

DOCTRINE OF KARMAN IN JAIN PHILOSOPHY

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PUBLISHER'S NOTE (REPRINT EDITION)

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FORWARD BY REV. R. ZIMMERMANN, S.J.

The subject-matter of "The Doctrine of karman in Jain Philosophy" is of supreme importance both to the adherent of Jain tenets and to the student of religion. The orthodox Jain will find set forth here what forms a central part of his belief, and what more or less actuates his life according to the dogma he professes. And whatever faith one may adhere to, it is necessary to give oneself an account of it as far as possible. For, that cannot be called a religion fit for rational Beings that does not stand the test of reason, or which even runs counter to the laws of human understanding. True, every religion worth the name has to face, and grapple with, problem that have been solved in a variety of ways by the thinkers and teachers of mankind. In every religion which rises above the primitive forms of worship questions may be found to which no answer may have been given so far by the system, in part because the questions have not been gone into, in part because the premises of the system are not such as would lead to, or even allow, a consistent reply to every query. But there are-and just in the highest forms of religion-How's and Why's to which no human intellect will ever be able to give a satisfactory, exhaustive reply. In such cases it must suffice to show that these doctrines, though they are shrouded in mystery, yet aren't wantonly put forth, that they are not without cohesion with the rest of the system, and that they lie still within the domain of sound thinking. Such doctrines must even not be without direct or indirect support either from logical deduction or from experience or from both. It is not permissible that they should be mere statements for the sake of the system, and without some proof or other. Such statements would be untenable, whether they proceed from a delight in theoretical systematizing, without an eye to facts, or whether they are the result of a fertile fancy's play.

The follower of Mahavira, then has got here a golden opportunity of seeing how far the doctrine of the founder and the recognized exponents of Jainism satisfies the requirements laid down in the above principles. In other words, the present exposition of the doctrine of Karman in the Jain Philosophy will afford to the Jain of these days a welcome chance of gauging his religion by the standard of principles recognized by the modern student of philosophy and theology. And it must be a distinct delight to the thinkers among the ranks of this belief to see how their creed, old and venerable to them, fits in with or contradicts,

as the case may be, twentieth century views. It is in particular to this class of thinkers that the present book appeals, a class for which the Jain community has been more remarkable than many another rival creed in India. It is probably owing to their enthusiasm, conservatism and, at the same time, adaptability, that Mahavira's doctrine has found followers so early and unflinching, that it has lasted for more than 2000 years, and has outlived such a formidable competitor as Buddhism at one time threatened to become.

But the book before us is of importance for every student of religion, be he within or without the circle of Mahavira's adherents, because it treats of the Karman, a central, if not the fundamental, doctrine in most of the world's religions. Apart from the emphasis with which Karman is taught in Jainism, the Jain doctrine on this point is of uncommon interest, as it postulates such a nature of Karman which would seem to represent an extreme. For, in no other system, perhaps, has Karman been taught to be of such concrete, realistic, physical nature as here. This should not be taken to imply that other systems of philosophy and religion had not beliefs regarding Karman that seem at least to approach the Jain version. The technical terms as well as the illustrations, used in teaching and explaining Karman in Vedanta for instance, appear to suggest that the moral element in each action which is followed by reward or punishment would produce a physical entity, to be consumed in enduring the pain or enjoying the reward. But nowhere, if our sources and their knowledge are comprehensive enough, has the physical nature of the Karman been asserted with such stress as in Jainism. A moral fact, then, good or bad produces a psycho-physical quality, a real not merely symbolical mark, a characteristic in the most literal sense, affecting the soul in its physical nature. This point of view once taken, it was not unnatural, that the analysis of the production, nature and effect of the Karman should assume such an almost mathematical form as it has done in the Karmagranthas and other authoritative writings, and bring rather heterogeneous elements together under the common category Karman. Anyone however, who should find the Jain doctrine of Karman and its psycho-physical analysis by the classical writers too minute and complicated, is referred to Buddhist psychology. There he may readily convince himself that either these writers have merely systematized for the system's sake, or have seen a good deal more than we, for some reason or other, are able to see.

The second point that before others attracts attention is the question about the age of the Karman theory. Though the doctrine has been developed with a minuteness in detail, a care in classification, a definiteness in statement, which would do credit to the most methodical modern system, yet here again the question about its age remains, for the time being, an open one. At least one thousand years before the Christian era the Karman tenet is said to have been in vogue. This is of course supposed to be the lower limit, the higher one possibly lying much further back in antiquity. But the fact is significant that it cannot be shown where precisely and when a doctrine of such central position as that of the Karman originated. That the fundamental idea of Karman is part and parcel of the Jain cannon may be as readily accepted as the assumption that later writers have developed the theory in detail and expressed in technical terms what the elders implicitly had taught and believed. But if neither Jainism, nor Buddhism, nor Hinduism has got to show a definite date of origin for a doctrine that with all of them is a pivot of their beliefs, might it not be assumed that this doctrine of the Karman in its various shades is an inheritance of old, a

technical expression of the universally acknowledged law of moral retribution?

The third point that strikes the modern student of religion is the great insight attached to authority. In this Jainism indeed does not stand alone. The Vedic Rsi of yore, the Tathagata with the Buddhist, claimed and enjoyed as undisputed an authority in deciding the most momentous problems as the Jain Kevalin. But that they all were credited with such insight into things beyond the sense and primitive thinking as would command unswerving faith, and would cut short questions like Why? and How?: this is a document of the fact that even atheistic religious systems, to say nothing of strict Theism, profess to be a higher message, and claim to convey a preternatural, if not a supernatural truth.

So much about the book before us and its contents. One more word about the author. In the Preface to the English Edition (p.21) he makes mention of "the difficulty which besets a European in penetrating into an intricate Indian philosophical system". It is true, in undertaking and accomplishing such a task everything is against him, except the will to know and to get over every obstacle. The Indian can hardly realize how a day's perhaps a week's work may be lying behind the grasp of term the understanding of which is a matter of tradition to him. Considering what Dr. Von Glasenapp has achieved, it may not be easy to say who is to be congratulated more, whether he who has mastered so successfully the task before him, or the readers, the members of the Jain community before all, who thus easily enter into the fruits of the author's labor. The Encyclopedia for Indo Aryan Research (I. Band, I. Heft B, Geschichte der Sanskrit-Philologie und Indischen Altertumskunde, von Ernst Windisch, p.354), acknowledges the worth of the present book which it calls "an importance new publication on Jainism "that" should make the understanding of the Karman doctrine easier". Indeed it requires more than an ordinary acumen to find out from an even string of Gathas the leading lines of a whole system, to coordinate and subordinate them according to their importance and consequence, and to marshal the details into their respective quarters. It needs a will to conquer in order to enter upon tasks of this kind, not unlike the entering of a forest in a dark continent, possibly untrodden by human foot, bristling with technical terms, unexplained, yet full of settled meaning, often enough not to be derived from etymology. The enthusiasm and love of a research scholar is required for trying one's strength at such problems with the likely, but by no means certain, prospect of pushing the limits of our knowledge at least a little further back into the vast realm hitherto unknown and unexplored. May the English edition of "The Doctrine of the Karman in Jain Philosophy" meet with the same success in India, its spiritual home, the German one has met with in a foreign land.

