

**PRIMER OF
JAIN PRINCIPLES**



**JAIN SIDHDHANT
PRAVESHIKA**

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**SHREE JAIN SIDHDHANT
PRAVESHKA**

By
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Preface:

Shri Jain Sidhdhant Praveshika – The Primer of Jain Principles:

I am honored to present an English translation of Shri Jain Sidhdhant Praveshika. The original author of this text was Pandit Shri Gopaldasji Baraiyajji. It was a privilege to read his book in Gujurati published by Shri Digambar Jain Swadhyay Mandir Trust – Songadh, India. His work is written in such a readable style that anyone should be able to understand the basic Jain principles. Since I was able to significantly further my own knowledge about Jainism through this book, I was motivated to attempt an English translation of this work. It is hoped that a translation will be an invaluable tool for the English-speaking children of the western world and India who are studying Jainism. Initially the scope of the work overwhelmed me; however I was encouraged by friends to pursue the project. In fact, at the completion of the translation, my personal belief in the principles of Jainism was further enhanced. For a beginning student, this English translation will provide a much clearer vision of the fundamentals of Jainism. The utmost care has been taken in this translation to maintain the integrity of the original text. In a very few places, I have taken the liberty to expand the text to convey in English Baraiyajji's true intention. The same question-answer pattern as utilized in the original text has been retained.

I am very much thankful to Dr. Melvin Donaho, Ph.D. of Phoenix,U.S.A., to have read and given valuable suggestions for the manuscript. I am also thankful for my good friend Mr. Pawan Jain of Adinath Kundkund Kahan Digambar Jain Trust, Aligarh, India for encouraging me and having spared his valuable time to help print this book.

Great care has been taken to avoid any errors, but occasional errors are inevitable. If any errors are found by reading through the text, I humbly request the reader to inform me so that proper corrections can be made. Any suggestions to improve the format will be considered and appreciated.

It is my sincere wish that the material in this book would be helpful for those who desire to understand the principles of Jainism as well as for the students of the Jainism in North America or wherever Jainism is practiced and preached.

Jai Jinendra.

digjain@aol.com (August 10, 2003)

From a Reader's Perspective :

This reader was privileged to read the draft of the English translation of the philosophy of Jainism as prepared by Dr. Kirit Gosalia and to comment on this original manuscript. Readers who are already familiar with the philosophy of Jainism and who are aware of its exceptional depth of thought and scholarship understand the need for careful, concentrated study to master its tenets and to further achieve their own personal state of enlightenment. As one who has devoted his life to teaching, it is to the English speaking reader, and especially to those who are students, desiring to learn the principles of Jainism, to whom my thoughts are addressed.

My fellow readers, this is a work which requires much self-discipline and intense concentration to understand how to apply its tenets to your won lives. It is not a work to be read quickly, nor to be taken lightly- it is to be savored, thought about, discussed, and savored anew. Young readers must be prepared to be patient, to seek wisdom, to ask questions of their own, and, yes, at times, to avoid frustration and to persevere. Remember, to bring your own faith in Jainism to fruition requires a life-long endeavor. Now, as you approach this work, be prepared to put yourself into the role of asking each of the several hundred questions and then to listen and absorb the answers given to each question. Before you begin this remarkable task, I urge you that it is first necessary to study Dr. Gosalia's orientation to this translation. As one who has both studied and taught world religions, I assure you that his introductory orientation and his translation will provide the reader a comprehensive insight into the philosophy of Jainism.

Sincerely,

Melvin W. Donaho, PhD.
Phoenix, Arizona, U.S.A.

Pandit Shri Gopaldasji Baraiya's life story :

The original author of the Jain Sidhdhant Praveshika was Pandit Shri Gopaldasji Baraiya. The following is a brief description of his life.

In the history of India, many bright people existed, who have left the lasting impression on the minds of people with their ideal life and luminous character. Pandit Shri Gopaldasji Baraiya was one such prominent personality. His renunciation, penance and service to the community and the country were remarkable, and because of these traits, the Jain community is proud of him.

Gopaldashji was born in Agra, in the state of Uttar Pradesh, India, according to Indian calendar, on 12th, the second half of the month Chaitra, Vikram Samvat 1923, i.e., A.D.1867

He was not Jain by birth; however, in the city of Ajmer, India he became acquainted with a Jain scholar, with whom he discussed the philosophy and literature of Jainism. Thereafter occurred a transformation in his life, which involved a newfound faith towards the religious philosophy. Witnessing the indifferences shown to the ancient literatures in Sanskrit and Ardha Magadhi languages disturbed him greatly. As a result, he established the Sanskrit University. To make the study of Jain literature well spread, he also established the All India Digambar Jain Examination Board. Selflessly, he gave priorities to the work of education, literature and cultural activities. He was enthusiastically involved in the propagation of the religion by giving lectures about the philosophy all over the country. Because of his wisdom and the dedication for the religion, the Jain society gave him many honorary degrees, such as Syadvad Varidhi, Vadi Gaj Kesari and Nyay Vachaspati.

Gopaldashji started his literary career by starting a magazine called 'Jain Mitra' (Friends of Jainism). After moving from Bombay to Solapur, he was unable to continue the editorial responsibilities, and as a result, Shri Sitalprasadji then handled the publication. Today, the magazine is published from Surat, India.

Gopaldashji gave extensive critiques on the Jain philosophy and also contributed in the creation of many novels. In books, he explained the details of the Jain philosophy in very simplified versions, such as Jain Sidhdhant Darpan, and Jain Sidhdhant Praveshika. His famous novel, Sushila, was written about the apathy people had towards the religion.

The root cause for his success in his life was his selfless service to society. One of many ways he showed his dedication to the Morena Sanskrit University was by having given scholarships to many needy students in the university. He never expected any personal gain from all the religious activities he performed. He dedicated his life to uplift every human being in the society.

He conducted his business with utmost honesty by always remaining away from the immorality in the business. For example, there was once a fire in the market of Morena. Just like the other merchants, he had a sizable amount of economical loss, and also had insurance on the property. While many of the other merchants inflated their loss, Gopaldasji claimed only the loss he had suffered.

Gopaldashji was also very keen in the small details of life. For example, there was a time when his wife requested the university carpenter to make some wooden toys for their kids, which took the carpenter two hours to make. When Gopaldasji came to know the incidence, he was extremely unhappy. He then deposited the amount of money it would have cost into the university account. When people asked him about such a small amount of money deposited, he replied that one who can steal for a small sesame seed could also steal diamond.

There are countless episodes in the life of Shri Baraiyaji's life, which proudly denotes 'the simple living and high thinking' motto. He lived a simple life; he would pray every day regularly, and also worked selflessly towards the societal problems. His activities reflected his clear thought process. He was an honest, law abiding citizen, throughout his entire life.

Finally on 5th, in the first half of the month Chaitra, Vikram samvat, 1994, i.e., A.D.1938 he expired in city of Morena, India.

INTRODUCTION:

An Orientation to Understanding This Translation of The Philosophy of Jainism.

Shree Jain Sidhdhant Praveshika, a primer in the Jain philosophy, explains the principles of Jainism through using a simple question and answer format. First, an inquisitive pupil raises a question, which in turn, is answered by the spiritual teacher in a kindly manner. This format of question/answer provides the basis for understanding the philosophy. If one is able to understand the principles in the right manner, then to be able to follow the right path becomes natural and one does not have to put forth any extra effort. The student/scholar will find that in Jainism there is great importance given to the aspect of gaining and understanding knowledge. If one “knows,” then he is able to follow accordingly. To provide such knowledge, the post canonical compositions of entire scriptures in the Jain philosophy known as expositions (Anuyog) are divided primarily into four parts:

1. Primary Expositions-Prathamanyog: In part one, the scriptures are related to story parts. This is helpful for the beginning student who has little knowledge about the specifics of the philosophy. Here he can find and understand the descriptions of the life of Omniscient lords, the revered monks and the enlightened householders. One first gets to know the story and then to learn the morals inherent in the story.
2. Expositions on the technical matters- Karananyog: In part two, the scriptures deal with the nature of the universe and its dimensions. Part two also describes the karma, the aggregate of the smallest particles of the matter, their nature and their types, as well as their effects on the living beings.
3. Expositions on discipline-Charananyog: These sets of scriptures, in part three, deal with the ritual aspects of the philosophy. The ritual aspects involved are described in the daily activities of the monks and the householders in detail.
4. Absolute philosophy Expositions-Dravyanyog: Part four describes the most important aspects of the scriptures, in which the absolute philosophy of Jainism is discussed in minute microscopic detail. The real nature of the universe with all its content substances is detailed. The specific attention is given to the soul. Jainism teaches that all the substances of the universe exist freely; that they were never created; nor will they ever be destroyed -- that, indeed, there was never a “creator” god for the universe. It further teaches that the whole universe

exists and keeps on working by its self and that within this universe, no one body is dependent on any one thing or on any other body. Each substance within the universe exists in and of itself. In turn, each substance also has a capacity of its own to sustain itself. And, each substance, from time infinite, survived by itself and will continue to do so for time immortal in the future.

This work was written in the Gujarati language (one of the languages of India), which we have attempted to translate, and to put forth as accurately as possible, into the English language.

The author has brilliantly used Karananuyog and Dravyanuyog in a succinct manner to explain the intricacy of the philosophy. The philosophy of Jainism is treated in five chapters: 1. The Substance, Modes and Attributes, 2. The Karma, 3. The Soul's Condition Due to the Association with the Karma, 4. The Spiritual Development Stages, and 5. Gaining Knowledge of a Substance.

In the first chapter, there is the discussion of the real nature of the universe and its contents. We learn that the universe is made of six substances: soul, matter, medium of motion, medium of rest, space and time. Each substance is defined; its characteristics explained; and, its relationship to the universe is delineated. This chapter teaches that each substance of the universe has attributes of its own. For example, an attribute of sugar is its sweetness. The sweetness and the sugar cannot be separated -- they are monistic. In the same way, the attribute and the substance are part of each other. They cannot be isolated.

Chapter one further explains the common attributes in a substance. Here we have learned that while there are multiple common attributes, there are six primary ones. These six primary attributes are present in any given substance in the universe. If one believes in a given substance, then it follows that he believes in these attributes as well: eternal existence (astitva), causal efficiency (vastutva), substance hood (dravyatva), objectivity (prameyatva), eternal persistence/ permanence (agurulaghutva) and an extension into the space (pradeshatva). An understanding of these attributes assists one to believe in the independence of all the substances to include the soul. For example, eternal existence by itself defines that a substance exists forever. No body created any substance and, furthermore, the substance by itself sustains its own existence due to its own infinite potential. Each substance has infinite attributes and each attribute has infinite modes that occur. Modes are like the waves in the ocean. The waves keep on changing continuously while the ocean itself remains steady. Similarly, the "waves" in the substance and its attributes, the modes, keep changing constantly.

After the initial introduction in chapter one, the descriptions of the specific attributes, as described above, are given. These attributes are found only within specific substances. Since this philosophy is interested only in the soul, the soul's specific attributes such as knowledge, perception, conduct and interactive

capacity are fully described, as well as the detailing of its affirmative and non-affirmative attributes.

Chapter two describes the nature of the free and transmigratory soul. The transmigratory status is the real unhappiness for any living being. It addresses the question, why is one in a transmigratory cycle of life and death? The soul's association with karma⁴ is the real reason for the soul's being in an unhappy state. Once the soul becomes free of all karma bondage, then the ultimate, everlasting, pure, uninterrupted, internal happiness is achieved. One could describe this to be the state of nirvana. One could also say that this is the true nature of the omniscient lord. Therefore, according to the Jain philosophy every living being has the capacity to achieve the status of omniscient lord.

In chapter two, we further learn that the karman particles have permeated the entire universe. When the soul commits any kind of liking or disliking (rag and dwesh) then the karman particles become attracted and bonded to the soul. These karman particles are now called karma. The soul and the karma remain in association until the fruition of the karma occurs. These karma are the most minute form of particles of matter (one of the universal substances). After giving fruition, the bonded karma are dissociated from the soul. At the same moment the soul again commits likes and dislikes and additional new karma become bonded with the soul. This cycle of the bondage and fruition of the karma has continued in the mundane soul since time infinite. Only when the soul ceases having likes and dislikes, are the cycles of the karma bondage and fruition broken; the soul ultimately becomes free of its cycle of misery; and, achieves the omniscient and permanent state of happiness. Here we learn that karma are of eight types which can be further divided into 148 sub types. (Please see the graph in the appendix for a comprehensive delineation of these)

Chapter two not only explains the mechanism of the karma bondage in great detail; but also the intimate relationship of bonded karma to the soul is described. We learn the soul is the cause for bondage of karma and that there are five reasons, from the soul's perspective, for the karma bondage: wrong belief (mithyatva), vowlessness (avirati), carelessness (pramad), passions (kashay) and the vibratory activities of the soul's space units (yog). Finally, there is the description of the process of how the dissociation of karma occur from the soul.

The third chapter describes the soul's conditions due to its association with the karma. Initially, it mentions the soul's different forms – its attitudes (bhav). The attentive consciousness (upyog) is the most important action the soul continues to perform at all times, whether he is in either a free form or in a transmigratory form. We learn that the soul, in the transmigratory form, has body as a result of its association with karma. As a result of the presence of a body, senses are acquired. A living being can possibly acquire five senses, as well as reside in

one of the four realms of existence. (gati). In summary, the different types of body, the senses, and the realms of existence are described in this chapter. In addition,, details for the nature and dimensions of the universe, from the Jain philosophical perspective, are provided.

In the fourth chapter the process is shown for getting rid of the misery the soul has experienced since time infinite. Every living creature seeks happiness. But, every mundane soul is unhappy, because it has no basis to know the true nature of happiness. Every one appears to seek the happiness derived from external, material things. However, these external, material things are transient and represent only a perceived happiness. True and everlasting happiness comes from spirituality and from within the soul. In chapter three, we learned the description of fourteen spiritual stages for the soul. All the mundane souls are on the first spiritual stage called wrong belief (mithyatva). With the guidance from the omniscient lord, the holy scriptures and enlightened teachers, the living being initiates its own efforts in the right direction and begins climbing the ladder through the spiritual stages. Each and every living being has the capacity to achieve pure, perfect, uninterrupted, everlasting happiness. This is called omniscience or nirvana. The Jain philosophy places great importance on ones own efforts (purusharth) to achieve these progressive spiritual stages. Finally, chapter four describes the nature of all fourteen spiritual stages as well as detailing the bondage, dormancy, and fruition of the different types of karma occurring at each stage.

The fifth, and final chapter, describes how to analyze the object. Since there are innumerable scriptures available, one is not aware of the nature of analysis, and as a result, one can become confused. Jain philosophy advocates that the truth has many facets. This multiple point of view (anekantvad) is indeed the foundation stone for Jain philosophy. One has to understand from which perspective one is seeking, and viewing what is perceived as fact.

Fortunately, our learned, enlightened teachers have provided us the system for understanding the truth. The truth can be analyzed in four different ways by its: 1) Characteristics (lakshan), 2) Organ of knowledge (praman), 3) Partial point of view (naya) and 4) by an Analysis of truth (nikshepa) per se.

Chapter five has provided all different perspectives in a concise way. The highly involved, specific details provided, causes one to wonder, how the omniscient lords, the holy Scriptures, and the learned enlightened teachers were able to present the philosophy of Jainism in such great depth. Hopefully, the reader can gain insight into this depth of the knowledge and can be motivated to begin on the path of the spirituality through his/ her own initiative and perseverance

Jai Jinendra.

Kirit Gosalia, M.D. August 10, 2003 Phoenix, Arizona, U.S.A.

PRIMER OF JAIN PRINCIPLES: (Shree Jain Sidhdhant Praveshika)

As translated by: Dr. Kirit Gosalia

Chapter # 1: The substance, the modes and the attributes.

Chapter # 1.1 The substance.

1. What is a substance (Dravya)?

The assortment of qualities/attributes (Guna) is called a substance.

2. What is a quality/attribute (Guna)?

One, which stays in all the parts, as well as in all the conditions of a substance, is called a quality/attribute.

3. How many different types of attributes are there?

There are two types-- common and specific.

4. What is meant by common qualities/attributes (Samanya Guna)?

The quality/attribute, which is present in all six universal substances, is called a common quality/attribute.

5. How does one define a specific attribute (Vishesh Guna)?

Any attribute, which is present in only one universal substance but is absent in the other five substances, is called a specific attribute.

6. How many common attributes are there?

As such, there are many common attributes; but, for our understanding, we need only to consider six of them. These are as follow:

1. Eternal existence (Astivta)
2. Causal efficiency (Vastutva)
3. Substance hood (Dravyatva)
4. Objectivity (Prameyatva)
5. Eternal persistence / permanence (Agurulaghutva)
6. Extension into the space (Pradeshatva)

7. Define eternal existence (Astitva)?

Eternal existence means the continuance duration by reason which permits each substance to maintain its 'being', while never being confronted by extinction. It is a virtue of this attribute that the substance was neither created nor may it ever be destroyed and maintains its eternal identity.

8. What is the meaning of the causal efficiency (Vastutva)?

Every substance is capable of performing any action – i.e. any purposeful action (Arth kriya – Prayojanbhut kriya). This happens due to causal efficiency. For example, the purposeful action of a water pot is to store water in it.

9. Explain substance hood attribute (Dravyatva Guna).

Substance hood is an attribute by which the substance keeps on changing. The modes (Paryays) keep on changing continuously in a substance. For example, the ocean keeps on changing its modes by having the waves at every moment, but the ocean –the substance by itself remains unchanged.

10. Define the objectivity attribute (Prameyatva Guna)?

By virtue of this attribute, a substance can become an object of one's knowledge. For example, I know that this object is a pen. The pen has an objectivity attribute. That is why the pen becomes the object in our knowledge.

11. What is the meaning of eternal persistence / permanence attribute (Agurulaghutva Guna)?

It is precisely this attribute, which prevents the substance from surrendering its own specific substance hood, or the qualities from abandoning their quality hood. Furthermore, in spite of numerous changes occurring in substance and qualities, they do not lose their separate identities. Each substance is the foundation for its own infinite attributes. Each continues to support its substrates and does not scatter away. For example, the sugar never gives up its nature of sweetness. The sugar and the sweetness are inseparable. Even if the sugar is mixed with a poison, it never gives up the nature of its sweetness.

12. Explain the attribute – “extension into the space” (Pradeshatva Guna)?

By virtue of this attribute the substance extends into the space. A substance can occupy space. Each substance occupies a certain area. Therefore each substance has a specific shape of its own. For example, each and every thing that

we know occupies the specific shape such as a pen, a computer, or a house-each has a shape of its own.

13. How many different types of substances (Dravyas) are there?

There are six types:

1. Living (Jiva)
2. Matter (Pudgal)
3. Space (Akash)
4. Time (Kal)
5. Medium of Motion (Dharmastikaya)
6. Medium of Rest (Adharmastikaya)

14. Define living (Jiva).

Living is a substance, which has a presence of vitality (Chetna).

15. What is matter (Pudgal)?

Matter is a substance, which has characteristics such as, touch, taste, smell, or color.

16. How many types of matter are there?

There are primarily two types:

1. Atom (Parmanu)
2. Composite Aggregate – material cluster (Skandha)

17. What is an atom (Parmanu) according to Jain philosophy?

An atom is the ultimate freely existing smallest part of a matter, which cannot be divided further.

18. What is a material cluster (Skandha)?

A material cluster is composed of bondage of at least two to any infinite number of atoms.

19. What is the bondage (Bandha)?

The bondage is a characteristic by virtue of which the union of many things can be come known as one thing.

20. How many different types of material cluster (Skandha) are there?

Material clusters may be identified as matter endowed with associability (Ahar Vargana), luminous bodies (Tejas Vargana), clusters of speech materials (Bhasha Vargana), clusters of mind materials (Mano Vargana), or clusters of karmic material (Karman Vargana). Gommatsar scripture, Jivkanda section, and stanza 594-601 it further divide them in to twenty-two sub-divisions.

21. What are the matters endowed with associability (Ahar Vargana)?

Gross bodies (Audarik Sharir), protean bodies (Vaikriya Sharir), and conveyance bodies (Aharak Sharir) are three parts of matter endowed with associability. Matter endowed with associability occurs when infinitely infinite (Anantanant) atoms exist. Then and only then can that material cluster can be attracted, assimilated, or transformed by thought karma of the living being. (Bhav Karma).

22. Explain the gross bodies (Audarik Sharir)?

Bodies of all humans (Manushya) and sub-humans (Tiryanch) are called gross bodies.

23. What are the protean bodies (Vaikriya Sharir)?

The bodies of celestial (Dev) and infernal (Narki) are called protean bodies. These bodies have special characteristics such as the ability to take different shapes, the ability to be cut in to pieces or again immediately to become as one body.

24. Can you explain the conveyance body (Aharak Sharir)?

Enlightened ascetics (One who has achieved the sixth stage of spiritual development) may have this type of body. If so, he has acquired special powers to create an unique subtle body called conveyance body. The enlightened ascetic uses this type of body for visiting the omniscient lord (Kevali Bhagwan) in far off places for the purpose of clarifying doubts about intricate facets of truth. The subtle body is the size of a hand, comes out of the head and it stretches out so as to be in communication with the omniscient lord from whom the information sought for is secured.

25. What is a luminous body (Tejas Sharir)?

The material belonging to this group is used by the soul to make a subtle body, which always accompanies the mundane soul in its mundane existence, i.e. until the soul achieves emancipation (Moksha). The body forms an essential link between the soul and its karmic body. Luminous body provides energy required by the vital processes of the living organisms such as radiance and digestion.

26. a. How do you explain 'clusters of speech materials' (Bhasha Vargana)?

Bhasha means speech. Living organisms, which are capable of producing speech, give voices to their feelings. The clusters of matters responsible for this process are called speech material clusters.

b. How do you explain 'cluster of mind materials' (Mano Vargana)?

Clusters, which are involved in the functioning of the mind, are called mano vargana.

27. Define cluster of karmic material (Karman Vargana)?

The material clusters, which are responsible for contaminating the soul, by becoming karma and keeping one in bondage, are called cluster of karmic materials.

28. What is the karman body (Karman Sharir)?

Eight types of karma to include Knowledge obscuring, perception obscuring, etc., compose what are called karman bodies.

29. Who have luminous and karman bodies?

All transmigratory souls (Sansari Jiva) have luminous and karman bodies.

30. Define 'medium of motion' (Dharmasti kaya)?

The soul and the matter can move by themselves. The substance, which helps them move, is called the medium of motion. It is present as an inactive substance, e.g., water is the medium for fish to swim. The fish is swimming because of its own capacity. Water provides only the medium. Water here is inactive in the process enabling the fish to swim.

31. Explain the 'medium of rest' (Adharmasti kaya).

The soul and matter can move by themselves. The substance that helps them stop while they are in motion is called medium of rest. It is present as an inactive substance, e.g., a person is walking in the hot sun. He desires to rest. At that time the shade of a tree helps provide him comfort. Here the person is stopping by himself and the shade of tree is inactive in the process.

32. What is the 'space' (Akash)?

It provides the accomodation necessary to the soul, matter, time, medium of motion, and medium of rest to occupy.

33. What is the 'time' (Kal)?

Every substance keeps on changing all the time by itself. During this change, the substance that is present as an instumental cause (Nimitt) is called the time. The time is merely passively present during the changes occurring in the substance, e.g., the presence of the central nail in the pot maker's wheel. Here the wheel moves by itself. The nail is passively present in the process of movement of the wheel.

34. How many different types of 'times' are there?

There are two types:

1. Absolute time (Nischaya kal)
2. Practical time (Vyavahar kal)

35. What is 'absolute time' (Nischaya kal)?

The substance 'time' itself is called the absolute time.

36. What is 'practical time' (Vyavahar kal)?

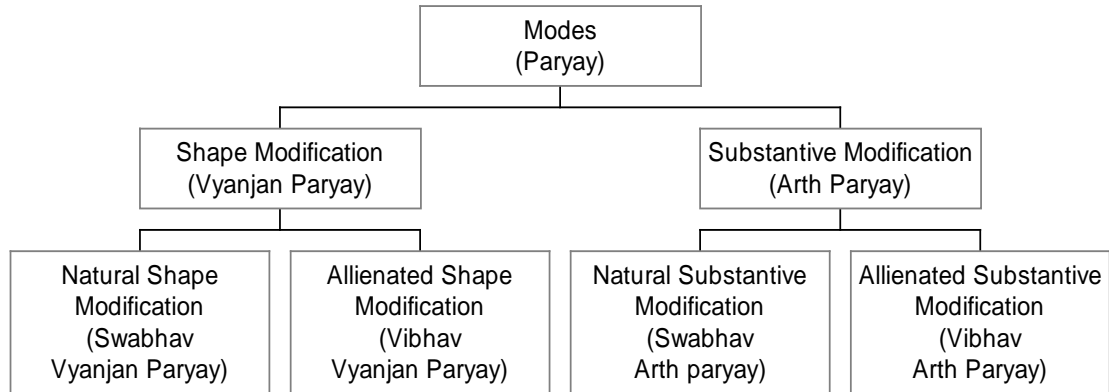
The substance 'time' has modes such as seconds, minutes, hours, days and months. These modes are called the practical times.

Chapter # 1.2 The modes.

37. Explain the 'mode' (Paryaya).

Each attribute keeps on changing constantly. The change occurring in an attribute is called the mode. The constant ongoing modification of a substance is called a mode.

The following figure delineates this process-**Modes**.



38. How many different types of modes are there?

There are two types:

1. Shape (Spatial) modification (Vyanjan paryay)
2. Substantive (Attributive) modification (Arth paryay)

39. What is shape (Spatial) modification (Vyanjan paryay)?

One of the qualities of a substance is called 'extension into the space' (Pradeshatva). The modification of this quality is called shape (Spatial) modification (Vyanjan paryay).

40. How many types of shape (Spatial) modification are there?

There are two types:

1. Natural shape modification (Swabhav vyanjan paryay)

2. Alienated shape modification (Vibhav vyanjan paryay)

41. What is the natural shape modification (Swabhav vyanjan paryay)?

The shape attained by a substance without relationship with any instrumental causes is called the natural shape modification, e.g., soul's sidhdha modes. These modes are independent of themselves in the soul, when the soul obtains nirvana. In this mode, sidhdha extends into the space without the help of any other substances.

42. Explain alienated shape modification (Vibhav vyanjan paryay).

The shape assumed by a substance in relationship with any instrumental causes is called the alienated shape modification, e.g., any living being having modes of human, sub-human, or of an infernal being.

43. What is substantive (Attributive) modification (Arth paryay)?

A substance has many attributes including 'extension into the space' (Pradeshatva) attribute. A substance has modes which occur continuously from all its attributes. The modes occurring from all the attributes of a substance except from 'extension into the space' attribute is called substantive (Attributive) modification (Arth paryay).

44. How many types of substantive modifications are there?

There are two types:

1. Natural substantive modification (Swabhav arth paryay)
2. Alienated substantive modification (Vibhav arth paryay)

45. What is the natural substantive modification (Swabhav arth paryay)?

The natural substantive modification occurs independently and does not have any relationship with any outside substances. Here, there is the absence of any instrumental cause, e.g., state of omniscience of a living being.

46. What is the alienated substantive modification (Vibhav arth paryay)?

The substantive modification, which occurs in relationship with any instrumental cause, is called the alienated substantive modification, e.g., the modes of attachment and aversion of a living being.

47. What is meant by 'origination of mode' (Utpata)?

Occurrence of the new mode of a substance is called 'origination of the mode'.

48. What is meant by 'cessation of mode' (Vyaya)?

The disappearance of a previous mode in a substance is called the 'cessation of mode'.

49. What is meant by 'permanence' (Dhruvya) in a reality?

Any condition of a substance recognized as permanent is called 'permanence' in reality.

Chapter # 1.3 The attributes.

50. What are the specific attributes (Vishesh guna) in a substance?

The following attributes are the specific attributes in a substance:

- Soul - Consciousness (Chetna), righteousness (Samyaktva), conduct (Charitra), or dynamic nature (Kriyavati Shakti).
- Matter - Touch, taste, smell, sight, dynamic nature.
- Medium of motion - to help other substances to move.
- Medium of rest - to help moving substances to stop.
- Space - to give accommodation.
- Time – an essential instrument in a change

51. How many different types of 'space' (Akash) are there?

Space is one whole unit of a substance.

52. Where is the space?

The space is omnipresent. It is everywhere.

53. What is a cosmic space (Lokakash)?

The amount of space occupied by all souls, matters, time, medium of motion, and medium of rest, is called cosmic space.

54. What is a trans-cosmic space (Alokakash)?

The amount of infinite space beyond the cosmic space is known as trans-cosmic space.

55. What are the dimensions of cosmic space?

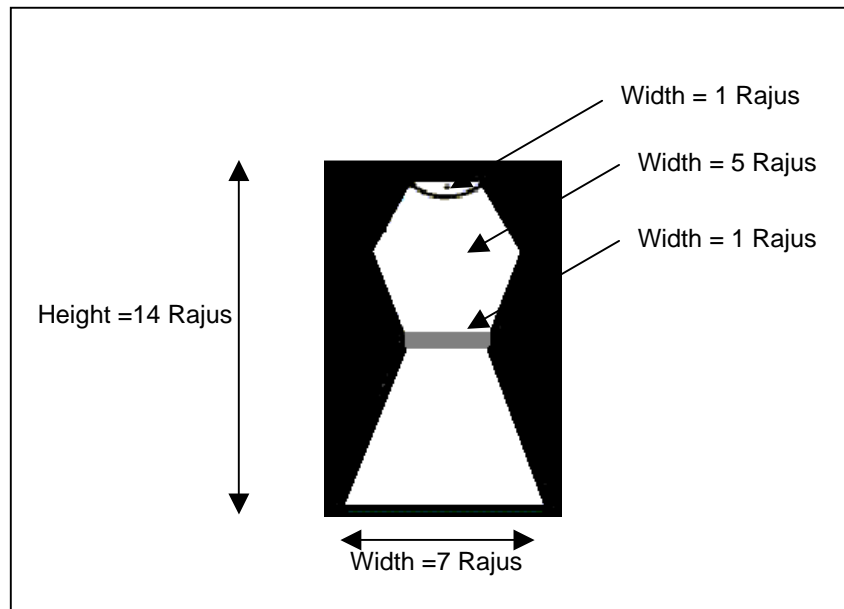
The magnitude of the cosmic space from north to south is defined as seven rajus (a unit of a measure) above the ground and 7 rajus below the ground. The width from east to west is seven rajus at the bottom below the ground. Then there is a gradual decline of width up to one raju as the height increases to seven rajus. Thereafter the width gradually increases to five rajus as the height increases to ten and one half rajus. Thereafter the width starts decreasing gradually again and it becomes one raju at the height of fourteen rajus from the base. The total height of the cosmic space is fourteen rajus.

According to Colebrook, Raju is defined as follows. It is the distance, which a celestial being flies in six months at the rate of 2,057,152 yojans in one Kshan (One minute has 540,000 Kshans) One yojan means 454,545 miles.

According to C.R. Jain, one Raju equals 145×10^{21} miles.

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A Graphic Illustration of Cosmic Space



56. The medium of motion and the medium of rest – are they one indivisible, distinct whole unit? Or, are they divisible into several units? How far are both of them spread?

The medium of motion and medium of rest, may each be defined as a distinct whole unit. They are each homogeneous wholes. They are present in the whole of cosmic space as one unit each. The medium of motion, the medium of rest, and cosmic space are co-existent and co-extensive.

57. Define the smallest unit of space (Pradesh).

The area of the space occupied by a single indivisible atom of a matter is called a smallest space unit (Pradesh).

58. How many subunits of time are there?

The cosmic space has innumerable (Ashankhyat) space units. Each space unit occupies one subunit of 'time'. Thus there are innumerable subunits of time.

59. How many numbers of matters are there? Where are they located?

Matters are infinitely infinite (Ananta anant). Matters as such are infinitely times more frequent than the total number of the souls. They are located in the cosmic space.

60. How many living substances are there? Where are they located?

Living substances are infinitely infinite. They reside in the cosmic space.

61. How large is a living substance?

If one considers from a space units point of view, the soul has innumerable (Ashankhyat) space units. These soul space units have the capacity to occupy the whole cosmic space. But if one considers from contraction/expansion point of view, then the transmigratory soul is a size of the individual body that it has acquired. The size of ultimate free soul of sidhdha is directly proportional to the last body it had occupied.

