY

The five above mentioned ignoble thoughts constitute the subjective side of the springs of evil (*Bhāva Pāpī Asrava*) conditioned by these mental states impure *Karmic* matter flows into the *Jiva*. And this inflow is the objective side of the evil or *Dravya Pāpī Asrava*, i.e., there is the acquisition undesirable and dark physical conditions by *Jiva* on account of the above mentioned, impurities of thought

147

Again the subjective springs of evil are described in detail

सण्णाओ य तिलेस्सा इन्द्रियवसदा य अत्तरुदाणि ।  
णार्ण च दुप्पउत्तं मोहो पावप्पदा होंति ॥ १४७ ॥\*

147- The different animal instincts, the different soul-soiling emotions, the tempting senses, suffering and wrath, undesirable thoughts and corruption of the faculties of perception and will, these constitute the springs of evil.

COMMENTARY

*Samjñā* are the instincts, these are—

*Āhāra Samjñā*—Preying instinct

*Bhaya Samjñā*—The instinct of fear

*Maithuna Samjñā*—or the sexual instinct

*Parigraha Samjñā*—The acquisitive instinct

These instincts are liable to generate evil Next  
*Lesya* or the soul-soiling tints

These are six in number—

*Krishna* or the black

*Neela* or the blue

*Kapota* or the grey

*Peela* or the yellow

*Padma* or the lotus-hued

*Sukla* or the white

\*Sanskrit rendering

संज्ञाश्च त्रिलेश्या इन्द्रियवशता चार्त्तरौद्रे ।

ज्ञानं च दुष्प्रयुक्तं मोहः पापप्रदा भवन्ति ॥ १४७ ॥

१. 'अद्वरुदाणि' इत्यपि पाठः ।

These *lesyas* or the tints of the soul, perhaps denote a peculiar kind of *Aura* of each soul corresponding to its grade of spiritual development and ethical purity. Very often these tints are associated with the different emotional states present in *Jiva*. Therefore this Psychic *Aura* is not a fixed and permanent adjective of a *Jiva*. They change and appear as concomitants of Psychic conditions. We have to assume that these colours are apprehended only by an occult and supernormal vision. It would be simply absurd to associate these colours as the intrinsic colours of the *Jiva* itself for that would make the *Jiva* a *Mârta* and *Rûpa Dravya*—a material thing. That would be quite inconsistent with the Jaina system.

Of the six *lesyas* or the tints the first three *Krishna*, *Neelâ* and *Kapotî* the black, blue and grey are associated with the darker emotions which constitute the springs of evil.

The next constituent of the spring of evil is yielding to the temptations of the senses. Spiritual development depend upon controlling the senses. The soul is very often compared to the charioteer and the sense to restive steed. If the charioteer is led away by the horses that means danger and destruction because there would be no good in life much less the possibility of spiritual emancipation.

*Ârta* or suffering refers to the painful feeling experience when desirable things and persons are lost and when undesirable and unpleasant ones are got. This experience is also the fountain of evil. *Raudra* refers to wrath or misplaced enthusiasm in cruelty, deceit, theft and sensuality. Evil thoughts consist in shunning good objects and apprehending and attending to evil ones. And lastly *Mohanîya* that spirit-paralysing stupor in its dual form corrupts the faculties of perception or will. *Darsana Mohanîya* and *Charitra Mohanîya*. In either form it is a source of evil.

These are the subjective conditions of evil. *Bhâva Pâpa-Asrava*, the inner springs of sin, whereas these bring about the inflow of the dark *Kârmic* matter.

This inflow is the Physical or objective side of evil i.e., the *Dravya-Pâpa-Asrava*. *Kârmic* material of an undesirable kind flows towards the soul as the result of the above mentioned Psychic conditions.

*Thus ends the chapter on Âsrava.*

CHAPTER ON SAMVARA PADĀRTHA

The category that denotes the process of suppressing or blocking the springs of good and evil treated in the previous chapter, is *Samvara*. The author considers first *Pāpa Samvara* or the prevention of evil.

इन्द्रियकषायसङ्घा खिगहिदा जेहिं सुदुमगम्मि ।  
जावत्तावत्तेहिं पिहियं पावासर्वं छिद्दं ॥१४८॥\*

148. To whatever extent the five senses, the four taints of emotions, the four instinctive appetites, are suppressed by a person, well established in the path or righteousness, to such extent the door way for the entrance of evil is closed for that person

COMMENTARY

The volitional suppression of the above mentioned Psychic tendencies is *Bhāva Samvara* or the subjective inhibition of the evil. This condition is the antecedent of the physical arrest of the inflow of the *Kārmic* matter which is *Dravya Samvara*. This *Samvara* or the inhibition of the springs of evil is possible only to that person who has the three jewels or *Ratnatraya*, right belief, right knowledge and right conduct. One who has not adopted the path cannot succeed in the attempt to block the spring of evil.

Evil thoughts and sin are the cause of misery as they lead to suffering in the world as well as in hell, hence they ought to be avoided. Noble thoughts and the consequent happiness of *Deva* state or *starga* or *Devaloka* is also insignificant when compared with heavenly bliss. To one whose ideal is self-realisation therefore, the happiness of *Devaloka* is also worthless. He should shun that course also. Pleasure consequent upon *Punya*, and pain of *Pāpa* are both imperfect and undesirable by the side of the ultimate ideal *Moksha*. Both the doorways of *Punya* and *Pāpa* have to be blocked. Shunning

\*Sanskrit rendering.

इन्द्रियकषायसङ्घा निवृहीता ये सुदुमार्गे ।  
यावत्तत्रनेपां पिहितं पापासर्वं छिद्दं ॥ १४८ ॥

action that leads to misery is natural. But action which leads to pleasure and which stimulates desire is also a hindrance towards self attainment and therefore must be avoided. It is this sentiment that is expressed in the next *Gātha*.

जस्स ण विज्जदि रागो दोसो मोहो व सव्वदब्बेसु ।  
णासवदि सुह असुहं समसुहदुक्खस्स भिवखुस्स ॥१४९॥\*

149, If a *Bhikshu* looks upon happiness and misery as same, if he is free from desire, aversion, and stupor of perception and will, then *Kārmās* both beneficial and harmful do not approach that being.

- COMMENTARY

There are three fundamental states of consciousness. *Subha Parināma*, *Asubha Parināma*, and *Suddha Parināma*, pleasant and beneficial, unpleasant and harmful, and pure and perfect respectively. The last alone is the ultimate ideal. The other two have to be transcended.

150

Next the author describes the mental states conducive to *Samvara* or the prevention of *Karmas*

जस्स जदा खलु पुण्णं जोगे पापं च णत्थि विरदस्स ।  
संवरणं तस्स तदा सुहासुहकदस्स कम्मस्स ॥ १५० ॥†

150 As long as a person pure in life, is really free from, action conducive to pleasure or pain through either thought, speech or body, so long is he protected from *karmas*, beneficial and harmful; that is, they are prevented from approaching him

COMMENTARY.