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PREFACE TO THE GERMAN EDITION BY DR. HELMUTH VON GLASENAPP

The doctrine of Karman is the central dogma of the Indian religions. It means: every

action, every word, every thought produces, besides its visible, an invisible, transcendental effect-the Karman: every action produces, if one may so express it, certain potential energies which, under given conditions, are changing themselves into actual energies, forces which, either as reward or punishment, enter sooner or later into appearance. As in the case of a bond which, although the amount borrowed may long ago have been spent, continues to exist and only loses its validity on the repayment of the capital sum, so also the invisible effect of an action remains in existence long after the visible one has disappeared 1. This effect does not confine itself to the present life, but continues beyond it; it destines qualitatively and quantitatively the state after death. Actions performed during the present existence are the causes of the future existence, and the present life is, in its condition and duration the result of the actions of the preceding one. Thus the natural difference between individuals finds an explanation which is so plausible that inversely it is adduced as a proof of the truth of the karman theory 2. The karman doctrine involves the idea of an eternal metempsychosis; for as in each new existence actions which must be expiated in a future life are performed anew, so the migration of souls continues without end; but as on the other hand every existence presupposes the actions of a preceding one, so likewise it is without beginning. Now, however, the idea of the eternity of the samsara, as soon as life was contemplated pessimistically, necessarily led to the endeavor to bring the painful re-incarnation to an end and eradicate the power of the karman. To this longing after salvation from the painful cycle of re-births a great number of religious and philosophical systems owe their origin, systems which, widely as they may deviate from one another in detail, are all in agreement in belief in the operating power of fault and of merit, in acceptance of the theory of the migration of souls, and in striving after a nirvana.

When and where the karman doctrine has had its origin in India we do not know; 3 only is it sure that it existed at least a thousand years before the beginning of the Christian Era, and has since become the basis and center of religious thought. Although the various sets and schools are to some extent in accord with one another in their estimation of the efficacy of the karman, there exist great differences between them regarding its philosophical explanation. There may be distinguished a whole scale of views, from the most extreme realism, which regards the karman as a complexity of material particles infecting the sinful souls, to the most extreme idealism, according to which it is a species of newly-produced invisible force, after all, in its highest meaning only unreal, because the entire world of the senses is an empty illusion, a dream, a Fata Morgana.

The conception first mentioned, the most realistic of all that have had their origin in India, is that of the Jains, of that Indian religious community which has existed from pre-Buddhistic times down to the present day. Their fundamental idea is, that the soul, pure in itself, is polluted through its actions and, in order to regain its natural state, must be freed from its stain-an idea which is also found in other religions, but which, however, while it has remained with them only an allegorical expression, has been adopted by the Jains in the real sense of the word, and has been worked up into an original system, which even now is the foundation of the belief of one-and-a-half million people.

The karman theory of the Jains as still taught to-day has been fully dealt with in a great

number of works. Of these up till now, as far as I know, the following have been published: (1) the karmagranthas; (2) the Pancasamgraha; and (3) the karmaprakrti.

THE KARMAGRANTHAS

The Karmagranthas are six books, of different dimensions, which treat of the most important points of the karman doctrine. The text, composed in Prakrit-Gathas, and the Sanskrit Commentary on books I-V., have been written by Devendrasuri (died Samvat 1327 in Malava). There also exist a Commentary on the Gathas, Balavabodhas written in Gujarati by Maticandra, Yasahsoma 1* and his pupil Jayasoma, which is printed in the collection Prakaranaratnakara (Bombay, Samvat 1937) Vol. IV, pp. 305 et seq. The last, the sixth Karmagrantha, consists of some 70 Gathas, which have been taken from Drstivada by Candramahattara 2. The most important commentary appears to be that by Malayagiri 3 (according to Kielhorn in the 12th century A.D.), 4 which in the edition employed is added to the text; here the number of the gathas is 75. Peterson, Report 1883, Appendix I, p.27, mentions a manuscript, with a commentary by Devendrasuri, which comprises 77 Gathas: "Candramahattaracarya-krtagatha 70 tatra prakrsiptagathakarta Devendracaryah". In the Fourth Report (1886-1892) p.57, he mentions another manuscript which contains 89 Gathas and makes the following comment: "At the end of the Saptatika Devendra states that that tract is the work of Candramahattara to which he has himself added 19 gathas, bringing the total number up to 89." According to that, then, the original text must have contained 70 Gathas, and the one used by Malayagiri was already enlarged by additions. In the Prakaranaratnakara IV, pp.773 et. seq., the sixth Karmagrantha is also furnished with a commentary. The number of the Gathas therein has been increased by additions to 93. The variation in the number of the verses shows that this book has been the object of extensive activity on the part of commentators, so that it is to be supposed that divergence between the views of different teachers has taken in it particularly acute forms. To me the commentary of Malayagiri has alone been accessible, for which reason deviations from the doctrine, that may have been expounded in his commentary by Devendra, might have been unavoidable. The difference between the views of the two masters cannot, however, have been of far-reaching consequence, because the variations existing between the first five Karmagranthas, explained by Devendra, and the sixth, commented upon by Malayagiri are altogether of insignificant importance.

THE PANCASAMGRAHA

The Pancasamgraha contains a summary of the entire karman doctrine. It consists of a great number of Prakrit-Gathas, which emanate from Candrarsi (Candramahattara)-i.e., from the author of the Gathas of the sixth Karmagrantha. Its name, Pancasamgraha "Epitome of Five Things", the book owes either to the circumstance that it has been compiled from five older books: Sataka, Saptatika, Kasayaprabhrti, Satkarma and Prakrti (p.3) 1* or to the five dvaras, of which it treats, namely yogopayogamargana, bandhakah, baddhavyam, bandhahetavah, and bandhavidhayah (p.5). It was commented upon by Malayagiri.

THE KARMAPRAKRTI

The Karmaprakrti gives, in 475 Gathas, the detailed account of a portion of the karman

doctrine. It was compiled by Sivasarmasuri, who indicates as his source the chapter of the Agrayaniyapurva of the Drstivada called "Karmaprakrti". The KP has often been commented upon. The most celebrated commentary is the Tika by Malayagiri; besides that, there exist a Vrtti by Yasovijaya, who lived in the 17th century, an anonymous Curni, and a Tippana by Nemicandra.²

The relations of the karman works to one another and to other books of Jain literature are still in need of thorough examination, which, it must be admitted, can only be made possible when other works of this description will yet have been published. That Devendra was acquainted with the Karmaprakrti and the Pancasamgraha is seen from Kg. II 144a: "Devendrasurina likhitam karmaprakrti-pancasamgraha-brhacchataka-disastrebhyah". Concerning his dependence on the commentaries of Malayagiri nothing for the moment can be said: there are, however, in many different places literal reminiscences of the writing of the latter; but as both have made use of still older authors, it cannot be decided to what extent he leans upon him, or how far both go back to a common source.

