

DRAVYA SANGRAHA

जीव :

SOUL

पुद्गल :

MATTER

धर्म :

MEDIUM OF MOTION FOR SOULS & MATTER

अधर्म :

MEDIUM OF REST FOR SOULS & MATTER

आकाश :

SPACE-MEDIUM OF LOCATION
OF SOUL ETC.

काल :

TIME



परस्परपग्रहो जीवानाम्

SACRED BOOK OF JAINS

DRAVYA - SANGRAHA

By

MUNI NEMICHANDRA SIDDHANTIDEVA



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By

SARAT CHANDRA GHOSHAL M.A.B.L.

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DRAVYA - SANGRAH

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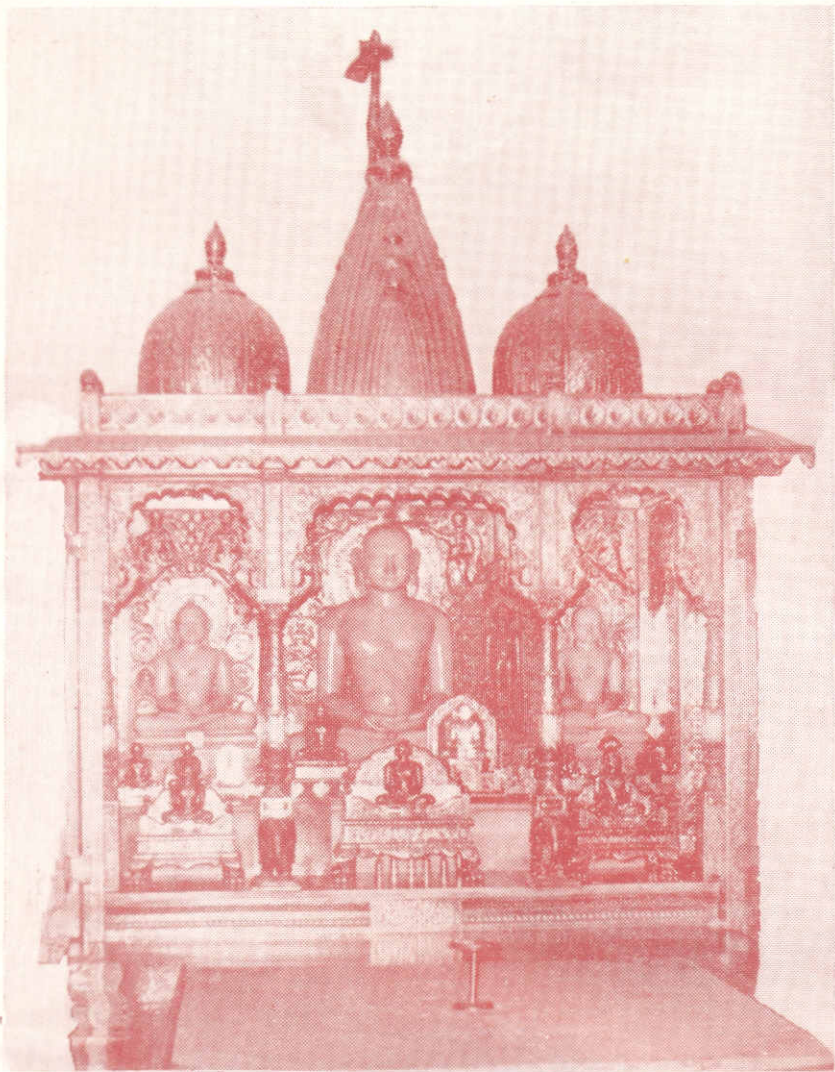
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जिन मंदिर
JIN MANDIR

BY THE PUBLISHER

Today the old works Jainology are not available in English in the country, whereas the popularity of learning English has increased considerably. Tourist coming from all over the world to visit India do not find any Jain literature in English, except sculptural art of the temples. Jains are famous for their affluence and compassion but do not publish and distribute English Jain Literature to the eager seekers of the truth. In today's times, it is immensely needed to publish such books for the English knowing people having interest in the oriental researches and scriptures.

Dravya Sangraha is a great compendium on Jain religion and philosophy. It is worth distributing to the real seekers of the truth.

Earlier this book was published in 1917 as a sacred book of the Jains in the J.L. Jain Memorial Series by Shri Sarat Chandra Ghosal and republished in 1956 by Delhi Jain Samaj on the 2500th anniversary of Lord Buddha, on the occasion of the seminar on Jainism and universal peace.

Shri Chandraprabh Digamber Jain Mandir Trust was established on 23rd day November, 1916 by Seth Sukhanand Gurumukhrai for the purpose of the Digamber Jain Temple. The Trust is managed by a Trust Board with the assistance of Managing Committee and Advisory Board. Apart from the temple, trust is conducting a dispensary, a pathshala and a pustakalaya.

Shri Chandraprabh Digamber Jain Mandir Trust has taken the project for republishing the rare available Jain Literature. The Trust is highly indebted to Br. Shri Hemchandji Jain of Piplani (Bhopal), whose inspiration has alone made possible this new adventure and activity in the life of the Trust.

The publishers are thankful to the printers M/s. Yogeshwar Print & Pack, Bombay for extending their co-operation in timely publication of this work.. We are also thankful to all those people who have directly or indirectly helped and inspired us for publishing this work.

Shreyansprasad Jain.
Managing Trustee,
Shri Chandraprabh Digambar Jain
Mandir Trust, BOMBAY.

FOREWORD TO 3rd EDITION OF
“DRAVYA SANGRAHA”

This famous work 'Dravya Sangraha' is a compendium of all aspects of Jain religion and philosophy. The greatness of this book can be realised from the fact that it is taught to all the Jain boys and girls for imparting basic knowledge of the Jain tenets.

Earlier second edition of this book was published in 1956 by Delhi Jain Samaj on the occasion of the seminar on 'Jainism and Universal Peace' held on the 2500th anniversary of Lord Buddha, and the copies of the same presented to the eminent delegates who attended the said function. Since then this book has never been republished so far. One fails to understand as to why this book was not been republished on the auspicious occasion of Bhagwan Mahavi's 2500th Nirvana Anniversary celebrated in 1974-75. In the year 1982-83 four American students who were sent by Sir M.K. Gandhi, London, came to India for learning Jainism. They were, taught with the help of "A Short Reader to Jain Doctrines" and this book "Dravya-Sangraha". As copies of 'Dravya-Sangraha' in English were no where available in the country except the one which I possessed, photostat copies had to be taken and given to those students. Really I felt unhappy with such a condition of such important scriptures in English.

During 1984 'Paryushana Parva' when I had been to Shree Chandraprabha Digambar Jain Mandir, Bhuleshwar, Bombay, for giving discourses, my suggestion of undertaking the work of publishing this great gem 'Dravya-Sangraha' (English) was readily accepted by Trustees of the Mandir Trust. So now this 3rd edition of this book is possible by the concerted efforts of Shri Moolchand Patni, Hon. secretary of the Library of the above Mandir and Shri Dharamchand Jain, Shri Madanlal Jain and other Trustees of the said Mandir.

Shri Moolchand Patni not only deeply studied the English rendering of this 'Dravya Sangraha' of Shri Saratchandra Ghosal but he also forwarded his valuable comments on it to me. He desired that my views be given about the author of the book, who according to him, is Nemichandra Siddhantideva and not Nemichandra Siddhanta Chakravarty. Till date most of us were knowing that Nemichandra 'Siddhanta Chakravarty' - who wrote Gommatsara, Labdhisara,

Trilokesara, Kshapanasara, is the writer of this book. But recent studies (1) and researches have proved that Nemichandra 'Siddhantideva' is the real author of 'Dravya Sangraha'. Nemichandra Siddhantideva was the disciple of Muni Nayanandi and was the 'Guru' (Preceptor) of Muni Vasunandi-Siddhantideva. Moreover the Sanskrit commentary of 'Brahmadeva' on this work has helped in establishing the period of Nemichandra Siddhantideva. He lived in the period of King Bhoj's rule and wrote this book nearly in V. S. 1125 i.e. the ending period of 11th Century A.D. The commentary lines are:-

"अथ मालवदेशे धारानामनगराधिपतिराज भोजदेवाभिधान कलिकालचक्रवर्ति-
सम्बन्धिनः श्रीपालमण्डलेश्वरस्य सम्बन्धिन्याश्रमनाम नगरे श्रीमुनिसुव्रत तीर्थकर
चैत्यालये शुद्धात्मद्रव्यसंवित्ति समुत्पन्न सुखामृत रसास्वाद विपरीत नारकादि
दुःखभयभीतस्य परमात्मभावोत्पन्न सुखसुधारसपिपासितस्य भेदाभेदरत्नत्रय
भावनाप्रियस्य भव्यवर पुण्डरीकस्य भाण्डागाद्यनेक नियोगाधिकारि सोमाभिधान
राजश्रेष्ठिनो निमित्तं श्री नेमिचन्द्रसिद्धान्तदेवैः पूर्वं षड्विंश गाथाभिर्लघु द्रव्यसंग्रहं
कृत्वा पश्चाद्विशेषतत्त्व परिज्ञानार्थं विरचितस्य बृहद् द्रव्यसंग्रहस्याधिकार शुद्धि
पूर्वकत्वेन वृत्तिः प्रारभ्यते।"

Namichandra Siddhantideva first wrote Laghu Dravya-Sangraha containing 26 verses only; but later on for the sake of having more specific knowledge he wrote "Brihad Dravya Sangraha" comprising of 58 verses. On comparing these verses with the verses of Panchastikaya of Kundkund Acharya, it appears that Nemichandra Siddhantideva has followed the style of Panchastikaya. Thus this work can be said as an abridged form of Panchastikaya.

The various philosophical discoveries made by the great Jain Seekers, & thinkers of the past are of immense value to the modern world of scientific age. Jainism is said to be the first and the last university of Ahimsa (non-violence and passionlessness). Fraternity for all beings is the noblest motto of human-life. So non-violence must be realised and practised for our very survival. The theory of relativity as now discovered by the great scientist Albert Einstein has already been existing there in Jainism as an eternal truth in the form of the 'Theory of Anekantvad & Syadvad'. The multifarious (Anekant) nature of the soul and non-soul substances can only be understood and described properly through the principle of conditional predication, i.e. 'Syadvad' or relative statement with reference to different view-points. This is the systematic and synthetic approach to comprehend the 'Complexity of Reality'.

It is an established fact that when an unprejudiced mind impartially goes through Jain -Scripture, he immediately gets attracted towards the most scientific and logical interpretations of Jainism and aspires to be a true Jain in practical life. Dr. Hermann Jacobi a German Savant; Mr. Herbert Warren an English gentleman and many others are the proof of this conviction. Dr. Jacobi read his paper in the 3rd international congress of the 'History of Religions'.as under:-

"In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others and that, therefore it is of great importance for the study of philosophical thought and religious life in ancient India"

Mr. Herbert Warren had not only accepted Jainism but has also written two important books, namely "Jainism" and "Jainism Not an Atheism".

Here I can not forget to remember the great contribution of late Barrister C.R. Jain, Justice J.L. Jaini, Prof. S.A. Jain, Prof. A. Chakravarty, Prof. A.N. Upadhye, Saratchandra Ghosal etc. made towards enriching the English Jaina Literature. Their works too need to be republished. However, this is a good start that the trustees of Shri Chandraprabha Digamber Jain Mandir, Bhuleshwar, Bombay are undertaking the work of re-printing/republishing of Shri Ghosal's English rendering of Dravya-Sangraha. They deserve all appreciation and in the end I once again take this opportunity to express my sincere thanks to Shri Shreyansprasad Jain, (Managing Trustee); Shri Champalal Gandhi, Shri Madanlal Jain (Trustees) and Shri Moolchand Patni, Shri D.C. Jain, (the members of the Managing Committee)

"OM NAMO ARIHANTANAM"

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Dt. 2.11.1986

Shri Veer Nirvan Samvat, 2513

द्रव्य-संग्रह

DRAVYA - SANGRAHA

जीवमजीवं दम्बं जिगावरवसहेण जेण गिहिट्टं
देविंदविंदवंदं वंदे तं सव्वदा सिरसा ॥१॥

Jivamajivam Davvam jinavaravasahena jena niddittham.
Devinda-vinda vandam vande tam savvada sirasa-(1).

Padapatha-जेण *Jena*, by whom जिगावर वसहेण *Jinavaravasahena*, the greatest of the great Jinas. जीवम-जीवम् *Jivamajivam*, Jiva and Ajiva दम्ब *Davvam* the Dravya, गिहिट्टं *Niddittham*, has been described. देविंद-विंदवंदं -

--Devindavindavandam, worshipped by the host of Indras. तं *Tam*, him. सव्वदा *Savvada* always. सिरसा *Sirasa*, with the head. वंदे *Vande*, salute.

1. I always salute with my head that eminent one among the great Jinas, who is worshipped by the host of Indras and who has described the Dravyas (substances) Jiva and Ajiva.

COMMENTARY

The title of this work 'Dravya-Samgraha' being interpreted literally means "A compendium of Drvyas." According to the Jaina philosophy the component factor of the universe is Dravya (substance), which is subdivided into Jiva (living) and Ajiva (non-living) substances. Everything in this universe is either Jiva or Ajiva or a resultant of these. The auther of Dravya-Sangraha has fully described Dravya with its classes and sub-classes in verses 1-38 of this work. Jiva, the first variety of Dravya, is defined in worse and a detailed explanation of this definition is given in verses 3-14 Ajiva the second variety of Dravya, is next described with its subdivisions in verses 15-27.

The first verse of this work is nothing but the usual Mangalacharan, in which the author salutes Mahavira, the twenty-fourth Tirthankara of the Jainas. He is called here the Eminent One among the great Jinas. The word Jina literally means "the Victor". One who has freed himself from the bondage of Karma by conquering

Raag (attachment) and Dvesa (Aversion) is called a Jina by the Jainas. In Buddhist scripture the word Jina is often used as a synonym to Buddha. In the lexicon called Amarakosa and in popular Sanskrit literature, the use of the word Jina to signify Buddha is too common. The Buddhists take the word Jina to mean one who has conquered. Mara. But the word Jina is used in a special sense by the Jainas. The Ganadharas or disciples of the Tirthankaras and the Tirthankaras themselves are known as Jinas. Jinendras, Jinesvaras, etc.

Lord Mahavira has been saluted at the beginning of almost all the later works of the Jainas. Here it is said that he is worshipped by the Indras. Indras are Gods who possess special excellent powers परमैश्वर्यादिन्द व्यपदेशः *Tattvartha-raja-varttika* by Akalanka Deva. IV 4. 1.) According to Jaina eschatology there are four kinds of Gods dwelling in four different spheres, known respectively as Bhavana, Vyantara, Jyotisa and Vaimanika. The Vaimanika region is again subdivided into Kalpa and Kalpatita spheres. Indras are a higher order of Gods who dwell in Bhavana, Vyantara and Jyotisa regions and the Kalpa sphere only of the Vaimanika region. There are no Indras in the Kalpatta sphere.

Besides these Indras among Gods there are also others among men and among the lower animals.

There is a difference of opinion between the two principal sects of the Jainas as to the number of Indras. "The Svetambaras assert that there are twelve heavens and sixty-four Indras;" but "the Digambaras maintain that there are sixteen heavens and one hundred Olympian monarchs (Indras)." From a verse found in most of the commentaries on Digambara Jaina works, we learn that "there are

forty Indras among the Gods who dwell in Bhavana (sphere) thirty-two among the Gods (who live in) Vyantara (sphere), twenty-four among the Gods (living in) Kalapa (sphere) two among the Joytisa or planetary Gods; the sun and the moon, one among men and one among the Tiryaks (i.e., all creatures excluding Gods, men and inmates of hell)."

Mahavira is said to have been the propounder of all the Jaina Canonical works. The wrong theory that Mahavira is the founder of Jainism and that Jainism is an off shoot of Buddhism, has long ago been exploded; and when we say that there is a tradition that Mahavira spoke to his disciples what has been embodied in the Canonical works of the Jainas, it must be understood that, though the fundamental truths of Jainism were preached long before

Mahavira, it was after the Nirvana of this last Tirthankara that the teachings of Jainism were reduced to writing which formed the basis of the Jaina Canonical works now extant.

The word "Jiva" is usually translated as "Soul" "Living being," "Consciousness," etc. and Ajiva as "things without life," "non-living substance," etc., but we shall use the original words throughout the translation. The accurate meanings of these terms will be understood from the verses which follow, and which deal with the distinguishing characteristics, if each of these substances.

जीवो उवओगमओ अमुत्ति कत्ता सदेहपरिमाणो ।
भोत्ता संसारत्थो सिद्धो सो विस्ससोड्ढगई ॥ २ ॥

Jivo uvaogamao amutti katta sadehaparimano.
Bhotta sansarattho siddho so vissasoddagai-- (2)

Padapatha- जीवो *Jivo*, Jiva. उवओगमओ *Uvogamao*, characterised by upayoga. अमुत्ति *Amutti*, formless. कत्ता *Katta*, agent सदेहपरिमाणो *Sadehaparimano*, equal in extent to its own body. भोत्ता *Bhotta*, enjoyer.

संसारस्थो *Samsarattho*, being in the Samsara. सिद्धो *Sidho*, *Siddha*.
 मो *So*, he. विरससोद्भाई *Vissasoddhagai*, having a natural upward motion.

2. *Jiva* is characterised by *upayoga*, is formless and an agent, has the same extent as its own body, is the enjoyer (of the fruits of *Karma*), exists in *samsara*, is *Siddha* and has a characteristic upward motion.

COMMENTARY

In this verse the author lays down the distinguishing characteristics of *Jiva*. The nine characteristics of *Jiva* mentioned in this verse will be taken up one by one in verses 4--14, and a full explanation of them will be given in the notes to the said verses.

Brahmadeva in his Commentary on *Dravya-Sangraha* has mentioned in connection with this verse that each of these characteristics of *Jiva* is mentioned in order to differentiate the Jain conception of '*Jiva*' from that of *sankhya*, *Nyaya*, *Mimamsa*, *Charvaka* *Sadasiva* and *Bauddha* systems of philosophy. His words are as follows :

“जीवसिद्धिः चात्वाकं प्रति, ज्ञानदर्शनोपयोगलक्षणं नैयायिकं प्रति, अमूर्त-जीवस्थापनं भट्टचात्वाकद्वयं प्रति, कर्मकर्तृत्वस्थापनं सांख्यं प्रति, स्वदेह-प्रमिति-स्थापनं नैयायिक-मीमांसक-सांख्य-त्रयं प्रति, कर्मभोक्तृत्व-व्याख्यानं बौद्धं प्रति-संसारस्थ-व्याख्यानं सदाशिवं प्रति सिद्धत्व-व्याख्यानं भट्ट-चात्वाकद्वयं प्रति ऊर्ध्वगति-स्वभावकथनं माण्डलिक-ग्रन्थकारं प्रति इति मतार्थो ज्ञातव्यः

i.e., *Jiva* is established to (refute) *Charvaka*, its characteristic of having *upayoga* consisting of *Jnana* and *Darshan* is said to (refute) the followers of *Nyaya*, that of *Jiva* being formless to (refute) *Bhatta* (i.e., those who follow *Kumarila Bhatta*, the propounder of one branch of *Mimamsa* philosophy) and *Charvaka*, that of the agency of *Karma* to (refute the) *Sankhya* (view), that of having the same extent of its body is expressed to refute the three, viz., the *Nyaya*, *Mimamsa* and *Sankhya* views, that of the enjoyment of (the fruits of) *Karma* is said to refute the *Buddhistic* view, that of being in the *Samsara* to refute *Sadasiva*, that of being *Siddha* to refute *Bhatta* and *Charvaka*, and that of having an upward motion to refute views of all other writers.”

It should be remembered that, as the Hindu and the Buddhist, philosophers omitted opportunity to refute the views of the Jain philosophy, so also the Jain philosophers on their part tried to refute the views of their opponents. It is a special feature of nearly every system of Indian philosophy to proceed to maintain its own views

after refuting those of other systems. Examples of such refutation by Hindu philosophers may be found in Vedanta Sutra, Chapter II, Padas I and II, and Sankhya Sutra, Chapter V. The refutation of the views of the Hindu systems of philosophy may, on the other hand, be found in numerous Jaina works such as Ratnakaravatarika, Syadavadamanjari, Prameyakamalamartanda, etc., etc.

In this verse also Jiva is recognised as against the Charvaka view, which recognises no proof but pratyaksa which is only derived through the senses. The Nyaya system recognises the difference between a quality and the possessor of a quality (गुणगुणित्वेदः), but in this verse, by saying that jiva consists of the quality upayoga which is made up of Jnana and Darshana, that theory of Nyaya is upset. Similarly by saying that Jiva is the agent of all actions, the Sankhya theory that Purusha is indifferent (उदासीन), is denied. The other characteristics also deny in this manner the views of Mimansa, Buddhistic and other systems of philosophy, These will be further explained in notes to verses 4-14. But it should be remembered that the author does not directly proceed to refute the views of the other systems of philosophy, for that would be entirely impossible in a compendium like this. What the commentator, therefore, suggests, is that by laying down this definition of Jiva, the author has incidentally denied the opposite views of other systems of philosophy.

For a brief account of the tenets of different systems of philosophy, we refer the reader to Sarvadarsansangraha of Madhavacharya (Ed. by Cowell) in which the account of Jaina philosophy, under the "Arhat Darshan," is worthy of notice as being written by a non-Jaina author who, though not very enthusiastic about Jainism, tried his best to be impartial.

The following verse from Panchastikayasamayasara by Kundakacharya, is exactly similar to this verse of Dravya Samgraha:-

जीवोक्ति ह्यदि चेदा उभयगोविसेसिदो पृह कता ।

भोक्ता य देहमत्तो ए हि मुक्तो कम्मसंजुत्तो ॥

. e., "Jiva is conscious, formless, characterised by upayoga, attached to karma, the lord the agent, the enjoyer (of the fruits of karma), the pervader of bodies (large or small.)"

The only characteristic of Jiva mentioned in Dravya-Samgraha but not found in the above verse, is that of having an upward motion;

but this is mentioned in the next verse of Panchastikayasamayāsara:-
काममल विष्णुमुक्तो उद्धं लोमस अंतमधिगंता । i. e., "That which goes upward to the
end of Loka, being freed from the impurity of karma."

तिक्काले चदुपाणा इंदिय बलमाउ आणपाणो य ।
ववहारा सो जीवो रिचचयणायदो दु चेदणा जस्स ॥३॥

Tikkale chandupana indiya balamau anapanao ya,
Vavahara so jivo nichchayanayado du chedana jassa--(3)

Padapatha. ववहारा *Vavhara*, according to Vyavahara Naya. तिक्काले
Tikkale, is three kinds of time. इंदिय *Indiya*, Indriya (The senses).
बलं *Balam*, force. आउ *Au*, Life. आणपाणो *Anapano*, respiration. य *Ya*,
also. चदुपाणा *Chadupana*, the four Pranas. दु *Du*, but. रिचचयणायदो *Nich-*
chayanayado, according to Nischaya Naya. जस्स *Jassa*, whose.
चेदणा *Chedna*, consciousness. सो *So*, he. जीवो *Jivo*, Jiva.

3. According to Vyavahara Naya, that is called Jiva, which is
possessed of four Pranas. viz., Indriya (the senses), Bal (force), Ayu
(life) and Ana-prana (respiration) in the three periods of time (viz.,
the present, the past and the future), and according to Nischaya Naya
that which has consciousness is called Jiva.

COMMENTARY.

Vyavahara and Nischaya Naya is thus distinguished in *Dravya-*
nuyogatarakana of Bhoja :

“तेनेदं भाष्यसंदिष्टं गृहीतव्यं विनिश्चयम्
तत्त्वार्थं निश्चयो वक्ति व्यवहारो जनोदितम् ॥”

i. e., “Therefore, this is to be understood as described in the
Bhasya (*Visesavasyaka-bhasya*, a celebrated Jaina work) that
Nischaya narrates the real thing and Vyavahara narrates things in
the popular way. “Vyavahara Naya, therefore, is the ordinary or
common sense point of view in which we speak every day about the
things of this world. But Nischaya Naya is the realistic point of
view, which attempts an accurate description of the realities which
are over-looked in our everyday parlance For example, we ordinarily
say “a jar of honey;” but to be accurate we must say “a jar of clay
or some other substance containing honey” The characteristics of
Jiva will be examined from both these points of view in the following
verses.

Here it is said that ordinarily we say that Jiva (Living Subst-
ance) possesses the five senses, Sight, Hearing, Touch, Taste and
Smell, the three forces of thought, word and action, life and respira-

tion. Indriya (the five senses), Bala (the three forces of thought, word and action), Ayu (life) and Anaprana (respiration)—these four are called the four Pranas of Jivas in the past, present and the future. The following verse from Panchastikayasamayasa is parallel to this verse of Dravya-Samgraha :—

“पारोहि चदुहि जीवदि जीवस्सदि जो हु जीविदो पुव्वं ।
सो जीवो पारणा पुण बलमिदियमाउ उस्सासो !”

i. e., “That is Jiva which lives, will live or has lived formerly by four Pranas. The Pranas are Bala (force), Indriya the (senses), Ayu (Life) and Uchchhasa (respiration).”

