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श्रीपञ्चस्मृतिकायसार ।

THE BUILDING OF THE COSMOS
OR

pañchástikáyáyasára
(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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ARRAH (INDIA), 1920.
Blessed be the Adorable Vira
Blessed be the Apostle Gautama
Blessed be the Saint Kundakunda
Blessed be the Jaina religion.
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 Urdhva (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 Vasis.
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 Samasarana is certainly deserving of worship by the ordinary mortals. The reference shows the glory of Jina.

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

**COMMENTARY.**

Samaya means system. It is of three kinds —

1. Šabda Samaya, the system of philosophy or scripture.
2. Artha Samaya, the system of reality
3. Jñānasamaya, the system of knowledge

Saluting the Šabdasamaya or the scripture the author goes to describe Artha samaya 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 Agama is saluted because of two great reasons. Its origin and its fruit. It is the word of God. It is revealed by Sarvaṇja. Its fruit is that it saves the soul from the four Gatis of Samsāra and leads it to Nirvāṇa, the unconditioned state of perfection where the self is completely realised.

Then he mentions the three Samayas. Šabda, 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*

शमणमुहुम्मदम्मङ्गर्म्मङ्गम्र्मतिनिवारणं शानिवारणं।
प्रत्येकस्य गर्बहस्य समयमिः अग्निति वद्यमिः॥ २ ॥
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 Anantākāsa.

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

**Commentary**

Since the atom or the material point is the unit of space the spatial point is also called Ant 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-

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*Sanskrit rendering*

समवायें समय इति जितोषसैं प्रसवंः।
श एव च सब मनो लोकलोकं मितलोकं यं ॥ ३ ॥

†Sanskrit rendering

जीवा पुनर्ग्रहणयाय धर्मार्थम् तथे आकाशम्।
प्रतिते च नियत प्रत्ययमया अप्रवर्त्तान्तः ॥ ३ ॥
tuted by physical molecules have such space quality. Jiva or soul is also considered to be an Astikāya because of its organic nature. Jiva 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.

Then the Astikāyas are described

जैसिः अतिसहालो गुणेहिः सह पञ्चपुर्ण विविहेहिः।
जै हृदति अतिशिकाय गिर्यणं जैहि तेल्ले खँ। १३२॥

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.

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

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*Sanskrit rendering

येपामहस्तिस्वस्वम: गुण: सह एवायेवि: विविहि:।
से मनस्तिस्काय: निप्रयस्य पैशाचोक्यम्॥ १३२॥
These five Astikāyas which though manifesting themselves diversely, maintain their permanency, constitute together with Kāla or time which has the quality of permanence 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.

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.

* Sanskrit rendering

**Sanskrit rendering**

ते चेत अतिथिकाया तेक्कालिकायायपरिषुद्ध जिम्बर |

रक्ष्यति द्रवियभावं परिवर्तनलिंगसंज्ञाता || ६ || *

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

* Sanskrit rendering

ते चेत अतिथिकाया तेक्कालिकायायपरिषुद्ध जिम्बर |

रक्ष्यति द्रवियभावं परिवर्तनलिंगसंज्ञाता || ६ ||

† Sanskrit rendering

श्रायोऽन्त्वं प्रविष्टित्तुदृश्यन्तिकायाम्बोधनस्तु ॥

सम्बन्धित्व च नित्यं स्वर्ग स्वभावं न विज्ञाप्ति || 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 Drāvāyas are classified into three kinds—(1) Sakriya, (2) Sakriyaniskriya, (3) Niṣkriya. Sakriya Drāvāyas are those that can be efficient causes. They can move about from place to place. They have the capacity of Āgamana or motion. Such are Pudgala, or matter and Jīva or soul. Sakriyaniskriya Drāvāyas 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 Niṣkriya Dravya is one which is capable of being neither the direct nor the indirect condition of change. Such is Space which has pure Avasthāna.

8

After describing the general nature of Astikāyas in Gathā No. 5, "Jesu Atthisahā etc.," the author proceeds to describe their distinctive characteristics and examines them from different points or Navas.

सत्ता सत्वपरत्या सर्वभ्रमणोऽपरंतपवस्या ।
भूगोपद्युत्वत्ता सप्पडविवक्षा हुवदी 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; Sarvapatadasta

*Sanskrit rendering*

सत्ता सत्वपरत्या सर्वभ्रमणोऽपरंतपवस्या ।
भूगोपद्युत्वत्ता सप्पडविवक्षा हुवदी एक्का ॥ ८ ॥
may have the antithesis Ekapadasa, Viswarupa against Ekarupa, Anantaparyaya, against Ekapinjaya, 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 Anekanta 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 Anekanta. The prima facie contradiction suggested by the term Anekanta 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.

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

\textit{\text{दृवियदि गच्छदि ताइं ताइं सम्राव पजज्याइं जं}}
\textit{\text{दृवियं ते भर्णीति अपणणप्रसूं तु सत्तादो}}

9 What flows, or maintains its identity through its several qualities and modifications, and what is not different from Sattva or Substance, that is called \textit{Dravya} by the All knowing.

\textit{\text{\textquoteleft Sanskrit rendering\textquoteright}}
\textit{\text{\textquoteleft द्रविति गच्छति तालाला सत्तापपर्यात्यान यत्त्र}}
\textit{\text{क्रम्यं तत् सहस्ति अपणणपूर्त तु सत्तातः}}

\textit{\text{\textquoteleft Sanskrit rendering\textquoteright}}
COMMENTARY.

Here Sattā 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 Sattā or substance. Therefore the opposite qualities mentioned above with reference to Sattā or substance are also applicable to Dravya, which is not different in meaning.

According to this view there is no unchanging substance or Sattā in Jaina system. Such adamantine 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. Sattā is not "a thing in itself" behind Dravya. Sattā 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. Sattā 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 सर्वज्ञानियं उपपादव्यमुखत्वसंपूर्णं ।
गुणपञ्जयास्यं वा जं तं भण्णिति सत्त्वण्हू ॥ 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 सत्त्वः उपपादव्यमुखत्वसंपूर्णं ।
गुणपञ्जयास्यं वा वर्णिति सत्त्वम् ॥ 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 Naturae*. 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 Jains. Utpāda therefore means that phase of the process of the development when a new form is assumed. Vyāya 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. Dhruvā refers to the persistence of the essential nature of Dravya which undergoes development and which makes both Utpāda and Vyāya 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 Jains do not admit that the attributes alone are sufficient to constitute a reality. For them esse is not *percipio*. 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 presupposes Utpāda, Vyāya, Dhruvatva, 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 Nāya, the aspect of substance, and (2) Paryāyārthika Nāya, the aspect of change or development.
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 Dravyârthika 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 Paryâyas or modes. These may change, one ornament may be melted and a new one be made. The disappearance of the previous ornament is Vîyaya and the appearance of the new ornament is Utpâda, 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 Paryâya.

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

**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

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*There is another reading of it in the printed edition of this work in Raschandra Jana Granthamala as सिवस्मयम्

†Sanskrit rendering

उत्तराविन्दा विनायो द्रव्यस्य च नास्त्यति सद्भावः।
वयं उत्तराभिवृत्तं द्रव्यमिति तस्यवै भावपि ॥ १२ ॥

††Sanskrit rendering

पर्यावरिन्दुत्त द्रव्यं द्रव्यविवृत्तवैव पर्यायं न सन्ति।
द्रव्यस्यमत्ं सारं भावाद्ग द्रव्यपदिति ॥ १२ ॥
example, an ornament which is the Paryāya of gold is different from gold in Samsāra or significance, in Laksana or attribute, and in Praya-
jana 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.

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 Pramāṇa Saptā—Bhangi. The seven forms of Predication about Reality.

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

इब्बेन विना न युक्त गुणप्रेत्तत्वं विना न सम्बलितः।
अव्यवहितत्वं भाष्यो इन्युक्तायां सम्बलित तत्समात्। १३॥

†Sanskrit rendering

स्वाधृतिन्त नास्ति सम्बलिताय गुणमयस्य तत्समात्।
द्रव्यं बलु सत्समाहितावेव सम्बलितः। १४॥
Commentary

Sapta—Bhangi 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 Anekânta philosophy.

The different propositions are all beginning with the term "Syât" 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 Ekânta 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 Syât 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 Syâdasti 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 Kśetra or place, e.g., 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 Syâdasti Dravya is an affirmation about the Dravya with reference to its own Dravya, (substance), Kśetra (place), Kāla (time) and Bhāva (quality).
2 Syānudati 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-Kṣetra (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 Kṣetra)
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 Syāddastināsti 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-Kṣetra (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 Kṣetra (other place), Para Kāla (other time) and Para Bhāva (other quality.)

4 Syādavaktyavyam 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. Avaktavya 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 Syatstavaktyavya (perhaps the thing is and is beyond description.) When reference is made to Sva Dravya, Sva Kṣetra etc., the thing exists and hence the affirmation, and when reference is made at the same time to Sva Para Dravya, Sva Para Kṣetra etc., the thing becomes beyond description and when attention is directed to both the abovementioned aspects, affirmation and indefinability will be the fifth Bhanga, namely —perhaps a thing is and is beyond description.

6 Syānāstavaktyavya (perhaps a thing is not and is indefinable.) Here the first reference is negation from the point of Para Dravya, Para Kṣetra, etc. Secondly the reference is to the indefinability 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. Syad-asti-nasti-avakta vyaya Dravya, (perhaps the thing is, is not and is indefinable) Affirmation is with reference to Svā 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. Piatyeka Bhanga, single principles
   (a) Syādasti.
   (b) Syānnasti
   (c) Syādavaktavya

2. Dwisamyoga Bhanga, dual principle.
   (a) Syādastināsti.
   (b) Syādastiavaktavya.
   (c) Syannāstiavaktavya

3. Trisamyoga Bhanga (triple principle).
   (a) Syādastināstiavaktavya.

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

"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 Saptā—Bhangā.

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 Gathā Dravya is shown to be permanent from Dravyārthika Naya and changing from Parāyārthika Naya

भावस्तः गतिः पासो गतिः अभावस्तः चैव उपपादे।
गुणपञ्चायेत् सत्ता उपपादवपए पकुव्विति॥ 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
मायावस्तः नाति नाशो नाति ब्रमावस्तः चैव उपपादे।
गुणपञ्चयेत् सत्ता बल्यावघ्यानम् पकुव्विति॥ 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 Jiva. Jiva 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 जीवाद्वयो जीवगुणा चेद्द्या य उवशोगोऽ
सुरणरणार्यतिरिया जीवस्स य पक्षया बहुगा।

16 Jiva and other Dravyas are reals. The qualities of Jiva 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 Jiva. But according to Jaina thought, Jiva may be pure and perfect or impure and imperfect—Suddha Jiva and Karma Jiva. Karma Jiva is not a distinct kind. It is the same Suddha Jiva soiled by the Karma.

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

*Sanskrit rendering
मावा जीवाद्वयो जीवगुणार्यतिरिया चेद्द्या य उवशोगोऽ।
सुरणरणार्यतिरिया जीवस्स य पक्षया बहुगा।

II 16 II
Upayoga also will be Šuddha Darśana and Šuddha Jñāna—perfect perception and perfect knowledge. The whole of reality forms an object of perception to Šuddha Darśana and at the same time the whole reality is known to Šuddha Jñāna. Šuddha Chetanā and Šuddha Upayoga, consciousness, perfection, and understanding all perfect and pure, constitute the Svabhāva Guna—the intrinsic qualities of Jīva. These Sabbāva 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 Asuddha. The imperfect and the impure consciousness of man and other Samsāra states of Jīva is Asuddha Chetanā. It is the Vibhāva Guna which must be got rid off before the self attains purity and regains its intrinsic Šuddha Chetanā. Similarly Šuddha Darśana and Šuddha Jñāna become Asuddha in Samsāra Jīvas. Sense, perception or Indriya Darśana and knowing or Asuddha Jñāna are the forms of Upayoga which is corrupt. This again in 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, Sabbāva or Šuddha Paryāya, Vibhāva or Asuddha 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.

मणुस्त्तपणं गद्धो देहीं देवो हवेदिः इत्यदि वा।
उभयतः जीवभावो य परस्पदृश्च जायदे अपरो॥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
मनुष्यचेतन नदो देहीं देवीं भवतीतरो वा।
उभयतः जीवभावो न भवति न जायसः अपरः॥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 Ekânta and Nitya Ekânta. The former maintains that there is a different self at every moment as the Buddhist believes. The Jain view rejects this as untenable because it recognises the change with Paryâya or Guna and not with Dravya. Nitya Ekânta 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 Jîva maintains its identity through the changes of Guna and Paryâya.

18

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

सो चेव जादि मरणं जादि षण णाठ्यो ण चेव उपपणो।
उपपणो य चिताण्टी देवो मण्युस्तिपाल्यां॥ १५ ॥

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 Paryâyas or modes.

COMMENTARY

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

19

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

*Sanskrit rendering

स एव याति मरणं याति न नष्टो न चैवत्तम्भः।
उत्प्रशस्त चिन्द्रो देवो मणुष्य दृष्टि परम्यवः॥ १५ ॥
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 Gatināma 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, Manuṣya, Deva, Naraka, and Trīyak 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 Gatināma 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 Mokṣa 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 सदृ विवासो असदो जीवस्य शास्ति उप्यादो ।
तावदिः जीवाणं देवो मणिसोचिति गदिगामो ॥ १६ ॥
20 Jiva on account of his Bhāva Karma or an impure emotional state may get utterly bound by the Karmas such as Jñānāvārniya (the knowledge-clouding Karma) (Then he becomes a Samsāri Jiva) 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 Jiva 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 Jiva, thereby shrouding its light and glory

When the Jiva 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 Nirvāṇa When once this stage is reached there is no fear of coming back to Samsāra Jains do not assume the doctrine of the fall of man Every Jiva to begin with is a Karma-Jiva and Nirvāṇa 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 Jiva finds itself in chains, and by its own exertion secures freedom

21

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

*Sanskrit rendering

शांनाच्या भावा जीवने छेदुः अभूष्ठतः।
तेषसंभवं किच्चा अभूदपुर्वतं हवदि सिद्धे॥ २०॥
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 Paryāyaic 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 recapitulates the five existences or Astikāyas in relation to which only time has relevancy and meaning.

**Jīva Pudgalakāya Auyāṁ Aṣṭikākāyā Bṛṣa**

**Aṣṭa Aṣṭikākāmaya Karṣeṇa-hi lokeṣa** 22

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*

**Pārva Aṇvām Vāma Aṇvām Vāmaḥ Aṇvām Vāmaḥ C**

**Gṛṇapāyaḥ Svāhitām Samsāraṁ Sarvātmanī Śīṁaḥ** 21

*Sanskrit rendering*

**Jīva. Pūdgalakāya: Brajākāyābhāṣyatāmśeṣe**

**Bṛṣa: Aṣṭikākāmaya: Karṣeṇa-hi lokeṣa** 22
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. Jainas 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 Astikayas. This is real Time or absolute Time. From these changes we have the perception of duration and intervals which corresponds to relative or Vyakarika Time. Real Time is also a matter of inference from the changes in the above Astikayas.

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

स्वास्तिकाय-समायासरः

सर्वोत्तमसंभवान् जीवान् तथैव पुनःसम्भवान् च

परिसर्ववस्मुषुः कालो विलम्बेः परांतोः || 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.

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

ववगद्वपणवणस्तो ववगद्वपणवणस्तो यः
अगुल्लहुगो अमुत्रो वहणलखेऽ य कालेन्ति || 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. Nischarakāla, true time. Dravyakāla, real time. It is one of the six Dravyas or the Reals.