Candamahattara and Sivasarman indicate as their source the twelfth Anga, the Drstivada, an indication which is also found in other parts of the Jain literature^{1*}. As the Purvas are said to have been, partially at least, in existence up till the year 1000 after Vira 2, the karman doctrine must have been, at the latest, completely developed at that time. The question now arises, whether this very complicated doctrine had already existed before that time or not, i.e. whether it is the product of a comparatively recent speculation, or had been already in its essential points contained in the sacred writings. A final judgment regarding this can only be arrived at through a comparison of the ideas developed in the karman works with those of the entire canon. I have not made such an examination. Nevertheless, as far as I could see, the most important karman doctrines are contained actually in the Siddhanta, of which any one can easily convince himself, if he but superficially consults the Sthananga-Sutra, Bhagavati Sutra, Aupapatika-Sutra³ and Uttaradhyayana-Sutra⁴. Many of the passages concerning karman appearing in these works contain only generalities; many, however, give so many details that through them we may arrive at the result that already at the time of the canon the karman was developed in a high degree. That not only the principal points but many details of the karman theory are contained in the Angas and Upangas⁵ is proved by the numerous passages from the sacred writings which are quoted by the commentators and which often refer to quite things.

Further, the fact that the karman writings go beyond that which has been laid down in the canon, but do not contradict it, follows already from the reason that they have not invoked upon themselves the reproach of heterodoxy. For, with a religious community that zealously guards the purity of their doctrine, as do the Jains, any important deviation would not have remained unproved. As with the canon, so also all karman works are in accord in all things of prime importance; in some details, however, wherein the sacred writing does not make any distinct declaration and leaves free rein to speculation, they differ from one another to the extent that in some details two or more views are exposed. There are two schools in particular who are opposing one another on many by-issue¹: the Agamikas and the karmagranthikas. The former, the chief exponent of whom is

Malayagiri, derive their ideas from a tradition which is dependent upon the Purvas. The Karmagranthikas and their spokesman Devendrasuri, however, lean on the authority of older works on the karman, portions of which are even to-day in existence in Jain monastic libraries, but about which, nevertheless, nothing distinct is as yet known. For this attempt at a first complete, although not exhaustive, account of the karman doctrine, works of the two schools have been used. This could be done without hesitation, because the differences between the two schools are quite unimportant in regard to the system as a whole, and in a preponderating majority are of an altogether trifling nature; in their proper place there will be pointed out the most conspicuous of these differences.

The leading works, on which this account is based are the six Karmagranthas, in addition to which the two other works have been consulted for comparison and for supplementary material; the ideas reproduced by us are therefore, within certain limitations, practically in their entirety of Devendrasuri. The Karmagranthas recommended themselves before all other writings in so far as they demonstrate the karman doctrine in the clearest manner, and because of their most methodical arrangement. For similar reasons they appear to be those most highly estimated by the present-day Jains, as is proved by their frequent occurrence in manuscripts and in translations into the vernacular languages.

In order to afford the uninitiated an insight also into the essential principles and arrangement of the Karmagranthas, I append the following observations relating to them, commencing with a Survey of the contents of the Karmagranthas.²

THE CONTENTS OF FIRST VOLUME OF THE KARMAGRANTHAS.

I. KARMAVIPAKA (KAMMAVIVAGA).

1. Praise, list of contents, explanations and proofs of the k (1 a); 2. the k is fourfold, according to prakrti, sthiti, rasa, pradesa (3 a); 3. the 8 karma-prakrtis, their sequence is logical (3 b); 4-9 detailed explanation of jnanavarana-k (5a); 9-12. of darsanavarana-k (21b); 12-13. of vedaniya-k (23 b); 13-22, of mohaniya-k (24 a); 23 of ayus-k (31 b) ; 23-50 of nama-k (31 b); 51. of gotra-k (48 a); 51. 52. of antaraya-k. (48 b) ; 53-60, the ethical conduct as cause of the binding of ks. (49 b); 60 colophon (53b).

II. KARMASTAVA (KAMMATTHAVA).

1. Praise, list of contents (55 a); 2. explanation of the 14 gunasthanas (56 a); 3-12. representation of the different prakrtis which are possible in bandha in the gunasthanas. (63a); 13-23. the same in udaya (69a); 24. the same in udirana (74a); 25-34. the same in satta (75a); 34. colophon (78b).

III. BANDHASVAMITVA (BANDHASAMITTA).

1. Praise, list of content (80a); 2-3. summary of prakrtis which are not bound (81a); 4-24. what prakrtis are bound in the 14 margasthanas (81b); 24 colophon (91a).

IV. SADASITIKA (SADASHGA)

1. Praise, list of contents (92a); 2. explanation of the jivasthanas (95b); 3. gunasthanas in

jivasthanas (96b); 4-5. yogas in jivasthanas (98b); 6. upayogas in jivasthanas (100a); 7. lesyas in jivasthanas (101b); 7-8. bandha, udaya, udirana, satta in jivasthanas (102a); 9-14 detailed explanation of the marganasthanas (104b); 14-18. jivasthanas and marganasthanas (115b); 19-23. gunasthanas and jivasthanas (119b); 24-29. yogas and marganasthanas (123a); 30-34. upayogas and marganasthanas (133b); 35. another view on the relation of yogas, upayogas, jivasthanas, gunasthanas (135b); 36-37. lesyas and marganasthanas (136b); 37-44. alpabahutva of the marganasthanas (137a); 45. jivasthanas in gunasthanas (145b); 46-47. yogas in gunasthanas (146a); 48. upayogas in gunasthanas (147a); 49. another view on the same subject (147b); 50. lesyas in gunasthanas (148b); 50-58. the causes of bandha (148b); 59-62. bandha, udaya, satta, udirana in gunasthanas (152b); 62-63. alpabahutva of the different beings in the gunasthanas (154a); 64-68. the states of the soul (154b); 69. the states in the karmans and ajivas (157b); 70. the states in the gunasthanas (160b); 71-86. explanation of samkhyata, asamkhyata, ananta (163b); 86. colophon (175b).

THE CONTENTS OF SECOND VOLUME OF THE KARMAGRANTHAS.

V. SATAKA (SAYAGA)

1. Praise, list of contents (1b); 2-9. prakrtis with dhruva and adhruva bandha, udaya, satta (3a); 10-12. the latter in the gunasthanas (8a); 13-14. sarva-desa and a-ghatins (10a); 15-17. punya and papa-prakrtis (12b); 18-19. paravartamana and ap_o prakrtis (14a).

Prakrti-bandha: 22-25. bhuyaskara-, alpatara, avasthika- and avaktavya-bandha (16b).

Sthiti-bandha: 26-27. maximum- and minimum-duration of the mula-prakrtis (22b); 28-34. maximum-duration of the uttara-prakrtis (24a); 35-39. minimum-duration of them (28a); 40-41. explanation of ksullakabhava (32b); 42-44. who binds the maximum-sthiti of the different prakrtis? (33a); 44-45. who binds the minimum sthiti? (36a); 46-47. utkrsta-, anutkrsta-, jaghanya-, and ajaghanya bandha and sadi-, dhruva-, adhruva bandha (37b); 48. sthiti bandha in the gunasthanas (39a); 49-51. alpabahutva of the sthiti-bandha of the different jiva-species (40a); 52. pleasant and unpleasant sthiti-bandha and its causes (42a); 53-55. yoga; sthiti-, and adhya-vasaya-sthanas (43b); 56-62. abandha and satata-bandha (47b).