62. What kind of soul occupies the whole cosmic space?

The omniscient soul prior to obtaining emancipation can occupy the whole cosmic space.

63. What is meant by 'expansion of space units by soul' (Samudghat)?

Without leaving the original body, the omniscient soul can momentarily expand soul's space units (Atma pradesh) to occupy the whole cosmic space prior its ultimate liberation from all karma.

64. What does one mean by 'extended real' (Astikaya)?

The substance that has multiple subunits is known as 'extended real'.

65. How many 'extended reals' are there?

Soul, matter, medium of motion, medium of rest, and space are the five extended reals. Since time can only occupy one space unit, it is not an extended real.

66. Since the smallest unit of matter known as an atom, occupies only one space unit, then why is matter classified as an 'extended real'?

The matter has touch as one of its qualities. By virtue of this quality; the matter exists as an aggregate (Skandha). Therefore by attribution (Upchar) it is called the extended real.

67. What are the 'affirmative attributes' (Anujivi guna) in a substance?

The positive attributes, which constitute the inherent nature of the substance, are called 'affirmative attributes'. For example, right faith, right conduct, happiness, and vitality in the soul; and touch, taste, smell, and color, in the matter constitute affirmative attributes.

68. What are the 'non affirmative attributes' (Pratijivi guna)?

The attributes, found in the negative sense in a substance, are called its 'non affirmative attributes', e.g., non-existence (Nastitva), non-materiality (Amurtatva), and inanimate (Achetanatva).

69. What is the meaning of the word 'non-existence' (Abhava)?

The absence of one entity within another one is known as 'non-existence'.

70. How many different types of 'non-existences' are there?

There are four types:

1. Prior non-existence (Prag-abhava)

2. Annihilative non-existence (Pradhvans-abhava)
3. Reciprocal non-existence (Anyonya-abhava)
4. Absolute non-existence (Atyanta-abhava)

71. What is meant by 'prior non-existence' (Prag-abhava)?

The absence of the present mode in the past mode is called the prior non-existence.

72. What is the meaning of 'annihilative non-existence' (Pradhvans-abhava)?

The absence of the present mode in the future mode is called annihilative non-existence.

73. What is meant by 'reciprocal non-existence' (Anyonya-abhava)?

The absence of the present mode of a matter in the present mode of another matter is called reciprocal non-existence.

74. What is meant by the word absolute non-existence (Atyanta-abhava)?

The absence of a substance (Dravya) in another substance is known as absolute non-existence.

Chapter # 1.4 Affirmative Attributes (Anujivi Guna)

(For a definition of affirmative attributes refer to Q. # 67 on previous page).

75. What are some of the affirmative attributes (Anujivi guna) in the soul?

Consciousness (Chetna), faith (Shradhadha), right conduct (Charitra), happiness (Shukh), vitality (Virya), capability of obtaining salvation (Bhavyatva), non-capacity of obtaining salvation (Abhavyatva), soul-hood (Jjivatva), special interactive capacity (Vaibhavik shakti), act of doing (Kartutva), and the act of enjoying (Bhoktrutva), are infinite attributes present in the soul, called the soul's affirmative attributes.

76. What are some of the non-affirmative attributes (Pratijivi guna) of the soul?

Unobstructiveness (Avyabadh), accomodativeness (Avgah), constancy of individuality (Agurulaghutva), and subtleness (Sukshmatva), are some of the non-affirmative attributes of the soul.

77. What is 'consciousness' (Chetna)?

The attribute by which a substance is perceived is called 'consciousness'.

78. How many different types of consciousness are there?

There are two types:

1. Perception consciousness (Darshan chetna)
2. Knowledge consciousness (Gnan chetna)

79. What is perception consciousness (Darshan chetna)?

The consciousness in which the perception of the substance is of a general nature, i.e. without any differentiation and distinction is called perception consciousness.

80. What is meant by the 'general nature of a substance' (maha satta)?

When the consciousness is dealing with the eternal existence attribute of all the substances then it is known as 'general nature of a substance' (maha satta).

81. What is meant by knowledge consciousness (Gnan chenta)?

When the consciousness deals with the knowledge of both the subsidiary as well as the specific nature of a substance, (Avantar satta) it is known as knowledge consciousness (Gnan chetna).

82. What is meant by 'subsidiary and specific nature of a substance' (Avantar satta)?

Every substance has specific and special characteristics. These are the substance's subsidiary attributes called 'avantar satta'.

83. How many subtypes of perception consciousness are there?

There are four subtypes:

1. Vision Perception (Chakshu darshan)
2. Non-Vision Perception (Achakshu darshan)
3. Clairvoyance Perception (Avadhi darshan)
4. Omniscience Perception (Keval darshan)

84. How many subtypes of knowledge consciousness are there?

There are five types:

1. Cognitive / Perceptual Knowledge (Mati gnan)
2. Scripture knowledge (Shrut gnan)
3. Clairvoyance Knowledge (Avadhi gnan)
4. Telepathy Knowledge (Manah paryah gnan)
5. Omniscience Knowledge (Keval gnan)

85. What is the meaning of cognitive / perceptual knowledge (Mati gnan)?

The knowledge acquiring process of the soul through the medium of senses and mind is called cognitive / perceptual knowledge.

86. What are the two types of cognitive / perceptual knowledge?

They are as follow:

- Direct perception in the conventional sense (Samvyavaharik pratyaksha)
- Indirect perception accompanied by sense (Paroksha)

87. How many different types of indirect perception are there (Paroksha mati gnan)?

There are four types:

1. Memory (Smruti)
2. Recognition (Pratyabhi gnan)
3. Logic (Tark)
4. Inference (Anuman)

88. What are the four subtypes of cognitive knowledge?

They are as follow:

1. Perception (Avagraha)
2. Conception (Iha)
3. Judgment (Avaya)
4. Retention (Dharna)

89. Define 'perception' (Avagraha) in cognitive knowledge.

The first stage in a perception consists of general knowledge of the object when it is brought into the contact with a sense organ.

First, there is an excitation in the sense organ by the stimulus (e.g., the object in the outside world). Then there is excitation in the consciousness. Therefore in the first stage of perception a person is barely conscious of the existence of an object, e.g., this is a human being.

90. Define 'conception' (Iha) in cognitive knowledge.

In the conception stage there is a desire to know the particulars of an object – a desire to know whether it is 'this' or 'that'. Thus, similarities and differences of the object with other objects become the subject of consciousness in this stage. In 'conception' the doubt about an object created by 'perception' becomes clarified, e.g. this person is Mr. Thakurdas.

This stage in the 'conception' part of knowledge is weak; and, if it does not progress to the next level of knowledge, then at a later time period it may promote doubt or may eventually be forgotten.

91. Define 'judgment' (Avay) in the cognitive knowledge.

In the judgment stage there is definite finding of the particulars, which may be further examined in the second stage of conception. The second stage is merely an attempt to define the particulars while the judgment stage examines the assertiveness of these particulars. The cognitive knowledge of 'conception' becomes solidified in the 'judgment', e.g., he can be nobody else but Mr. Thakurdas. In the final 'judgement' of knowledge, there are no remaining doubts; however, later, the knowledge may be forgotten.

92. Define 'retention' (Dharna) in cognitive knowledge.

In the fourth stage 'retention' consists of lasting impressions that result after the object with its particulars is definitely ascertained. It is this impression (Sanskar), which enables us to remember the object afterwards. Memory therefore is the result of four successive stages of perception, conception, judgement and retention of the cognitive knowledge.

In the 'retention' type of cognitive knowledge there is an absence of doubt. The object cannot now be forgotten.

93. How many different types of cognitive knowledge are there from an object's point of view?

There are two types:

1. Expressed (Vyakt)
2. Non-expressed (Avyakt)

94. How does cognitive knowledge occur in both of the above types?

All four subtypes of cognitive knowledge to include like perception, conception, judgment, and retention, are present in the expressed object. In a non-expressed object, only perception knowledge is present.

95. Is the perception knowledge of the 'things comprehended' type (Arth avagraha)?

The perception knowledge is the first type of cognitive knowledge.

There are two subtypes in perception.

1. Things barely contacted (Vyanjan avagraha)
2. Things comprehended (Arth avagraha)

The perception of an expressed object is called 'things comprehended' (Arth avagraha)

96. What is called the perception knowledge of 'things barely contacted' (Vyanjan avagraha)?

Initial bare contact with an object takes place at the moment it reaches the senses. This is the stage of perception that is known as 'things barely contacted' (Vyanjan avagraha). This contact awareness gradually proceeds towards the plane of consciousness. This is known as artha vagraha.

Suppose a man is awakened by a call. The sound atoms reach the man's ear in succession. In time the ears become sufficiently saturated with sound atoms. Now he awakens. The awakening of consciousness is followed by the other three stages of cognitive knowledge, conception, judgment, and retention. All of which are concerned with the object. The perception part relates to both, the contact with the object and the object itself. In other words, there are two phases of the object: its initial appearance and its continued existence. Through perception both are noticed. The latter three stages recognize only the continued existence.

97. 'Arth avagraha' is perceived by all senses and mind. Is 'vyanjan avagraha' perceived the same way?

'Vyanjan avagraha' is perceived directly by all senses except for eyes and mind. The knowledge of an object occurs with senses coming in direct contact with an object. In the mind and in the eyes such close contact does not occur. They both perceive only non-contacted objects. Thus in 'vyanjan avagraha' the mind and eyes are not involved. The knowledge that occurs with the help of the eyes and

mind is of the expressed object only. The rest of the four senses, e.g., hearing, smell, touch, and taste can perceive expressed (Vyakt) as well as non-expressed (Avyakt) objects.

98. How many different types of expressed (Vyakt) and non-expressed (Avyakt) objects are there?

There are twelve types:

1. Multiple (Bahu) – To know multiple examples of an object at a time, e.g., as to know people in a gathering.
2. Few (Ek) – To know one or a few things at a time, e.g., to know a person.
3. Complex (Bahuvidh) – To know many different objects at a time, e.g., to know men or dogs in a crowd
4. Simple (Ekvidh) – To know only one type of an object only, e.g., to have knowledge of a specific person in a crowd.
5. Quick comprehension (Kshipra) – To know an object quickly.
6. Slow comprehension (Akshipra) – To come to know an object slowly over time.
7. Partially exposed (Anihshrut) – To know an object fully although it is only partially expressed, e.g., by seeing a trunk in the water, to know that an elephant is there.
8. Completely exposed (Nihshrut) – To know the object once it is fully expressed / visible.
9. Unspoken (Anukta) – To know an object without being aware of its description.
10. Spoken (Ukta) – To know an object after knowing its description.
11. Constant (Dhruv) – Long lasting stable knowledge of an object.
12. Nonconstant (Adhruv) – The knowledge of an object, which can increase or decrease with time.

99. What is the scripture knowledge / articulate knowledge (Shrut gnan)?

An object is first known through perception knowledge. The knowledge of this object which enables one to know another object is called scripture knowledge / articulate knowledge, e.g., to know a word such as 'pot' and then to know different types of pots, such as water pots or flower pots, is called scripture knowledge / articulate knowledge.

100. When does perception (Darshan) occur?

The soul obtains knowledge of an object. Prior to the knowledge, the perception occurs in the soul. In mundane soul the knowledge (Gnan) does not occur without perception. (Darshan) To the omniscient lord, the perception and knowledge occur together.

101. What is vision perception (Chakshu darshan)?

In cognitive knowledge involving the eyes (Netra janya mati gnan), the perception occurring – ordinary impression, which occurs prior to the knowledge, is called vision perception (Chakshu darshan).

102. What is the non-vision perception (Achakshu darshan)?

There are five senses plus mind. Non-vision encompasses all the senses and mind except for eyes. The perception – the ordinary impression- occurring in these senses, prior to the knowledge is called non-vision perception (achakshu darshan).

103. What is the clairvoyance perception (Avadhi darshan)?

In clairvoyance, the ordinary perception – ordinary impression- which occurs prior to the knowledge, is called clairvoyance perception (Avadhi darshan).

104. What is the omniscience perception (Keval darshan)?

In the omniscience, the perception occurring with knowledge is called omniscience perception (keval darshan).

105. What is the 'right belief' attribute of the soul (Shradhdha guna)?

The pure attribute of the soul in which one now has conviction (Yatharth pratiti) of the perfect soul (Sudhdha atma) is called the right belief attribute (Shradhdha guna) of the soul.

106. What is a 'right conduct' attribute (Charitra guna) of the soul?

When the cessation of external and internal impure activities of the soul occurs, then the soul becomes purified. The reason for this purity is the right conduct attribute of the soul.

107. What are the external activities of the soul?

Violence, stealing, lying, non-celibacy, and possessiveness are called the external activities of the soul.

108. What are the internal activities of the soul?

The passions (Kashay) and psychophysical activities (Yog) are called the internal activities of the soul.

109. What are the psychophysical activities (Yog)?

When the soul's space units vibrate with the concomitant activities of the body, speech, and mind it is called psychophysical activities.

110. What is meant by passions (Kashay)?

The deluded states of the soul such as anger, ego, deceit, and greed are called passions.

111. How many different types of 'right conduct' (Charitra) are there?

There are four types:

1. Self-absorption conduct (Swarupacharan charitra)
2. Partial pure conduct with self restraint (Desh charitra)
3. Complete pure conduct with self restraint (Sakal charitra)
4. Passionless perfect conduct (Yathakhyat charitra)

112. What is the 'self absorption conduct' of the soul (Swarupacharan charitra)?

In the process of purifying a soul, the first stage is self-realization. Here one first begins to experience his own pure soul. This is called the self-absorption conduct.

113. What is the 'partial pure conduct with self restraint' (Desh charitra)?

The householder (Sravak) obtains self-realization, and then progresses to take partial vows. This stage is called 'partial pure conduct with self restraint' (Desh charitra).

114. What is 'complete pure conduct with self restraint' (Sakal charitra)?

The self-realized soul now progresses further to accept monkhood. Here the householder follows vows completely. This stage is called 'complete pure conduct with self restraint' (Sakal charitra).

115. What is the 'passionless perfect conduct' (Yathakhyat charitra)?

Passionless perfect conduct is the purified state of the soul, after the self-realized soul has shed off all his passion karma.

116. Describe the soul's attribute 'bliss' (Sukh guna).

The pure manifestation of stoical blissful nature of the self is called 'bliss'. This mode derives from the 'bliss attribute' (Sukh guna) of the soul.

117. What is meant by soul's 'power' attribute (Virya shakti)?

The potency, the spiritual energy, of the soul is called 'power'. (Virya) The effort making of the soul (Purushartha) is the mode of the power attribute.

118. What is the attribute of the soul called 'Capability of obtaining salvation' (Bhavyatva)?

This is the potentiality of the soul. When it becomes expressed then the soul has the capacity to obtain enlightened faith, knowledge, and conduct. As a result the soul may progress and ultimately achieve salvation. The 'capability of obtaining salvation' is present in most of the souls, called 'Bhavya.'

119. Define 'noncapacity to obtain salvation' (Abhavyatva).

There are some souls, which have no potentiality of ever obtaining enlightened faith, knowledge, and conduct. Thus these souls will unfortunately never ever achieve salvation. The noncapacity to obtain salvation is present in some souls. They are called 'Abhavya.'

120. What is the 'living hood' attribute of the soul (Jivatva)?

This is the attribute of the soul in which the soul remains as a living being. Because of the presence of vitality (Pran), the soul is a living being.

121. What is the 'vitality' (Pran)?

The soul comes in association with vitality and as a result, the soul gets a body, and birth occurs. When there is dissociation of vitality, the body and soul separate. This is called death.

122. How many different types of vitality are there?

There are two types of vitalities:

1. External vitality (Dravya pran)
2. Internal vitality (Bhav pran).

123. How many types of external vitality are there (Dravya pran)?

There are ten types:

1. Ability to think (Mano Bal)
2. Ability to speak (Vachan Bal)
3. Ability to have body (Kaya Bal)
4. Ability to feel the sensation of touch (Sparsh Indriya)
5. Ability to taste (Ras Indriya)
6. Ability to smell (Ghran Indriya)
7. Ability to see (Chakshu Indriya)
8. Ability to hear (Shravan Indriya)
9. Ability to inhale and exhale (Swashoswash)
10. Ability to live life (Ayushya)

124. What are the internal vitalities (Bhav Pran)?

This power, which resides within the soul, becomes the instrumental cause (Nimitt) for external vitalities enabling them to perform their functions.

125. How many different vitalities exist in different living organisms?

One-sense organisms have four vitalities:

1. Ability to touch
2. Ability to have body
3. Ability to inhale and exhale
4. Ability to live life

Two sense organisms have six vitalities:

1 to 4 as above, plus 2 more as follow:

- Ability to taste
- Ability to speak

Three sense organisms have seven vitalities:

1 to 6 as above, plus 1 more as follow:

- Ability to smell.

Four sense living organisms have eight vitalities:

1 to 7 as above, plus 1 more as follow:

- Ability to see.

Five sense non-sentient living organisms (Asangni Panchendriya) have nine vitalities:

1 to 8 as above plus 1 more as follow:

- Ability to hear.

Five sense sentient living beings (Sangni Panchendriya) have all ten vitalities 1 to 9 as above plus 1 more as follow:

- Ability to think.

126. (a). How many different internal vitalities are there?

There are two types:

1. Internal senses (Bhavendriya).
2. Internal vibration of soul (Bal pran)

(b). How many different types of internal senses (Bhavendriya) are there?

There are five types.

1. Internal touch.
2. Internal taste.
3. Internal smell.
4. Internal seeing

5. Internal sound.

127. How many different types of internal vibrations (Bal pran) are there?

There are three types:

1. Internal vibrations due to mind.
2. Internal vibration due to speech.
3. Internal vibration due to external body actions.

128. What is called the soul's "interactive capacity" (Vaibhavik shakti)?

This is the capacity in the soul, which enables the soul to interact with matter. Because of this relationship, the mundane soul can express himself into his deluding state (Vibhav).

Chapter # 1.5 NON-AFFIRMATIVE ATTRIBUTES (PRATIJIVI GUNA).

(Refer to Q. 68 for definition)

129. What is the "un-interruption" non-affirmative attribute (Avayabadh pratijivi guna) of the soul?

When the soul obtains self-realization, then internal happiness is perceived. But this state is only partial and still can be interrupted. The feeling karma are the instrumental in the interruption of the soul's happiness. When feeling karma are all shed, then the feeling of pleasure and pain aspects will also totally disappear and this soul now has internal happiness un-interrupted forever.

130. What is the "Accommodative" non-affirmative attribute (Avagahan pratijivi guna)?

Due to the accommodative attribute of the soul, every living being has height, length and width. In the absence of any age determining karma the true pure modes of this accommodative attribute shine and the soul now has no dependency on any karma. Now this pure soul- Sidhdha's soul-can accommodate himself with other pure infinite souls within the same space units.

131. What is "Not too heavy – Not too light" non-affirmative attribute of the soul (Aguru laghutva pratijivi guna)?

With status determining karma, (Gotra karma) the soul obtains status – high status and low status. In the soul, the absence of status determining karma makes high and low status invalid and the soul is neither too heavy nor too light.

If the sidhdha's soul is too heavy then it will fall lower down and if it is too light it will be wandering in the space like a piece of cotton. But because of not too heavy – not too light attribute, this doesn't happen to sidhdha's soul.

132. What are "Subtleness" non-affirmative attributes (Sukhshmatva pratijivi guna).?

The absence of body determining karma in the soul enables the subtleness attribute of the soul to shine. Any coarseness- grossness is now absent. Any thing that can be perceived by senses is called coarse – gross- (Badar) and any thing that cannot be perceived by senses is called subtle (Shukshma).

End of chapter # 1.

Chapter # 2: the karma

Chapter # 2.1 The types of karma bondage

133. How many different types of living beings are there?

There are 2 types:

1. Transmigratory
2. Liberated.

134. What constitutes transmigratory living beings (Sansary jiva)?

The souls' existence along with association of karma constitutes transmigratory living beings.

135. What constitutes the liberated living beings (Mukta jiva)?

The souls' existence without any associative relationship with any karma comprises liberated living beings.

136. How may karma be defined?

Should the soul be in the impure state due to attachment (Rag) and aversion (Dwesh), it becomes an instrumental condition for the karman particles get bonded with the soul. These particles are called karma.

137. How many different factor are involved in bondage (bandh)?

There are 4 factors:

1. Types of particles involved in bondage (Prakruti bandh)
2. Quantities of particles bonded (Pradesh bandh)
3. Duration of bondage (Sthiti bandh)
4. Intensity of bondage (Anubhag bandh)

138. What are the causes for the above-mentioned bondages?

The actions of mind, speech and body are the instrumental causes in the vibratory activity of the soul's space units. This action is called yog. This yog is the basis for the types and quantities of karma bondage. (Prakruti and Pradesh bandh.) The passions (wrong belief, anger, ego, deceit and greed) are the cause for the duration and intensity of karma bondage. (Sthiti and Anubhag bandth.)

139. What are the types of bondage (Prakruti bandh)

The eight types of karma (the deluding karma, the knowledge obscuring karma, etc.) which bond to the soul are called types of bondage (Prakruti bandh).

140. How many subdivisions of types of bondage are there?

There are 8 types:

1. Knowledge obscuring karma (Gnanavarniya karma)
2. Perception obscuring karma (Darshanavarniya karma)
3. Feeling producing karma (Vedniya karma)
4. Deluding karma (Mohaniya karma)
5. Life span determining karma (Ayu karma)
6. Body determining karma (Nam karma)
7. Status determining karma (Gotra karma)
8. Obstructing karma (Antaray karma)

141. What is knowledge obscuring karma (Gnanavarniya karma)?

The soul has knowledge (Gnan) as an important attribute. This attribute, just as any other attribute of a substance, will have modes/changes occurring continuously. The karma, which become an instrumental cause in destroying these modes, is called knowledge obscuring karma.

142. How many subtypes of knowledge obscuring karma are there?

There are five types, as follow:

1. Empirical or cognitive knowledge obscuring karma (Mati gnanavarniya karma)
2. Scripture or articulate knowledge obscuring karma (Shrut gnanavarniya karma)
3. Clairvoyance knowledge obscuring karma (Avadhi gnanavarniya karma)

4. Telepathy knowledge obscuring karma (Manahparyah gnanavarniya karma)
5. Omniscience knowledge obscuring karma (Keval gnanavarniya karma)

143. What is the definition of perception obscuring karma (Darshanavarniya karma)?

The karma, which become an instrumental cause for the destruction of the soul's perception attribute's mode, is called perception-obscuring karma.

144. How many subtypes of perception obscuring karma are there?

There are nine types.

- Four are related to the perception
- Five are related to sleep.

1. Perception related:

- Vision perception obscuring karma (Chakshu darshanavarniya karma)
- Non-vision perception obscuring karma (Achakshu darshanavarniya karma)
- Clairvoyance perception obscuring karma (Avadhi darshanavarniya karma)
- Omniscience perception obscuring karma (Keval darshanavarniya karma)

2. Sleep related:

- Light sleep producing karma (Nindra)
- Deep sleep producing karma (Nindra nindra)
- Sound sleep producing karma (Prachala)
- Exceeding intense sleep producing karma (Prachala prachala)
- Somnambulistic sleep producing karma (Styangrudhdhi nindra)

145. What is the definition of feeling karma (Vedniya karma)?

The karma which become an instrumental cause in the interruption of soul's uninterrupted happiness (Avyabadh sukh) attribute's modes is called feeling karma. As a result of this, the soul remains agitated (Akulta).

146. How many different types of feeling karma are there?

There are two types.

1. Pleasure producing karma (Sata vedniya karma)
2. Pain producing karma (Asata vedniya karma)

147. What is the definition of deluding karma (Mohaniya karma)

The karma which become the instrumental cause in destroying the soul's right belief and right conduct attributes' modes is called deluding karma.

148. How many types of deluding karma are there?

There are two types:

1. Right belief deluding karma (Darshan mohaniya karma)
2. Right conduct deluding karma (Charitra mohaniya karma)

149. What is the definition of right belief deluding karma (Darshan mohaniya karma)?

The karma, which becomes an instrumental cause in destroying the soul's right belief attribute's modes, is called right belief deluding karma.

150. How many different types of right belief deluding karma are there?

There are three types as follow:

1. Wrong belief deluding karma (Mithyatva mohaniya karma)
2. Right/wrong belief deluding karma (Mishra monaniya karma)
3. Clouded right belief deluding karma (Samyaktva mohaniya karma)

151. What is called wrong belief deluding karma?

This is a type of deluding karma. When the fruition of these karma occur, then the soul has faith in non-reality (Atatva shraddhan).

152. What is called right/wrong belief deluding karma?

This is also a type of deluding karma. When the fruition of these karma occurs, then the soul has mixed modifications (Parinama), which cannot be called either right faith or wrong faith.

153. What is called 'clouded right faith' deluding karma?

This is a type of deluding karma. Here, when these karma give fruition, then the mode of the right belief quality is not destroyed. Instead, it is associated with certain foulness, like unsteadiness of ideas (Chal), impurities of the ideas (Mal) and lack of firmness of ideas (Agadh). Omniscient Jina knows the nature of such minute state of foulness, as described here. All three of the above foulnesses can be explained as follow: Remember that the soul has conventional (Vyavhar) ascertainment (Pratiti) of the true omniscient.

- Unsteadiness of ideas (Chal) – there is unsteadiness within the thought process that this Omniscient is "mine" and that Omniscient belongs to "others".
- Impurities of ideas – rise of doubt, etc. (Mal), are called impurities of ideas.
- Lack of firmness (Agadh) – When this Lord Shantinath bestows peace, etc., this feeling is called lack of firmness.

The above-mentioned examples are given conventionally (Vyavahar), but there is no set rule. Only Omniscient Lord knows these kinds of foulnesses. One should realize that some sort of foulness is found in the belief of reality (Tatvarth).

154. What is known as "right conduct" deluding karma (Charitra mohaniya karma)?

The karma, which destroy the right conduct attribute's mode, are called right conduct deluding karma.

155. How many different types of right conduct deluding karma are there?

There are two types:

1. Passions karma (kashay)
2. Quasi-passions karma (nokashay)

156. How many different types of passions karma are there?

There are four types each with four sub types:

- Passions karma for infinite bondage of the soul (Anantanubandhi kashay karma), which has four subtypes:
 - Anger (Krodh), ego (Man), deceit (Maya), and greed (Lobh).
- Passion karma for the partial vows prevention of the soul (Apratyakhyanavarana kashay karma), which has four subtypes:
 - Anger, ego, deceit and greed.

- Passion karma for the complete vows prevention of the soul (Pratyakhyanavaran kashaya), which has four subtypes:
-Anger, ego, deceit and greed.
- Passion karma for the perfect conduct prevention of the soul (Sanjavalan kashaya), which has four subtypes:
-Anger, ego, deceit and greed.

157. How many subtypes of quasi-passions karma are there?

There are nine subtypes:

1. Laughter (Hashya)
2. Indulgence (Rati)
3. Dissatisfaction (Arati)
4. Sorrow (Shok)
5. Fear (Bhay)
6. Disgust (Jugupsa)
7. Male disposition (Purush ved)
8. Female disposition (Stri ved)
9. Hermaphroditic disposition (Napunshak ved)

158. Define passions karma for infinite bondage of the soul (Anantanubandhi kashaya karma).

The passion karma that destroy the soul's 'self-absorption conduct' (Swarupacharan charitra) is called the passions karma for infinite bondage of the soul.

159. What is the definition of partial vows preventing passions karma (Apratyakhyanavarniya kashay)?

The passion karma that destroy the soul's 'the partial pure conduct with self-restraint' (Desh charitra), is called the partial vow preventing passions karma.

160. What is the definition of complete vow preventing passions karma (Pratyakhyanavarniya kashay)?

The passion karma that destroys the soul's 'the complete pure conduct with self-restraint' (Sakal charitra) is called the complete vow preventing passions karma.

161. What is the definition of the perfect conduct preventing passions karma (Sanjvalan kashaya) and quassi passions karma?

The passion karma and quassi passions karma that destroy the soul's 'passionless perfect conduct' (Yathakhyat charitra) are called the perfect conduct preventing passions and quassi passions karma.

162. What is the life span determining karma (Ayu karma)?

The karma that destroy the accommodative attributes of the soul (Avagahan guna) are called the life span determining karma. Here the soul gets locked into subhuman (Tiryanch), infernal (Narki), human (Manushya), or celestial (Dev) bodies

163. How many different types of life span determining karma are there?
There are four types:

1. Subhuman
2. Infernal
3. Human
4. Celestial

164. What is the definition of body determining karma (Nam karma)?

The karma which destroy the subtleness attributes (Sukshmatva guna) of the soul is called the body determining karma. Here the soul gets involved in different forms, like realms of existence (Gati), body etc.

165. How many different types of body determining karma are there?

There are 93 subtypes:

1. Four realms of existence (Gati)
 - a. Infernal (Narki)
 - b. Subhuman (Tiryanch)
 - c. Human (Manushya)
 - d. Celestial (Dev)
2. Five genus of being (Jati)
 - a. One-sensed (Ekendriya)
 - b. Two-sensed (Dvi indriya)
 - c. Three-sensed (Tri indriya)
 - d. Four-sensed (Chaurendriya)

- e. Five-sensed (Panchendriya)
- 3. Five bodies (Sharir)
 - a. Physical bodies (Audarik sharir)
 - b. Fluid bodies (Vaikriya sharir)
 - c. Assimilative bodies (Aharak sharir)
 - d. Fiery bodies (Tejash sharir)
 - e. Karmic bodies (Karmic sharir)
- 4. Five bondages (Bandhan)
 - a. Physical body bondage (Audarik sharir bandhan)
 - b. Fluid body bondage (Vaikriya sharir bandhan)
 - c. Assimilative body bondage (Aharak sharir bandhan)
 - d. Fiery body bondage (Tejash sharir bandhan)
 - e. Karmic body bondage (Karmic sharir bandhan)
- 5. Five integrations of body (Sanghat)
 - a. Integrations of the physical body (Audarik sharir sanghat)
 - b. Integrations of the fluid bodies (Vaikriya sharir sanghat)
 - c. Integrations of the assimilative body (Aharak sharir sanghat)
 - d. Integrations of the fiery body (Tejesh sharar sanghat)
 - e. Integrations of the karmic body (Karmic sharir sanghat)
- 6. Six figures of bodies (Sansthan)
 - a. Perfect symmetry of the total body (Samchaturashra sansthan)
 - b. Symmetrical upper and asymmetrical lower body (Nyagrodh parimandal sansthan)
 - c. Symmetrical lower and asymmetrical upper body (Svati sansthan)
 - d. Hunchback (Kubjaka sansthan)
 - e. Dwarf (Vaman sansthan)
 - f. Deformed (Hundak sansthan)
- 7. Three limbs and their related parts (Angopang)
 - a. Physical body limbs and their related parts (Audarik sharir angopang)
 - b. Fluid body limbs and their related parts (Vaikriya sharir angopang)
 - c. Assimilative body limbs and their related parts (Aharak sharir angopang)

8. Six types of formations e.g. bone, muscle, etc. (Sanhanana)
 - a. Adamantine nerves, joints and bones formations (Vraja rushabha naracha sanhanana)
 - b. Adamantine joints and bones formations (Vraja naracha sanhanana)
 - c. Unbreakable joints and bones formations (Naracha sanhanana)
 - d. Semi-unbreakable joints and bones formations (Ardha narach sanhanana)
 - e. Riveted bones formations (Kilika sanhanana)
 - f. Loosely jointed bones formations (Asamprapta strupatica sanhanana)
9. Five colors (Varna)
 - a. Black (Krishna)
 - b. Blue (Nila)
 - c. Red (Rakta)
 - d. Yellow (Pitta)
 - e. White (Shukla)
10. Two smells (Gandh)
 - a. Sweet smelling fragrance (Sugandh)
 - b. Foul smell (Durgandh)
11. Five tastes (Ras)
 - a. Pungent (Tikta)
 - b. Bitter (Katuka)
 - c. Salty/astringent (Kashaya)
 - d. Acid (Amla)
 - e. Sweet (Madhura)
12. Eight touches (Sparsha)
 - a. Hard (Kathora)
 - b. Soft (Komala)
 - c. Heavy (Guru)
 - d. Light (Laghu)
 - e. Cold (Shita)
 - f. Hot (Ushna)
 - g. Smooth (snigdha)

- h. Rough (Ruksha)

- 13. Four migratory forms (Anupurvi)
 - a. Infernal migratory form (Narak anupurvi)
 - b. Subhuman migratory form (Tiryanch anupurvi)
 - c. Human migratory form (Manushya anupurvi)
 - d. Celestial migratory form (Deva anupurvi)
- 14. Balance body weight - not too heavy, not too light body (Agurulaghu)
- 15. Destructive (Upaghat)
- 16. Bellicosity (Paraghat)
- 17. Respiration (Uchchhavasa)
- 18. Hot light (Atap)
- 19. Cold light (Udyot)
- 20. Two movements (Vihayogati)
 - a. Graceful (Shubha)
 - b. Awkward (Ashubha)
- 21. Mobile (Trasha)
- 22. Gross body (Badar)
- 23. Capable of developing the body fully (Paryapta)
- 24. Individual body (Pratyek sharir)
- 25. Steady (Sthir)
- 26. Beautiful body (Shubh sharir)
- 27. Amiable personality (Subhaga)
- 28. Sweet voice (Sushvar)
- 29. Impressive (Adeya)
- 30. Fame (Yashkirti)
- 31. Formation (Nirman)
- 32. Tirthankar
- 33. Immobile (Sthavar)
- 34. Fine body (Sukshma)
- 35. Not capable of developing a full body (Aparyapta)
- 36. Common body (Sadharan sharir)
- 37. Unsteady (Asthir)
- 38. Unpleasant body (Ashubh sharir)

- 39. Displeasing personality (Durbhag)
- 40. Harsh voice (Dushwar)
- 41. Non-impressive (Anadeya)
- 42. Notoriety (Ayash karti)

Additions of all of the above including their sub types totals 93.