Effective states of desire and aversion, and activity of thought, speech or body are the conditions that attract *Karmās* good and

\* *Sanskrit rendering*

यस्य न विद्यते रागो द्वेषो मोहो वा सर्वद्रव्येषु ।  
नास्ति चित्तं शुभमशुभं समसुखदुःखस्य भिन्नो ॥ १४९ ॥

† *Sanskrit rendering*

यस्य यदा खलु पुण्यं योगे पापं च नास्ति विरतस्य ।  
संवरणं तस्य तदा शुभाशुभकृतस्य कर्मणः ॥ १५० ॥

bad towards the soul When those conditions are removed there will be *Karmās* approaching the *Jīva*, that is complete *Samvara*—a protective wall round the self shutting out all karmas is established This *Samvara* again is twofold *Bhāva Samvara* and *Dravya Samvara*. The subjective exclusion of thoughts and desires that may lead to bondage, and the objective exclusion of *Kārmic* matter from self Thus ends the *Samvara Padārtha*

151

### THE CHAPTER ON *NIRJARA PADĀRTHA*.

The author describes the nature of *Nirjara* or the withering away of *Karmās*.

संवरजोगेहिं जुदो तवेहिं जो चिद्वदे बहुविहेहिं ।  
कम्माणं णिज्जरणं बहुगाणं कुणादि सो णियदं ॥१५१॥\*

151. That mighty personality which after closing the springs of *Karmās*, good and evil, and equipped with the faculty of pure thought, controls its life according to manifold forms of *Tapas*, will undoubtedly be able to rid itself of *Karmās* manifold

#### COMMENTARY

The faculty of pure thought, protected from all *Karmās*, associated with twelve kinds of *Tapas*, and leading to immortality, to annihilation of all *Karmās*, is the subjective side of *Nirjara* or *Bhāva Nirjara*. As a concomitant of this there appears the annihilation of *Kārmic* dust, that clouds the divine beam of pure self

The means for obtaining *Nirjara* is *Tapas* which is of two main forms, outer and inner. Each of these is again of six different kinds These are —

(a) Outer *Tapas* consisting of—

- (1) *Anasana*
- (2) *Avamodārya*.
- (3) *Vṛitti Pari Sankhyāna*,

\*Sanskrit rendering

संवरयोगाभ्यां युक्तस्तपोमिर्यश्चेष्टते बहुविधैः ।  
कर्मणां निर्जरणं बहुकानां करोति स नियतं ॥ १५१ ॥

- (4) *Rasa Parityaga*
- (5) *Vivikta Sayyāsana*
- (6) *Kāyahlesa*.

(b) Inner Tapas consisting of—

- (1) *Prāyascitta*
- (2) *Vinaya*
- (3) *Vaiya Vrittya*
- (4) *Swādhyaya*
- (5) *Vyutsarga*
- (6) *Dhyāna*

(1) *Anasana* is abstaining from food. To obtain control over the senses and will, to root out desires and appetites to destroy *Kāmas*, to facilitate meditation and to study peacefully the scriptures, fasting is the means and fasting in order to secure such results is *Anasana Vrata*.

(2) *Avamodarya*.

To sustain control of the will and the senses, to regulate disorders of, *Vata*, *Pitta*, and *Sleshma*, the humours of the body, to secure self knowledge, and meditation, eating with a limit or a little less than the normal is *Avamodarya*.

(3) *Vritti Pari Sankhyāna*.—In order to control the will which would by nature hanker after all the objects of taste, limiting the number of items of *Dharma*, or in the case of *Bhikkhus*, resolving in one self to accept food only from a particular house is *Vritti Pari Sankhyāna* or numbering or limiting the items of food.

(4) *Rasa Parityaga*. In order to control the flesh to get rid of drowsiness and sleep, to promote clearness of thought, abstaining from fatty and sweet substances is *Rasa Parityaga* or relinquishing sweet essences.

(5) *Vivikta Sayyāsana*. To have one's bed, in separate and vacant rooms or caves or on rocks free from insect pests is *Vivikta Sayyāsana* or lonely bed. The place must be free from insect pests in order that the person may have peace of mind, preparatory to meditation and separate beds of course to avoid temptations of the flesh.

(6) *Kāyahlesa* getting the body enured, to pain and suffering by standing in the sun, living under a tree and sleeping in the open in



the winter cold, etc, is *Kāyakhlesa* or mortification of the body. This will harden the body and make the person fit for the arduous task of religious life. How is this *Kāyakhlesa* different from what is known as *Parishaha Jaya* or the victory over troubles. The latter means overcoming the suffering due to the natural environment, whereas the former is voluntary training of the body. If it is voluntary why is it called outer *Tapas*. Because it pertains mainly to physical objects. *Next Inner Tapas*. Because the object is mainly to control the mind. These are called inner *Tapas*.

(1) *Prāvāschitta* is removing the evil ideas that are born of intoxication of worldliness.

(2) *Vinaya* is humility towards gurus and masters.

(3) *Vaiyavṛitya* Personal attendance and other kinds of service to Muni, who are weary, sick, or infirm.

(4) *Swādhyāya* is quickening of thoughts by concentration of attention.

(5) *Vyutsarga* renouncing the belief that this body is mine, is *Vyutsarga* or isolation of self.

(6) *Dhyāna* calm meditation on the self after controlling the vagaries of thought is *Dhyāna*.

152

Meditation on self is shown to be the main condition of *Nirjarā*

जो संवरेण जुक्तो अप्पट्टप्रसाधगो हि अप्पाणं ।  
मुणिकण भादि णियदं णाणं सो संधुणोदि कम्मरयं १५२\*

152 Clinging to the ideal of self realisation, being fortified against *Karmās* through *Samvara*, the yogi, who truly understands the word of the master, and meditate upon Self—Pure thought with controlled senses, will completely wash off the *Kārmic* dust.

COMMENTARY

The main condition for annihilating *Karmas* is stated here. The person is to be equipped with *Samvara* or fortification round the

\*Sanskrit rendering

य संवरेण युक्त आत्मार्थप्रसाधको ह्यारमानं ।  
ब्रह्मवा ध्यायति नियतं ज्ञानं स संधुनोति कर्मरज ॥ १५२ ॥

self against Karmâs, desirable and undesirable. The springs of *Parimâra*, *Subh* and *Asubh*, are to be completely blocked. Instead of diverting ones attention to environmental objects, thought is to be fixed on Self. This reflection upon the Self is to be made secure enough by controlling the senses. If a person under such circumstances meditates upon the Self, according to the instructions from the Masters, he is sure to attain purity of self by completely washing off the *Kârmic* dust by the flood of *Dhyâna*.

Then the divine glory of the Self will shine without interruption.

153

The origin, nature, and effect of meditation

जस्स ण विज्जदि रागो दोसो मोहो व जोगपरिकम्मो ।  
तस्स सुहसुहडहणो ज्झणमओ जायए अगणी । १५३।\*

153 In the person that has neither desire nor aversion, and that is free from ignorant attachment to sense pleasures and from the activity of thought speech and body, there flames forth the fire of meditation that burns out all *Karmas* beneficial as well as baneful

#### COMMENTARY

*Dhyâna* or meditation is thought directed towards the pure self. This is the means of self realisation. Ignorance that stupifies the faculties of perception and will must be got rid of. There should be neither attachment nor hatred towards the objects of the environment. Then there should be unruffled peace, in thought, speech and body. Meditation attended by such circumstances manifests as the fire that destroys the rubbish heap of Karmas. It is this fire of meditation that reveals the stirring beauty of pure Self. This is *Nirjara*.