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

व्यपार्थकालेः व्यपार्थव्यवस्थितस्य
अगुल्लहुगो अमुत्रो वहणलखेऽ काल हृति || २४ ||
25 Samaya, Nimisa, Kātha, Kalā, Nīlī, then (Muhurtā), day, month, season, Ayana, and, Samvatsara 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
Kātha which is equal to fifteen Nimisas
Kalā which is equal to thirty Kasthās
Nīlī which is a little over twenty Kulas
Muhurtā which is equal to two Nīlīs
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 Kathaṁcit Parāyatta, somewhat conditioned.

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

*Sanskrit rendering

समयो निमित्तः कालः व नाली ततो दिवारारः ।
मासविध्यलांकृतिकालः परायतः ॥ २५ ॥
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 Vyavahārakāla is certainly conditioned by alien objects. Thus time as such is the instrument of change or Parnāma 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 Prābhṛita

CHAPTER I

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

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

नातिरि विरि वा विषय मातापरित हू खापि खबु माता।
पुड़ैगलब्जेन बिना स्थापातुकाल: प्रतित्त्वमद। || २६ ||

†Sanskrit rendering

जीव इति महति चेततितोपयागविशिष्ट: प्रस्तु: कर्ति।
भोज्य च बैसहानको व हि मूर्त: कर्मसंयुक्त: || २७ ||
COMMENTARY

The author enumerates nine attributes. These attributes are true not only of Sopâdhi Jivas, but also of Nirupâdhi Jivas. The enumerated attributes refer to Sopâdhi Jiva—the Jiva that has Upâdhi or limitations. Of course the author implies also the correlative nine attributes of the Nirupâdhi Jiva or the liberated soul.

The attributes relating to Sopâdhi Jiva are—

1. Life, i.e., living with Daśa-prânas or ten life principles.
2. Chetanâ 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 Chetanâ in the act of understanding. Jñâna 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 Samsâra. He is the architect of his own life.
5. Kārita. He is the doer of his own Karmas—both Dravya and Bhâva (Physical and mental Karmas).
6. Bhojita. He is the enjoyer of the fruits of his own Karmas.
7. Dehamâtra. Being embodied he may be said to be of the same dimensions as the body.
8. Amârita is incorporeal, being spiritual by nature.
9. Karma—Samyuktah is born with Karmas, being a Samsâri Jiva.

Similarly we have the nine corresponding attributes of the Nirupâdhi Jiva 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 Jñâna 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 Kārita or Doer, being independent of and undetermined by extraneous conditions, Self determined.
THE SACRED BOOKS OF THE JAINAS.

(5) *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—numukta is absolutely free from the bondage of Karma.*

Thus the author in a single gāthā describes the two kinds of Jīvas, each with the nine qualities

28

कम्ममलविप्‌ुखुः जूहृ dumb लोक्सक्षुं अंतममिघितं ता रोबरणान्दसरसी लहरि सुह्ममिनिधिमयमर्क्ति॥ २८ ॥

28. Atmā 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 into Samsāra. 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 Samsāra. 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 choses the other. Atmā 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 Gāthā. As the

*Sanskrit rendering

कर्ममलविप्‌ुखुः जूहृ लोक्सक्षुं अंतममिघितं ता रोबरणान्दसरसी लहरि सुह्ममिनिधिमयमर्क्ति॥ 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 Atma by his own efforts without any extraneous help.

जादो सर्थ स चेदा सव्वपू सव्वलोगदर्सी य ।
पञ्चादि सुहम्मान्तं अववाचारं सगमसुच्छं ॥ २९ ॥

29 Thus Atma 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 Gatha 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 Jivatva or Life characteristic. Here the author adopts the Vyavaharika point of view and describes the characteristics of organic beings in Samsara.

प्राणेष्ठ प्रेतुहिः जीवदी जीवस्थदि जो हु जीविदो पुच्छः।
सो जीवो पाणा पुण बलमिदियमाउ उस्तासी ॥ ३० ॥

30 Whatever thing manifesting through four Pranas (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 Pranas are Bala, or strength, Indriya or the senses, Ayuh, or the age and Vchchhvia or respiration.

*Sanskrit rendering

तत्त्वं स चेतितिता सर्वं: सर्वस्तीन्द्र्विष्णु ॥
प्रात्मतित हुवान्ततसथावाच्च स्वदमस्तुस्तमः ॥ २९ ॥

| Sanskrit rendering |
| प्राणेष्ठ प्रेतुहिः जीवदी जीवस्थदि जो हु जीविदो पुच्छः। |
| सो जीवो पाणा पुण बलमिदियमाउ उस्तासी ॥ 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) Vākbalā or strength of speech
   (c) Kāyabalā or strength of body

2. Indriya prānas are the senses
   (a) Spāra or contact sense through skin
   (b) Rasa or taste through tongue
   (c) Ghṛāna or smell through nose
   (d) Śabda or sound through ears.
   (e) Chaksu or vision through eyes

Thus the Indriyas are five

(3) Āyuḥ Prāna which is the duration or age of life and it is one.
(4) Ucchvāsa 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 Vyāvahārīka point. The particular Vyāvahāra point adopted here is called by the Jaina Philosopher, अहुत्वसिद्धब्रजस्यवधानयः, 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 Nīchayanaya.

31 and 32

Next he enumerates the general and special characteristics of Jīva, the characteristics both manifested and unmanifested.
31 32 The spiritual qualities of Jiva are infinite. Jivas 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, Jivas or the imperfect ones. Each class contains infinite number of individuals.

**Commentary**

That spiritual principle on account of which the Jiva Dravyas continue to manifest through all their different forms is called Agurulagahta guna. On account of the explicit manifestations of these attributes Jivas have the chance of becoming complete and perfect. The number of Jivas are infinite. They have their abode only in the Lokākāsa. A soul developed to perfection is called Siddha. That stage represents absolute freedom from Karmas. The other class consists of Samsāri Jivas. According to Jains each class contains infinite number of individuals.

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 Jain system realisation of Paramātma 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 अणावर्णा मिच्छादंसपक्षयोगुणः ।
विजुद्धाय तेहः सहुगा सिद्धा संसारिणो जीवा ॥ ३२ ॥
system Bhakti and Jñāna are inadequate either severally or jointly to lend the soul to Mokṣa Chāritra or conduct it the indispensible 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.

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 गुनमरायङ्गां खितं खीरे पभास्यवदि खीरं।
तह देही देहयथे सदेहमर्तं पभास्यवदि॥ 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 पण्डागर्तं खितं खीरे पभास्यवदि खीरं।
तथा देही देहयथे सदेहमर्तं पभास्यवदि॥ ३३ ॥
the author mentions the substantiability of the soul, its distinctness from the body and the reason of its different states of existence.

सत्यत्व अतिथि जीवो ण य एक्काय एक्कोऽ।
अन्तःवसानविषिषु विठःदिम मलिनो रजमलेहः। ॥ 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 —

सत्यत्व In all parts of the world

अतिथि Jiva exists

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

The Jivas शक्षो are not identical as they are distinct entities शक्षो and yet they are one and identical एक्को 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 Jiva who is free from all taint of matter, karmic and non-karmic, whereas the other Jivas though in themselves Amūrta, are ordinarily associated with Mūrta Dravyas or physical characteristics.

*Sanskrit rendering

सत्यत्वाति जीवोऽ न चेक एक्काये एक्कोऽ।
अन्तःवसानविषिष्टवंश्यते मलिनो रजमलेहः। ॥ ३५ ॥
35 Those Jivas which have not the life principles (Dravya Prânas or the sense organs) and yet are not altogether devoid of them (as the Bhâva Prânas 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 Âtma Pradesa or the dimension of Âtmâ. 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 Samsâra series. It being absolutely unconditioned cannot be an item of the conditioned series of causation.

36. The Siddha is not to be born again at any time in Samsâra. 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 Amûrta State, the state of perfect spirituality and is incapable of maintaining causal relation with the Samsâra series. The latter is determined by Karmic conditions. The

*Sanskrit rendering

वैया जीवस्वभावो नास्तस्यमाधस्य सर्वं तस्य ।
ते सकारात्मवेद्योऽसिद्धा बागायत्वसातिता । ३५ ॥

†Sanskrit rendering

न कतरिष्ठस्यपट्टखेण यस्मात् कार्यं न तेन स सिद्धः ।
उत्पादायति न किंचिद्रि कारणमयेण तेन न स सवति ॥ 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 transcendent Self.

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

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 Jaina view of Self against the nihilistic interpretation of the Buddhists. 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 Amūrtta characteristic of Jīva.

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

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*Sanskrit rendering

शास्त्रमूलोच्चे व शून्यमयेयं च शून्यमितरं।
विवामचिद्वादां नापि युज्यते असति सत्तैः॥ ३७ ॥
38 One kind of Jiva experiences merely the fruits of \textit{Karma}, pleasure-pain. Another experiences conative activity as well; still another has pure and perfect knowledge. Thus consciousness is manifested in three-fold awareness.

\textbf{Commentary}

The first two states of experience are related to Samsāri Jiva, for they have reference to \textit{Karma}, whereas the third has reference to pure \textit{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 Jiva according to the three aspects of consciousness noticed above.

\begin{quote}
\textit{अध्यात्ममिर्द्धिन्ता पञ्छन्ति विद्यति ते जीवा} \textit{॥ ॥}
\end{quote}

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.

\textbf{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

\footnote{\textit{Sanskrit rendering}}

कर्मं फलेन पर्यः कार्यं तु क्रान्तस्यैः \textit{॥}

बेत्यति जीवपरिशर्तकमावेश निविचारेन निविचारेन \textit{॥ ॥}

\footnote{\textit{Sanskrit rendering}}

सत्ये खलु कर्मसन्त्य स्थावरस्यायतः हि कार्यायुः \textit{॥}

प्राप्तिविविक्षानन्तः हायं विन्दति ते जीवः \textit{॥ ॥}
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. Dewarstes was responsible for the view that animals were skilfully created automata or machines. Darwin gave a death blow to this philosophical superstition and Bose d.d. 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 Gathâ.

Thus ends the discussion of Chetanâ characteristic of Jiva.

40

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

उपचारग खङ्गु हुङ्ग क शाने य दंसंध शंजु नूति।
जोवस्स सन्वकारं अणानमूदं वियापीहि।४०।

40 Upayoga the instrument or means of knowledge is twofold—jñâna 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 Gathâ is addressed to a disciple who is a Naiyâyika. 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 jñâna which is one of the Upayogas referred to in the previous Gathâ.

*Sanskrit rendering

उपयोग: खङ्गु हिनिहो बान्ने व बर्षने संजु नूति।
जोवस्स सन्वकालमन्यसूल विजानीहि। ४०।
Abhinibodha (knowledge obtained by congenital mental capacity), Sruta (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**

Mati Jñāna refers to sense perception and the inferential knowledge based upon it. Sruta 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
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.

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

42 Matijñāna is of three kinds—Upalabdhi or perception, Bhāvana 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 Śūtra 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 Avadheśa Jñāna. This four-fold division is not fundamentally different from the previous division. Avagrhā implies the sense datum, e.g., Perceiving a thing to be white through the eyes is Avagrhā. To attempt to determine what that white object is, is Śikṣā. This Śikṣā 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 Bārṣaṇa. This Matijñāna consists of 336 forms when viewed according to different principles of Division.
Then Śrūta-jñāna, knowledge by testimony and not by acquaintance. The objects of this knowledge may be Mūrtta and Amūrtta, Physical and non-physical.  

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 Śruta-jñāna or knowledge by testimony, the first is Labdhi. This corresponds to association of ideas. Labdhi is defined as 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 Bhanga 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 Bhangi as contrasted with Pramāṇa Sapta Bhangi. Naya is defined in “Naya Vivaranā,” thus नीवते गत्यतेर्वन खुरायत्ित. तथोनस्य तत्त्त्वमय: 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. Dravyārthikānaṇaya, that pertaining to Dravya or substance; 2. Paryājārthikā Naya that pertaining to modifications. Again Dravyārthikānaṇaya is further sub-divided into three kinds, 1. Nāgamā, 2. Samgraha, 3. Vyavahāra. The Paryājārthikā Naya is sub-divided into four kinds, 1. Rjusūtra, 2. Śabda, 3. Samabhīdhā, 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 सूत्र साधनतिनिपुत्ताय संकल्पयति ग्रही वै निगम. 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 Sutra 33 of Ch I. This Naya is misunderstood by M D Desai (Nayakarnika) and by S C Vidvatbhasana Nayasatara.

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—Sutrasagara the author of Sutasagareyam—an unpublished commentary on Tatvarthadhyaga. My own explanation is based upon these authorities and also on the great work on Logic—Prameya Kamala Nirdanda I consulted Svadoodamanyai also of the Benares Edition; page 166 and Bombay Edition of Raghadrsttrajarna GranthiMala 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, gahattis 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. Similarly "He dwells here," need not mean that the person must be actually be in the residence at the moment.

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*Nayana Naya (vide) Nayakarnika pages 7, 8 of introduction and 43. Also Nayasatara pages 37 and 47.*
2. Samgraha सम्बन्धितसूत्रोऽवैधकसभागिनी पर्यायानांकान्तो वेदज्ञविशेषां समक्ष प्रधानार्थम् (तत्ताव्यः)

सम्बन्धितसूत्रोऽवैधकसभागिनी याध्वनांकान्तो मेधान्तस्मत: प्रधानार्थस्माद

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 व्यवस्थितसूत्रामान्यतं सिद्धांतेवैवविवर्धरथ्यथा व्यवहार (Tatvarthas)

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 रिजूसूत्रं सूर्यस्य उपस्थित तत्तत्त्वाति अवृत्तिः (Tatvarths)

रिजूसूत्रं अवृत्तिः (स्वर)ः वर्णमाला चालान्तर सूर्यस्य (भोजनति)ः इति अवृत्तिः (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

शब्दः संवेद्या सादनांति व्यवहार विनिविशिष्टं व्यवस्थः (Tatvarths)

कालकारकः शब्दः संवेद्या सादनांति वेदज्ञविशेषः अर्थं अवृत्तिः व्यवस्थः अर्थं शक्तिः (Prameya)

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

6 Samādhikāraṇa

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

7 शृव सूलन्य 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 Shadanyas Dravyarthika Naya is also called Nischaya Naya or the real aspect Patyayarthika 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 Jñāna and Darsana 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 Avadhî is described in detail.

Thus Avadhî also is of three kinds Desavadhî, Paramavadhî and Sarvavadhî. All the three are conditioned by Psychic qualities. But Desavadhî is also conditioned by birth in the case of Deva and Naraka.

**Commentary**

Desavadhî 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. Paramavadhî is the higher Avadhî Jñâna which is free from such limitations. But the last. Sarvavadhî 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 metemperical 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 Desavadhî is said to be of two kinds. Guṇapratyāya and Bhavapratyāya, conditioned by Guṇas or Psychic qualities and by Bhava or Birth. Guṇapratyāya Desavadhî is associated with man and animals and Bhavapratyāya with Deva and Naraka.

Guṇapratyāya is again divided into six kinds.—

1. Anugami (the following)
2. Ananugami (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 gusts of wind.

(45) Then the description of Manah Paryaya

विउलमदी पूण जांच अजजवणां छ दुविह मणणां ।
पुढे सजमदही उवलोऽर्प्पमत्तस्त ॥४५॥

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

**Commentary**

Rujvi means straight that which manifests straight or direct is Rujumati. 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 guṇasthāna.
The stages in spiritual evolution are fourteen. They are called Gunasthānas. These are—

1. विष्णवादि II
2. साहाइत तस्मादि II
3. सत्मार्थावादि II
4. धार्मिक सम्प्रदाये, II
5. श्रेष्ठार्थवत II
6. धार्मिक तत्त्ववत II
7. धर्मतत्त्ववत II
8. अवैधप्रकृतिभाव्य सम्प्रदाये वपयामक, छपन II
9. अवैधवृत्तिभाव्य सम्प्रदाये वपयामक, छपन II
10. वधार्मिकाश्रयावृत्तिभाव्य सम्प्रदाये वपयामक, छपन II
11. श्रीसचिवालयिकालग्राहय छपन II
12. श्रीसचिवालयिकालग्राहय छपन II
13. स्वेरकोवली II
14. अवैधप्रकृतिभाव्य सम्प्रदाये वपयामक, छपन II

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 Samāgdrishti (the fourth Gunasthāna). 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 Misragunasthāna.
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 Samyakti. A person who is in this stage and who is without the effort to exhibit the innate powers is Asamyata Samyakdrishti.