Anubhaga-bandha: 63. species of rasa (53b); 64. degrees of it (54a); 65. pleasant and unpleasant rasa (55a); 66-68. who binds maximum-rasa of the different prakrtis? (57a); 69-73. who binds the minimum-rasa? (59b); 74-75. utkrsta-, anutkrsta-, jaghanya-, ajaghanya-bandha and sadi-, dhruva, anadi-, adhruva bandha (64b),

Pradesa-bandha: 75-77. grahana and agrahana-varganas (68b); 78-79. what is the constitution of the matter which the jiva assimilates and how is the assimilation done? (72a); 79-81. the distribution of matter between the prakrtis (74a); 82-83. the gunasrenis (79b); 84. antarala of the gunasthanas (81b); 85-88. explanation of palyopama and pudgalaparavarta (83a); 89-92. who has maximum-pradesa-bandha of the different prakrtis? (89a); 93. who has minimum-pradesa-bandha? (93b); 94. utkrsta-, anutkrsta-, jaghanya-, ajaghanya-bandha and sadi-, anadi-, dhruva-, adhruva bandha (95a); 95-97.

yoga- and adhyavasaya-sthanas (98b).

98. Upasama-sreni (105a); 99-100. ksapaka-sreni (111b); 100. colophon (113a).

VI. SAPTATIKA (SATTARIYA).

1. List of contents (115b); 2. bandha-, udaya-, satta-, mula-prakrti-sthanas (116a); 3-5. their samvedha in guna- and jiva-sthanas (118b); 6. explanation of uttara-prakrtis (120b); 7. bandha-, udaya- satta-sthanas of the uttara-prakrtis of jnanavarana,- and antaraya-k. (127b); 8-9. of darsanavarana (128a); 10 of vedaniya, ayus, gotra (130a); 11-24 of mohaniya (132a); 25-33 of naman (143a); 34-39. the same in the jivasthanas (158b); 40-52. in gunasthanas (168b); 53-55. in marganasthanas (189b); 56-58. udirana (194b); 59-63. bandha in gunasthanas (195b); 64. bandha in gatis (197b); 65. upasama-sreni (198a). 66-72. ksapaka-sreni (205b); 73. salvation (212b); 74-75. epilogue (213a).

The task of the Karmagranthas is to expose completely a dogma but not to prove it. That is why we find in them a full enumeration of the different kinds of the karman, of the states of the soul, the degrees of their development, etc. but we do not hear why any of this is thus and not otherwise. I am aware of one passage only wherein the author deliberately raises the question concerning the cause. It is contained in Kgs. II., 75 a; herein the author raises an objection as to how it is possible that the particle of matter seized in a moment by the soul is capable of transforming itself into the number of particles necessary for the formation of the various species of the karman, whereupon he replies that it is performed through the mysterious power of the soul, of which we may not make to ourselves any idea, and through the peculiar quality of the matter itself. It may be observed, he argues, that matter on which no spiritual force is working, is changing into clouds and rainbows; why, then, could not matter with which a jiva is in connection be changed into different kinds of karman? All further discussion is cut off by an energetic "alam vistarena". The disregard of rational argumentation here shown is justified in so far as Jainism does not pretend to have attained its doctrines by human rational means. It is not through the limited comprehension of an average man that Jainism arrives at its view-point of the world, but by revelation, or better, by that which an omniscient man, a kevalin, has communicated. Everything that such a Master, adorned with 18 characteristics 2, proclaims concerning world and life is accepted unconditionally as Truth that nothing can shake. All Jain scriptures, therefore, only undertake to recapitulate the utterances of such a man, to explain them, and, if necessary, to supplement them. This supplementing is done by the restricted agency of the human understanding; the interpreters are consequently fully aware of their own imperfection, and point out, over and over again, that they are liable to err, for the reason that the Truth is only revealed to the omniscient ones,-never-the less, this fact in no way deters them from opposing people who arrive at other conclusions.

In working up the material I have been governed by the desire to be as concise as possible. I have discarded all that is not in direct connection with the subject, that is to say, all the discursive matter which is interwoven in the text and the commentaries. Further, I have not taken into consideration all the views of the different teachers excepting only opinions expressed in the text itself. Although several things have been abbreviated or omitted, I

hope that nothing of importance has been lost to view. If in many instances and in manifold regard the text provided too much for our necessities, on the other hand, in many respects, it supplied too little. In order to present a general view of the world of ideas connected with the karman doctrine, I felt myself compelled to supplement the missing points by drawing upon other works, chiefly the Tattvarthadhigamasutra and the Lokaprakasa. This applies especially to the introduction and to chapters V., VI. 2, VII. 1, which, although probably affording scarcely anything new to the specialist in Jain Philosophy, will not be unacceptable to other readers.

Of the books published in European languages, two only have been of prominent use to me. The first is the series of lectures on Karman Philosophy, delivered by the late Mr. Virchand R. Gandhi in London, and which were subsequently published from notes made by Mr. H. Warren. This excellent work would undoubtedly have become an exhaustive manual had Gandhi not been overtaken by death before its completion. Thus his work remains a torso, and treats of a small part only of the karman system proper, namely the doctrine of the karmaprakrtis and the first five gunasthanas; but notwithstanding its incomplete form, it has been of great value to me. The other work to which I have referred is Professor H. Jacobi's German translation of the Tattvarthadhigama-Sutra, the only book on Jain dogmatics hitherto translated into a European language. The rendering of numerous termini technici is due to it, and to it likewise I owe many observations contributing essentially to an understanding of the subject.

In conclusion, I feel myself bound to acknowledge the kindly aid and information supplied to me by those whose names follow: Mr. Hemchand Amerchand (Bombay), Dr. A. Guerinot (Paris), Jagmandar Lal Jaini, M.A.2 (Bankripore), Dr. Willbald Kirfel (Bonn), Pandit F.K. Lalan (Bombay), Vakil Keshavlal P. Mody, B.A., LL.B 3 (Ahmedabad), Dr. Walther Schubring (Berlin), Dr. F.W. Thomas (London) and Mr. Herbert Warren (London).

I must reserve till the last my special expression of gratitude to my revered teacher, the celebrated Jain darsanadvakara, Herr Geheimrat Professor Dr. Jacobi, who inspired me to undertake this work and who, by his advice and encouragement, has aided me in its accomplishment.

Dr. HELMUTH VON GLASENAPP.

PREFACE TO THE ENGLISH EDITION BY DR. HELMUTH VON GLASENAPP

The original German edition 1 of the present work, for which in July, 1914, the degree of Doctor of Philosophy was conferred upon me by the University of Bonn, appeared in print in May, 1915 (published by Otto Harrassowitz, Leipzig). That small edition was completely sold out in 1919; a new issue is not to be expected because of the high cost of printing at the present time. It has given me great pleasure, therefore, that through the munificence of

Mr. Jivanlal Pannalal, Bombay, I am in the position to make my work accessible to the friends and admirers of Jain Philosophy in an English edition. The text of the English translation is, in general, a reproduction of the German original; only here and there I considered slight alterations and improvements to be necessary. From books that have appeared since the publication of the German edition I have been able to use only the following:

Jagmanderlal Jaini, M.A., Outlines of Jainism, Cambridge, 1916. Dr. W.Kirfel, Die Kosmographie der Inder, Bonn, 1920.

Dr. Walther Schubring, Das Mahanisha-Sutta, Berlin, 1918. Mrs. Sinclair Stevenson, The Heart of Jainism, Oxford, 1915.

I have not been able to take advantage of works published since 1914 in India, because they are not accessible to me.