Thus ends the Chapter on *Nirjara*.

#### CHAPTER ON *BANDHA PĪDĀRTH* IS.

154

The nature of *Bandha* or *Kârmic* bondage is described.

\* *Sanskrit rendering*

यस्य न विद्यते रागो द्वेषो मोहो वा योगपरिकर्म ।

तस्य शुभाशुभदहनो ध्यानमयो जायते अग्निः ॥ १५३ ॥

जं सुहमसुहमुदिणं भावं रक्तो करोति जदि अप्पा ।  
सो तेण हवदि वंधो पोग्गलकम्मेण विविहेण ॥१५१॥\*

154 When *Ātma* out of desire aversion, and corruption of knowledge and will, experiences affective states pleasant and unpleasant, then because of the very same states the self gets bound by *Kārmic* matter of various kinds.

COMMENTARY.

*Bandha* is of two kinds *Bhāva Bandha* and *Dravya Bandha*. The former refers to the appropriate psychological conditions that bring about the actual bondage with *Kārmic* molecules. The latter is *Dravya Bādhā*. On account of desire the *Ātma* experiences happiness or misery. Such emotional states create in the *Ātma* a disposition peculiarly favourable for the *Kārmic* molecules to settle in. This Psychological disposition is the intrinsic condition of bondage.

155

The two aspects of bondage internal and external are again described.

जोगणिमित्तं ग्रहणं जोगो मणवयणकायसंभूदो ।  
भावणिमित्तो वंधो भावो रदिरागदोसमोहजुदो ॥१५॥

155 Combination of *Kārmic* matter with *Jiva* is due to *Yoga*. *Yoga* is the action of mind, speech and body. The opportunity for combination is created by *Bhāvas* or the affective states and such affective states are due to desire, aversion and perverse cognition.

COMMENTARY

Here is described bondage both internal and external, Psychological and physical. The *Kārmic* matter that flows towards the soul is the

\*Sanskrit rendering.

यं शुभाद्यसमुदीर्यं भावं रक्तं करोति यथात्मा ।  
स तेन भवति बद्धः पुद्गलकर्मणा विविधेन ॥ १५१ ॥

†Sanskrit rendering

योगनिमित्तं ग्रहणं योगो मनोवचनकायसंभूतः ।  
भवनिमित्तो बद्धो भावो रदिरागद्वेषमोहयुतः ॥ १५१ ॥

manifold *Kārmic Skandha* around the *Jīva*. This attraction of *Skandhas* is due to *yoga*, i.e. the *Kārmic Skandhas* get aggregated and intermixed with *Jīva* because of the activity of *yoga*, or of *mana vachana kaya*, mind, speech and body.

*Bandha* then is the state of being so bound by *Kārmic* matter. This *Kārmic* formation around the *Jīva* is occasioned by the Psychological dispositions known as *Bhava*. *Bhāva* is the emotional state of desire or aversion, or perverse cognition and will. All these states are brought about by *Mohaniya*, that fundamental *Karma* responsible for spiritual delusion. *Yoga* is the external condition of bondage since it brings about directly the combination of *Kārmic* matter with *Jīva*. But the internal condition is the *Bhāva* or the disposition of the self.

156.

Again the conditions of bondage from another point of view are described.

हेतू चदुर्व्वियप्पो अट्टवियप्पस्स कारणं भण्णिदं ।  
तेसिं पि य रागादी तेसिमभावे ण वज्झन्ति ॥१५६॥\*

156 The eight kinds of *Karmas* are said to be caused by the four external conditions or *Dravya Pratyayas*. But these conditions themselves are the result of desire, etc., or *Bhāva Pratyayas*. Without these intrinsic conditions there will be no bondage.

## COMMENTARY

In some Philosophical works of Jainas, the eight *Karmas* are traced to the four causal conditions *Mithyatva*, *Avirata*, *Kashāya* and *Yoga*. Our author here shows that these four conditions themselves are the result of the Psychological disposition effected by the emotional states of desire, etc. Hence he insists on recognising these Psychological states as the real and intrinsic condition of bondage. Whereas the above four are only subsidiary and external conditions. Without the ultimate condition of *rāga* there can certainly be no *Kārmic* bondage.

\*Sanskrit rendering

हेतुश्चतुर्विकल्पोऽष्टविकल्पस्य कारणं भणितम् ।  
तेषामपि च रागाद्यस्तेषामभावेन न वज्झन्ते ॥१५६॥

The external conditions are called *Diavya Pratyayas* because they are directly associated with *Kārmic* matter and the ultimate Psychological conditions are called *Bhāva Pratyayas* because they refer to the disposition of *Ātma*

The conditions of bondage are enumerated thus in *Tattva-vaitha Sutra*. Chapter VIII, Sutra 1

मिथ्यादर्शनाविरतिप्रमादकपाययोगाब्धहेतव ॥

It is to be noted that five conditions of bondage are enumerated here whereas the *Gāthā* mentions only four. For the fifth and additional condition *Pramada* is also included in the above mentioned four

*Mithyatva* is the opposite of right faith or *Samyāk Darsana*. This *Mithyatva* may manifest in the form of belief in false doctrines and disbelief in the true one. *Avirata* is the opposite of right conduct or *Samyākcharitra*. This may manifest in an enthusiasm for the veil conduct and a hesitation for righteousness. *Kashaya* refers to the grosser emotions such as anger, Pride, deceit, etc., and *yoga* refers to the uncontrolled and useless activity of *Hana vachana Kāya*. These are the four *Diavya Pratyayas* or external conditions generating the eight *Kārmās* which are—

- (1) *Jñānāvarāṇīya*.
- (2) *Darsanāvarāṇīya*
- (3) *Mohanīya*.
- (4) *Vedanīya*.
- (5) *Antarāya*.
- (6) *Ayuh*
- (7) *Nāma*
- (8) *Ānd Gōṭa*

- (1) *Jnanavaraniya* is the veil round the pure consciousness.
- (2) *Darsanavaraniya* is that which corrupts the faculty of perception and also of belief.
- (3) *Mohanīya* is a sort of spiritual intoxication interfering with cognition and will.
- (4) *Vedanīya* is the feeling of pleasure and pain

- (5) *Antaraya* is the frustration of the useful efforts of righteously minded persons
- (6) *Ayuh* determines the duration of life that a *Jiva* has in a particular state of existence.
- (7) *Nâma* determines the generic and the specific characteristics of a *Jiva*, i.e. on account of this *Nâma* Karma a *Jiva* is born as a particular organism in a particular *Gati*
- (8) *Gotra* determines the value of life for example in a human being. This Karma determines the birth of a *Jiva* in a higher status or in a lower status

These eight *Karmâs* are of various sub-divisions which we need not enumerate in detail. These eight effects, though they are supposed to be due to the above four conditions are ultimately due to *Bhâva Pratyayas* or the disposition of the heart. The author wants to emphasize the fact that if the *Bhâvas* or the Psychic dispositions are absent then even if the *Dravya Pratyayas* or the external conditions are present still, there will be no bondage of the eightfold kind; hence the intrinsic condition of bondage is *Bhava* or Psychic.