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 Desavratti.

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 Kshapak Sivati—the ladder of annihilation, the latter is called Upadama Sivati—the ladder of pacification of Karmas.

Manoh Parayya 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 Manoh Parayya. 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 Māti is considered to be greatly superior to the other. The limitations given are as follow.—
Ryumati Manah Paryaya 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 up to 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 Gaavyuts Gavuntu 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 up to Manushottara mountain and not beyond that. This Manushottara Sāla is according to Jain Geo-graphy 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 kutila 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 heartbeat. This Psychic faculty evidently through this rythmic or undulatory manifestation is able to achieve better and higher results than those of Ryumati.

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 Āpuvra Karana. This stage is represented in both the ladders of development Upasamakaha and Kshepakaha, 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.

Suksma Samparama \textit{Conflict with subtle 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 Dhyana, the self may pass on to \textit{kshina 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 (Manavachanakaya 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 Ajogakevali. The Siddha state is considered to be a transcendental stage. Therefore it is considered to be beyond this classification of Gunasthanas. 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.

\begin{quote}
\texttt{पाणि पौरिनिमित्तं केवलणां न होदि सुदुर्पाणं।}
\texttt{पौर्यं केवलणां पाणाणां च शर्तिः केवलिनो॥४६॥}
\end{quote}

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 Tatwartha Sutra says सत्वसंबन्ध्यं वेदविशिष्य केवलवथय ~ 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 (Samyaj- jñāna), the author mentions the three Ajñānas or the kinds of wrong knowledge.

मिथ्यत्वः अप्रेणाण अविरितिभावो य मात्याववरणम्।

पेच्यं पदुच्छ काले तेहर पुण्यस्थ प्रभावं च ||९७||

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, Kumāra and Kusūrti. But in the case of persons who acquired this Mithyātva after losing Samjñātva their right knowledge turns into erroneous one. The effect of Mithyātva 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 an effort after truth it ends in mere illusion so long as there is the primary source of evil, Mithyātva, intact.

18 After describing Jñanopanisāga he goes on to speak about Darsanopaya—The faculty of perception

Dvādaśāmibhi čhavīvibhāgāhānātā tvaAjñānāhānātā svabhāvāhānātā. Apaśājanāmabhaktivibhāgānātā kevalāhānātā cha bhāvānātā. 

Perception or Darsana is of four kinds. Perception through visual sensations, perception through non-visual senses, again that through the faculty of Avadhi, 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 Kevala 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.

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 multiverse 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 gathā 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 हृदि द्रव्यमण्यं गुणद्रो य गुणा य द्रव्यद्रो अण् ।
द्रव्यारण्तियमधवा द्रव्याभावां पक्ववांति ॥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 Heraclites, but both these worlds are

*Sanskrit rendering

वधि सत्सन्न्यंशं गुणांस्तत्सः गुणवाच द्रव्यरोक्षये ।
द्रव्यान्तर्यामधवा द्रव्याभावं पक्ववाति ॥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 Burkley and Hume.

Burkley’s argument against Locke’s doctrine of substance similarly emphasizes the absurdity of an unknown ‘a’ which is substance for Locke. This unknown ‘a’ may get several determinations and thus may become several distinct things. But Burkley’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 Gatha 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 Vedantism and Buddhism. The idea of Nirguna reality and the principle of Kshanka Vada are the two rival doctrines, and both are condemned by the author, quality-less 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.
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 *satam-natura*, but only in thought, and there too, the distinction is only relative; i.e., the quality cannot be thought of as absolutely independant of substance. Still it can be attended to as distinct from the thing. Hence it is that the three views mentioned in the gathā are rejected.

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

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*

अविभक्तमभगुणां द्रव्यगुणानां विभक्तमभगुणां।
विच्छेदितां विभववालसिद्धिर स्वतः शास्त्रो ध्वं ते ॥ ४२ ॥

† Sanskrit rendering

**Vyapadesa:** संख्यानिति संख्या विषयायत सवस्ति ते बहुकाः।
ते तेषांनम्पते अर्थे चापिचिद्म्यते ॥ ४२ ॥
1. **Shashti Vypadesa** This is the relation of the sixth case or the possessive relation

2. **Karak Vypadesa** 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 Vypadesa difference, i.e., difference due to Nomenclature or appellation Kāraka sanjīvī 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—

कवशत् = Devadatta (Karta or subject or agent)
कर्त = a fruit (Karma or object)
कर्तन = with the hook (Karana or instrument)
विषवत्य = for Dhanadatta (Nimitta or purpose)
ब्रह्म = from the tree (Sakāsa or the place of issue)
वालिकाय = from the orchard (Adhikarana or the place of operation)
वयविनिमेतिः = 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

कवशत् शालना (कर्त) शालावर्त कर्तनार्तायणम् शालना (कर्त) शूलेन शालने निमिति
शालन संकाराय, शालमिक अभिकरण सूते भाविति।
"Atma about himself with his self-reflection for his own purpose
drawing out of himself and yet resting in himself contemplates.
Here the causal relation is with reference to the same complex
thing.

(2) Samsthana—the difference of figure or form. This determi-
nant 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
"Mūta Dravya\textsubscript{ya} Murtaguna." Here also the determinant
Mūta or visual form refers to Dravya and gunā which are not
separate and distinct.

\(\text{\textdagger}\) 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

\(\text{\textdagger}\) Vishaya or locative difference
(a) "In the cow shed 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 एकता—निर्माण aspect of the relation. 

Just as Dhana and ज्ञान (wealth and wisdom) make the owners Dhani and ज्ञानी (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 Dhani—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, Dhani is of the former kind. The illustration for the latter is ज्ञान, ज्ञानी. 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 ज्ञानी one who possesses ज्ञान 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 ज्ञान and ज्ञानी (the knower and knowledge) are taken to be entirely distinct and separate.

*Sanskrit rendering

द्वारा चन्द्र च करोति चनिर्न यथा ज्ञानिः च द्विविधायाः।
अर्धति तथा पृथक्स्यमेकार्या चार्य सर्वकालः॥ ५५॥
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 "Jinaya 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. "Parvapara 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*

शानी श्रान्ति व सदाध्यात्मिता रितिरूपः प्रभुः

द्वेष्वचेतानां प्रक्रिय त सम्यग जितावमर्दि ॥ ४४ ॥
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

ष ति समवाराय अत्यंदिरिहि उच्छाणादीय ताणी।
अपि आणापिते य वयां पुर्णत्तप्पोकाणं होदि।॥५५॥

55 If the Self is entirely distinct in nature from thought then he cannot become, even by combination with thought, Jñâni 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 jñâna or Ajñâna (thinking or unthinking) •If he is thinking then the combination with jñâna 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 jñâna not as a result of combination of self and thought. Even the perfect knowledge Kevala jñâna is innate in the soul, though it is veiled for the time being by the Karmas.

* Sanskrit rendering

न हिसा समवाराय वयाणात्तारितस्तु हायतो हाय।
प्रहारीय ता रचनमेक्कल्साध्यकं मयति।॥५५॥
Then since there is no other relation than identity between substance and quality the explanation by the principle of comination is shown to be unwarranted and absurd.

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 Samavaya 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 Gunat is not one of combination.

Hence though the author designates the relation by the term Samavaya 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 Samavaya. This co-existence of Dravya and Guna is termed Samavaya 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 Apistic-bhutatvam. Again since the unity is not brought about by combination of two independent elements it has Ayukasiddhatvam. 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*

समवतित्वं सर्ववाचः अपूर्वमृततमस्मयुक्तिविद्वां च ।
तस्माद्वश्च्युतानां अपूर्वा सिद्धिर्वित निदिष्या॥५६॥

56
经文

色香味

注释

《PANCHASTIKAYA-SAMAYASARA》

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.

*Sausskrit rendering*
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 Dvaya* which is the substratum of all the nine attributes.

जीवा अणाविर्रिणिणा संता णंता य जीवभावादैः ।
सामावदैः अणंता पंचमगुणपप्याणा 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* (parinamika bhava), 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 *Audyayika 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 *Upadhis* then they realise their true nature, then they become.

*Sanskrit rendering*

जीवा अणाविर्रिणिणा सान्ता बणलत्ताहृ जीवभावादैः ।
सामावदैः पांचगुणमधुर्याणा य ॥ ५९ ॥
Siddhås Jivas that are found with such characteristics are infinite in number. Again it cannot be said that in the case of these Jivas 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 Jivas because of Karmic entanglements. The presence of Karmå with Jiva is the condition of Samsàric transformations and Jivas in Samsàric cycles have both birth and death. But in the last stage towards emancipation from Karmå, Jivas 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 gâtha, are the five Jiva Bhûtas mentioned in the 62nd gâtha.

These are (1) जीविक (2) जीवपत्र (3) जीवोपाय (4) जीविक (5) पारिशासिक भव.

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

60

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

एवं सदृश विषाणु असदृश जीवस्तु होइ उपाधि ।
इदे जिववतीर्थि भणिदं अण्णोपंविष्टः अवच्छिन्नविष्टः II ६० II

Thus Jivas that are, may die and those that are not may be born, thus sayeth the Jina. Though the statements (this Sutra and the 19th) are apparently conflicting they are not really contradictory.
COMMENTARY

From Dravyarthika Naya, i.e., from the aspect of essential nature Jivas 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 Jiva. The other proposition with which this gatha appears to conflict is the gatha 19.

परं सदृ विशाली ब्राह्मणो जीवस्त वातिष वष्पादृ ।

There is no death for the existing Jivas, 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 Gatinamakarma the Karma that brings about for the soul different modes of existence.

पंडित्यतितिरिमणुआ देवा इद्दि जामसंजुदा पयही ।
कृत्वान्ति सदृ णासं असदृ भावस्त उपपादः ॥ ६१॥

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

COMMENTARY

The different states of existence are the different modifications of Jiva brought out by upadhis or karmic conditions. Those Karmas that determine the next individual state of Jiva are Nama Karmas. These Nama 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

नामस्तिथिर्वेच्छुध्या देवा इद्दि जामसंजुदा पयही ।
कृत्वान्ति सदृ णासं असदृ भावस्त उपपादः ॥ 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 upadhis 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 Samsáric
cycle the author goes to describe their nature. Here he explains
the origin of the five Bhávas emotional states of consciousness.

उद्येण उवसमेण य खयेष दुहिं मिस्तिदेहिं परिणामे।
जुत्ता ते जीवगुणा बहुसु य अस्त्येसु विचित्रणा। ॥६२॥ *

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

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. Upaśama, or suppression of Karmas,
3. Kshāya or eradication,
4. Kshāyopāsaṇa, the mixed process of eradication and
   suppression,
5. Parmāna or the unconditioned thought.

"Sanskrit rendering

उद्येणोपयश्च च खयेष्च च ज्ञात्वाम भिन्नतास्मां परिणामे।
युक्तस्ते जीवगुणा बहुसु चार्येऽु विचित्रीयाः। ॥ ६२॥
These five conditions (four physical and one spiritual) determine respectively the Bhāvas.

And these are—
1. Audayika Bhāva,
2. Aupashamika Bhāva,
3. Kṣāyika Bhāva,
4. Kṣāyopashamika Bhāva;
5. Paramāmika Bhāva.

The last one is unconditioned by Karmas. It is Nīrupadhī character, whereas the other four are generated by the changes in physical conditions or upadhīs. The last Paramāmika Bhāva is not causally connected with Samsāra or Moksha. It is Nishkrita Bhāva.

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

Karmā baddhāyamāne jīvābhāवर करेरदि जारिसिरं ।
सो तेन तस्स कत्ता ह्वधित्तिव सासणे पठिंद ॥ ६३ ॥

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

COMMENTARY.

Jīva 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 Jīva itself. Karmas are always spoken of as of two kinds. Dravya Karma and Bhāva Karma. Dravya Karma is distinctly physical. A peculiar combination of Paramāmūs constitutes Karma Pudgala or Karmic-

*Sanskrit rendering.

कर्म बद्धभावणी सौभाव कर्तौति यात्रानं ।
संतेन तस्स कत्ता सवतौति च शालने पठिंद ॥ 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 gāthā.

The author recognizes two distinct causal agencies as will be evident later on Nimitta Kartā and Upadana 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 Upadana Kartā of the Bhāvas while Karmic matter is Nimitta Kartā.

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

कम्मेण बिना उदयं जीवस्त्र न बिज्जन्दे उवसमं वा।
खर्यं खजोवसियत्मं तम्हं मार्गं तु कम्मकर्तं॥ 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...
about its corresponding emotional state or Bhāva. It may be pleasant or unpleasant. The chain of causation is as follows——Dravya Karma, Bhāva Karma and Bhāva. Kārmic matter, Kārmic thought and an affective state. The last affective state or Bhāva which is the immediate result of Kārmic thought or Bhāva Karma may also be said to be the effect of Dravya Karma. For there can be no Kārmic thought or Bhāva Karma in 'a jīva which is not determined by Dravya Karma.

65

The next gāthā is in the form of Pūrvapaksha from the disciple. An objection is raised against the doctrine that Ātmā is the sole and immediate cause of Bhāva Karma.

भावो जाति कम्मकर्त्ता अत्ता कम्मस्म होििि किष्ठ करता।
ण कुण्डिति अत्ता किंचि वि सुतिता अर्णि सग मावां ||६५||

65 If these states of emotion or Bhāva are really brought about by Kārmic matter how can Ātmā be said to be the cause of these Bhāvas? 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 Kārmic matter).

COMMENTARY

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

† Sanskrit rendering

साँवे यदि करमेवह आत्मा करमेवाह-अवति कर्ष कर्षाः।
त करोत्यात्मा चिन्तित्वि मुक्त्वाण्य श्रवां मावां॥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 Pūrvapaksha is evidently a believer in the Sankhya system.

In answering Pūrvapaksha the author is really condemning the Sankhya view represented by the above sloka.

The answer is again strengthened by further detailed argument.

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., Karmic 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 कर्मनिसिद्धं कर्म पुनर्मत्त्वार्थारं सति।
न तु तेषां खलु कर्त्ता न विषा मूलवस्तु कर्त्तारं॥ ६६॥
ponding and interrelated Bhāva 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 Kārmic 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 Karṭā. The author has in his mind such a sharp distinction between the thinking thing and unthinking thing as is associated with carissanism and yet the two are related by a peculiar conception of causal relation. The unthinking thing may be the Nimitta Karṭā of the thinking thing and conversely the thinking thing may be the Nimittra Karṭā of the other, though certainly one cannot be the Upādāna Karṭā of the other.

67.

The same view is further elaborated

कुर्वं सर्वं सहावं अत्ता कत्ता सरस्तं मावस्तं।
प इः पोमगलकम्मां इदं जिजननं मुणेयते॥ ६७॥

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

COMMENTARY.

The author strengthens his argument by referring to Āgama or Śrūta. 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 Jīva and Kārmic matter are related to their respective changes according to the six aspects of causal relation.

* Sanskrit rendering

कुर्वं सर्वं सर्वां स्थां ज्ञातांर्थं स्वरुपं मावस्तं।
न हि पुमगलकम्मांभिति जिजननं ज्ञातव्यम्॥ ६७॥
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) Karta (2) Karma (3) Karana (4) Nimitta (5) Sahā-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.