166. What are the karma related to realms of existence (Gati karma)?

The karma, which give the soul the shape of an infernal being, subhuman being, human being, or celestial being, are called realms of existence karma.

167. What is called genus of being (Jati)?

The soul's understanding of the similar attributes of other substances within the group is called genus of being.

168. Define the karma for genus of being (Jati karma).

The fruition of genus of being karma is the reason that the soul becomes the one sensed, two sensed, three sensed, four sensed, or five-sensed living beings.

169. What is the meaning of body karma (sharir nam karma)?

The soul's body karma are inherent in acquiring physical, fluid, etc, bodies. The fruition of body karma is the basis for this event.

170. (a). What is the meaning of formation karma (Nirman nam karma)?

When the soul acquires body, then the limbs and their related parts are acquired at the proper place in the body. This is occurring due to the fruition of formation karma.

- (b). What is called limbs and their related parts body karma (Angopanga nam karma)?

The limbs and their related parts of physical, fluid, and assimilated body are obtained as a result of fruition of these karma. The head, back, heart, limbs, abdomen, and knees are called limbs, and forehead, nose, and lips are called their related parts.

171. What is the definition of bondage body karma (Bandhan nam karma)?
- The fruition of these karma is the basis for the atoms of physical, etc, bodies to form a relationship with each other.
172. What is the integration of the body karma (Sanghat nam karma)?
- The fruition of these karma is fundamental for physical etc bodies to enable the atoms within them to fuse with each other properly.
173. What is the figure of body karma (Sansthan nam karma)?
- The fruition of these karma give the shape to the body.
174. What is the 'perfect symmetry all over' figure of body karma (Samchaturastra sansthan karma)?
- Fruition of these karma is the cause for body shape to be perfect at the top, middle, and bottom parts.
175. What is called 'symmetrical upper and asymmetrical lower' figure of body karma (Nyagrodh parimandal sansthan karma)?
- Nyagrodh means fig tree, and parimandal means circumference. The fruition of these karma is the cause for the body to be like a fig tree. The body is short and asymmetrical below the navel, and large and symmetrical above it.
176. What is the definition of 'asymmetrical upper and symmetrical lower'figure of body karma (Svati sansthan karma)?
- Fruition of these karmagives the body as tapering, like a snake hole or an inverted funnel, broad and symmetrical in the lower, but short and asymmetrical in the upper extremities.
177. What is called 'hunchback' figure of body karma (Kubjak sansthan karma)?
- The fruition of these karmas give rise to a hump on the back of the body.
178. What is called 'dwarf' figure of body karma (Vaman sansthan karma)?
- The fruition of these karma results in one having a dwarf body.

179. What is called the deform body karma (Hundak sansthan karma)?

The fruition of these karma gives no proper shape to any one or more limbs and their related parts.

180. What is known as karma related to bones and joints, etc (Sanhanan nam karma)?

Fruition of these karma is necessary for the different types of bondage including bones and joints.

181. What is called the adamantine bones, joints, and nerves karma (Vraj rushabh narach sanhanan karma)?

The fruition of these karma give the body the adamantine bones, joints, and nerves. For example, the omniscient lord, when takes the last birth, as human being, he has this kind of body. It is a very strong body.

182. What is called the adamantine bones and joints formation karma (Vraj narach sanhanan karma)?

The fruition of these karma give the body adamantine bones and joints but exclude the nerves, which are not adamantine.

183. What is called the unbreakable bones and joints formation karma (Narach sanhanan karma)?

With the fruition of these karma the bones and joints of the body are unbreakable.

184. What is called the semi-unbreakable bones and joints formation karma (Ardha narach sanhanan karma)?

The fruition of these karma give body semi-unbreakable bones and joints.

185. What is called riveted bones formation karma (Kilika sanhanan karma)?

The fruition of these karma give body riveted bone structures.

186. What is called loosely jointed bones formation karma (Asamprata srupatika sanhanan body karma)?

The fruition of these karma give body the bones, which are loosely bonded. There is no riveted strengthening. This is a very weak body. At present us, the mundane souls, have this kind of weak body.

187. What is called color body karma (Varna nam karma)?

The fruition of these karma give color to the body.

188. What is known as smell body karma (Gandha nam karma)?

The fruition of these karma give the sense of smell to the body.

189. What are taste body karma (Ras nam karma)?

The fruition of these karma give the sense of taste to the body.

190. What are touch body karma (Sparsh nam karma)?

The fruition of these karma give the sense of touch to the body.

191. What is called the migratory form of body karma (Anupurvi nam karma)?

When the mundane soul leaves the present body and then travels to the destination of another realm of existence (gati); then during the travel, the soul maintains the shape of its present body. This happens due to the fruition of the migratory form of body karma.

192. What is the balanced body weight; i.e. neither too heavy nor too light body karma (Agurulaghu nam karma)?

The fruition of these karma give the body its balance weight. As a result, the body is neither too heavy, like an iron ball, to move, nor too light like a cotton ball to wander away.

193. What is called the self-destructive body karma (Upaghat nam karma)?

The fruition of these karma give the body such an organ that it can destroy the self. For example, a stag's horn.

194. What is called the bellicosity body karma (Paraghat nam karma)?

The fruition of these karma is the reason that the body has an organ, which can be responsible for destroying someone else. For example, the paws of the lion.

195. What is called the hot light body karma (Atap nam karma)?

The fruition of these karma give hot light to the body, this appears hot to others, but not to the self. For example, earth bodied living beings in the radiant sun would absorb the hot light.

196. What is called the cold light body karma (Udyot nam karma)?

The fruition of these karma give body cold light, like shining moon.

197. What are 'the movement in the space body' karma (Vihayogati nam karma)?

The fruition of these karma give the body the capacity to move in the cosmic space. They are of two types: graceful movements, and awkward movements.

198. What are the respiratory body karma (Uchchhavas nam karma)?

The fruition of these karma is the reason the body can take respiration.

199. What are the mobile body karma (Tras nam karma)?

Fruition of these karma is the reason that the body has two or more senses. These living beings can move themselves through their own volition.

200. What are the stationary body karma (Sthavar nam karma)?

The fruition of these karma is the reason that the soul is born in a one sensed life, like the earth bodies, water bodies, air bodies, fire bodies, or plant bodies. Here, these living beings cannot move independently through their own volition.

201. What are 'the power to develop body' karma (Paryapti nam karma)?

The fruition of these karma give the soul the capacity to fully develop the body.

202. What is called the power to develop (Paryapti)?

Here the food particles (ahar vargana), speech particles (bhasha vargana), mind particles (mano vargana), senses particles (indriya vargana), body particles (sharir vargana), and respiratory particles (swashochchhwas vargana) are able to give the soul the power to make a proper body and senses in their fullest form of development.

203. How many different types of powers are there (Paryapti)?

There are six types:

1. Food power (Ahar paryapti) - the soul has the capacity to act as an instrumental cause in collecting food particles in the form of large quantities around the soul and also to liquefy them.
2. Body power (Sharir paryapti) - The food particles, which were collected in quantities, are now transformed into bones, etc, body parts. The liquefied portion is converted as blood and fluid parts of the body.
3. Senses power (Indrya paryapti) - the food particles collected are now transformed into specific senses.
4. Respiratory power (Swashochchhwas paryapti) - The soul becomes an instrumental cause in converting food particles into the respiratory organs and functions.
5. Speech power (Bhasha paryapti) - The soul becomes an instrumental cause in the food particles becoming converted to speech particles.
6. Mind power (Manah paryapti) - the soul becomes an instrumental cause in the transformation of material particles into specific mind particles. These particles sit as eight petals at the heart. One now has a mind as well as the capacity to think.

As mentioned above, in all these powers the soul acts as an instrumental cause only. The material particles themselves are converted into food, body, sense, speech, respiratory, and mind particles.

One sensed livings have four powers:

1. Food
2. Body
3. Senses
4. Respiratory

Two sensed, three sensed, four sensed, and non-sentient five sensed living beings have all the powers except for the mind.

Five sensed sentient living beings have all six powers.

All these powers last for intra-indian hour (Antar muhurt) and each power also lasts an intra-indian hour. First to second to third, etc, powers last for an increasing time of an intra-indian hour. For example, the first has a smaller time than the second, etc.

All the powers start exactly at the same time; however, the completion of each occurs consecutively.

The soul, who initiated the powers to develop, but has not yet completed the development is called the possessor of the power to accomplish complete development (Nirvutya paryaptak).

One who has been completed through all the resultant powers is called fully developed (Paryaptak).

One who has not completed even one power and who will be dead in 1/18 part of the respiration is determined incapable of development (Labdhya paryaptak)

204. What is called the undeveloped power (Aparyapti)?

One who cannot accomplish any of the powers and who dies before any development is called undeveloped power.

205. What are individual body karma (Pratyek nam karma)?

The fruition of these karma give an individual body to the soul.

206. What are common body karma (Sadharan nam karma)?

The fruition of these karma give one body for too many souls to live together. They are born together, and die together, for example, potato and other root vegetables.

207. What is called the steady body karma (Sthir nam karma)? What is called the unsteady body karma (Asthir nam karma)?

The fruition of the steady body karma give the organs in the body, the steadiness.

The fruition of the unsteady nam karma makes the organs in the body unsteady.

208. What are the beautiful body karma (Shubha nam karma)?

The fruition of these karma give the charming body which draws the attention of other people.

209. What are the ugly body karma (Ashubh nam karma)?

The fruition of these karma results in the upper part of the body being neither well built nor pleasing to others' eyes.

210. What are the amiable body karma (Subhag nam karma)?

The fruition of these karma give one an amiable personality even though the body may not be beautiful.

211. What are the unpleasant body karma (Durbhag nam karma)?

The fruition of these karma give one a non-amiable personality, even though the body may be beautiful.

212. What are the sweet voice body karma (Sushvar nam karma)?

The fruition of these karma give one a sweet musical voice.

213. What are the harsh voice body karma (Dushvar nam karma)?

The fruition of these karma gives one a harsh voice

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214. What are the impressive body karma (Adey nam karma)?

The fruition of these karma adds importance, wisdom, and weight to the words spoken by a person.

215. What are the non-impressive body karma (Anadey nam karma)?

The fruition of these karma is the reason that a person may speak truth or words of wisdom, but whose words carries no weight, nor convince, anyone of the truth he speaks.

216. What are the fame body karma (Yash kirti nam karma)?

The fruition of these karma bring the fame to the person even though he may not do good work.

217. What are the notoriety karma (Ayash kirti nam karma)?

The fruition of these karma give the notoriety to the person i.e., bring a bad name to him even though he does good work.

218. What are the tirthankar body karma (Tirthankar nam karma)?

The fruition of these karma give the person the position of omniscient lord-arihanta. Tirthankar has destroyed the destructive karma of four types and now he has achieved omniscient knowledge and perception and passionless state and is known as arihant.

219. What are the status determining karma (Gotra karma)?

The fruition of these karma give one the high status or low status in society.

220. How many types of status determining karma are there?

There are 2 types:

- High status determining karma (Uchcha gotra karma)
- Low status determining karma (Nicha gotra karma)

221. What are the high status determining karma?

The fruition of these karma is the reason that one is born in to a high status family.

222. What are the low status determining karma?

The fruition of these karma is the reason that one is born in to a low status family.

223. What is called the obstructive karma (Antaraya karma)?

The fruition of these karma creates the obstruction to give donations, to obtain gains, to enjoy, and to reenjoy.

224. How many subtypes of obstructive karma are there?

There are 5 types:

1. Donation obstructive karma (Dan antarya)
2. Gain obstructive karma (Labh antaraya)
3. Enjoyment obstructive karma (Bhog antaraya)
4. Re-enjoyment obstructive karma (Upbhog antaraya)
5. Power obstructive karma (Virya antaraya)

225. What are the good deed karma (Punya karma)?

The fruition of these karma is the reason for the living beings obtaining the things they desire.

226. What are the bad deed karma (Pap karma)?

The fruition of these karma is the reason for the living beings obtaining the undesired things.

227. What are the destructive karma (Ghatiya karma)?

The fruition of these karma results in the living being's knowledge, perception, and passion types of affirmative attributes (anujiva guna) to be destroyed.

228. What are the non-destructive karma (Aghatiya karma)?

The fruition of these karma do not destroy either the living being's knowledge or his other affirmative attributes.

229. What are the complete destructive karma (Sarva ghati karma)?

The fruition of these complete destructive karma are the cause of the living being's affirmative attributes being completely destroyed.

230. What are the partial destructive karma (Desh ghati karma)?

The fruition of these karma are the basis to the living being's partial destruction of the affirmative attributes.

231. What is meant by fruition of karma in the soul (Jiva vipaki karma)?

Here the karmas' fruition occurs in the soul.

232. What describes the fruition of karma in material substance (Pudgal vipaki karma)?

Here the fruition of karma occurs in matter, i.e. the body.

233. What describes the fruition of karma in the worldly existence (Bhav vipaki karma)?

Here fruition of the karma keeps the living being in the transmigratory cycle.

234. What is meant by the fruition of karma for area/region (Kshetra vipaki karma)?

The fruition of these karma is the reason why the soul retains the shape of the previous body while traveling to another body.

235. What describes the transit of the soul in the cosmic space from one body to another body (Vigrah gati)?

Upon the death, the soul leaves one body, and travels to the origin of another body to take new birth. This is the transit time of the soul in the cosmic space.

236. How many different types of destructive karma are there?

There are forty seven types and subtypes:

1. Knowledge obscuring karma (5)
2. Perception obscuring karma (9)
3. Deluding karma (28)
4. Obstructive karma (5)

237. How many different types of non-destructive karma are there?

There are 101 types and subtypes:

1. Feeling karma (2)
2. Life-span determining karma (4)
3. Body karma (93)
4. Status determining karma (2)

238. How many different types of complete destructive karma are there (Sarva ghati karma)?

There are twenty one types and subtypes:

1. Omniscience knowledge obstructive karma (1)
2. Perception obscuring karma (6)
 - a. Omniscience perception obscuring karma
 - b. Five kinds of sleeps producing karma:
 - i. Light sleep
 - ii. Deep sleep
 - iii. Sound sleep
 - iv. Exceedingly intense sleep
 - v. Somnambulistic sleep
3. Forteen types of deluding karma
 - a. Passions causing infinite bondage (4)
 - i. Anger
 - ii. Ego
 - iii. Deceit
 - iv. Greed
 - b. Partial vow preventing passions (4)
 - v. Anger
 - vi. Ego
 - vii. Deceit
 - viii. Greed
 - c. Complete vow preventing passions (4)
 - ix. Anger
 - x. Ego
 - xi. Deceit
 - xii. Greed
 - d. Wrong belief (1)
 - e. Right/wrong belief (1)

239. How many different types of partial destructive karma are there?

There are Twenty six:

1. Knowledge obscuring karma (4)

- a. Empirical knowledge obscuring karma
- b. Scripture knowledge obscuring karma
- c. Clairvoyance knowledge obscuring karma
- d. Telepathy knowledge obscuring karma
- 2. Perception obscuring karma (3)
 - a. Vision perception obscuring karma
 - b. Non-vision perception obscuring karma
 - c. Clairvoyance perception obscuring karma
- 3. Deluding karma (14)
 - a. Perfect conduct preventing passions (4)
 - i. Anger
 - ii. Ego
 - iii. Deceit
 - iv. Greed
 - b. Quasi passions (9)
 - c. Clouded right belief (1)
- 4. Obstructive karma (5)

240. How many subtypes of fruition of karma for area/region are identified (Kshetra vipaki karma)?

There are four types:

- 1. Infernal migratory form
- 2. Subhuman migratory form
- 3. Human migratory form
- 4. Celestial migratory form

241. How many subtypes of fruition of karma in the worldly existence can be determined (Bhav vipaki karma)?

There are four types:

- 1. Worldly existence of infernal beings
- 2. Worldly existence of subhuman beings
- 3. Worldly existence of human beings
- 4. Worldly existence of celestial beings

242. How many types of fruition of karma within the soul exist (Jiva vipaki karma)?

There are seventy eight types:

1. Destructive karma (47)
2. Status determining karma (2)
3. Feeling karma (2)
4. Body determining karma (27)
 - a. Tirthankar
 - b. Respiratory
 - c. Gross body
 - d. Fine body
 - e. Developable power
 - f. Non-developable power
 - g. Sweet voice
 - h. Harsh voice
 - i. Impressive
 - j. Non-impressive
 - k. Fame
 - l. Notoriety
 - m. Mobile
 - n. Immobile
 - o. Graceful movement
 - p. Awkward movements
 - q. Beautiful body
 - r. Unpleasant body
 - s. Realms of existence (4)
 - t. Genus of being (5)

243. How many types of fruition of karma in material substance are there (Pudgal vipaki)?

There are sixty two types:

1. Out of the total of 148 sub-types of karma, exclude the :
 - a. Four of fruition of karma in the area/region
 - b. Four of fruition of karma in the worldly existence
 - c. Seventy-eight of fruition of karma in the soul
2. The remaining sixty-two constitute the fruition of karma in the material substance.

244. How many subtypes of bad deed karmas are there (Pap prakruti)?

There are one hundred:

1. Destructive karma (47)
2. Pain producing feeling karma (1)
3. Lower status determining karma (1)
4. Life as infernal being (1)
5. Body determining karma (50)
 - a. Realm of existence in infernal life
 - b. Migratory form towards infernal life
 - c. Realm of existence in the subhuman life
 - d. Migratory for towards subhuman life
 - e. Genus of being (4)
 - One-sensed
 - Two-sensed
 - Three-sensed
 - Four-sensed
 - f. Figure of body (5)
 - Symmetrical upper and asymmetrical lower body
 - Symmetrical lower and asymmetrical upper body
 - Hunchback
 - Dwarf
 - Deformed

- g. Bones, muscles, etc, formation (5)
 - Adamantine joints and bones
 - Unbreakable joints and bones
 - Semi-unbreakable joints and bones
 - Riveted bones
 - Loosely jointed bones
- h. Color (5)
- i. Smell (2)
- j. Taste (5)
- k. Touch (8)
- l. Self-destructive
- m. Awkward movement
- n. Immobile
- o. Fine-body
- p. Non-developable power
- q. Non-impressive
- r. Notoriety
- s. Unpleasant body
- t. Displeasing personality
- u. Harsh voice
- v. Unsteady body
- w. Common body

245. How many good deed karma are there?

There are sixty eight:

From previous 148 total subtypes of karma cited, 100 bad deed karma are excluded, leaving 48 good deed karma to which are added 20 more types and subtypes of touch, taste, color and smell.

These 20 types are common within both bad deeds and good deed karma.

Chapter # 2.2 The duration of karma bondage.

246. What is called the duration of karma bondage (Sthiti bandh)?

The time that karma remain bonded to the soul is called duration of karma bondage.

247. What is the longest duration of time that all eight karma remain in the soul (Utkrust sthiti)?

1. 30×10^{14} sagar years – knowledge obscuring, perception obscuring, feeling and obstructive karma (30 Krodakrodi sagaropam)
2. 70×10^{14} sagar years - deluding karma (70 Krodakrodi sagaropam)
3. 20×10^{14} sagar years - body and status determining karma (20 Krodakrodi sagaropam)
4. 33 sagar years (Life span determining karma)

For definition of sagar see questions 250, 251, which follow.

248. What is the shortest duration of time that the karma can remain in the soul (Jaghanya sthiti)?

1. Twelve muhurt – for feeling karma
2. Eight muhurt – for body and status determining karma
3. An intra-indian hour – for knowledge obscuring, perception obscuring, deluding, obstructive, and life span determining karma.

Muhurt = 48 minutes

Samay is a single unit of time in Jain philosophy. In a blink of an eye, there are countless samays.

249. What is krodakrodi?

10 million times 10 million = one krodakrodi = 10^{14}

250. What is a sagar?

10^{14} addhyapalya = one sagar.

251. What is addhya palya?

Take 2000 kosh (kosh is the measure of unit approximately one mile) deep and 2000 kosh diameter ditch, and put the finest and smallest pieces of sheep hairs into the ditch. Once the ditch is filled, every one hundred years, take one hair out. The amount of time it takes to take out all the hairs is called a conventional palya (vyavahar palya). Innumerable conventionable palya is called uddhar palya. Innumerable of this uddhar palya is called addhya palya.

252. What is an Indian hour (Muhurt)?

48 minutes of time is called an Indian hour or one muhurt.

253. What is an intra-indian hour (Antar muhurt)?

The time period from one avli to less than 48 minutes is called an intra-indian hour.

254. What is an Avli?

In one breath, there are numerous avli.

255. What is the time for one respiration (Swashoswas kal)?

The time it takes for a healthy person to complete his blood circulation once in the body is called one respiration time.

256. How many respiration times are there in one Indian hour?

There are 3773 respiration times in one Indian hour.

Chapter # 2.3 The intensity of karma bondage.

257. What is an intensity of bondage (Anubhag bandh)?

The karma when bonded with the soul has the capacity of giving fruits. The potential intensity of the fruition is called the intensity of bondage.

Chapter # 2.4 The quantity of the particles of the bondage.

258. What is the quantity of karma bondage (Pradesh bandh)?

The amount of karma particles bonding with the soul determines the quantity of karma bondage.

Chapter # 2.5 Different states of the karma.

259. What is fruition of karma (Uday)?

When the dormancy duration of karma bondage is over, then karma give fruit. This is called fruition of karma.

260. What is premature fruition (Udirna)?

The karma are bonded to the soul for certain duration. Thereafter, the fruition occurs. But in udirna, the fruition occurs prematurely.

261. What is suppression of karma (Upsham)?

Due to the instrumental causes (Nimitta karan) of substance, space area, time, and one's emotions,(Dravya, kshetra, kal, bhav and bhaav) the karma are now suppressed from giving fruition. This is called suppression of karma.

262. How many types of suppression of karma are there?

There are two types:

1. Antah karan type of suppression karma (Antah karan rup upsham)
2. Suppression of karma in the present state (Sad avastha rup upsham)

263. What is antah karan type of suppression of karma?

These are the karma particles, which are supposed to give fruition to the soul. When there is movement of these particles, the fruition of karma occurs earlier or later than the prescribed time of fruition and antah karan type of suppression of karma occurs.

264. What is the suppression of karma in the present state?

At the present time, certain karma are in a dormant state with the soul. They will give fruition in the future. These types of karma in the present dormancy state are called the suppression of karma in the present state.

265. What is the annihilation of karma (Kshay)?

The disassociation of the karma from the soul is known as the annihilation of karma.

266. What is the annihilation/suppression of karma (Kshayopsham)?

Annihilation/suppression of karma may be defined through its three parts: annihilation, fruition, and suppression of karma.

1. Annihilation – at present time, certain karma come into fruition. These karma have the capacity to totally destroy modes of affirmative attributes of the soul. (Sarva ghati karma) These karma are annihilated without giving fruition (Udayabhavi kshay).
2. Fruition – at present time, certain karma come into fruition. These karma have the capacity to partially destroy modes of affirmative attributes of the soul. (Desh ghati karma)
3. Suppression – at present time, certain karma are in a dormancy state with the soul. They will give fruition in the future. They are called suppression of karma in the present state (Sad avastha rup upsham).

267. What is nishek?

Within one unit of time, the amount of karma particles coming in to fruition is called nishek.

268. What is spardhak?

The collection of 'aggregate of molecules' (vargana) is called spardhak.

269. What is 'aggregate of molecules' (vargana)?

The Collection of varga is called vargana.

270. What is 'collection of similar things' (varga)?

The karma atoms exist which may have the lowest intensity of certain attributes. The collection of such atoms is called varga. In addition certain karma atoms have the same 'indivisible units of degrees of increase' (avibhag pratichcheda) and are called varga.

271. What is 'indivisible units of degrees of increase' (avibhag pratichcheda)?

Since karma is comprised of infinite material particle atoms, with intuitive wisdom (Pragna), one establishes the atoms with an absolute minimal intensity of certain qualities. The final resulting smallest intensity of particle is called 'indivisible units of degrees of increase' (avibhag pratichcheda).

272. In this context, the word intensity (Shakti) is used. What is the meaning of this word?

Here the intensity means the intensity of the fruition capacity of karma.

273. What's the meaning of annihilation without fruition (Udayabhavi kshay)?

After bondage to the soul, karma remain in dormancy until they give fruition to the soul. But sometimes the karma disassociate from the soul without giving fruition. This is called annihilation without fruition.

274. What is the pulling upward of karma (Utkarshan)?

The increase in the intensity and duration of karma is called the pulling upward of karma.

275. What is the pushing downward of karma (Aparshan)?

The decrease in the intensity and duration of karma is called the pushing downward of karma.

276. What is the modification of karma (Sankraman)?

Modification of karma in the same sub-group from one type to another is called modification of karma, for example, modification of pain feeling karma to pleasure feeling karma.

Chapter # 2.6 The process of relinquishment of karma.

277. What is the bondage at a time (Samay prabadhdha)?

The amount of karma particles and quasi-karma particles (Nokarma) getting bonded to the soul in one unit of time (Samay) is called bondage at a time.

278. What is the process of relinquishment of karma (Gunhani)? (Refer to the table at the end of Q#288)

In a process in which progressively less substance is perceived is called gunhani. For example, suppose in one samay there was bondage of 6300 atoms occurring at one time, and that the duration of this bondage is approximately 48 samays. Suppose there were 6 gunhani, then the first gunhani will have 3200 atoms, second 1600, third 800, fourth 400, fifth 200, and sixth will have 100 atoms. As lowering is in progression, there are less and less atoms present. This is called the process of relinquishment of karma.

279. What is the expansion of process of relinquishment of karma (Gunhani ayam)?

The number of samays of one gunhani is called gunhani ayam. In example above, where there were six gunhani in 48 samays; therefore, 48 divided by 6 would equal 8. Therefore, each gunhani has 8 samays. This is called gunhani ayam (Number of samays in each gunhani).

280. How are the numbers of gunhani (Nana gunhani) defined?

The collection of gunhani is called nana gunhani, e.g. in the above example, each gunhani is of 8 samays and there are a total of 6. The 6 total are known as the numbers of gunhani.

281. What is the total sum of mutual reduplication of numbers (Anyonya bhyasta rashi)?

Take the total number of gunhanis, n , $2^n =$ total sum of mutual reduplication of numbers. In the example from #278, the total number of gunhani is 6. So $2^6=64$. This is the total sum of mutual reduplication of numbers.

282. How does one arrive at the value of the last gunhani?

Take the total karma particles. Divide it by the total sum of mutual reduplicated numbers minus 1. In the above example, the total number of particles is 6300. The sum of the mutually reduplicated numbers is 64, so 64 minus 1 = 63, and $6300/63 = 100$. 100 is the value of the last gunhani.

283. How to arrive at the value of any other gunhani?

If one keeps multiplying the value of the last gunhani by 2, for each successive previous gunhani number, then one can arrive at any value for any gunhani. For example, $100 \times 2 = 200 \times 2 = 400 \times 2 = 800$, etc.

284. How to arrive at the value of karma particles in each samay in each gunhani?

First one multiplies nishekahar by chay (see 285-286 for definition). This gives a value for each gunhani's first samay. From this value, if you subtract one chay, then the second samay's value is determined. And, constantly subtracting chay from the second value, gives one the value of the third samay, etc. In the above example, nishekahar 16 is multiplied by chay, which is 32, = 512, which is the value of the first samay's karma particles. $512 - 32 = 480$ for the second samay. $480 - 32 = 448$ for the value of the third samay. For the second gunhani, nishekahar is 16. 16×16 (chay) = 256, which is the value of the second gunhani, in the first samay. $256 - 16 = 240$, which is the value of the second samay, etc.

285. What is nishekahar?

Multiply the number of samay's in each gunhani by 2. This gives the value of nishekahar. For example, $8 \times 2 = 16$, the value of nishekahar.

286. What is the common difference (Chay)?

In the arithmetic progression, the constant number used for addition or subtraction is called arithmetic progression number, or the common difference.

287. How does one determine the common difference (Chay)?

First add total samays in one gunhani plus one into the nishekahar. Now take one half of it, and then multiply that number by number of samays in each gunhani. This number is used as a denominator. Put the total number of karma particles in each gunhanis as the numerator. The resultant number is called the value of constant number in arithmetic progression/common difference (chay). For example, in the above example, nishekahar is 16. The total samays in each gunhani is 8. $8 + 1 = 9$. $16 + 9 = 25$, Half of 25 = 12.5, 12.5×8 (total samays in one gunhani) = 100. 3200 (Total number of particles in one gunhani) / 100 = 32. Therefore this 32 is the common difference (Chay).

Gunhani

Ayam GUNHANI NUMBERS (Process of relinquishment of karma numbers)

Samay	1	2	3	4	5	6
1	512	256	128	64	32	16
2	480	240	120	60	30	15
3	448	224	112	56	28	14
4	416	208	104	52	26	13
5	384	192	96	48	24	12
6	342	176	88	44	22	11
7	320	160	80	40	20	10
8	288	144	72	36	18	9
All material particles	3200	1600	800	400	200	100
Common difference	32	16	8	4	2	1

Gunhani ayam – relinquishment of karma expansion table

Chay - Common difference

Nishekahar – multiply number of samay in each gunhani by 2

288. How is the intensity of karma bondage distributed?

The above-mentioned table is to be taken into reference for this question. That table is made from the perspective of a substance. In that table, each gunhani had samays, for example, 8 in this table. The amount of karma particles of each gunhani is called varga. In the first samay in the first gunhani, there are 512 vargas. This total group of vargas is called vargana. In each vargana the avibhag pratichcheda (see #271 for definition) are the same. Avibhag pratichcheda have minimal potentiality. In the second vargana onwards, these avibhag pratichcheda are increasing in potentiality in progressive numbers. The groups of these vargana are called spardhak. Now in some vargana's varga, the avibhag pratichcheda are increasing in numbers progressively. When the avibhag pratichcheda becomes double of the first vargana's varga, then the second spardhak starts. When the avibhag pratichcheda of varga becomes three times the first vargana, then the third spardhak starts, and when it's four times, the fourth spardhak starts, etc. Thus in each gunhani, there could be several spardhaks. See table below:

	1 st Spardhak	2 nd Spardhak	3 rd Spardhak	4 th Spardhak	5 th Spardhak	6 th Spardhak
1 st Vargana	8	16	24	32	40	48
2 nd Vargana	9	17	25	33	41	49
3 rd Vargana	10	18	26	34	42	50
4 th Vargana	11	19	27	35	43	51

Numbers are the avibhag pratichcheda.