Thus, from the ordinary point of view (Vyavahara Naya), we regard Jiva to possess a period of life, during which its characteristics are respiration and the employment of the five senses and the three forces of thought, word and action. But from the realistic point of view, Jiva is distinguished by its own great quality, v. z., consciousness,

उवओगो दुवियप्यो दंसणं णाणं च दंसणं चदुधा ।
चक्खु अचक्खु ओही दंसणमध केवलं णेयं ॥४॥

Uvaogo duviyappo damsana nanam cha damsanam chadudha, Chakkhu achakku ohi damsanamadha kevalam neyam—(4)

Padapatha. उवओगो Uvaogo, Upayoga दुवियप्यो Duviyappo, of two varieties. दंसणं Damsanam Daršana. च Cha, and, णाणं Nanam, jnana. दंसणं Damsanam, Daršana. चदुधा Chadudha of four kinds. णेयम् Neyam, is to be known

चक्खु अचक्खु-ओहीदंसणं Chakkhu-achakku ohi-Damsanam, the Daršana like Chaksu, Achaksu and Avadhi अथ Adha, then.

केवलं Kevalam Kevala. दंसणं Damsanam Daršana.

4. Upayoga is of two kinds, Daršana and Jnana.

Daršana is of four kinds. Daršana is known to be (divided into) Chaksu, Achaksu, Avadhi and Kevala.

COMMENTARY.

Verses parallel to these are found in Panchastikayasamayasa, as follows :—

“उवओगो खलु दुविहो णारोणं य दंसरोणं संजुत्तो ।
जीवस्स सव्वकालं अणरणं भूदं वियारणीहि ॥

दंसरामवि चक्खुजुदं अचक्खुजुदमवि य ओहिणा सहियं ।
अरिणधरामरांतविसयं केवलियं चावि पररातं ॥”

i. e., “Upayoga is of two kinds, being connected with Jnana and Darshana : know that this Upayoga is at all times inseparable from Jiva. Darshana also is said to be with Chaksu, Achaksu, Avadhi and the endless and eternal Kevala.

Upayoga is the resultant of consciousness which, according to Nischaya Naya or realistic point of view is the sole characteristic of *Jiva*. Roughly, Upayoga may be said to be a sort of inclination which arises from consciousness. This inclination is either towards Darshana or towards *Jnana*. The difference between *Darshana* and *Jnana* consists in this, that in the former the details are not perceived, while in the later the details are also known. “Before we know things in a detailed way, there is the stage where we simply see, hear, or other wise become conscious of it in a general way, without going into its ins and outs. We simply know it as belonging to a class, we may know it as a horse, for instance, without going into any further details as to its individual characteristics. This is the first stage of knowledge, it may be called detail-less knowledge or indefinite cognition (*Darshana*). If this stage is not experienced there can be no knowledge of the thing.” Cognition of the details consists in *Jnana* (knowledge).

Darshana is thus understood to be “cognition in an undifferentiated way . . . you see a picture, for instance, but you do not go into the details of it, you just know in a general way that it is a picture.”

Jiva, according to *Jaina* philosophy, consists of infinite *Jnana* and *Darshana*, but certain classes of *Karma* tend to obscure these. *Darshana* is of four kinds, Chaksu, Achaksu, Avadhi and Kevala, so there are also four kinds of *Karma* which obscure each of these varieties. When there is a cessation or mitigation (द्वयोपशम) of one or more of these Varieties of *Karma* the corresponding class or classes of *Darshana* is or are evolved. Thus, by the removal of these *Karmas*, which obscure the *Darshana* which is received through the eye, a *Jiva* can see through the eyes. This is Chaksu *Darshana* (*Darshana* through the eye) Again, by the removal of that *Karma* which obscure the *Darshana* through any sense other than the eye, or mind, a *Jiva* can cognise through the four organs of sense-ear nose, tongue or skin, and through the mind. This is called Achaksu *Darshana* (*Darshana* not through the eye). Similarly, when *Karmas* obscuring Avadhi *Darshana* are removed, a *Jiva* can have Avadhi

Darshana (psychic knowledge, limited by space and time and obtained directly by the soul, e. g., clairvoyance). Lastly, by the removal of the *Karmas* which obscure *Kevala Darshana*, a *Jiva* can have *Kevala* (or perfect) *Darshana* (in which everything in the three worlds existent in the present, past and the future is at once cognised).

(Besides the four Varieties of *Karmas* obscuring *Darshana* already mentioned, there are also five others mentioned by Umasvami, e. g., *Nidra* (sleep), *Nidranidra* (Deep sleep), *Prachala* (Trance) *Prachala prachala* (Drowsiness) and *styanagridhi* (Somnambulistic state). These, together with the *Karmas* obscuring *Chaksu*, *Achaksu*, *Avadhi* and *Kevala Darshana* already mentioned, make up nine *Darshanavaraniya Karmas*).

एरणं अट्टवियपं मदिसुदओही अणरणरणरणि ।

मणपज्जय केवलमवि पच्च-क्खपरो-क्खभेयं च ॥ ५॥

**Nanam Atthaviyappam madisudaohi ananananani
Manapajjaya Kevalamavi pachchakkha-parokkha-vheyam
cha (5).**

Padapatha. मदिसुदओही अणरणरणरणि *Matisuda-ohi ananananani*, the *Jnana* and *Ajnana* of *Mati*, *Sruta* and *Avadhi* अवि *Avi* also मणपज्जय *Manapajjaya*, *Manah paryaya*. केवलं *Kevalam*, *Kevala* एणं *Nanam*, *Jnana*. अट्टवियपं *Atthaviyappam*, of eight varieties. च *Cha*, also. पच्चक्ख परोक्ख भेयं *Pachchakkha-parokkha-vheyam*, has the varieties *Pratyaksha* and *Paroksha*.

5. *Jnana* is of eight kinds, viz., *Jnana* and *Ajnana* of *Mati*, *Sruta* and *Avadhi*, *Manah-paryaya* and *Kevala*. (It is also divided into *Pratyaksha* and *Paroksha* (from another point of view).

COMMENTARY

In the previous Verse, the first stage of cognition, viz., *Darshana* (undifferentiated knowledge) has been described. In this verse the next stage, *Jnana* (detailed knowledge), with its varieties, is described.

The eight kinds of *Jnana* are (1) *Mati Jnana*, (2) *Sruta Jnana*, (3) *Avadhi Jnana*, (4) *Manah-paryaya Jnana*, (5) *Kevala Jnana*, (6) *Kumati* or *Ajnana* of *Mati*, (7) *Kusruta* or *Ajnana* of *Sruta* and (8) *Vibhangavadhi* or *Ajnana* of *Avadhi*.

Kundakundacharya has summed up all of them in the following verse :-

आभिणिवोधिमुदोधिमणकेवलाणि एरणरणि पंचभेयाणि ।

कुमदिसुद विभंगारणि य तिण्ण वि एरणं हि संजुत्ते ॥

i. e.," Abhinbodhika or Mati, Sruta, Avadhi, Manah-paryaya and Kevala- these are the five varieties of Jnana. Kamati Kusruta and Vibhanga - these three also are connected with Jnana. "

The three last-mentioned are nothing but false knowledge of the first three. It will, therefore, be sufficient to explain the first five varieties only of Jnana. Umasvami has also mentioned them in Sutra 9, Chapter 1 of Tattvarthadhigama Sutra. (c. g., मतिश्रुतावधिमतः पययकेवलानि ज्ञानम्: It should be remembered that these varieties of Jnana constitute the two sorts of Pramanas recognised in Jaina Philosophy "(तत् प्रमाणे)" (तत्त्वार्थ सूत्र १।१०).

Mati Jnana is knowledge derived through the senses, including the knowledge which arises from the activity of the mind. Sruta Jnana is knowledge derived through symbols or signs (e.g., words which are symbols of ideas, gestures, (etc.). Avadhi Jnana is the psychic knowledge which is directly acquired by the soul without the medium of the activity of the mind or the senses. Knowledge in the hypnotic state may be cited as an example of Avadhi Jnana. Manah-paryaya Jnana is the knowledge of the ideas and thoughts of others. Mind reading is an instance of this kind of knowledge. Kevala Jnana is omniscience or knowledge unlimited as to space, time or object.

In our everyday life we have Mati Jnana and Sruta Jnana, but there are instance, though rare, of persons who, under a hypnotic trance, have knowledge of certain things (Avadhi Jnana) and of persons who can read the thoughts of others (Mahah-paryaya Jnana). Though the exact nature of the last two kinds of knowledge have not yet been understood, there is no doubt of the possibility of their existence. The mention, therefore, of these kinds of knowledge by ancient Jaina writers proves at that time there were evidences which led them to believe in these two forms of knowledge. The occult powers attainable by Yogis which are mentioned in Yoga Philosophy of the Hindus also support the view that in ancient India occult sciences were by no means unknown. The last-mentioned knowledge, Kevala-Jnana or omniscience, which correspond to the knowledge of the sages called Sarvajnas or Trikaldarsis in the Puranas of the Hindus, is, according to the Jaina tradition, only possessed by those who have reached the highest point of elevation. The Tirthankaras and Ganadharas are said to possess such a kind of knowledge.

Though it is not possible to understand the real nature of knowledge called Avadhi Jnana, Manah-paryaya Jnana and Kevala, Jnana, we can describe full the remaining two kinds of knowledge viz., Sruta Jnana and Mati Jnana. Sruta Jnana is knowledge derived

from words spoken by a person, from reading books, from seeing gestures of facial expressions and from all other kinds of symbols of signs *Mati Jnana* requires much detailed consideration, for it gives us an idea of that part of the Jaina psychology which treats of Perception and Memory.

In Jaina psychology four stages in *Mati Jnana* are usually recognised. These are called (1) *Avagraha*, (2) *Iha*, (3) *Avaya* and (4) *Dharana*. In works on Jaina Nyaya philosophy we find that *Pramana* is of two kinds—*Pratyaksha* (independent) and *Paroksha* (dependent). *Pratyaksha* is clear knowledge or cognition that this object is of such and such a character, without depending upon any other kind of knowledge. That cognition, which is not clear by itself, i. e. that which depends upon some other kind of knowledge is *Paroksha*. *Pratyaksha* or independent knowledge is of two kinds. *Sanvyavaharika* and *Paramarthika*. *Sanvyavaharika* again is of two kinds, viz., *indriya-nivandhana* (caused through the senses) and *Anindriya-nivandhana* (not caused through the senses.) The senses recognised in Jaina philosophy are the eye, the ear, the nose, the tongue and the skin. Mind (*Mana*) is called *No-indriya* or *Anindriya* (Not *Indriya*).

This *Sanvyavaharika* variety of *Pratyaksha* is what we have in our every day life. The processes of Perception and Memory are dependent upon this variety of *Pratyaksha* only. We shall, therefore, deal with *Sanvyavaharika Pratyaksha* leaving aside *Paramarthika Pratyaksha* which includes the little understood occult knowledge—*Avadhi*, includes *Manah-paryaya* and *Kevala* mentioned previously.

Sanvyabahara is the act of satisfying or desire to cognize. (समीचीन प्रवृत्ति निवृत्तिरूपो व्यवहार सन्वहारः *Pramana Mimansa Vritti*). This is the essence *Sanvyavaharika Pratyaksha* which, according to Jaina philosophers, is of four kinds, viz., *Avagraha*, *Iha*, *Avaya* and *Dharana*. These four are identical with the four stages or *Mati Jnana* already mentioned by us, and we shall now proceed to explain each of these Four varieties.

The first stage, *Avagraha*, consists in the general knowledge of an object when it is brought into contact with a sense organ. First of all, there is an excitation in the sense organ by the stimulus (viz., the object present in the outside world). Then there is an excitation in the consciousness. Thus, in the first stage a person is barely conscious of the existence of an object.

The second stage, *Iha*, consists in the desire to know the particular of the object e. g., a desire to know whether it is this or that.

Thus, similarities and differences of this object with other objects become the subject of consciousness in this stage.

In the first (*Avagraha*), we have for example simply the knowledge of a man, but in the second stage (*Iha*) we desire to know the particulars of this man, e. g., whether he is a resident of *Karnatak* or *Lata* country, etc.

In the third stage, *Avaya*, there is a definite finding of the particulars which we desired to know in the second stage. The second stage is merely an attempt to know the particulars, while the third stage consists of the ascertainment of these particulars.

The fourth stage, *Dharana*, consists of the lasting impression which results after the object, with its particulars, is definitely ascertained. It is this impression (संस्कार) which enables us to remember the object afterwards. Memory therefore, is the result of these four successive stages of *Mati Jnana*.

Now we shall turn to that part of verse 5 of *Dravya Samgraha* which, after laying down the eight varieties of *Jnana*, says that it may also be divided into two classes from another point of view. These two classes are respectively known as *Pratyaksha* and *Paroksha*.

We have already given a detailed account of *Pratyaksha*, and it now remains to narrate briefly *Paroksha* knowledge.

Paroksha knowledge is said to be of five kinds: (1) *Smarana*, (2) *Pratyabhijana*, (3) *Tarka*, (4) *Anumana* and (5) *Agama*. *Smarana* is simple the remembrance of an object. *Pratyabhijana* is the recognition of an object by noticing similarities and differences. The difference between *Smarana* and *Pratyabhijana* may be understood from the following examples. We see a certain man. We then remember that we had seen him previously. This is *Smarana*. We go to a forest and see a strange creature.

Then we remember that we have heard or read about such a creature, and we identify it. This is *Pratyabhijana*.

This corresponds to *Upamana Pramana* recognised in the Hindu philosophies. *Tarka* or *Uha* consists of the knowledge of an universal concomitance of any two things (e. g., wherever there is smoke, there is fire). This is the same as *Vyapti Jnana* mentioned in the *Nyaya* philosophy of the Hindus. *Anumana* inference and is either *Svartha* (for one's own self) or *Parartha* (for others). There is detailed treatment of *Anumana* in *Jaina Nyaya* philosophy, similar to that

found in the Nyaya philosophy of the Hindus. Agama is knowledge derived through the words of one who is trustworthy. This also is recognised in different systems of Hindu philosophy, such as Vedanta, Nyaya, Sankhya, Mimamsa, etc.

We finish this brief survey of different kinds of knowledge by saying that, as we have mentioned in verse 4 of Dravya-Samgraha that there are certain Karmas called Darshanavaraniya karmas which obscure the different varieties of Darshana, so there are also Karmas which obscure the different varieties of Jnana. These are known as Jnanavaraniya Karmas. Umasvami in his Tatvarthadhigama Sutra has mentioned that Jnanavaraniya Karmas are of five sorts which obscure Mati, Sruta, Avadhi, Manahparyaya and Kevala knowledge respectively. मतिश्रुतावधिमनःपर्ययकेवलानाम् ।

Now, a doubt is stated by the commentator of Dravya-Samgraha. He says that in Tark-Sastra (Nyaya philosophy) of the Jains we find that Mati Jnana, with its four varieties, Avagraha, Iha, Avaya and Dharana, is included under Sanvyavaharika Pratyaksha. But Umasvami in his Tatvartha Sutra says plainly that Mati and Sruta Jnanas are not Pratyakshas, but Parokshas. We have the following aphorisms in Tatvartha Sutra :—

मतिश्रुतावधिमनःपर्ययकेवलानि ज्ञानम् ।
आद्ये परोक्षम् प्रत्यक्षमन्यत् ॥

i. e. "Knowledge is of five kinds : Mati, Sruta, Avadhi, Manahparyaya and Kevala. The first two are called Paroksha and the rest are known as Pratyaksha."

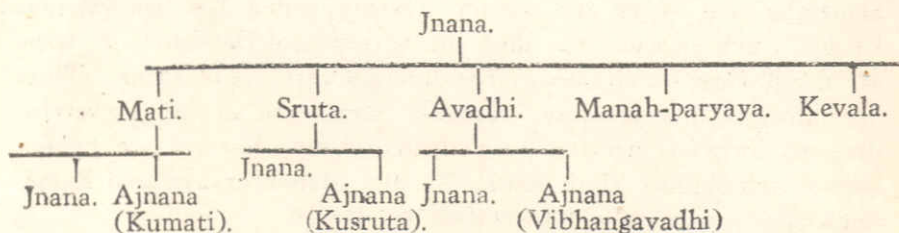
Now, this is apparently in contradiction with the works on Jaina Nyaya philosophy some of which we have already quoted in our notes. How can this apparent contradiction be explained away ?

The commentator says that Umasvami's aphorism is to be regarded as a general ordinance (उक्तम् :) while the sayings of the writers on Jaina Nyaya philosophy should be taken as a special rule or exception (अपवादः :)

In special or exceptional cases the general rule should not be followed. In the present instance also, though the general rule as laid down in Tatvartha Sutra says that Mati and Sruta Jnanas are Paroksha knowledge, there are particular exceptional cases, these should be called Pratyaksha. The commentator further says that we all know that the knowledge of our own happiness and misery is Pratyaksha,

but if we say that, according to Tatvartha Sutra Mati and Sruta are always Paroksha, the knowledge of our happiness or misery should also become Paroksha, which is absurd.

The following table of Jnana can, therefore, be re-arranged from different points of view—



अट्टचदुगाणदंसण सामणं जीवलक्खणं भणियं ।
ववहारा सुद्धणया सुद्धं पुण दंसणं णाणं ॥ ६ ॥

Atthachadunanadamsana samannam jivalakkhanam bhaniyam.

Vavahara suddhanaya suddham puna damsanam nanam (6).

Padapatha—सामणं *Samannam*, in a general sense. जीवलक्खणं *Jivalakkhanam*, the characteristic of Jiva. ववहारा *Vavahara*, according to Vyavahara Naya. अट्टचदुगाणदंसण *Atthachadunanadamsana*, the eight Jnanas and four Darshanas. भणियं *Bhaniyam*, is narrated. पुण *Puna*, again. सुद्धणया *Suddhanaya* according to Suddha Naya. सुद्ध *Suddham*, Suddha (Pure). दंसणं *Damsanam*, Darshan (perception). णाणं *Nanam*,

6. According to Vyavahara Naya, the general characteristics of Jiva are said to be eight kinds of Jnana and four kinds of Darshana. But according to Suddha Naya, (the characteristics of Jiva) are pure Jnana and Darshana.

COMMENTARY.

The commentator Brahmadeva says that Jiva is said in a general sense to have the characteristics of eight kinds of Jnana and four kinds of Darshana. By the word "Samanya" or in a general sense' in the original verse we should understand "when we do not desire to distinguish between Samsari (leading a mundane existence) or Mukta (liberated) Jivas or when we do not distinguish between pure and impure Jnana and Darshana." In this verse the author says that really Jiva possesses the characteristics of pure Jnana and Darshana, but from the ordinary or common sense point of view,

we recognise that Jiva has eight kinds of Jnana and four kinds of Darshana. Among the eight kinds of Jnana, varieties of impure or false knowledge are also included, but these can only be said in a general sense to be the characteristics of Jiva, for in Mukta or liberated Jiva, these are not possible. So Jiva in its pure state has only the characteristics of pure Jnana and Darshana.

The commentator says that verses 4-6 of Dravya Samgraha by explaining Upayoga refute the doctrine of Nyaya Philosophy, viz., that a thing and its qualities are permanently distinct. It should be remembered that in Nyaya Philosophy the identity of a quality and the possessor of that quality is never recognised. Here it is said that Jnana and Darshana are not only the qualities of Jiva, but are identical with it. Now the question may arise how can this be possible? Can we not conceive of qualities as separated from the possessor of the same? The answer is that Jainism examines everything from different standpoints and though from the realistic point of view Jiva and its qualities are identical, we say from the ordinary or common-sense point of view that these are distinct. That is to say, in Jainism there is no dogmatic assertion as in Nyaya Philosophy that there can be no identity between a quality and the possessor of that qualities. On the contrary, the identity of Jiva and its qualities is recognised. Of course from the ordinary point of view we may recognise qualities as distinct from the possessor of them. That is to say, we can conceive the qualities as distinguishable, but not distinct from their possessor, that is, this separate existence is not real. In Panchastikaya-samayasara also we find the following verse which expresses a similar view :-

“दंसगणागणानि तहा जीवणिवद्धानि गणगणभूदानि ।
ववदेसदो पुधत्तं कुव्वन्ति हि णो सभावादो ॥”

[Verse No. 52.]

“Darshana and Jnana, in a similar manner, are identical with Jiva and not separable from it. Only in common parlance we separate (Darshana and Jnana from Jiva), but in reality there is no such separation.”

वरण रस पंचग घा दो फासा अट्टु णिव्वया जीवे ।
णो सन्ति अमुत्ति तदो ववहारा मुत्ति वंधादो ॥७॥

**Vanna rasa pancha gandha do phasa attha nichchaya
jive.**

No santi amutti tado Vavahara mutti bandhado--(7).

Padapatha-निश्चया *Nichchaya*, according to Nischaya Naya. जीवे *Jive*, in Jiva. वरण *Vanna*, colour. रस *Rasa*, taste. पंच *Pancha*, five. दो *Do*, two. गंधा *Gandha*, smells. अट्ट *Attha*, eight. फाला *Phasa*, touch. णो *Ne*, not. संति *Santi*, are. तदो *Tado*, therefore. अमुत्ति *Amutti*, without form. व्यवहारा *Vavahara*, according to Vyavahara Naya बंधादो *Bandhado*, from Bandha (bondage). मुत्ति *Mutti*, possesed of form.

7. According to Nischaya Naya, Jiva is without form, because the five kinds of colour and taste, two kinds of smell, and eight kinds of touch are not present in it. But according to Vyavahara Naya [Jiva] has form through the bondage [of Karma.]

COMMENTARY

Jiva is naturally invisible, but "when the soul is attacked by the passions...it takes on the Pudgala (material) particles fit for the bondage of the karmas, just as a heated iron-ball takes up water-particles in which it is immersed, This is the bondage of the Karmas." Thus "the naturally invisible soul is compounded in a very subtle way with visible, tangible matter, and is in a sense thereby rendered visible, as lemon-juice is rendered sweet by the addition of sugar and water. In its pure state the soul [Jiva] is invisible, just as in itself the lemon-juice is sour."

We should therefore remember that, according to the Jaina belief, Jiva, in its natural or real state, is invisible. But it combines with Pudgala or matter. This combination is the bondage (Bandha) which produces karmas. When Jiva thus combines itself with Pudgala (matter), it leaves its invisible state and becomes visible to us. It is Pudgala (matter) which has form and when Pudgala combines itself with Jiva, the taste, colour, smell and touch of the former which are the requisites of its form, are attributed to the really formless Jiva, and we say that Jiva has form. Every form of mundane life which we see is a Jiva in its impure and visible state in combination with Pudgala. Therefore, according to Vyavahara Naya, that is to say, from the ordinary or common sense point of view, we may say that Jiva have form, but we must remember that according to Nischaya Naya or the realistic point of view, Jivas are without form.

Brahmadeva in his commentary quotes a verse to support this view :

“बंधं पडि एयत्तं लक्खणादो ह्वदि तस्स भिष्णत्तं ।
तम्हा अमुत्तिभावो णो गंतो होदि जीवस्स ॥”

i. e. "In bondage (Jiva) is one (with Pudgala), but really according to definition, it is separate (from Pudgala). Hence formlessness does not always belong to Jiva."

Pudgala is said to possess touch, taste, smell and colour. Though these qualities are really inseparable from Pudgala, from the ordinary point of view we speak of them as separate from Pudgala. Colours are of five kinds viz., Blue (Nila), Yellow (Pita), White (Shukla), Black (Krishna), and Red (Lohita). The varieties of taste are Bitter (Tikta), Sour (Katu), Acid (Amla), Sweet (Madhura) and Astringent (Kasaya). Smells are of two kinds—fragrance (Surabhi) and its opposit (Asurabhi). The eight kinds of touch are Soft (Mridu), Hard (Kathina), Heavy (Guru), Light (Laghu), Cold (Shita), Hot (Usna), Smooth (Snigdha) and Rough (Ruksa).

The commentator says that the author in this verse establishes the formlessness of Jiva which is contrary to the views held by (Kumarila) Bhatta and (his followers) Charvaka. ("इति भट्ट-चार्वाकमत प्रत्यमर्त्तजीवस्थापनं मुख्यत्वेन सूत्र गतम्") *Charvaka recognises nothing but what is capable of being perceived by the senses hence a formless Jiva is contrary to his doctrine.*

पुगलकम्मादीणं कत्ता ववहारदो दु णिच्चयदो ।

चेदणकम्माणदा सुद्धणया सुद्धभावाणं ॥ ८ ॥

**Puggalakammadinam katta vavaharado du nichchayado-
Chedanakammanada suddhanaya suddhabhavanam.—(8).**

Padapatha.—ववहारदो *Vavaharado*, according to Vyavahara Naya. आदा *Ada*, Jiva पुगलकम्मादीणं *Puggalakammadinam*, of the Pudgala Karmas. कत्ता *Katta*, doer. दु *Du*, but. णिच्चयदो *Nichchayado*, according to Nischaya Naya. चेदणकम्माण *Chedanakammana*, of the thought karmas. सुद्धणया *Suddhanaya*, according to Suddha Naya. सुद्धभावाणं *Suddhabhavanam*, of the Suddha Bhavas.

8. According to Vyavahara Naya is the doer of the Pudgala Karmas. According to Nischaya Naya (Jiva is the doer of) Thought Karmas. According to Suddha Naya (Jiva is the doer) of Suddha Bhavas.

COMMENTARY.