The difficulty which besets a European in penetrating into an intricate Indian philosophical system may have been the cause of many a detail requiring supplementary correction. I would feel deeply obliged to Jain scholars if they would kindly communicate to me remarks which serve the enlargement of the knowledge of Jain Philosophy, so that I can utilize them in my further studies in this field, so little explored hitherto.

To the Rev. Dr. Robert Zimmermann, S.J., Professor of Sanskrit, St.Xavier's College, Bombay, I am thankful for his friendly assistance in the publication of the English edition; to Mr. G. Barry Gifford for the trouble undergone and zeal shown in undertaking the difficult task of translating this work.

17 Bendler Strasse,
Berlin,
February, 1921

Dr. HELMUTH VON GLASENAPP
Privatdocent an der Universitat Berlin

TRANSLATOR'S NOTE

The "jiva" is referred to throughout in the masculine gender for the sake of clearness, following the Sanskrit gender of the word.

LIST OF ABBREVIATIONS

Aup. = Aupapatikasutra (Leumann).
Bh. = Bhagavati (Weber).
Gandhi = Gandhi, Karma-Philosophy.
JS. = Jaina Sutras (Jacobi).
k. = Karman.
Kg. = Karmagrantha.

KP. = Karma prakṛti.
Lp. = Lokaprasaṅga.
Ps. = Pañcasamgraha.
Tattv. = Tattvarthadhigamasūtra u. Jacobi's Übersetzung derselben.
Utt. = Uttaradhyāyana-sūtra.
J.R.A.S. = Journal of the Royal Asiatic Society.
ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft (Journal of the German Oriental Society).

For the complete titles of the works quoted, see below.

Kgs. are quoted according to volume (I,II) and leaf, KP. according to leaf, Ps. according to page, Lp. and Tattv. according to Chapter and verse.

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INTRODUCTION

According to the doctrine of the Jains, the world is everlasting and imperishable, created by no God and governed by no Higher Being. It is subject only to its own laws (lokasthiti) and, in spite of the change undergone by its component parts, remains in its essential character unchanged. It is of indeterminable, although limited, dimensions. In shape it is comparable to a symmetrically built man, in whose lower extremities are to be found the hells, whose central portion of the body encloses the animal and the human world, and whose breast, neck and head are composed of the heavens of the gods. Above the world of the gods, to be likened unto a lens, concave below and convex above, is the dwelling-seat of the blessed. The entire world is surrounded by dense layers of air and water. Beyond this is the non-world, the absolutely empty space.

The world consists of five everlasting, imperishable substances(dravya) which, through their modifications and the relation in which they stand towards one another, produce the multifarious world processes. These substances are the following:

1. Akasa, Space. It is the receptacle of all things, but in itself is contained in Loathing. Before all dravyas it is distinguishable as being also present-as alokakasa-in the non-world, whereas the others exist only in the loka. It is composed of an infinite number of space-points (pradesa), which consequently represent the smallest space-units.
2. Dharma, Motion. It is a kind of ether, which serves as the medium for movement. In itself it produces no local change, but it is the indispensable preliminary condition for it, as water is for the swimming of a fish.
3. Adharma is the medium for rest, the concomitant cause of the inertia of a thing; like dharma, it pervades the cosmos and comprises an innumerable quantity of space-points.
4. Pudgala, Matter. This exists in an infinite number of the most minute indivisible atoms (paramanu). Each one of these possesses touch, taste, smell and color, and can unite itself, after certain laws, with another or several more, till they reach an aggregate (skandha), and by that means produce the heterogeneous phenomena of the empiric world. The aggregate can occupy a greater or smaller number of space-points, the atom only one. Matter is found in a gross (sthula) and in a subtle (suksma) condition. Numerous pudgalas in a subtle state occupy the space of a gross one. The gross bodies alone are impenetrable; the subtle ones are not so (Tattv. V. 3c.).
5. Jiva, the Soul. The jiva is distinguished from all other substances mentioned above in that it possesses consciousness and intelligence. There are innumerable souls who, in fact, can influence one another, but who, according to their nature, are quite independent from one another and not connected in some higher unity (Brahman). Every jiva possesses infinite qualities (guna). For our purpose, only the following eight are of interest:
 - 1) The faculty of omniscience (kevala-jnana).
 - 2) The faculty of absolute undifferentiated cognition (Kevala-darsana).
 - 3) The superiority over joy and grief (avyabadha).
 - 4) The possession of complete religious truth (samyaktva) and irreproachable moral conduct (carita).

- 5) The possession of eternal life (aksayathiti).
- 6) Complete formlessness (amurtatva).
- 7) Complete equality in rank with other jivas.
- 8) Unrestricted energy (virya).

All these attributes belong by nature to every soul. In the world, however, comparatively only few souls exist in which they develop to perfection. On the other hand, the majority of all living beings has only restricted knowledge and energy, adheres to false metaphysical doctrine and neglects the laws of morality, experiences joy and grief, possesses the manifold individual qualities, and has only a temporal limited existence. The question as to how it happens that the peculiarities of the jiva are so changed into their contrary, is answered by Jainism in the following manner: All the eight gunas can become apparent if the jiva is free from all external influences. This, however, can only be the case with few souls. Most of them are not pure, but are infected by something foreign which veils their natural faculties, i.e. hinders them from entering into appearance. This foreign element is the Karman. It does not here mean "deed, work", nor invisible, mystical force (adrsta), but a complex of very fine matter, imperceptible to the senses, which enters into the soul and causes great changes in it. The karman, then, is something material (karmapaudgalam), which produces in the soul certain conditions, even as a medical pill which, when introduced into the body, produces therein manifold effects.

The fine matter which can become karman, fills the entire cosmos. Through the vibration of the particles of the soul, which must necessarily follow when the soul puts into motion the material substrata of its activity, the pudgalas are attracted and are drawn to unite themselves to it; they become karman and enter into union with a jiva, more intimate than that between milk and water, than between fire and an iron ball. The matter once entered into the soul separates itself into a greater number of particles, the karma-prakrtis, with varying effects. Their number and character are conditional upon the conduct of the jiva; if this is good, the jiva assimilates good karman species, he "binds" good karman; when bad he binds bad karman. The karman may remain latent in the soul for a time without entering into appearance; but when the right moment arrives it becomes apparent, it realizes itself. The duration and intensity of the effect of a karman depends upon the state of mind (adhyavasaya) at the moment of the assimilation. When its efficacy expires it becomes extinguished.

The soul is eternally infected by matter; its union with the karman has no beginning and, as every moment it is gathering new matter, it has, in the natural course of things, no ending. The deliverance of the soul from the karman is, therefore, only possible by artificial means. Through a series of special processes the jiva must hinder the absorption of new karman and eliminate the karman already accumulated before they come to realization. If, through the eradication of the physical cause which predisposes him to assimilate certain karman, he succeeds in restricting and in the end totally hindering the binding of new karman, as well we, through the methodical subjugation of the senses, in annihilating the potential karman already in existence, he will become free from all karman. Then all obstacles which impede the development of his true nature are automatically overcome; released from the power of the karman, he can undisturbedly make manifest his own innate capabilities.

The karman doctrine, which in the foregoing has been only briefly sketched, has been formed by Jainism into a remarkable system, accurately worked out in its most minute details. To represent this is my task in the following chapters. We shall at first show the different karmans in themselves and in themselves and in their relation to one another; further on, the conditions which arise in the soul under the influence of the karmans; then , the causes which produce the formation of certain karmans; and, finally, the way that leads to release from them.