**Sanskrit rendering**

कम्मं कर्मं कुञ्जवदि जदि सो अप्पा करेदि अप्पाणं।
किच तस्म फलं मुंजदि अप्पा कम्मं च द्वेदि फलं ॥ ६६॥

* *Sanskrit rendering*

कर्मांपि सक्त करोति स्वेन स्वयाचेन सम्यगार्थमां।
जीवोहिदपि च ताद्यथास: कर्मस्वशाचेन सावेन ॥ ६६॥

† *Sanskrit rendering*

कर्मं करं करोति यदि श्रात्मा करोत्यात्माः।
कथं तस्म फलं चुज्ज्वलं श्रात्मा करं च द्वाति फलं ॥ ६४॥
69. If Karmic matter effects its own changes and similarly if Jiva 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 Jiva be affected at all by physical changes and in what manner could the physical changes affect Jiva at all. The student asks for the justification why the two really independent series should affect each other at all.

70. The *Purva-paksha* is answered by the seven following gathās. This one states that the Loka is filled with matter

\[
\text{ओगाहागदग्धिचिदो पोगुगलकायेहिं सच्चदो लोगो।}
\text{सुहमेहिं वादरैहिं य जंताणतेहिं विचिहिः॥ ७०॥}\\
\]

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 Jiva 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 Jivas. They are otherwise known as karma-Prāyogya Pudgala. The world that is filled with such materials also contains Jivas. The Jivas and Karma Varganās co-exist and by the mere fact of contiguity Jiva and
Kārmic matter are brought together. The settling of Kārmic molecules in Jiva is evidently explained by the author as a necessary result of contiguous co-existence. He does not want to assume that Jiva has positive attraction towards Kārmic matter. If any such active influence on the part of Jiva is presupposed the author will be forced to acknowledge the inevitable causal interaction between matter and Jiva. The author does not want to encourage that view. Hence he explains the contact between Jiva and matter as due to local conditions. The commentator explains the principle of contiguity as

अत्न्तः तृणके पुरोऽसः सहसुत्रकालिना

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 Jiva 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.

अत्न्तः कुण्डिदि सहावं तत्थ गदाः पोमाला सताविभि

gच्छाति किमभावां अणशोणणागाहिमवगा

71. Jiva 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 Jiva and manifests as modes of Karma such as Jnānavaraniya.

Commentary.

Here the author emphasizes the fact that Kārmic matter is entirely self determined in its modifications. So also is Jiva. Jiva 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 Jiva is undergoing such

*Sanskrit rendering

आत्मा करोति स्वात्मं तत्र गता: पुद्गला: स्वात्मंस्य: ।

gच्छाति कर्मसंवेदन्योन्न्यांवाग्यानः ॥ 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 Jîva. The Kârmic particles merely by proximity cling to Jîva which has the adhesive quality Jîva gets adulterated with Kârmic matters as milk and water. But this adulteration is not due to direct causal action upon Jîva.

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

जह युगलमदज्ञाणं पहुँचियारेिहँ संधिणियवाति।
अरुढ़ा परेिहिं दिद्या तः सम्माणं वियागाहि॥ 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 Jîva 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 पुरुषाः लुक्खाणां वहुभवारेः स्तम्भनिषुद्धि।
अरुढ़स परेिहिं दिद्या तः विमसें वियागाहि॥ ७२॥
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 Nāya

जीवा पुमङलकाया अण्णोणागायागहणपदिवत्या।
काले विवज्ञमाणा सुहृद्वलं द्विति भूषितम्॥ ७३॥

73. Jivas 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 Jivas 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 Karmic 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 enjoiner.

74

Then the author has a resume of the nature of the relation between causality and affective experience.
The author makes a distinction between absolute point and relative point of view. Really *Kārmic* 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 *Jīva* 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 *Jīva* may be said to experience directly its own mental states and yet *Vyāvahārically* 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 *Jīva* enjoys its own state and also that *Jīva* enjoys physical objects of sense presentation. Therefore it may very well be conceded that the proposition that *Jīva* is the essential cause of its own mental state is compatible with the proposition that *Jīva* is the enjoyer of *Kārmic* effects. He is the Kartā as well as the Bhoktā the doer and the enjoyer.
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

Commentary.

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 Bhabhya Jīva. Throughout the career of the Bhūbya 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

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.

उपसंततःसिद्धिभो मघं जितमासिद्धिः समुवगद्दिः
पणणाणममभारी गिभाणपुरं वजदि घीरो || ७५ ||

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

उपसंततःसिद्धिभो मघं जितमासिद्धिः समुवगद्दिः
पणणाणममभारी गिभाणपुरं वजदि घीरो || ७५ ||
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 Chāritra Mohaniya. All the other Kārmic Upādhis 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 Jīva may start on a very desirable career. On account of suppression or annihilation of Darśana Mohaniya Jīva 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 Jīva in any way. After conquering the environment Jīva 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 Nirvāna which is the Summum Bonum of life according to Jainism.

77 and 78.

Then the author summarises the characteristics of Jñāstikāya.

एको चेव महण्या से दुविवयो सत्लक्षणो होदि।
चुड़ा चकमणो मनिदो परंपगुणपप्पधाणो य। ५७॥

छन्दापनक्रमजुच्चो उवउत्तो सत्तमहसुसम्बावो।
अवभाससो नवल्यो जीवो दुस्तागणो मनिदो। ५८॥

*Sanskrit rendering
एको चेव महण्या से द्विविलक्षणो होदि।
चुड़ाचकमणो मनिदो परंपगुणपप्पधाणो ५७॥

†Sanskrit rendering
छन्दापनक्रमजुच्चो उवउत्तो सत्तमहसुसम्बाव।
अवभाससो नवल्यो जीवो दुस्तागणो मनिदो। ५८॥
77-78. The great soul characterised by upayoga 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 ingenuously describes Jiva. He employs numerical description from one to ten. When all Jivas are looked at from their essential characteristics they are substantially one. From the point of Upadhas 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 Darshana; Jhana 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. Jiva 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 Karmic matter. These also have been dealt with above. "Six" denotes the six directions of the world along which there may be possible movements for Jiva, "Seven" denotes these seven fold predication applicable to Jiva. These are the seven propositions forming the Saptabhangi. "Eight" denotes the eight characteristics of Jiva. Samsari Jiva has the eight Karmic characteristics, such as Jhanavaranā-Darśanavaranas, Mohaniya, etc. The perfect Jiva has the eight infinite gunas such as Ananta Jhāna, Ananta Darśana, Ananta Virya, Ananta Sukha, etc. "Nine" denotes the nine padarthās generated by Jiva in conjunction with matter. These are Jiva, Ajiva, Papa, 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 Jivas (Prithvikāyika, Apakāyika, Tejakāyika, Vayukāyika, and Vanaspatikāyika), and Jivas 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 Nirvana. But according to Jain view he goes to the summit of the world. The author explains why he should do so.

पञ्चिन्दित्रिभुग्गणयापदस्वंधेष्टः सत्त्वदो मुख्रो ।
उद्भु गच्छदि सेसा विदिसावञ्ज गदिं जाति ॥ ७९ ॥

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

COMMENTARY.

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

But Samsāra Jivas 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 anusrasas the ladder paths of disembodied Jivas.

The disembodied Jiva has still the Kārmāṇa Sarira—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 dont want to speculate.

Sanskrit rendering:

प्रकृतिशिल्पयुक्तमाध्येश्वरस्य सर्वेऽति सुद्रः ।
उद्भु गच्छति शेषा विदिसावञ्ज गदिं जाति ॥ ७५ ॥
CHAPTER II.

PUDGALASTIKAYA.

The author mentions the four different kinds of material objects.

क्षणाय श्वभृष्टिश्च क्षणपदेशः श्वन्तिष्ठती परमाणूः

इति ते च चुविर्यण्या पुमलकायाः सुणेयवः॥ 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, Skandhadeśas, Skandhaprādeśas and primary atoms.

COMMENTARY.

Skandhas are the aggregates of atoms. This classe refers to complete molecular constitution Skandhadeśas is said to be incomplete. But still it is an aggregate Similarly Skandhaprādeśa. 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 Gatha.

81

The respective characteristics of these four classes are given below.

स्त्रं च मुक्तसमत्य तत्स्तृ तुदु अद्व भण्ति देवेऽक्षणः

अद्वं च पदेशी परमाणूः चेव अविभागी॥ ८१ ॥

*Sanskrit rendering

एक्षणाश्च एक्षणपदेशः एक्षणप्रदेशश्च भण्तिपरमाणूः॥

इति ते च चुविर्यणः पुमलकायाः सुणेयः॥ ८० ॥

*Sanskrit rendering

एक्षणाः स्त्रं च मुक्तसमत्यः तथानुभण्ति वेद इति

अद्वं च पदेशी परमाणूः चेव अविभागी॥ ८१ ॥
81. The complete molecule of matter is Skandha; a half of it is  'kandhadesa'; 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 Paramāṇu—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.

वादरसुहुमगदारं संघारं पुष्मलोति ववहारी ||
ते होति छप्पयारा तेलोक्कु जहि विप्पणं || ५२ ||

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:

वादरसुहुमगदारं संघारं पुष्मलोति ववहारी ||
ते होति छप्पयारा तेलोक्कु जहि विप्पणं || ५२ ||
decay They are minute or large These Skandhas or molecular aggregates are of six different kinds which are mentioned in the next gāthā. 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 चउरितिदिवविसयकक्मपाओगमा ।
कम्मातीद्रा चेवं क्षेमेया पोमाला हौति ॥ ८३ ॥

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

COMMENTARY

The six kinds of Skandhas are otherwise called thus:—

1. Bādara bādara—Solid.
2. Bādara—Liquid.
4. Bādara sukshma—Minute particles evident to the senses.
5. Sukshma—Minute, not perceptible.

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 Kārmic matter.
6. Those below Kārmic matters upto Skandhas made up of two atoms.

84

Thus after describing the various Skandhas the author explains the nature of Paramāṇus or primary atoms which are the constituent elements of Skandhas.
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-divid-
ed 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 its-
self 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 Akāsa, 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.

शब्देश्रोष्णस्मकीर्षोपरं विज्ञानीहि परमाणुः ॥
स शास्त्रस्तोत्राश्रः पक्षं विविधव्यो वृत्तिसवः ॥ ८४ ॥
physical existence. The atom has its own essential nature which is distinct from that of the four elements."

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

**Commentary.**

The author denies the qualitative difference of paramāṇus. 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 spatiality it is beginning middle and end in one. From the general principle that substance and quality are inseparable, it follows that the spatial unit of atom is also the spatial 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 Sakṣis 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. Paramāṇu is called mūra for another reason also, because it can be a perceptual object for Paramarudhi. 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 Kevala.

*Sanskrit rendering*

आदेशमात्रपूर्वः धातुचतुष्क्ष्णि कारणः पद्मः
स केष्यः परमाणुः परिख्यामुक्षः स्ववमाण्यः

*33*
Then he describes how sound is actually produced by atoms which are really without sound quality.

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 **Bhāṣātmaka** or Language and **Abhāṣātmaka**, non-language. The language sound again may be **Akṣaraṭmaka** or **Anakṣaraṭmaka**, 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. **Gaga** sound produced by cymbals, etc.
4. **Sushra** sound produced by pipes and other wind instrument.

87

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

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*Sanskrit rendering.*

शब्दः स्कन्धप्रस्थः स्कन्धः परमाणुसंगतसहात्।
शष्टीवश्च तेषु जायते शब्द उत्पादकः नियतः। वदे॥
The primary atom is eternal, is spacial, and yet non-spacial, is the differentiating factor of skanahas and is also the cause of their changes. It is also the determinant of time and number.

**Commentary.**

Paramânu 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 other sense 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 (Kshestra Sankhya).

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

(Kâla 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

गत्वा नानावकासो न सावकाश्च प्रदेशते मेंता ।

स्कूल्धानामयं च कर्त्ता प्रविष्टका कालसंक्षयाः ॥ ८७ ॥
quantitative difference in these things and also the qualitative difference in physical objects may ultimately be traced to the constitutive of Paramânu.

88

Further description of the qualities of Paramânu and its modes.

एकरसवणणगच्छि दौ पासं सर्वकारशामसदुः ।
खंडंतरिदं दूवं परमाणुं तं वियाणेहि || ॥ ॥

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 Paramânu. 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 Paramânu. According to Jains view a Paramânu is an object of perfect Avadhis perception. Though an atom is metemperical to a finite individual it is distinctly a Rupa or Vismal object for the super-normal faculty of Avadhi. If the description in the Gâtha 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:

एकरसवणणगच्छि दौ पासं सर्वकारशामसदुः ।
खंडंतरिदं दूवं परमाणुं तं वियाणेहि || ॥ ॥
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, i.e., 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, i.e., 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.

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.

उवमोज्जिमिन्दिएहि य इन्दिय काया मणो य कम्पाषिः
जं समदि मुक्तमणिं तं सव्व पुमालं जायेः || ८५ ||

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

*Sanskrit rendering
उपसोपथमिन्दिएहि य इन्दिय काया मणो य कम्पाषिः
पन्नवति सूर्यमन्यद तत्सत्य पुद्गलं जानीयाद् || ८५ ||
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. Audarika, Vasukiya, Ahāraka, Tayasa, and Kārmāṇa Sariras. The author includes Dravya Māna or mind under the same class. Evidently it means brain which is no doubt physical, Dravya Karmas are also material since they are constituted by physical atoms. And again he implies no-karma budgalas, 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 sariras referred to in the Gāthā require elucidation.

1. Audarika Sarira Udāmana means Sthula or gross. The Sarira is called Audarika because it is constituted by Sthula or gross matter. It is also derived from udāra womb that which is born from the womb is Audarika. Any way Audarika Sarira refers to organic bodies animal and human.

2. Vasukiya Sarira Term vikriya 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 sarira is called Vasukiya Sarira.

3. Ahāraka Sarira when a yogi during Tapas 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 Ahāraka Sarira.

4. Tayasa Sarira This refers to the shining body or the light-body.

5. Kārmāṇa Sarira 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. 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 Pudgalāstikāyā.
CHAPTER ON DHARMA AND ADHARMA.

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

ममतिथिकायमरसं अवर्णगर्भं असदुगम्प्यारसं लोकागाधं पुद्दं पितुतमस्कादिदियते ॥ ६० ॥

90 *Dharmastikāya* 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 - *Dharmastikāya* and *Adharmastikāya* 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*

धामस्तिथिकायांपरस्ते।वर्णगर्भंअसदुगम्प्यारसं।
लोकागाधंपुद्दंपितुतमस्कादिदियते॥६०॥
Next Gātha describes the remaining qualities of Dharmāstikāya.

Because it has the infinite manifestations of the incorporeal nature Agurulaghu, 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.

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
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 Dharmastikāya 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 Dharmastikāya is the sine qua non of motion of the objects of the world. i.e., in short it is merely the condition, and not the generative cause, of motion.

93

Next the author describes the Adharmastikāya or the principle of rest.

जह हवदि धम्मदवत्वं तत्र तं जाणेह दृष्ट्वमध्यमकं \nतिदिकिरियाजुताणं कार्याभावं नु पुढ्वीव \n
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-spatial and yet it is co-extensive with Lokākāsa. 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 Adharmastikāya without interfering with motion itself is the condition of rest for the moving things.

*Sanskrit rendering.

यथा सत्त्वि धर्मस्त्रवेष्टाया सत्त्वि दुःस्थानीश्विः प्रथमदेख्यायाः \nसिद्धिकिरियाबुध्वषां कार्याभावं नु पुढ्वीव \n
93
Then the author gives the reason why \textit{Dharma} and \textit{Adharma} are considered \textit{Asikayas} or existences.

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 \textit{Pradesa}, are \textit{Dharma} and \textit{Adharma}. These are uncreated and of the same magnitude as \textit{Lokakhisa}.

\textbf{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 \textit{Aloka}. The difference between \textit{Loka} and \textit{Aloka} is entirely due to the coherent system of molecules and \textit{jivas}, conditioned by these principles. \textit{Dharma} and \textit{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 \textit{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.