Thus ends the chapter on *Bandha Padârtha*

## CHAPTER ON MOKSHA PADÂRTHA

157.

*Moksha* or emancipation is begun with the description of *Bhava Moksha* or the inner perfection of the soul. This *Bhava Moksha* leads to the annihilation of the four *Ghati Karmas*. The very same *Bhava Moksha* again is the great *Samvara* or the absolute obstruction to *Karmas*

हेदुमभावे श्लियमा जायदि णाणिस्स आसवणिरोधो ।  
 आसवभावेण विणा जायदि कम्मस्स दु णिरोधो ॥१५७॥\*  
 कम्मस्साभावेण य सवण्हू सर्वलोगदरसी य ।  
 पावदि इंदियरहिदं अव्वावाहं सुहमणंतं ॥१५८॥\*

\* Sanskrit rendering .

हेत्वभावे नियमाज्जायते ज्ञानिनः आस्रवनिरोधः ।  
 आस्रवभावेन विना जायते कर्मणस्तु निरोधः ॥ १५७ ॥  
 कर्मणामभावेन च सर्वज्ञः सर्वलोकदर्शी च ।  
 प्राप्नोतीन्निग्रहरहितमग्याबाधं सुखमनन्तं ॥ १५८ ॥

157—58. If the causal condition of *Karmās* disappears in the case of wiseman through the control of senses and thought, then the springs of *Karmās* get blocked. When the springs of *Karmās* thus get blocked the *Dravya Karmās* get repulsed. When the *Dravya Karmās* completely disappear then the person becomes all-knowing and all-perceiving and attains the state of infinite bliss which transcends the sense feeling and which is untouched by the sorrows of life

COMMENTARY

Through the instrumentality of the five *Labdhis* a *Bhavyātma* obtains the three jewels. On account of this acquisition he is able to get rid of the four-fold condition of Karma, *Mithyatva*, *Avirata*, *Kashaya* and *yoga*, both in their subjective and objective aspects. When he gets rid of *Dravya* and *Bhāta Pratyayas* or *Kārmic* adjuncts, then he attains the great *Samvara* or repulsiveness to *Kārmic*. This *Samvara* leads to the annihilation of *Kārmic* shackles. Thus ascends the ladder of higher life which leads to destruction of ignorance. This brings on the inner purity. Finally through second *Sukla Dhyāna* or the great meditation, the *Ghātiya Karmās* get burnt away. Then the self rises to eternal wisdom, eternal perception, infinite bliss, and infinite power. This is *Anantachatushtaya*, the four infinite qualities. This is *Bhāva Moksha*, the spiritual freedom. When this *Bhāva Moksha* is attained the inevitable destruction of *Dravya Karmās* follows. With the attainment of *Bhāva Moksha* the person becomes a *Kevali* worshipped by men and *Devas*. He becomes really *Paramatma*.

159

Then we have the description of *Dhyāna* or meditation which is the direct cause of repulsing and eradicating all *Karmās*.

दंसणणणसमग्गं उम्हाणं णो अण्णदव्वसंजुत्तं ।

जायदि णिज्जरहेदू सभावसहिदस्स साधुस्स ॥१५९॥\*

159 The meditation that is completely determined by right belief, right knowledge and right conduct and that is not

\* Sanskrit rendering .

दर्शनज्ञानसमग्रं ध्यानं नो अन्यद्रव्यसंयुक्तं ।

जायते निर्जराहेतुः स्वभावसहितस्य साधो ॥ १५९ ॥

related to objects alien to the self becomes the cause of *Nirjara* or annihilation of *Karmas* to the *Yogi* that is in the path of self realisation

## COMMENTARY

The great meditation on the self is shown to be the condition of complete *Nirjara* or the absolute annihilation of the existing *Karmas*. In the previous *Gátha Bháva Moksha* was described. On account of this *Bháva Moksha* the person becomes a *Kevali* with the four infinite qualities equipped with the infinite perception and infinite knowledge. The self no more becomes attached to any other alien ideal. The only object of attraction and adoration is the perfect self-consciousness. When meditation thus manifests in self rapture because of self purity and self perception, then it leads to the eradication of the remaining *Karmás*, i.e. it is the causal condition of complete *Nirjara*.

160

*Dravya Moksha* or the absolute emancipation is next described

जो संवरेण जुक्तो निज्जरमाणो ध सर्वकम्माणि ।  
व्यपगतवेद्यायुष्को मुञ्जति भवं तेन स मोक्षो ॥१६०॥\*

160 When a *Jiva* being rid of the four *Ghātiya* and being equipped with absolute repulsiveness to *Karmas* succeeds in eradicating the remaining *Karmas*, then he becomes freed from *Vedaniya* and *Ayu* and finally from *Nāma* and *Gotra*. This eradication of the latter four *Karmas* means absolute and complete *Moksha* or *Dravya Moksha*

## COMMENTARY.

This *Gatha* speaks of *Dravya Moksha* or the final and complete emancipation. After attaining *Bháva Moksha* mentioned in the previous *Gáthas* *Jiva* has to obtain absolute emancipation from *Karmic* or physical conditions for the attainment of *Kevalajñāna* is still associated with the bodily condition. The person is merely

\*Sanskrit rendering

यः संवरेण युक्तो निर्जरण्य सर्वकर्माणि ।  
व्यपगतवेद्यायुष्को मुञ्जति भवं तेन स मोक्षः ॥ १ ६०॥



*Sayogi Kevali* No doubt he got rid of the four Ghātiya Karmās which lead to the corruption and degeneration of *Ātma*. Because they injure the soul they are called Ghatiya Karmas. These are *Jñāna Varaniya*, *Darsanavaraniya*, *Mohaniya* and *Antaraya*. But still there are the other four Karmas known as *Aghatiya Karmas*. *Vedaniya Ayuh*, *Nama* and *Gotra*. These four also must be annihilated. When a *Bhava Moksha Jiva* has the perfect *Dhyana*, then *Vedaniya* and *Ayuh* first wither away and finally *Nama* and *Gotra* also. Then the *Mukta Jiva* becomes *Ayogi Kevali* or a *Siddha*. *Ātma* has attained its intrinsic spiritual purity and is absolutely free from any kind of association with the matter. This state is *Divya Moksha*.

Thus ends *Moksha Padārtha*

This is the end of the second Book of the great work dealing with *Sapta Tattva* and *Nava Padārthas*

Next the Resume or the *Chulika* dealing with *Jina* the great Victor and the perfect *Brahma* who is the ideal of *Moksha Padārtha*. This *Chulika* supplements the ideas already mentioned about heaven, and the path. The author indicates here, the importance of conduct leading to self realisation. Self and self alone is the goal. Anything other than self as an ideal would lead away the self from the path. All these facts are emphasized in the *Chulika*.

161.