In this verse the Jaina doctrine of causation as to the origin of the world is briefly treated. Causes are generally accepted to be of two kinds. Upádána (Substantial Cause) and Nimitta (Determining Cause). Take the case of an earthen pot. The Upádána or the

Substantial Cause of the earthen pot is the earth, and its Nimitta or Determining Cause is the potter and his implements. First of all the potter forms an idea of the shape, size, etc., of the pot which he is going to make. This existence of the pot in the idea may be called the resultant in consciousness of the potter. Then follows the existence of the pot which we can perceive by our senses. According to Jaina Metaphysics, Jīvas are only possessed of infinite knowledge, etc., and are not agents. But causation is attributed to Jīvas from different points of view. First, Jīvas are said to be the agents of their own resultants *viz.*, infinite knowledge, bliss, etc. This is according to Suddha (Pure) Naya. Again, according to Nischaya Naya Jīvas are said to be causes of the thought karmas which precede the Pudgala-karmas perceptible by us. According to Vyavahāra Naya Jīvas are also recognised as agents of even these Pudgala-karmas.

Karmas are generally understood to be of two sorts—Dravya-karmas and Bhāva-karmas. To return to our example of the making of a pot, the existence of a pot in the mind of a potter may be said to be a Bhāva-karma, while the material existence of the pot perceptible by our senses is known to be a Dravya-karma. Now, the potter is directly the cause of the Bhāva-karma, and that Bhāva-karma again is the cause of the Dravya-karma. It should, therefore, be remembered that, according to Nischaya Naya, the potter is the agent of the Bhāva-karma (the pot existing in idea), and according to Vyavahāra Naya, that of the Dravya-karma (the pot perceptible by us).

Similarly, in the case of Jīvas, they are really possessed of the characteristics, *viz.*, infinite knowledge, bliss, etc. Jīvas, therefore, may be said to be the agents of these characteristics according to Suddha Naya. Next, we may say that the Jīvas are the agents of those mental attitudes and conditions which favour the influx of particles of matter. Attachment, aversion, etc., may be mentioned as examples of such states of Jīvas. These are the thought karmas. According to Nischaya Naya, Jīvas are said to be the agents of these classes of karmas. When the Jīvas cause such thought karmas to be produced, these thought karmas, on the other hand, lead to the generation of the material karmas or Dravya-karmas. The Jīvas are not, therefore, the direct causes of Dravya-karmas. It is according to Vyavahāra Naya only that we can speak of Jīvas as agents of Dravya-karmas. The very essence of Dravya-karmas consists of particles of matter, and these are in no way akin to consciousness—the characteristic of Jīvas. The Upādāna or substantial cause of a Dravya-karma is therefore Pudgala or matter, and their Nimitta or determining cause

is the Bhava-karma, viz., that condition of the Atma which render it capable of assimilating the particular Dravya-karma. Thus a Jíva is neither the Upádána nor the Nimitta cause of Dravya-karmas according to Nischaya Naya. It is only from the Vyavahára point of view that we say that the Jívas are causes of Dravya-karmas. But, in reality, (according to Nischaya Naya) Jíva is the only agent of its own attitudes (Bhávas). In Pañchástikaya-samaya-sára, we have : "Atmá is the agent of its own Bhávas, as it causes its own resultants. But it is not the agent of Pudgala-karmas. This should be understood to be the precept of the Jina."

The universe is, therefore, made up of Jívas and Ajívas. Pudgala or matter is the substantial cause of every material thing, while different Bháva or thought karmas are the determining cause of these. Jívas cause these thought karmas to be produced. Thus two sorts of substance, material and spiritual, may be regarded to be the cause of all kinds of manifestations. There are many units of this spiritual substance possessed of qualities which are known as Jívas, and there are also many units of material substance (Pudgala) which again have their own characteristic qualities. These two kinds of substances act and re-act upon each other, and a constant state of activity is going on in this universe.

The Jaina doctrine of the causation of the world should therefore be remembered as quite distinct from the same of Hindu philosophies, like Vedanta, which asserts that the whole of the universe is one homogeneous spiritual Brahma, or, like Charváka, which avers that the universe is made up of matter only.

The commentator, Brahmadeva says that this verse refutes the doctrine of the Sánkhya philosophy that Purusa (corresponding to Jíva of the Jains) is always Udásína. (lit. indifferent, i. e. without activity), for here it is recognised that Jíva is an agent.

ववहारा सुहदुक्खं पुग्गलकम्मफलं पभुंजेदि ।

आदा निचचयणायदो चेदणभावं खु आदस्स ॥६॥

Vavahara suhadukkam Puggalakammaphalam pabhunjedi.
Ada nichchayanayado chedanabhavam khu adassa.—(9)

Padapatha—आदा *Ada*, Jiva. ववहारा *Vavhara*, according to Vyavahara Naya. सुहदुक्खं *Suhadukkhham*, happiness and misery. पुग्गलकम्मफलं *Puggalakammaphalam*, the fruit of Pudgala karma. पभुंजेदि *Pabhunjedi*, enjoys. निचचयणायदो *Nichchayanayado*, according to Nischaya Naya. आदस्स *Adassa*, of Jiva. चेदणभावं *Chedanabhavam*, conscious Bhava. खु *Khu*, only.

9. According to Vyavahara Naya, Jiva enjoys happiness and misery the fruits of Pudgala karmas, According to Nischaya Naya, Jiva has conscious Bhavas only.

COMMENTARY.

It has already been laid down that Atma (or soul) is entirely distinct in its characteristics from Pudgala (or matter). The essence of Jiva and Atma is consciousness which is altogether absent from Pudgala or matter. Hence, as in the previous verse it has been laid down that a spiritual substance (Jiva) can not be the cause of Pudgala-karmas i. e. material karmas, so in this verse it is shown that Jivas from their very nature are unaffected by the fruits of Pudgala-karmas. Really speaking Jivas only enjoy eternal bliss which is their essential characteristic. Therefore, according to Nischaya Naya, a Jiva should only be regarded as an enjoyer of bliss resulting from its characteristic of consciousness. But through the generation of attachment, aversion, etc., Jivas attain such a condition that they become ready for the assimilation of matter. It is only in such states of Jivas that there is an influx of matter in them. When there is such an influx of matter, the Jivas have to enjoy sorrow and delight, happiness and misery, as these are the fruits of Pudgala-karmas. Thus, really, a Jiva, through its characteristic consciousness, is incapable of being affected by happiness or misery—the fruits of material karmas. It is only when matter assimilates itself with a Jiva that we see the fruits of material karmas also in that Jiva and say that this Jiva is enjoying happiness or misery the fruits of material karmas. But it should be remembered that this enjoyment of the fruits of karma by a Jiva is only apparent but not real. Really speaking, Jivas enjoy bliss only, which is the resultant of its characteristic consciousness.

The commentator says that this verse refutes the doctrine of the Buddhist philosophy that an agent does never enjoy the fruits of karma.

अणगुरुदेहपमाणो उवसंहारप्पसप्पदो चेदा ।

असमुहदो ववहारा णिच्चयणायदो असंखदेसो वा ॥१०॥

Anugurudehapamano uvasamharappasappado cheda.

Asamuhado vavahara nichchayanayado asankhadesova.—(10)

Padapatha.—ववहारा *Vavahara*, according to Vyavahara Naya. चेदा *Cheda*, the conscious Jiva. उवसंहारप्पसप्पदो *Uvasamharappasappado*, by

contraction and expansion. असमुहदो *Asamuhado*, without Samudgháta. अनुगुरुदेहपमाणो *Anugurudehopamano*, equal in extent to a small or a large body. वा *Va*, but. निचयणयोदो *Nichchayanayado* according to Nischaya Naya. असंखदेशो *Asankhadeso*, existent in innumerable Pradesas.

10. According to Vyavahára Naya, the conscious Jíva, being without Samudgháta, becomes equal in extent to a small or a large body, by contraction and expansion; but, according to Nischaya Naya (it) is existent in innumerable Pradesas.

COMMENTARY.

That portion of Akásá, which is obstructed by one indivisible atom, is known as Pradesa. [See verse 27 of Dravya-samgraha.] That portion of Akása in which Jíva Pudgala, Dharma, Adharma and Kála exist, is known as Lokákása, and the Akása beyond it is called Alokákása. Really speaking, Jívas fill up innumerable Pradesas in Lokákása. But, from the ordinary point of view we speak that a Jíva becomes equal in extent to a small or a large body, by contraction and expansion, when it is without Samudgháta.

Samudgháta has been thus defined : " Samudgháta is the exit of Jíva from the body to another form, without leaving the original body altogether . " Seven kinds of Samudgháta are recognised in Jaina philosophy, viz., Vedaná, Kasáya, Vikriyá, Maranántika, Teja, Ahára and Kevali. When the Atmá goes out of its restraining body particles through excessive pain, without leaving the original body, we have an illustration of Vedaná-samudgháta. When, at the rise of excessive anger, etc., the Atmá goes out of its material confines without leaving the body to injure others, we have Kasáya-samudgháta. The expansion of the Atmá from its Pradesas, without leaving the body, owing to some perturbation due to lust, etc., is called Vikriyá-samudgháta. The exit of Atmá, without leaving the original body, to that Pradesa where it has fixed its residence, at the time of death of a being, is Maranántika-samudgháta. Teja-samudgháta are of two sorts—Subha and Asubha. It is said that when a great sage perceives some cause of harm to his mind, he becomes angry, and at that time a red figure, twelve yojanas in length and nine yojanas broad, pointed at the top and broad at the bottom, issues forth from the left shoulder of the sage and, after destroying the cause of evil assumes itself with the sage. This is "Asubha-samudgháta. There is a Jaina story that such a figure issued forth from the body of the Sage, Dwaipáyana, and, destroying Dwarika, destroyed itself with the sage. The exit of a white form, having an extent similar

to that mentioned in Asubha-samudghāta, from the right shoulder of a sage who becomes full of commiseration at some calamity of the people, like a famine or an epidemic, is known as Subha-samudghāta. This, after destroying the calamity, enters its own place. The exit of a white figure, one cubit in length, from the head of a sage, to resolve a doubt by seeing some Kevali (possessed of infinite knowledge), is known as Ahāra-samudghāta. In a certain stage through the rise of all kinds of Karmas, a Kevali's form expands and fills up the whole Lokākāsa, without leaving the original body. This is called Kevali-samudghāta.

A description of these forms clearly illustrates the belief of various subtle forms by the Jainas. In all cases, when a Jīva does not assume these forms, it fills up either a large or a small body. This theory of the Jainas is severely criticised in the Vedānta philosophy of the Hindus. Sankarāchārya, in his commentary on Vedānta-sūtra, Adhyāya II. Pāda II, Sūtra 34, had said that if it is admitted that a Jīva is equal in extent to its body, it is impossible that the same Jīva can enter into the bodies of a fly and an elephant. This is not the place to discuss the point in detail. We shall simply mention the view held by the Jainas with respect to this point. The Jainas say that as a lamp, placed respectively in a small pot and a room, illuminates the whole of the space between each of these, so a Jīva contracts and expands, according to the dimensions of different bodies. A better example can be given by mentioning the case of gases like oxygen, which fills up the whole of the space within different vessels, having small or large dimensions but this expansion and contraction of Jīvas, according to different bodies, are only recognized from the Vyavahāra point of view: According to Nischaya Naya, Jīvas can fill up innumerable Pradesas in Lokākāsa.

पुढविजलतेउवाऊवराप्फदी विविहथावरे—इंदी ।

विगतिगचदुपंचक्खा तसजीवा होंति संखादी ॥ ११ ॥

Pudhavijalateuvauvanapphadi vivihathavare indi.

Vigatigachadupanchakkha tasajiva honti sankhadi.—(11)

Padapatha,—पुढविजलतेउवाऊवराप्फदी Pudhavijalateuvāvanapphadi, the earth, water, fire, air and plants. विविहथावरे इंदी Viviha-thāvare indi, various kinds of Sthāvāra, possessed of one sense. विगतिगचदुपंचक्खा Viga-tiga-chadupāñchakkhá, of two, three four and five senses. संखादी Sankhādī, conches etc. तसजीवा Tasjīva, the Trasa jīvas. होंति Honti, are,

11. The earth, water, fire, air and plants are various kinds of Sthávara possessed of one sense. The Trasa Jivas, conches, etc., are possessed of two, three, four and five senses.

COMMENTARY

Jívas are classified under two principal heads—Samsári (leading a worldly existence) and Mukta (liberated). In verses 11—13 of Dravya-samgraha the Samsári Jívas with their sub-divisions are described, and the characteristics of Mukta Jívas are mentioned in verse 14.

In this verse, two varieties of Samsári Jívas are enumerated—Samsári, viz., Sthávara (Immobile) and Trasa (mobile, capable of spontaneous movement) Earth, Water, fire, air and vegetables are Sthávara Jívas and possess only one sense, viz., the sense of touch. Those Jívas which possess more than one sense are called Trasa Jívas. These might possess two, three, four or five senses. Worms, oysters, conches, etc., are Trasa Jívas, possessing two senses, taste and touch. Ants, bugs, lice, etc., are Trasa Jívas having three senses, touch, taste and smell. Mosquitoes, flies, bees, etc., are Trasa Jívas of four senses, touch, taste, smell and sight. Men, birds, beasts, gods, inmates of hell etc., are Trasa Jívas, possessing all the five senses, viz., touch, taste, smell, sight and hearing.

It should be remembered that, though really Jívas have two characteristics, viz., pure Jñána and Darsana, it is owing to the different karmas that they assume bodies of various kinds possessed of one, two, three, four or five senses. That Jíva which resorts to earth for its body, is called Prithivi-Káya (i. e., having earth as its body). Stones, etc., are examples of this class of Jívas. So also there are Jívas who resort to water, air or fire to have bodies.

समया अमया रोया पंचेंदिय गिम्मया परे सव्वे ।

बादर सुहमेइंदी सव्वे पज्जत्त इदरा या ॥ १२ ॥

Samana amana neya panchendiya nimmana pare savve.

Badarasuhameindi savve pajjatta idara ya.—(12)

Padapatha.—पंचेंदिय Panchendiya, [Jívas] possessing five senses. समया Samana, having mind. अमया Amana, without mind. रोया Neyya, are known. परे Pare, the rest. सव्वे Savve, all. गिम्मया Nimmana, without mind. इंदी Eindi, [Jívas] possessing one sense. बादर-सुहमा Badara-suhama, Bádara and Súksma. सव्वे Savve, all. पज्जत्त Pajjatta, Paryápta (complete). य Ya, and. इदरा Idara, opposite (of Paryápta).

12. [Jīvas] possessing five senses are known [to be divided into] those having mind and those without mind. All the rest are without mind. [Jīvas] having one sense [are divided into two classes] Bādara and Sūksma. All [of these have again to varieties each] Paryāpta and its opposite.

COMMENTARY.

In this verse the fourteen varieties of Jīva commonly known as Jīva-samasa in Jain philosophy are briefly described. In Gommatasāra (Jīva-kanda) another work of the author of Dravya-saṅgraha each of these varieties has been described in detail. The verse in Gommatasāra which is parallel to this verse is as follows :—

“वादर-सुहुमे-इंदिय वितिचउरिंदिय असण्णिसण्णी य ।

पज्जत्ताऽपज्जत्ता एवं ते चोद्दसा होति ॥ ”

[गोममत्सार । जीवकाण्ड । ७२ ।]

i. e., “ Jīvas of one sense divided into two classes Bādara and Sūksma, Jīvas of two, three and four senses, Jīvas having and not having Sañja, Paryapta and Aparyapta, thus they (the Jīvas) are of fourteen kinds.

The accompanying table (Chart No. II) illustrates these fourteen varieties of Jivas. It will be remembered that in Verse 11 it was told that Jīvas are first of all divided into varieties Samsari and Mukta. The Samsari Jīvas are subdivided into Trasa and Sthavara. The Sthavara Jīvas possessed of one sensa are again divided into Bādara (gross) and Sūksma (subtle). A Bādara form is that which is fettered by matter. A Sūksma form is not so fettered. That is to say, a Sūksma is a subtle form unfettered by material things, earth, etc., while Bādara is exactly its opposite. In Jaina philosophy it is said that all the universe is the place of existence of Sūksma Jīvas possessing one sense. It is also said that Bādara Jīvas possessing one sense must have some Adhara (substratum) in order to exist.

Jīvas of five senses may be either with mind or without mind. Those with mind are also known as Sañjī, or having Sañja.

Sañja consists of attempt to gain what is beneficial and leave what is harmful and a judgement of good and bad,

Paryapti has been thus illustrated in Gommatasāra :—

“जह पुण्णापुण्णाइं गिहघडवत्थादियाइं दब्बाइं ।

तह पुण्णादरा जीवा पज्जत्ति दरा मुण्णेय्वा ॥ ”

[Jīva-kanda. Verse 118.]

i.e. "As things like rooms, jars, cloths, etc., are full or empty, so Jivas should be understood to be complete or incomplete (Paryapta and Aparyapta)."

Ahara (taking food and drink) Sharira (Body), Indriya (the five senses) Anapraṇa (Respiration) Bhasa (Speech) and Manas (Mind), these six exist in Jivas and make them complete (Paryapta). Of these the first four make Jivas having one sense complete, and the first five make Jivas having two, three and four senses complete. As for Jivas having five senses, all the six are necessary to make them complete. In absence of these the Jivas are incomplete (Aparyapta)

मग्गणगुणठारोहि य चउदसहि हवन्ति तह असुद्धणया ।
विग्गणोया संसारी सव्वे सुद्धा हु सुद्धणया ॥ १३।

• **Magganagunathanehi ya chaudasahi havanti taha asud-dhanaya.**

Vinneya samsari savve suddha hu suddhanaya.—(13)

Padapatha—तह *Taha*, again. संसारी *Samsari*, Samsari (Jiva). असुद्धणया *Asuddhanaya*, according to Asuddha (impure) Naya. चउदसहि *Chaudasahi*, (according to) fourteen. मग्गणगुणठारोहि *Magganagunathanehi*, Margana and Gunasthana. हवन्ति *Havanti*, are. य *Ya*, but. सुद्धणया *Suddhanaya*, according to Suddha (pure) Naya. सव्वे *Savve*, all. हु *Hu*, surely. सुद्धा *Suddha*, Suddha (pure). विग्गणोया *Vinneya*, are to be known.

13. Again, according to impure (Vyavahara) Naya, Samsari Jivas are of fourteen kinds according to Margana and Gunasthana. But according to pure Naya, all Jivas should be understood to pure.

COMMENTARY

This verse, if thoroughly understood, will make known to us the doctrine of Jainism about the gradual stages of development of soul.

The whole of the universe is full of very minute living beings, technically called Nigoda. These infinite and conscious beings are not in an appreciable state of development. From these beings come out the developing souls and, after passing the different stages of development, become liberated. There is no chance of any soul in which development has once begun to go back to the original Nigoda state. Nowhere in the universe can we find an inch of space which does not contain Nigoda beings. These beings are therefore the source from which souls longing for development come out. The stages of development are fourteen in number, and technically these are known

as Guṇasthana. In Gommatasara, we have the following list of the fourteen Guṇasthana:—

मिच्छो सासरा मिस्तो अविरदसम्मो य देसविरदो य ।

विरदा पमत्त इदरो अपुव्व अणियहु सुहुमो य ॥

उवसंतणीणमोहो सजोगकेवलजिणो अजोगी य ।

चउदरा जीवसमासा कमेण सिद्धाय णादव्वा ॥

[Jīva-kanda, 9, 10.]

i.e. the fourteen Guṇasthanas should be known to be Mithyatva, Sasadana, Misra, Avirata-samyaktva, Desavirata, Pramatta Virata, Itara, Apramatta Virata, Apurva, Anivritta, Suksma, Upasanta-Ksina-moha, Sayogi-kevalijina and Ayogi.

In the first stage, a person has no belief in the truth of Jainā doctrines. Even when these are taught to him, he does not believe in them, but on the contrary holds false beliefs, whether taught or not. The true doctrines appear to him as distasteful as sweet syrup to a man suffering from fever. This stage is known as the Mithyatva Guṇasthana.

The second is a transitory stage. When one loses true belief and comes to believe false doctrines as in the first stage, he passes through the second stage which is known as Sasadana. This is an intermediate stage in the fall from the heights of Samyaktva (right belief) to the level of Mithyatva (false belief).

In the third or Misra stage, a person has true and false beliefs in a mixed way. That is to say, neither a desire to have true beliefs nor a wish to give up false ones, appear in his mind. Samyaktva and Mithyatva are mixed up like curd and treacle.

A person in the fourth stage controls excessive anger, pride, deceit and greed, and does not doubt the truth of right doctrines. But while in this stage, he is unable to control the moderate or slight degrees of anger, etc. However, an effort for self-control is made as the person appreciates the value of it, though the effort is successful only to a very limited extent.

In the fifth stage, a person becomes able to control moderate degrees of passions like anger, etc., and succeeds in establishing self-control to a greater extent than in the fourth stage.

In the sixth stage, a person begins to refrain from injury, falsehood, taking any substance which is not given to him, lust and a desire to have worldly possessions. But his attempts are not always successful.

In the seventh stage, a person succeeds in practising without any transgression, non-injury, truth, chastity, non-acceptance of things not presented and of possessions in general.

In the eighth stage, mild states of passions still arise, but the person enjoys an inexpressible delight by either checking or destroying their consequences.

A person in the ninth stage becomes void of the desire to have enjoyments which he saw, heard or partook of previously, and practises meditation about true nature of his soul.

In the tenth stage, a person by meditation becomes capable of subduing or destroying the subtle forms of greed.

In the eleventh stage, a person gains the power to control all Mohaniya (intoxicating) Karmas, but these do not disappear altogether.

In the twelfth stage, all the passions and Mohaniya karmas disappear altogether.

A person in the thirteenth stage, destroys the Karmas called Jnanavaranīya, Darsana-varanīya and Antaraya and appears like the sun freed from clouds. He attains knowledge of every thing existing in the universe. But in this stage, Yoga still remains which disappears in the next or fourteenth stage, and the person attains liberation.

Now we shall see what is meant by marganas. Those states or conditions in which the Jivas are found, are known as Marganas; and these are of fourteen kinds, viz., (1) Gati, (2) Indriya, (3) Kaya, (4) Yoga, (5) Veda, (6) Kasaya, (7) Jhana, (8) Samyama, (9) Darsana, (10) Lesya, (11) Bhavya, (12) Samyaktva, (13) Sangya and (14) Ahara.

Gati or condition of existence is of four kinds, viz., **existence** (1) as inmates of hell, (2) as inmates of heaven, (3) as human beings and (4) as lower animals.

Indriya or senses are five, viz., the senses of sight, hearing, touch, taste and smell.

Kaya or body is of six kinds, viz., five kinds of Sthavara, earth, water, fire, air and vegetable) and Trasa.

Yoga is the power of a Jiva possessing activities of mind, speech and body by which particles of matter are attracted towards it. Yoga or union is mainly of three kinds, viz., (1) with respect to mind, (2) with respect to speech and (3) with respect to body. And, again, each of the first two of these is of four kinds. Mind may be turned to things

wich are true, to things which are false, to things which are both true and false, and to things which are neither true nor false. Speech also might be directed to truth, falsehood, mixed truth and falsehood, and neither truth nor falsehood. Unity in body, again, is of seven kinds: (1) as in the bodies of human beings and lower animals which are fixed in limits, (2) a mixed state of the first, (3) as in the bodies of the inmates of heaven and hell which can increase or diminish, (4) a mixed state of the third, (5) as in the body which comes out of the head of a sage in the sixth stage of development to go to a Kevali, (6) a mixed state of the fifth and (7) as in the forms which results from the eight kinds of Karma.

Veda or sex is of three kinds : male, female and eunuch.

Kasaya or passions are four : anger, pride, deceit and greed. Each of these is, again, of four kinds according to different degrees of intensity.

Jnana is of eight kinds : Mati, Sruta, Avadhi, Manah-paryaya, Kevala Kumati, Kusruta and Vibhangavadhi.

Samyama or restraint consists of keeping the Vratas (vows) observing the Samitis, checking the Kasayas or passions, giving up the Dandas and controlling the Indriyas (senses).

Darsana is of four kinds : Chaksu, Achaksu, Avadhi and Kevala.

Lesya is that by which a Jiva assimilates virtue and vice with itself. Feelings arising from Yoga, coloured by passions, lead to Bhava-Lesya and the actual colours of bodies produced by such feelings are called Dravya Lesya. The colours are black, blue, pigeon, golden, lotus-like and **White**. The first three are resultants of evil, and the last three of good emotions.

That quality by which a soul attains perfect faith, knowledge and conduct is known as Bhavyatva Guna, and that by which these are obstructed is called Abhavyatva Guna. Bhavya Margaña defines Jivas which possess each of these sets of qualities.

Samyaktva is perfect faith in the Tattvas or principal tenets of Jainism.

Sangi Jivas are those who with the help of mind are capable of teaching, of action, of giving advice and of conversation. **Asangi** Jivas are those who are incapable of these. In **Sangya** Margaña each of these classes of Jivas are described.

Ahara is the assimilation of material particles by Jivas to preserve bodies.

These are the fourteen kinds of Margañas.

Jívas may be viewed with reference to each of these Margañas or with reference to different Gunasthanas or stages of development. But it must be remembered that all these characteristics are attributed to Jívas from the ordinary point of view, for none of them really exist in Jívas.