*\textit{Sanskrit rendering}*

\begin{quote}
अततःतःहेतुः सम्भवतः गमणःस्थिष्ठः।
ढाविषे ज मती विनियाधिष्ठिता लोकमात्रः स || ८४ ||
\end{quote}
Next the author points out that Dharma and Adharma are in themselves neutral, and indifferent condition respectively of motion and rest in other things.

श्य गण्यैदि घर्मस्त्भी गमणं ग अरूर्द्धवियसस् ह्वविदि गति स व्यासरो जीवाणं पुगायाणं च.

95. Dharmasthikāya 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 Dharmasthikāya 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. Dharmasthikāya does not carry things, locomotion of things and persons is not brought about by Dharma for it is a Nishkīya Dravya. But it behaves like water which by its mere presence is the condition of motion in fishes, i.e., Dharmasthikāya by its mere existence conditions motion without being the efficient cause of motion. Jīvas and Padgitaśas have motion because of their own efficient causes and yet motion in them will be impossible, but for the external condition of Dharmasthikāya.

Similarly Adharma being neutral in itself is the external condition of rest. It is merely a Bahmangahetu. 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 (Uddātānāhetu).

* Sanskrit rendering:

न च गन्तुति घर्मस्तिकाः स्थानं न फऽत्वयुध्यस्य।
सतति वते: सः प्रशस्तो जीवानां पुगायानां च।

96
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 *udāsīnaḥketu*. 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 Ṛukhyahetu. What if they are the Ṛukhyahetu 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 don’t behave in that fashion. Therefore it is inferred that these are only *Udāsīnaḥketus* 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 as 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 Ṛukhyahetu. Motion and rest must be traced to the intrinsic and efficient nature of things themselves. That clearly shows that Dharma and Adharma are merely *Bhaiṣajyagahetus*.

**NOTE**

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

"Matter goes to struggle with the unwary or infatuated soul; times 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:

पित्रसर्वेऽशु श्रीलं मुनि सहस्तेश्वर्म स्वस्माविति।
ते स्वयंपरिष्ठामैः गमन स्थानं च कुरवान्ति॥५॥
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 on 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-pradesi*.
4. They are *Nīshkriti*—non-active.
5. They are *Bahiranga hetu* or *udāsina 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 adharma alone how could their 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 adharma. 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 Uddesna-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 (adharma) and the other guaranteeing motion within the limits. It would not be quite accurate to think of centripetal and centrifugal forces, because dharma and adharma are Nishkkryas. 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 adharma 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 Jiva 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 adharm. 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?
CHAPTER ON ĀKĀSA OR SPACE.

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.

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 either 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 primordial 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

सबेः जीवान्ते जीवान्ते तत्काल पुनर्जीवान्ते च।
वहन्ति विवर्तमानिः तत्त्वोऽस्मात् ज्योतिषात् ॥ ८७ ॥
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 Lokākāsa. But that is only a part of the real space. Beyond the Loka there is Alokākāsa or Ānuntākāsa. This Ānuntākāsa is pure space. There are no objects animate or inanimate in this Infinito. 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 Lokākāsa.

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 as the condition of motion and rest. The author shows why it cannot be such a condition.

* Sanskrit rendering

† Sanskrit rendering
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 Jiva nor 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.

**Sanskrit rendering**

चक्षु उवरिद्द्राण सिद्धां विशेषरैं पण्डतः ।
तत्र गमणंद्राण आयासे जाण पाल्यति || १०० ||

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

江县 ㄏw[i] ンgィ ンmン 町워 ンkィ ンwィ ンsィ ンdィ

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:*

चारि मूळि गणान्तराकाश्य अनकार्य हैरा ||

प्रसज्ञलत्त्वाद्विषयः बाह्य चान्तिपरिभाषा: || 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.

तत्त्वा धर्माधिमा गमणिद्विदिकारकाणि षागासं
इति जिनकर्तव्यं भीष्मद्वाहं लोकसहायं दुर्मतां || १०२ ||

102. Dharma and Adharma alone are the condition of motion and rest respectively, and not Akāsa 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 Lokākāsa or world, Space, Dharma and Adharma, are all co-extensive and coincident. Hence they may

*Sanskrit rendering :

तत्त्वाधिमाधिमा गमणिद्विदिकारकाणि षागासं
इति जिनकर्तव्यं भीष्मद्वाहं लोकसहायं दुर्मतां || 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.

⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃⅃Ⅲ
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 मुन्तिपरिहीणा।
मुत्तच पुमालङ्कवं जीवो खङ्चु चेद्धो 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 Sakriyas and Nishkriyas, active and non-active.

जीवा पुमालकाया सति सक्रिया हृत्तिण य तेसा।
पुमालकरणा जीवा खङ्चा खङ्चु कालकरणा हु ॥ १०५ ॥

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

*Sanskrit rendering

आकाशकालजीवा धम्माधम्माः य मुन्तिपरिहीणा।
मुत्तच पुमालकवं जीव खङ्चु चेद्धो तेसु ॥ १०४ ॥

†Sanskrit rendering

जीवा पुमालकाया सति सक्रिया भवति न च शेषः।
पुमालकरणा जीवा स्कन्धा खङ्चु 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 Nishkriyas. Any causal activity is described to be Sakrya. If there is no such causal activity then it is Nishkriya. The activity contemplated here may be merely any change brought about by external conditions Jivas and matter are Sakryas Dravyas’ for they become Sakryas under certain conditions, space, time, Dharma and Adharma are all Nishkriyas 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 Karmic matter, but Jiva in perfect states can be free from Kārmic matter. In this state the Siddha Jiva is practically Nishkriya, 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 Nishkriya 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 Nishkriya.

The difference between Mûrta and Amûrta is again described in other words.

जे खलु इन्द्रियोजन्मका विसया जीवेति हुंति ते मुन्ता ।
सेवं हवदि अमूर्तं चित्तं उमर्यं समादियति || १०६ ||

*Sanskrit rendering:*

वे खलु इन्द्रियोजन्मका विसया जीवेति हुंति ते मुन्तातु।
शेषम् समादियति समादियति || १०६ ||
106 All those objects that are apprehended or perceived by the senses are Mûrta objects. The rest are Amûrtas. Mind apprehends both Mûrta and Amûrta 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 Mûrta Dravyas. The term Mûrta therefore implies the inherence in the object of the sense qualities of colour, taste, smell, etc. Those objects that have not these characteristics are Amûrta Dravyas. According to this description, Physical objects are distinctly Mûrta 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 Mûrta 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 Mûrta objects and those objects which are known through Paroksha are Amûrtas. Under the Amûrta category come such facts as Dharma and Adharma and all Psychic states. (We have to note here that the term Pratyaksha is used in Vyavahara sense.) Mind, which is in itself an Amûrta Dravya is able to know both Mûrta and Amûrta Dravyas. Mûrta Dravyas are apprehended Pratyaksha and Amûrta Paroksha or mediately.

Thus ends the Chulika or Summary.

107

In the treatment of Panchastikâya, 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 परिणाममभवो परिणमा दृव्यकालसंबंधो ।
द्वेषं पुष सहावो कालो खण्डसंगुरे जियदे ॥ १०७ ॥

*Sanskrit rendering*

काल परिणाममवह दृव्यकालसंमूहः ।
पवेश समाह काल कृष्णस्तरो लियत ॥ 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 Dravyakaśas or real time is eternal, as 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 Dravyakālandas 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 recognizes 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.

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.

काले तिति य ववदेसी सर्वभावपञ्चवंगी हवादि णिच्चो।
उप्पणपञ्चवंगी अवरो द्वीहेवतरहाई॥ 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 Kshana-katva as its nature as against Nitya-katva of the other. But the Kshana-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 सत्ताव्रप्रस्तको मवति नित्य।
नित्याज्ञज्ञज्ञप्रवरो तीव्रान्तरसायी॥ १०८॥
109.

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

रुद्रे कालागासा घम्माधम्मा य पुगाला जीवा ।
लम्भलित दृढवसरणं कालसं दु गतिः कायत्तं ॥ १०६ ॥

109 Time, space Dharma, and Adharma, matter, and Jīva 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 hereafter enumerated.

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

This nature of time is described in mathematical terms by the author elsewhere (Pitavasana Sūra). Time has Udipta Prachaya whereas the other Dravyas have Tīryak 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 Kayatva. Therefore it is generated by Tīryak Prachaya but Udipta Prachaya cannot be associated with extension since it is unilaterial. Therefore time is not an Astikāya. More of this in the general introduction.

110.

The fruit of contemplating upon these facts—Panchāstikāya.

*Sanskrit rendering

एते कालानाहे घम्माधम्माः य पुगाला जीवा ।
समन्ते दृढवसरणां कालसं दु गतिः कायत्तं ॥ १०६ ॥
110 Thus one who with the knowledge of, and faith in this short summary of Panchastikāya—the essence of the Divine word gives up desire and aversion (towards worldly things) realises freedom from sorrow.

COMMENTARY.

Here the author indicates the path to eternal bliss. The path consists of the three jewels or Ratnas Traya Right faith, Right knowledge and Right conduct. सम्यक् द्वितीयम् वा च चारित्रां निश्चयम्। and Samyak Darśanam is defined to be Tattvārti Staddhānum The Tattvas are the existence described in short in Panchastikāya or the reality itself may be considered as a system of Panchastikāyas. 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 surnity of heavenly bliss

111

Then the manner of obtaining such a freedom

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 Darśa 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 पञ्चस्तिकायस्यवैभवं विवाय।
यो मुख्यति शास्त्रवेयैं स गाहते हुज्जपिरिमोक्षं। ११०।।

†Sanskrit rendering

श्रवणेत्यं तदुरुगममनोचितो निष्ठामोहो।
प्रम्पतिताग्रंद्रमौ सत्वि हृदप्राप्तरो जीव। 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 Mohanīya 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 Çaritra Mohanīya or the palsy of the good will, hence the shattering of kārmic shackles; then with freedom radiates the eternal glory of the Divine Person.

Thus ends the Book I.
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: Puṇya (virtue), Pāpa (vice), Āsrava (incoming of Karma) and Bandha (bondage). The four which lead to Samsāra, originating by their separation the following Padārthas occur: Sama (prevention of incoming Karma), Nirpara (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.

अभिव्यक्तिज्ञ सिरस अपुण्यमभवकारण महावीरं
तेसिं पयत्थंगं. समां मोक्षस्ते बोधायमि ॥ ११२॥

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

COMMENTARY

This Namaskāra sloka is Udiyahamanagala (Salutation for the middle of the books). The author worships Vardhamana Mahāvīr, the last of the Tirthankaras, he is considered to be the revealer of the true path. All Sastras are traced to Mahāvīra 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

अभिव्यक्तिज्ञ सिरस अपुण्यमभवकारण महावीरं
तेसिं पयत्थंगं. समां मोक्षस्ते बोधायमि ॥ 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 Jaina 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 Padartha. The author is no more concerned with Astikayas 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 Padarthas 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 Samsara to Moksha.

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

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 Gatha is merely the paraphrase of the very first Sutra of Tattvarthadhigama.

Three elements constitute the path. Darsana, or belief, Jiana knowledge and Charitra or conduct. But all the three must be of the
the right sort... Belief in the true nature of reality is Darsana, which is right. This Samyak Darsana is considered to be the result of suppression or eradication of that particular Karma called Darsana Mohaniya whose function is to blind that faculty of belief or Darsana. 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 Samyak 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 Gāthā 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 Dueshā, 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 Mārgas or false paths.

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

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

8 Only those who have eradicated completely all Kashāyās 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 Ratinatraya. This Ratinatraya is spoken to be of two kinds Nisakya Ratinatraya and Vyavahāra Ratinatraya. The former is from the absolute point of view and the latter is of relative point of view. When the Ratinatraya is distinctly based upon self then it is Nisakya
Ratnatraya, Darsana, Jñāna and Chāritra, all have reference to self and self alone. This Nischarya 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 Nischarya 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 Chāritra par excellence.

Vyavahāra Ratnatraya is constituted by Darsana Jñāna and Chāritra which are based upon Pratiyatatā 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 propiciations is Vyavahāra Chāritra. These three constitute Vyavahāra Ratnatraya.

The five Labdhas referred to in the Gātha are, (1) Kshatyyopasann Labdhi, (2) Desana Labdhi, (3) Prayogyā Labdhi, (4) Visudhalabdhi, and (5) Karanlabdhi.

खयउक्षियविसोद्धि देवयादगकानकरणलख्वः।
वस्ताचिरों सामण्डा कर्ण पुणहादिः सम्बन्धे॥

सौम्यसारः Jivakānda, gātha 650.

To Samsārī Jiva there is continuous fruition of old and existing Karmas and combination with novel and incoming Karmas. On account of this Kārmic encircling there 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 Samsārī Jīvas 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

खयुष्मियविसोद्धि देशनासयोपश्चावत्कस्थितिः
वस्ताचिरों सामण्ड्यां कर्णं पुणहादिः सम्बन्धे॥
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.

Similarly Samsāra Jiva embarrased 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 Bhava Jiva which is patiently aspiring for spiritual greatness, strikes with vehemence and vanquishes the enemy. This suppression of Karmas at their weakest moment is Kāṣhāyopāvama Labdhi No. 1.

After this initial assertion of spiritual independence their may appear a change of disposition in the nature of Jiva 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 Āsrama. Nevertheless the declension of the disposition towards good is Visvajna Labdhi No. 2.

Then with this changed disposition Jiva 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 Jiva along the rungs of spiritual ladder. Thus 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—Gunasthāna, their may appear certain psychic instruments, e.g., Sukladhyana. This attainment of spiritual instruments and other supernormal powers is known as Karaga Labdhi No. 5.

These are the Labdhis or attainments which a Jiva by good fortune may secure.
These Labdis are not to be confounded with what are known as Navaka Kevala Labdis. Nine attainments about the time of Kevala Jaina.

At the Kevala stage of development the following facts happen to the person.

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

2. The all illuminating perception or Kevala Darsana or Kshayaka 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 Kshayika Abhaya Denaam.

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 Kshayika Labha gain or income after Kshayika state.

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

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

7. Then the realisations of Omnipotence. Ananta viyaa which is the result of complete eradication of Viryantaraya Karma.

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

9. And finally Kshayika Chaitra. 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 Upadhis.

The former class of Labdis is always referred to as Pancha Labdis's and the latter as Navakevala Labdis 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 (Samsar Jiva,) and Navakevala Labdh to Mukta Jiva.

Then Vyavahara Samyak Darsana is described.

एवं जिशपण्णे सदृशमाणस्त्व मावदो भावे ।
पुरिस्सत्ताभिणिबोह दंडणस्त्वरं हवदि जुते ॥ ११४ ॥

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

COMMENTARY

To believe in the real nature of Atma and other Padarthas is Vyavahara 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 Saptapakritis or seven fundamental kinds of Karmic matter.

These are:—

1. Anantanubandhi Krodha.
2. Anantanubandhi Manas.
3. Anantanubandhi Maya.
4. Anantanubandhi Lobha.
5. Samyaktva.
7. Samyak Mithyatva.

These seven constitute the Saptapakriti. 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 Ratnatriya.
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 Gāthā may be interpreted either as referring to Vyāvahāra Ratnātraya or to Niścaya Ratnātraya. The description of the three jewels may be consistent with the relative path or with the absolute path.

In describing Samyak Dōrsana 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 Ratnātraya may be considered as an indirect introduction to the Padarthas which are:

1. Jīva = life
2. Ajīva = non-life.
3. Pāpa = sin
4. Punya = virtue.
5. Ásrava = flow-in of Karmas
6. Samvarga = 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.

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*Sanskrit rendering*

सम्प्रत्ति सद्दृष्टां भावां तैलिमिं किंगमो गणां।
चारित्र समभावो विषयेन्धविच्छेदमार्गार्थाम् ॥ १५५ ॥

सम्प्रत्ति सद्दृष्टां भावां तैलिमिं किंगमो गणां।
चारित्र समभावो विषयेन्धविच्छेदमार्गार्थाम् ॥ १५५ ॥
Of the nine Padārthas or categories Moksha is the most important, as it is the goal of life. Hence Rathnatiṣya which is the means to realise the goal was first described. Then the nine categories or Padārthas are enumerated in detail.