The intrinsic nature of *Jiva* is described, thus indicating the path to *Moksha*

जीवसहायं णाणं अत्पद्धिहृदंसणं अणणमयं ।  
चरियं च तेषु णियदं अत्थित्तमणिंदियं मणियं ॥१५१॥\*

161. Unlimited perception and unlimited knowledge are inseparable from the nature of *Jiva*. Permanently associated with that nature, spotless conduct is the path to *Moksha* because it is the immediate antecedent

\* Sanskrit rendering

जीवस्वभावं ज्ञानमप्रतिहतदर्शनमनन्यमयं ।  
चारित्र्यं च तयोर्नियतमस्तिस्वमनिन्दितं भक्षितं ॥ १५१ ॥

## COMMENTARY

The characteristic of *Moksha* is described here. Right conduct which is always associated with the intrinsic nature of self is the path to *Moksha*. The intrinsic nature of *Jiva* is existence which is inalienable from *Jñāna* and *Darsana*. Inalienability implies that the nature of *Jiva* manifests generically and specifically through knowledge and perception. The existence which is associated with such characteristics and which has the dialectic nature of activity is the intrinsic conduct of self. It is irreproachable because it is not influenced by either desire or aversion. That same conduct is the path to emancipation.

Conduct in *Samsāri Jiva* is of two kinds, intrinsic conduct and extrinsic self-determined or other determined. Self-determined conduct is that which is based upon the intrinsic nature of self. The other determined conduct is that which is due to the influence of non-self. The path then is related to self and is uninfluenced by non-self, hence it is the means to the realisation of self.

162.

That Jewel or *Ratnatraya* is internally distinguished as lower and higher, the lower aspect is associated with the ideal only indirectly whereas the higher is directly associated with it. One who has the lower jewel is known as *Parasamayi* or the self that is determined by the other. But the self which has the higher jewel is absolutely self conditioned and is called *Svasamayi*.

जीवो सहावणियदो अणियदगुणपज्जओध परसमओ ।  
जदि कुणदि सगं समयं पब्भस्सदि कम्मवंधादो ॥१६२॥\*

162. The *Jiva* that is associated with the essential qualities is called *Svasamayi* or the self-determined whereas that which is associated with accidental and unessential qualities and modes is called *Parasamayi* or the other determined. The *Jiva* that has the former, i.e. the essential nature as its ideal, is able to get itself freed from *Karmic* bondage.

\*Sanskrit rendering:

जीवः स्वभावनियतः अनियतगुणपर्यायोऽथ परसमयः ।  
वदि कुरुते स्वकं समयं प्रपन्नस्यति कर्मबन्धात् ॥ १६२ ॥

COMMENTARY

The *Ratnatraya* which is self-determined has corresponding stages of development to the spiritual evolution of *Jiva Abhedādratratraya* is certainly *Svasamayī*, but the early stages of this *Ratnatraya* when compared to the last stage of perfection would be considered as *Parasamayī*. It is not even necessary to mention the fact that faith in alien deity, etc., is distinctly *Parasamayī*, i.e. when *Samyaktva* itself in its earlier stage requires to be transcended much more therefore *Msthyatva*. But a person while still with *Karmic* bondage may have the thought 'I am *Siddha*' 'I am *Shuddha*' i.e. I am the realised, I am the pure. This contemplation is also called *Abhedaratratraya*, the pure jewel by convention. Such subtle distinctions in the nature of the path of Self-realisation can only be understood by the great Ones.

163

Then the duality of the outer path or *Parasamayā* and also the duality of the other-determined or *Parasamayī*.

जो परदव्वम्मि सुहं असुहं रागेण कुणदि जदि भावं ।  
सो सगचरित्तभट्टो परचरियचरो हवदि जीवो ॥१६३॥\*

163 That *Jiva* which through desire for outer things experiences pleasurable or painful states loses his hold upon Self and gets bewildered and led by outer things. He becomes the other determined.

COMMENTARY

The author describes here the characteristics of the self that is still determined by the other. According to this view even the traditional worship of *Jaina* orthodoxy would not escape this sweeping condemnation by the author. All that would be merely *Paracharita* conduct determined by the other. This other determined conduct must be transcended by one who perceives the ideal of Self.

164

Next the author points out that the other determined-conduct is only the means to bondage and not to *Nirvana*.

\*Sanskrit rendering

य परद्वये शुभमशुभं रागेण करोति यदि भावं ।  
स स्वकचरित्रभट्टः परचरितचरो भवति जीव ॥ १६३ ॥

आसवदि जेण पुण्णं पावं वा अप्पणोध भावेण ।  
सो तेण परचरित्तो हवदित्ति जिणा परूवंति ॥१६४॥\*

164. On account of the pleasurable or the painful states of the *Ātma* there may flow in *Punya Karma* or *Papa Karma*. Such an *Ātma* on account of such states becomes the other determined So say the *Jinas*.

COMMENTARY

Conduct that is determined by outer things leads to bondage and blocks the way to liberation, for, the pleasurable mental states is the spring of *Punya Karma* and the painful mental state of *Pāpa Karma*, i.e. both merit and demerit in their subjective and objective aspects lead the soul to *Kārmic* bondage Therefore if a *Jiva* experiences those mental states which form the springs of those *Karma* then for that very reason his conduct becomes other determined He therefore becomes the other determined one

165

Then the author describes the characteristics of the self-determined *Jivā* or the *Purshottama*.

जो सव्वसंगमुक्को णणमणो अप्पणं सहावेण ।  
जाणदि पस्सदि णियदं सो सगचरियं चरदि जीवो ॥१६५॥†

165 That *Jiva* which being free from relations to others, and from alien thoughts through its own intrinsic nature of perception and understanding perceives and knows its own eternal nature to be such, is said to have conduct that is absolutely self-determined.

COMMENTARY.

Here is the description of conduct that is self determined. First there should be no kind of relation to outward things through

\*Sanskrit rendering .

आसवति येन पुण्यं पापं वात्मनोऽथ भावेन ।  
स तेन परचरित्रं भवतीति जिना प्ररूपयन्ति ॥ १६४ ॥

†Sanskrit rendering

य सर्वसङ्गमुक्त अनन्यमना आत्मानं स्वभावेन ।  
जानाति पश्यति निर्यतं स. स्वकचरितं चरति जीवः ॥ १६५ ॥

affective states. On account of this freedom, thought is reflected upon Self. The fundamental faculties of *Jiva* are perception and understanding. If the self is perceived or intuited and understood to be constituted by perception and knowledge that thought is purely self-determined. *Jiva* that has that thought alone is said to have absolute self realisation.

166.

Next the very same *Svasamaya* is described in a different way

चरियं चरदि सगं सो जो परद्वप्पभावरहिदप्पा ।  
दंसणणाणवियप्पं अवियप्पं चरदि अप्पादो ॥ १६६ ॥\*

166 Whatever *Yogindra* being entirely free from affective states related to other things and firmly established in its own intrinsic nature, perceives himself to be identical with that which perceives and knows is said to have self-determined activity

COMMENTARY

Thus in order to instruct the disciple both according to *Diavayarthika* and *Patyayarthika* *Nayās* the two paths are described *Nischaya Ratnatraya* or the real jewel and *Vyavahara Ratnatraya* or the relative Jewel. The real and the relative are related to one another as the ideal or end and the means to realise the same. Thus the ultimate goal is the real jewel.