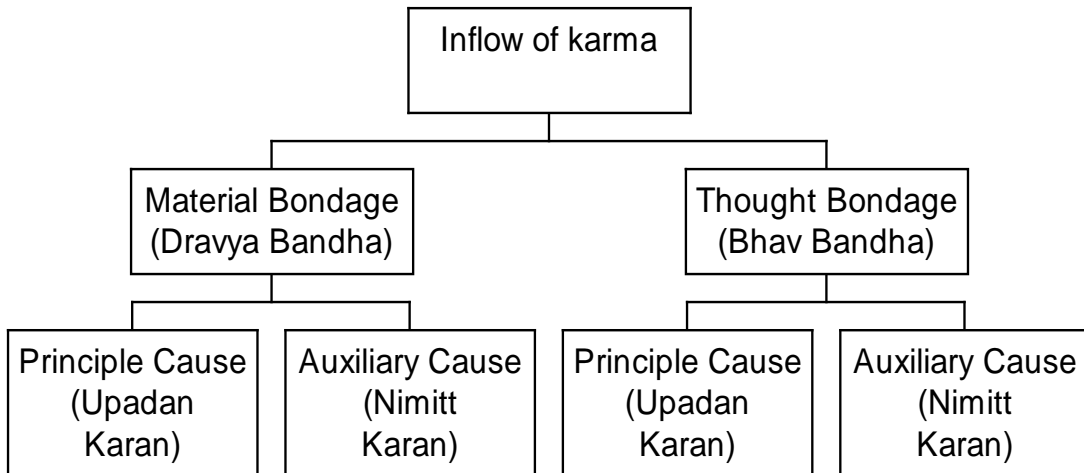
Chapter # 2.7 Inflow of karma and its relationship with bondage.

289. What is called inflow (Asrav) of karma?

In the cause and effect relationship, the inflow of karma (Asrav) is the cause, and bondage (Bandh) is the effect.

290. How many different types of inflow are there?

The four different types of inflow of karma are as follow:



291. What is a cause (Karan)?

Anything that is used in creation of an act (Karya) is called cause.

292. How many types of causes are there?

There are two types:

1. Strong cause (Samarth karan)
2. Weak cause (Asamarth karan)

293. What is a strong cause (Samarth karan)?

Anything that shows an absence of any obstacle and possesses the presence of all cooperative things (Sahkari Samagri) is called a strong cause. The necessary result (Karya) is always obtained when there is a presence of a strong cause.

294. What is a weak cause (Asamarth karan)?

Different individual aspects of things are called weak causes. A weak cause is not a necessity in obtaining a necessary result (Karya).

295. How many different types of cooperative things (Sahkari samagri) are there?

There are two types:

1. Auxiliary cause (Nimitt karan)
2. Principle cause (Upadan karan)

296. What is an auxiliary cause?

The thing that does not end up distinctly into the end product, but has been helpful in the process of the act, is called an auxiliary cause. For example, the help of a pitcher maker (Kumbhar) and other associated machinery are auxiliary in making a resultant earthen pitcher (Ghado).

297. What is principle cause?

- Definition from Substantial point of view-The thing, which becomes an inherent component in the end product, is called the principle cause. For example, the use of clay is vital in production of an earthen pitcher (Ref: critics on aptamimansha stanza 71-72)
- Definition from Modal point of view- in a given substance there is a continuous flow of modes occurring forever. The mode, which occurs

immediately prior to an act, is called the principle cause. The immediate adjoining future mode occurring after the principle cause is called an act (Karya). (Ref: critics on aptamimansha stanza 58)

- Definition from Modal point of view- the ability (Yogyata) of a mode in any given samay is called the principle cause and the mode itself is called an act. (Ref: panchadhay chapter 1, stanza 732).

298. What is material bondage (Dravya bandh)?

The capacity of the karman particles to come in to relationship with the soul is called the material bondage.

299. What is the thought bondage (Bhav bandh)?

The soul's attitude (Atma na bhav) of his own vibratory activity (Yog) and passions (Kshay) is called the thought bondage.

300. What is the auxiliary cause for material bondage?

The soul's attitude of vibratory activities and passions is the auxiliary cause for the material bondage.

301. What is the principle cause of the material bondage?

The presence of the group of the karman particles (Karman skandha) in a previous moment of the bondage is the principle cause for the material bondage.

302. What is the auxiliary cause for the thought bondage?

The mature or premature fruition of the previously bonded karma with the soul is called the auxiliary cause for the thought bondage.

303. What is the principle cause for the thought bondage?

The thought bondage is intended in a particular moment. The mode occurring in the immediate previous adjoining moment of the soul is the principle cause for the thought bondage. This mode of the soul is in the form of the vibratory activity involving the passions.

304. What is the thought inflow (Bhav asrav)?

The auxiliary cause of the material bondage or the principle cause of the thought bondage is called the thought inflow.

305. What is the material inflow (Dravya asrav)?

The principle cause of the material bondage or the auxiliary cause of the thought bondage is called the material inflow.

306. What is the difference between types of bondage (Prakruti bandh) and the intensity of bondage (Anubhag bandh)?

The group of karma matter (Karman skandh) with different individual types and with different natural strengths of their own can have relationships with the soul in the form of bondage. This process is called types of bondage (Prakruti bandh), where as the same group of karman matter having different intensity at the time of fruition is called the intensity of bondage (Anubhag bandh).

307. In general, the reason for the types of bondage is the vibratory activity of the soul (Yog). Can one be more specific about this?

With a specific desire for a certain food, a man accepts specific types of food, but, when he is hungry then he does not have a particular desire. He wants to satisfy his hunger, so he eats ordinary types of food. Similarly, the soul with his vibratory activity (Yog) accepts only pleasure producing feeling karma (Shata vedniya karma). But, if the soul's feeling are now associated with passions, then accepts many different types of karma.

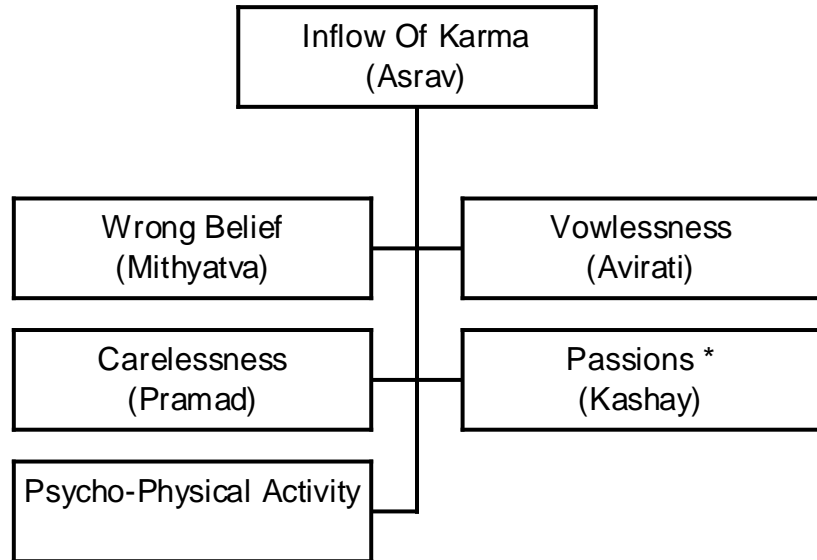
Chapter # 2.8 Types of inflow of karma.

308. Considering from the causal point of view for 'types of bondage' (Prakruti bandh), how many subtypes of inflow are there?

There are five subtypes:

1. Wrong belief (Mithyatva)
2. Vowlessness (Avirati)
3. Carelessness (Pramad)
4. Passions (Kashay)
5. Vibratory activity or psychophysical activity (Yog)

Note: Study the diagram and table for the inflow of karma.



* Soul's reaction to the fruition of the mild subtle passions and quassi passions karma.



309. What is called the wrong belief?

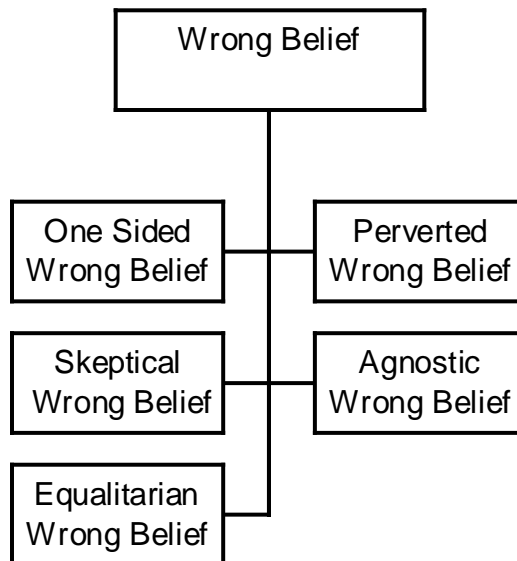
The soul's intense altered transformation, which occurs at the same time as the fruition of the wrong belief karma, is called the soul's wrong belief. As a result of this wrong belief, the soul now perceives one as a real god in a false god; reality (Tatva) in non-reality (Atatva); and, true religion in untrue religion.

310. How many different types of wrong belief are there?

There are five types:

1. One-sided wrong belief (Ekantik Mithyatva)
2. Perverted wrong belief (Viparit Mithyatva)
3. Skeptical wrong belief (Sanshayik Mithyatva)
4. Agnostic wrong belief (Agnanik Mithyatva)
5. Equalitarian wrong belief (Vainayik Mithyatva)

Note: Delineation of these five types is depicted in the diagram, which follow.



311. What is one-sided wrong belief?

Although the substance may have multiple attributes, one continues to believe it to be of only one attribute. For example, one believes that the soul is always eternal or the soul is always transient in nature while ignoring its other multiple attributes.

312. What is perverted wrong belief?

In this case one has an altered state of the soul, and as a result, his desires are based on an altered perception. This is called the perverted wrong belief. For example, one falsely believes that the soul is the body. He may believe that one

who has possessions as possessionless. He may also believe in the omniscient lord in a different way.

313. What is the skeptical wrong belief?

In this case one becomes skeptical. He now has doubts about the soul's actions, e.g., whether the soul is the doer of his own actions or the doer of someone or something else's actions.

314. What is the agnostic wrong belief?

When there is an absence in discretion for suitability or unsuitability of a thing, then it is called agnostic wrong belief. For example, one believes it to be a religious act by killing and offering an animal to the deity, or, one considers a sinful activity as a meritorious act.

315. What is the equalitarian wrong belief?

When one believes that all different opinions, and all the different gods, are acceptable, then it is called the equalitarian wrong belief.

316. What is vowlessness (Avirati)?

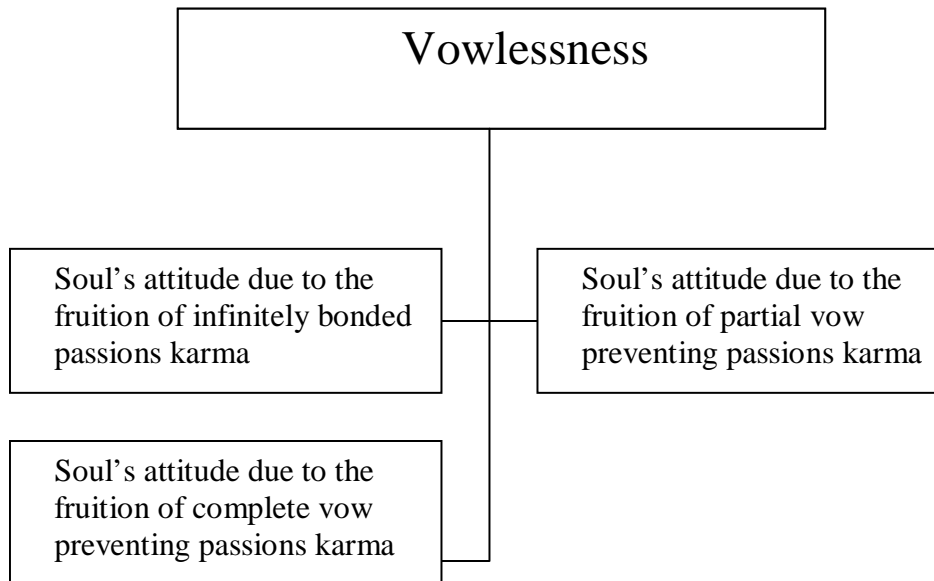
When one is involved in violent sinful activities, and also remains involved with worldly sensual objects, it is called vowlessness.

317. How many different types of vowlessness (Avirati) are there?

There are three types:

1. Soul's attitude (Atma na bhav) due to the fruition of infinite bonded passions karma (Anantanubandhi Kashayoday janit).
2. Soul's attitude due to the fruition of partial vows preventing passions karma (Apratyakhyanavaran kashayoday janit).
3. Soul's attitude due to the fruition of complete vow preventing passions karma (Pratyakhyanavaran Kashayoday janit).

Note: Study the table visualizing the three types of Vowlessness, which follow.



318. What is meant by carelessness (Pramad)?

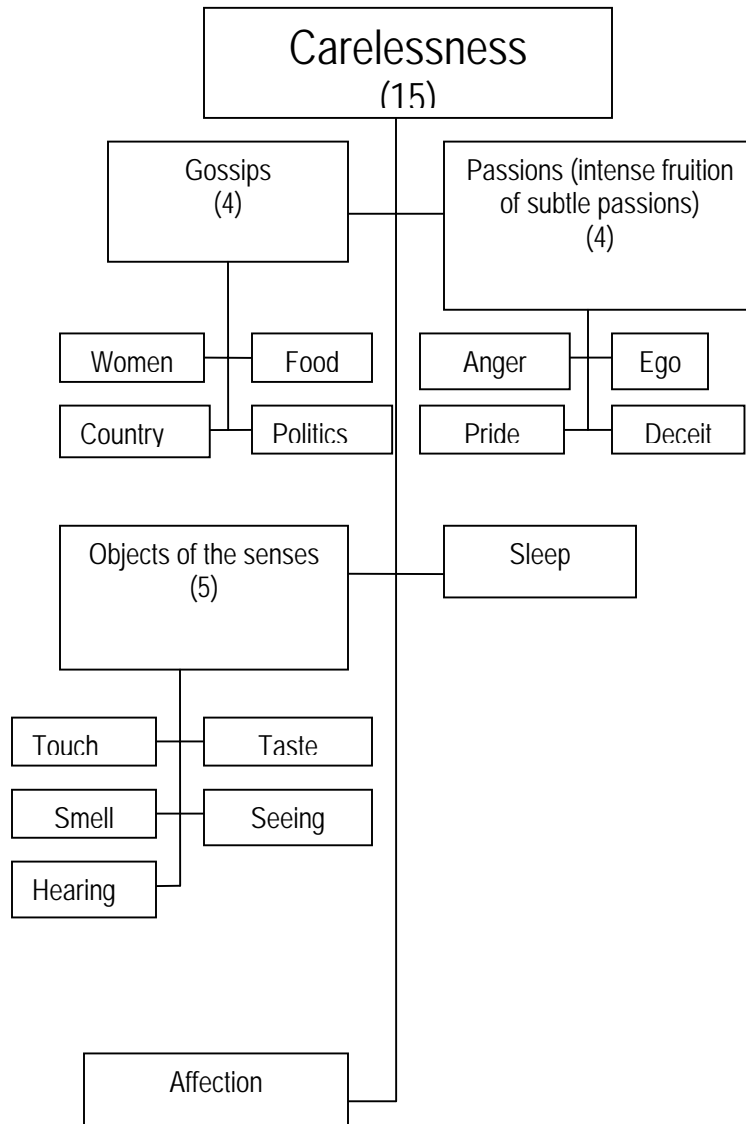
At the time of intense fruition of subtle passions (Sanjvalan kashay) and quassi passions (Nokashay), a person becomes somewhat indifferent towards his proper conduct and less attentive to his own pure self – a state of carelessness.

319. How many different types of carelessness are there?

There are fifteen types as follow:

1. Four useless gossips (Vikatha) - about women, food, country, and politics.
2. Four passions (Kashay) - Intense fruition of subtle passions of anger, pride, deceit and greed.
3. Five objects of the five senses-touch, taste, smell, sight, and hearing.
4. Sleep (Nindra)
5. Affection (Sneh)

Note: A delineation of these fifteen types is depicted in the diagram, which follow.



320. What is called passions (Kashay)?

The soul's reaction to the mild fruition of subtle passions and quasi passions is called passions. This definition of passions is in relation to the five reasons for the inflow of karma (refer to question 308).

321. What is called the psychophysical activity - vibratory activity of the soul (Yog)?

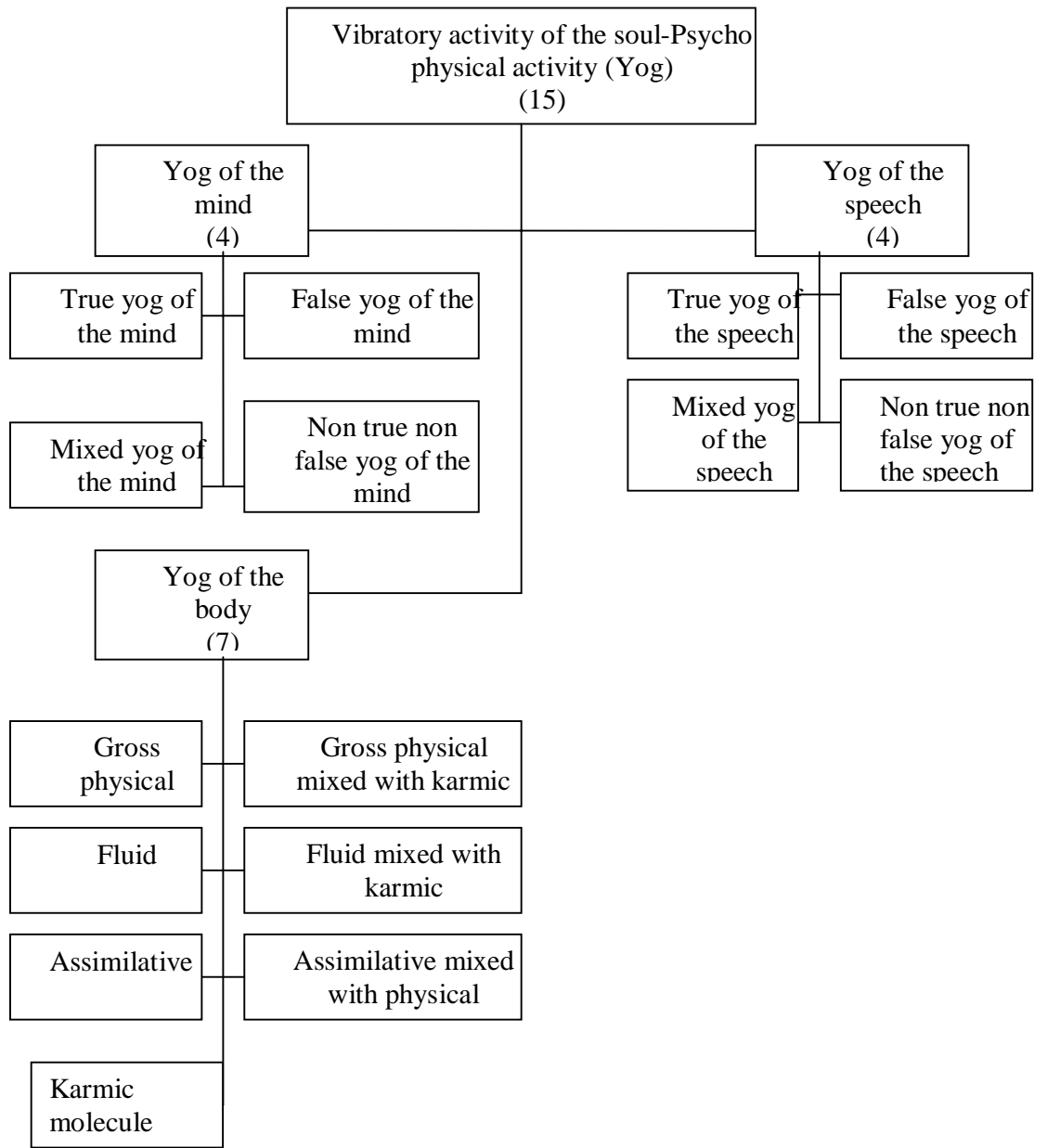
This is the ability of the soul to accept karma and quasi karma particles in relation to the mind molecular particles (Mano vargana), body molecular particles (Kaya vargana), and speech molecular particles (Vachan vargana) which collectively, comprise the psychophysical activities- vibratory activity of the soul (Yog).

322. How many subtypes of the psychophysical activities are there?

There are fifteen types:

1. Four psychophysical activities of the mind.
 - a. True psychophysical activities of the mind (Satya mano yog).
 - b. False psychophysical activities of the mind (Asatya mano yog).
 - c. Mix psychophysical activities of the mind (Ubhay mano yog).
 - d. Non-true, non-false psychophysical activities of the mind (Anubhay mano yog).
2. Seven psychophysical activities of the body.
 - a. Gross physical (Audarik).
 - b. Gross physical mixed with karmic (Audarik mishra).
 - c. Fluid (Vaikriya).
 - d. Fluid mixed with karmic (Vaikriya mishra).
 - e. Assimilated (Aharak).
 - f. Assmiliated mixed with physical (Aharak mishra).
 - g. Karmic molecule (Karman).
3. Four psychophysical activities of the speech.
 - a. True psychophysical activities of the speech (Satya vachan yog).
 - b. False psychophysical activities of the speech (Asatya vachan yog).
 - c. Mixed psychophysical activities of the speech (Ubhay vachan yog).
 - d. Non-true, non-false psychophysical activities of the speech (Anubhay vachan yog).

Note: Study the diagram of these fifteen types as follow.



Chapter # 2.9 Bondage of karma with different types of inflow.

323. What kind of karma bondage occurs, keeping in mind the principle cause as wrong belief (Mithyatva) within a living being?

With wrong belief as the principle cause, the following sixteen types of karma bondage occur:

1. Wrong belief karma (Mithyatva).
2. Deformed body producing karma (Hundak sansthan).
3. Hermaphroditic disposition (Napunshak ved).
4. Infernal realm acquiring karma (Narak gati).
5. Migratory form for infernal realm karma (Narak gatanupurvi).
6. Infernal life-determining karma (Narakayu).
7. Sixth bodily configuration- loosely jointed bones karma (Asampraptarsupatika sanhanan).
8. Four types of genus of beings- i.e., One sensed, two sensed, three sensed, and four sensed lives (Ekendriya, beendriya, triindriya, and chaurendriya jati).
12. Immobile lives karma (Sthavar).
13. Hot body karma (Atap).
14. Subtle body (Sukshma).
15. Undeveloped body (Aparyapta).
16. Common bodies (Sadharan sharir).

324. What type of karma bondage occurs due to the vowlessness, which occurs as a result of fruition of intense type of passions causing infinite bondage (Anantanubandhi kashayoday janit avirati)?

This type of vowlessness helps acquire twenty five types of karma as follow:

- 1-4 Four types of intense passions like anger, ego, deceit, and greed.
5. Somnambulistic sleep (Styangrudhdhi).
6. Deep sleep producing karma (Nindra nindra).
7. Exceedingly intense sleep producing karma (Prachala prachala).
8. Displeasing personality (Durbhag).
9. Harsh voice (Dushwar).

10. Non-impressive (Anadeya).
11. Awkward movements (Aprashastha vihayogati).
12. Female disposition (Stri ved).
13. Lower status (Nich gotra).
14. Subhuman realm (Tiryanch gati).
15. Migratory form towards subhuman realm (Tiryanch anupurvi).
16. Subhuman life determining karma (Tiryanch ayu).
17. Cold body (Udyot)
- 18-21. Four types of figures of bodies (Sansthan).
 - a. Symmetrical upper and asymmetrical lower body (Nyagrodh sansthan).
 - b. Symmetrical lower and asymmetrical upper body (Svati sansthan).
 - c. Hunchback body (Kubjak sansthan).
 - d. Dwarf body (Vaman sansthan).
- 22-25. Four types of bone and joints formation (Sanhanan).
 - a. Adamantine bones and joints (Vraj narach).
 - b. Unbreakable bones and joints (Narach).
 - c. Semi-unbreakable bones and joints (Ardh narach).
 - d. Riveted bones and joints (Kilika).

325. How many types of karma bondage occur due to the vowlessness occurring as a result of fruition of partial vows preventing passions (Apratyakhyanavaran kashayoday janit avirati)?

In this situation ten types of karma bondage occur:

1. Four types of partial vows preventing passions karma, like anger, ego, deceit and greed.
5. Human realm (Manushya gati).
6. Migratory form towards human realm (Manushya anupurvi).
7. Human life determining karma (Manushya ayu).
8. Physical body (Audarik sharir).
9. Physical limbs and their related parts (Audarik angopang).
10. Adamantine nerves, bones, and joints (Vraj rushabh narach sanhanan).

326. How many types of karma bondage occur due to the vowlessness occurring as a result of fruition of complete vow preventing passions (Pratyakhyanavaran kashayoday janit avirati)?

There are four types of complete vows preventing passions karma: anger, ego, deceit and greed.

327. How many types of karma bondage occur due to carelessness (Pramad)?

Due to carelessness six types of bondage of karma occur:

1. Unsteady body making karma (Asthir nam karma).
2. Inauspicious body making karma (Ashubha nam karma).
3. Pain producing feeling karma (Asata vedniya karma).
4. Notoriety body making karma (Apyash kirti nam karma).
5. Displeasure quassi-passions (Arati nokarma).
6. Sorrow quassi-passions (Shok nokarma).

328. How many types of karma bondage occur with the fruition of passions (Kashay)?

There are 58 different types of karma bondage that occur:

1. Celestial life determining karma (Dev ayu).
2. Light sleep (Nindra).
3. Sound sleep (Prachala)
4. Tirthankar
5. Formation of organs (Nirman).
6. Graceful movements (Prashasta vihayogati).
7. Five sensed genus of being (Panchendriya jati).
8. Fiery body (Tejas sharir)
9. Karmic body (Karman sharir).
10. Assimilated body (Aharak sharir).
11. Assimilated limbs and their related parts (Aharak angopang).
12. Perfect symmetry all around (Samchaturask sansthan).
13. Fluid body (Vaikriya sharir).
14. Fluid body limbs and their related parts (Vaikriya angopang).
15. Celestial realm (Dev gati).
16. Migratory form towards celestial realm (Dev gati anupurvi).
17. Skin color (Roop).
18. Taste (Ras).

19. Smell (Gandh).
20. Touch (Sparsh).
21. Not too heavy, not too light (Agurulaghu).
22. Destructive (Upghat).
23. Bellicosity (Paraghat).
24. Respiration (Uchchhvas).
25. Mobile body (Trash).
26. Gross body (Badar).
27. Developable body (Paryapta).
28. Individual body (Pratyek).
29. Stable body (Sthir).
30. Auspicious body (Subha).
31. Amiable personality (Subhag).
32. Sweet voice (Sushwar)
33. Beautiful body (Adeya).
34. Laughter (Hasya).
35. Pleasure quassi-passions (Rati).
36. Disgust quassi-passions (Jugupsa).
37. Fear quassi-passions (Bhay).
38. Male disposition (Purush ved).
42. Four perfect conduct preventing passions to include anger, ego, deceit and greed (Sanjvalan kashay karma).
43. Empirical knowledge obstructive karma (Mati gnanavarniya karma).
44. Scripture knowledge obstructive karma (Shrut gnanavarniya karma).
45. Clairvoyance knowledge obstructive karma (Avadhi gnanavarniya karma).
46. Telepathy knowledge obstructive karma (Manahparyah gnanavarniya karma).
47. Omniscient knowledge obstructive karma (Keval gnanavarniya karma).
48. Vision perception obstructive karma (Chakshu darshanavarniya karma).
49. Non-vision perception obstructive karma (Achakshu darshanavarniya karma).

50. Clairvoyance perception obstructive karma (Avadhi darshanavarniya karma).
51. Omniscient perception obstructive karma (Keval darshanavarniya karma).
52. Charity obstructing karma (Dan antaraya).
53. Enjoyment obstructing karma (Bhog antaraya).
54. Re-enjoyment obstructing karma (Upbhog antaraya).
55. Will power obstructing karma (Virya antaraya).
56. Gain obstructing karma (Labh antaraya).
57. Fame (Yash kirti)
58. High status determining karma (Uchcha gotra).

329. How many types of karma bondage occur due to psychophysical activities (Yog)?

Here there is bondage of only one type, that of pleasure producing feeling karma (Sata vedniya karma).

330. The total types of karma are 148, and in the bondage mentioned above (question 323-329), we considered only 120. So what happened to the remaining 28 types of karma?

They emerge in touch, taste, smell, and skin color; plus we shall also consider twenty subtypes as follows:

1. Touch-8
2. Taste-5
3. Smell-2
4. Skin color-5

If we consider touch, taste, smell and skin color as individual composites, then there are four. Since each would include its subtypes, we are subtracting 16.

Five bodies (Sharir) also include five bondages of the parts of body (Bandhan Karma), and five integrations of the body karma (Sanghat Karma). Therefore ten more need to be subtracted.

The enlightened soul makes three divisions of his prior false believe karma. At this time, the right/wrong belief karma (Mishra mohniya) and clouded right belief karma (Samkit Mohniya) and wrong belief karma (Mithyatva) are born. Thus, there are two less covered in the counting.

In this way we account for, $16+10+2=28$ karma types.

331. How many different types of material inflow are there (Davya Ashrav)?

There are two types: Long term inflow (Samparayik Ashrav) and instantaneous inflow (Iryapath Ashrav).

332. What is meant by long-term inflow (Samparayik Ashrav)?

When soul's passions become an instrumental cause, the karma particles become bonded to the soul. These karma stay with the soul for a somewhat longer period of time, called long term inflow.

333. What is the instantaneous inflow (Iryapath Ashrav)?

When soul's vibratory activity (Yog) becomes the instrumental cause, the bondage, the fruition, and the shedding of karma occur within one smallest unit of time (Samay). It is called instantaneous inflow.

334. Who is the owner of both of the above-mentioned inflows?

Long term inflow of karma with soul's passions and instantaneous inflow without passions are both owned by the soul.

335. What is the reason for good deed (Punya) and bad deed (Pap) inflow?

The cause for good deed inflow is the auspicious vibrations of the soul's space unit (Shubh yog). The cause for bad deed inflow is the inauspicious vibrations of the soul's space unit (Ashubh yog).

336. What is called the auspicious and inauspicious vibratory activities of the soul's space unit?

The vibratory activities of the soul's space units created by the auspicious internal thought process of the soul (Shubh bhav) is called the auspicious vibratory activity of the soul's space units (Shubh yog), and one created by the inauspicious internal thought process of the soul (Ashubh bhav) is called the inauspicious vibratory activities of the soul's space units (Ashubh yog).

337. Is it possible that during the auspicious vibratory activity of the soul's space units that there could be an inflow of bad deed karma?

Yes.

338. If the above is true, then does the auspicious yog become the cause for bad deed inflow? Is this true?

The auspicious vibratory activity of the soul's space units (Shubh yog) is not the cause for the bad deed inflow. The reason is as follow.

When the auspicious yog occurs in the soul, then at the same time, karma bondage occur. These karma have both types of bondage, the good deeds and bad deeds karma, but in this situation, the duration of intensity of the good deed karma is way too strong compared to that of the bad deed karma. The reverse is true for the inauspicious yog of the soul.

In Tatvarthsutra, chapter six, sutra ten, it mentions the cause for knowledge obscuring and perception obscuring karma inflow. They are slander (Pradosh), concealment (Nihvav), envy (Matsarya), obstructivness (Antaraya), disregard (Ashadan), and condemnation (Upghat) of the scripture.

The impression given here is as follow: According to the internal thought process of the soul, the duration and intensity of the bondage occur much more for a given particular type of karma.

The mundane soul has karma bondage of all seven types all the time. Life determining karma bondage occurs only once in the lifetime.

When there is inauspicious thought process of the soul (Ashubh bhav), then

- The duration (Sthiti) of all seven karma bondage increases,
- The intensity (Anubhag-ras) of the bad deed karma increases,
- The intensity of the good deed karma decreases.

When there is auspicious thought process in the soul (Shubh bhav), then

- The duration of all seven karma bondage decreases,
- The intensity of the bad deed karma decreases,
- The intensity of the good deed karma increases.