**Commentary**

Of these jīva or life alone has consciousness. Ajīva 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 Padartha enumerated above originate from the different relations of jīva to Padgula 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, Bhāvaśrava. As the concomitant of these affective states Kārmic matter flows in towards the soul, which flowing is Dravyāśrava or the physical current of Karmās. Suppressing the states of lust, desire, and aversion
by the principle of renunciation is the subjective inhibition or prevention which is Bhâva 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 Kârmic matter which is Dravya Nisajâ. Moha or spiritual stupor, desire, and aversion, these bring about a characteristic proneness, towards Kârmic matter in the nature of Jiva. This proneness towards the Kârmic environment is of the nature of Psychic disposition which spins out a cocoon of evil thoughts ensnaring the self. This is Bhâva Bandha. On account of this disposition there results the settling in of Kârmic matter on the Jiva. 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 Bhâva Moksha. The absolute annihilation of Kârmic matter and the liberation of Jiva from the physical shackles is the objective Moksha or Dravya Aloksha. In all these cases the Bhâva aspects refer to Jiva and the Dravya aspects to matter.

117

Then the duality of Jiva the first of the Padarthaas.

नीवा संसारस्य णिवादाः चैद्रणम्पगा दुहिः ।
उवाभिःक्षणाव वि य देहादेहम्पवोचयाः ॥ ११७ ॥

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

COMMENTARY

Chetanâ or conscious nature and its manifestation through perception and understanding are the intrinsic characteristics of all Jivas which are of two classes Samsarî Jivas and Mukta Jivas. The former has the limitation of Upâdhis, Samsarî Jivas are always associated with some kind of body, gross or subtle. The Mukta Jiva

* Sanskrit rendering

जीवा संसारका मिठुः सः चेतनात्मका विविधा ।
उपयोगलवहा भवि च देहादेहम्पवच्याः ॥ 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.

Samsārī souls are again twofold—fixed ones and the moving ones. The fixed ones or the Sthāvīra Jivas are here described

पुढत्वी य उदगमगणी वाचवण्णन्दिजोव्वससिद्ध काया?।
दैतिक खलु मोहवहुः पासं वहुगां वि ते तेस्विं ॥ 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 Gāthā 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 elaborate to 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-जौदक्षनप्राववृयतपकी जीवसंस्किता कायः ।
दैतिक खलु मोहवहुः पासं वहुगां विरे तेस्विं ॥ 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 Bhedriya Jivas associated with fire, air, earth and water are Sukshma Bhedriya 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 Grhasthas and Yatis are sufficient testimony. Again this interpretation is further strengthened by the following point. All the five kinds of Sihavasa Jivas are considered to have four kinds of Pranás or life principles:

1. Feelings of Contact
2. Karabhala Prána or strength of body
3. Uchchvdsa Nischvasa Prána or respiration
4. Ayuh Prána or duration of life

To suppose that these four Pranás 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 Bhedriya Jivas or microscopic organisms, for it is only with an organism that Pranás 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 जीवनिकाया पंचविंहा पुढविकायादेया।
मयनपरिवामिरिहीदा जीवा पुढैदिया 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 Sukhma Bhendriṣṭa 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.

७ हेशु पवहुंता गक्षत्या माणसा य मुख्चनायः।
जारिस्या नारिस्या जीवा पुढेदिया सेया॥ 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

एदे जीवनिकाया पंधविर्ग्या पृथवीकायिकाया।
मयन परिवामिरिहीदा जीवा पुढेदिया मण्डिया॥ ११८॥

"Sanskrit rendering —

आदेशु पवहुँताता गक्षत्या माणसा माणुसाय चुवळ्या गता।
शाहुष्मातहुः जीवा पुढेदियो भेया॥ 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 Chetana 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 potency for consciousness.

121

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

संवुक्कमादुवाहा संखा सप्पी अपागद्रा य किमी ।
जाणति रसं फासं जे ते वे इंदिया जीवा: ॥ 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.

जगागुम्मीमकुणपिपौत्या विभिक्यादिया कोझा ।
जाणति 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 triaesthetic.

*Sanskrit rendering —

संबुक्कमादुवाहा: श्रवां छुक्यते एव वादकः। कृष्ण ।
जानन्ति रसं फासं जे ते इंदिया: जीवा ॥ १२१ ॥

†Sanskrit rendering —

छुक्काकुक्कुकुणपिपौत्या विभिन्नादिया कोझा:।
जानन्ति रसं फासं गंधं इंदिया: जीवा ॥ १२२ ॥
123.

Then the author enumerates some of the organisms having four senses

उद्दंसमसत्यमविवयमधुकरभमरा पतंगमादीया।
हर्म रसं च गन्धं फासं पुणं ते वि जापनति॥ 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

चुरणरणाययतिरिया वण्णरसप्मकस्लर्चल्लू।
जलचरथलजरचरचरा बलिया 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. These are very strong ones also among these.

**Commentary**

The classification of *Jivás* 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 *Gātha* 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 —

उद्दंसमसत्यमविवयमधुकरभमरा पतंगमादीया।
हर्म रसं च गन्धं फासं पुणं पुरस्तेष्टिति जापनति॥ १२३॥

*Sanskrit rendering —

चुरणरणाययतिरिया वण्णरसप्मकस्लर्चल्लू।
जलचरथलजरचरचरा बलिया पंचेदिया जीवा॥ 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 functions 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 Cowrie, 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 these 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 Samanasha Panchendriya Jivas, where as 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 Jivas already differentiated according to the four gatis

देवा चउवणिकाया मणुया पुण कम्ममोगमूमिया ।
तिरिया बहुप्प्प्यारा जेळ्ळया पुढविमेथवादा ॥ १२५ ॥

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

COMMENTARY.

This Gatha 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 Gatha classifies jivas according to the principle of gati, i.e., the principle of gatimargana But the previous gathas had the classification according to the principle of sense organs or Indriya Marjanā.

Devas are said to be of four kinds —

Vide—Tattvārtha Sutra Chapter IV, Bhavanavasis, Vyantarās, Jyotishkas, kalpavasis, or Vamanakas 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, Sakkara Prabha, Valuka, Panka, Dhuma, Tama, and Maha Tama. The hell beings again have their respective characteristics of suffering, age, and other

*Sanskrit rendering —

देवाष्टीकाया मणुया पुण: कम्ममोगमूमिज्ञा ।
तिरिया बहुप्प्प्यारा नारका पुढविमेथवादा ॥ 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) *Pratihâmanuyoga* dealing with the life of the *Tirthankaras* and the other great personalities. (2) *Karananuyoga* dealing with the structure and constitution of *Lokâ*, the cosmos (3) *Charanânuyoga*, dealing with principles of conduct prescribed for the householder as well as *Saunyâsi*. (4) *Diâvyanuyoga* dealing with the metaphysical aspects of reality. Jainas whenever they speak of *Jivas* and other *Diâvyas*, 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 *Lokaswaêupa* or the form of the world.

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

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

*Sanskrit rendering —

कीणे पृथ्विणिकतः गतिमाने आउसे च ते वि खलु।
पापुपण्ति य अणं गतिमार्गस्य सहेष्वसी।।१२६॥

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

The Gati or state of existence of a particular Jiva is determined by a particular Karma known as Gatimukkarma. So is the duration of a particular Jiva determined by Ayuh Karma. When these two Karmas exhaust themselves to the very last then age of the Jiva will come to an end and the Jiva 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 Gatiya Karma and Ayuh Karma of the succeeding stage Jiva before quitting a particular Gati acquires these two fresh Karmas determined by the last conative state or Lesya. The term Lesya is used not in its usual sense. In this place it implies merely the particular activity of Yoga or Mana, vachana, kaya, manifesting in the first desire or aspiration of life. This lesya 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 Jiva 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 Jiva. On account of Labdhis or lucky spiritual attainments a Jiva may realise the three jewels. Then it may free itself from Kāmic matter as gold is purified from drops. Then it is the pure self.

पदे जीवनिकाया देहपतिप्रचारसस्त्रिद्य भविष्या।
देहविद्वृत्ता सिद्धा मन्वा संसारिणो अभव्याय य ॥१२७॥

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

*Sanskrit rendering

पदे जीवनिकाया देहपतिप्रचारसस्त्रिद्य भविष्या।
देहविद्वृत्ता सिद्धा मन्वा संसारिणो अभव्याय ॥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 once 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.

शः इतियाणि जीवः कायः पुण्य छ्यप्यवर पर्णज्ञाः ।
जं हवदि तेसु पाणं जीवो त्रित्य तं पञवंति॥ 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.

नाहीयिनिम् जीयाः कायाः पुनः पद्माकाराः प्रवतः ।
पञ्चवति तेनु बाणं जीवः तरति च तत्रञ्जयति॥ १२८ ॥
nothing in common with the thought which is the true nature of Jīva.
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 Jīva or soul.

Then the author mentions the special characteristics of Jīva, character-
istics which distinguish Jīva from material and other Diśyuas.

129. What knows and perceives the various objects, desires pleasure and dreads pain, acts beneficently or harmfully
and experiences the fruit thereof—that is Jīva.

COMMENTARY

In this Gātha the characteristic behaviour of Jīva is described.
What is mentioned to be consciousness in the previous Gātha is here
indicated by several purposeful activities which have meaning only
with reference to consciousness. Perception and understanding
of objects are the function of Jīva 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 con-
tinue beneficial activity and to discontinue harmful activity. Such
conduct can have reference only to Jīva. Inorganic mechanical
activity can never exhibit such purposeful nature. These various in-
stances of purposeful activity as against mechanical activity clearly
mark out Jīva from the other Diśyuas. The whole gathā then
may be taken as the definition of Jīva through its behaviour.

The author summarises the characteristics of Jīva Padartha in
the first half of the Gātha and introduces the other Padarthas in the
second half.

*Sanskrit rendering

jaanaati pravartit śarīrimārgadātri tvayam viṣeṣitam dūrāvat
karaṇaṁ hṛtamahātvaṁ svuṣūkānte śīve falaṁ tathātmata ca|| 125 ||
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 Gunasthana and Maignanathin. In all these multifarious changes there is the one constant character of Jiva-consciousness or thought. Thought may exist in its impure form in Simshana and in its pure and perfect form is Yuksha. Whether pure or impure chetana is the fundamental nature of life. Before introducing the other Padatthas the author emphasizes the fact that consciousness should not be associated with Ajiva or non-life. The absence of consciousness is the mark of Ajiva. Its activity or change is purely mechanical and non-teleological. We are asked to remember this fundamental nature of Jiva before the author describes the Ajiva Padatha or non-life. Thus ends the chapter on Jiva Padatha.

**131 Chapter on Ajiva Padatha**

Then the author enumerates the different Ajiva Padarthas. Taking absence of consciousness as the mark of Ajiva.

**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.

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* Sanskrit rendering

प्रभमिगम्य जीवमन्दिरयं पत्रवैविवेकः।
भामिगच्छतीस्य बानान्तरैवैविवेकः। १३० ॥

† Sanskrit rendering

आघासकालपुण्डरिकमाघमाघमेसु पतिथ जीवगुणः।
तेसं अच्छेदण्तं भण्डं जीवस्स चेदण्ड। १३१ ॥

* Sanskrit rendering

प्रभमिगम्य जीवमन्दिरयं पत्रवैविवेकः।
भामिगच्छतीस्य बानान्तरैवैविवेकः। १३० ॥

† Sanskrit rendering

आघासकालपुण्डरिकमाघमाघमेसु न सतित जीवगुणः।
तेषांचेतनन्तः मणित जीवस्स चेतनन्त। १३१ ॥
COMMENTARY

Consciousness is not the only reality. There are several Achetana or nonconscious entities which are grouped under Ajiva Padarthas. 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 adatic view that everything is Brahma.

132

In this Gatha, the author explains what Achetanatva or non-consciousness means.

सुहदुक्षज्ञानव वा हिन्दपरिपेर च आहिदभीवति ।
जसस ण विज्ञादि शिक्ष्णं तं सम्पन्न वित्ति अज्ञेयं। ||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. What is void 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

खुदुक्षज्ञानाः वा हिन्दपरिपेर चाहिदभीवति ।
यस्मात् विज्ञादि शिक्ष्णं तं सम्पन्न वित्ति अज्ञेयं। ||१३२||
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 *jīva* than what is the real nature of *jīva*?

**Commentary.**

The several sense qualities associated with matter are not present in *jīva*. *Jīva* or life is not to be apprehended through sense perception. Its nature is not to be inferred through any of its sense qualities for...
it has no such attributes. Again it has no form corresponding to that of physical objects Jīva is formless being spiritual Such are the characteristics of life and consciousness

Thus ends the Ayuṣ Padartha

135, 136 & 137

After describing the primary categories of life and non-life the author goes to seven other derivative Padarthaś, originating from either the synthesis or analysis of the two primary ones. Jīva and Kārmic matter are the primary generating categories for the rest. Hence these two are taken up here for examination

जो खङ्कु संसारस्थ्यो जीवो तत्तो दु होधि परिचायमो ।
परिचायमादो कर्मम् कर्मादशो होधि गदिमु गदी ॥१३५॥
गदिमधिगदिस्स देहो देहादो हंदियाणि जायते ।
तेहि दु विस्मेयमहं तत्तो रागो व दोषो वा ॥१३६॥
जायदु जीवस्वरूप भावो संसारचक्कावालिमि ।
हंदि जीववरोहृं मणिदो जगत्तिज्ञिधयो सणिध्यमावाह ॥१३७॥

135-7 To a Jīva in Samsāra desire and aversion will naturally occur On account of these states Kārmic matter clings to the Jīva The Kārmic bondage leads the Jīva through the four Gātis or states of existences Entering into the Gāti Jīva 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

या खङ्कु संसारस्तो जीवस्वरूप स्तुभवति परिमाणः ।
परिमाणस्तः कर्मस्त्य भवति गदिमु गदि ॥१३५॥
गदिमधिगदिस्स देहो देहादो हंदियाणि जायते ।
तेहि दु विस्मेयमहं तत्तो रागो व दोषो वा ॥१३६॥
जायदु जीवस्वरूप भावो संसारचक्कावालिमि ।
हंदि जीववरोहृं मणिदो जगत्तिज्ञिधयो सणिध्यमावाह ॥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 *adसमसमित्वम्*. But the cycle ends in the case of *Bhavya Jiva* whereas it is unending to the *अभय्यास* But it has no beginning in either case. Thus is it taught by the *Jīva*, the conqueror of *Samsāra*.

**COMMENTARY**

The author describes the causal series that constitute the cycle of *Samsāra Jīva* according to Jaina doctrine is enshrouded by *Kārmic* conditions from eternity On account of this association with *Kārmic* matter *Jīva* 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 *Jīva* should manifest in any one of the four *gatīs*. 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 fortunes 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 विच्छिन्नसादों य जस्त भावमिं ।
विज्जिदि तस्तथ सुहो वा असुहो वा होर्दिदि परिणामो ||१३८॥

*Sanskrit rendering*

मोहो रागो द्वैपरिवर्त्ततसादुर्वच यस्य मायेः ।
विच्छिद तस्य शुमो वा अशुमो वा सवलस परिणामः || १३८ ||
138. Whatever Jiva 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 Mohanya Karma. The Kärma that clouds the faculty of perception and belief Rūga and Dveśa, desire and aversion, are the result of Charitra Mohanya. The karma that misleads the will while the former misleads cognition. Thus when cognition and will are determined by the Kāmic 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 Parishama. If it is undesirable and bad then the mental state is Asubha Parishama. 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.