167.

Next is the description of *Vyavahara Mokshamarga* or the relative path which is the means for the realisation of the ultimate end

धर्मादीसद्दृहणं सम्मत्तं णाणमंगपुव्वगदं ।  
चिट्ठा तवंहि चरिया ववहारो मोक्खमग्गोत्ति ॥१६७॥†

\*Sanskrit rendering

चरितं चरति स्वकं स यः परद्रव्यात्ममावरहितात्मा ।  
दर्शनज्ञानविकल्पमविकल्पं चरत्यात्मनः ॥ १६६ ॥

†Sanskrit rendering

धर्मादिभ्रान्तानं सम्यक्त्वं ज्ञानमङ्गपूर्वगतं ।  
चेष्टा तपसि चर्या व्यवहारो मोक्षमार्ग इति ॥ १६७ ॥  
१ 'जीवादी सदृहणं' ऐसा पाठ भी है ।

167. Belief in the *Padārthas* such as *Dharma* and in their respective value is right belief. Understanding the Scriptures which are divided into *Angas* and *Pūrvas* is Right knowledge. Conduct according to the twelve kinds of *Tapas* is right conduct. These three from the *Vyavahara* point of view form the path to *Moksha*.

#### COMMENTARY

On account of the suppression or the partial eradication of the seven *Karmanas* called *MulaPrakritis* there may appear to a man, perception of and belief in the several *Padārthas* and their values. Such a belief resulting from the apprehension of the nature of reality is called *Vyavaharically* the right belief. It is right belief only *Vyavaharically* because it is the means to emancipation and thus to the absolute and the real belief. But this *Vyavahara Samyaktva* should not be confounded with false belief which is neither the means to *Moksha* nor is the instrument of the right belief.

*Angas* and *Pūrvas* are the parts of *Sūtras* or the Scriptures. Understanding these is considered to be right knowledge *Vyavaharically*. It is only the means for obtaining the real knowledge of reality through direct apprehension. This *Vyavahara* knowledge is also distinct from false knowledge possessed by persons of alien faith.

Again right conduct from the *Vyavahara* point of view is life according to the twelve kinds of *Tapas*. This *Tapasic* self-control again cannot be associated with persons who are not enthusiastic about the ideal of self-realisation. Thus *Vyavahara Ratnatraya* is shown to be the means of *Nischaya Ratnatraya*.

[The seven *Prakritis*, the twelve kinds of *Tapas*, have been explained elsewhere and for *Angas* and *Pūrvas* the reader is referred to Weber's *History of Jaina Sacred Literature* and to the *Outlines of Jainism* b L. Jaini.]

#### 168.

Next the description of *Nischaya Moksha Marga* or the real path to realise which the previous one the *Vyavahara Moksha Marga*, is the means.

णिच्चयणयेण भण्णित्तिहि तेहिं समाहिदो हुजो अप्पा ।  
ण कुण्णदि किञ्चिदि अप्णं ण मुयदि सो मोक्खमग्गोत्ति १६८\*

168 Whatever *Ātma* through the three-fold jewel well-established in itself neither perceives alien things as its own, nor gives up its own intrinsic nature, that *Ātma* is indeed called the absolute path to Salvation.

COMMENTARY.

Belief, knowledge, and conduct so long as they are based upon other things besides self would only constitute the relative jewel. But if the same three are based upon intrinsic nature of self then they would form the real jewel. The former is the means of obtaining the latter.

169

According to the principle that the thing and its qualities are not distinct the *Ātma* is described to be identical with the constitutive elements of perception, knowledge and conduct

जो चरदि णादि पिच्छदि अप्पाणं अप्पणा अणणमयं ।  
सो चारित्तं णाणं दंसणमिदि णिच्चिदो होदि ॥१६९॥†

169 Whatever perceives its own self-identical nature, knows its own subjective and objective nature, and experiences its own immediate existence, is identical with the very activity of perception, knowledge and conduct

COMMENTARY.

*Chāritra*, *Jñāna* and *Dānsans* (conduct, knowledge, and perception) constitute the *Ātma*. These are also the path to *Nirvāna*. Hence the intrinsic nature and function of the Self are the real path, i.e. the real path is nothing but a real Self

\*Sanskrit rendering

निश्चयनयेनभणितस्त्रिभिस्तै समाहितः खलु य. आत्मा ।  
न करोति किञ्चिदप्यन्यन्न न मुञ्चति स मोक्षमार्ग इति ॥ १६८ ॥

†Sanskrit rendering

यश्चरति जानाति पश्यति आत्मानमात्मनानन्यमयं ।  
स चारित्रं ज्ञानं दर्शनमिति निश्चितो भवति ॥ १६९ ॥

170.

The *Samsāri Jīvas* do not as a matter of course all attain *Moksha* only some of them are said to have that privilege

जेण विजाणदि सर्वं पेच्छदि सो तेण सोक्खमणुह्वदि ।  
इदि तं जाणदि भविओ अभव्वसत्तो ण सदुहदि ॥१७०॥\*

170 Because of the fact that the Self perceives and understands all things without limit it also enjoys infinite bliss This fact that infinite knowledge and infinite bliss are inseparable is understood only by the *Bhavya*. The *Abhavya* cannot appreciate that, much less believe in it

## COMMENTARY.

All *Samsāri Jīvas* are not fit to obtain the state of self-realisation. Here happiness is the absence of any kind of hindrance to the intrinsic activity of the self. Perception and understanding are the intrinsic nature of the self. Hindrance to the nature of the self therefore would be a kind of obstruction to either perception or knowledge. The perfected self is all knowing and all perceiving i. e., has no limit to its nature of perception and understanding. The absence of hindrance naturally manifests in its positive aspect as infinite bliss. The logical consequence of *Kevala Jñāna* is *Ananta Sukha*. This truth is appreciated and accepted only by the faithful. The unfaithful ones are incapable of appreciating this truth. Therefore the path to salvation is available only to the former. Therefore only some of the *Samsāri Jīvas* but not all are fit to walk the path to *Moksha*.

171.

*Dāsaṇa*, *Jñāna*, and *Chāritra* when conditioned by other things than Self may in a way lead to bondage. But if they are determined absolutely by the self then they form the direct antecedent of emancipation.

\*Sanskrit rendering

येन विजानाति सर्वं प्रश्यति स तेन सौख्यमनुभवति ।  
इति तज्जानाति भव्योऽभव्यसत्त्वो न भद्दते ॥ १७० ॥



दसण्णाणचरित्ताणि मोक्खमग्गोऽति सेविदव्वाणि ।  
साधूहि इदं भणिदं तेहिं दु वंधो व मोक्खो वा ॥१७१॥\*

171 Since *Dassana Jñāna*, and *Chāritra* constitute the *Moksha Marga* they are adored by the wise. If they are determined be non-self they may lead directly to bondage or indirectly to *Moksha*. But if they are determined by Self then they may lead to *Moksha*.