THE KARMAN IN ITSELF

THE SPECIES OF THE KARMAN

THE DURATION OF THE KARMAN

THE INTENSITY OF THE KARMAN

THE QUALITY OF THE PRADESAS OF THE KARMAN

The atoms which have become karman in the soul can be contemplated from 4 points of view:

- 1) according to the manner of their effect (prakrti),
- 2) according to the duration of their effect (sthiti),
- 3) according to the intensity of their effect (rasa), and
- 4) according to their quantity, i.e. according to the number of their pradesas.

Even as an article of confectionery (modaka), which is composed of a substance that cures wind in the body through its natural quality annihilates the wind- a sweetmeat composed of a substance that cures the bile, annihilates the bile- a sweetmeat composed of material that destroys phlegm, annihilates phlegm- so the pudgalas which have become jnanavarana-karman veil the knowledge, those changed into caritra-mohaniya-karman disturb the right conduct, etc. Even as the effect of one modaka is restricted to one day, of another to two days, and so forth, so the duration of one karman is 30 sagaropamakotikotis, that of another is 70, and so forth. Even as this pill has a sweet, that a still sweeter taste, so the one karman works with a lesser, the other with a greater intensity. And, finally, even as one pill measures 1 prakrti, or 2 prakrti, according to the number of grains that composite, so also a karman-particle has a greater or less dimension according to whether it contains more or less pradesas 1.

THE SPECIES OF THE KARMAN

There are 8 chief or fundamental species (mula-prakrti) of the karman, namely:

1. jnanavarana-k, the k which obscures knowledge,
2. darsanavarana-k, the k which obscures undifferentiated cognition,
3. vedaniya-k, the k which produces the feeling of joy and brief,
4. mohaniya-k, the k which obstructs belief and conduct,
5. ayus-k, the k which determines the duration of life,
6. nama-k, the k which gives the various factors of individuality,
7. gotra-k, the k which destines family surroundings,

8. antaraya-k, the k which hinders the jiva in his capability of resolution and enjoyment.

Each of these mula-prakrtis is divided into a number of Uttara-prakrtis, sub-species. The latter can, on their part, be separated into yet smaller sub-divisions, so that the entire number of the karmans is exceedingly large. For the system, however, only the 8 mula and the 148 Uttara-prakrtis are of importance; I can therefore restrict myself to presenting a summary of these.

JNANAVARANA-KARMAN

The jnanavarana-k obscures the knowledge peculiar to the soul, i.e. it hinders the jiva from recognizing a thing with its individual attributes. It is divided into 5 Uttara-prakrtis, according to the 5 kinds of knowledge:

1. mati-jnanavarana-k which causes the obscuration of the knowledge, transmitted through the senses,
2. sruta-jnanavarana-k which produces the obscuration of knowledge acquired by interpreting signs (i.e. words, writings, gestures),
3. avadhi-jnanavarana-k which hinders transcendental knowledge of material things,
4. manahparyaya-jnanavarana-k which hinders transcendental knowledge of the thoughts of others,
5. kevala-jnanavarana-k which obscures the omniscience inherent in the jiva by natural disposition.

Of these, the last mentioned karman hinders omniscience altogether; the four others do not always involve, through their realization, a complete destruction of the corresponding faculties of knowledge, but often produce only greater or less disturbances.

DARSANAVARANA-KARMAN

The word darsana has two different meanings in Jain Philosophy. Firstly it means: "opinion, doctrine, philosophical system", and samyag-darsana then has the signification "the right view, the true belief". But, secondly, the word darsana has also the meaning "the recognition of a thing in its general outlines or in its notional generality." (Jacobi ad Tattv. 1.1) i.e. formaliter indistinct knowledge. Here the darsana mentioned in the second place is dealt with: for the sake of brevity and for lack of a better word, we translate it by "undifferentiated cognition". According to the 4 species of undifferentiated cognition there are 4 species of the darsanavarana-karman, namely:

1. caksur-darsanavarana-k which produces the obscuration of the darsana conditional upon the eye,
2. acaksur-darsanavarana-k which causes the obscuration of the undifferentiated cognition, conditional upon the other senses and the organ of thinking,
3. avadhi-darsanavarana-k which causes the obscuration of the transcendental undifferentiated cognition of material things,
4. kevala-darsanavarana-k which hinders the absolute undifferentiated cognition (the counterpart of the omniscience).

The last mentioned k hinders completely; the three others produce under certain circumstances only a disturbance of the respective cognition-faculties.

In addition to these 4 darsanavarana-ks come still 5 others which produce

physio-psychological conditions in which the sense-organs are not active, and which, therefore, exclude all possibility of perception. These are the 5 nidra-ks, "sleep-ks", namely:

1. nidra-k which produces a light, pleasant slumber, out of which the sleeper is already aroused by the clicking of finger-nails.
2. nidranidra-k which produces a deep slumber, out of which the sleeper can only be awakened by being shaken violently,
3. pracala-k which sitting or standing upright (cf. Desi-Kosa VI, 6).
4. pracalapracala-k which produces an exceedingly intensive sleep, that overcomes a person while walking,
5. styanagrdhhi-(styanarddhi-)k which causes somnambulism, acting an unconscious state.

VEDANIYA-KARMAN

The vedaniya-k causes the feeling of pain and pleasure. It has, therefore, 2 sub-species:

1. sata-vedaniya-k which causes a feeling of pleasure, created, e.g. by licking something sweet,
2. asata-vedaniya-k which causes the feeling of pain, such as is produced, e.g. if one is hurt by a sword.

With gods and men the sata-vedaniya is predominant, although, also with the former at the time of the downfall from the celestial world, and with the latter through cold and heat, death and accident, pain can be produced. Animals and infernal beings experience chiefly the asata-vedaniya, although, also, at the birth of a Jina or on a similar occasion, they can experience a feeling of pleasure.

MOHANIYA-KARMAN.

The mohaniya-k obstructs true faith and right conduct. It is therefore separated into 2 main divisions: disturbance of faith and disturbance of conduct.

Darsana-mohaniya-karman.

The darsana-mohaniya-k causes a disturbance of the knowledge of the religious truth inherent in the jiva by natural disposition. (Here "darsana" is employed in another sense than in its application as darsanavarana, see p.7). According as to whether the disturbance is an absolute or a partial one, 3 kinds of this k are to be distinguished:

1. mithyatva-k. This causes complete unbelief or heterodoxy. If it realize itself, the jiva does not believe in the truths as proclaimed by Mahavira; he believes false prophets to be saints and enjoins false doctrines.
2. samyagmithyatva-(misra)k. This produces a mixed belief, i.e., If it operates the soul waves to and for betwixt true and false; it is indifferent to the religion of the Jina and has no predilection for, nor hatred against it.

3. samyaktva-k. This induces the correct belief. This samyaktva is, however, not the correct faith in its completeness, but only in a preliminary degree; it is a so-called mithyatva, from which the mithyatva-quality has been abstracted a mithyatva free from poison (Kg. I.35a, 113a). The true belief in its perfection is only obtained, when the atoms of the samyaktva-mohaniya-k have disappeared, even as milk which is covered by quite clear water only becomes perfectly pure after the water has been poured off.

caritra-mohaniya-karman.