शिवकम्मा अट्टगुणा किञ्चूणा चरमदेहदो सिद्धा ।
 लोयग्गठिदा सिच्च उप्पादवयेहि संजुत्ता ॥ १४ ॥

**Nikkamma attaguna kimchunacharamadehado siddha.
 Loyaggathida nichcha uppada-vayehi sanjutta.—(14)**

Padapatha—शिवकम्मा *Nikkamma*, void of Karmas. अट्टगुणा *Attaguna*, possessed of eight qualities. चरमदेहदो *Charamadehado*, than the final body. किञ्चूणा *Kimchuna*, slightly less. सिच्च *Nichcha*, eternal. उप्पादवयेहि *Uppadavavehi*, Utpada and Vyaya. संजुत्ता *Samjutta*, consisting of. सिद्धा *Siddha*, liberated. लोयग्गठिदा *Loyaggathida*, existing at the summit of Loka.

14. The Siddhas (or liberated Jívas) are void of Karmas, possessed of eight qualities, slightly less than the final body, eternal, possessed of Utpada (rise) and Vyaya (fall), and existent at the summit of Loka.

COMMENTARY

According to Jainism, Jívas, as long as they are not liberated, are connected with Karma. But a liberated Jíva is free from all Karmas. Karmas are recognised to be of eight kinds, *viz.*, Jnanavaraniya; Darshanavaraniya, Vedaniya, Mohaniya, Ayu, Nama, Gotra and Antaraya. It has already been described in the commentaries on Verses 4 and 5 the Jnanavaraniya and Darshanavaraniya Karmas are those which obscure infinite Jnana and Darsana of a Jíva. Vedaniya Karmas tend to produce pain and pleasure in a Jíva. Mohaniya Karmas infatuate Jívas, making these unable to distinguish right from wrong. Ayu Karmas sustain Jívas for a certain period and determine their tenure of existence. Nama Karmas give them their personalities, and Gotra Karmas conduce to their being produced in a particular social surrounding. Antaraya Karmas throw obstacles to the performance of right action by the Jívas. Thus all these varieties of Karmas operate to make a Jíva have different qualities and characteristics in its Samsari or worldly state of existence. But as a Jíva begins to pursue the path of gradual development, these Karmas disappear one by one until at last the said Jíva becomes liberated.

Being void of Karmas, a Jíva resides at the top of the Loka, and the following eight qualities can then be found in it : Samyaktva, Jnana, Darsana. Vírya, Suksma, Avagahana, Agurulaghu, and Avyavadha. **Samyaktva** is perfect faith or belief in the Tattvas or essential principles of Jainism. Jnana and Darsana have been explained in Verses 4 and 5. Vírya (literally, power) is the absence of fatigue in having a knowledge of infinite substances. Suksma literally means fineness, and the possession of this quality makes a liberated Jiva incapable of being perceived by the senses, which can perceive the gross bodies only. Avagaha is interpenetrability, that is to say, one liberated Jiva can allow others to exist without obstruction, just as the light of a lamp does not prevent the interpenetration of the light of other lamps. Agurulaghu means "neither heavy nor light." By possessing this quality, a liberated Jiva does neither go up like a light thing nor go down like a heavy object, but remains stationary. Avyavadha is undisturbable bliss in which the disturbance of equilibrium caused by happiness or misery is entirely absent. In a word, a liberated Jiva being freed from Karmas goes up to the summit of the Loka and remains there stationary, possessed of perfect faith, power and infinite Jnana and Darsana and enjoying eternal bliss without obstructing other Jivas of the same kind. Such a Jiva has a body slightly less than the final body as recognised in the Jaina canons.

A liberated Jiva, again, is eternal in its essential character, though perpetual modifications of it may go on in its condition. To give an example of such modifications, we may say that a ball of gold has certain essential characteristics and may always be said to possess these characteristics throughout its various modifications. Now, if we prepare a ring from this gold, we have an instance of a modification which arises (Utpada) from the original state of the ball of gold. Again, if the ring be destroyed, we shall have another modification consisting of the destruction (Vyaya) of the stage of existence of the ball of gold as a ring. Every substance in the universe is according to Jainism, possessed of the quality of permanency (Nityatva), with generation (Utpada) and decay (Vyaya) of the modifications of itself. Being possessed of these qualities, is technically called 'Sat,' and this 'Sat' defines a substance (Dravya) in Jainism.

अज्जीवो पुण रोओ प्पुगल धम्मो अधम्म आयासं ।

कालो पुगल मुत्तो रुवादिगुरो अमुत्ति सेसा दु ॥१५॥

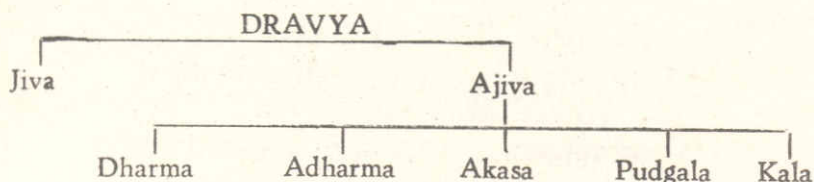
**Ajjivo puna neyo puggala dhammo adhamma ayasam
Kala puggala mutto ruvadiguno amutti sesa du—(15).**

Padapatha—पुण Puna, again. पुगल Puggala, Pudgala. धम्मो Dhammo, Dharma. अधम्म Adhamma, Adharma. आयासं Ayasam, Akasa. कालो Kalo, Kala (Time). अज्जीवो Ajjivo, Ajiva. नेयो Neyo, to be known. पुगल Puggala, Pudgala. रुवादिगुणो Ruvadiguno, possessing the qualities, Rupa, etc. मुत्तो Mutto, having form. दु Du, but. सेसा Sesa, the rest. अमुत्त Amutti, without form.

15. Again, Ajivas should be known to be Pudgala, Dharma, Adharma, Akasa and Kala. Pudgala has form and the qualities, Rupa, etc. But the rest are without form.

COMMENTARY

We have now arrived at the end of the subdivisions of Dravya. The following table will illustrate the varieties of Dravya with sub-classes.



Innumerable passages might be quoted from all sorts of Jain works which contain a mention and description of these varieties of Dravya. In Tattvarthadhigama Sutra we have :—

“द्रव्याणि ” [V. I]

“अजीवकाया धर्माधर्माकाश पुद्गलाः ” [V. I]

“जीवाश्च” [V. 3]

“कालश्च ” [V. 39]

i. e., “The Dravyas are Dharma, Adharma, Akasa and Pudgala which are Ajivas having Kaya (body). The Jivas also (are Dravyas). Kala too is Dravya.”

Jiva and the four Ajivas Pudgala, Dharma, Adharma and Akasa have Kaya (body) and are known as Panchastikayas (the Five Astikayas). Kala, though an Ajiva, has no body. It is Akaya (without body). This is why Kala is mentioned separately and last of all in the Sutras quoted above

In all the Jain Puranas there is a description of Dravyas. We quote one verse only from a manuscript of Vardhamana Purana by Bhattaraka Sakalakirti.

“अथ पुद्गल एवात्र धर्मोऽधर्मो द्विधा नभः ।
कालश्च पञ्चधैवेत्यजीवतत्त्वं जगौ जिनः ॥”

[Canto XVI, Sloka 15]

i. e., “Then Jina (Mahavira) spoke about the five sorts of Ajiva, viz., Pudgala, Dharma, Adharma, Akasa and Kala.

As in all the Puranas so in all Jain Kavyas also we find enumeration and description of Dravyas. A peculiarity of Jain Kavyas is that in the last Canto of nearly all of these works we find a brief summary of the principles of Jainism. It is no wonder therefore that we shall find a description of Dravyas there. Two such passages are quoted here.

“धर्माधर्मो नभः कालः पुद्गलश्चेति पञ्चधा ।
अजीवः कथ्यते सम्यग्जिनैस्तत्त्वार्थदर्शिभिः ॥
षड्-द्रव्याणीति वर्यन्ते समं जीवेन तान्यपि ।
विना कालेन तान्येव यान्ति पञ्चास्तिकायताम् ॥”

[Dharmasarmabhyudaya Kavya, Canto XXI, 81, 82]

“धर्माधर्मविधाकाशं कालः पुद्गल इत्यपि ।
अजीवः पञ्चधा ज्ञेयो जिनागमविशारदैः ॥
एतान्येय सजीवानि षड्द्रव्याणि प्रचक्षते ।
कालहीनानि पञ्चास्तिकायास्तान्येव कीर्त्तिताः ॥”

[Chandraprabha-Charita Kavya, Canto XVIII, 67, 68]

i. e. “Dharma, Adharma, Akasa, Kala and Pudgala—these five are called Ajivas. These with Jiva make up the six Dravyas. Excluding Kala the remaining five make up the five Astikayas.”

It is needless to quote any more parallel passages from works like Panchastikayasamayasa, Dravyanuyogatarkana, etc.

In the text we have “Pudgala has form.” In Tattvarthadhigama Sutra, we find “The Pudgala have Rupa” [“रूपिणः पुद्गलाः V. 5]. The following explanation of Rupa in this aphorism is found in the Tattvartharaja-varttika : “Though the word Rupa has various meanings, it is here synonymous with ‘shape’ according to the authority of the Sastras. Or it may be taken to mean a certain quality (viz., that quality which is capable of being perceived by the eyes “चक्षुर्ग्रहणयोग्यः”)” The word “Murttaḥ” in our text signifies that which has Murtti (shape). This Murtti should be understood to be the same as “Rupa” mentioned in Tattvarthadhigama Sutra. That is to say the word “Rupa” in our text is not used in the same sense as it is used in the Tattvarthadhigama Sutra. In the latter “Rupa” is used to de-

note "Shape or form" but in our text it is used to denote "Colour." In our text "Shape or form" is indicated by the word "Murtti" and not "Rupa." This should be remembered to avoid confusion.

In our text we have "Pudgals have the qualities, Rupa, etc." The qualities are touch, taste, smell and colour. All these qualities are enumerated in Tattvarthadhigama Sutra "स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ।" [V. 23] i.e. "Pudgalas have touch, taste, smell and colour." In Vardhamana-Purana by Sakalakirti also we have

“वर्णगन्धरसस्पर्शमयाश्चानन्तपुद्गलाः ।”

[Canto XVI. Verse, 16]

i. e. "Pudgalas are endless and characterised by colour, smell, taste and touch." The varieties of colour etc., have already been mentioned in the commentary to Verse 7.

Thus we find that among the five varieties of Ajiva, Pudgala has shape and possesses colour, smell, taste and touch. The other four Ajivas, Dharma, Adharma, Kala and Akasa have no form.

सद्दो बंधो सुहमो थूलोसंठारणभेदतमच्छाया ।

उज्जोदादवसहिया पुग्गलदव्वस्स पज्जाया ॥ १६ ॥

Saddo bandho suhamo thulo samthana-bheda-tama-chhaya.

Ujjodadava-sahiya puggala-davvassa pajjaya.—(16)

Padapatha—सद्दो *Saddo*, sound. बंधो *Bandho*, union. सुहमो *Suhamo*, fineness. थूलो *Thulo*, grossness. संठारणभेदतमच्छाया *Samthana-bheda-tama-chhaya*, shape, division, darkness and image. उज्जोदादवसहिया *Ujjodadava-sahiya*, with lustre and heat. पुग्गलदव्वस्स *Puggala-davvassa*, of Pudgala substances. पज्जाया *Pajjaya*, modifications.

16. Sound, union, fineness, grossness, shape, division, darkness and image, with lustre and heat (are) modifications of the substance (known as) Pudgala.

COMMENTARY

Sabda or sound is said to be of two kinds—Bhasa-laksana (as incorporated in languages) and Abhasa-laksana (which does not find place in any language). The first, again, is of two kinds: (1) sounds which are expressed by letters and (2) sounds which are not expressed by letters. It is said that the last mentioned kind of sound is made by creatures who possess two, three or four senses or by the Kevalis.

Sounds not finding place in languages are again of two kinds: (1) produced by human beings and (2) resulting from other sources, as

the noise of thunder, etc. . The first of these, again, are of four kinds : (a)Tata or that produced from musical instruments covered by leather, (b)Vitata or that produced from string-instruments, (c) Ghana or that produced from metallic instruments and (d) Sausira or that produced from wind-instruments. It should be mentioned in this connection that there is a difference in the nomenclature of musical instruments between the Jains and the Hindus, for the latter call Tata by the name of Anaddha and Vitata by the name of Tata.

The following theory of sounds is found in Verse 79 of the Panchastikayasamayasara :

“सद्दो खंघप्पभवो खंघो परमाणुसंगसंचादो ।

पुट्टेसु तेसु जायदि सद्दो उप्पादगो गियदो ॥

i. e. “The combination of atoms is known as Skandha. Sound results when Skandhas strike against one another.” Thus it has been laid down that all sounds result from the Skandhas of Pudgala (matter).

Bandha or union is mainly divided into two heads : (1) Prayogika (produced by the efforts of body, speech or mind of a person) and (2) Vaisrasika (produced without any kind of effort of any person).

Prayogika may again be (1) Jiva-visaya i. e. union of non-living substances only or (2) Jivajiva-visaya i. e. union of living with non-living substances. Jiva-visaya Bandha, again, may result (1) from Karma (producing eight kinds of bondage corresponding to eight kinds of Karma viz. Jnanavaraniya, Darsanavaraniya, Bedaniya, Mohaniya, Nama, Gotra, Ayu and Antaraya) or (2) from No-Karma. This last, again, is of five kinds : (1) Alapana (e.g. the fastening of a rope or chain to a chariot etc.), (2) Alepana (e.g. painting the walls, etc.) (3) Samslesa (e.g. joining of pieces of wood together by a carpenter etc.), (4) Sarira (e.g. the union of limbs in a body) and (5) Sariri (e.g. the union of different bodies).

Vaisrasika Bandha, again, is either (1) Anadi or eternal, as the union of the whole mass or parts of Dharma, Adharma and Akasa or (2) Adimat or that which has beginning having resulted from a definite cause e.g. the union of different colours in a rainbow.

The whole or half or a quarter of each of Dharma, Adharma and Akasa may be said to contain different parts which are attached to one another. Thus there arises nine kinds of union which are eternal.

Sauksmya or fineness is of two kinds : (1) that which is found in the atoms, beyond which there is nothing more fine, and (2) that

which is found in other substances and which is of different degrees as the same is relative to that of different substances.

Sthaulya or grossness is, similarly, of two kinds : (1) grossness of the maximum limit e.g. that of the whole universe and (2) grossness less than the maximum limit which may be of various degrees.

Samsthana or shape is of two kinds : (1) that which can be permanently defined (e.g. round, square, triangular, etc.) and (2) that which cannot be permanently defined (e.g. the shape of clouds).

Bheda (division or separation) is of six kinds : (1) Utkara (e.g. sawing a piece of wood), (2) Churna (e.g. grinding wheat into powder), (3) Khanda (e.g. breaking up a pitcher into its different parts), (4) Churnika (e.g. separating the chaff from rice, pulses, etc.), (5) Pratara (e.g. dividing mica into many slices) and (6) Anuchatana (e.g. causing sparks to fly out from a glowing ball of iron).

Tamah is darkness. Chhaya is of two kinds : (1) Inverted images, as seen in mirror etc. and (2) un-inverted images. In the first of these the left side becomes right and *vice versa*. Herein lies the difference between the two. Atapa is heat caused by the sun, and Udyota is the light resulting from the moon, fire-fly, jewels, etc.

All these things are mere modifications of Pudgala.

गइ-परिणायारा धम्मो पुगलजीवारा गमणसहयारी ।

तोयं जह मच्छारां अच्छंता रोव सो रोई ॥१७॥

Gai-parinayana dhammo pugalajivana gamanasahayari.

Toyam jaha machchhanam achchhanta neva so nei. (17)

Padapatha— गइ *Jaha*, as. गइ-परिणायण *Gai-parinayana*, engaged in moving. मच्छारां *Machchhanam*, fish. गमणसहयारी *Gamana-sahayari*, assisting the movement. तोयं *Toyam*, water. पुगलजीवारा *Puggala-jivana*, of the Pudgala and Jivas. धम्मो *Dhammo*, Dharma. सो *So*, that. अच्छंता *Achchhanta*, those not moving. रोव *Neva*, does not. रोई *Nei*, moves.

17. As water assists the movement of moving fish, so Dharma (assists the movement of moving) Pudgala and Jiva. (But) it does not move (Pudgala and Jiva which are) not moving.

COMMENTARY

In this verse, we have a description of a peculiar substance known as Dharma in Jain philosophy. It should be remembered that the meaning of the word Dharma, as used by the Jains, has not the slightest resemblance to that of the same word in Hindu philosophy.

The Jain philosophers mean by Dharma a kind of ether which is the fulcrum of motion. With the help of Dharma, Pudgala and

Jiva move. Dharma does not make these move, but only assists them in their movement when they begin to move. In all works in Jain literature, we have nearly the same illustration given of Dharma. The illustration is as follows : As fish move in water, without being impelled in their movement by water, but only receiving assistance of the water in their movement, so Pudgala and Jiva move, assisted by Dharma, but not impelled by it. Dharma has no form, is eternal and void of activity. These characteristics of Dharma has been thus enumerated in Varadhamana Purana by Sakala-Kirti :

“जीवपुद्गलयोर्धर्मः सहकारी गतेर्मतः ।

अमूर्त्तो निष्क्रियो नित्यो मत्स्यानां जलवद् भुवि ॥”

(Canto XVI. verse 29)

i.e. “Dharma is known to be the helper of motion of Jiva and Pudgala, is formless, inactive and eternal. (It acts like) water to fish in the world.”

In Panchastikaya Samaysara we have :

“उदयं जह मच्छ्राणं गमणागुग्महयरं हवदि लोए ।

तह जीवपुग्मलारां धम्मं दव्वं वियारोहि ॥”

(Verse 85)

i.e. “Know that, as water helps the movement of fish, so Dharma (helps the movement of) Jiva and Pudgala.”

Amrita Chandra Suri has written in his Tattvarthasara, “That is called Dharma which helps the motion of things which have begun to move by themselves. Jivas and Pudgalas resort to Dharma when they are going to move, as fish take the help of water in their movement.”

“क्रियापरिणतानां यः स्वयमेव क्रियावताम् ।

आदधाति सहायत्वं स धर्मः परिगीयते ॥

जीवानां पुद्गलानां च कर्त्तव्ये गत्युपग्रहे ।

जलवन्मत्स्यगमने धर्मः साधारणाश्रयः ॥”

[तत्त्वार्थसारः ३ । ३३ । ३४ ।]

In Jain Kavyas also we have the same illustration of Dharma, and we shall only quote two such passages here :

“धर्मः स तात्त्विकैरुक्तो यो भवेद् गतिकारणम् ।

जीवादीनां पदार्थानां मत्स्यानामुदकं यथा ॥”

[धर्मशर्माभ्युदयम् । २१ । ८३ ।]

i.e. "That which becomes the fulcrum of motion of substances like Jivas etc., as water is to fish, is called Dharma by those versed in the Tattvas."

“जलवन्मत्स्ययानस्य तत्र यो गितकारणम् ।
जीवादीनां पदार्थानां स धर्मः परिवर्णितः ॥
लोकाकाशमभिव्याप्य संस्थितो मूर्तिवर्जितः ।
नित्यावस्थितिसंयुक्तः सर्वज्ञज्ञानगोचरः ॥”

[चन्द्रप्रभचरितम् । १८ । ६६-७०]

i.e. "That is called Dharma which is the cause of movemet of substances like Jivas etc., as water (is the helper) of the movement of fish. It exists pervading Lokakasa, is formless and eternal, and is the object of knowledge of only the omniscient."

Dharma is, therefore, that which, not moving in itself and not imparting motion to any thing, helps the movement of Jiva and Pudgala. Without Dharma, the motion of Jiva and Pudgala would be impossible.

ठाणजुदाण अधम्मो पुग्गलजीवाण ठाणसहयारी ।

छाया जह पहियाणं गच्छंता एव सो धरई ॥१८॥

Thanajudana adhammo puggalajivana thanasahayari.
Chhaya jaha pahiyanam gachchhanta neva so dharayi. —(18)

Padapatha.— जह *Jaha*, as. छाया *Chhaya*, shadow, पहियाणं *Pahiyanam*, of the travellers. ठाणजुदाण *Thanajudana*, stationary. पुग्गलजीवाण *Puggalajivana*, of the Pudgalas and Jivas. ठाणसहयारी *Thanasahayari*, is assistant in making stationary. अधम्मो *Adhammo*, Adharma, सो *So*, that. गच्छंता *Gachchhanta*, those moving. एव *Neva*, does not. धरई *Dharai*, holds.

28. As shadow (assists the staying of) the travellers, (so) Adharma assists the staying of the Pudgalas and Jivas which are stationary, But that (i. e. Adharma) does not hold back moving (Pudgalas and Jivas).

COMMENTARY

Adharma is exactly the opposite of Dharma which has been described in Verse 17. Dharma is the fulcrum of motion, and Adharma is the fulcrum of rest. *Vide-*

जह हवदि धम्मदब्बं तह तं जाणेह दब्बमधमक्खं ।

ठिदिकिरियाजुत्ताणं कारणभूदं तु पुदवीव ॥

[पञ्चास्तिकायसमयसारः । ८६ ।]

Adharma, like Dharma, is eternal, without form and without activity. It does not stop the motion of Jiva or Pudgala, but it assists them in staying still, while they are in a state of rest. *Vide—*

“स ह्यकर्त्ताप्यधर्मस्याजीवपुद्गलयोः स्थितेः ।

नित्योऽमूर्तः क्रियाहीनः छायेव पथिकाङ्गिनाम् ॥”

[Vardhamane Purane, XVI-30]

The following examples are invariably found in all Jain works, as illustrating Adharma. First, Adharma is likened to earth which does not stop creatures from moving but becomes a support of them when they are at rest. Secondly, Adharma is said to be like shadow which does not forcibly stop the travellers scorched by the rays of the sun from moving, but assists in their rest while they of their own accord come to sit in the shade.

Both these examples are given in the Verse 84, Canto XXI of Dharmasarmabhyudaya Kavya :

छायेव धर्मतप्तानामश्वादीनामिव क्षितिः ।

द्रव्यानां पुद्गलादीनामधर्मः स्थितिकारणम् ॥”

i. e. “Adharma is the cause of rest of Dravyas, Pudgala, etc. as shadow is that of (persons) heated by the rays of the sun, or as the earth is that of (creatures like) horses, etc.”

In Tattvarthasara, Chapter III, Verses 35 and 36 we have :

“स्थित्या परिणतानां तु सचिवत्वं दधाति यः ।

तमधर्मं जिनाः प्राहुर्निरावरणदर्शनाः ॥

जीवानां पुद्गलानाञ्च कर्त्तव्ये स्थित्युपग्रहे ।

साधारणाश्रयोऽधर्मं पृथिवीवगवां स्थितौ ॥”

i. e. “Jivas, whose faith is unclouded, call that to be Adharma which ministers to the staying of Jivas and Pudgalas when these are prone to rest. Adharma supports all (to rest), like the earth allowing rest to the cows.”

In Chandraprabhacharita, Canto XVIII, Verse 71, we have :

द्रव्यानां पुद्गलादीनामधर्मः स्थितिकारणम् ।

लोकेऽभिव्यापकेत्वादिर्धोऽधर्मोऽपि धर्मवत् ॥”

i. e. “Adharma is the cause of rest of Dravyas, Pudgala, etc. Adh-

arma, like Dharma, has the same characteristics viz. it pervades Lokakasa etc. (the other qualities are that of being eternal, being without form, and being perceptible only by the omniscient.)

We should therefore remember that, without Dharma, it will be impossible for any substance (Dravya) to move. The universe is divided into two parts : (1) Lokakasa, which is pervaded throughout by Dharma and Adharma, and in which movement or rest may therefore happen and (2) Alokakasa, which is beyond Lokakasa, and in which Dharma and Adharma are absent. We have learnt previously that one of the characteristics of a Jiva is to move upwards. When a Jiva makes an attempt to move upwards, in its gradual stages of development, it is able to do so through the assistance of Dharma. By gradually moving higher and higher, it reaches the limits of Lokakasa, beyond which there is no Dharma. Hence, it is bound to stay there. This will explain why in Verse 14 we have said that liberated Jivas stay at the top of Lokakasa and, though possessing the characteristic of having an upward motion, they do not proceed any further.

अवगासदाणजोगं जीवादीणं विचारण आयासं ॥

जेणं लोगागासं अल्लोगागासमिदि दुविहं ॥ १६ ॥

**Avagasadanajoggam jivadinam viyana ayasam
Jenam logagasam allogasamidi dubiham—(19).**

Padapatha—जीवादीणं *Jivadinam*, of the Jivas. अवगासदाणजोगं *Avagasadanajoggam*, capable of allowing space. जेणं *Jenam*, Jain. आयासं *Ayasam*, Akasa. विचारण *Viyana*, know. लोगागासं *Logagasam*, Lokakasa. अल्लोगागासं *Allogagasam*, Alokakasa. इदि *Idi*, thus. दुविहं *Duviham*, of two kinds.

19. Know that which is capable of allowing space to Jiva etc. to be Akasa. according to Jainism Lokakasa and Alokakasa, thus (Akasa is) of two kinds.

COMMENTARY

The word Akasa is thus derived : "That in which the substances, Jiva etc. are revealed or that which reveals itself is known as Akasa," or it may be thus derived : "Akasa is that which allows space to other substances."

In our text, the last of the derivations is adopted, as this clearly explains the characteristics of Akasa. The chief characteristic of Akasa is to allow other substances to enter into or penetrate itself. This entering or penetration is expressed by the word Avagaha, which

AkalankaDeva explains as Anuprabesa or interpenetration. Uma Swami has also mentioned this characteristic of Akasa, e.g.

“आकाशस्यावगाहः ।”

[Tattvarthadhigama Sutra V. 18]

i. e. “interpenetrability is the characteristic of Akasa.”