COMMENTARY.

Intuition, knowledge and conduct produce effects according as they are determined by the associated things. If they are associated with external things they may get associated with desire and aversion and thus may bring about *kārmic* bondage. But if they are associated with intrinsic and pure nature of the self, then they may directly and immediately bring about liberation. A king for example because of his defective instruments political and military may lead to the strengthening of the enemy instead of annihilating him, or for example, *ghee* which is by nature of soothing effects may when associated with fire aggravate the *heat*. Similar is the case with the three jewels.

172

Next the characteristic of *Sukshma Parasamāya*, or the subtle non-self or other determinedness.

अण्णाणादो णाणी जदि मण्णदि सुद्धसंपओगादो ।  
हवदित्ति दुक्खमोक्खं परसमंयरदो हवदि जीवो ॥१७२॥†

127 If an *Ātma* through ignorance believes that through awe and reverence to *Arahanta* and others he may attain emancipation from misery then he is only the lover of non-self or *Parasamāya*.

\* *Sanskrit rendering.*

दर्शनज्ञानचारित्र्याणि मोक्षमार्ग इति सेवितव्यानि ।  
साधुभिरिदं भणितं तैस्तु बन्धो वा मोक्षो वा ॥ १७१ ॥

† *Sanskrit rendering*

अज्ञानात् ज्ञानी यदि मन्यते सुखसंप्रयोगात् ।  
भवतीति दुःखमोक्षैः परसमंयरतो भवति जीवः ॥ १७२ ॥

## COMMENTARY

*Arahanta* and *Siddha* are free from every kind of perfection and are full of all good qualities. Love and devotion towards these may certainly be desirable but still by themselves they can never bring about *harmo* liberation. The hope to obtain salvation only through devotion is *Parasamaya*. The person who has that hope is *Parasamayi*, the other determined one. The other determined means to be away from the ideal of self. When love and devotion to the perfect beings cannot take us nearer the goal, we need not even mention the utter uselessness of ignorant worship of alien deities with all the samsâric paraphernalia. Thus the author emphasizes the fact that even the love and devotion towards the perfect beings form a subtle kind of obstacle in the way of self-realisation.

173

The above mentioned reverence and devotion as they some times lead to bondage, do not constitute the path to *Moksha*.

अरहन्तसिद्धचेदियपवयणगणणाणभक्तिसंपण्णो ।

वंधदि पुण्णं बहुसो ण दु सो कम्मवखयं कुणदि ॥१७३॥\*

173 The person who has reverence and devotion towards *Arahanta*, *Siddha*, their images, *Sangha*, and congregations will invariably get bondage with *Punya karma*, hence he can never achieve absolute annihilation of *karma*.

## COMMENTARY

The author minimises the importance of popular form of religious devotion and worship. The Traditional Jaina religion always emphasizes the value of faith and devotion towards the objects worthy of reverence. But our author views the popular faith from a higher point. From the true philosophical point of view such *Bhakti* will only lead to *Punya karma* and its consequent divine happiness. But *Punya karma* is still thralldom though the shackles are made of gold and *Deva* happiness is still *Sansari*. Therefore

\*Sanskrit rendering \*

अहंतिस्सिद्धचेत्यप्रवचनगणानभक्तिसम्पन्न ।

वंधति पुण्यं बहुशो न तु स कर्मद्वयं करोति ॥ १७३ ॥

karmic annihilation cannot be achieved by the person who has such faith and devotion alone.

174

The main obstacle in the path of self-realisation or *Svasmaya* is said to be *Raga* or affection

जस्स ह्रिदयेणुमत्तं वा परद्व्वं हि विज्जदे रागो ।  
सो ण विजानादि समयं समस्स सब्वागमधरो वि ॥१७४॥\*

174 If in the heart of a *yogi* there is an iota of affection towards alien objects (even in an *Arahanta*) then, though he be well versed in all the *Sīsthas*, he would be incapable of appreciating his true Self or *Paramātma* through immediate experience

COMMENTARY

Devotion to external ideals may be useful up to a certain stage of development. The ideal of *Vitāga* is distinctly related to self Absolute freedom from attachment is the meaning of *Vitarāga* Complete absence of *raga* is certainly inconsistent with attachment and devotion to *Arahanta* or *Siddha* So far as self is concerned these ideal personalities are indeed external The right ideal must be to attain perfect *Siddha* state oneself This realisation of *Siddha* state cannot be reached by having attachment to external objects, hence the author emphasizes the importance of effort to transcend even this subtle kind of attraction however worthy the object of the ideal be. self and self alone must be the final and the ultimate ideal of spiritual evolution To have *Bhakti* which is a subtle attraction and then to believe that somehow the final good will be *Moksha* is to forget the importance of self-effort towards self realisation. According to the author then the traditional religious reverence, is only a stepping stone for the higher spiritual goal He who shrinks from transcending the traditional orthodoxy is unfit to live in the higher plane. He is infected with the delusion that what is only a means is an end in itself. That what is merely relative is the absolute That what is of temporary value has eternal value.

\*Sanskrit rendering

यस्य ह्रदयेऽणुमात्रो वा परद्व्व्ये विद्यते राग ।  
स न विजानाति समयं स्वकस्य सर्वागमधरोऽपि ॥ १७४ ॥

The author enumerates the train of several evils that may be generated by that little iota of affection, above referred to.

घरिदुं जस्स ण सक्कं चित्तुब्भामं विणादु अप्पार्णं ।

रोधो तस्स ण विज्झदि सुहासुहकदस्स कम्मस्स ॥१७५॥\*

175. To whomsoever there is no ability to bear the turmoil of the mind apart from and independent of the pure contemplation of self to him there is no possibility of preventing the *Karmas* born of pleasure and pain

COMMENTARY.

There can be no devotion to *Arahanta* and others apart from an affective state, when there is affection the disturbance of the mind cannot be avoided. With the agitation of the heart the calm of the self is lost and if the calm of the self is disturbed, it is not possible to prevent the appearance of pleasure and pain and there is no escape from happiness and misery there can be no emancipation from *Samsara* Affection however little is therefore the cause of this series of undesirable events.

One who has the ideal of *Moksha* must therefore completely eradicate every kind of desire from his heart.

तस्मा णिवुदिकामो णिस्संगो णिम्ममो य हविय पुण्णो ।

सिद्धेसु कुणदि भत्तिं णिव्वाणं तेण पप्पोदि ॥१७६॥\*

176 Therefore he who aims at *Nirvana* must not say "I love this, this is mine." Then he can very well be devoted to his own true self which is *Siddha* or the perfect one, Through that same self-realisation he will attain *Nirvana*.