Various types of bad deed karma, including the knowledge obscuring karma, inflow and bondage occur up to the tenth spiritual stage of development (Tenth gunathanak). The auspicious thought process of the soul also occurs up to the tenth stage of spiritual development.

Therefore, with auspicious thought process of the soul, there is also some inflow and bondage of bad deed karma that occurs.

End of chapter # 2.

Chapter # 3: Soul's condition due to the association with karma.

Chapter # 3.1 Attitudes of the soul.

339. How many unique attitudes of the soul are there? (Ashadharan bhav)

There are five types:

1. The attitude of the soul resulting from cessation of the effect of the karma (Aupashamic bhav).
2. The attitude of the soul resulting from annihilation of the effect of the karma (Kshayik bhav).
3. The attitude of the soul resulting from partial cessation and partial annihilation of the effect of the karma (Kshayopshamic bhav)
4. The attitude of the soul resulting from the fruition of the karma (Audayik bhav)
5. The attitude of the soul due to his own natural disposition (Parinamic bhav)

340. What is the attitude of the soul resulting from cessation of effects of the karma (Aupshamik bhav)?

It is self-explanatory. The attitude of the soul occurs when there is cessation of the effect of karma transiently. Here the soul by his own efforts, suppresses the effect of the karma transiently.

341. What is called the attitude of the soul with annihilation of the effects of karma (Kshayik bhav)?

When the karma have been destroyed completely, then the soul has very pure attitudes. This is called the attitude of the soul with annihilation of the karma (Kshayik bhav).

342. What is the attitude of the soul resulting from partial cessation and partial annihilation of the effect of karma (Kshayopshamik bhav)?

When the effect of Karma becomes partially ceased and partially annihilated, then this attitude of the soul occurs.

343 How can the attitude of the soul resulting from the fruition of the karma (Audayik bhav) be explained?

The bonded karma come in the fruition at some time in the future. If the substance (Dravya), area (Kshetra), time (Kal) and attitude of the karma (Bhav) are appropriate, then the fruition occurs in the karma. At the time of this fruition of the karma, the attitude of the soul is called audayika bhav.

344. What is called the attitude of the soul as his own natural disposition (Parinamik bhav)?

In this situation, the soul has an attitude (Bhav), which does not depend on cessation, annihilation, partial cessation, and partial annihilation of the karma nor the fruition of the karma. This is the natural attitude of the soul by himself.

345. How many types of attitude of the soul by cessation of the fruition of the karma are there (Aupshamik bhav)?

There are two types:

1. Attitude due to the true faith (Samyaktva).
2. Attitude due to the true conduct (Charitra).

346 How many types of attitude of the soul are there due to annihilation of the karma? (Kshayik bhav)?

There are nine types, as follow:

1. Annihilated true faith (Kshayik samyaktva).
2. Annihilated true conduct (Kshayik charitra).
3. Annihilated perception (Kshayik darshan).
4. Annihilated knowledge (Kshayik gnan).
5. Annihilated charity (Kshayik dan).
6. Annihilated gain (Kshayik labh).
7. Annihilated enjoyment (Kshayik bhog).
8. Annihilated re-enjoyment (Kshayik upbhog).
9. Annihilated vitality (Kshayik virya).

347. How many types of attitude of the soul due to partial cessation/partial annihilation of the karma are there (Kshayopshamik bhav)?

There are eighteen types, as follow:

1. True faith (Samykatva).
2. True conduct (Charitra).
3. Vision perception (Chakshu darshan).
4. Nonvision perception (Achakshu darshan).
5. Clairvoyance perception (Avadhi darshan).
6. Partial restraint (Desh sanyam).
7. Empirical knowledge (Mati gnan).
8. Scriptural knowledge (Shrut gnan).
9. Clairvoyance knowledge (Avadhi gnan).
10. Telepathy knowledge (Manah paryah gnan).
11. Wrong empirical knowledge (Kumati gnan).
12. Wrong scriptural knowledge (Kushrut gnan).
13. Wrong clairvoyance knowledge (Kuavadhi gnan).
14. Charity (Dan).
15. Gain (Labh).
16. Enjoyment (Bhog).
17. Re-enjoyment (Upbhog).
18. Vitality (Virya).

348. How many types of attitude of the soul due to fruition of the karma are there (Adayik bhav)?

There are twenty-one types, as follow:

4. Four realms of existence (Gati), (human, subhuman, infernal and celestial.)
8. Four passions (Kashay), (anger, ego, deceit and greed.)
11. Three genders (Ling), (male, female and hermaphroditic.)
12. Wrong belief (Mithya darshan).
13. Wrong knowledge (Agnan).
14. Nonrestraint (Asanyam).
15. Non-liberated state (Asidhdhatva).

21. Six Colorations of the soul (Leshaya), (yellow, red, white, black, blue and gray.)

349 How many types of attitude of the soul, as his own natural disposition, are there (Param parinanik bhav)?

There are three types, as follow:

1. State of the individual soul (Jivatva).
2. Suitability for obtaining nirvana (Bhavyatva).
3. Non-suitability for obtaining nirvana (Abhavyatva).

Chapter # 3.2 Coloration of the soul.

350. What is called the coloration of the soul (Leshya)?

The vibratory activity of the space units of the soul occurring as a result of the fruition of the passions karma is called coloration of the soul (Leshya). This is the coloration attitude (Bhav leshya) seen in the soul.

The color of the body like yellow, red, etc., is called the material colorations (Dravya leshya).

Chapter # 3.3 Attentive consciousness of the soul.

351. What is the meaning of the attentive consciousness (Upyog)?

This soul's characteristic is the consciousness (Chetna). The mode of this consciousness is called the attentive consciousness (Upyog).

352. How many types of attentive consciousness (Upyog) are there?

There are two types:

1. Perception attentive consciousness (Darshan upyog).
2. Knowledge attentive consciousness (Gnan upyog).

353. Perception attentive consciousness (Darshan upyog) – how many types are there?

There are four types, as follow:

1. The vision perception attentive consciousness (Chakshu darshan).

2. The non-vision perception attentive consciousness (Achakshu darshan).
 3. The clairvoyance perception attentive consciousness (Avadhi darshan).
 4. Omniscience perception attentive consciousness (Keval darshan).
354. The knowledge attentive consciousness (Gnan upyog) – how many types are there?

There are eight types, as follow:

1. Empirical knowledge (Mati gnan).
2. Scripture knowledge (Shrut gnan).
3. Clairvoyance knowlege (Avadhi gnan).
4. Telepathy knowledge (Manah paryaha gnan).
5. Omniscience knowledge (Keval gnan).
6. Wrong empirical knowledge (Kumati gnan).
7. Wrong scriptural knowledge (Kushrut gnan).
8. Wrong clairvoyance knowledge (Kuavadhi gnan).

Chapter # 3.4 Instinct of the soul.

355. What is the definition of the instinct (Sangna)?

The desire of the living being is called the instinct (Sangna).

356. How many types of instincts (Sangna) are there?

There are four types, as follow:

1. Appetite instinct. (Ahar sangna)
2. Fear instinct (Bhay sangna).
3. Sex instinct. (Maithun sangna)
4. Possession instinct. (Parigrah sangna)

Chapter # 3.5 Soul quest and its different types.

357. What is called the soul quest (Margana)?

The way, in which the living being is looked upon from different perspectives, is called the soul quest (Margana).

358. How many different types of soul quests are there?

There are fourteen types, as follow:

1. Realms of existence (Gati).
2. Senses (Indriya).
3. Body (Kaya).
4. Psychophysical activity (Yoga).
5. Gender (Ved).
6. Passions (Kashaya).
7. Knowledge (Gnan).
8. Restraint (Sanyan).
9. Perception (Darshan).
10. Coloration (Leshya).
11. Suitability of the soul (Bhavyatva).
12. True faith (Samyaktva).
13. Sentience (Sangnitva).
14. Accepting the matter (Ahar).

Chapter # 3.6 Soul quest of the realm of existence.

359. What is called the realm of existence (Gati)?

At the time of the realm of existence of karma fruition, the soul has a mode. This is called the realm of existence (Gati).

360. How many types of realms of existence are there?

Four types:

1. Infernal.

2. Subhuman.
3. Human.
4. Celestial.

Chapter # 3.7 Soul quest of the senses.

361. What is called the senses (Indriya)?

The sign (ling) of the soul is called the sense.

362. How many different types of senses are there?

There are Two types:

1. Senses as clusters of matter (Dravya indriya).
2. Senses as modes of the soul (Bhav indriya).

363. What are the senses as clusters of matter (Dravya indriya)?

The senses as clusters of matter have a dual nature:

1. As physical organs themselves (Nirvrutti).
2. As the one which protects physical organs (Upkaran).

364. What is called the physical organ themselves (Nirvrutti)?

The clusters of matter converted as an organ of the sense are called the physical organs themselves (Nirvrutti).

365. How many types of physical organs themselves (Nirvrutti) are there?

There are two types:

1. External clusters of matter (Bahya nirvrutti).
2. Internal soul space units (Abhyantar nirvrutti).

366. What is called the external clusters of matter (Bahya nirvrutti)?

The clusters of matter that have the shape of a sense organ are called external clusters of matter (Bahya Nirvrutti) such as the shape of an external ear.

367. What is called the 'internal soul space units' (Abhyantar nirvutti)?

The space units of the soul's (Atma na pradesh) transformation of a given sense such as eyes or ears, etc., are called the internal soul space unit (Abhyantar nirvutti).

368. What is called 'assisting to the physical organs' (upkaran)?

The material particles, which protect the nirvutti, are called upkaran.

369. How many types of upkaran are there?

There are two types:

1. Internal.
2. External.

370. What is called the 'internal devise assisting the physical organs' (Abhyantar upkaran)?

For example, in the eye, the sclerae and cornea exist and they are called the internal upkaran (Abhyantar upkaran).

371. What is called 'the external devise assisting the physical organs' (Bahya upkaran)?

For example, in the eyes, the eyelashes and the eyeball are called external upkaran. They protect the nirvutti.

372. What is called senses as modes of the soul (Bhav indrya)?

The senses as modes of the soul (Bhav indrya) are dual in nature.

1. Sential potential (Labdhi).
2. Sential application (Upyog).

373. What is called the sentinel potential (Labdhi)?

The knowledge attribute in the soul and the material particles of the knowledge obscuring karma behave according to their own independent way. But they both have principle cause-auxiliary cause relationship. As a result of this, when there is the partial suppression and partial annihilation of the knowledge obscuring karma, the knowledge is also shinning accordingly in the soul. This type of shinning of the knowledge attribute in the soul is called the sentinel potential of the soul (Labdhi)

374. What is called the sentinel application (Upyog)?

Out of the total sentinel potential in a mundane soul, only part of it is used in the application process at a given time. This part is called the sentinel application (Upyog).

375. How many types of senses as clusters of matter are there (Dravya Indriya)?

There are five types, as follow:

1. Touch (Sparsan).
2. Taste (Rasna).
3. Smell (Ghran).
4. Seeing (Chakshu).
5. Hearing (Shrot).

376. What is called the touch sense (Sparsan indriya)?

With the touch sense, one can feel eight types of sensations. They are as follow:

1. Cold (Sitt).
2. Hot (Ushna).
3. Dry (Ruksha).
4. Oily (Chikkan).
5. Hard (Kathor).
6. Soft (Komal).
7. Light (Halka)
8. Heavy (Bhare).

377. What is called the taste sense (Rasna indriya)?

With the help of the taste sense, one can identify five different taste sensations. They are as follow:

1. Pungent (Tikkho).
2. Bitter (Kadvo).
3. Astringent (Kashaelo).

4. Acid (Khato).
5. Sweet (Mitho).

378. What is called the smell sense (Ghran indriya)?

Through of this sense, one can possess the knowledge of the smell. There are two types:

1. Sweet smell (Sugandha).
2. Foul smell (Durgandha).

379. What is called the sight sense (Chakshu indriya)?

With the help of this sense, one can see different colors like:

1. White (Dholo).
2. Yellow (Pilo).
3. Green (Lilo).
4. Red (Lal).
5. Black (Kalo).

380. What is called the hearing sense (Shrot indriya)?

With the help of this sense, one can hear seven types of sounds. This is called the hearing sense.

381. How many senses are there in different living beings?

The touch sense is seen in five types of living beings
These five are as follow:

1. Earth body souls (Pruthvikaya).
2. Water body souls (Apkaya).
3. Fire body souls (Teukaya).
4. Air body souls (Vaukaya).
5. Plant body souls (Vanaspapikaya).

All of the above mentioned five living beings have one sense and that is the touch sensation.

Worms, shells, termites, and similar living beings have two senses- touch and taste.

Lice, moths and similar living beings have three senses- touch, taste and smell. Flies, beetles, scorpions, crickets, and similar living beings have four senses- touch, taste, smell and seeing.

Lions and other four-legged animals, human beings, infernal and celestial living beings have five senses- touch, taste, smell, seeing and hearing.

Chapter # 3.8 Soul quest of the body.

382. What is called kay?

The condition of the soul's space units occurring as a result of the fruition of the mobile and immobile body making karma is called kay.

383. What is called the mobile being (Trush kay)?

The soul's taking birth as two, three, four and five senses living beings due to the fruition of the mobile body making karma is called mobile being. Here these living beings are able to move through their own volition.

384. What is called the immobile being (Sthavar kay)?

An immobile being is a one-sense living being which has the fruition of the immobile body karma. Such immobile living beings are not able to move through their own volition.

385. What is called gross body (Badar kay)?

The living being which can be stopped by earth; and, it can stop other substances is called gross body (Badar kay).

386. What is called the fine body (Sukshma kay)?

The living being which cannot be stopped by earth; and, it cannot stop other substances is called fine body (Sukshma kay).

387. How many types of plant body souls are there?

There are two types:

1. Solitary plant souls (Pratyek vanaspati kay).
2. Common body plant souls (Sadharan vanaspati kay)

388. What is called a solitary plant soul (Pratyek vanaspati kay)?

When the soul is the owner of one body, it is called a solitary plant soul (Pratyek vanaspati kay).

389. What constitutes common body plant souls (Sadharan Vanaspati Kay)?

Plant living beings, which have a common body, are called common body plant souls. Here, in one body, many souls reside. The breathing, accepting material for survival (ahar), age (ayu) and body (sharir) become common for many souls. These are called the common body plant souls (sadharan vanaspati kaya). For example – potato and onion are underground growing plants.

390. How many different types of solitary plant souls are there?

Two types:

1. Dependent solitary plant souls (Sapratisthit pratyek).
2. Nondependent solitary plant souls (Apratisthit pratyek).

391. What is known as dependent solitary plant soul (Sapratisthit pratyek)?

The solitary plant souls, which depend on the common body plant souls, are called dependent solitary plant souls (Sapratisthit pratyek).

392. What are called nondependent solitary plant souls (Apratisthit pratyek)?

The solitary plant souls, which do not depend on any common body plant souls, are called nondependent solitary plant souls (Apratisthit pratyek).

393. Are common body plant souls present only in the dependent solitary plant souls or are they also present somewhere else?

All mundane souls like worms, bugs, animals, and humans, depend on common body plant souls – the lowest form of life (Nigodh), except for earth body souls, water body souls, air body souls, fire body souls, the omniscient lord (Jin Bhagwan), assimilative body soul (Aharak sharir), the celestial soul (Dev), and the infernal souls (Narak).

394. The lowest form of life is the common body plant soul (Nigodh). How many different types of common body plant souls are there?

There are two types:

1. Eternal lowest form of life (Nitya nigodh), and
2. Noneternal lowest form of life (Itara nigodh).

395. What are eternal lowest forms of life (Nitya nigodh)?

Living beings, which have never entered any other modes, other than the lowest form of life and which will never enter any other modes other than the lowest form of life, is called the eternal lowest form of life (Nitya nigodh).

396. What is called the noneternal lowest form of life (Itara nigodh)?

The lowest form of life that can come out of nigodh and then enter another form of life and once again be born in the lowest form of life, is called the itara nigodh.

397. How are souls classified as gross bodied and fine bodied souls (Badar and sukshma jiva)?

The earth body, the water body, the air body, the fire body, the eternal lowest form of life and the non eternal lowest form of life are souls which can be either gross bodied or fine bodied souls. The remainders of living beings are all classified as gross bodied souls.

Chapter # 3.9 Soul quest of the psychophysical activity.

398. How are the two forms of internal attitudes of action of the soul are explained (Yog)?

With the fruition of the body making karma and with the support of the mind, speech and body, the soul has the capacity to accept karma and quassi-karma. This capacity of the soul clarifies its internal attitude of the action (Bhav yog).

With the bhav yog as an instrumental cause, the vibratory activity of the soul's space units occurs. This is called material yog (Dravya yog.)

399. How many types of yog are there?

There are three primary kinds with fifteen subtypes as follow:

1. Four mind yog.
2. Four speech yog.
3. Seven body activity yog.

Chapter # 3.10 Soul quest of the gender.

400. What is known as the gender (Ved)?

Gender is determined by the fruition of the quassi –passions through which the living being acquires a desire for copulation, which is the basis for the internal attitude of gender (Bhav ved).

The living being gains a sexual organ as a result of fruition of the body making karma, called the material gender (Dravya ved).

401. How many types of gender are there?

There are three types:

1. Male gender.
2. Female gender.
3. Hermaphrodite gender.

Chapter # 3.11 Soul quest of the passions.

402. What is called the passions? (Kashay)

The passions are that which obstructs the true faith (Samyaktva), the partial true conduct (Desh charitra) or complete true conduct (Sakal charitra) of the soul.

403. How many types of passions are there?

There are sixteen types as follow:

1. Four infinite bondage-causing passions (Anantanubandhi kashay) of anger, pride, deceit and greed.
2. Four partial vows preventing passions (Apratyakhyanavaraniya kashay) of anger, pride, deceit and greed.
3. Four total vows preventing passions (Pratyakhyanavaraniya kashay) of anger, pride, deceit and greed.

4. Four perfect conduct preventing passions (Sanjvalan kashay) of anger, pride, deceit and greed.

Chapter # 3.12 Soul quest of the knowledge.

404. How many different types of knowledge are there?

There are eight types:

Empirical, scriptural, clairvoyance, telepathy, omniscience, wrong empirical, wrong scriptural and wrong clairvoyance.

Chapter # 3.13 Soul quest of the restraint.

405. What is meant by restraint? (Sanyam)

When one accepts five vows (vrat), observes five carefulnesses (samiti), discards ones passions (kashay), controls ones mind, speech and action and conquers the five senses, restrain (Sanyam) is demonstrated.

406. How many types of different restraint are there?

There are seven as follow:

1. Initiation (Samayik).
2. Ordination (Chedopasthapan).
3. Purification through service (Parihar vishudhdi).
4. Self-restraint with subtle flickering greed (Sukshma sampraya).
5. Perfect conduct (Yathakhyat charitra).
6. Partial restraint/partial nonrestraint (Sanyamasanyam).
7. Nonrestraint (Asanyam).

Chapter # 3.14 Soul quest of the perception.

407. How many types of different perceptions are there?

There are four:

1. Vision perception (Chakashu darshan).
2. Nonvision perception (Achakshu darshan).
3. Clairvoyance perception (Avadhi darshan).
4. Omniscience perception (Keval darshan)

Chapter # 3.15 Soul quest of the coloration.

408. How many types of different colorations of the soul are there (Leshya Margana)?

There are six, to include: black, blue, gray, yellow, red and white.

Chapter # 3.16 Soul quest of the suitability.

409. How many different types of suitability are there (Bhavya margana)?

There are two: the suitable soul (Bhavya jiva) and the unsuitable soul (Abhavya jiva).

Chapter # 3.17 Soul quest of the true faith.

410. What is meant by the true faith (Samyaktva)?

The true belief in the category of the truth (Tatvarth shraddha) is called the true faith (Samyaktva).

411. How many types of different true faith (Samyaktva) are there?

There are six types:

1. The true faith due to cessation of the effect of karma (Upsham samyaktva).
2. The true faith due to partial cessation and partial annihilation of karma (Kshayopshamic samyaktva).

3. The true faith due to complete annihilation of the karma (Kshayik samyaktva).
4. The faith gain through partial right/wrong belief (Mishra mithyatva).
5. The faith gained through clouded right belief (Sasadan).
6. The faith gained through wrong belief (Mithyatva).

Chapter # 3.18 Soul quest of the sentience.

412. What is called the sentient being (Sangni)?

The living being possessing the instinct is called the sentient being.

413. What is the instinct (Sangna)?

The soul's acceptance of information through the mind in clusters of matters (Dravya man) is called the instinct (Sangna).

414. How many types of different sentient beings are there (Sangni margana)?

There are two types:

1. The sentient being (Sangni)
2. The non-sentient being (Asangni).

Chapter # 3.19 Soul quest of accepting matter.

415. What is called the nourishment (Ahar)?

The acceptance of the material particles comprising the body and its appropriate development is called the nourishment (Ahar).

416. How many types of nourishment are there?

There are two types:

1. Taking nourishment (Aharak).
2. The state of not taking nourishment (Anaharak).

417. What are the different stages in which a soul lives without nourishment (Anaharak jiva)?

The soul stays without nourishment during the following three conditions:

1. The soul's transit to a new destiny (Vigrah gati).
2. The expansion of the soul's space unit to the limit of the cosmic space (Samudghat).
3. The inactive omniscient (Ayogi kevali).

418. What is called the transit time (Vigrah gati)?

The transit of the transmigratory soul, which has left the previous body and now transits towards the new body, is called the transit time (Vigrah gati).

419. During vigrah gati, what kind of the matter is associated with the soul?

During vigrah gati, the only matter associated with the soul is that of the karmic body.

420. How many different types of vigrah gati are there?

There are four types:

1. Movement of the soul without any turns (Ruju gati).
2. With one turn (Panimukta gati).
3. With two turns (Langlika gati).
4. With three turns (Gomutrika gati).

421. How much time does the soul spend in each of the above-mentioned vigrah gati?

1. For ruju gati – one time unit (One samay).
2. For panimukta gati – two time units (Two samays).
3. For langlika gati – three time units (Three samays).
4. For gomutrik gati – four time units (Four samays).

422. How long does the soul remain without nourishment (Anaharak state) in the above-mentioned vigrah gatis?

1. The soul in ruju gati has never been without nourishment.

2. The soul in panimukta gati is without nourishment for one time unit. (One samay)
3. The soul in langlika gati is without nourishment for two time units.
4. The soul in gomutrika gati is without nourishment for three time units.

423. The soul going to the liberation place (moksha), is in which type of transit?

The soul is in the ruju gati while going to moksha and the soul remains there without nourishment.

Chapter # 3.20 Soul and the different types of the births.

424. How many different types of births are there?

There are three types, as follow:

1. By descent (Upapad).
2. By womb (Garbha).
3. By agglutination (Sammurchchhin).

425. What is called the birth by descent (Upapad janma)?

Here the birth occurs without parents. The soul achieves adulthood right away. The births in the celestial and in infernal realms occur this way. The soul in the celestial life is born from the celestial flowerbed and accepts the protein materials present there. The soul in the infernal birth is born in a pot like place with a narrow opening. He then accepts the protein material particles available there.

426. What is called the birth by the womb (Garbha janma)?

The soul is born after an ovum becomes fertilized with the sperm upon sexual relations.

427. What is called the birth by agglutination (Sammurchchhin janma)?

The soul gets birth without any expectation of mother or father. The soul uses agglutination of the material particles from the surroundings.

428. What kind of living being has these different forms of above-mentioned births?

The celestial and the infernal birth have birth by descent. Viviparous (Jarayuj), Oviparous (Andaj) and Vertebrates without placenta (Potaj) are the birth with the womb and the rest of the living beings are born by agglutination of material particles.

429. How are the different living beings of different genders (Ling) described?

The infernal and the agglutinating living beings are hermaphrodites. The celestial beings could be male or female genders. The rest of the living beings have all three genders.

Chapter # 3.21 The soul classes according to the births.

430. What is called the soul class (Jiv samas)?

The place where a living being is born, determines its jiv samas.

431. How many different types of soul classes are there?

There are 98 (including subtypes) as follow:

1. For subhumans (Tiryanch) - 85,
2. For humans (Manushya) – 9,
3. For infernal (Narak)– 2
4. For celestial (Dev) – 2.

432. Where do the 85 different types of soul classes of subhumans occur?

1. Agglutinating birth – 69
2. Womb birth – 16.

433. How are are the 69 types of agglutinating births distributed?

1. One sensed - 42,
2. Two to four senses - 9
3. Five senses –18.

434. Where are the 42 types of one sensed agglutinating births distributed?

1. Earth.
2. Air.
3. Fire.
4. Water.
5. Eternal lowest form of life.
6. Non-eternal lowest forms of life.

(Each of the above six have fine bodies, as well as gross bodies)
(6 x 2 = 12).

13. Dependent solitary plant souls.
14. Nondependent solitary plant souls.

Each of these fourteen types and subtypes listed above are to be multiplied by three additional types and that will make forty-two. The three types are as follow:

1. The fully matured (Paryaptak).
2. Partially matured (Nirvrutya Paryaptak).
3. Non-matured (Labdh Paryaptak).

When the soul matures to all of his potential mature forms, then it is called fully matured (Paryaptak).

When soul is in the process of acquiring all of its maturities, then it is called partially matured (Nirvrutya Paryaptak).

When the living being dies prior to acquiring to any maturity at all, then it is called non-matured (Labdh Payraptak).

435. What are the nine types of births in two to four sensed living beings?

Two, three and four sensed living beings have nine different types of births, as follows. Two sensed, three sensed and four sensed times three of each of the maturities (fully matured, partially matured, and non-matured). Thus there are total of nine types.

436. What are the eighteen types of birthplaces for agglutinating five sensed living beings?

1. Living in the water.
2. Living on land.
3. Living in the air.

These three of two types each, sential and non-sential makes six. These six types are then to be multiplied by three types of maturities to make a total of 18 types.

437. What are the sixteen different types of birthplaces of five-sensed living beings born in the womb?

There are twelve in the land of action (Karma bhumi) and four in the land of enjoyment (Bhog bhumi).

438. What are the twelve types of birthplaces of five-sensed living beings born in the womb from the land of action?

1. Living in the water.
2. Living in the land.
3. Living in the air.

These each times two of sential and non-sential each, makes a total of six and times two of maturation, fully matured and partially matured. These make a total of twelve.

439. What are the four types of living places of five-sensed living beings born in the womb in the land of enjoyment?

1. Living the land.
2. Living in the air.

Multiply each of these two times the two types of maturations; that is fully matured and partially matured equals four total.

In the land of enjoyment (Bhog bhumi) there are no non-sential subhuman living beings (Asangni tiryanch).

440. What are the nine birthplaces of the humans?

1. Arya land (Arya khand).
2. Mlechchha land (Mlechcha khand).

3. Land of enjoyment (Bhog bhumi).
4. Land of bad enjoyment (Kubhog bhumi).

Now multiply each of four places above x's two of maturity, to include that which is fully matured and partially matured, equals a total of eight. Plus one must add the type agglutinating human having nonmaturity, which constitutes a total of nine types.

441. There are two infernal birthplaces:

They are the fully matured and partially matured.

442. There are two types of birthplaces for celestial living beings:

Fully matured and partially matured.

443. How many different types of celestial beings are there?

There are four types:

1. Mansion dwelling celestial beings (Bhavanpati dev).
2. Wandering celestial beings (Vyantar dev).
3. Stellar celestial beings (Jyotistha dev).
4. Empyrean celestial beings (Vaimanic dev).

444. How many of the mansion celestial beings are there (Bhavanpati dev)?

There are ten as follow:

1. Fiendish youths – Asur kumar.
2. Serpentine youths – Nag kumar.
3. Lightening youths – Vidyut kumar.
4. Vulturing youths – Suparna kumar.
5. Fiery youths – Agni kumar.
6. Stormy youths – Vat kumar.
7. Thundering youths – Stanit kumar.
8. Oceanic youths – Udadhi kumar.
9. Island youths – Dwip kumar.
10. Guardians of the cardinal points youths – Dik kumar.

445. How many types of wandering celestial beings are there (Vyantar dev)?

There are eight types:

1. Deformed humans – Kinnara.
2. Deformed persons – Kinpuruss.
3. Great serpent – Mahorag.
4. Musician –Gandharva.
5. Treasure keeper – Yaksha.
6. Demon – Rakshasa.
7. Devil – Bhut.
8. Goblin – Pisacha.

446. How many types of stellar celestial beings are there (Jyotistha Dev)?

There are five as follow:

1. Suns – Surya.
2. Moons – Chandra.
3. Planets – Graha.
4. Constellations – Nakshatra.
5. Scattered stars – Tara.

447. How many types of empyrean celestial beings are there (Vaimanik Dev)?

There are two types – graded ones (Kalpopanna dev) and non-graded ones (Kalpatit dev).

448. What are the graded celestial beings (Kalpopanna dev)?

Here the celestial beings have various ranks such as chiefs or assistant chiefs.

449. What are the non-graded celestial beings (Kalpatit dev)?

Here the celestial beings have no ranks.

450. How many types of graded celestial beings are there (Kalpopanna Dev)?

There are sixteen as follow:

1. Righteous – Saudharma.
2. Great lord – Isana.
3. Perpetual youth – Sanatkumar.
4. Supreme lord – Mahendra.
5. Big lord – Brahma.
6. Super lord – Brahmottar.
7. Mysterious – Lantav.
8. Banyan – Kanistha.
9. Radiant – Sukra.
10. Supremely radiant – Mahasukra.
11. Hundred faceted – Satar.
12. Thousand faceted – Sahasratar.
13. Bent – Anata.
14. Prostrated – Pranat.
15. Beat – Arana.
16. Unswearing – Achyuta.

451. How many types of nongraded celestial beings are there (Kalpatit dev)?

There are twenty-three, as follow:

- Nine are neck dwellings (Nav Graiveyak).
 - Three. Lower neck dwellings (Adho Graivayak)
 - -Sudarshan
 - -Amogh
 - -Suprabudhdha
 - Three. Middle neck dwellings (Madhya Graivayak)
 - Yasodhar
 - Subhadra
 - Suvishal
 - Three. Upper neck dwellings (Urdhva Graivayak)
 - Suman
 - Saumanashya

- Pritinkar
- Nine subdirectional heavens (Anudis).
 1. Aditya
 2. Archi
 3. Archimalini
 4. Vajra
 5. Vairochan
 6. Soumya
 7. Saumyarupak
 8. Ank
 9. Sphutik
- Five excellents (Anuttar) and those five are as follows:
 1. Victory-Vijay.
 2. Victorious – Vaijayant.
 3. Conquering – Jayant.
 4. Unvanquished – Aparajit.
 5. Fully accomplished – Sarvarthsidhhi.

452. How many types of infernal places are there?

Seven different infernal places exist.

453. What are the names of the seven infernal places?

They are as follow:

1. Gem hued – Ratna prabha-dharma.
2. Pebble hued – Sharkara prabha-vansha.
3. Sand hued – Valuka prabha-megha.
4. Mud hued – Pank prabha-anjana.
5. Smoke hued – Dhum prabha-arista.
6. Dark – Tamah prabha-maghavi.
7. Pitch dark – Mahatamah prabha-maadhavi.

454. Where is the living place for fine one-sensed lives (Sukshma ekendriya)?
These exist all over the cosmic space.
455. What is the living place for gross one-sensed lives (Badar ekendriya)?
Gross one sensed living beings live anywhere with support from any body.
456. Where do the mobile lives live?
The mobile living beings live in the mobile area of the cosmic space.
457. Where do two, three and four sensed living beings live?
Two, three and four-sensed living beings live in the land of action (Karma bhumi). They are also present in the half island at the end and also live in the the last ocean in the cosmos known as Swayambhuraman Ocean.
458. Where do the five-sensed subhumans live (Panchendriya tiryanch)?
They live in middle world. The water living subhumans are found only in the Lavan, Kalodadhi and Swayambhuraman oceans.
459. Where do the infernal living beings live?
They live in the lower seven lands of the universe.
460. Where do the mansion dwelling and wandering celestial beings live?
They live in the upper and middle part of the first hell and also in the middle world (Tiryank lok).
461. Where do the stellar celestial beings live?
The stellar celestial beings live in the area of the middle world, which begins at the height of 790 yojans, above the plateau of Mount Meru and extends up to another 110 yojans, which spread across innumerable islands and oceans.
462. Where do the empyrean celestial beings live?
They live in the upper world of the universe (Urdhva lok).