The caritra-mohaniya-k disturbs the right conduct possessed innately by the jiva; it hinders the soul from acting according to the religious prescriptions. The disturbance of the conduct is produced through the 16 passions (kasaya), the 6 non-passions (nokasaya) and the 3 sexes (veda).

A) The kasayas (passions) are:

- 1) krodha, anger,
- 2) maya, deceitfulness,
- 3) mana, pride,
- 4) lobha, greed.

Each of these is separated into 4 sub-divisions, according to the intensity of their manifestation. Each passion is, there

- I. anantanubandhin "of life-long duration". It then completely hinders belief and conduct.
- II. apratyakhyanavarana "hindering non-renunciation". It makes impossible every renunciation, but allows the existence of true belief. It lasts for one year.
- III. pratyakhyanavarana "hindering renunciation". It hinders the beginning of complete self-discipline, but does not prevent the existence of true belief and partial self-discipline (desavirati). Its effect lasts for 4 months.
- IV. samjvalana "flaming up". It allows complete self-discipline, yet works against the attainment of complete right conduct (yathakhyata caritra). It lasts a fortnight.

The degrees of strength of the kasayas are illustrated by examples. The 4 species of anger are to be likened unto a line drawn in stone, in earth, in dust and in water. The first can only be removed with great effort, each following one always more easily. Likewise also, the life-long enduring anger is only combated in its effect with exceeding strength and difficulty, whilst the effect of the three remaining species accordingly diminishes in power and can, therefore, also more easily be destroyed. The degrees of pride are to be likened unto a pillar of stone, a bone, a piece of wood, and the liana of a *Dalbergia ougeinensis*; the inflexibility correspondingly decreases. The species of deceitfulness are to be compared to a bamboo-root, the horn of a ram, the urine of a cow, and a piece of wood. The crookedness of each of these is removed more easily than in the one preceding it. (The zig-zag line of the cow's urine disappears through the influence of wind and weather.) The degrees of greed correspond to scarlet color, to greater or smaller dirt, and to a spot of turmeric, which soil a garment: the scarlet is hardly removable, the dirt with more or less trouble, and the spot of turmeric can be removed with ease.

B) The nokasayas (non-passions) are:

- 1) hasya, laughing, joking. firm prejudicial disliking.
- 2) rati, improper and confirmed prejudicial liking.
- 3) arati, improper conduct
- 4) soka, sorrow.
- 5) bhaya, fear.
- 6) jugupsa, disgust.

All these 6 emotions are caritra-mohaniyas, because the soul which is subjected to them, is hindered through them in the practice of right conduct. The mere sensation of pain and pleasure has not this retarding effect ; that is why one must distinguish between the vedaniyas and the nokasayas.

C) The vedas.

Also the sex-passion hinders the jiva from obeying the laws and from practicing self-discipline. It is of three-fold variety, according to the three species of sexes.

- 1) purusa-veda, the male sex and corresponding sex-passion. Through this, in the man the desire for union with a female is produced, in the same way that through the phlegm desire for something sour is awakened. It is like a straw-fire; as with the burning of grass the fire blazes and soon becomes extinguished, so also man has at first an exceedingly strong desire, which disappears as soon as his lust is satisfied.
- 2) stri-veda, the female sex and corresponding sex-passion. Through this, in a woman the desire for union with a man is excited, as through the bile the desire for something sweet. It is like the burning of dung; as the dung-hill only glimmers so long as it is covered, but through violent shaking grows into a continually greater conflagration, so also the desire in the woman is weak so long as she is untouched, but grows into immensity through the enjoyment of intercourse.
- 3) napumsaka-veda, the third sex and corresponding sex-passion. To the third sex belong all those beings who have no sexual organs. The sexual desire is with them exceedingly strong., because it is directed towards men and women. The effect of the napumsaka-veda therefore corresponds to that of bile and phlegm, which together produce the desire for majjika=marjika, probably=marjita, curdled milk with sugar and spices (?) Or, it is to be compared to the burning of a town, which lasts long and finds no satisfaction.

All caritra-mohaniyas are produced through corresponding karmans. Caritra-mohaniya-karman has accordingly 25 uttara-praktis, the mula-prakti mohaniya-k in all 28 uttara-praktis.

AYUS-KARMAN.

The ayus-k confers on a being a certain quantum of life in one of the 4 states of existence. One therefore distinguishes:

- 1) deva-ayus, the celestial ayus,

- 2) manusya-ayus, the human ayus,
- 3) tiryag-ayus, the animal ayus,
- 4) naraka-ayus, the infernal ayus.

The ayus-k bestows a certain quantity of life, but not a definite number of years of life. For, as with a sponge, the quantity of water that it absorbs is determined, but not the time it takes to leave it, so also the quantum of life is determined, but not the time occupied in its consumption. The word ayus would, therefore, be approximately interpreted by "quantity of life", "quantity of vitality" ; but it is better to leave it untranslated as a terminus techniques. The ayus of the new existence is always bound during the life immediately preceding it, especially in the 3rd, 9th, or 27th part or within the last 48 minutes of it (Lp. III, 88)

NAMA-KARMAN.

The nama-k causes the individual diversities of the jivas. It is divided into 93 uttara-prakrtis, which are mostly quoted in a definitely fixed succession in 4 groups (pinda-prakrtis, pratyeka-prakrtis, trasadasaka, sthavara-dasaka). They are the following:

The 65 pinda-prakrtis.

4 States of Existence.

- 1) deva-gati-nama-k bestows the celestial state of existence,
- 2) manusya-gati-n-k bestows the human state of existence,
- 3) tiryag-gati-n-k bestows the animal state of existence,
- 4) naraka-gati-n-k bestows the infernal state of existence.

5 Classes of Beings.

- 5) ekendriya-jati-n-k causes birth as a being with 1 sense,
- 6) dvindriya-jati-n-k causes birth as a being with 2 senses,
- 7) trindriya-jati-n-k causes birth as a being with 3 senses,
- 8) caturindriya-jati-n-k causes birth as being with 4 senses,
- 9) pancendriya-jati-n-k causes birth as a being with 5 senses.

5 Bodies.

- 10) audarika-sarira-n-k gives the gross physical body peculiar to animals and men.
- 11) vaikriya-sarira-n-k gives the transformation body which consists of fine matter, a body that changes in form and dimension. This body exists by nature in gods, infernal beings and certain animals; men can attain it through higher perfection.
- 12) aharaka-sarira-n-k gives the translocation body. This body consists of good and pure substance and is without active and passive resistance. It is created for a short time by an apramatta-samyata-ascetic, in order to seek for information concerning intricate dogmatic questions from an arhat who is in another part of the world, whilst his own physical body remains in its original place.
- 13) tajasa-sarira-n-k gives the fiery body. This body consists of fire-pudgalas and serves for the digestion of swallowed food. It can also be used by ascetics to burn other beings or things.
- 14) karmana-sarira-n-k gives the karman-body. This body is the receptacle for karman-matter. It changes every moment, because new karman is continually assimilated by the soul and the already

existing one consumed. Accompanied by it, the jiva at death leaves his other bodies and betakes himself to the place of his new birth, where the karman-body then forms the basis of the newly produced other bodies.

Of these 5 bodies each succeeding one is finer than the one preceding it, but contains more material points than it; it is therefore denser (Tattv. II, 38, 39). Every samsarin is always connected with a fiery and a karman-body, but can, in addition, still possess one or two other bodies.