In Panchastikayasamayasa, verse 90, we have : “That which gives all the room to all Jivas, Pudgalas and the rest (i. e. Dharma, Adharma and Kala) is Akasa.” In Tattvarthasara, Chapter iii. Verse 38, we have a similar idea : “Akasa is eternal, pervasive and all objects of the universe exist in it,” and it has no form.”

Akalanka Deva gives the following example to illustrate the interpenetrability of Akasa. He says that as water allows a swan to enter in itself, so Akasa allows the other substances to penetrate itself. But this example, being taken from the material world, should not be accepted in a strict sense. For, really, a swan displaces some water ; but Akasa being a subtle substance does not obstruct other substances. To have a better example, let us suppose the empty space between a room to be Akasa and the substances Dharma, Adharma, etc. to be lights of different lamps. Now, the space in a room can be filled up by the lights of different lamps which intermingle and penetrate the space. In the same manner, Akasa can allow the substances, Dharma, etc. to penetrate itself.

Akasa is of two kinds : Lokakasa and Alokakasa. These will be explained in the next verse.

धम्माधम्मा कालो पुग्गलजीवा य संति जावदिये ।

आयासे सो लोगो तत्तो परदो अलोगुत्तो ॥ २० ॥

Dhammadhamma kalo puggala-Jiva ya santi Javadiye.
Ayase so logo tatto parado alogutto.—[20]

Padepatha—जावदिये *Javadiye*, in which. आयासे *Ayase*, in Akasa. धम्माधम्मा *Dhammadhamma*, Dharma and Adharma. कालो *Kalo*, Kala. य *Ya*, and. पुग्गलजीवा *Puggalajiva*, Pudgala and Jiva. संति *Santi*, exist. सो *So*, that. लोगो *Logo*, Lokakasa. तत्तो *Tatto*, that. परदो *Parado*, beyond. अलोगुत्तो *Alogutto*, is called Alokakasa.

20. Lokakasa is that in which Dharma, Adharma, Kala, Pudgala and Jiva exist. That which is beyond (this Lokakasa) is called Alokakasa.

COMMENTARY

Loka is that place in which happiness and misery are seen as results of virtue or vice, or Loka might be said to be that place in which things are got, or Loka is that place which is perceived by the omniscient." This is how AkalankaDeva derives the word Loka. Akasa with reference to Loka, or Akasa similar in extent to Loka is Lokakasa, and Akasa beyond Loka is Alokakasa.

Loka or the universe, according to the Jain idea consists of three divisions—Urdha Loka or the upper world, Madhya Loka or the middle world and Adho Loka or the lower world. The first is the above of celestial beings, the second of men and of other creatures, and the third of the inmates of hell. Surrounding these Lokas, which are situated one above the other, are three layers of air, the inner being humid, the middle dense and the outer rarified. Within the envelope of these layers, there is Lokakasa—an invisible substance which allows space to other substances and is equal in extent to the Lokas. In this Lokakasa, Jiva, Pudgala, Dharma, Adharma and Kala exist.

Beyond this Lokakasa, there is Alokakasa which is eternal, infinite, formless, without activity and perceptible only by the omniscient. In Alokakasa, there is only the substance Akasa and not Dharma, Adharma, Kala, Pudgala or Jiva.

द्ववपरिवट्टरूवो जो सो कालो हवेइ ववहारो ।
परिणामादीलक्खो वेट्टणलक्खो य परमट्टो ॥२१॥

Davvaparivattaruvo jo so kalo havei vavaharo.
Parinamadilakkho vattanalakkho ya paramattho.—(21)

Padapatha—जो *Jo*, which. द्ववपरिवट्टरूवो *Davvaparivattaruvo*, helping changes in substances. परिणामादिलक्खो *Parinamadilakkho*, understood from modifications, etc. सो *So*, that. ववहारो *Vavaharo*, Vyavahara. कालो *Kalo*, time, हवेइ *Havei*, is, य *Ya*, which. वेट्टणलक्खो *Vattanalakkho*, understood from continuity. परमट्टो *Paramattho*, real,

21. Vyavahara Kala (Time from the ordinary point of view) is that which helps to produce changes in substances and which is known from modifications (produced in substances), while Parmarthika (*i.e.* real) Kala is understood from continuity.

COMMENTARY

Real time is, according to the Jain view, that which assists the changes in substances. To give a concrete example, we might say

that the stone under a potter's wheel assists in the movement of the wheel. The stone here does not impart motion to the wheel, but without this stone such a kind of motion would not have been possible. Similarly, time, according to Jainism, assists in the changes produced in substances, though it does not cause the same. The Jain view is, that time does not cause the changes which are produced in the substances, but indirectly aids the production of such changes. This is real time. But time, from the ordinary point of view, consists of hours, minutes, seconds, etc. by which we call a thing to be new or old according to changes produced in the same. These two kinds of time are technically called Kala and Samaya respectively. In all the Angas of the Jains we find the phrase, "In that Kala and in that Samaya" ("तेषु कालेषु तेषु समयेषु"). Kala is eternal, void of form and without beginning or end. Kala has no varieties. Samaya has a beginning and an end, and consists of varieties, viz. hour, minute, second, etc. Kala may be said to be the substantial cause (Upadana Karana) of Samaya.

"Some say that there is no other Kala, except that which consists of acts comprised by the rising and setting of the sun, etc." That is to say, some deny that there is a real time (Nischaya Kala) behind the apparent time (Vyavahara Kala). But this view is untenable, for there must be a time having the characteristics of a substance different from the acts mentioned above. There must be something behind to help these acts. Though in ordinary parlance we apply the word time to such acts, real time is not identical with the same.

Vartana or continuity is the perception of the existence of a substance understood from changes produced in the same in separate moments of time. For example, we put rice in a pot containing water and place the same on a fire. After some time, we find that the rice has been boiled. From this we infer that slow changes must have been going on in the rice from the moment we put it in the raw state in the vessel, till we saw it in the boiled condition. Through out this period an existence is to be inferred. This perception of existence is called Vartana. Of course, this inference of existence of real time can only be made from the effects of apparent Time (Vyavaharika Kala) viz. the changes in the rice.

लोयायपदेसे इक्केक्के जे त्ठिया हु इक्केक्का ।

रयणारां रासीमिव ते कालानु असंखदव्वारिण ॥२२॥

Loyayapadese ikkekke je tthia hu ikkekka.

Rayananam rasimiva te kalauu asamkhadavvani.—(22)

Padapatha—इकेके *Ikkekke*, in each. लोयावपदेसे *Loyayapadese*, Pradesa of Lokakasa, जे *Je*, which इकेका *Ikkekka*, one by one. कालाण *Kalanu*, point of Time. रयणाणं *Rayananam*, jewels. रासीमिव *Rasimiva*, heaps. हु *Hu*, certainly. तिथ्या *Tithia*, are. ते *Te*, that. असंखदव्वणि *Asamkhadavvani*, innumerable substances.

22. Those innumerable substances which exist one by one in each Pradesa of Lokakasa, like heaps of jewels, are points of time.

COMMENTARY

Kala or time consists of minute, points or particles which never mix with one another, but are always separate. The universe (Lokakasa) is full of these particles of time, no space within it being void of the same. It need not be mentioned that these particles of time are invisible, innumerable, inactive and without form.

In all the Jain works, these particles have been compared to innumerable jewels. This example illustrates the fact that the particles of time never mix up with one another. In *Tattvarthasara*, we have :

“एकैकवृत्त्या प्रत्येकमणवस्तस्य निष्क्रियाः”

लोकाकाश-प्रदेशेषु रत्नराशिरिव स्थिताः ॥” [३१४४]

i. e. “The particles of that (Time) exist each in its own capacity, like heaps of jewels in the Pradesas of the Lokakasa (universe), and are without activity.”

In *Vardhamana Purana* we have :

“लोकाकाशप्रदेशे ये ह्येकैका अणवः स्थिताः ।

भिन्नभिन्नप्रदेशस्था रत्नानामिव राशयः ॥”

[Canto XVI. Verse 35]

i. e. “The particles exist separately in different Pradesas of Lokakasa, like heaps of jewels in different places.”

This characteristic of Time differentiates it from the other five kinds of substances, for, while the former consists of separable particles, the later are collections of indivisible and inseparable parts.

एवं छवभेयमिदं जीवाजीवणपभेददो दव्वं ।

उत्तं कालविजुत्तं णायव्वा पंच अस्थिकाया दु ॥२३॥

Evam chhavbheyamidam jivajivappabhédado davvam.

Uttam kalavijuttam nayavva pancha atthikaya du.—(23)

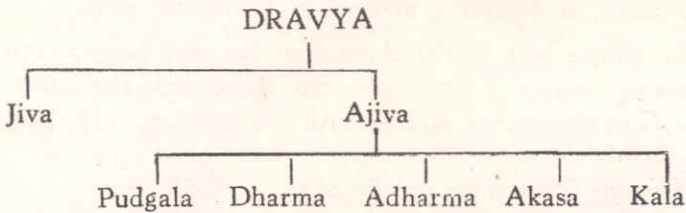
Padapatha—एवं *Evam*, in this manner. जीवाजीवणपभेददो *Jivajivappabhedado*, according to the subdivisions of Jiva and Ajiva. इदं *Idam*,

this. दृश्यं *Davvam*, Dravya. द्रवमेयं *Chhavbheyam*, of six kinds. उत्तं *Uttam*, is called. दु *Du*, and. कालविजुत्तं *Kala-vijuttam*, without Kala. पंच *Pancha*, five. अत्थिकाया *Atthikaya*, Astikayas. नायव्वा *Nayavva*, to be known.

23. In this manner this Dravya is said to be of six kinds, according to the subdivisions of Jiva and Ajiva. The five, without Kala, should be understood to be Astikayas.

COMMENTARY

Dravya is divided into Jiva and Ajiva. Ajiva, again, is subdivided into Pudgala, Dharma, Adharma, Akasa and Kala. These five Ajivas, with jiva make up the six varieties of Dravya.



Of these six varieties, Jiva, Pudgala, Dharma, Adharma and Akasa are technically known as the five Astikayas. The meaning of the word Astikaya will be understood from verse 24, and the reason why Kala, the sixth variety of Dravya, is not called Asti-kaya, will be explained in Verse 25.

सन्ति जदो तेणोदे अत्थीति भणन्ति जिणवरा जम्हा ।

काया इव बहुदेसा तम्हा काया य अत्थिकाया य ॥२४॥

Santi jado tenede atthiti bhananti jinavara jamha,

Kaya iva vahudesa tamha kaya ya atthikaya ya.—(24)

Padapatha—जदो *Jado*, because. एदे *Ede*, these. सन्ति *Santi*, exist. तेण *Tena*, on that account. जिणवरा *Jinavara*, the great Jinas. अत्थीति *Atthiti*, as “Asti.” भणन्ति *Bhananti*, say. य *ya*, and. जम्हा *Jamha*, because. काया *Kaya*, bodies. इव *Iva*, like. बहुदेसा *Vahudesa*, having many Pradesas. तम्हा *Tamha*, therefore. काया *Kaya*, Kayas. य *Ya*, and. अत्थिकाया *Atthikaya*, Astikayas.

24. As these exist, they are called “Asti” by the great Jinas, and because (they have) many Pradesas, like bodies, therefore (they are called) Kayas. (Hence these are called) Astikayas.

COMMENTARY

“Astikaya” consists of two words, “Asti” and ‘Kaya.’ ‘Asti’ literally means exists. Now, the five kinds of substances, viz. Jivā, Pudgala, Dharma, Adharma and Akasa always exist, hence, while mentioning any of these, one might say, “it exists.” Again each of these substances has many Pradesas, like bodies. Hence each of these might also be said to be “Kaya” (literally, body). These two characteristics being combined, each of the aforesaid five substances are named ‘Astikaya’ or ‘that which exists and has different Pradesas like a body’. It should be remembered that to be an Astikaya, a substance must have both these characteristics. The substance Kala (Time), though having the first characteristic (viz. existence), is not called Astikaya, because it does not have many Pradesas.

To be more clear, first let us understand what is meant by a Pradesa. Pradesa has been defined in Verse 27 to be that part of space which is obstructed by one indivisible atom of matter. A Pradesa can contain not only atoms of matter, but of particles of other substances also. Thus each of the substances have Pradesas. Now, Jiva, Pudgala, Dharma, Adharma and Akasa have many Pradesas, as these consist of many indivisible and inseparable parts, or, in other words, the particles of these are not separate, but are mixed up or capable of being mixed up. Hence, as we are unable to locate these particles in definite Pradesas, these substances can be said to occupy many Pradesas. But Kala consists of particles which never mix up, and consequently each of these particles occupies a particular Pradesa. Hence Kala is said to have one Pradesa only. But the other substances Jiva, Pudgala, Dharma, Adharma and Akasa having no separable and distinct particles occupying distinct Pradesas, are said to be of many Pradesas.

Kaya is that which has many Pradesas. The five substances, Jiva, Pudgala, Dharma, Adharma and Akasa have many Pradesas, and hence these are called Kayas; but Kala, having but a single pradesa, is not called so. This is the reason why Kala is not called an ‘Astikaya.’

होंति असंख्य जीवे धम्माधम्मे अणंत आयासे ।

मुत्ते तिवह पदेसा कालस्सेगो ए तेण सो कायो ॥२५॥

Honti asamkha jivā^e dhammadhamme ananta ayase,

Mutte tivaha padesa kalassego na tena so kayo.—(25)

Padapatha—जीवे Jive, in Jiva. धम्माधम्मे Dhammadhamme, in Dharma and Adharma. असंख्य Asamkha, innumerable. पदेसा Padesa,

Pradesas. हन्ति *Honti*, are. आयासे *Ayase*, in Akasa. अनन्त *Ananta*, infinite. मुत्ते *Mutte*, in that which has form. तिविह *Tiviha*, of three sorts. कालस *Kalassa*, of Kala. एगो *Ego*, one. तेण *Tena*, for that. सो *So*, that. कायो *Kayo*, having body. न *Na*, not.

25. In Jiva and in Dharma and Adharma, the Pradesas are innumerable, in Akasa (The Pradesas are) infinite and in that which has form (*viz.*, Pudgala) (these are) of three kinds, (*viz.*, numerable, innumerable and infinite). Kala (Time) has one (Pradesha). Therefore, it is not (Called) Kaya.

COMMENTARY

Every kind of substance is made up of ultimate indivisible particles. The space occupied by one such particle is known as Pradesa. Now, the substances, Jiva, Dharma and Adharma have innumerable Pradesas. That is to say, the Pradesas of Jiva, Dharma and Adharma are beyond calculation. Lokakasa or the universe contains innumerable Pradesas and, as Jiva can fill up the whole of the universe by expansion, it is said to contain innumerable Pradesas. Dharma and Adharma also pervade all parts of the universe, as oil pervades the whole portion of a mustard seed. Hence these two substances also have innumerable Pradesas. Akasa is infinite, for it not only pervades the universe, but is even existent beyond it; hence its Pradesas are infinite. The distinction between innumerable and infinite Pradesas consists in this that, while the former have a limit, though it is beyond the power of even an omniscient being to count them, the latter is without limits.

It may be urged that, without knowing the number of the Pradesas belonging to Akasa, how can one become omniscient? Akalanka Bhatta has replied to this that, to be omniscient, it is sufficient to know that these are innumerable.

When we say that Pradesas of such and such a substance are innumerable, we mean that in reality these are incapable of being counted by any one. We are not speaking this with reference to the ordinary human beings who have limited powers of perception, but with reference to all beings. Hence it must be supposed that an omniscient being only knows that Pradesas of such substances are innumerable. This is also the case when we speak of the infinite Pradesas.

Pudgala has Pradesas which are numerable, innumerable and infinite. To be more explicit, Pudgala or matter consists of ultimate indivisible particles which we might call atoms, remembering, however, that these atoms are more fine than the atoms as understood in the modern science. Now, two or more atoms of matter may combine and produce what is technically known as a Skandha. A Skandha may contain two, four, six, a hundred, a million or more atoms. The Pradesas or spaces obstructed by atoms in the state of Skandha can, therefore be counted, and hence we might say in this respect that matter (Pudgala) has numerable Pradesas. From another point of view, if we do away with the combination which produce Skandhas and suppose the atoms to exist separately, contemplating a division, Pudgala should be understood to have innumerable atoms, for Pudgala, as mentioned before, exists throughout Lokakasa or the universe. Again, Pudgala may be said to have infinite Pradesas also from another point of view, viz. the atoms of matter in a subtle state may be considered to be infinite.

If a doubt be started that how can infinite atoms exist in finite Lokakasa, we reply that atoms in a subtle state, though infinite, can exist in one Pradesa of Akasa, though in the gross state this is not possible. Thus matter in subtle state may be said to possess infinite Pradesas.

It has already been mentioned in the Commentary on Verse 24 that Kala has only one Pradesa, and this is the reason why we do not call it Kaya, for a Kaya is that which has more than one Pradesa.

एयपदेसोवि अणू एणणाखंधप्पदेसदो होदि ।

बहुदेसो उवयारा तेण य काओ भणंति सव्वणहु ॥२६॥

Eyapadesovi anu nanakhandhappadesado hodi.

Bahudeso uvayara tena ya kayo bhananti savvanhu.—(26)

Padapatha—एयपदेसोवि *Eyapadesovi*, though of one Pradesa. अणू *Anu*, atom. एणणाखंधप्पदेसदो *Nanakhandhappadesado*, on account of being Pradesa of many Skandhas. बहुदेसो *Bahudeso*, of many Pradesas. होदि *Hodi*, becomes. तेण *Tena*, therefore. य *Ya*, and. सव्वणहु *Savvanhu*, the omniscient. उवयारा *Uvayasa*, ordinarily. काओ *Kayo*, Kaya. भणंति *Bhananti*, say.

26. An atom (of Pudgala), though having one Pradesa, becomes of many Pradesas, through being Pradesa in many Skandhas. For this reason, from the ordinary point of view, the omniscient ones call (it to be) Kaya.

COMMENTARY

It may be urged that, as each particle of Kala occupies a separate Pradesa, so we have said that Kala has one Pradesa, only, in the same manner, each atom of matter occupies one Pradesa, and consequently matter might also be said to have only one Pradesa. To this, we reply that it is true that a single atom of matter occupies a single Pradesa but this atom may combine with other atoms and form different Skandhas which have many pradesas. With referenc to this stage an atom may be said to have many Pradesas. For this reason, from the ordinary point of view, we recognise even one atom to have many Pradesas. And, as that which has many Pradesas is called Kaya so this atom also is known as Kaya.

The atoms in matter are capable of combining with one another and form Skandhas, but particles of Time cannot combine in this manner. It has been mentioned before that each particle of Time exists separately. Hence, though from the ordinary point view we may say an atom of matter to have many Pradesas with reference to its existence in a Skandha stage, we cannot say that a particle of Time in the same manner contains many Pradesas.

जावदियं आयासं अविभागीपुग्गलाणुवट्ठं ।
तं खु पदेसं जाणे सव्वाणुट्ठाणदाणरिहं ॥२७॥

**Javadiyam ayasam avibhagipuggalanuvatthaddham,
Tam khu padesam jane savvanutthanadanariham.—(27)**

Padapatha --जावदियं *Javadiyam*, which portion. आयासं *Ayasam*, Akasa. अविभागीपुग्गलाणुवट्ठं *Avibhagipuggalanuvatthaddham*, is obstructed by one indivisible atom of Pudgala. तं *Tam*, that. खु *Khu*, surely. सव्वाणुट्ठाणदाणरिहं *Savvanutthanadanariham*, capable of giving space to particles of all. पदेसं *Padesam*, Pradesa. जाणे *Jane*, know.

27. Know that (to be) surely Pradesa which is obstructed by one indivisible atom of Pudgala and which can give space to all particles.

COMMENTARY

We have already mentioned more than once what is meant by a Pradesa. In this verse, we have a definition of Pradesa. That portion of Akasa which is obstructed by one indivisible ultimate atom of matter is known as a Pradesa, In such a Pradesa of Lokakasa, one Pradesa of Dharma, one Pradesa of Adharma, one particle of Kala

and innumerable atoms of matter, or even Skandhas in a subtle state may exist. The characteristic of Akasha is to give space to all these.

आसवबंधणसंवरणिज्जरमोक्खा सपुण्णपावा जे ।

जीवाजीवविसेसा ते वि समासेण पभणामो ॥२८॥

**Asavabandhanasamvaranijjaramokkha sapunnapava je.
Jivajivavisesa te vi samasena pabhanamo.—(28)**

Padapatha—जे *Je*, those. सपुण्णपावा *Sapunnapava*, with punya and Papa. आसवबंधणसंवरणिज्जरमोक्खा *Asava-bandhana-samvara-nijjara-mokkha*, Asrava, Bandha, Samvara, Nirjara and Moksha जीवाजीवविसेण *Jivajivavisesa*, varieties of Jiva and Ajiva. तेवि *Te vi*, those also. समासेण *Samasena*, briefly. पभणामो *Pabhanamo*, say.

28. We shall describe briefly those varieties of Jiva and Ajiva also which are (known as) Asrava, Bandha, Samvara. Nirjara and Moksha with Punya and Papa.

COMMENTARY

The author now takes up the subject of Asrava, Bandha Samvara, Nirjara Moksha Punya and Papa. These seven are commonly known as the seven Tatvas of Jainism. Adding Jiva and Ajiva to these we get the nine Tatvas of Jainism. Each of these seven will be taken up and discussed one by one in Verses 29-38.

आसवदि जेण कम्मं परिणामेणप्पणो स विण्णोओ ।

भावासवो जिणुत्तो कम्मासवणं परो होदि ॥२९॥

**Asavadi jena kammam parinamenappano sa vinneo,
Bhavasavo jinutto kammavasanaṃ paro hodi.—(29)**

Padapatha—अप्पणो *Appano*, of the soul. जेण *Jena*, that. परिणामेण *Parinamena*, modification. कम्मं *Kammam*, Karma. आसवदि *Asavadi*, gets in. स *Sa*, that. जिणुत्तो *Jinutto*, called by the Jina. भावासवो *Bhavasavo*, Bhavasrava. विण्णोओ *Vinneo*, to be known. कम्मासवणं *Kammavasanaṃ*, influx of Karmas. परो *Paro*, the next. होदि *Hodi*, is.

29. That modification of the soul by which Karma gets into (it) is to be known as Bhavasrava, as told by the Jina, and the other (kind of Asrava) is the influx of Karma.

COMMENTARY

Asrava has been defined to be the cause of the bondage of Karma *i. e.* that by which the Karmas enter the soul. Elsewhere, we have "those from which Karmas flow are called Asravas." These definitions are in keeping with the derivative meaning of the word Asrava, and throughout Jaina literature the word Asrava is used in this sense. We should mention in this connection that this use of the word Asrava, in its original and derivative sense, has been supposed to support the view that Jainism was prevalent before Buddhism. "We meet with many terms which are used alike by the Jains and the Buddhists. Among them there is one which the Buddhists must have borrowed from the Jains. The term Asrava, in Pali Asava is, according to the Buddhists, synonymous with Klesa, and it means human passion, sin, corruption, depravity. Asrava, etymologically, meant 'flowing in' or 'influx,' and it was difficult to imagine why the Buddhists should have chosen just that word to denote sin, corruption, depravity. Even if taken in a metaphorical sense, it is not easy to see how, from the Buddhist point of view, it could come to express the idea of depravity and sin, for it might be asked what is to flow in and where is it to flow in? But with the Jains, Asrava retained its etymological meaning and it adequately expressed the idea denoted by the term Asrava, for according to Jain philosophy Asrava meant the influx of matter into the soul. Hence the term Asrava had its literal meaning, for there really was something flowing in, and the result of it was defilement or depravity. It is therefore easily imaginable that, in common parlance, Asrava should have got the meaning defilement or depravity, irrespective of the etymology, and this was just what happened to the word Asrava before it was received into Buddhist terminology. But the word could never have been used in its derivative meaning (sin), if it had not before been used in its literal meaning. And since the Jainas used the word in its original *i. e.* literal or etymological meaning, those who used it in the derived meaning must have adopted it from the Jains. Thus the use of the word Asrava by the Buddhists is a proof of their posteriority with regard to the Jains."

Umasvami says that Asrava results from the actions of the body and the mind and also from speech. Svami Kartikeya says that Asravas are certain movements of Jiva resulting from actions of speech and those of the mind and the body, either accompanied by or beleft of Moha Karma. As water enters a pond through various channels, so Karmas

enter a soul through the Asravas. As water enters a boat through holes, so Karma enters a soul through Asravas.

Asravas are broadly divided into (a) Bhavasrava and (b) Karmasrava or Dravyasrava. The former consists of the thought-activities which cause the influx of karmic matter into a soul while the latter is the karmic matter itself, which enters a soul in this manner. In other words, in Bhavasrava we are concerned with thought activities, while in Dravyasrava or Karmasrava we have connection with matter. Abhayadeva says that Dravyasrava is the entrance of water through holes in a boat, when the boat is on the water, and Bhavasrava is the influx of Karma through the five senses of Jivas. In Vardhamana Purana we have "that Bhava made impure by attachment (Raga) etc. by which Karmas adhere to men possessing attachment, is called Bhavasrava. The influx of matter, in the shape of Karma, in a Jiva grasped by impure Bhavas, is known as Dravyasrava."

Varieties of these classes of Asrava will be mentioned in Verses 30 and 31 respectively.