**Sanskrit rendering**

शुचिपरिणामो पुण्यं असुहो पावति हृदि जीवस्स।
दोषं पोग्रात्मतो मात्रो कम्मत्तचं पत्तो। ॥१३८॥

139. Good will or pure thought is righteousness. Bad will or evil thought is sin. Conditioned by these two mental states of the Jiva the classes of kāmic molecules which are physical in nature undergo modifications and manifest as Dravya karmas such as jñānavarnya.

**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. The conditions the Dravya.

*Sanskrit rendering*

शुचिपरिणामम पुण्यमभुव पावति मनो मृदुस्स।
दोषं पोग्रात्मतं सत्तम कामस्त्व प्रातं। ॥१३८॥
Páña which aggravates the evil disposition of the soul. Thus from the Psychic conditions which are amúra their result the different Cármi modifications which are physical and murta. Thus the Bódha kámas and the Dráavya kámas are mutually interacting.

He establishes that kármi matter is physical in nature and therefore is Murta.

140. Because the fruits of kárma the objects of happiness or misery are experienced by Jíva through the sensations of touch, etc, therefore the kármas are physical and Murta.

COMMENTARY.

The fruit of kárma is either a desirable or an un-desirable object pleasant or unpleasant to the Jíva. This object is experienced through sense perception. Senses are physical, objects apprehended through the sense organs are also physical. Therefore the kármi effects are physical and Murta. Cause and effect are identical. Therefore the author concludes that the kármas themselves are physical and Murta. Since their effects are physical. Of course this refers to Dráavya kármas.

141

Kámas past or present are physical and Murta Samsarí Jíva, because of its Kámas is also physical and Murta. Hence there is the chance for fresh accretion of Kámas. Hence the liability to continued bondage.

141. Past Karma which is physical in nature comes into contact with the present Karma which is also physical in nature.
Thus existing Kārmic matter enters into combination with incoming Kārmic matter Jīva 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)

COMMERTARY.

In this Gātha the author explains how there could be a contact between Jīva and Karma which are Amūta and Mūtra 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 Jīva is in Samsāra to start with, i.e. it is from time immemorial associated with Kārmic matter. Because of this associated Karma, Jīva itself has body and is Mūtra. 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 Jīva 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 Jīva may acquire fresh Karmas though in itself it is spiritual and Amūta. Thus ends the chapter on Punya Pāpa Padārthas

CHAPTER ON Āsṛava Padārtha.

Āsṛava means the fountain source of righteousness or sin. First the Punyasārava or the spring of virtue is taken for description.

रागो जस्त पसत्यो अनुपक्षासंसिद्धं य परिहामे ||
चित्रे गमिण क्षुद्यस्त पुर्णं जीवस्त आसवति ||१८२||

*Sanskrit rendering

रागो यथा प्रभुत्वतुक्षासंसिद्धिभन्छ परिहामः ||
चित्रे नास्ति कालुच्ये पुर्णेऽर्थ जीवस्त आस्वति || १५२ ||
142. Whatever Jīva 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 Khīmic 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—Bhāvi pūnyāsvara, as conditioned by these springs there flows Punya Dīvya Kārma pure Kārma 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 cooperation of Samyāk Daivasa 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 Nivēna

143.

Then the noble desires are illustrated

अरहंतसिद्धसाहुसु भृती धम्मविम जा य खलु चेष्टा ।
अगुगमणं पि गूढः पस्तथरागो चित्र वृत्तिः ॥१४३॥

143. Love and devotion towards Arahanta, Siddha and Sādhus, 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 Parameshtis. Arahanta, Siddhā, Sādhus, Acharyās and Upadhyayās The term Arahanta denotes a perfected being who is still in the world, i.e., who

*Sanskrit rendering*:

श्रद्धेःसिद्धसाहुसु भृती धम्मविम जा य खलु चेष्टा ।
अगुगमणं गूढः पस्तथरागो चित्र वृत्तिः ॥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 Āchārya represents the organiser of the Sangham, the chief of a group of ascetics as well as the householders. The term Upādyahāya 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 बुधुकिष्ठं वा दुःहिंद्र दुःस्तृण जो दुःहिंदमणि ||
पहिवज्जदि तं कियवा तस्तेसा 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

तिसिदं बुधुकिष्ठं वा दुःहिंद्र दुःस्तृण जो दुःहिंदमणि ||
पहिवज्जदि तं कियवा तस्तेसा होदि अणुकंपा || १४४ ||
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 Parinama.

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 Gatha. Freedom from such emotional interference is also a necessary condition of righteousness. Thus noble desires (Prasasta Dha, charity (Asukampa) and freedom from impurity of the heart (Chitta Akalushya) these three constitute the spring of righteousness or Punyasrava.

Then the springs of evil or Papasrava

146. Inordinate taste for wordly 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.

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*Sanskrit rendering

कोरो न यदा मानो माता कोमो न चिच्चमासाध।
जीवस्त्र कसोति होम कालुप्पमिति च तं दुधा वदनित। १४५।

†Sanskrit rendering

चरिया प्रमादधुला कालुस्त लोहदा य विसबेदु।
परपरितापवादां पावस्त य आसबर्ण कुश्यिद। १९५।
COMMENTARY

The five above mentioned ignoble thoughts constitute the subjective side of the springs of evil (Bhāva Pāpa Asrava) conditioned by these mental states impure Karmic matter flows into the Jīva. And thus inflow is the objective side of the evil or Dravya Pāpa Asrava, i.e., there is the acquisition undesirable and dark physical conditions by Jīva on account of the above mentioned, impurities of thought.

147

Again the subjective springs of evil are described in detail

सुण्णाओ य तिलेस्ववा इंद्रियवसादा य अत्तकिणि।
पाण्य च टुप्पुवर्त्त मोहो पावप्पदा हृतिति ॥ १४७ ॥

147- The different animal instincts, the different soul-soiling emotions, the tempting senses, suffering and wrath, undesirable thought and corruption of the faculties of perception and will, these constitute the springs of evil.

COMMENTARY

Sāmynd are the instincts, these are—

Āhāra Sāmya—Prey ing instinct
Bhaya Sāmya—The instinct of fear
Māsthuna Sāmya—or the sexual instinct
Parāgraha Sāmya—The acquisitive instinct

These instincts are liable to generate evil. Next Lasya 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

वंशायव तिलेस्ववा इंद्रियवसादा चापैं चाइ
वान च टुप्पुयुक्त मोहो पापमयो भवति ॥ १४७ ॥

११. 'पापमय च' दस्यि पाठ ॥
These īṣyas 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 Jīva. Therefore this Psychic Aura is not a fixed and permanent adjective of a Jīva. 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 Jīva itself for that would make the Jīva a Mārtā and Rāpu Dravya—a material thing. That would be quite inconsistent with the Jaina system.

Of the six īṣyas or the tints the first three Kṛishna, Neelā and Kapota 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.

Ārta 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 Mohiṣyas that spirit-paralysing stupor in its dual form corrupts the faculties of perception or will. Darśana Mohiṣyas and Charitra Mohiṣyas. In either form it is a source of evil.

These are the subjective conditions of evil Bhāva Pāpa-Asrava, the inner springs of sin, whereas these bring about the inflow of the dark Kārmic matter.

This inflow is the Physical or objective side of evil i.e., the Dravya-Pāpa-Asrava. Kārmic material of an undesirable kind flows towards the soul as the result of the above mentioned Psychic conditions.

Thus ends the chapter on Āsāva.
CHAPTER ON SAMVARA PADARTHA

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 Pûpa Samvara or the prevention of evil.

\[\text{इन्द्रियकायसण्णा खिमगहिद्रा जेहि सुदुस्माग्मसि} \]
\[\text{जावत्तावलीहि विगित्यं पावासर्वं छिद्रू} \]

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 Rātanatraya, 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.

149

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 Deśa state in 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.

\[\text{इन्द्रियकायांकर्पत्वा निगृहीतवे छन्दुमार्गः} \]
\[\text{पाण्डर्जनेवा विगित्यं पावासर्वं छिद्रू} \]
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.

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 perfect respectively.
The last alone is the ultimate ideal. The other two have to be trans-
cended.

150

Next the author describes the mental states conducive to Samvara
or the prevention of Karmās

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 he protected from karmās, 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 Kārmās good and

*Sanskrit rendering

चत्वारे सक्रियो योगो पावं च पार्थित चिन्तित
संवरणं तस्य तदाभ्रेष्टे कम्मस्तं || १५० ||

†Sanskrit rendering

चत्वारे सक्रियो योगो पावं च पार्थित चिन्तित
संवरणं तस्य तदाभ्रेष्टे कम्मस्तं || १५० ||
bad towards the soul. When those conditions are removed there will be karmās approaching the jīva, that is complete samvāra—a protective wall round the self shutting out all karmās is established. This samvāra again is twofold bhāva samvāra and dravya samvāra. The subjective exclusion of thoughts and desires that may lead to bondage, and the objective exclusion of kārmic matter from self. Thus ends the samvāra padartha.

151

THE CHAPTER ON NIRJARA PADĀRTHA.

The author describes the nature of nirjara or the withering away of karmās.

संवरजोगेहिं जुदे सत्रेहिं जो चित्तामदिवहुँ हेहिं ।
कस्मां भिन्नजरणं बहुगणं कुर्याद सो जियदं ॥ 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) Avamodaryā.

(3) Vritti Pari Sankhyāna,

* Sanskrit rendering

सार्वायनायं युक्तस्पष्टिविरूप्येष्विदं शुद्धिविधे: ।
कर्मेऽवन्नि विज्ञेयं शुद्धकान्तं करोति स नियतं ॥ १५२ ॥
(4) Rasa Parityaga
(5) Vivikta Sayyāsana
(6) Kāyaklesa.

(b) Inner Tapas consisting of—

(1) Prāyaschitta
(2) Vinaya
(3) Vaiya Vrittya
(4) Swādhyāya
(5) Vyutsarga
(6) Dhyāna

(1) Anasa 1a is abstaining from food To obtain control over the senses and will, to root out desires and appetites to destroy Kāmarśa, 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) Avamodaryā.

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 Avamodaryā

(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 Dharmā, or in the case of Bhikshus, 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 ones 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) Kāyaklesa 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 Kāyaklesa 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 Kāyaklesa different from what is known as Parivāsha 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) Prādāśchitta is removing the evil ideas that are born of intoxication of worldliness.

(2) Vīvaya is humility towards gurus and masters.

(3) Vaiyavrritya Personal attendance and other kinds of service to Munis, 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.

Meditation on self is shown to be the main condition of Nirjāra.

Jō संबरेण्य जोत्नी अपपत्तमात्वको धोगी हि अप्पाणं।
मुणिज्ञेन भाद्रदि जियदं पाणं सो संघुपोर्विद कम्परवंश।१५२॥

152 Clinging to the ideal of self realisation, being fortified against Karmās through Samvāra, the yogi, who truly understand the word of the master, and meditate upon Self—Pure thought with controlled senses, will completely wash off the Karmic dust.

**Commentary**

The main condition for annihilating Karmas is stated here. The person is to be equipped with Samvāra or fortification round the...
self against Karmás, desirable and undesirable. The springs of Pariníma, Subhí and Asubhí, 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 Kármic 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

जस्त ष विज निदि रागो देवो मोहो व जोगपरकिम्मो।
तस्त बुहुः सृहद्धवो ज्ञानमवो जायपु अगणो। 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 Kármas 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 striking beauty of pure Self. This is Nirjara.

Thus ends the Chapter on Nyâya.

CHAPTER ON BANDHA PÂDARThaS.

154

The nature of Bandha or Kármic bondage is described.

*Sanskrit rendering

वस्त न विच्छेति रागो देवो मोहो व जोगपरिकरभ्यो।
तस्त गुसादुसमहस्तेऽध्यानयथा जायते तान्त्रिकः ॥ १५३ ॥
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 Bandha*. 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.

The two aspects of bondage internal and external are again described.

155 **Combination of Kārmic matter with Jīvā 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, *Psychical* and *physical*. The *Kārmic* matter that flows towards the soul is the
manifold Kārṇo Skandha around the Jīva. This attraction of Skandhas is due to yoga, i.e., the Kārṇa 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 Kārṇo matter. This Kārṇo formation around the Jīva is occasioned by the Psychological dispositions known as Bhava. Bhāva is the emotional state of desire or aversion, or perverse cognizance and will. All these states are brought about by Mohanyasa, that fundamental Karma responsible for spiritual delusion. Yoga is the external condition of bondage since it brings about directly the combination of Kārṇo 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.

हेदू चुटुलितिपत्रो अन्तुलितिस्स कारणं भिणदं ।
तेसं पि य रागादि तेसिमभित्रण वज्भांति ||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, Avrata, Kashyda 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 Kārṇo bondage.

* Sanskrit rendering

हेदू चुटुलितिपत्रो अन्तुलितिस्स कारणं भिणदं ।
तेसं पि य रागादि तेसिमभित्रण वज्भांति ||१५६||
The external conditions are called *Diśavya Pratyayas* because they are directly associated with *Kārмуc* matter and the ultimate Psychological conditions are called *Bhūta Pratyayas* because they refer to the disposition of *Ātma*.

The conditions of bondage are enumerated thus in *Tattvāvatthā Sutra*. Chapter VIII, Sutra 1

मिथ्याव्यक्तिरितिरितिमाणायपरमाणवश्चेति

It is to be noted that five conditions of bondage are enumerated here whereas the *Gitāh* mentions only four. For the fifth and additional condition *Pramada* is also included in the above mentioned four.

*Mithyaṭva* is the opposite of right faith or *Samyak Darsana*. This *Mithyaṭva* may manifest in the form of belief in false doctrines and disbelief in the true one *Aumāta* is the opposite of right conduct or *Samyakchāritra*. 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 *Nāna vachana Kṣaya*. These are the four *Diśavya Pratyayas* or external conditions generating the eight Kārmās which are—

1. *Jñānāvaranīya*.
2. *Darsanāvaranīya*.
3. *Mohanīya*.
4. *Vedanīya*.
5. *Antarēya*.
6. *Ayuh*.
7. *Nāma*.
8. *ṅd Gṛīṛa*.

1. *Jñānāvaranīya* is the veil round the pure consciousness.
2. *Darsanāvaranīya* 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 *Jīva* has in a particular state of existence.

(7) *Nāma* determines the generic and the specific characteristics of a *Jīva*, i.e., on account of this *Nāma* Karma a *Jīva* 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 *Jīva* in a higher status or in a lower status.

These eight *Karmas* 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 *Bhāva Pratīyāyas* or the disposition of the heart. The author wants to emphasize the fact that if the *Bhāva* or the Psychic dispositions are absent then even if the *Dhārya Pratīyāyas* or the external conditions are present still, there will be no bondage of the eightfold kind; hence the intrinsic condition of bondage is *Bhāva* or *Psicīc*.

*Thus ends the chapter on Bandha Padaitha*

**CHAPTER ON MOKSHA PADĀRTHA**

157.

*Moksha* or emancipation is begun with the description of *Bhāva Moksha* or the inner perfection of the soul. This *Bhāva Moksha* leads to the annihilation of the four *Ghati Kaarmas*. The very same *Bhāva Moksha* again is the great *Samvarā* or the absolute obstruction to *Karmas*.

*Sanskrit rendering:

हेदुमभावे लियमा जायदि णागिल्स आसवणिरोधे
आसवभावेष बिणा जायदि कम्मस्त हु जिरोधे ||१५४||
कम्मस्ताभावेष च शद्रव्यं सर्वलोगदर्ची य ।
पावदि इदियरहिदं अव्वाचाह सुहास्मणां ||१५५||

*Sanskrit rendering*:

हेदुमभावे निमुमाख्यतेप्रानिनः आश्वासवनिरोधः ।
आसवभावेष विभा जायदि कम्भस्तु निरोधः || १५४ ||
कम्भासभावेष च सर्वः सर्वलोकज्ञाः च ।
पादवति इरियरहिदं अव्वाभां सुह्मणां || १५५ ||
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 Karmas thus get blocked the Dravya Karmās get repelled. 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 Bhavatma obtains the three jewels. On account of this acquisition he is able to get rid of the four-fold condition of Karma, Mithyāvāna, Avrata, Kaschaya and Yoga, both in their subjective and objective aspects. When he gets rid of Dravya and Bhāva Pratyayas or Kārmic adjuncts, then he attains the great Samvarga or repulsiveness to Kārmis. This Samvarga 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 Suhla Dhyāna or the great meditation, the Ghātika Karmas 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.