\*Sanskrit rendering

घतुं यस्य न शक्यश्चित्तोद्भ्रामं विनात्वात्मानं ।  
रोधस्तस्य न विद्यते शुभाशुभकृतस्य कर्मस्य ॥ १७५ ॥

†Sanskrit rendering

तस्मान्निवृत्तिकामो निसङ्गो निर्ममत्वश्च भूत्वा पुनः ।  
सिद्धेषु करोति भक्तिं निर्वाणं तेन प्राप्नोति ॥ १७६ ॥

COMMENTARY

The great soul that understands the truth of the previous causal sequence from desire to turmoil of the mind, and from thence to *karma*, and finally to *Samsara*, struggles to escape from the attraction of the environment and from the idea of ownership of alien things. When the relation of self to alien things either through attraction or owning is severed, then there is no possibility of desire springing up in the heart. No desire means no spiritual discord, spiritual harmony, repels *karmanas*, prevention of *karmanas* means disappearance of *Samsara*. Absence of *Samsara* certainly implies its opposite *Moksha*, hence the person that longs for spiritual perfection and karmic emancipation must never say "This I love, This is mine"

177

The attitude of worship towards *Aśhanta* and others, though it interferes with the immediate realisation of perfection is not altogether valueless, for it may ultimately lead to *Nirvāna*

सपयत्थं तित्थयरं अभिगद्वुद्धिस्स सुत्तरोहस्स ।  
दूरतरं णिब्बाणं संजमतवसंपओत्तस्स ॥१७७॥\*

177 One may understand the true nature of *Tirthankara*, who is the basis of nine *Padārthas*. One may have interest in and devotion to the *Scripture*. One may have self control and penance. With all these if one is not capable of realising his own true self, to him *Nirvana* is beyond reach.

COMMENTARY

Even though a person is well versed in *Agamas* and well acquainted with the nature of reality, if he is ever much filled with devotion and worship to objective ideas, he will only secure the happiness of *Svarga* as the immediate fruit thereof. *Nirvana* or *Moksha* is very remote and he can obtain that only by a tedious process of spiritual development. The immediate and direct antecedent of *Moksha* is the realisation of the true self, worship

\*Sanskrit rendering

सपदार्थं तीर्थकरमभिगतबुद्धे सुत्रोचिनः ।

दूरतरं निर्वाणं संयमतप. सम्प्रयुक्तस्य ॥ १७७ ॥

of and devotion to any other ideal however worthy it may be is only a circuitous path to reach the goal

178

Again the author emphasizes the fact that worship of the *Arahata* and others cannot be the immediate antecedent of *Mukti*.

अरहंतसिद्धुचैदियपवयणभक्तो परेण णियमेण ।

जो कुणदि तवो कम्मं सो सुरलोगं समादियदि ॥१७८१॥\*

178 The person [who has love and reverence towards *Arahanta* and *Siddha*, their representations and the divine Word or *Agama*, however well he is engaged in the best form of *Tapas* so long as he is incapable of apprehending the true greatness of self on account of attachment to external ideals, will inevitably through his efforts enter only the world of the *Devas*.

## COMMENTARY.

Whether now or hereafter the direct and immediate condition of *Moksha* is the apprehension of trueself and not attachment to external ideals. The person who has not grasped the self through all his efforts associated with worship and reverence will only secure the happiness of *Devas*. This is merely a higher state of *Samsāra* and not *Moksha*.

179

Then the author mentions the direct and immediate path to *Moksha*, thereby indicating that that is the meaning of the present Work

तह्ना णिठ्वुदिकामो रागं सवत्थ कुणदि मा किंचि ।

सो तेण वीदरागो भविओ भवसायरं तरदि ॥१७९॥\*

\*Sanskrit rendering

अहंसिसिद्धचैत्यप्रवचनभक्तः परेण नियमेन ।

य करोति तप कर्म स सुरलोकं समादत्ते ॥ १७८ ॥

†Sanskrit rendering

तस्मान्निवृत्तिकामो रागं सर्वत्र करोतु मा किञ्चित् ।

स तेन वीतरागो भव्यो भवसागरं तरति ॥ १७९ ॥

179 Because of this truth that even the subtle attachment to external ideals hinders *Nirvāna*, let not the person who desires *Moksha* have any kind of attachment to things, living or non-living, desirable or undesirable, then he becomes the *Vitarāga*, the non-attached. Thus will he be able to sail across the ocean of *Samsara*.

## COMMENTARY

The essential ingredient of the direct and immediate path to *Moksha* is the state of *Vitarāga* or non-attachment. Attachment to alien persons and things deserving worship is something like burning sandal wood. It may smell sweet nevertheless it will burn. The subtle attachment to external ideals may lead to happiness but the very happiness will scorch the soul, hence the great person, who longs for freedom from *Samsara* must rid himself of any kind of attachment, must become a *Vitarāga*. Then will he be able to conquer the misery of Life and inherit the kingdom of *Nirvāna*.

This is the meaning of the above *Sutra* and the same is the purport of the whole book.

*Pañchāstikāya*, i. e. it is not only the *Sutra Tatparyā* but also *Śāstra Tatparyā*. This aims to apprehend the nature of *Jinesvara*, the great victor, the all-knowing of infinite qualities and the *Vitarāga* or the non attached.

It is called *Prabhūta* "well filled with the meaning" because it treats about the nine *Padārthas* and thus describes the nature of the systems of reality. Since it deals with the *Dravyas* or the existences it is also called *Dravyanyoga*. It clearly explains the five *Astikāyas* the six *Dravyas*, seven *Tattvas*, and the nine *Padārthas*. It also examines the nature of bondage and of the bound, of liberation and the liberated. Lastly in the *Chūlīka* or the appendix there is a clear distinction between the absolute path and relative path, and also the indication of the fact that non-attachment is the direct and immediate condition of *Nirvāna*. Non-attachment and perfect peace of the heart is the central doctrine emphasized by an embodied in this *Pañchāstikāya Prabhūta*. This *Vitarāgatva* or the state of non-attachment is available only to that *Bhavya* or the right believer who appreciates the comparative merits of the two paths, relative and absolute *Vyavahara*, and *Nischaya*, but not to one who is incapable of appreciating the various aspects of truth and who clings to only a

particular and fractional aspect as the whole truth, i.e. one who believes in *Bhanta* aspect of reality is incapable of appreciating the ideal of *Vitarāga* and the difference between the absolute path and the relative path. He is far away from the goal. The true believer will certainly understand the compatibility and the harmony between the two paths and thus will try to realise the ideal of non-attachment or *Vitargatva* as the immediate condition of *Moksha*.

180

The author ends the Work indicating his object in this composition

मगप्यभावणद्वं पवयणभक्तिप्यचोदिदेण मया ।

भणियं पवयणसारं पंचत्थियसंगहं सुत्तं ॥१८०॥\*

180. For the purpose of explaining the *Moksha Marga*, this work by the name of *Panchastikāya* containing the essentials of divine revelation is composed by me as actuated by *Bhakti* or devotion towards the divine Word.

## COMMENTARY

The author explains the purpose of his writing this work. The *Moksha Marga* or the path is revealed by Jina. But Divine revelation or the *SASTRA* is elaborate and extensive. In order to exhibit the path to the believers this short summary of the divine *WORD* is written with the name of *Panchastikāya Samgraha*.

Thus ends Book II of *Panchastikāya*.

\*Sanskrit rendering

मार्गप्रभाषनार्थं प्रवचनभक्तिप्रचोदितेन मया ।

भणितं प्रवचनसारं पञ्चास्तिकायसंग्रहं सुत्तं ॥ १८० ॥