मिच्छत्ताविरदिपमादजोगकोहादओ थ विण्णोया ।

पण पण पणदह तिय चदु कमसो भेदा दु पुव्वस्स ॥ ३० ॥

Michchhattaviradipamadajogakohadayo tha vinneya.

Pana pana panadaha tiya chadu kamaso bheda du

Puvvassa.—(30)

Padapatha—अथ *Atha*, then, पुव्वस्स *Puvvassa*, of the former, मिच्छत्ताविरदिपमादजोगकोहादओ *Michchhatta-viradi-pamada-joga-kohadayo*, Mithyatva, Avirati, Pramada, Yoga and Krodha, etc. कमसो *Kamso*, respectively. पण-पण-पणदह-तिय-चदु *Pana-pana-panadaha-tiya-chadu*, Five, five, fifteen, three and four. भेदा *Bheda*, classes विण्णोया *Vinneya*, are to be known.

30. Then, it should be known that of the former (i.e. Bhavasrava) (the subdivisions are) Mithyatva, Avirati, Pramada, Yoga, Anger, etc., (which are again of) five, five, fifteen, three and four classes, respectively.

COMMENTARY

In this verse, the varieties of Bhavasrava are described to be of five kinds : Mithyatva (Delusion), Avirati (Lack of Control), Pramada (Inadvertence), Yoga (Activities) and Kasaya (Passions),

I. Mithyatva or Delusion is of five kinds : Ekanta, Viparita Vinaya, Samsaya and Ajnana.

(a) Ekanta Mithyatva is that state of delusion when we have a false belief, without knowing the same to be false or without even attempting to examine. A person who is born and brought up in a family where the tenets of Jainism are unknown and who consequently takes up the doctrines of that family to be true may be said to have Ekanta Mithyatva with respect to Jainism.

(b) Viparita Mithyatva is that state of delusion in which we think that this or that may both be true. A belief that one religion is as good as another, for both of these are true, may be said to be such a delusion according to Jainism.

(c) Vinaya Mithyatva is retaining a belief, even when we know it to be false. This state exists in those who, even when convinced of the falsity of their doctrines, stick to the same.

(d) Samsaya Mithyatva consists of a state of doubt as to whether a course is right or wrong. This state arises when a person begins to lose faith in the doctrines which he holds and is going to have a belief in others.

(e) Ajnana Mithyatva is the state when a person has no belief at all. A man who does not employ his reasoning faculties, and is unable to form any definite idea about doctrines might be said to have this kind of delusion which obstructs knowledge.

II. Avirati or lack of control is also, of five kinds : (a) Himsa (Injury), (b) Anrita (Falsehood), (c) Chaurya (Stealing), (d) Abrahma (Incontinence) and (e) **Parigrahakanksha** (Desire to possess a thing which is not given) In some works, these five only are mentioned as subdivisions of **Asrava**. For example, in the tenth Anga of the Jains, called Prasna Vyakarana, we have a description of Asravas and Samvaras with their subdivisions; and in that work we have only the mention of the above five kinds of Avirati as subdivisions of **Asrava**. Abhayadeva, in his Commentary on Prasna Vyakarana, says that though in that work Asrava is said to be of five kinds, from another point of view forty-two varieties of Asrava are also recognised. Abhayadeva quotes this passage to support his view : "There are forty-two Asravasa viz. those arising from five Indriyas, four Kasayas, five Avratas, twenty-five Kriyas and three Yogas. In Dravyasamgraha, we have a mention of only thirty-two varieties of **Asrava**.

The five Aviratis are called Avratas by Umasvami. He however,

mentions many subdivisions of Asrava. Svami Kartikeya seems to support the author of Dravyasamgraha by saying, "Know these Asravas to be of various kinds, viz. Mithyatva etc."

III. Pramada or Inadvertance is said to consist of (a) Vikatha (Reprehensible talk), (b) Kasaya (Passions), (c) Indriya (Senses), (d) Nidra (Sleep) and (e) Raga (Attachment) :

(a) Vikatha or reprehensible talk may be about the king (Raja-katha), the state (Rastra-katha), women (Strikatha) or food (Bhojana katha) Thus it is of four varieties.

(b) Kasaya or passions are Krodha (Anger), Mana (Pride), Maya (Deceit) and Lobha (Greed).

(c) Indriya or the senses are five viz. the senses of touch, taste, smell, sight and hearing.

(d) Nidra (Sleep) and (e) Raga (Attachment) to worldly objects are the last two varieties of Pramada.

In some works Pramada or Inadvertance has not been mentioned as a sub-class of Bhavasrava. The author of Dravya-Samgraha himself, in his another work called Gommata Sara, only mentions Mithyatva, Avirati, Kasaya and Yoga to be subdivisions of Asrava.

IV. Yoga consists of the activities of the Manas (Mind), Vachana (speech) and Kaya (Body). Though the author of Dravya-Samgraha stops here, in other works we meet with futher subdivisions e. g. the activities of mind and speech are each divided into four classes, according as the same are true, untrue or mixed, and the activities of the body also are said to be of seven kinds.

V. Kasayas or passions are four in number : Anger, Pride, Deceit and Greed. Each of these, again, are of four varieties, according as the same are of intense, great, moderate or mild degrees. Thus we get sixteen varieties of Kasaya. In some works, we get a mention of nine No-Kasayas which, together with the sixteen, make up twenty-five varieties of Kasayas. The No-Kasayas are Hasya (Laughter), Rati (Pleasure), Arati (Pain) Soka (Grief), Bhaya (Fear), Jugupsa (Hatred), Striveda (knowledge of the feminine gender), Purus-veda (knowledge of the masculine gender) and Napumsaka-veda (knowledge of the gender of a eunuch),

एणावरणादीणां जोगं जं पुगलं समासवदि ।

दव्वासवो स एणो अण्येभेदो जिणक्खादो ॥ ३१ ॥

Nanavaradinam joggam jam puggalam samasavadi.
Davvasavo sa neo aneyabhedo jinakkhado.—(31)

Padapatha—एणावरणादीणां *Nanavaradinam*, of *Jnanavaraniya*, etc. जोगं *Joggam*, fit. जं *Jam*, which. पुगलं *Puggalam*, *Pudgala*. समासवदि *Samasavadi*, inflows. स *Sa*, that. जिणक्खादो *Jinakkhado*, told by the *Jina*. अण्येभेदो *Aneyabhedo*, of many kinds. दव्वासवो *Davvasavo*, *Dravyasrava*. एणो *Neyo*, to be known.

31. That influx of matter which causes *Jnanavaraniya* etc., is to be known as *Dravyasrava* as called by the *Jina* and possessing many varieties.

COMMENTARY

We have observed that the *Bhavasravas* are thought-activities which prepare the way for the influx of matter into *Jiva*. *Dravyasrava* is the actual flowing in of matter into the soul by which the eight kinds of *Karma* mentioned in Verse 14 are produced. As it is easy for particles of dust to stick to the body of a person if the same be smeared with oil, so it becomes easier for particles of matter to enter a soul when it is vitiated by certain thought-activities (*Bhavasravas*). First of all, therefore, these are the reprehensible thought-activities (*Bhavasravas*). These are followed by the influx of matter (*Dravyasrava*). When matter enters the soul in this manner, the eight kinds of *Karma* are produced.

Thus, *Dravyasrava* may be said to be primary of eight kinds according to the eight varieties of *Karma*, viz. *Jnanavaraniya*, *Darsanavarniya*, *Vedaniya*, *Mohaniya*, *Ayu*, *Nama*, *Gotra* and *Antaraya*. Further subdivisions are also made of these kinds of *Karmas*. *Jnanavaraniya* is said to be of five kinds—*Darsanavarniya* of nine, *Vedaniya* of two, *Mohaniya* of twenty-eight, *Ayu* of four, *Nama* of ninety-three, *Gotra* of two and *Antaraya* of five kinds. The total number of the varieties of *Dravyasrava* is therefore, one hundred and forty-eight. The author of *Dravya-Saṅgraha* has treated these varieties in detail in his work named *Gommata Sara* (*Karma-kanda*). Here verse, he simply says that *Dravyasrava* is of many varieties. Consequently, we need not go into these detailed subdivisions,

बज्जहि कम्म जेण दु चेदणभावेण भावबंधो सो ।

कम्मादपदेसाण अण्णोण्णपवेसण इदरो ॥ ३२ ॥

**Bajjhadi kammam jena du chedanabhavena bhavabandho so.
Kammadapadesanam annonnapavesanam idaro.—(32)**

Padapatha—जेण *Jena*, which. चेदणभावेण *Chedanabhavena*, conscious state. कम्म *Kammam*, Karma. बज्जहि *Bajjhadi*, is bound, स *Sa* that. भावबंधो *Bhavabandho*, Bhava-bandha. दु *Du*, but. कम्मादपदेसाण *Kammadapadesanam*, of the Pradesas of Karma and Atma (soul). अण्णोण्णपवेसण *Annonnapavesanam*, inter-penetration. इदरो *Idaro*, the other.

32. That conscious state by which Karma is bound (with the soul) is called Bhava-bandha, while the interpenetration of the Pradesas of Karma and the soul is the other (i.e. Dravyabandha).

COMMENTARY

We have learnt in Verses 29-31 the causes, on account of which Karmas enter a soul. Now, when there is such an influx of Karmas, there is a bondage of the soul with these Karmas. This bondage is called Bandha.

Bondage of the soul with Karmas is made by the conscious states of mind, when a soul is excited with attachment or aversion. These states of consciousness are known as Bhava-bandha. In Vardhamana-Purana (Canto XVI, Verse 43) we have:

“चेतनापरिणामेन रागद्वेषमयेन च ।

येन कर्माणिबध्यन्ते भावबन्धः एव हि ॥ ”

i. e. “ That modification of consciousness consisting of attachment or aversion by which Karmas are tied (to the soul) is known as Bhava-bandha.” Bhava-bandha is, therefore, the alliance of the soul with mental activities which are produced when we are excited with attachment or aversion to worldly objects.

First of all, therefore, there is an influx of Karmas, through Asravas. Then, there are some activities of consciousness which attach themselves to the soul, producing a peculiar kind of bondage. This is what we call Bhava-bandha. After this Bhava-bandha, there is a union of Jiva with actual Karmas. This union consists of the interpenetration of the soul and Karmas, and the bondage resulting from this is known as Dravya-bandha. In Vardhamana-Purana (Canto XVI, Verse 44) we have :

“भावबन्धनिमित्तेन संश्लेषो जीवकर्मणोः ।

योऽसौ चतुः प्रकारोऽत्र द्रव्यबन्धो बुधैः स्मृतः ॥”

i. e. “That union of Jiva and Karma which is caused by Bhava-bandha and is of four kinds, is called Dravya-bandha by the learned.”

Bandha is, therefore, the assimilation of matter existing in many Pradesas by Jiva, when it is excited by Kasaya (i. e. attachment and aversion). We have already described the results of this bondage in the commentary on Verse 7.

पयडिडिठिदि अणुभागपदेसभेदा दु चदुविधो बंधो ।

जोगा पयडिपदेसा ठिदिअणुभागा कसायदो होंति ॥ ३३ ॥

Payaditthidianubhagappadesabheda du chaḍuvidho bandho. Joga payadipadesa thidianubhaga kasayado honti.—(33)

Padapatha—बंधो *Bandho*, *Bandha*. पयडिडिठिदि अणुभागपदेसभेदा *Payaditthidi anubhagappadesabheda*, according to the subdivisions, *Prakriti*, *Sthiti*, *Anubhaga* and *Pradesa*. चदुविधो *Chadavidho*, is of four kinds. पयडिपदेसा *Payadi-padesa*, *Prakriti* and *Pradesa*. जोगा *Joga*, from *Yoga*. होंति *Honti*, are. दु *Du*, but. ठिदि-अणुभागा *Thidianubhaga*, *Sthiti* and *Anubhaga*. कसायदो *Kasayado*, from *Kasaya*.

33. *Bandha* is of four kinds, according to the (subdivisions, *viz.*) *Prakriti*, *Sthiti*, *Anubhaga* and *Pradesa*. *Prakirti* and *Pradesa* are (produced) from *Yoga*, but *Sthiti* and *Anubhaga* are from *Kasaya*.

COMMENTARY.

When there is an influx of matter into the soul, certain energies (*Karma*) are produced which consist of boudage of the soul with matter. It has been stated before that *Karma* is of eight kinds: *Jnanavaraniya*, *Darsanavaraniya*, *Vedaniya*, *Mohaniya*, *Ayu*, *Nama*, *Gotra* and *Antaraya*. What is the nature of each of these eight kinds of *Karma*? The nature of the first two kinds of *Karma* is to obscure *Jnana* and *Darsana* respectively; that of the third to produce happiness or misery; that of the fourth to produce illusion; that of the fifth to attach a soul to a body for a certain period; that of the sixth to produce Shape; that of the seventh to cause birth in high and low families; and that of the eighth to put obstacles to several characteristics of the soul. Now, all these are the different natures (*Prakritis*) of *Karma*. *Bandha* or bondage can also be regarded to be of various natures, corresponding to the different natures of *Karmas*. The first

variety of Bandha or bondage is, therefore, with respect to its Prakriti or nature

Now, the time during which the various kinds of Karma will stay in a soul, called its Sthiti or duration. Bandha or bondage also has a duration equal in extent with the duration of Karmas. The second variety of Bandha is, therefore, recognised with respect to this duration (Sthiti).

Karmas may be of intense, mediocre or mild degrees, as regards the results which these may produce. Bandha or bondage also may be of these three degrees of intensity. We therefore recognise the third variety of Bandha with regard to its Anubhaga (Intensity).

The fourth variety of Bandha is with regards to its Pradesa, (or mass). The karmas interpenetrate Pradesas of the soul and attach themselves to the same. Considering this existence of Karma and soul in one place, we speak of the fourth variety of Bandha with respect to its mass (Pradesa).

Umasvami has also mentioned these four varieties of Bandh. In Vardhamana Purana we have: "Bandha which is of an evil nature and productive of all evils is of four kinds, viz. Prakriti, Sthiti, Anubhaga and Pradesa." Harichandra and Viranandi also mention the same.

In a word, we consider bondage with respect to its nature (Prakriti), duration (Sthiti), intensity (Anubhaga) and mass (Pradesa).

The nature (Prakriti) and mass (Pradesa) of bondage result from the activities of thought, speech and body, while the duration of bondage (Sthiti) and intensity (Anubhaga) result from the attachment and aversion of the soul towards worldly objects. In other words, Kasaya or attachment and aversion of the soul towards worldly objects is the Antaranga (internal) cause of bondage, and determines the duration and intensity of it; while the activities of mind, speech and body are the Vahiranga (external) cause of the bondage and determines its nature and mass. In Panchastikaya-samaya-sara also we have a similar idea.

चेदक्षपरिणामो जो कम्मस्सासवणिरोहणो हेउ ।

सो भावसंवरो खलु दव्वासवरोहणो अण्णो ॥३४॥

**Chedanaparinamo jo kammassasavanirohanēheu,
So bhavasamvaro khalu davvasavarohane anno.—(34)**

Padapatha—जो Jo, which. चेदक्षपरिणामो Chedanaparinamo, the modification of consciousness. कम्मस्य Kammasa, of Karma. आसवणिरोहणे

Asavanirohane, in checking *Asrava*. हेऊ *Heu*, the cause. सो *So*, that. खलु *Khalu*, surely. भावसंवरो *Bhava-samvro*, *Bhava-samvara*. द्वासवरोहणे *Davvasava-rohane*, in checking *Dravyasrava*. अण्यो *Anno*, the other.

34. That modification of consciousness which is the cause of checking *Asrava* (influx) of *Karma*, is surely *Bhavasamvara*, and the other (known as *Dravyasamvara* is known from) checking *Dravyasrava*.

COMMENTARY

Samvara is the antagonistic principle of *Asrava*. The word is thus derived : that which checks the causes of *Karma*, such as killing, etc. (i. e. that which stops *Asrava*) is known to be *Samvara*. Those by which the water of *Karma* is prevented from entering the pond of self, are known as *Samvaras*. *Samvaras* are refraining from killing, etc.

To be more explicit, *Asrava* being the influx of *Karma*, through some openings (as we have seen before), *Samvara* is the stoppage of these openings leading to the stoppage of *Asrava*. To use our old illustration, the holes will allow influx (*Asrava*) of water (*karma*) in a boat (*Jiva*); but if these holes be stopped (*Samvara*), there will be no advent of water (*Karma*) in the boat (*Jiva*).

As there are two kinds of *Asrayas*, so two kinds of *Samvaras* are also recognised as opposite principles to each of these kinds of *Asrava*. These are called *Bhava-samvara* and *Dravya-samvara*, as opposed to *Bhavasrava* and *Dravyasrava*, respectively. *Abhayadeva Acharya* has said that *Bhavasamvara* is the stoppage of the inlets of senses through which *Karma* enters the soul, and *Dravyasamvara* is the stoppage, for example, of holes through which water enters a boat. In *vardhamana Puran* we have : "That modification of consciousness which is void of attachment and aversion, and by which the influx of *Karmas* is stopped, is called *Bhava-samvara*." And "that by which the *Yogis* stop all kinds of influx through the great vows and meditation is called *Dravya-samvara*."

These are two principal varieties of *Samvara*, but the first variety *viz.* *Bhavasamvara* is again subdivided into many classes which will be described in the following verse.

वदसमिदीगुत्तीओ धम्माणुपिहा परीसहजओ य ।

चारित्तं बहुभेयणायव्वा भावसंवरविसेसा ॥३५॥

**Vadasamidiguttio dhammanupiha parisahajao ya,
Charittam vabvheyam nayavva bhavasamvaravisesa.—(35)
Padapatha—वद-समिदीगुत्तीओ Vada-samidiguttio, Vratas, Samiti s,**

and Guptis. य *Ya*, and. धम्माणुपिहा *Dhammanupihā*, Dharmas and Anupreksas. परिसहजज्ञो *Parisahajao*, Parisahajaya. बहुभेयं *Vahubheyam*, of many kinds. चरित्तं *Charittam*, Charitra. भावसंवरविसेसा *Bhavasamvaravisesa*, the varieties of Bhava-samvara. णायव्वा *Nayavva*, to be known.

35. The Vratas (Vows), Samitis (attitudes of carefulness), Guptis (Restraints), Dharmas (Observances), Anupreksas (Meditations), Parisaha-jayas (the victories over troubles) and various kinds of Charitra (Conduct are to be known as varieties of Bhava-samvara.

COMMENTARY

From this verse, we learn that Bhavasamvara is of seven varieties: Vrata, Samiti, Gupti, Dharma, Anupreksa, Parisaha-jaya and Charita. Each of these, again, are divided into various subclasses.

A. Vrata or vows is of five Kinds, viz. Ahimsa (Abstinence from injury), Satya (Truthfulness), Achaurya or Asteya (Abstinence from stealing). Brahmacharya (Abstinence from sexual pleasures) and Aparigraha (Abstinence from acceptance of worldly objects). Umasvami has mentioned these five varieties of Vrata, and has defined each of them. In Prasna Vyakarana, Samvara is said to consist of five varieties only. The five rules of conduct (Pancha Silas) of the Buddhists correspond to the five Vratas of Jainism, and a parallel may also be found in the commandments, such as, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery," etc. which are promulgated by Christianity.

B. Samiti or carefulness is of five kinds: (a) Irya, i. e. using paths trodden by men and beasts in such a manner as not to cause injury to any creature, (b) Bhasa i. e. gentle and beneficial talk, (c) Esana, i. e. receiving alms, avoiding the faults reprehended in Jaina canons, (d) Adana-niksepa, i. e. receiving and keeping things which are necessary for religious purposes only, after examination, and (e) Utsarga, i. e. attending to calls of nature in unfrequented places.

C. Gupti or restraint is of three kinds: (a) Kaya-gupti or restraint of movements of the body, (b) Vag-gupti or restraint of the tongue so that it might not utter bad language and (c) Mano-gupti or restraint of mind from thinking about forbidden matter.

D. Dharma or observance is of ten kinds: the observance of (a) UttamKshama or excellent forgiveness, (b) Uttama Mardava or excellent humility (c) Uttam Arjava or excellent straightforwardness, (d) Uttama Satya or excellent truth, (e) Uttama Saucha or excellent clearliness, (f) Uttama Samyama or excellent restraint, (g) Uttama

Tapa or excellent penance, (h) Uttama Tyaga or excellent abandonment, (i) Uttama Akinchanya or excellent indifference and (j) Uttama Brahmacharya or excellent celibacy.

The seventh variety of Dharma, viz. Uttama Tapa is, again, of two kinds: Vahya (external) and Avyantar (internal). Vahya Tapa (external penance) consists of Anasana (fasting), Avamodarya (regulation of diet), Vritti-parisankhyana (regulation of meals by observing the rules enjoined in the Jaina scriptures for begging alms), Rasa parityaga (abstinence from appetising food), Vivikta-sayyasana (sitting and lying at quiet and solitary places) and Kaya-Klesa (practice of bodily austerities). Avyantara Tapa (internal penance) consists of Prayaschitta (expiation), Vinaya (reverence), Vaiavritya (service), Svadhyaya (study of scriptures), Vyutsarga (giving up mundane objects and thought about the same) and Dhyana (meditation).

E. Anupreksa or reflection is of twelve kinds: (a) Anityanupreksa or reflection that every thing in this world is transient, (b) Asarananupreksa or reflection that there is no other refuge of us in this world, except our own truth, (c) Samsaranupreksa or reflection about the cycles of worldly existence, (d) Ekatanupreksa or reflection that a person is solely and individually responsible for his own acts, whether good or bad, (e) Anyatvanupreksa or reflection that non-ego is separate from the ego, (f) Asuchitvanupreksa or reflection that the body and all that appertains to it is unclean, (g) Asravanupreksa or reflection about the influx of Karma, (h) Samvaranupreksa or reflection about stoppage of the influx of Karma, (i) Nirjaranupreksa or reflection about the removal of foreign energies which have already entered the soul, (j) Lokanupreksa or reflection about soul and matter and the real substances of this universe, (k) Bodhidurlabhanupreksa or reflection about the difficulty of attaining perfect faith, perfect knowledge and perfect conduct and (l) Dharmanupreksa or constant reflection about the essential principles of the universe.

F. Parisaha-Jaya or conquering the troubles is the sixth kind of Samvara. The troubles which may afflict a hermit are of various kinds. Gaining victory over all these troubles is what is known as Parisahajaya. The varieties of these are: (a) Ksudhaharisahajaya or the victory over the troubles of hunger (b) Pipasa-parisaha-jaya or the victory over the troubles of thirst, (c) Sita-parisahajaya or victory over the troubles of cold, (d) Usnapharisahajaya or the victory over the troubles of heat, (e) Damsa-masaka-parisahajaya or the victory over the troubles from mosquitoes and gnats, (f) Nagnya parisahajaya or

the victory over the feeling of shame arising from nudity, (g) Aratiparisahajaya or the victory over the feeling of dissatisfaction with hunger, thirst, etc, (h) Striparisahajaya or the victory over the disturbance of Tranquility at the sight of fair women or the movements of them, (i) Charyaparisahajaya or the victory over the feelings of fatigue arising from travelling on the roads, (j) Nisadyaparisahajaya or victory over the desire of moving from a fixed posture in meditation, (k) Sayyaparisahajaya or the victory over the desire of a bed prohibited in the Jaina scriptures, (l) Akrosa-parisahajaya is conquering the feelings of anger when one is insulted by another, (m) Badha-parisahajaya or the conquering of ill-feeling against an enemy who comes to kill, (n) Yachana-parisaha jaya or conquering the desire to ask anything from anyone, even at the time of greatest need, (o) Alabha-parisahajaya is the victory over the feeling of dissatisfaction arising from not getting worldly objects, (p) Roga-parisahajaya or the victory over the feeling pains of arising from wounds in the feet by treading over thorns, etc., (p) Trina :sparsa-parisaha jaya or the victory over feeling of pain arising from Wounds in the feet by treading over thorn, etc., (r) Mal-parisahajaya is conquering the feeling of disgust which arises from seeing one's body to be unclean, (s) Satkarapuraskara parisahajaya or the victory over the desire to gain respect, praise or reward, (t) Prajna-parisahajaya or the victory over the feeling of pride at one's learning, (u) Ajnana-parisahajaya or the victory over the feeling of despair arising out of failure to gain knowledge by certain hindrances and (v) Adarsana-parisahajaya or conquering the feeling of sadness or despair when one fails to obtain desired fruits, even after practise of penances, etc. These are the twenty-two kinds of victory over troubles.

G. Charitra or Right Conduct is of five kinds : (a) Samayika-charitra (Equanimity) consisting of self-absorption in which a person refrains during his whole life or for a certain fixed period from injury, false-hood, lust, stealing and acceptance of things which are not given (b) Chhedopasthapana (Resettling after a break) consisting of penalties for faults arising from inadvertence or negligence, on account of which one losses equanimity. (This therefore may be said to consist of an attempt to recover equanimity ; after a fall from the same, (c) Parihara-visuddhi (Purity obtained by refraining from injury to living beings) which is only found in a saint who being thirty years old, serves a Tirthankar from three to nine years, who is devoid of inadvertence and absorbed in self contemplation and who practises other observances, (d) Suksemasamparaya consisting of conduct in

which only the passion greed is present in a very subtle state while all other passions have been destroyed. (This kind of conduct is only in one who has reached the tenth stage of development), (e) Yathakhyata (Perfect Right Conduct) characterised by subsidence or destruction of all the passions. It is present in beings who are in the eleventh, twelfth, thirteenth and fourteenth stage of development.