**Darsānāraṇaśāmāṇ ज्ञाताः जो अपनद्वृजस्वत्वः। 
जायदि निष्कर्षहेतु समाभवसहिद्वस्त साधुस्सत् ॥१५६॥**

159 The meditation that is completely determined by right belief, right knowledge and right conduct and that is not

*Sanskrit rendering.

**Darsānāraṇaśāmāṇ ज्ञाताः जो अपनद्वृजस्वत्वः। 
जायदि निष्कर्षहेतु समाभवसहिद्वस्त साधुस्सत् ॥१५४॥**
related to objects alien to the self becomes the cause of Nirjāra or annihilation of Karmās 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 Nirjāra or the absolute annihilation of the existing Karmās. In the previous Gātha Bhāva Moksha was described. On account of this Bhāva 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 Karmās, i.e. it is the causal condition of complete Nirjāra.

160

Dīavya Moksha or the absolute emancipation is next described

जो संवरेक्ष जुस्तो णिजजर्माणोध सत्त्वकपमाणि ।
बचगरवेदायस्तो मुयदि मच्च तेश्च सो मोक्षेऽ॥१६०॥*

160 When a Jīva being rid of the four Ghātiya and being equipped with absolute repulsiveness to Karmas succeeds in eradicating the remaining Karmās, then he becomes freed from Vedāntya and Ayu and finally from Nāma and Gotra. This eradication of the latter four Karmās means absolute and complete Moksha or Dīavya Moksha

COMMENTARY.

This Gatha speaks of Dīavya Moksha or the final and complete emancipation. After attaining Bhāva Moksha mentioned in the previous Gāthas Jīva 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

वर संवरेक्ष जुस्तो णिजजर्माणोध सत्त्वकपमाणि ।
वचगरवेदायस्तो मुयदि मच्च तेश्च सो मोक्षेऽ॥१६०॥
Sayogi Kevali: No doubt he got rid of the four Ghātiya Karmas which lead to the corruption and degeneration of Ātma. Because they injure the soul they are called Ghatiya Karmas. These are Jñāna Varāniya, Darsanavaraniiya, Mohaniya and Anantaiya. 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 Jīva has the perfect Dhyana, then Vedanīya and Ayuh first wither away and finally Nama and Gotra also. Then the Mukta Jīva becomes Ayogi Kevali or a Sūddha Ātma has attained its intrinsic spiritual purity and is absolutely free from any kind of association with the matter. This state is Diānīya Moksha.

Thus ends Moksha Padartha.

This is the end of the second Book of the great work dealing with Saṃpta Tattva and Nava Padarthas.

Next the Resume or the Chulika dealing with Jīna the great Victor and the perfect Brahma who is the ideal of Moksha Padartha. 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 Jīva is described, thus indicating the path to Moksha.

जाकशहावं पाण अल्पविहद्दृंदम्यं अणरणमणमं।
चरियं च तेषु सिद्धं अत्यथतमणिनिदियं मणियं। १५१॥

161. Unlimited perception and unlimited knowledge are inseparable from the nature of Jīva. Permanently associated with that nature, spotless conduct is the path to Moksha because it is the immediate antecedent.

*Sanskrit rendering

जीवसत्वम् स्वातत्त्वहृद्यात्मकसनयमं।
चारित्रं च तयात्मित्तमस्तत्तमनिन्दितः सत्तं। १५२॥
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 Jñana and Darśana. 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 Purānasamaya or the self that is determined by the other. But the self which has the higher jewel is absolutely self-conditioned and is called Svaśamaya.

जीवो सहायविद्यो अणियदगुणपजज्ञोध परस्मादो
जटि कुण्डि सर्वं समयं पद्मस्तत्ति कम्पर्वघादृं ॥ १६२॥

162. The Jiva that is associated with the essential qualities is called Svaśamaya or the self-determined whereas that which is associated with accidental and unessential qualities and modes is called Purānasamaya 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:

जीवं स्वसामानिष्टः प्रतिलिङ्गायुष्योऽयं परस्मायं।
बन्धु क्रदते स्वकं समयं अन्तर्वत्ति अर्थवत्यादृं ॥ १६२॥
COMMENTARY

The Ratnastraya which is self-determined has corresponding stages of development to the spiritual evolution of Jiva Abhedadranastraya is certainly Svasamayi, but the early stages of this Ratnastraya when compared to the last stage of perfection would be considered as Parasmaayi. It is not even necessary to mention the fact that faith in alien deity, etc., is distinctly Parasmaayi, i.e. when Sanyaktva itself in its earlier stage requires to be transcended much more therefore Mithyatva. 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 Abhedaratnataulya, 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 Parasmaayi and also the duality of the other-determined or Parasmaayi.

ता परद्वाबन्नि सुहं असुहं रणोण कुणदिद जादि भावं।
से समसुतितमः पररश्रितवरो हववद जीव! ॥२६३॥

163 That Jiva which though 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 Parasharita 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 परद्वाबन्नि रणोण सान्ति कलोति वदि सावं।
से स्वातिनिष्ठाय पररश्रितवरो सावति जीव! ॥२६३॥
164. On account of the pleasurable or the painful states of the \textit{Atma} there may flow in \textit{Punya Karma} or \textit{Papa Karma}. Such an \textit{Atma} on account of such states becomes the other determined. So say the \textit{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 \textit{Punya Karma} and the painful mental state of \textit{Papa Karma}, i.e., both merit and demerit in their subjective and objective aspects lead the soul to \textit{Karma} bondage. Therefore if a \textit{Jiva} experiences those mental states which form the springs of those \textit{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 \textit{Jiva} or the \textit{Purshottama}.

165 That \textit{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.

\textit{\\textit{Sanskrit rendering.}}

\textit{\\textit{Sanskrit rendering.}}
affective states. On account of this freedom, thought is reflected upon Self. The fundamental faculties of \textit{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 \textit{Jiva} that has that thought alone is said to have absolute self realisation.

166.

Next the very same \textit{Drasamaya} is described in a different way.

\begin{quote}
\textit{वृत्तिः चरित्र समं से जो परद्वाप्पमावरहिद्वप्पा।}
\textit{दुस्सणणार्णवियप्म्प अवियप्म्प चरित्र अप्पादैः।}
\end{quote}

166 Whatever \textit{Yogendra} 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.

\textbf{COMMENTARY}

Thus in order to instruct the disciple both according to \textit{Dvaitartha} and \textit{Pativayarthika} Nayás the two paths are described \textit{Nischaya Ratnatraya} or the real jewel and \textit{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 \textit{Vyavahara Upkshamarga} or the relative path which is the means for the realisation of the ultimate end.

\begin{quote}
\textit{रत्नान्तरस्तुद्दुप्पण सम्मचं पाणरमर्गं पुल्लवगदे।}
\textit{चित्तवत्रांसि चरित्रवत्र ववहारी मोक्षममभोजि।}
\end{quote}

*Sanskrit rendering

\begin{quote}
\textit{चरित्रं चरित्रं स्वकं स यः परद्वाप्पमावरहिद्वप्पा।}
\textit{दुस्सणणार्णवियप्म्प अवियप्म्प चरित्र अप्पादैः।}
\end{quote}

†Sanskrit rendering

\begin{quote}
\textit{रत्नान्तरस्तुद्दुप्पण सम्मचं पाणरमर्गं पुल्लवगदे।}
\textit{चित्तवत्रांसि चरित्रवत्र ववहारी मोक्षममभोजि।}
\end{quote}

1. ‘सीवानी सहन’ ऐसा पाड़ सी है।
167. Belief in the Padarthas such as Dharma and in their respective value is right belief. Understanding the Scriptures which are divided into Angas and Purvas 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 Karmas called MulaPrakritis there may appear to a man, perception of and belief in the several Padarthas 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 Samyakta should not be confounded with false belief which is neither the means to Moksha nor is the instrument of the right belief.

Angas and Purvas are the parts of Sutras 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 Ratnaratraya is shown to be the means of Nisohaya Ratnaratraya.

[The seven Prakritis, the twelve kinds of Tapas, have been explained elsewhere and for Angas and Purvas the reader is referred to Weber's History of Jaina Sacred Literature and to the Outlines of Jainism by L. Jaini.]

168.

Next the description of Nisohaya Moksha Marga or the real path to realise which the previous one the Vyavahara Moksha Marga, is the means.
168 Whatever \( \text{Atma} \) through the three-fold jewel well-established in itself neither perceives alien things as its own, nor gives up its own intrinsic nature, that \( \text{Atma} \) 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 \( \text{Atma} \) is described to be identical with the constitutive elements of perception, knowledge and conduct.

\( \text{Chárītra, Jhána and Daisans} \) (conduct, knowledge, and perception) constitute the \( \text{Atma} \). These are also the path to \( \text{Nirvána} \).

Hence the intrinsic nature and function of the Self are the real path, i.e., the real path is nothing but a real Self.
170.

The **Samsāri Jīvas** do not as a matter of course all attain *Moksha* only some of them are said to have that privilege

जेन बिजाणादि सत्वं पेच्छदि से तेन सेवलमणुहवदि।

इदि तं जाणादि महितो अभव्वस्ती ज सदृष्टि॥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 *Avanta 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.

*Daisana, 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*

वेन बिजाणाति सर्वयात्मिः स तेह सौत्थम्मुत्पतिः।

इति तत्तजाणाति सत्येःसत्यस्वत्वे न भुवते॥१७०॥
171 Since Dvāsana Jñāna, and Chāritra constitute the Moksha Maiga 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 Parasamaya, or the subtle non-self or other determinedness.

अण्णाणादो णाणी जति मण्णादि सुहस्यंप्लोगातो।
हवदिन्ति दुक्खमोक्षल परसमयंतरो हवदि जीवो।

127 If an Aima through ignorance believes that through awe and reverence to Arahanata and others he may attain emancipation from misery then he is only the lover of non-self or Parasamaya.

*Sanskrit rendering.

द्वासनाज्ञानचारित्राकारि मृत्युमार्ग प्रति सेवितम्यानि।
सामशिरिदं सचित् तैद्यु वनच्छ वा मैभो चा। ॥ १७१ ॥

†Sanskrit rendering.

आराहनत् श्राणी यदि मन्यते गुखवत्स्यंगात।
महस्तिंच्छ तु खमोऽं एवंसमयंतिः। सति जीव। ॥ १७२ ॥
COMMENTARY

Arhat 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 karmic liberation. The hope to obtain salvation only through devotion is Parasamaya. The person who has that hope is Parasamaya, 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 samsaric 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 sometimes lead to bondage, do not constitute the path to Moksha.

अरहतसिद्धाचैविद्वयणंगणायामभिनिर्पणो ।
वाँछिद् पुणं बहुसेष य दु सेर कम्मव्ययं कुणादिः।१७३॥

173 The person who has reverence and devotion towards Arhat, 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 philosophcal point of view such Bhakti will only lead to Punya karma and its consequent divine happiness. But Punya karma is still thraldom thought the shackles are made of gold and Deva happiness is still Samsari. Therefore

'Sanskrit rendering'

श्राहतसिद्धाचैविद्वयणंगणायामभिनिर्पणो ।
वाँछिद्पुणं बहुसेष य दु सेर कम्मव्ययं कुणादिः।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 Svamayā is said to be Raga or affection

जस्स धिद्येनुमतं वा परद्वर्भं हि विज्जादि रागोऽ
सै श विज्जाश्चि समर्य समस्त सत्तागमधरो वि ||१५४||

174 If in the heart of a yogi there is an iota of affection towards alien objects (even in an Aiahanta) then, though he be well versed in all the Sūtras, 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 Vitarāga 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 Aiahanta 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

सत्य ह्यद्येशुण्मातो वा परद्वर्भे विज्जादि रागोऽ
सै श विज्जाश्चि समर्य सत्तागमधरोऽवि ||१५४||
175

The author enumerates the train of several evils that may be generated by that little iota of affection, above referred to.

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.

176

One who has the ideal of Moksha must therefore completely eradicate every kind of desire from his heart.

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 Buddha or the perfect one. Through that same self-realisation he will attain Nirvana.

* Sanskrit rendering

† Sanskrit rendering
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 karmas, prevention of karmas 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.”

The attitude of worship towards Arahanta and others, though it interferes with the immediate realisation of perfection is not altogether valueless, for it may ultimately lead to Nirvana.

One may understand the true nature of Tirthankara, who is the basis of nine Padarthas. 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

सप्तद्वारं दीर्घकर्मभिन्नं गुणोद्भितत्र ।
दूरतरं निवृत्यं संवस्तितं सम्प्रभुक्तस्य ॥ १७७ ॥

177

177 One may understand the true nature of Tirthankara, who is the basis of nine Padarthas. 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.
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.

अरहंतसिद्धेषिधिपवययाणभतो परेण जियमेण 
जो कुणदिदि तवो कम्मं सैं सुर्लोगं समादियदि ||१७८||

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 Samsara 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.

तत्त्वं गिन्दुबद्धिकारो रागं सवल्य कुणदि मा किंचि 
सैं तेन वीदशागो भविष्यो भवसायरं तरदि ||१७९||

*Sanskrit rendering

अरहंतसिद्धेषिधिपवययाणभतो परेण जियमेण 
य करोदि तप कर्म व हृदलोक समादिय

†Sanskrit rendering

तत्त्वं गिन्दुबद्धिकारो रागं सवल्य करेतु मा किंचि
व तेन वीदशागो भवि भवसायरं तरदि ||१७९||
179 Because of this truth that even the subtle attachment to external ideals hinders Nirvāṇa, 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 Vītarāga, the non-attached. Thus will he be able to sail across the ocean of Samsāra.

COMMENTS

The essential ingredient of the direct and immediate path to Moksha is the state of Vītarāga or non-attachment. Attachment to alien persons and things deserving worship is something like burning sandalwood. 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 Samsāra must rid himself of any kind of attachment, must become a Vītarāga. Then will he be able to conquer the misery of Life and inherit the kingdom of Nirvāṇa.

This is the meaning of the above Sutra and the same is the purport of the whole book.

Pañchastikāya, i.e., it is not only the Sutra Tatparya but also Śastra Tatparya. This aims to apprehend the nature of Īśwara, the great victor, the all-knowing of infinite qualities and the Vītarāga or the non-attached.

It is called Prabhūtā “well filled with the meaning” because it treats about the nine Paddārthas 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 Tatvas, and the nine Paddārthas. It also examines the nature of bondage and of the bound, of liberation and the liberated. Lastly in the Chutika 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 Nirvāṇa. Non-attachment and perfect peace of the heart is the central doctrine emphasized by an embodied in this Pañchastikāya Prabhūtā. This Vītaragatva or the state of non-attachment is available only to that Bhāavya or the right believer who appreciates the comparative merits of the two paths, relative and absolute Vyavahara, and Nīscharya, 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*.

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The author ends the Work indicating his object in this composition:

ममाभमावावं पवयमभ्युतमचित्तोदितिः मया ।
भणियः पवयणसारं पंचतिथियसंगं सुचं ॥१८०॥

180. For the purpose of explaining the *Moksha Marga*, this work by the name of *Pañchāstikāya* 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 *Pañchāstikāya Samgraha*.

Thus ends Book II of *Pañchāstikāya*.

*Sanskrit rendering*

ममाभमावावं पवयमभ्युतसम्बोधितेन मया ।
भणितः पवयणसारं पंचतिथियसंगं सुचं ॥ १८० ॥