463. Where do humans live?

Human live in the human region of the middle world (Nar lok).

Chapter # 3.22 Universe according to the Jain philosophy.

464. How many parts of the universe are there?

There are three parts of the universe:

1. The upper world – Urdhva lok.
2. The middle world – Madhya lok.
3. The lower world – Adho lok.

465. What is called the lower world?

A seven-raju distance down Mount Meru is called the lower world.

Raju is defined as follows – the distance flown by the celestial being in six months at a rate of 2, 057,152 yojans in one kshan (instant of time). One yojan is equal to 455,545 miles. Thus one raju equals 145×10^{21} miles (according to Jain sidhdhant kosha by Jinendra Varniji, part 3, page 401).

466. What is called the upper world?

From Mount Meru to the end of the top of the universe is called the upper world.

467. What is called the middle world (Madhya Lok)?

From Mount Meru up to a height of 100,040 yojans is the middle world.

468. Can the middle world be described in more detail?

In the center of the middle world there is Jambu Island which is 100,000 yojans diameter at present. In the center of the Jambu Island, there is Mount Meru which is 100,000 yojans in height. The Mount Meru base is about 10,000 yojans deep into the ground. Ninety nine thousand yojans height is above ground level. The top of Mount Meru is at forty yojans in height. In the middle of the Jambu Island, east to west side, there are six long mountain ranges present. These divide Jambu Island into seven continents, which are named as follows:

1. Bharat.
2. Haimvat.

3. Harivarsh.
4. Videh.
5. Ramyak.
6. Hairanyavat.
7. Airavat.

On the north of Mount Meru is Uttarkuru and to the south is Devkuru. The Lavan Ocean circles the Jambu Island. It has a width of 200,000 yojans. Circling the Lavan Ocean is Dhataki Island, which is 400,000 yojans in width. In this part of Dhataki island, there are two Mount Merus. The mountains here are double in numbers to those in Jambu Island. Kalodadhi Ocean circles Dhataki Island. It is 800,000 yojans in width. Pushkar Island is 1,600,000 yojans in width and is surrounded by Kalodadhi Ocean.

In the middle of the Pushkar Island is a mountain chain called Manusottar Mountain. This mountain divides Pushkar Island into two parts, one outer side and one inner side. The area covered by the Manusottar Mountain is an area of 1,022 yojans at the base, 723 yojans in the middle and 424 yojans at the top. The height is 1,721 yojans and it is 430 yojans deep into the land.

In the inner part of the Pushkar Island, the geography is similar to Dhataki Island. The land outlay of Pushkar and Dhataki Islands is double the amount of Jambu Island, i.e., the mountains and continents are double in numbers.

Jambu Island, Dhataki Island, inner half of the Pushkar Island, Lavan Ocean and Kalodadhi Ocean areas denotes the human world.

Beyond Pushkar Island, there are innumerable oceans and islands present, until the end of the middle world.

There are fifteen action lands in this human world present in these 2.5 islands of human land, that is, Jambu, Dhataki and the inner half of Pushkar Island. These areas include five Mount Merus—one for Jambu and two each in Dhataki and Pushkar Island. Keep in mind that Mount Meru is in the center of Bharat, Videh and Airavat lands. Therefore, there are five Bharats, five Videhs and five Airavat areas, which are present in the action lands. In the Videh land area, the areas of the Devkuru and Uttarkuru are to be excluded.

Five Hemvat and five Hairanyavat have the lower level of enjoyment lands. (Jaghanya bhog bhumi)

Five Hari and five Ramyak have the mid level lands of enjoyment (Madhya bhog bhumi).

Five Devkuru and five Uttarkuru have the highest form of enjoyment lands (Uttam bhog bhumi).

The lands where humans have knowledge of the followings six things are called the land of action. (Karma bhumi):

1. Use of arms and ammunition (Asi).
2. Writing (Masi).
3. Farming (Krusi).
4. Serving the society (Seva).
5. Handcrafting (Silp).

6. Business (Vanijya).

The land where the above-mentioned six things are not present is called the land of enjoyment (Bhog bhumi).

Outside the human world, in all islands, there is the lower level of enjoyment, but in the Swayambhuraman Ocean and its islands, there are the arrangements similar to action lands.

In the Lavan and Kalodadhi oceans, there are ninety-six islands. There is also the existence of bad enjoyment land (Kubhog bhumi). Here the humans are called non-aryan (mlechchha). These are humans, but live their lives as animals.

End of chapter #3.

Chapter # 4: Spiritual development stages.

Chapter # 4.1 Nature of the real happiness.

469. Every mundane soul wishes for happiness and tries to obtain happiness, but cannot achieve it. Why is this so?

Since the mundane soul has not known the real nature of happiness, it has no way of knowing how to obtain true happiness.

470. What is the real nature of true happiness?

The soul has an affirmative attribute (Anujivi guna) called happiness. The pure state of this attribute is called real happiness. This is the true nature of the soul. The mundane soul, transiently and briefly perceives happiness, as a result of the fruition with the pleasure producing karma. As a result, he wrongly believes that to be the state of real happiness.

471. Why does the mundane soul not achieve real happiness?

Since the mundane soul has the wrong belief, the wrong knowledge, and, the wrong conduct, it cannot achieve real happiness.

472. Does the mundane soul ever achieve real everlasting happiness?

Yes, the mundane soul obtains nirvana (Moksha), and then he also attains the real everlasting happiness.

473. What is the true nature of the moksha?

When the soul is free from all the material karma (Dravya karma) as well as all internal thought process (Bhav karma), then this state is called moksha.

474. What is the process of obtaining moksha?

Stopping and shedding (Samvar and nirjara) of all the material karma and internal thought process (Dravya and bhav karma) is called the moksha.

475. How is the stoppage of karma (Samvar) explained?

The stoppage of the inflow of the karma is called samvar. The soul here stops making any emotions (Vikar) and as a result, the attractions to the soul for new karma cease. This is called samvar.

476. How is the shedding of karma (Nirjara) explained?

When the soul decreases the intensity of his emotions and, at the same time, there occurs a detachment of the previously bonded karma from the soul, then it is called the shedding (Nirjara).

477. What is the process of stoppage and shedding of karma?

Through the oneness of true faith, true knowledge and true conduct, the process of obtaining stoppage and shedding (Samvar and nirjara) of karma is achieved.

478. The oneness of the above process, does it occur at one time or in succession?

It occurs in succession (Anukram).

479. What is the process of acquiring oneness of the above three jewels?

As the spiritual development stage (Guna sthanak) increases, so does the increase in the purity of the soul. Ultimately, the three jewels turn into oneness at the height of the purity.

Chapter # 4.2 The general nature of the spiritual development stages.

480. How are the spiritual development stages (Guna sthanak) distinguished?

Depending on the intensity of the delusion (Moha) and activity (Yog), the soul's attributes of true faith, true knowledge and true conduct are in different forms. These represent the spiritual development stages of the soul.

481. How many types of spiritual development stages are there?

There are fourteen stages as follow:

1. Wrong belief – Mithyatva.
2. Downfall stage – Sasadan.
3. Right/wrong belief – Mishra.
4. Right belief with vow-less conduct – Avirat samyag drasti.
5. Right belief with partial vow-less conduct – Desh virat.
6. Right belief with complete vow conduct and with minimal carelessness – Pramat virat.
7. Right belief with complete vow conduct and complete carefulness – Apramat virat.
8. Stage of new thought activity – Apurva karan.
9. Stage of advanced thought activity – Anivruti karan.
10. Stage of subtle greed – Sukshma samparay.
11. Suppressed delusion state – Upsant moha.
12. Delusion-less state – Kshin moha.
13. Active omniscient -- Sayogi kevali.
14. Inactive omniscient – Ayogi kevali.

482. What is the logic in giving names to the spiritual development stages?

The delusion and the vibratory activity (Moha and Yog) of the soul are the logic for giving names to these spiritual development stages. As the delusion and the vibratory activity of the soul decreases, the purity of the soul increases.

483. What are the instrumental causes in each of the fourteen spiritual developmental stages?

Right belief deluding karma are the instrumental cause for the first four spiritual development stages. From the fifth to the twelfth spiritual development stages, the instrumental cause are the right conduct deluding karma and the instrumental cause for the thirteenth and fourteenth stages are the vibratory activity of the soul - psychophysical activity (Yog). These are visualized in the following tables.

SPIRITUAL DEVELOPMENT STAGE	INSTRUMENTAL CAUSE
1 st through 4 th stage	The right faith deluding karma (Darashan mohiniya karma).
5 th through 12 th stage	The right conducts deluding karma (Charitra mohiniya karma).
13 th through 14 th stage	The vibratory activity of the soul-- psychophysical activity (Yog).

SPIRITUAL DEVELOPMENT STAGE	CONDITION OF THE SOUL
1 st	Wrong belief.
2 nd	Right belief is not present. The wrong belief is also not appearing.
3 rd	The right /wrong belief.
4 th	The right belief is born.
5 th through 10 th	The right conduct is progressively becoming purer.
11 th	The wrong conduct is totally suppressed, but because of the presence of activity (yog), there is no perfect conduct yet at this stage.
12 th	The soul's pure attitude with annihilation of the karma (Kshayik bhav). Just like the 11 th stage, there is no perfect conduct because of the presence of activity (yog).
13 th	The soul has omniscience. Because of the presence of yog, there is no perfect conduct.
14 th	The true knowledge, the true faith and the true conduct are complete here.

Different attitudes (Bhav) of the soul in relationship to spiritual development stage:

SPIRITUAL DEVELOPMENT STAGE	ATTITUDES OF THE SOUL--AOS (Bhav)
1 st	AOS due to the rise of right belief deluding karma (Audayik bhav).
2 nd	AOS due to the rise of infinitely bonded right conduct deluding karma (Anantanu bandhi karma). Here there is no rise, suppression, annihilation or partial suppression/annihilation of right conduct deluding karma (Audayik bhav).
3 rd	AOS due to rise of right/wrong belief karma (Audayik bhav).
4 th	AOS due to suppression, annihilation or partial suppression/partial annihilation of right belief deluding karma (Aupkshamik, kshayik and kshayopsamik bhav).
5 th to 10 th	AOS due to the partial suppression/partial annihilation of the right conduct deluding karma (Kshayopkshamic bhav).
11 th	AOS due to the total suppression of the right conduct deluding karma (Aupkshamic bhav).
12 th	AOS due to the total annihilation of the right conduct deluding karma (Kshayik bhav).
13 th and 14 th	AOS due to the total annihilation of the right conduct deluding karma (Kshayik bhav).

The knowledge attributes of the soul continue producing the modes of knowledge from time infinite; but these modes receive different names due to their association with the deluding karma.

SPIRITUAL DEVELOPMENT STAGE	KNOWLEDGE MODE	DELUDING KARMA
1 st – 3 rd	Wrong knowledge.	Rise of the wrong belief deluding karma.
4 th	True knowledge.	Absence of the effect of the wrong belief deluding karma
5 th to 12 th	True knowledge	The gradual reduction in the effect of the true conduct deluding karma.
13 th	Omniscient knowledge.	Total annihilation of all the deluding karma.

Chapter # 4.3 First spiritual development stage.

484. What is the nature of the first spiritual development stage – the stage of wrong belief? (Mithyatva)

In the first spiritual development stage, the fruition of the wrong belief karma is the instrumental cause. As a result, the soul has the wrong belief in reality (Atatvarth shraddhan).

In this stage, the soul always has a wrong belief. He does not have a liking for the true nature of the reality. As the person with a stomach ailment does not like the taste of rich food, so is the condition of the soul similar in this stage for reality.

485. In the first spiritual development stage, how many types of karma bondage occur?

Out of 148 types of karma there is bondage of 117 types in this first spiritual development stage, as follow:

As explained in part two of question #330, instead of twenty subtypes of touch, taste, smell and color, we take only four. Five bodies (Sharir) also include five types of bondages of the parts of the body (Bandahana karma) and five types of

integration of the body (Sanghat karma). Thus $148 - 16 (20-4) - 10$ equal 122 types. The clouded right faith and the right / wrong faith are not in bondage form but are produced due to the rise of the right faith. Here at this time, the wrong faith is divided into three parts such as wrong faith, right-wrong faith and clouded right faith.

The bonded wrong faith karma have some pure and some impure molecules. When the wrong faith karma is divided into three forms (the wrong, right / wrong and the clouded right faith) by the soul, at the time of the rise of the right faith, then these three forms occur. Therefore in bondage, one has only wrong faith karma. There is no bondage of right / wrong and clouded right faith karma.

Thus we have to delete two numbers out of 122, to reach 120.

Out of these 120 types, in the first spiritual development stage, the tirthankar karma, the assimilated body (Aharak sharir) and assimilating limbs and their related parts (Aharak angopanga) are not bonded. Therefore $120 - 3$ equal 117 types of bonded karma seen in the first spiritual development stage.

486. How many types of karma come in to fruition in the first spiritual development stage?

Out of the 122 types as mentioned above, the clouded right faith, the right / wrong faith, the assimilated body, the assimilated limbs and their related parts and the tirthankar karma, do not have fruition in the first spiritual development stage. Thus $122 - 5$ equals 117 types of karma, which may get fruition in the first spiritual development stage.

487. How many types of karma remain in a dormancy stage of existence (Satta), with the soul in the first spiritual developmental stage?

During the first spiritual development stage, there are 148 types of karma, which remain in the dormancy state to the soul.

Chapter # 4.4 Second spiritual development stage.

488. How is the second spiritual developmental stage – the downfall stage (Sasadan guna sthanak) explained?

The first type of right faith due to the suppression of karma (Prathamopsham samyaktva) lasts for an intra-indian hour (a period up to or within 48 minutes). When a time between one and six avali (very small unit of time) remains, then there is a rise of infinitely bonded passions (Anantanubandhi kashay). Here the right faith disappears and the soul's downfall towards the first spiritual development stage continues. This is called the second spiritual development stage.

489. How is the first type of right faith due to the suppression of karma (Prathamopsham samyaktva) explained?

There are seven types of karma related to the right faith. Three are the right faith deluding karma and four are the infinite bonded passions karma.

The right faith occurs due to the suppression (Upsham), partial suppression / partial annihilation (Kshayopsham) or annihilation (Kshay) of these seven karma. The right faith due to the suppression of these seven types of karma is of two types.

The first type of right faith with the suppression of karma (Prathamopsham samyaktva).

The second type of right faith with the suppression of karma (Dwitiyopsham samyaktva.)

The suppression of the seven types of karma of the eternal misbeliever (Anadi mithyatvi) and five types of karma suppression of the non-eternal misbeliever (Sadi mithyatvi) are called the first type of right faith due to their suppression of the karma (Prathamopsham samyaktva).

490. What is identified as the second type of right faith with suppression of karma (Dwitiyopsham samyaktva).

During the seventh spiritual developmental stage, the soul can have right faith due to partial suppression /annihilation of karma. (Kshayopshamic samyagdristi) This soul is now faces the climb through suppression ladder of further spiritual growth (Upsham shreni). The right faith of suppression type (Upsham samyaktva) evolves from partial suppression / annihilation type of right faith. (Kshayopsham samyaktva) This is identified as the second type of right faith, due to suppression of karma (Dwitiyopsham samyaktva). Here the suppression of only three types of right faith deluding karma occurs. The infinitely bonded karma continue being transformed into partial vows preventing passions karma.

491. What is called an avli?

Innumerable samayas make one avli.

492. In the second spiritual development stage, how many types of karma bondage occur?

In the first spiritual developmental stage, bondage of 117 types of karma occurred. In the second spiritual developmental stage, there are sixteen lessTherefore there is bondage of 101 types of karma occurring in the second spiritual developmental stage.

At the end of 1st first spiritual developmental stage, sixteen types of karma are completely destroyed, so that they are not present in the second spiritual developmental stage. They are as follow:

1. The wrong belief karma – Mitayatva.
2. Deformed body – Hundak sansthan.
3. Hermaphroditic inclination – Napushak ved.
4. Infernal realm of existence – Narak gati.
5. Infernal realm migratory form – Narak anupurvi.
6. Infernal life determining karma – Narak ayu.
7. Loosely jointed body karma – Asampraptyrasupatika sanhanan.
8. Once sensed lives – Ekendriya gati.
- 9, 10 & 11. Three mobile lives from 2nd, 3rd and fourth sensed living beings - Vikaltraya.
12. Immobile lives – Sthavar.
13. Hot body karma – Atap.
14. Subtle body – Sukshma.
15. Undevelopable body – Aparyapta.
16. Common bodies – Sadharan sharir.

493. What is meant by karma being completely destroyed (Vyuchchhatti)?

The bondage, fruition and dormancy of the karma are described in each spiritual developmental stage. Prior to the next spiritual developmental stage, those types, which were completely destroyed, are called vyuchchhatti.

494. In the second spiritual developmental stage, how many types of karma come into fruition?

In the first spiritual development stage, 117 types of karma came into fruition. In the second spiritual development stage, the wrong belief, hot body, subtle body, undevelopable body and common bodies, these five types of karma do not come into fruition. So, 117-5 equals 112. One more type identified as the infernal realm migratory form is also not there. Thus, 112-1 equals 111 types of karma fruition that can be there.

495. Within the second spiritual developmental stage, how many karma are in a dormancy stage (Satta)?

There are 145 types in the dormancy stage excluding the tirthankar, assimilative body and assimilative limbs and their related parts. Thus, $148 - 3$ equals 145 types are present in dormancy.

Chapter # 4.5 Third spiritual development stage.

496. What is called the third spiritual developmental stage (Mishra guna sthanak)?

In this stage, there is the rise of right / wrong belief karma. Here the soul has neither only right faith nor wrong faith. There is a mixture of both faiths present.

497. How many types of karma bondage are there in the third spiritual developmental stage?

There is total 74 types being bonded in this stage.

Recalling that the second spiritual developmental stage, there were 101 types of bondage and that in the second spiritual developmental stage, 25 were destroyed, which left $101 - 25$ or 76 types. The twenty-five types which were destroyed are as follow:

- 1 – 4. Four types of intense passions like anger, ego, deceit and greed.
5. Somnabulistic sleep (Styangrudhhi).
6. Deep sleep producing karma (Nindra nindra).
7. Exceedingly intense sleep producing karma (Prachala prachala).
8. Displeasing personality (Durbhag).
9. Harsh voice (Duswar).
10. Non-impressive (Anadeya).
11. Awkward movement (Aprasastha vihayogati).
12. Female disposition (Stri ved).
13. Lower status (Nich gotra).
14. Subhuman realm (Tiryanch gati).
15. Migratory form subhuman realm (Tiryanch anupurvi).
16. Subhuman life determining karma (Tiryanch ayu).
17. Cold body (Udyot).
- 18 – 21. Four types of figure of body (Sansthan).

Symmetrical upper and asymmetrical lower body. (Nyagrodh sansthan)

Symmetrical lower and asymmetrical upper body. (Svati sansthan)

Hunchback body. (Kubbaj sansthan)

Dwarft body. (Vaman sansthan)

22 – 25. Four types of bones, and joints formation (Sanhanan).

Adementine bones and joints. (Vraja narach sanhanan)

Unbreakable bones and joints. (Narach sanhanan)

Semi-unbreakable bones and joints. (Ardha narach sanhanan)

Rivitted bones and joints. (Kilika sanhanan)

In the third spiritual developmental stage, there is no bondage of any life determining karma, so subtracting human life determining karma and celestial life determining karma, from 76, leaves 74 types of bondage present. Infernal life is gone in the first and the subhuman life karma is gone in the second spiritual developmental stage.

498. In the third spiritual developmental stage, how many types of karma come in to fruition?

In the second spiritual developmental stage, 111 types enter in fruition. From these 111, take 9 of these out as follow: four infinitely bonded, to include anger, ego, deceit and greed; one to four sensed lives (total of four), and the immobile body (I), thus $111 - 9$ equals 102.

Also take away migratory forms. There are four types, out of these, the infernal realm migratory form, which was already out in the second spiritual development stage. Therefor three of these types of migratory forms need to be subtracted, $102 - 3$ equals 99.

There is one more type of karma in fruition. That is the right / wrong belief karma. Thus $99 + 1$ equals 100 types are in fruition in this stage.

499. How many types of karma are in dormancy in the third spiritual developmental stage?

Except for tirthankar body karma, all the karma are in dormancy ($148 - 1$ equals 147) in this stage.

Chapter # 4.6 Forth spiritual development stage.

500. What is meant by right belief with vow-less conduct (Avirat samyag drasti), which occurs in the fourth spiritual developmental stage?

The suppression, partial suppression / partial annihilation or annihilation of three types of right faith deluding karma and four types of infinitely bonded passions, give the soul the right faith. In this fourth stage, there is the presence of partial vow conduct passions, which prevent the soul's being not able to accept the vows.

501. How many types of karma bondage occur within this fourth spiritual developmental stage?

In the third spiritual developmental stage, 74 types of karma occurred in bondage. Here one has to add three more types, so that 77 types of bondage are present in fourth spiritual developmental stages.

These three are as follow:

1. The human life determining karma.
2. The celestial life determining karma.
3. The tirthankar body making karma.

502. How many types of karma come into fruition in this fourth spiritual developmental stage?

In the third stage 100 types of karma reached fruition. In the fourth stage since there is no right/wrong belief karma, 99 achieve fruition.

To these 99, one now has to include five more for a total of 104.

These additional five include:

- Four transmigratory forms, and
- One clouded right belief (Samyaktva Mohaniya) form.

503. How many types of karma remain in a dormancy state in this fourth spiritual developmental stage?

All 148 types remain in dormancy in the fourth spiritual developmental stage. However the soul with the right belief, due to the annihilation of karma has only 141 types. The seven excluded types are:

- Three of right belief deluding karma, and
- Four of infinitely bonded passions.

Chapter # 4.7 Fifth spiritual developmental stage.

504. What is the nature of the fifth spiritual developmental stage? This stage is identified as the right belief with the partial vow conduct (Desh virat).

With the inoperation of partial vow preventing passions, the soul is given the opportunity to observe partial vows of the householder. This is called the partial vow conduct (Desh charitra). The right belief and the right knowledge merge within this stage.

505. How many types of karma bondage are there in the fifth spiritual developmental stage?

Recall that in the fourth spiritual developmental stage 77 types of bondage existed. In the fifth stage, ten less are bonded so that total of sixty-seven are bonded in this stage.

The ten less bonded are as follow:

- Four partial vow preventing passion of anger, deceit, ego and pride, and, one each of:
- Human realm of existence. (Manusya gati)
- Human realm of transmigratory form. (Manusya anupurvi)
- Human life-determining karma. (Manusya ayu)
- Gross body. (Audarik sharir)
- Gross body limbs and their related parts. (Audarik sharir angopang)
- Adementine nerves, bones and joints. (Vraj rushabha narach sanhanan)

506. How many types of karma give fruition in the fifth spiritual developmental stage?

In the fourth spiritual developmental stage, there were 104 types of karma in fruition. Here in the fifth stage there are seventeen less for total of 87 types to yield fruition in the fifth stage.

Seventeen excluded are as follow:

- Four partial vow preventing passions of anger, ego, deceit and pride. (Apratyakhyanavarniya kashay)
- Celestial realm of existence. (Dev gati)
- Celestial realm transmigratory form. (Dev anupurvi)
- Celestial life-determining karma. (Dev ayu)

- Infernal realm of existence. (Narak gati)
- Infernal realm transmigratory form. (Narak anupurvi)
- Infernal life determining karma. (Narak ayu)
- Fluid body. (Vaikriya sharir)
- Fluid body limb and minor limbs. (Vaikriya angopang)
- Human realm transmigratory form. (Manusya anupurvi)
- Subhuman realm transmigratory form. (Tiryanch anupurvi)
- Displeasing personality. (Durbhag)
- Non-impressive. (Anadeya)
- Notoriety body making karma. (Apyash kirti)

507. How many types of karma are in dormancy in the fifth spiritual developmental stage?

In the fourth spiritual developmental stage, there were 148 types in dormancy. Within the fifth stage, 147 are present in dormancy, with the exception of infernal life determining karma, which is not present. In the fifth spiritual developmental stage, due to annihilation of the karma, there is dormancy of only 140 types of karma. The seven excluded are as follow:

Four infinite bonded karma and three of the right faith deluding karmas.

Chapter # 4.8 Sixth spiritual development stage.

508. What is the nature of the sixth spiritual developmental stage, which encompasses the right belief with complete vow conduct as well as minimal carelessness (Pramat virat)?

In this spiritual developmental stage, there is the intense operation of perfect right conduct preventing passion and the quasi-passions (Sanjvalan kashay and nokashay). Here there is manifestation of restraint (Sanyam), as well as some carelessness due to the operation of the above-mentioned karma. This is the spiritual developmental stage of a monk.

509 How many types of karma become bonded in this sixth spiritual developmental stage?

In the fifth spiritual developmental stage, the bondage of 67 types of karma occurred. There are four less, which mean 63 types of bondage occur.

The four in the sixth stage missing include:

Complete vow-preventing passions of anger, ego, deceit and greed.

510. How many types of karma acquire into fruition in the sixth spiritual developmental stage?

In the fifth spiritual developmental stage, 87 types came into fruition. Here there are eight less acquired. Therefore 79 acquire fruition; plus two additional types for a total of 81 as follow:

- Four complete vow-preventing passions of anger, ego, deceit and greed. (Pratyakhyanavaran kashay)
- Subhuman realm of existence. (Tiryanch gati)
- Subhuman life determining karma. (Tiryanch ayu)
- Cold body. (Udyot)
- Lower status determining karma. (Nich gotra)

The two types of fruition added are:

- Assimilative body. (Aharak sharir)
- Assimilative limbs and their related parts. (Aharak angopang)

511 How many types of karma are in dormancy during the sixth spiritual developmental stage?

In the fifth spiritual development stage, there are 147 types in dormancy present. During the sixth stage there is one less. It is the subhuman age determining karma. Therefore there are 146 in dormancy.

In the right faith, due to annihilation of the karma, (kshayic samyag drasti) there are only 139 types in dormancy, (146-7 equals 139).

These seven excluded are:

Four infinite bonded karma and three of the right faith deluding karma.

Chapter # 4.9 Seventh spiritual developmental stage.

512. What is the nature of the seventh spiritual developmental stage, which endows the right belief with complete vow conduct as well as complete carefulness (Apramat virat)?

In the seventh spiritual developmental stage, there is a very mild operation of perfect right conduct preventing passions and quassi-passions. Here there is also manifestation of restraint (Sanyam) with carefulness.

This is the spiritual development stage of a monk.

513. How many subtypes of this seventh developmental stage are there?

There are two types:

- To achieve one's own place at the seventh spiritual developmental stage (Swasthan apramat virat), and
- To achieve the eminent form of seventh spiritual developmental stage (Satisay apramat virat).

514. How is the seventh spiritual developmental stage with one's own place (Swasthan apramat virat) identified?

The soul who travels between the sixth and the seventh spiritual developmental stage thousands of times is called the seventh spiritual developmental stage, with one's own place.

515. What is called the eminent seventh spiritual developmental stage (Satisay apramat virat)?

The soul who is now ready to climb the ladder of further spiritual progress (Shreni) is identified as the eminent seventh spiritual developmental stage.

516. Who is eligible for climbing the ladder of further spiritual growth?

The soul with the right faith with annihilation of the karma (Kshayic samyag drasti) and the soul with the second type of right faith with suppression of the karma (Dwitiyopsham samyag drasti) are eligible to climb this ladder.

However the soul with the first type of right faith with suppression of the karma (Prathamopsham samyag drasti) and the soul with the right faith with partial suppression and partial annihilation of karma (Kshayopsamic samyag drasti) are not eligible to climb this ladder of further spiritual growth.

The soul with the first type of right faith suppression of karma passes up that stage and obtains the right faith with partial suppression / annihilation of the

karma stage. Here the soul eliminates the infinitely bonded anger, ego, deceit and greed and then suppresses the three types of right faith deluding karma while obtaining a second type of right faith with suppression of karma; or it can destroy all the remaining types of right faith deluding karma and obtain the right faith through the annihilation of the karma status. At this state, the soul qualifies for climbing the ladder of further spiritual growth.

517. What is called the ladder of further spiritual growth (Shreni)?

The state where the soul can either annihilate or suppress the remaining twenty-one types of deluding karma is called the ladder of spiritual growth.

518. How many types of ladders are there (Shreni)?

There are two types:

1. Suppression of karma ladder (Upsham shreni).
2. Annihilation of karma ladder (Kshapak shreni).

519. What is called the suppression of karma ladder (Upsham shreni)?

In this ladder, the twenty-one types of deluding karma are suppressed.

520. What is called annihilation of the karma ladder (Kshapak shreni)?

In this ladder, the twenty-one types of deluding karma are completely annihilated.

521. What kind of souls climb these ladders?

The soul with the right faith due to annihilation of the karma can climb either of these ladders (shrenis).

The soul with the right faith due to the suppression of the karma climbs only the suppression of the karma ladder.

522. Which spiritual developmental stages achieve the suppression of the karma level?

The 8th, 9th, 10th and 11th spiritual developmental stages achieve this ladder.

523. Which spiritual developmental stages achieve the annihilatiokarmaladder?

The 8th, 9th, 10th and 12th spiritual developmental stages achieve this ladder.

524. What are the instrumental causes for annihilation or suppression of the twenty-one types of deluding karma?

The new thought activity (Adhah karan); the advanced thought activity (Apurva karan) and uniform purity (Anivrutti karan) are the three instrumental causes for the annihilation or suppression of these deluding karma.

525. What is identified as the stage for the new thought activity (Adhah karan)?

In this situation the dispositions (Parinam) of the previous and the next moment are either same or different. This is called adhah karan. For example, the dispositions of some particular living beings in the first moment possess less purity. Moment after moment, progressively, the purity keeps on increasing through infinite times. Whatever type of dispositions the soul may have in the second or third moment, can be the same type as in the first moment of the other living beings. Karan is defined as a living being's thoughts and dispositions.

This karan occurs in the 7th spiritual stage of development.

526. What is identified as the advanced thought activity (Apurva karan)?

Here the thoughts and dispositions of the prior and the next moments are not uniform but are necessarily unique (Apurva). For example, the disposition found occurring in this first moment is not found to be of the same purity as that in any other living being, which occurs in the second dispositions.

The purity of dispositions of different living beings in the first moment can be the similar or different. However from the second moment onwards, the purity will increase progressively by the amount of infinite time within each living being. It will also be unique by itself within any given individual living being.

This karan occurs in the 8th spiritual stage of development.

527. What is called the uniform purity of dispositions (Anivrutti Karan)?

The state, in which all living beings have uniform purity at a given moment, is called the uniform purity of dispositions. With increasing moments, they will all have infinitely more purity, which will be the same in all-living beings.

This karan occurs in the 9th spiritual stage of development.

All of these 3 karans have increasing purity with each increasing moment.

528. Can you explain the new thought activity (Adhah Karan) by example?

For example, King Devdatta has 3072 people working for him in sixteen different departments as depicted below.

DEPARTMENT	PEOPLE WORKING IN DEPARTMENT
1 ST	162
2 ND	166
3 RD	170
4 TH	174
5 TH	178
6 TH	182
7 TH	186
8 TH	190
9 TH	194
10 TH	198
11 TH	202
12 TH	206
13 TH	210
14 TH	214
15 TH	218
16 TH	222

In the first department, the first person's salary is 1 rupee. The second one has 2 rupees, etc. Thus, the 162nd man's salary will be 162 rupees in the first department.

In the second department, the first person's salary is 40 rupees, the second person's 41 and the third person's 42, etc.; Thus 166th man has a salary of 205 rupees.

In the third department, the first person's salary is 80 rupees, the second 81, etc., so the last person's salary is 249 rupees.

In the fourth department, there are 174 people working. The first person's salary is 121 and the second person's salary is 122, etc., thus the last person's salary is 294 rupees.

Thus, in increasing order, the sixteenth department has 222 people working.

The first person in the 16th department receives a salary of 691 rupees and the 222nd a salary of 912 rupees salary.

In this example, the first 39 people's salary does not match anybody else's and the last 67 people's salary, also does not match anybody else. The rest of the people may have similar salaries as a person in another department. This is the way the similarity and dissimilarity of the different dispositions is found in the new thought activity stage (Adhah karan).