We have thus seen that Samvarā is first divided into two classes: Bhava-samvara and Dravya-samvara, the first of which, again, has many subdivisions. The first variety of Bhavasamvara viz. Vrata is not counted as such by Umaswami, Amrita chandra Suri, and Svamikartikeya. Abhayadeva Acharya, again, in his commentary on Sthananga says that Samvara is of forty-two kinds.

In the Jain epics also we do not find Vrata included in the subdivisions of Samvara: but only Gupti, Saṁiti, Dharma Anupreksa, Parisahajaya and Charitra are mentioned as varieties of Samvara. Vrata, with all its five varieties, is however, mentioned in all the above-mentioned works, though not as a sub-division of Samvara, yet as a factor opposed to Avrata.

जहकालेण तवेण य भुत्तरसं कम्मपुगलं जेण ।

भावेण सडदि णोया तस्सडणं चेदि रिज्जरा दुविहा ॥ ३६ ॥

Jahakalena tavena ya bhuttarasam kammappuggalam jena.

Bhavana sadadi neya tassadanam chedi nijjara duviha.—(36)

Padapatha—जहकालेण *Jahakalena*, in proper time. भुत्तरसं *Bhuttarasam*, whose fruits are enjoyed. कम्मपुगल *Kammappuggalam*, the matter of Karma. जेण *Jena*, that. भावेण *Bhavana*, Bhava. सडदि *Sadadi*, disappears. य *Ya*, and. तवेण *Tavena*, by penance. च *Cha*, and. तस्सडणं *Tassadanam*, that disappearance. इदि *Idi*, thus. रिज्जरा *Nijjara*, Nirjara. दुविहा *Duviha*, of two kinds. णेया *Neya*, to be known.

36. That Bhava (modification of the soul) by which the matter of Karma disappears in proper time after the fruits [of such Karma] are enjoyed [is called Bhava-Nirjara], also [the destruction of Karmic matter] through penances [is known as Bhava-Nirjara.] And that destruction [itself] [is known as Dravya-Nirjara] Thus Nirjara should be Known of two kinds.

COMMENTARY

We have seen how the matter of Karma enters the soul through Asrava and how this influx might be stopped by Samvara. But now the question arises, that we might stop a further influx of Karmic matter by Samvara, but how can we be freed from the same which

has already taken possession of the soul? The answer to this is given in this verse, where it is laid down that by Nirjara we can free ourselves from the Karmic matter which has already entered the soul.

What is Nirjara? The destruction of Karmas is called Nirjara. This destruction may be of two kinds: Bhava-Nirjara and Dravya-Nirjara. Bhava-Nirjara consists of that modification of the soul which preceds and favours the separation of Karmic matter from the soul. Dravya-Nirjara is the actual separation of the Karmic matter from the soul. In other words, Bhava-Nirjara is that state of the soul when the material particles arising from Karma disappear while Dravya-Nirjara is the disappearance itself.

Bhava-Nirjara is of two kinds: Savipaka or Akama and Avipaka or Sakama. That is to say, Karmas are destroyed in two ways: *viz.* (1) after their fruits are fully enjoyed and (2) through penances before such enjoyment of fruits. Every person is affected with good or bad Karmas, the fruits of which are enjoyed by them in existence in earth, heaven or hell according to the kind of Karma possessed by them. There is a fixed period of such enjoyment of the fruits of Karmas, and after the lapse of that period when the said fruits of Karmas are fully enjoyed, a person is freed from Karmas which disappear of their own accord. This is what is known as Savipaka Nirjara (or destruction of Karmas after the enjoyment of fruits). This kind of Nirjara can happen to all beings, for all kinds of Karmas of all beings disappear in this manner after a proper period. As this disappearance takes place without the activity of a person, it is also called Akama (or un-intentional) Nirjara.

The second kind of destruction of Karmas takes place when the sages practise penances, by the force of which the Karmas disappear even before their fruits are enjoyed. This is consequently known as Avipaka Nirjara (or destruction of Karmas without the enjoyment of their fruits). As such a kind of destruction can only be produced by intentional effort on behalf of a person, it is known as Sakama (intentional) Nirjara.

The soul is like a mirror which becomes dim when the dust of Karma accumulates on its surface. By Nirjara this dust of Karma is removed and the soul attains clearness. The good or bad Karmas disappear either of their own accord without any activity on the part of a soul when their fruits are enjoyed in earth, heaven or hell, or by the effort on the part of a person consisting of practice of penances.

We have already mentioned that there are twelve kinds of penances, according as they are external or internal. A person must practice first of all Samvara so as to stop all further influx of Karmas, and then begin to destroy the Karmas already amalgamated with the soul, by means of penances. This is the way in which the destruction of Karmas takes place in the case of sages, while, ordinarily, with respect to all classes of beings, the Karmas disappear only after their fruits are fully enjoyed.

सव्वस्स कम्मणो जो खयहेद्दु अप्पणो हु परिणामो ।

एओ स भावमोक्खो दव्वविमोक्खो य कम्मपुधभवो ॥ ३७ ॥

Savvassa Kammano jo khayahedu appano hu parinamo,
Neo sa bhavamokkho davvavimokkho ya kammapudha-
bhavo.—(37)

Padapatha—जो *Jo*, that. अप्पणो *Appano*, soul's. परिणामो *Parinamo*, modification. सव्वस्स *Savvassa*, of all. कम्मणो *Kammano*, Karma. खयहेद्दु *Khaya* hedu, the cause of destruction. स *Sa*, that. हु *Hu*, surely. भावमोक्खो *Bhava-mokkho*, Bhava-moksha. एओ *Neyo*, to be known. य *Ya*, and कम्मपुधभवो *Kammapudha-bhavo*, separation of Karma. दव्वविमोक्खो *Davva-vimokkho*, Dravya-moksha.

37. That modification of the soul which is the cause of the destruction of all Karmas, is surely to be known as Bhava-moksha and (actual) separation of the Karmas [is] Dravya-moksha.

COMMENTARY

When a person is desirous of having liberation, he attempts to have perfect faith, perfect knowledge and perfect conduct. (See Verse 39). Having perfect faith, knowledge and conduct, he becomes free from the four kinds of Ghatiya Karmas, Jnanavaraniya, Darsanavaraniya, Mohaniya and Antaraya (see Commentary on Verse 14). This modification of the soul which leads to the destruction of the Karmas mentioned above is called Bhavamoksha. The commentator Brahmadeva says that by the words "all Karmas" in the Verse, the four Ghatiya Dravya and Bhava Karmas only are meant. In Vardhamana Purana we have :

“सर्वेषां कर्मणां योऽत्र क्षयहेतुः शिवार्थिनः ।

परिणामोऽतिशुद्धः स भावमोक्षो जिनैर्मतः ॥”

[Canto XVI. 72]

i. e. “The extremely pure modification of the soul which is the cause of destruction of all kinds of Karma in a person desirous of good, is regarded as Bhava-moksha by the Jinas.”

Now, there is another kind of Moksha, called Dravya-moksha, which consists of the separation of the soul from the Aghatiya Karmas viz. Ayu, Nama, Gotra and Vedaniya Karmas which disappear last of all. This happens when a being is in the last stage of development which is known as Ayogi. (See Commentary on Verse 13). In Vardhamana Purana we have :—

“कृत्स्नेभ्यः कर्मजातेभ्यो विश्लेषो यश्चिदात्मनः ।
परमसद्धानयोगेन द्रव्यमोक्षः स कथ्यते ॥”

[Canto XVI. 73]

i.e. “The separation of the conscious soul from all kinds of Karmas by excellent meditation is known as Dravya-moksha.”

By Bhava-moksha, therefore, one is freed from the first four, and by Dravya-moksha from the last four kinds of Karmas. Both these kinds of Moksha together lead to perfect liberation.

Umasvami has written in his Tatvartha Sutra X. 1. 2 that a person attains Kevala Jnana (Omniscience) when first his Mohaniya Karmas and then his Jnanavaraniya, Darshanavaraniya and Antaraya Karmas are destroyed. After attaining Kevala Jnana, the cause producing bondage being absent and Nirjara being present, a person becomes free from the remaining Karmas viz. Vedaniya, Ayu, Nama and Gotra Karmas, and thus being void of all kinds of Karma attains liberation.

We have seen that Karmas take possession of a soul through Asravas. This influx of Karmas can be stopped by Samvaras. By this stoppage, fresh Karmas cannot enter the soul. But even after stopping the entrance of fresh Karmas, it is necessary to purge the soul from Karmas which have already taken possession of the former. This can be done by Nirjara. Then only the Karmas, Vedaniya, Nama, Gotra and Ayu which cause worldly existence disappear and a being attains liberation. In Panchastikaya-samayasara we have :

“जो संवरेण जुत्तो रिगज्जरमारोध सव्वकम्मणि ।
ववगदवेदाउस्सो मुयदि भवं तेण सो मोक्खो ॥”

[Verse 153]

i.e. “He who having Samvara and destroying all Karmas through Nirjara becomes free from Vedaniya, Nama, Gotra and Ayu Karmas leaves the world. Therefore this is called Moksha (liberation).”

सुह-असुह-भाव-जुत्ता पुण्यं पावं हवति खलु जीवा ॥

सादं सुहाउ ग्रामं, गोदं पुण्यं पराणि पावं च ॥३८॥

Suha-asuha-bhava-jutta punnam pavam havanti khalu jiva, Sadam suhau namam godam punnam parani pavam cha.—(38)

Padapatha—जीवा *Jiva*, Jivas. सुह-असुह-भाव-जुत्ता *Suha-asuha-bhava-jutta*, having auspicious and inauspicious Bhavas. खलु *Khalu*, surely. पुण्यं *Punnam*, Punya. पावं *Pavam*, Papa. हवति *Havanti*, become. सातं *Satam*, Satavedaniya. सुहाउ *Suhau*, auspicious life. ग्रामं *Namam*, name. गोदं *Godam*, Gotra. पुण्यं *Punnam*, Punya. च *Cha*, and. पराणि *Parani*, the rest. पावं *Pavam*, Papa.

38. The Jivas consist of Punya and Papa surely having auspicious and inauspicious Bhavas (respectively). Punya is Satavedaniya, auspicious life, name and class, while Papa is (exactly) the opposite (of these).

COMMENTARY

The real characteristic of a Jiva is consciousness, purity and bliss. But through the eternal chain of Karmas, bondage is produced and Jivas enjoy weal (Punya) or woe (Papa), according as they are possessed by auspicious and inauspicious Bhavas. The auspicious Bhavas are said to consist of freedom from delusion, acquirement of perfect faith and knowledge, practice of reverence and obeisance, observance of the five vows *viz.* truth, non-injury, chastity, non-acceptance of worldly objects and refraining from stealing, subduing of the four passions, Anger, Pride, Illusion and Greed, victory over the uncontrollable senses and practice of penances. The inauspicious Bhavas are opposites of each of these. According as a Jiva is possessed of these auspicious or inauspicious Bhavas, it has merits or demerits resulting in weal or woe.

Thus, a Jiva enjoys happiness or misery, according as it is actuated by different kinds of Bhavas mentioned above.

In Tatvarthadhigama Sutra, we have—"Punya consists of Satavedaniya, Subha Ayu, Subha Nama and Subha Gotra, and Papa consists of the opposites of each of these." We have seen that there are eight kinds of Karma: Jnanavaraniya, Darshanavaraniya, Mohaniya, Antaraya, Vedaniya, Ayu, Nama and Gotra and that the first four of these are known as Ghatiya Karmas while the last four are named Aghatiya Karmas. Among these, all the Ghatiya Karmas may

be said to be Papa, while the Aghatiya Karmas may be either Punya or Papa.

Satavedaniya is that Karma by which a soul feels pleasure in external objects and by the assistance of which things which are gratifying to the soul may be procured. Subha Ayu (Auspicious life) consists in having an existence as a god, human being or a beast. Subha Gotra (Auspicious family) consists in being born in a high status of life. Subha Nama (Auspicious name) consists of fame, etc., and is of various kinds. All these make up what is known as Punya.

Papa, on the other hand, consists of Asatavedaniya or that Karma which produces pain and procures objects causing pain, Asubha Ayu (Inauspicious life) viz. an existence in hell, Asubha Gotra (Inauspicious family) comprising a birth in low status and Asubha Nama (Inauspicious name) consisting of disgrace, etc.

With this ends that section of Dravya-samgraha which treats of the seven Tatvas (principles) viz. Asrava, Bandha, Samvara, Nirjara, Moksha, Punya and Papa. The next section will deal with the manner by which one can attain liberation.

सम्मद्दंसणं एणाणं चरणं मोक्खस्स कारणं जाणे ।

ववहारा णिच्चयदो तत्तियमइओ णिओ अप्पा ॥ ३९ ॥

Sammaddamsana nanam charanam Mokkhassa karanam jane,

Vavahara Nichchayado tattiyamaio nio appa.—(39)

Padapatha—ववहारा *Vavahara*, from the ordinary point of view. सम्मद्दंसणं एणाणं चरणं *Sammaddamsana nanam charanam*, perfect faith, knowledge and conduct. मोक्खस्स *Mokkhassa*, of liberation. कारणं *Karanam*, cause. जाणे *Jane*, know. णिच्चयदो *Nichchayado*, really. तत्तियमइओ *Tattiyamaio*, consisting of these three. णिओ *Niyo*, of one's own. अप्पा *Appa*, soul.

39. Know that from the ordinary point of view, perfect faith, knowledge and conduct are the cause of liberation, while really one's own soul consisting of these three (is the cause of liberation).

COMMENTARY

Now the author proceeds to lay down the ways and means to liberation. To attain liberation one must have Perfect Faith, Perfect Knowledge and Perfect Conduct. These three will be further explain-

ed in Verses 41—43. These are technically known as the three jewels in Jain works. The three jewels are means to liberation from the ordinary point of view. But really these three jewels cannot exist elsewhere than in the soul; so, to be accurate, it is the soul which can produce liberation. This will be emphasised in the next verse.

रयणत्तयं रा वट्टइ अप्पाणं मुयतु अरणदवियम्हि ।
तम्हा तत्तियमइओ होदि हु मोक्खस्स कारणं आदा ॥ ४० ॥

Rayanattayam na vattai appanam muyatu annadaviyamhi,

Tamha tattiya-maio hodi hu mokkhassa karanam ada.—(40)

Padapatha—अप्पाणं *Appanam*, the soul. मुयतु, *Muyatu*, excepting. अरणदवियम्हि *Annadaviyamhi*, in any other substances. रयणत्तयं *Rayanattayam* the three jewels. रा *Na*, not. वट्टइ *Vattai*, exist. तम्हा *Tamha*, therefore. तत्तियमइओ *Tattiyamaio*, consisting of these three. आदा *Ada*, the soul, हु *Hu*, surely. मोक्खस्स *Mokkhassa*, of liberation. कारणं *Karanam*, cause of. होदि *Hodi*, becomes.

40. The three jewels (*i.e.* Perfect Faith, Perfect Knowledge and Perfect Conduct) do not exist in any other substance excepting the soul. Therefore, the soul surely is the cause of liberation.

COMMENTARY

It has been laid down that, in order to attain Moksha or liberation, one must have Perfect Faith, Perfect Knowledge and Perfect Conduct. These three are, therefore, the means to liberation. But these should not be considered to be apart from the soul, for nowhere but in the soul can each or all of these exist. It is the soul possessed of all these three jewels that is really fit for liberation. Strictly speaking, therefore, the soul itself attains liberation when it is possessed of certain characteristics (*viz.* these three jewels). But from the ordinary point of view, we regard the three jewels as apart from the soul as the causes of liberation though from the realistic point of view, the soul possessed of these three jewels is the cause of Moksha

जीवादीसद्दहरां सम्मतं रुवमप्पणो तं तु ।
दुरभिनिवेसविमुक्कं गाराणं सम्मं खु होदि सदि जम्हि ॥ ४१ ॥

**Jivadisaddahanam sammattam ruvamappano tam tu,
Durabhinivesavimukkam nanam sammam khu hodi sadi jamhi,—(41)**

Padapatha—जीवादि-सद्ग्रहणं *Jivadi-saddahanam*, faith in Jiva, etc., सम्मत्तं *Sammattam*, Samyaktva (Perfect Faith). तं *Tam*, that. अप्पथो *Appano*, of soul. रुवं *Ruvam*, quality. तु *Tu*, and. जग्धि *Jamhi*, that. सदि *Sadi*, being. खु *Khu*, surely. णाणं *Nanam*, Jnana (knowledge). दुरभिणिवेसविमुक्कं *Durabhinivesavimukkam*, free from errors. सम्मं *Sammam*, perfect. होदि *Hodi*, becomes.

41. Samyaktva (perfect faith) is the belief in Jiva, etc. That is a quality of the soul, and when this arises, Jnana (knowledge), being free from errors, surely becomes perfect.

COMMENTARY

Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara and Moksha are the seven Tatvas (essential principles) of Jainism. A sincere belief in these Tatvas is called Samyaktva or Perfect Faith. The first step to liberation, according to Jainism, is to have a belief in these essential principles of Jainism. It is only after a person has this faith that he can attain Perfect Knowledge. He may have knowledge of substances before he attains Perfect Faith; but this knowledge is apt to be fallacious, for errors might creep in the same. For example, a person may have a knowledge of the aforesaid seven principles of Jainism, but that knowledge may be vague or indefinite or it may be full of doubts, or it may be entirely wrong. These defects of knowledge arise, because the person has not at that time perfect faith in the essential principles of Jainism, for Perfect Faith in such principles is incompatible with doubts and indecision or a belief in opposite principles. Consequently, the knowledge of these principles which succeeds Perfect Faith is free from errors or fallacy. This knowledge is known as Samyak Jnana (or Perfect Knowledge).

संसयविमोहविबभमविवज्जियं अप्पपरसरुवस्स ।

गहरां सम्मं-णाणं सायारमणोयभेयं च ॥ ४२ ॥

Samsaya-vimoha-vibbhama-viyajjiyam apparasaru-
vassa,

Gahanam sammam—nanam sayaramaneyabheyam cha.

—(42)

Padapatha—संसयविमोह विबभमविवज्जियं *Samsaya - vimohavibbhama-viyajjiyam*, freed from Samsaya (Doubt), Vimoha (Perversity) and Vibbhrama (Indefiniteness). सायारमू *Sayaram*, detailed. अप्पपरसरुवस्स *Apparasaruvassa*, of the real nature of ego and non-ego. गहणं

Gahanam, cognition. सम्मन्-क्षणं *Sammam Nanam*, *Samyak Jnana* or Perfect Knowledge. च *Cha*, and. अण्येयमेयम् *Aneyabheyam*, of many varieties.

42. *Samyak Jnana* (Perfect Knowledge) is the detailed cognition of the real nature of the ego and non-ego, is freed from *Samsaya* (Doubt), *Vimoha* (Perversity) and *Vibhrama* (Indefiniteness), and is of many varieties.

COMMENTARY

Correct knowledge, according to Jain Nyaya philosophy must be free from the *Samaropa* (i.e. fallacies). This *Samaropa* is said to be of three kinds: *Viparyaya* or *Vimoha* (Perversity), *Samsaya* (Doubt) and *Anadhyavasaya* or *Vibhrama* (Indefiniteness). The cognition of an object as something which is quite the contrary of its real self, is known as *Viparyaya* or *Vimoha*. For example, if we think nacre to be silver, we have a knowledge vitiated by *Viparyaya* or *Vimoha* (Perversity). *Samsaya* consists of doubt when our mind sways between this or that, without being able to assert the true nature of anything. For example, when we see a certain object from a distance and are unable to say whether it is a man or a post, we have an instance of *Samsaya* or doubt. A knowledge that this is something without any clear idea of what it is, is called *Anadhyavasaya* or *Vibhrama*. For example, such a knowledge arises in the mind of a person when he touches something while he is moving. He is conscious that he has touched something, but is unable to say what it is. These being the varieties of fallacy, there is no doubt that in Perfect knowledge these are entirely absent. In the state of Perfect knowledge we have a clear idea of the real nature of everything, ego and non-ego. This idea is not of a shadowy kind, but consists of detailed knowledge. We have already described the difference between detailed and detailless knowledge in the commentary on Verse 4.

जं सामरणां गहणां भावाराणं रोव कट्टुमायारं ।

अविसेसिदूणा षट्ठे दंसणमिदि भरणाये समये ॥ ४३ ॥

Jam samannam gahanam bhavanam neva kattumayaram.
Avisesiduna atte damsanamidi bhannaye samaye—(43).

Padapatha—अट्टे *Atte*, things. अविसेसिदूण *Avisesiduna*, without particulars. अयारम *Ayaram*, detail. रोव *Neva*, not, कट्टुम *Kattum*, grasp-
ing. जं *Jam*, which. भावाराणं *Bhavanam*, things. सामरणां *Samannam*, general.
गहणां *Gahanam*, perception. दंसणम *Damsanam*, *Darshana*, इदि *Idi*, this

समये *Samaye*, in the scriptures. भरण्ये *Bhannaye*, is called.

43. That perception of the generalities of things without particularities in which there is no grasping of details, is called *Darsana* in (Jaina) scriptures.

COMMENTARY

Darshana is knowledge without details. For example, when a person sees a cloth, as long as he is only conscious of the existence of something called cloth, he is said to have *Darshana*. But when he begins to have knowledge of the details *viz.* the size, colour, etc. of that piece of cloth, he is said to have *Jnana*. We have already made this clear in the commentary on Verse 4,

In *Tatvarthadbigama Sutra* of *Umasvami*, we have "Samyak *Darshana* is faith in the principles of Jainism" ["तत्त्वार्थश्रद्धार्थं सम्यग्दर्शनम्" १।२] That *Darsana* is not the same as the *Darsana* which we have described above. There *Samyak Darshana* means perfect faith, and details are present there, while here it means knowledge without details.

दंसरापुव्वं राणां छदुमत्थाणां रा दुणिण उवओगा ।

जुगवं जमहा केवलिणाहे जुगवं तु ते दोवि ॥ ४४ ॥

Damsanapuvvam nanam chhadumatthanam na dunnī uvaoga. Jugavam jamha kevalinahe jugavam tu te dovi.—(44)

Padapatha—छदुमत्थाणां *Chhadumatthanam*. of the *Samsari Jivas* दंसरापुव्वं *Damsanapuvvam*, preceded by *Darsana*, राणां *Nanam*, *Jnana*. जम हा *Jamha*, for this reason. दुणिण *Dunni*, two. उवओगा *Uvaoga*, *Upayoga*. जुग *Jugavam*, simultaneously. रा *Na*, not. तु *Tu*, but. केवलिणाहे *Kevalinahe*, in *Kevalis*. ते *Te*, those. दो *Do*, two. वि *Vi*, together. जुगवं *Jugavam*, simultaneously.

44. In *Samsari Jivas*, *Jnana* is preceded by *Darshana*. For this reason (in him], the two *Upayogas* (*viz.* *Jnana* and *Darshana*) do not (arise) simultaneously. But in *Kevalis*, both of these two (arise) simultaneously.

COMMENTARY

Samsari Jivas or beings leading a mundane existence have *Darshana* or detail-less knowledge first of all. Then they have *Jnana* or knowledge, with details. But this is not the case with *Kevalis*, who have *Darshana* and *Jnana* at once. The reason for this difference is that in *Samsari Jivas*, there are hindrances known as *Darshanavaraniya* and *Jnanavaraniya Karmas* (*i.e.* *Karmas* obscuring *Darshana* and *Jnana*), which must be destroyed or mitigated (*Ksaya* or *Upasama*) before *Darshana* or *Jnana* can arise, But in a *Kevali*, these obscuring

Karmas are entirely absent ; so Darshana and Jnana can both arise at the same time. Brahmadeva has illustrated this as follows. In the case of Samsari Jivas, the knowledge of the objects through Darshana and Jnana is gradual, first without, and then with details like the revelation of objects by the light of the sun when it is obscured by clouds, but the appearance of Darshana and Jnana in Kevalis is like the sudden illumination of every object when the sun appears in a cloudless sky. The clouds represent the Karmas which obscure Jnana and Darshana.

असुहादो विरिगिविती सुहे पवित्ती य जाण चारित्तं ।

वदसमिदिगुत्तिरुवं ववहारणया दु जिणभणियं ॥ ४५ ॥

**Asuhado vinivitti suhe pavitti ya jana charittam.
Vadasamidiguttiruvam vavaharanaya du jinabhaniyam.--(45)**

padaptha—असुहादो *Asuhado*, from what is harmful. विरिगिविती *Vinivitti*, refraining. य *Ya*, and. सुहे *Suhe*, in what is beneficial. पवित्ती *Pavitti*, engagement. चारित्तं *Charittam* Charitra, (Conduct). जाण *Jana*, know. दु *Du*, but. ववहारणया *Vavaharanaya*, according to *Vyavahara Naya*. वदसमिदिगुत्तिरुवं *Vadasamidiguttiruvam*, consisting of *Vrata*, *Samiti* and *Gupti*. जिणभणियं, *Jinabhaniyam*, mentioned by the Jina.

45. Know Charitra to be refraining form what is harmful and engagement in what is beneficial. But according to *Vyavahara Naya*, Charitra (Conduct) has been mentioned by the Jina to consist of *Vrata*, *Samiti* and *Gupti*.

COMMENTARY

From the ordinary point of view, *Vratas* (Vows), *Samitis* (Attitudes of carefulness) and *Guptis* (Restraints) may be said to constitute Charitra (Conduct). We have already described what *Vratas*, *Samitis* and *Guptis* are in Verse 35. One who is immersed in worldly aspirations and attached to worldly objects, one whose soul is possessed of attachment and aversion, one who listens non-Jain scriptures, one who has a vicious mind, keeps evil company and follows the terrible evil path of life, is said to be active in the pursuit of what is harmful (*Asubha*). Refraining from these and engagement in the opposite of these by practising the five *Vratas*, five *Samitis* and three *Guptis* lead to what is beneficial (*Subha*). Charitra (Conduct) consists in the pursuit of what is benefical and avoidance of what is harmful.

What is really Samyak Charitra (Perfect Conduct) will appear from the next verse.

बहिरब्भंतरकिरियारोहो भवकारणप्पणासट्टं ।
 णाणिस्स जं जिणुत्तं तं परमं सम्मचारित्तम् ॥ ४६ ॥

**Bahirabbhamtarakiriyaroho bhavakaranappanasattham,
 Nanissa jam jinuttam tam paramam samma charittam.**
 —(46)

padapatha—भवकारणप्पणासट्टं *Bhavakaranappanasattham*, to destroy the causes of Samsara. जं *Jam*, which. णाणिस्स, *Nanissa*, of one who has knowledge. बहिरब्भंतरकिरियारोहो *Bahirabbhamtarakiriyaroho*, the checking of external and internal actions. तं *Tam*, that. जिणुत्तं *Jinuttam*, mentioned by the Jinas. परमं *Paramam*, excellent. सम्मचारित्तम् *Samma-charittam*, perfect conduct.

46. That checking of external and internal actions by one who has knowledge, in order to destroy the causes of Samsara, is the excellent Samyak Charitra (Perfect Conduct) mentioned by the Jina.

COMMENTARY

In the previous verse, Charitra (Conduct) from the ordinary point of view has been described. In this verse we are introduced to Charitra from the realistic point of view.

When a person checks all external activities of body and speech, together with all internal activities of the mind, so that all hindrances to the understanding of the true character of the soul are removed, he is said to have Samyak Charitra (Perfect Conduct). By this means, the person becomes free from all influx of beneficial or harmful Karmas, which cause Samsara or worldly existence. Perfect Conduct therefore consists in checking all kinds of activities which are opposed to the characteristics of the soul, which is void of all actions, eternal and consisting of pure Jnana and Darsana.

दुविहंपि मोकखहेउं भासो पाऊणादि जं मुणी णियमा ।
 तम्हा पयत्तचित्ता जूयं भाणां समव्भसह ॥ ४७ ॥

**Duvihampi mokkhaheum jhane paunadi jam muni
 niyama,**

Tamha payattachitta juyam jhanam samavbhasaḥa.
 —(47)

Padapatha—जं *Jam*, because. मुणी *Muni*, a sage. णियमा *Niyama*,

by the rule. दुविहं *Duviham*, two kinds. पि *Pi*, both, मोक्खहेलं, *Mokkhaheum*, the cause of liberation. भाये *Jhane*, by meditation. पाऊणदि *Paunadi*, gets. तमहा *Tamha*, therefore, जूयं *Juyam*, you. पयत्तचित्ता *Payattachitta*, with careful mind. भायं *Jhanam* meditation. समव्वसह *Samavbhasaha*, practise.

47. Because by the rule a sage gets both the (Vyavahara and Nischaya) causes of liberation by meditation, therefore (all of) you practise meditation with careful mind.

COMMENTARY

Perfect faith, perfect knowledge and perfect conduct are the causes of liberation from the ordinary point of view, while really the soul itself possessed of these three is the cause of liberation. By meditation, one can have perfect faith, perfect knowledge and perfect conduct, and one can understand the soul also only through meditation. Therefore, Dhyana or meditation is of supreme importance for a person who seeks liberation. The author, therefore, in this verse asks everyone who is eager to attain liberation to practise meditation.

मा मुज्झह मा रज्जह मा दुस्सह इट्ठिणित्ठत्थेसु ।

थिरमिच्छह जइ चित्तं विचित्तभारणप्पसिद्धीए ॥ ४८ ॥

**Ma mujjhaha ma rajjaha ma dussaha itthan-itthaat
thesu,**

Thiramichchaha jai chittam vichittajhanappasiddhie.

—(48)

padapatha—जइ *Jai*, if. विचित्तभारणप्पसिद्धीए *Vichittajhanappasiddhie*, to succeed in various kinds of meditation. चित्तं *Chittam*, mind. थिरं *Th iram*, fixed. इच्छह *Ichchhaha*, wish. इट्ठिणित्ठत्थेसु *Itthanittha-atthesu*. in beneficial and harmful objects. मा *Ma*, do not. मुज्झह *Mujjhaha*, be deluded. मा *Ma*, do not. रज्जह *Rajjaha*, be attached to. मा *Ma*, do not. दुस्सह *Dussaha*, be averse to.

48. If you wish to have your mind fixed in order to succeed in various kinds of meditation, do not be deluded by or attached to beneficial objects and do not be averse to harmful objects.

COMMENTARY

To succeed in the practice of meditation, one must be free from all disturbing feelings. He should neither be attracted to pleasant objects nor repulsed by unpleasant objects. He should be indifferent to everything, may it be beneficial or harmful. By this means, he would be able to fix his soul upon itself, as the calmness of his mind

would remain undisturbed through the disappearance of disturbances arising from attachment and aversion.

परतीस सोल छप्पण चदु दुगमेगं च जवह भाएह ।

परमेद्विवाचयाणं अरणं च गुरुवएसेण ॥ ४६ ॥

**Panatisa sola chhappana chadu dugamegam cha
javaha jhaeha,**

Parametthivachayanam annam cha guruvaesena.--(49)

padapatha—परमेद्विवाचयाण *Parametthivachayanam*, signifying the Paramesthis. परतीस *Panatisa*, thirty-five. सोल *Sola*, sixteen. छ *Chha*, six. पण *Pana*, five. चदु *Chadu*, four. दुगम, *Dugam*, two. च *Cha*, and. एग *Egam*, one. च *Cha*, and. गुरुवएसेण *Guruva—esena*, by the instruction of the Guru (preceptor). अरणं *Annam*, others जवह *Javaha*, repeat. भाएह *Jhaeha*, meditate.

49. Repeat and meditate on (the Mantras), signifying the Paramesthis and consisting of thirty-five, sixteen, six, five four, two and one (letter) and other (mantras) taught by the Guru (preceptor).

COMMENTARY

In this verse, we are introduced to the daily prayer of the Jains. In all religions, a formula consisting of the daily prayer has been prescribed, and in Jain religion, this prayer can be lengthened or shortened, according to the occasion or capacity of the worshipper.

The full prayer is as follows :

“*Namo Arihantanam, namo Siddhanam, namo Ayariyanam, namo Uvajjhayanam, namo loe savvasahunam.*”

[“*एगमो अरिहंताणं, एगमो सिद्धाणं, एगमो आयरियाणं,
एगमो उवज्जायाणं, एगमो लोए सव्वसाहूणम् ।*”]

I. E. “Obeisance to the Arhats, obeisance to the Siddhas, obeisance to the Acharyas, obeisance to the Upadhyayas and obeisance to all Sadhus in the univers.” This prayer in original consists of thirtyfive words.

Who are meant by the words Arhat, Siddhas, Acharyas, Upadhyayas and Sadhus, will appear from Verses 50, 51, 52, 53 and 54 respectively. These five classes of beings who are to be revered are known as Pancha Paramesthis (the five supreme beings).

Instead of the full Mantra, one may utter “*Arihanta Siddh*

Ayiria Uvajjhaya Sahu" ["अरिहंत सिद्ध आरिया उवज्जाया साहू "] which consists of sixteen letters. The following Mantras, each consisting of six letters, may also be uttered : " Arihanta Siddha " [" अरिहंत सिद्धा "], " Arihanta si sa" ["अरिहंत सि सा "] or " Om namo siddhanam ["ओणमो सिद्धाणं"]. A Mantra still shorter, consisting of five letters, viz. " A si a u sa" [" अ सि आ उ सा "] in which only the first letters of the words Arhat, Siddha, Acharya, Upadhyaya and Sadhu are taken, may also be used. Again the following Mantras, each consisting of four letters, may be employed : " अरहंत " [Arahanta] or " A si sahu " ["अ सि साहू "]. There are three Mantras, each consisting of two letters viz. "Siddha " ["सिद्ध "] ["अ सा "] and " Om nhi " ["ओ णही "]. Lastly, combining the first letter of the five words denoting the Pancha Paramesthis we get a Mantra of one letter viz. " Om " ["ॐ"] Some say that " A " ["अ"] is also a Mantra of one letter,

These, therefore, are Mantras consisting of thirty-five, sixteen, six, five, four, two and one letter respectively. These Mantras should be uttered audibly or repeated mentally. Besides these Mantras, one may utter or meditate on other Mantras taught by one's spiritual preceptors. The commentator, Brahmadeva, says that examples of such Mantras may be found in the work entitled "Pancha-namaskara" consisting of twelve thousand verses.

एतच्चदुघाडकम्मो दंसरासुहराराणीवीरियमईयो ।

सुहदेहत्थो अप्पा सुद्धो अरिहो विचित्तिज्जो ॥५०॥

**Natthachadughaikammo damsana-suha-nana-viriya-maio
Suhadehattho appa suddho ariho vichintijjo.—(50)**

Padapatha.—एतच्चदुघाडकम्मे *Natthachadughaikammo*, one who has destroyed the four Ghatiya, Karmas, दंसरासुहराराणीवीरियमईयो *Damsana-suhanana-viriya-maio*, possessed of faith, happiness, knowledge and power. सुहदेहत्थो *Suhadehattho*, existing in an auspicious body. सुद्धो *Suddho*, pure. अप्पा *Appa*, soul. अरिहो *Ariho*, Arhat. विचित्तिज्जो *Vichintijjo*, to be meditated up.

50. That pure soul existing in an auspicious body, possessed of (infinite) faith, happiness, knowledge and power which has destroyed the four Ghatiya Karmas, is to be meditated on as an Arhat.

COMMENTARY

The four kinds of Karma viz. Jnanavaraniya, Darsanavaraniya, Mohaniya and Antaraya destroy the natural characteristics of a soul.

For this reason, these are known as Ghatiya Karmas (destroying Karmas). (1) An Arhat is freed from these four kinds of Karmas, and consequently he possesses the following four excellent qualities, each of which appears at the disappearance of each of the four Ghatiya Karmas : viz. perfect knowledge (arising from the destruction of Jnanavaraniya Karma), perfect vision (arising from the destruction of Darsanavaraniya Karma), infinite happiness (arising from the destruction of Mohaniya Karma) and infinite power (arising from the destruction of Antaraya Karma). An Arhat is, therefore, bereft of of Jnanavaraniya, Darsanavaraniya, Mohaniya and Antaraya Karmas and possessed of infinite vision, knowledge, happiness and power. An Arhat is also *Suddha* (pure) as he is void of eighteen kinds of faults viz. hunger, thirst, fear, aversion, attachment, illusion, anxiety, old age, sickness, death, fatigue, perspiration, pride, displeasure, astonishment, birth, sleep and sorrow. From the realistic point of view, an Arhat is without a body, but from the ordinary point of view, we speak of an Arhat to possess a body known as *Audarika* which is brilliant as thousand suns.

An Arhat has one thousand and eight synonyms e.g. *Vitaraga*, *Sarvajna*, etc. According to Jainism, when an Arhat is conceived, is born, is first engaged in penances, is in a state of attaining perfect knowledge and is in the last stage of obtaining Nirvana, the gods, Indra, etc., are said to worship him. These worshippings are technically known as *Pancha-mahakalyana*.

एतद्दृक्कम्मदेहो लोयालोयस्स जाणओ दट्ठा ।
पुरिसायारो अप्पा सिद्धो भाएह लोयसिहरत्थो ॥५१॥

**Natthathakammadeho loyaloyassa janao dattha,
Purisayaro appa siddho jhaeha loyasiharattho.—(51)**

Padapatha—एतद्दृक्कम्मदेहो *Natthathakammadeho*, void of bodies produced by eight kinds of Karmas. लोयालोयस्स *Loyaloyassa*, of Loka and Aloka. जाणओ *Janao*, knower. दट्ठा *Dattha*, seer. पुरिसायारो *Purisayaro*, having the shape of a Purusha. लोयसिहरत्थो *Loyasiharattho*, staying at the summit of the universe. अप्पा *Appa*, soul. सिद्धो *Siddho*, *Siddho*. भाएह *Jhaeha*, meditate.

51. Meditate on the Siddha—the soul which is bereft of the bodies produced by eight kinds of Karmas, which is the seer and knower of Loka and Aloka, which has a shape like a human being and which stays at the summit of the universe.

COMMENTARY

Really speaking a siddha is without a body, and hence incapable of being perceived by the senses. But from the ordinary point of view, a Siddha is said to have a shadowy shape, resembling the figure of a human being. That is to say, the shape of a Siddha resembles a human figure, but is not clearly defined. The body is like the shadow of a human being. A Siddha may attain a higher stage which is the final one. A Siddha's body is therefore a little less than the final body,

A Siddha has not, therefore, a gross body which results from eight kinds of Karmas. He lives at the summit of Lokakasa or the universe in a place called the Siddha-sila, beyond which Alokakasa begins. A Siddha, however, has knowledge of everything in Lokakasa and Alokakasa, which existed in the past, exists in the present or will exist in the future. Such is a Siddha according to Jainism, and he should be distinguished from the persons ordinarily known as Siddhas who attain wonderful powers. In the Yoga philosophy such powers are known as Bibhutis.

दंसगणारापहाणे वीरियचारित्तवरतवायारे ।

अप्पं परं च जुंजइ सो आयरिओ मुणी भेओ ॥५२॥

Damsanananapahane viriyacharittavaratavayare,

Appam param cha junjai so ayario muni jheo--(52)

Padapatha.---दंसगणारापहाणे *Damsanananapahane*, in which faith and knowledge are eminent. वीरियचारित्तवरतवायारे *Viriyacharittavaratavayare*, in the practice of Virya, Charitra and excellent Tapa. अप्पं *Appam*, himself. च *Cha*, and. परं *Param*, other. जुंजइ *Junjai*, fixed. सो *So*, he. मुणी *Muni*, sage. आयरिओ *Ayario*, Acharya. भेओ *Jheo*, to be meditated.

52. That sage who attaches himself and others to the practice of Virya (Power), Charitra (Conduct) and Tapa (Penance) in which faith and knowledge are eminent is to be meditated as Acharya (Preceptor).

COMMENTARY

An Acharya is one who practises the five Acharas (kinds of conduct) and advises his disciples to do the same. The five kinds of Acharas are Darsanachara, Jnanachara, Charitrachara, Tapachara and Viryachara. Darsanachara is the turning of oneself to the faith that the soul, consisting of supreme consciousness, is separate from

everything else and is the only thing to be meditated on. Jnanachara is the turning of oneself to attainment of the knowledge that the natural characteristics of the soul have no connection with delusion, etc. or attachment and aversion. Charitrachara consists in making the soul tranquil after freeing it from all kinds of disturbances arising from attachment etc., so that it may enjoy perfect bliss. Tapachara consists in the practice of various kinds of penances by which one can conquer reprehensible desire and attain a true conception of the soul. Viryachara is giving full scope to one's inherent power, so the first four Acharas might not be hindered or destroyed.

An Acharya is, therefore, one who is always engaged in all these five kinds of practices, and by precept as well as by example makes his disciples perform the same. Brahmadeva in his commentary quotes the following verse which gives the characteristics of an Acharya :

“छत्तीसगुणसमग्गे पंचविहाचारकरणासरदरिसे ।
सिस्सागुणहकुसले धम्मायरिए सदा वंदे ।”

i. e. “I always bow to Dharmacharya (the preceptor of religion) who possesses the thirty-six qualities, advises the practice of the five kinds of Acharas and is always kind to his disciples.”

जो रयणत्तयजुत्तो णिच्चं धम्मोवएसणे णिरदो ।
सो उवभाओ अप्पा जदिवरवसहो णमो तस्स ॥५३॥

**Jo rayanattayajutto nichcham dhammova-esane nirado,
So uvajhao appa jadivaravasaho namo tassa.—(53)**

Padapatha.—जो *Jo*, who. रयणत्तयजुत्तो *Rayanattaya-jutto*, possessed of the three jewels. णिच्चं *Nichcham*, always. धम्मोवएसणे *Dhammovaesane*, in preaching religious-truth. णिरदो *Nirado*, engaged. सो *So*, he. जदिवरवसहो *Jadivaravasaho*, the greatest of great sages. अप्पा *Appa*, soul. उवभाओ *Uvajhao*. Upadhyaya, (teacher). तस्स *Tassa*, to him, णमो *Namo*, salutation.

53. That being, the greatest of the great sages who being possessed of the three jewels, is always engaged in preaching the religious truths, is (known as) Upadhyaya (Teacher). Salutation to him.

COMMENTARY

Upadhyaya or Teacher is one who is always engaged in teaching others the tenets of Jainism. He is a man possessed of perfect

faith perfect knowledge and perfect conduct. From his preachings a person knows his duties, and regulates himself by practising what is desirable and avoiding what is undesirable. The place of Upadhyaaya is high among the Jain sages, as he directly encourages practice of religion by continually preaching the principles of religion.

दंसणणाणसमगं मगं मोक्खस्स जो हु चारित्तं ।

साधयदि णिच्चसुद्धं साहू स मुणी णमो तस्स ॥५४॥

Damsana-nana-samaggam maggam mokkhassa jo hu charittam.

Sadhayadi nichhasuddham sahu sa muni namo tassa.

— (54)

Padapatha—जो *Jo*, that. मुणी *Muni*, sage. दंसणणाणसमगं *Damsana-nana-samaggam*, with perfect faith and perfect knowledge. मोक्खस्स *Mokkhassa*, of liberation. मगं *Maggam*, path. णिच्चसुद्धं *Nichhasuddham*, always pure. चारित्तं *Charittam*, conduct. हु *Hu*, well. साधयदि *Sadhayadi*, practises. स *Sa*, he. साहू *Sahu*, Sadhu. तस्स *Tassa*, him. णमो *Namo*, obeisance.

54. That sage who practises well conduct which is always pure and which is the path of liberation with perfect faith and knowledge is a Sadhu. Obeisance to him.

COMMENTARY

A Sadhu is one who is always active in attaining perfect conduct with perfect faith and perfect knowledge, and practises penances. The external effort of a Sadhu is seen when he tries to have perfect faith, knowledge and conduct, and practises excellent penances. The internal effort of a Sadhu is made when he fixes his mind upon the soul itself which is the only receptacle of perfect faith knowledge and conduct and excellent penances. A Sadhu is, therefore, one who is characterised by activity while moving in the path of liberation. This activity is solely directed to the attainment of means to liberation.

Herewith ends the detailed description of the characteristics of five kinds of Paramesthis, reverence to whom was inculcated in Verse 49. Brahmadeva in his commentary said that though reverence to five Paramesthis is prescribed from the ordinary point of view, it is really the soul; the substratum of the Paramesthis, which is to be mediated upon.

ज किंचिवि चिंततो गिरीहवित्ती हवे जदा साहू ।

लद्धुणाय एयत्तं तदाहु त तस्स गिच्चयं भाणं ॥५५॥

**Jam kinchivi chintanto nirihavitti have jada sahu,
Laddhunaya eyattam tadahu tam tassa nichchayam
jhanam.—(55)**

Padapatha—जदा *Jada*, when. साहू *Sahu*, Sadhu. एयत्तं *Eyattam*, concentration. लद्धुणाय *Laddhunaya*, attaining. किंचिवि *Jamkinchivi*, anything whatever. चिंततो *Chintanto*, meditating. गिरीहवित्ती *Nirihavitti*, void of conscious effort. हवे *Have*, becomes. तदा *Tada*, then. तस्स *Tassa*, his. तं *Tam*, that. गिच्चयं *Nichchayam*, real. भाणं *Jhanam*, meditation. आहु *Ahu*, is called.

55. When a Sadhu attaining concentration becomes void of conscious effort by meditating on anything whatever, that state is called real meditation.

COMMENTARY

Brahmadeva in his commentary on this verse says that in the primary stage of meditation it is necessary to think of objects other than the ego, *e. g.* the five Paramesthis etc. to steady the mind. When the mind becomes steady by constant practice, as aforesaid, we can arrive at the second stage, where we meditate on the soul itself. This is real meditation. In this stage, one is void of the ten kinds of external possessions and fourteen kinds of internal hindrances belonging to the mind. The external possessions are lands, houses, gold, silver, wealth, rice, male and female servants, metals other than gold and silver and utensils. A person immersed in meditation does not at all care about the attainment of all or any of these worldly possessions. At the same time, he is bereft of delusion, knowledge of the three kinds of sexes, laughter, attachment, aversion, sorrow, fear, hatred, anger, pride, illusion and greed. These cause the loss of equilibrium of the mind. A person being void of these can concentrate his mind upon anything, and thus attain excellent meditation.

मा चिट्ठह मा जंपह मा चिंतह किंवि जेण होइ थिरो ।

अप्पा अप्पम्मि रओ इणमेव परं हवे ज्भाणं ॥ ५६ ॥

**Ma chitthaha ma jampaha ma chintaha kimvi
jena hoi thiro,**

**Appa appammi rao inameva param have
jjhanam.—(56)**

Padapatha—किंवि *Kimvi*, anything. मा *Ma*, do not. चिह्न *Chitthaha*, act. मा *Ma*, do not. जंपह *Jampaha*, talk. मा *Ma*, do not चिंतह *Chintaha*, think. जेण *Jena*, by which. अप्पा *Appa*, soul. अप्पमि *Appammi*, in the soul. रओ *Rao*, attached. थिरो *Thiro*, fixed. होह *Hoi*, becomes. इणम् *Inam*, this. इव *Eva*, surely. परं *Param*, excellent. जम्हाण *Jjhanam*, meditation. हवे *Have*, is.

56. Do not act, do not talk, do not think, so that the soul may be attached to and fixed in itself. This only is excellent meditation.

COMMENTARY

To attain excellent Dhyana (meditation), one should turn all his faculties inwards, and restrain all outward movement of the same. First of all, it is necessary to stop all actions and refrain from talk and thought of anything else. Then the soul should turn upon itself and begin to meditate on its own nature. This is Dhyana. To reach this stage, one must first check all activities of body, mind and speech which produce disquietude of the soul, for it is impossible to arrive at the quiet stage necessary for meditation if we do not first check the disturbing elements.

तवसुदवदवं चेदा जम्हाणरहधुरंधरो हवे जम्हा ।

तम्हा तत्तियणिरदा तल्लद्धीए सदा होह ॥ ५७ ॥

Tavasudavadavam cheda jjhanarahadthurandharo have jamha.

Tamha tattiyānirada talladdhie sada hoha.—(57)

Padapatha—जम्हा *Jamha*, because. तवसुदवदवं *Tavasudavadavam*, possessed of Tapa, Sruta and Vrata. चेदा *Cheda*, soul. जम्हाणरहधुरंधरो *Jjhanarahadthurandharo*, the holder of the axle of the chariot of Dhyana. हवे *Have*, is. तम्हा *Tamha*, therefore. तल्लद्धीए *Talladdhie*, to attain that. सदा *Sada*, always. तत्तियणिरदा *Tattiyānirada*, engaged in these three. होह *Hoha*, become.

57. As a soul which (practises) penances, (holds) vows and (has knowledge of) scriptures, becomes capable of holding the axle of the chariot of meditation, so to attain that (meditation) be always engaged in these three (i.e. penances, vows and Sastras).

COMMENTARY

It is said that only he who practises penances, keeps vows and acquires knowledge of scriptures, becomes capable of practising medi-

tation by concentrating his mind on the inward soul. Therefore, it is absolutely necessary for one who wishes to practise meditation to turn himself first of all towards the practice of penances, keeping of vows and knowing the scriptures.

The twelve kinds of penances (Tapa), six external (Vahya) and six interal (Abhyantara) and the five kinds of Vrata have been described in Verse 35,

द्व-संगहमिणं मुणियाहा दोस-संचयचुदा सुदपुण्णा ।
सोधयंतु तणुसुत्तधरेण नेमिचंदमुणिया भणियं जं ॥ ५८ ॥

Davvasamgahaminam muninaha dosasamchaya-
chuda sudapunna,

Sodhayantu tanusuttadharena Nemichandamuni-
na bhaniyam jam.—(58)

Padapatha—तणुसुत्तधरेण *Tanusuttadharena*, whose knowledge of Sastras is very little. नेमिचंदमुणिया *Nemichandamunina*, the sage Nemichandra. जणं *Jam*, which. इणं *Inam*, this. द्वसंगहं *Davva-samgaham*, Dravyasamgraha. भणियं *Bhanyyam*, told. सुदपुण्णा *Sudapunna*, full of the (knowledge of Sastras). दोससंचयचुदा *Dosasamchayachuda*, void of the collection of faults. मुणियाहा *Muninaha*, the great sages. सोधयंतु *Sodhayantu*, correct.

58. Let the great sages, full of the (knowledge) of Sastras and freed from the collection of faults, correct this *Dravya-samgraha* which is spoken by the sage Nemichandra who has little (knowledge) of the Sastras.

COMMENTARY

In this last verse, the author, Nemichandra Siddhanta-chakravarti, in all humility belittles himself and acknowledging that there may be defects in his work, asks the great sages to correct the same. The metre of this verse is different from the preceding ones, as it is the colophon containing the name of the work and the author.

The End.