For further explanation, please refer to the chapter of Guna sthanak in Gommatsar's book.

529. How many types of karma become bonded in the seventh spiritual developmental stage?

In the sixth spiritual developmental stage, there were 63 types of karma bonded.

In this stage, remove six and add two more, and a total of 59 types of karma bondage occur. Six removed are as follow:

1. Unsteady body (Asthir)
2. Inauspicious body making karma (Ashubh)
3. Pain producing feeling karma (Ashata vedniya)
4. Notoriety body making karma (Ayash kirti)
5. Displeasure quassi-passions (Arati nokarma)
6. Sorrow quassi-passions. (Shok nokarma)

Two to be added are as follow:

1. Assimilative body (Aharak sharir)
2. Assimilative limbs and their related parts (Aharak angopang)

530. How many types of karma come into fruition in the seventh spiritual developmental stage?

In the sixth spiritual developmental stage, 81 types of karma were in fruition. Remove five and a total of 76 come in fruition in the seventh spiritual developmental stage.

The five types to be removed are as follow

:

1. Assimilative body (Aharak sharir)
2. Assimilative limbs and their related parts (Aharak angopang)
3. Deep sleep (Nindra nindra)
4. Exceedingly intense sleep (Prachala prachala)
5. Somnambulistic sleep (Styangrudhhi)

531. How many karma remain in dormancy in the seventh spiritual developmental stage?

Just as in the sixth spiritual developmental stage, there are 146 types in dormancy. In the right faith, due to the annihilation of the karma, there are 139 types in dormancy.

Chapter # 4.10 Eighth spiritual developmental stage.

532. In the eighth spiritual developmental stage, the stage of new thought activity, (Apurva karan) how many types of karma become bonded?

In the seventh spiritual developmental stage, 59 types were bonded. Take one away, the celestial life determining karma (Dev ayu), and 58 types of bondage remain in this eighth spiritual developmental stage.

533. How many types of karma come in fruition in this eighth spiritual developmental stage?

In the seventh spiritual developmental stage there was fruition of 76 types of karma. By removing four, 72 types of karma remain to come into fruition in this eighth spiritual developmental stage.

Four to be taken away are as follows:

1. Clouded right belief (Samyaktva mohaniya)
2. Semi-unbreakable bones and joints (Ardh narach)
3. Riveted bones (Killika)
4. Loosely jointed bones (Asampraptarsupatika sanhanan)

534. How many types of karma are in dormancy in the eighth spiritual developmental stage?

In the seventh spiritual developmental stage, there were 146 types of karma in dormancy.

Four types are removed to include the soul, who is in the ladder of suppression (Upsham shareni), and a second type of right faith due to suppression of the karma (Dwitiyopsham samyag drasti) leaving 142 types in dormancy. Four types to be removed are also four types of infinitely bonded passions. Thus 146 with four removed equals 142 types within dormancy in these types of souls in the eighth spiritual developmental stage.

One who is in the suppression ladder and the one, who has right faith with annihilation of the karma, have 139 types in dormancy. This soul has removed additionally three more types of the right faith deluding karma. Therefore giving him 139 types of karma in dormancy.

The soul, who is in the annihilation ladder, has removed an additional eight types from the seventh spiritual developmental stage; i.e., 146 take away 8 equals 138 types of dormancy in these types of soul in the eighth spiritual developmental stage.

The eight types of karma removed include:

Four infinitely bonded passions, three right belief deluding karma, and one celestial life determining karma.

Chapter # 4.11 Ninth spiritual development stage.

535. How many types of karma bondage occur in the ninth spiritual developmental stage known as the stage of advanced thought activity (Anivrutti karan)?

In the eighth spiritual developmental stage, there was bondage of 58 types. Remove 36 here in the 9th spiritual developmental stage and bondage for 22 types of karma remain.

The 36 to be omitted are as follow:

1. Bellicosity (Paraghat)
2. Light sleep (Nindra)
3. Sound sleep (Prachala)
4. Tirthankar
5. Formation of the organs (Nirman)
6. Graceful movement (Prasastha vihayo gati)
7. Five sensed species (Panchendriya jati)
8. Fiery body (Tejash sharir)
9. Karmic body (Karman sharir)
10. Assimilative body (Aharak sharir)
11. Assimilated limbs and their related parts (Aharak angopang)
12. Perfect symmetry of body (Samchaturastha sansthan)
13. Fluid body (Vaikriya sharir)
14. Fluid body limbs and their related parts (Vaikriya sharir angopang)
15. Celestial realm of existence (Dev gati)
16. Celestial realm migratory form (Dev gati anupurvi)
17. Skin color (Roop)
18. Taste (Ras)
19. Smell (Gandh)
20. Touch (Sparsh)
21. Not too heavy, not too light (Agurulaghu)
22. Destructive (Upghat)
23. Respiration (Uchchhavas)
24. Mobile (Tras)
25. Gross body (Badar sharir)

26. Developable body (Paryapta)
27. Individual body (Pratyek)
28. Stable body (Sthir)
29. Auspicious body (Shubh)
30. Amiable personality (Shubhag)
31. Sweet voice (Susvar)
32. Beautiful body (Adey)
33. Laughter (Hasya)
34. Pleasure quassi-passions (Rati)
35. Disgust quassi-passions (Jugupsa)
36. Fear quassi-passions (Bhay)

536. How many different types of karma come into fruition in the ninth spiritual developmental stage?

In the 8th spiritual developmental stage there were 72 types of karma in fruition. In this 9th stage, remove 6 out and it is 66 types remain in fruition in the ninth spiritual developmental stage.

The six to be removed are as follow:

1. Laughter quassi-passions (Hasya)
2. Pleasure quassi-passions (Rati)
3. Displeasure quassi-passions (Arati)
4. Sorrow quassi-passions (Shok)
5. Fear quassi-passions (Bhay)
6. Disgust quassi-passions (Jugupsa)

537. How many types of karma at this stage are in dormancy in the ninth spiritual developmental stage?

The dormancy of the karma are the same as in the eighth spiritual developmental stage. (The same as in #534.)

Chapter # 4.12 Tenth spiritual development stage.

538. How can the tenth spiritual developmental stage, the stage of subtle greed (Sukshma samparay) be described?

The soul is almost pure and possesses only one impurity, the experience of the soul with subtle greed.

539. How many types of karma become bonded in this tenth spiritual developmental stage?

In the ninth spiritual developmental stage, there was bondage including twenty-two types of karma. Five are now removed leaving total of 17 types of karma bondage to occur in this stage.

The five removed are: male dispositions (Purush ved) and four types of subtle passions: anger, ego, deceit and greed (Sanjavalan kashay).

540. How many different types of karma reach fruition in the tenth spiritual developmental stage?

In the ninth spiritual developmental stage, 66 type of karma reached fruition. In the tenth spiritual developmental stage, six are removed leaving sixty types of karma to come in to fruition.

The six to be removed are:

- Female disposition (Stri ved)
- Male disposition (Purush ved)
- Hermaphroditic disposition (Napunshak ved)
- Three types of subtle passions karma of anger, ego and deceit.

541. In the tenth spiritual developmental stage, how many types of karma remain in dormancy?

In the tenth spiritual developmental stage, karma remaining in dormancy are as follow:

Within the suppression ladder:

-There exists the second type of right belief with the suppression of karma. (Dwitiyopsham samyagdrasti) which possesses 142 types of dormancy, similar to the 9th spiritual developmental stage; and

-The right belief with annihilation of karma (Kshayik samyag drasti) with its 139 types in dormancy as in the ninth spiritual developmental stage.

In the annihilation ladder:

In the ninth spiritual developmental stage above, there were 138 types in dormancy. Here, in the 10th stage, 36 are removed having 102 types in dormancy in this stage.

The thirty-six to be omitted are as follow:

- Subhuman realm of existence (Tiryanch gati)
- Subhuman realm transmigratory form (Tiryanch anupurvi)
- Three of two, three and four sensed living beings (Vikal tray)
- Deep sleep (Nindra nindra)
- Exceedingly intense sleep (Prachala prachala)
- Somnambulistic sleep (Styangrudhdi)
- Cold body (Udyot)
- Hot body (Atap)
- One sensed living being (Ekendriya jiva)
- Common body (Sadharan sharir)
- Fine body (Sukshma sharir)
- Stationary body (Sthavar)
- Four partial vow-preventing passions of anger, ego, deceit and greed (Apratyakhyanavarniy Kashay)
- Four complete vow-preventing passions of anger, ego, deceit and greed (pratyakhyanavarniy kashay)
- Nine quasi-passions (Nav nokashay)
- Three subtle passions of anger, ego and deceit (Sanjavalan krodh, man, and maya)
- Infernal realm of existence (Narak gati)
- Infernal realm transmigratory form. (Narak anupurvi)

Chapter # 4.13 Eleventh spiritual development stage.

542. What is the nature of the eleventh spiritual developmental stage; i.e., the suppressed delusion state (Upsham moha)?

A monk who has suppressed all the twenty-one types of deluding karma may now obtain the perfect conduct (Yathakhayat charitra). This is called the eleventh

spiritual developmental stage or the stage of suppressed delusion (Upsham moha).

This spiritual developmental stage lasts for an intra-Indian hour after which the deluding karma return in fruition and the soul reverts to the lower spiritual developmental stage.

543. How many types of karma become bonded in this eleventh spiritual developmental stage?

In the tenth spiritual developmental stage, there was bondage for seventeen types. Here, there is bondage of only one type and that is the pleasure producing feeling karma. (Shata vedniya karma)

The sixteen types not present nor bonded include:

- Five knowledge obscuring karma (5 Gnanavarniya karma)
- Four perception obscuring karma (4 Darshanavarniya karma)
- Five types of obstructive karma (5 Antaray karma)
- One high status determining karma. (Uchcha gotra)
- One fame body karma (Yash kirti)

544. How many types of karma come in to fruition in the eleventh spiritual developmental stage?

In the tenth spiritual developmental stage, there was fruition of sixty types. The eleventh spiritual developmental stage achieves fruition of 59 types of karma—one less than the tenth type.

The one not included is subtle greed (Sanjavalan lobh).

545. How many types of karma are in dormancy in this eleventh spiritual developmental stage?

The dormancy of karma in this stage is identical to that in the ninth and tenth spiritual developmental stages. In that:

- The second type of right belief with suppression of karma has 142 types of dormancy.
- The right belief with annihilation of karma has 139 types of dormancy.

Chapter # 4.14 Twelfth spiritual development stage.

546. Describe the nature of the twelfth spiritual developmental stage, which is called the delusion-less state (Kshin moha).

In this stage the deluding karma are totally annihilated. The monk in this stage has now obtained perfect conduct, which will stay with the soul forever.

547. How many karma become bonded in this twelfth spiritual developmental stage?

Only one type and that is the pleasure producing feeling karma which become bonded in this stage.

548. How many types of karma come into fruition in this stage?

In the eleventh spiritual developmental stage, 69 types of fruition of karma occurred. Since two are deleted, there are 67 types of fruition within this twelfth spiritual developmental stage.

The two deleted are as follow:

1. Adementine joints and bones (Vraj narach)
2. Unbreakable bones and joints (Narach).

549. How many types of karma remain in dormancy in this twelfth spiritual developmental stage?

In the tenth spiritual developmental stage, the soul in the annihilation ladder had a total of 102 types in the dormancy. In the twelfth stage we take one away, which has a total of 101 types of karma in dormancy. The one to be taken away is subtle greed (Sanjavalan lobh).

Chapter # 4.15 Thirteenth spiritual development stage.

550. What is the nature of the thirteenth spiritual development stage i.e., the active omniscience (Sayogi kevali) stage?

The soul in this stage is called the omniscient lord. He now has power to preach worthy soul with the divine sound (Divya dhvani). He shows the pathway to the liberation.

He has annihilated 47 types of destructive karma as follow:

- Five knowledge obscuring karma (5 Gnanavarniya Karma)
- Nine perceptual obscuring karma (9 Darshanavarniya Karma)

- Twenty-eight deluding karma (28 Mohaniya Karma)
- Five obstructing karma (5 Antaray Karma).

There is also annihilation of sixteen types of nondestructive karma. They are as follow

- Two infernal realm and its transmigratory form (Narak gati and anupurvi)
- Two subhuman realms and its migratory form (Tiryanch gati and anupurvi)
- Three of two, three and four sensed lives (Vikal tray)
- Three life determining karma: celestial, infernal and subhuman (Ayu karma of dev, narak and tiryanch)
- Two cold and hot bodies (Atap and udyot)
- One sensed lives (Ekendriya Jiva)
- Common body (Sadharan sharir)
- Fine body (Sukshma sharir)
- Stationary life (Sthavar jiva).

551. How many types of karma become bonded in this thirteenth spiritual developmental stage?

Only one type becomes bonded and that is pleasure producing feeling karma (Shata vedniya karma).

552. How many types of karma come into fruition in this thirteenth spiritual developmental stage?

In the twelfth spiritual developmental stage 57 types of karma came in fruition.

In this thirteenth stage sixteen are removed, having 41 types to which is added one more making a total of 42 types in fruition in this stage.

The sixteen to be removed are as follow:

- Five knowledge obscuring karma (5 Gnanavarniya karma)
- Five obstructing karma (5 Antray karma)
- Four perception obscuring karmas (4 Darshanavarniya karma)
- Light sleep (Nindra)
- Sound sleep (Prachala).

The one to be added is the tirthankar body making karma.

553. How many types of karma remain in dormancy at this thirteenth spiritual developmental stage?

In the twelfth spiritual developmental stage, 101 types remained in dormancy.

Delete sixteen of these and eighty-five remain in dormancy in the thirteenth stage.

Sixteen to be omitted are as follow:

:

- Five knowledge obscuring karma (5 Gnanavarniya karma)
- Five obstructing karma (5 Antray karma)
- Four perception obscuring karmas (4 Darshanavarniya karma)
- Light sleep (Nindra)
- Sound sleep (Prachala).

Chapter # 4.16 Fourteenth spiritual development stage.

554. What is the nature of the fourteenth spiritual developmental stage, the inactive omniscient (Ayogi kevali) and who is eligible to receive it?

The omniscient lord in this stage becomes devoid of mind, speech and bodily actions and enters a stage of inactive omniscient.

This fourteenth spiritual developmental stage lasts for a very short time. During this spiritual developmental stage, when there are two samays remaining, the soul annihilates 72 types of karma; and, in the last samay, thirteen types of karma are annihilated. The soul is now absolutely pure and devoid of all karma, and travels in one samay to the adobe of Sidhdha. There, this Sidhdha soul remains forever in a state of permanent everlasting happiness.

555. How many types of karma bondage occur in this fourteenth spiritual developmental stage?

In the fourteenth spiritual developmental stage, there are absolutely no bondage of any karma at all.

556. How many types of karma come into fruition in this fourteenth spiritual developmental stage?

In the thirteenth spiritual developmental stage, there were 42 types of karma in the fruition.

Thirty are deleted leaving twelve types remaining to achieve fruition in the fourteenth spiritual developmental stage.

The thirty to be deleted are as follow:

1. Feeling karma (Vedniya karma)
2. Adamantine nerves bones and joints (Vraj rushabh narach)
3. Formation of organs (Nirman)
4. Steady body (Sthir sharir)
5. Unsteady body (Asthir sharir)
6. Auspicious body making karma (Shubh)
7. Inauspicious body making karma (Ashubh)
8. Sweet voice (Sushvar)
9. Harsh voice (Dushvar)
10. Gross body (Audarik sharir)
11. Gross body limbs and their related parts (Audarik sharir angopang)
12. Fiery body (Tejash sharir)
13. Karmic body (Karman sharir)
14. Symmetrical body (Samchaturastra sansthan)
15. Symmetrical upper and asymmetrical lower body (Nyagrodh)
16. Symmetrical lower and asymmetrical upper body (Svati)
17. Hunchback body (Kubjak)
18. Dwarf body (Vaman)
19. Deformed body (Hundak)
20. Touch (Sparsh)
21. Taste (Ras)
22. Smell (Gandh)
23. Color (Varna)
24. Not too heavy and not too light (Agurulaghu)
25. Destructive (Upghat)
26. Bellicosity (Paraghat)

27. Respiration (Uchchhavas)
28. Individual body (Pratyek sharir)
29. Graceful movement (Prasastha vihayo gati)
30. Awkward movement. (Aprasastha vihayo gati)

The twelve types, remaining in the fruition of this fourteenth spiritual development stage, are as follow:

1. Feeling karma (Vedniya karma)
2. Human realm of existence (Manushya gati)
3. Human life-determining karma (Manushya ayu)
4. Five sensed genus of being (Panchendriya jati)
5. Amiable personality (Subhag)
6. Mobile body (Tras sharir)
7. Gross body (Badar sharir)
8. Developed body (Paryapta)
9. Impressive body (Adeya)
10. Fame (Yash kirti)
11. Tirthankar making karma
12. High status determining karma (Uchcha gotra).

557. How many karma remain in a dormancy state within this fourteenth spiritual developmental stage?

Just as in the 13th spiritual developmental stage, here there are 85 types of karma in dormancy, but in the last two samays, the soul destroys 72 and in the last samay it destroys the remaining 13 karma types. The soul is now free of karma and this pure soul enters the adobe of Sidhdha.

End of chapter # 4.

Chapter # 5: How to know a substance.

Chapter # 5.1 To identify a substance.

558. How many different ways can a substance be identified?

There are four different ways to identify a given substance:

1. Through its Characteristics (Lakshan).
2. Through its organ of knowledge (Praman).
3. Through a Partial point of view (Naya) of the substance.
4. and by an analysis of truth (Nikshepa).

Chapter # 5.2 Characteristic of a substance.

559. What is meant by the characteristics (Lakshan)?

The one specific thing, which will identify a given substance out of many substances, is called a characteristic of that substance. For example, the consciousness is the characteristic of the living being.

560. How many types of characteristics are there?

There are two types, as follow:

1. Those related to the substance (Atmabhut)
2. Those nonrelated to the substance (Anatmabhut).

561. What is called the characteristic related to the substance (Atmabhut lakshan)?

The characteristics, which are the integral part of the substance, are called the related characteristics of the substance, i.e. fire's characteristic is heat.

562. What is a nonrelated characteristic of a substance (Anatmabhut lakshan)?

A characteristic that is not an integral part of the substance is called a nonrelated characteristic of the substance. For example, a staff is a staff bearer's characteristic but it is not an integral, related characteristic of the bearer per se.

563. What is a perceived characteristic (Lakshanabhas)?

A characteristic that has some fault with it, is called a perceived characteristic.

564. How many faults can be associated with the characteristic?

There can be three types:

1. Noncomprehensive fault– Avyapti.
2. The fault of including what is not intended to be included within a proposition – Ativyapti, and.
3. An improbable fault– Ashambhav.

565. How are the things to be characterized recognized (Lakshya)?

They are recognized within a substance whose characteristics have been observed and are called lakshya.

566. What is called a noncomprehensive fault? (Avyapti dosh)

When a characteristic resides in only some area of a substance, it is called a noncomprehensive fault. For example while a horn is a characteristic of some animals, it is not a characteristic of all animals.

567. What is called an ativyapti fault?

The fact that a characteristic is found in a given substance, and can also be found in other substances is called an ativyapti fault. For example a characteristic of the cow is its horns. In this example, besides the cow, the horn is a characteristic in other animals too.

568. What is called alakshaya?

A substance with a specific characteristic is called lakshya. The other substances without that specific characteristic are called alakshya.

569. What is called improbable (Ashambhav) fault?

The absence of certain characteristics within a given substance is called an improbable fault.

Chapter # 5.3 Organ of knowledge.

570. What is the organ of knowledge (Praman)?

The true knowledge is called the organ of knowledge.

571. How many types of praman are there?

There are two types:

1. Direct knowledge – Pratyaksha.
2. Indirect knowledge – Paroksha.

572. What is called the direct knowledge (Pratyaksha)?

When one knows the substance clearly, is called pratyaksha.

573. How many types of direct knowledge (Pratyaksha) are there?

There are two types:

1. Direct knowledge in the conventional sense – (Samvyavaharik pratyaksha).
2. Transcendental knowledge – (Parmarthik pratyaksha).

574. What constitutes direct knowledge in the conventional sense (Samvyavaharik pratyaksha)?

Partial proper knowledge of a given substance acquired with the help of senses and mind is called direct knowledge in the conventional sense (Samvyavaharik pratyaksha).

575. What constitutes the transcendental knowledge (Parmarthik pratyaksha)?

The complete proper knowledge obtained without any help of the senses or the mind constitutes transcendental knowledge (Parmarthik pratyaksha).

576. How many types of transcendental knowledge are there?

There are two types:

1. Partial perception – Vikal parmarthik.
2. Perfect perception – Sakal parmarthik.

577. What is meant by partial perception knowledge (Vikal parmarthik)?

The knowledge of the material substance which occurs without the help of the senses and mind is called partial perception knowledge (Vikal parnthik).

578. How many types of partial perception are there?

There are two types:

1. Clairvoyance knowledge (Avadhi gnan)
2. Telepathy (Manah paryah gnan).

579. What is meant by clairvoyance knowledge (Avadhi gnan)?

The direct knowledge of the material thing with the limitations of the substance, area, time and state of being (Dravya, kshetra, kal, bhav) is called clairvoyance knowledge.

580. What is telepathy knowledge (Manah paryah gnan)?

The direct knowledge of the material thoughts of someone else with the limitation of substance, area, time and state of being, is called telepathy knowledge.

581. What is called perfect perception knowledge (Sakal parmarthik)?

The omniscient knowledge is called perfect perception knowledge.

582. What is called omniscient knowledge (Keval gnan)?

The knowledge that knows the past, present and future of all the universal substances at a given time is called omniscient knowledge (Keval gnan).

583. What is called indirect knowledge (Paroksha Praman)?

The partial knowledge obtained with someone else's help is called the indirect knowledge (Paroksha praman)?

584. How many types of indirect knowledge are there (Paroksha praman)?

There are five types as follow:

1. Memory (Smruti)
2. Recognition (Pratyabhi gnan)
3. Logic (Tark)
4. Inference (Anuman)
5. Scripture (Agam).

585. What is memory (Smruti)?

To recall substance experienced in the past is called memory (Smruti).

586. What is recognition (Pratyabhi gnan)?

The knowledge that links the memory to things in the present is called recognition (Pratyabhi gnan). For example, this is the same man that I saw yesterday.

587. How many types of recognition are there?

There are many kinds of recognition. Two are as follow:

1. Recognition of a unique type – Ekatva pratyabhi gnan.
2. Recognition of an equality type – Sadasya pratyabhi gnan.

588. What is the recognition of the unique type (Ekatva pratyabhi gnan)?

The knowledge that shows oneness of the subject of the memory and of the recognition is called the recognition of the unique type. For example, this is the same man that I saw yesterday.

589. What is the recognition of the equality type (Sadasya pratyabhi gnan)?

Knowledge that distinguishes similarity of different subjects of the memory and the their recognition is called the recognition of the equality type (Sadasya Pratyabhi Gnan). For example, the cow is similar to a horse.

590. What is logic (Tark)?

The knowledge of universal concomitance (Vyapti) is called the logic.

591. What is the universal concomitance (Vyapti)?

The inherent relationship (Avinabhav sambandh) among subjects is called universal concomitance.

592. What is the inherent relationship (Avinabhav sambandh)?

Wherever there is the presence of a thing that proves (Sadhan), then there is always the presence of things to be proven (Sadhya). Whenever there is an absence of things to be proven, then there is also an absence of things that prove. This is called the inherent relationship (Avinabhav sambandh). For example, wherever there is smoke, there is a fire. Whenever fire is absent, then the smoke is also not present.

593. What is the thing that proves (Sadhan)?

One that is always accompanied by the things to be proven (Sadhya) is called the thing that proves (Sadhan). For example, for fire, the thing that proves (Sadhan) is the smoke.

594. What is the thing to be proven (Sadhya)?

The thing which is desirable (Ista), unobstructed (Abadhit), and not arrivable at by inference (Asidhdha) is called the thing to be proven (Sadhya).

595. What is called "desirable" (Ista)?

Desirable (Ista) is a thing that the plaintiff (Vadi) and the defendant (Prativadi) both try to obtain.

596. What is unobstructed (Abadhita)?

When a thing cannot be obstructed by any other standard, it is called unobstructed (Abadhita). For example, in the fire, coldness is absolutely obstructed. Thus, the fire cannot be the thing that proves (Sadhya) for cold.

597. What is the meaning of “not arrivable at by inference” (Asidhdha)?

The thing, which has not been proven by any other standard, is called “not arrivable at by inference” (Asidhdha)?

598. What is called an inference (Anuman)?

With the knowledge of the thing that proves (Sadhan) and when one then predicts the things to be proven (Sadhya), it is called inference (Anuman).

599. What is meant by the “apparent thing that proves” fallacy (Sadhanabhas-hetvabhas)?

When logical reasoning (Hetu) is associated with a fault to achieve a proof it is called “the apparent thing that proves” fallacy of logical reason (Sadhanabhas-hetvabhas).

600. How many types of logical reasoning fallacies (Hetvabhas) are there?

There are four types:

1. Not arrivable by inference (Asidhdha).
2. Opposite (Virudhdha).
3. Not to the point- uncertain (Anaikantik).
4. Immaterial- powerless (Akinchitkar).

601. What is meant by “not arrivable by inference” logical reason fallacy (Asidhdha Hetvabhas)?

When a factor is certainly absent in the logical reasoning, or its presence is doubtful, it is called “not arrivable at by any inference” logical reason fallacy (Asidhdha Hetvabhas). For example, spoken words are perceived as factual because they are the objects of the eyes. Actually, words are the object of the ears. They cannot be the objects of the eyes. Thus, such an object of the eyes is called asidhdha hetvabhas.

602. What is “opposite” logical reason fallacy (Virudhdha Hetvabhas)?

A factor which supports the opposite intended of the things to be proven (Sadhya) is called an “opposite” logical reason fallacy (Virudhdha Hetvabhas). For example, words are permanent because they keep on modifying.

Here the modification is spread transiently and not through permanency. Thus the modification is an “opposite” logical reason fallacy of permanency.

603. What is an “uncertain” logical reason fallacy (Anaikantik Hetvabhas)?

A logical reason (Hetu) which can support the side of anything (Paksha), and which can possibly be in either one side (Sapaksha) or on an opposite side (Vipaksha) is called an “uncertain” logical reason fallacy (Anaikantik Hetvabhas).

For example, in this room there is smoke because it contains fire.

Here the fire is the logical reason and it is paksha, sapaksha and vipaksha. That is why it is called an “uncertain” logical reason fallacy.

604. What is meant by “to take sides of anything” (Paksha)?

Wherever there is a possibility of sadhya, to remain in the same place, it is called paksha. For example, the room in question number 603, is the paksha.

605. What is called “the possibility of one side” (Sapaksha)?

Certainly when logical reasoning is present, it is called sapaksha.

For example, the smoke is possibly present in the room where there is a wet log placed on the fire.

606. What is called “the possibility of the opposite side” (Vipakasha)?

Where there is the absence of logical reasoning, then it is called vipakasha.

For example, the absence of smoke from a red-hot iron.

607. What are “immaterial” logical reason fallacies (Akitchitkar Hetvabhas)?

Logical reasoning through which it is impossible to attain any conclusion is called an “immaterial” logical reason fallacy (Akitchitkar Hetvabhas).

608. How many types of “immaterial” logical reasoning fallacies (Akinchitkar Hetvabhas) are there?

There are two types:

1. Accomplishable logical reasoning (Sidhdha sadhan)
2. Obstructing object (Badhit vishaya).

609. What is “accomplishable logical reason” (Sidhdha Sadhan)?

The logical reason that can be accomplished is called sidhdha sadhan. For example, the fire is hot because the touch sense establishes it that way.

610. What is an “obstructing object” logical reason of fallacy (Badhit Vishaya Hetvabhas)?

It is the one that acts as a hindrance in the accomplishment of the logical reason.

611. How many types of “obstructing object” logical reasons of fallacy are there? (Badhit Vishaya Hetvabhas)

There are many types to include:

- Direct obstruction (Pratyaksha badhit).
- Inference obstruction (Anuman badhit).
- Scripture obstruction (Agam badhit).
- One’s own spoken word obstruction (Swavachan badhit).

612. What is “direct obstruction” (Pratyaksha badhit)?

“Direct obstruction” occurs when there is a direct obstruction in achieving the goal. For example, to reason that fire is cold because it is a substance, is a direct obstruction of fallacy since “cold” is not a factor in fire.

613. What is an “inference obstruction” (Amuman Badhit)?

When there is an inferential obstruction in achieving the goal, then it is called inferential obstruction fallacy (anuman badhit hetvabhas). Someone claims to make grass, because it is an act. Here this inference is obstructive because someone cannot make grass. Therefore it is not due to someone’s act.

614. What is “scripture obstruction” (Agam Badhit)?

When there is scriptural obstruction in achieving the goal, then it is called scripture obstruction. For example, an inauspicious activity gives happiness, because whatever activities are there, can produce happiness. For example auspicious act also produced happiness.

Here the scripture obstruction exists because in the scripture it says that the inauspicious activities are what produces unhappiness.

615. What is “one’s own spoken words” obstruction (Swavachan Badhit)?

When there is obstruction due to one’s own spoken words, then it is called one’s own spoken words obstruction. For example, my mother claims to be childless however she does enter a relationship with a man and becomes pregnant. However later fetus is aborted.

616. How many types of inference are there (Anuman)?

There are five types:

1. Proposition (Pratigna)
2. Reason (Hetu)
3. Example (Drastant)
4. Application (Upnaya)
5. Conclusion (Nigamana).

617. What is meant by inference by proposition (Pratigna)?

To structure a reference about a place for things to be proven (Sadhya) is called a proposition. For example, the fire is in this mountain.

618. What is reasoning (Hetu)?

To make explanations about things that prove (Sadhya) is called reasoning. For example, because there is smoke there is fire.

619. What is called udaharan?

Udaharan means to talk about the example, which has invariable concomitance (Vyapti). For example, whenever there is smoke, there is fire. For example in a kitchen, whenever there is no fire, there is no visible smoke, no visible smoke is also true in an example of a pond.

620. What is an example (Drastant)?

The example is a statement in which there is the presence of things to be proven and things that prove (Sadhya and Sadan); or, the absence of both (i.e., kitchen and pond example in #619).

621. How many types of examples (Drastant) are there?

Two types:

1. Example of logical connection of cause and effect (Anvay drastant).
2. Example of logical connection and disconnection (Vyatirek drastant).

622. What is called the example of logical connection of cause and effect (Anvay drastant)?

It is the one in which the presence of sadhya is shown with the presence of sadhan. For example, smoke is present and also fire is present in the kitchen.

623. What is called the example of logical connection and disconnection (Vyatirek drastant)?

It is the one in which there is an absence of sadhya, as well as an absence of sadhan. For example there is an absence of smoke because there is an absence of fire in the pond.

624. What is "application" (Upnaya)?

Through application, there is a similarity present (Paksha) for the things that proves (Sadhan). For example, the mountain has the same kind of smoke as seen in the kitchen.

625. What is called the conclusion (Nigamana)?

To state a proposition is proven after showing its end result is called the conclusion. For example, for these reasons that is why this mountain also contains the fire.

626. How many types of logical reason (Hetu) are there?

There are three, as follows:

1. Only the logical connection of cause and effect (Keval anvayi hetu).
2. Only the logical connection and disconnection (Keval vyatirek).
3. Logical connection of cause and effect and connection and disconnection (Anvayi vyatireki).

627. What is called the logical reason of cause and effect (Keval anvayi hetu)?

Logical reasoning in which both the cause and effect are shown is called keval anvayi hetu.

The soul maintains his own existence because of his own self. That is why the soul has many foldednesses (Anekant). Therefore, any substance that maintains its existence by itself has such foldedness. Therefore matter has many foldednesses.

628. What is meant by the logical reason of connection and disconnection (Keval vyatirek)?

Here there exists an example of connection and disconnection. For example, the living body can breathe, because it has presence of the soul. Whenever there is no soul, no respiration can be seen. A table therefore cannot breathe.

629. What is logical reasoning with cause and effect, as well as connection and disconnection (Anvayi vyatireki hetu)?

This can be explain through examples of both types: cause and effect (Anvayi) and connection and disconnection (Vyatireki). For example, there is fire because there is smoke in the mountain. Thus, wherever there is smoke, there is fire; e.g. as in the kitchen. Whenever there is no fire, there is no smoke, e.g. as in the pond.

630. What is called scriptural organ of knowledge (Agam praman)?

The knowledge obtained from the direction given by the trustworthy soul (Apta) is called a scriptural organ of knowledge (Agam praman).

631. What is called the trustworthy soul (Apta)?

The all knowing omniscient lord delivers the best beneficial spiritual instruction. He is called the trustworthiest soul.

632. What is the subject of organ of knowledge?

The organ of knowledge includes the knowledges of both the common and specific natures of a substance (Samanya and vishesh).

633. What is called the specific knowledge(Vishesh)?

The knowledge of a substance from a specific point of view is called the specific knowledge (Vishesh Gnan).

634. How many types of specific knowledges are there?

There are two types:

1. Coextensive specific knowledge (Sahabhavi vishesha)
2. Specific knowledge occurring in succession (Krambhavi vishesha).

635. What is coextensive specific knowledge (Sahabhavi vishesha)?

It is specific knowledge of the things that are present in each and every part of a substance and also present in any condition of that substance. This is also called the attributes (Guna) of a substance.

636. What is the specific knowledge occurring in succession (Krambhavi vishesha)?

It is specific knowledge of things, which occurs in succession in a substance. This is also known as modes (Paryay) of a substance.

637. What is a pseudo-organ of knowledge (Pramanabhas)?

The wrong knowledge (Mithya gnan) is called the apparent organ of knowledge or pseudo-organ of knowledge.

638. How many types of pramanabhas are there?

There are three types, as follow:

1. Indecision (Sanshaya).
2. Erroneous cognition (Viparaya).
3. Inconclusiveness (Anadhyavasaya).

639. What is indecision (Sanshaya)?

Is it this or is it that? Some sort of mutual contradictory dual form of knowledge is called indecision. For example, is this shell or silver?

640. What is called erroneous cognition (Viparayaya)?

The form of knowledge which is contradictory to the intrinsic nature of the substance is termed erroneous cognition (Viparayaya), e.g. to even consider shell as silver.

641. What is inconclusiveness (Anadhyavasaya)?

“Something” is there. This type of indeterminative form of thought is called inconclusiveness (Anadhyavasaya). For example, one is not able to perceive precisely the dry grass coming under ones feet while walking.

Chapter # 5.4 Partial point of view.

642. What is meant by a partial point of view (Naya)?

The knowledge of only a part of a substance is called a partial point of view (Naya).

643. How many types of partial points of view (Naya) are there?

There are two types:

1. Absolute point of view (Nischaya naya)
2. Practical point of view (Vyavahar naya).

644. What is known as the absolute point of view (Nischaya naya)?

The true knowledge of a part of a substance is called the absolute point of view. For example, the pot made of clay is to be understood as a clay pot.

645. What is called the practical point of view (Vyavahar naya)?

- Considering one substance from another from the perspective of an instrumental cause.e.g. The clay pot could be known as

butter pot. Here the butter stays in the clay pot, so now it is known as a butter pot.

- To consider one complete substance as comprised of divided form of knowledge.
- The practical point of view is dependent on other substances.

646. How many types of absolute points of view (Nischaya Naya) are there?

There are two types:

1. Substantial point of view (Dravyarthik naya).
2. Modification point of view (Paryayarthik naya).

647. What is the substantial point of view (Dravyarthik naya)?

A point of view that considers the substance as a whole and gives each attribute and the modes, their subsidiary status, is called the substantial point of view.

648. What is the modification point of view (Paryayarthik naya)?

The point of view that considers the attributes and modes of a substance as a principle subject, and also consider its substantial consideration as subsidiary status, is known as modification point of view.

649. How many types of substantial points of view are there?

There are three types:

1. Figurative point of view (Naigam naya).
2. Collective point of view (Sangraha naya).
3. Distributive point of view (Vyavahar naya).

650. What is meant by the figurative point of view (Naigam naya)?

In the figurative point of view, one substance is made primary and the other substances become secondary. After that, it distinguishes between both of them as different or as unique.

It deals with the intention of the subject.

One person is cleaning the rice grains. Someone asks what he is doing. He says he is cooking rice.

Here although there is no difference shown between uncleaned rice grains and cooked rice; his intention of cooking the rice is shown.

651. What is the collective point of view (Sangraha naya)?

In this point of view, one is given a subsidiary status and considers different subjects as unique.

For example when one says “living being” he means he is talking about all the living beings to include one to five sensed living beings.

652. What is the distributive point of view (Vyavahar naya)?

In this point of view, one draws distinctions among substances, which are accepted as unique in the collective point of view.

For example, living beings can be divided into liberated souls and transmigratory souls, etc.

653. How many types of modification points of view are there (Paryayarthik Naya)?

There are four as follow:

1. Linear point of view (Rujusutra naya).
2. Literal point of view (Sabda naya).
3. Etymological point of view (Sambhirudhdha naya).
4. Determinant point of view (Evambhu naya).

654. What is a linear point of view (Rujusutra naya)?

In this point of view, one accepts only the present mode of a substance. The past and the future modes are not taken into consideration.

655. What is meant by a literal point of view (Sabda naya)?

In the literal point of view, one uses words at their exact face value to signify the real nature of things. Each word has a particular meaning. In the literal point of view, changing the gender, number, word ending or tense of a word, is thought to change its meaning and therefore change the object to which it refers.

For example, Dara is a masculine gender in Gujarati. Bharya is a feminized gender in Gujarati. Kalatra is a neutral gender in Gujarati.

They all related to woman, but the literal point of view will see those three words as separately and distinct.

656. What is an etymological point of view (Sambhirudhdha naya)?

According to the etymological point of view, each word has its own meaning. There is only one word for one meaning. No two words mean the same thing. In the literal point of view, the differences in the meaning of synonymous words are accepted, when they have different tense, different gender, etc., but the differences in their meaning are not accepted when they have the same tense, same gender, etc. For example, Raja, Nrup and Dhruv (Indian words) all of these words mean king. They express the same thing and meaning in the literal point of view. All three words are of the same masculine gender. In the etymological point of view, all three words have subtle differences in meaning. Therefore, even though they are synonymous words having the same tense, gender, etc., they do not mean the same thing.

657. What is the determinant point of view (Evambhu naya)?

The determinant point of view recognizes only the action implied by the root meaning of the word. To be real, the object must satisfy the activity meant by the work.

For example, from the etymological point of view, the different words in the same gender, tense, etc., will be accepted with their different meanings, but in the determinant point of view, each word is only accepted when the object is performing that particular act denoted by the name. For example, Raja will be called raja only when royal insignia decorate him. He will be called Nrup only when he is fighting in a war to protect his people. He will be called Dhruv only when he is maintaining the kingdom and making it prosperous.

658. How many types of practical point of view (Vyavahar Naya- Upnaya) are there?

There are three types, as follow:

1. Pure synthetic practical point of view (Sadbhut vyavahar naya).
2. Impure synthetic practical point of view (Asadbhut vyavahar naya).
3. Metaphorical impure synthetic practice point of view (Upcharit asadbhut vyavahar naya)?

659. What is meant by the pure synthetic practical point of view (Sadbhut vyavahar naya)?

The pure synthetic practical point of view deals with the whole unbroken substance. Here the knowledge of the whole unbroken substance is achieved by dividing its content. For example, the soul has empirical knowledge and omniscient knowledge, etc. In this example, one tries to understand the whole unique nature of the soul by artificially deviding its various attributes.

660. What is an impure synthetic practical point of view (Asadbhut vyavahar naya)?

Here the knowledge of two attached substances is considered as belonging to one. For example, this body is mine, or to call the clay pot as a butter pot.

661. (A). What is meant by a metaphorical impure synthetic practical point of view (Upcharit asadbhut vyavahar naya)?

This is explained when knowledge of two entirely different substances is considered as identical to one only. For example, horse, elephant and , house belong to me.

661. (B). What is called the theory of multiplicity point of view?

In a substance when there is the presence of modes of two opposite attributes occurring at the same times it is called a multiplicity point of view.

For example, the soul exists because of self and not because of some other outside entity. Both are modes of opposite attributes, residing together in a given substance, which illustrates the theory of multifoldedness.

Chapter # 5.5 Analysis of the truth.

662. What is called analysis of the truth (Nikshepa)?

By proper reasoning, one obtains the right knowledge. The truth is then known in precision and with clarity.

663. How many different way can the truth be analysed?

The truth now is known by four different ways:

1. Name (Nam).
2. Symbol (Sthapana).
3. Potentiality (Dravaya).
4. Actuality (Bhav).

664. What is the analysis of truth by name (Nam nikshepa)?

In this category, only the name is given to a person. The person may not have the attributes suggested by the name. For example, a boy's name is Hathisinha; however, he may not have attributes of a hathi (Elephant) or the sinha (Lion).

665. What is called the analysis of truth by symbol (Sthapana nikshepa)?

In this category, one puts a symbol of something in any substance, which may have form or no form (Sakar or nirakar).

For example, to call a marble statue (a symbol) as Lord Parswanath, or pieces on a chessboard an elephant or horse.

666. What is the difference in the analysis of truth by name and symbol?

In a name, one has only the name, which does not gain any associated respect by just the name alone. But, in the symbol, the respect goes along with it.

The boy's name Parswanath does not gain respect as Lord Parswanath. However the marble statue does gain the respect of the Lord Parswanath, which it represents.

667. What is called the analysis of truth by potentiality (Dravya nikshepa)?

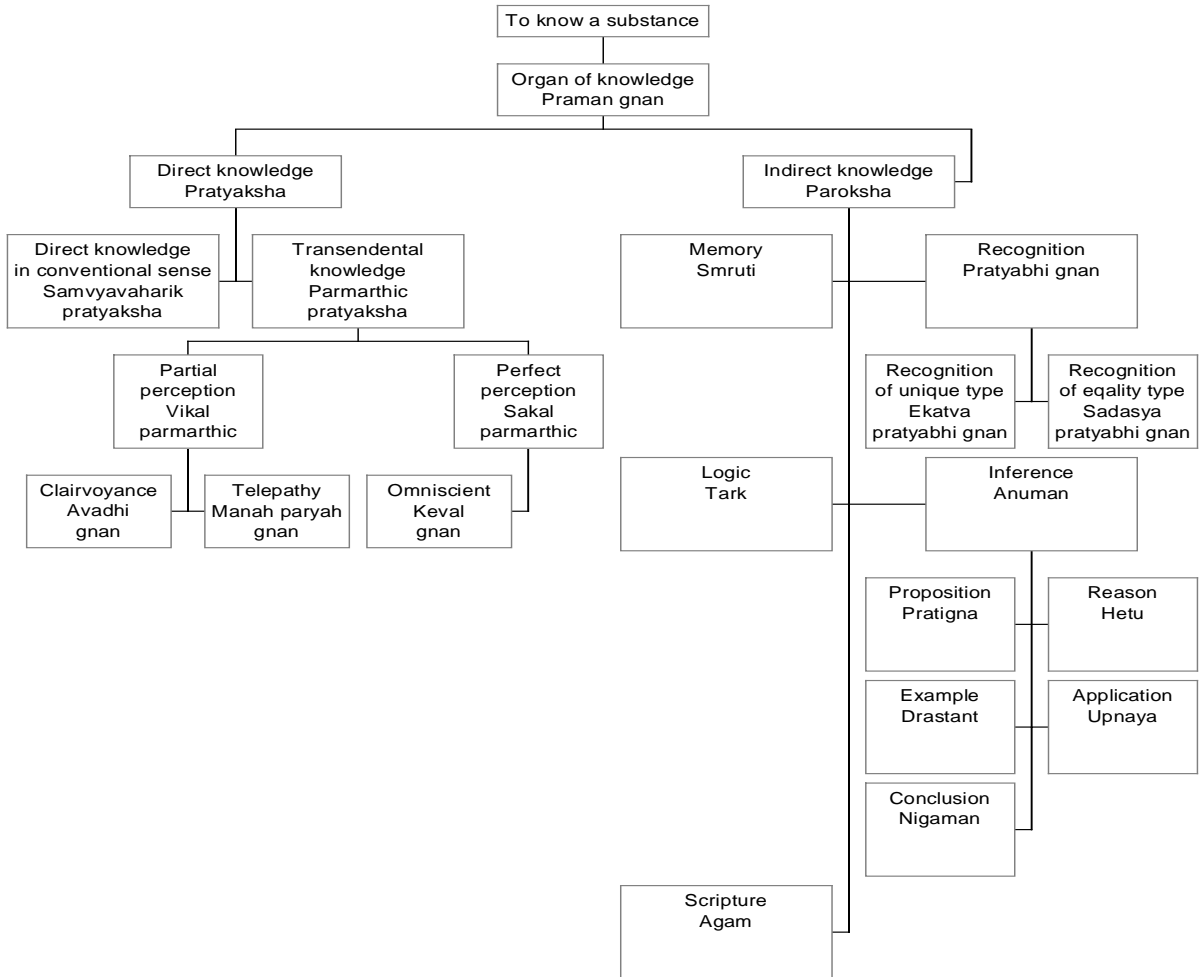
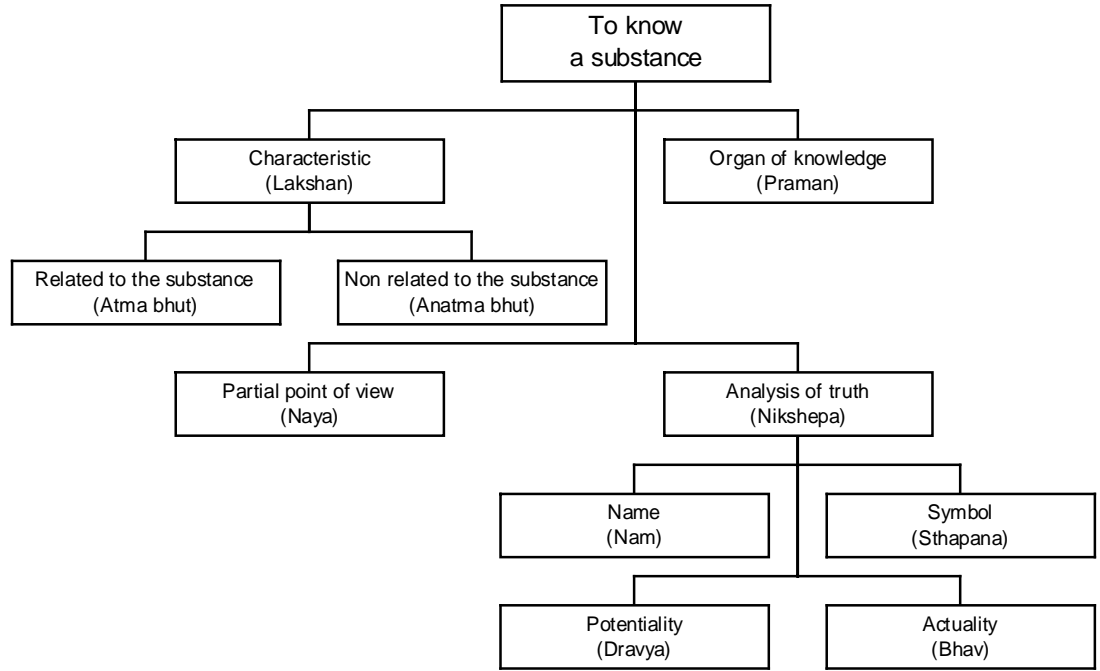
To believe something in the present time, which actually will be occurring in the future time is called the analysis of truth by potentiality. For example, to call the son of a king as king.

668. What is called the analysis of truth by actuality (Bhav nikshepa)?

To call something in the present time, which actually is occurring now is called the analysis of truth by actuality. For example, to call a person king when he is actually ruling the country.

End of chapter # 5.

Table# 1



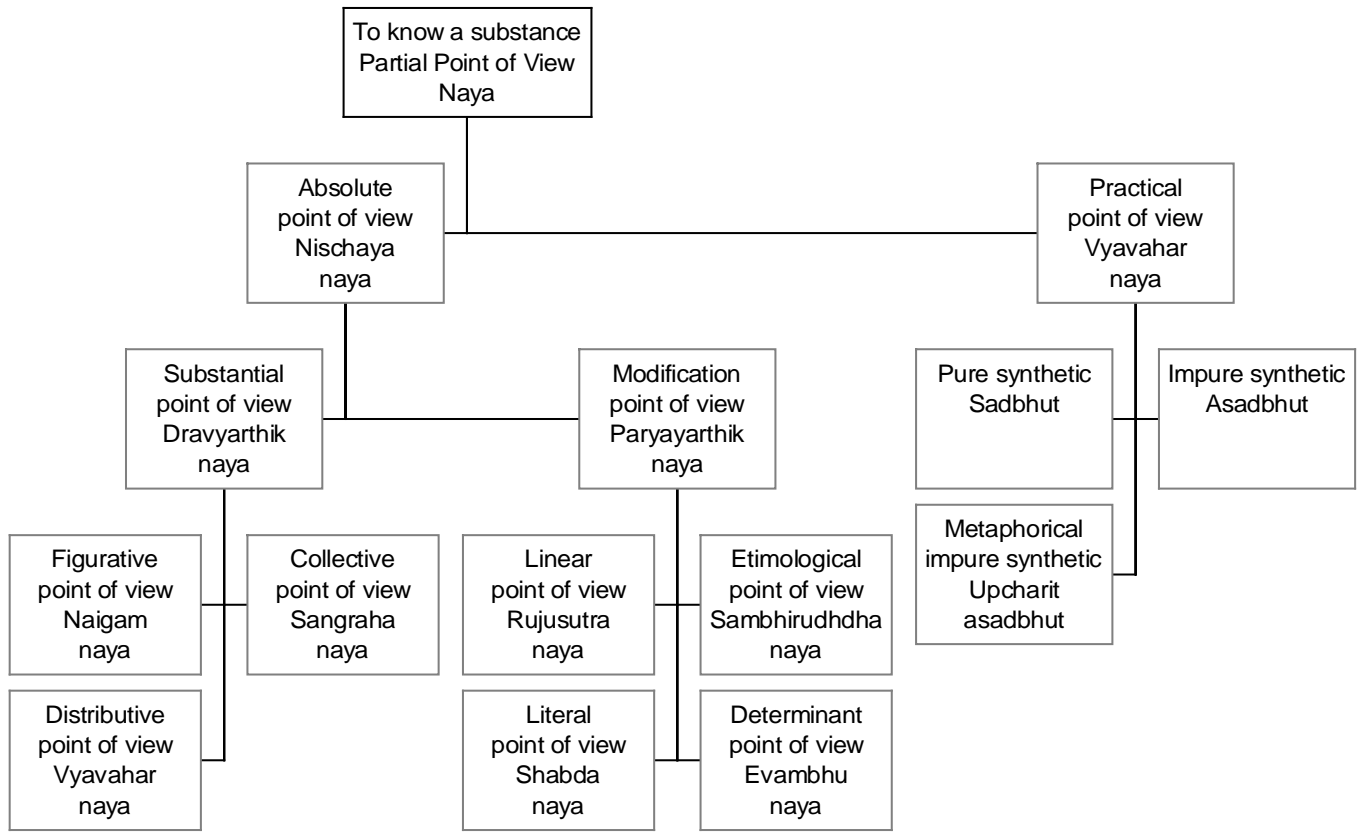
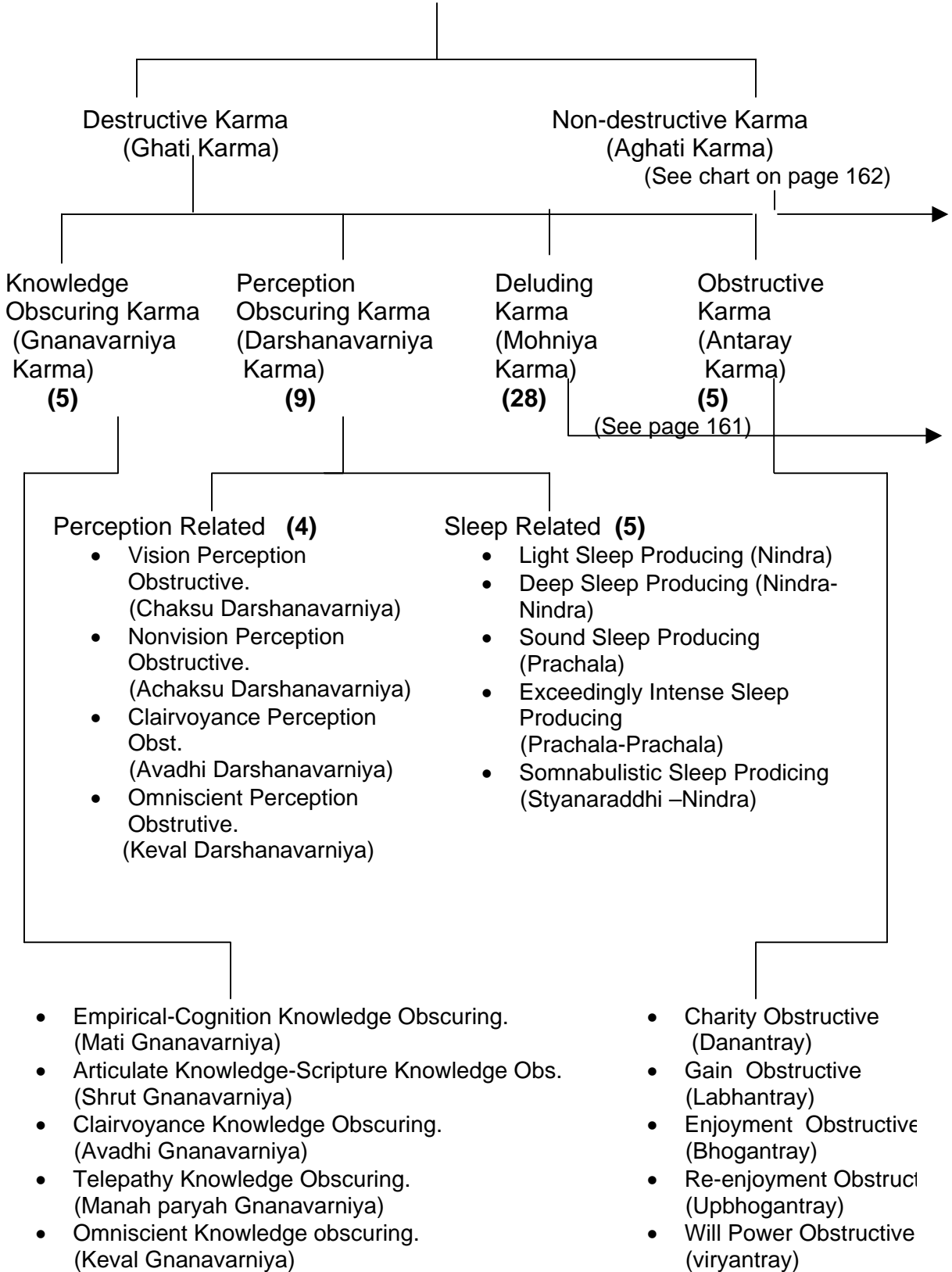
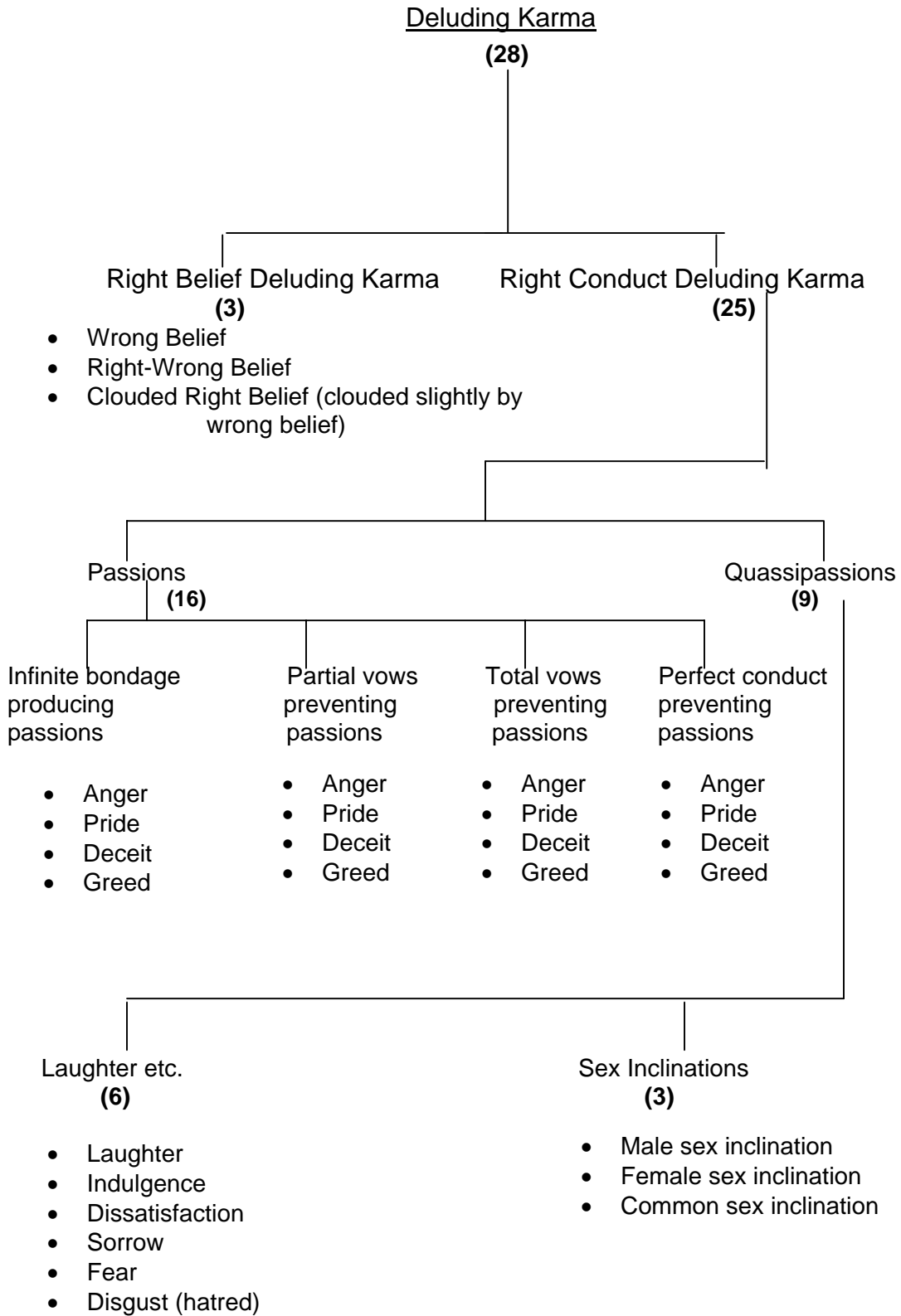
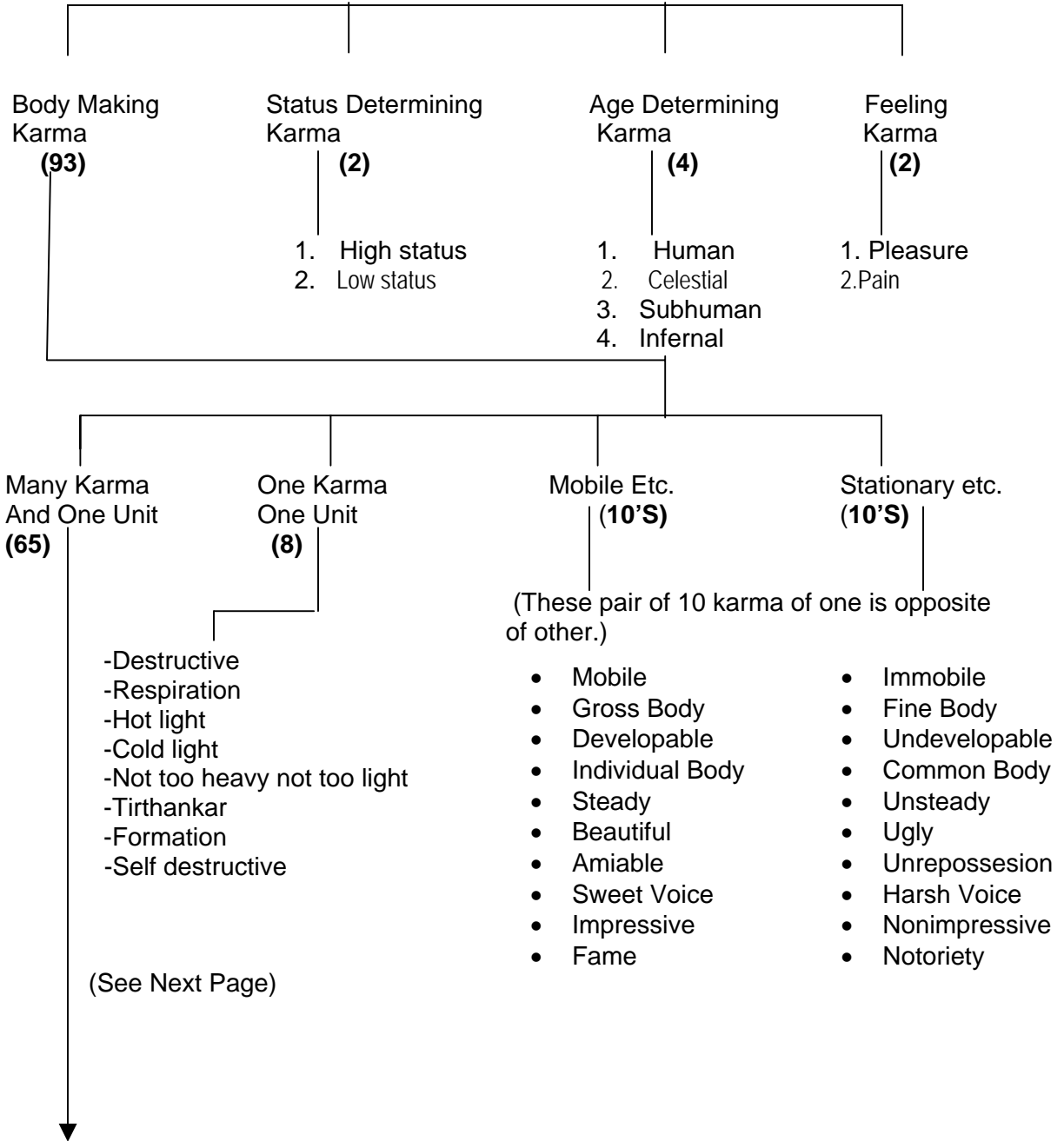


Table # 2 KARMA





NON-DESTRUCTIVE KARMA



Many karma and one unit (65)



Realms of existence (4)

1. Human
2. Celestial
3. Subhuman
4. Infernal

Genus of being (5)

5. One sensed
6. Two sensed
7. Three sensed
8. Four sensed
9. Five sensed

Bodies (5)

10. Physical
11. Fluid
12. Assimilative
13. Fiery
14. Karmic

Limbs, minor limbs (3)

15. Physical
16. Fluid
17. Assimilative

Bondages (5)

18. Physical
19. Fluid
20. Assimilative
21. Fiery
22. Karmic

Molecular interfusion (5)

23. Physical
24. Fluid
25. Assimilative
26. Fiery
27. Karmic

Bones muscle etc. (6)

28. Adamantine nerves joints and bones

29. Adamantine joints and bones

30. Unbreakable joints and bones

31. Semi unbreakable bones and joints

32. Riveted bones

33. Loosely joint bones

Figure of body (6)

34. Perfect symmetry all over

35. Short lower and large upper body

36. Large in lower and short upper body

37. Hunchback

38. Dwarf

39. Deformed

Skin color of jiva (5)

40. Black

41. Blue

42. Yellow

43. Red

44. White

Smells (2)

45. Sweet smell

46. Fowl smell

Tastes (5)

47. Pungent

48. Bitter

49. Astringent

50. Acid

51. Sweet

Touch (8)

52. Hard

53. Soft

54. Heavy

55. Light

56. Rough

57. Smooth

58. Cold

59. Hot

Migratory forms (4)

60. Human

61. Celestial

62. Subhuman

63. Infernal

Movements (2)

64. Graceful

65. Awkward

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