3 Chief and Secondary Parts of the Bodies.

The angopanga-n-ks cause the origin of the chief parts of the bodies (arms, legs, back, breast, belly, head) and their limbs (fingers etc.). The fiery and the karman-body have no parts; that is why there are only

3 angopanga-n-ks, namely:

- 15) audarika-angopanga-n-k which produces the chief and secondary parts of the physical body,
- 16) vaikriya-angopanga-n-k which produces the chief and secondary parts of the transformation body,
- 17) aharaka-angopanga-n-k which produces the chief and secondary parts of the translocation body.

5 Bindings.

The bandhana-n-ks produce that the newly seized pudgalas of a body are united with those formerly assimilated ones of it into an organic entity, as wooden sticks through an adhesive substance. According to the 5 bodies there are 5 binding-ks:

- 18. Audarika-bandhana-n-k procures the binding of the physical body.
- 19. vaikriya-bandhana-n-k procures the binding of the transformation body.
- 20. aharaka-bandhana-n-k procures the binding of the translocation body.
- 21. taijasa-bandhana-n-k procures the binding of the fiery body.
- 22. karmana-bandhana-n-k procures the binding of the karman body.

Instead of 5 bandhanas some adopt 15, by not only taking into consideration the binding of the single parts of the body to one another, but also the binding of the parts of one body with one or two others (e.g. audarika-taijasa-karmana-bandhana). This division plays no role in the system, and therefore needs no notice here.

5 samghatanas.

The samghatana-n-ks cause the pudgalas of the different bodies to bind one another ; they scrape them together as a rake (dantalin), gathers together grass that is scattered about. According to the 5 bodies there are 5 samghatana-n-ks.

- 23) audarika-samghatana-n-k procures the flocking together of the pudgalas of the physical body.
- 24) vaikriya-samghatana-n-k procures the flocking together of the pudgalas of the transformation body.
- 25) aharaka-samghatana-n-k procures the flocking together of the pudgalas of the translocation body.
- 26) taijasa-samghatana-n-k procures the flocking together of the pudgalas of the fiery body.
- 27) karmana-samghatana-n-k procures the flocking together of the pudgalas of the karman-body.

6 Firmness of the joints.

The samhanana-n-k unites the bones of the physical body with one another. According to the firmness of the joining, 6 karmans are to be distinguished, which produce a more or less strong joining of the joints:

- 28) vajra-rsabha-naraca-samhanana-n-k gives an excellent joining. The two bones are hooked into one another; through the joining a tack (vajra) is hammered; and the whole is surrounded by a bandage.
- 29) rsabha-naraca-samhanana-n-k gives a joining not so firm as the preceding one, because the tack is missing.
- 30) naraca-samhanana-n-k gives a joining which is still weaker, because the bandage is missing.
- 31) ardha-naraca-samhanana-n-k gives a joining which is on one side like the preceding one, whilst on the other the bones are simply pressed together and nailed.
- 32) kilika-samhanana-n-k gives a weak joining, by which the bones are merely pressed together and nailed.
- 33) sevarta-(or chedaprstha)-samhanana-n-k gives quite a weak joining, by which the ends of the bones only touch one another.

The samhananas play a great role in Jain dogmatics. Only the first four make a meditation possible (Tattv. IX, 27); only the best i.e., the 1st joining of the joints, permits the highest kind of concentration which precedes salvation.

6 Figures.

The samsthana-n-ks determine the stature of a being, that is to say:

- 34) samacaturasra-samsthana-n-k causes the entire body to be symmetrically built.
- 35) nyagrodhaparimandala-samsthana-n-k causes the upper part of the body to be symmetrical, not the lower.
- 36) sadi-samsthana-n-k makes the body below the navel symmetrical and above it unsymmetrical.
- 37) kubja-samsthana-n-k makes the body hunchbacked, i.e. hands, feet, head and neck symmetrical, breast and belly unsymmetrical.
- 38) vamana-samsthana-n-k dwarf-like, i.e. breast and belly symmetrical, hands, feet etc. unsymmetrical.
- 39) hunda-samsthana-n-k makes the entire body unsymmetrical.

The conception of symmetry is explained in the following way: One imagines a man sitting in the paryanka-posture¹, i.e. crossing the legs and placing the hands over the navel. If one imagines that the two knees are joined by a line, and from the right shoulder to the left knee, and from the left shoulder to the right knee, and from the forehead to the hands, a straight line is drawn, one gets four lines. If these are equal to one another, symmetry is apparent; if they are not so, one of the other 5 samsthanas results.

Gods have only the first, infernal beings and jivas who have been produced through coagulation only the 6th figure; in the case of animals and men (also of kevalins) all 6 samsthanas are to be found.

5 Colors.

- 40) krsna-varna-n-k gives a color which is black, like a raja-patta-diamond.
- 41) nila-varna-n-k gives a color which is dark, blue-green, like an emerald.

- 42) lohita-varna-n-k gives a color which is red, like vermillion.
- 43) haridra-varna-n-k gives a color which is yellow, like turmeric.
- 44) sita-varna-n-k gives a color which is white, like a shell.

Other colors, such as brown etc., are produced by mixing. Black and green are considered as being pleasant(?), the others as unpleasant colors.

2 Odors.

- 45) surabhi-gandha-n-k produces pleasant odors (e.g., that of camphor).
- 46) durabhi-gandha-n-k produces unpleasant odors (e.g., that of garlic).

5 Tastes.

- 47) tikta-rasa-n-k gives a bitter taste (like that of the nimba-fruit).
- 48) katu-rasa-n-k. gives a biting taste (like that of ginger)
- 49) kasaya-rasa-n-k gives an astringent taste (like that of bibhitaka).
- 50) amla-rasa-n-k gives a sour taste (like that of tamarind).
- 51) madhura-rasa-n-k gives a sweet taste (like that of sugar).

The salt taste is produced by a combination of the sweet taste with another. Bitter and biting tastes are considered unpleasant, the others pleasant.

8 Touches.

- 52) guru-sparsa-n-k causes a thing to be heavy, like an iron ball.
- 53) laghu-sparsa-n-k causes a thing to be light, like motes in a sunbeam.
- 54) mrdu-sparsa-n-k causes a thing to be smooth, like a tinisa-tendrill.
- 55) khara-sparsa-n-k causes a thing to be rough, like stone.
- 56) sita-sparsa-n-k causes a thing to be cold, like snow.
- 57) usna-sparsa-n-k causes a thing to be warm, like fire.
- 58) snigdha-sparsa-n-k causes a thing to be adhesive, like oil.
- 59) ruksa-sparsa-n-k causes a thing to be dry like ashes.

Heavy, hard, dry, cold are considered to be unpleasant touches, the others pleasant.

4 Anupurvis

The anupurvi-n-k causes that the jiva, when one existence is finished, goes from the place of death in the proper direction to the place of his new birth. According to the 4 states of existence (celestial, human, animal, infernal) there are 4 anupurvi-ks, namely:

- 60) deva-anupurvi-n-k,
- 61) manusya-anupurvi-n-k,
- 62) tiryag-anupurvi-n-k,
- 63) naraka-anupurvi-n-k.

2 Gaits.

- 64) prasasta-vihayogati-n-k causes a being to move in a pleasant manner, as e.g. oxen, elephants and geese do.
- 65) aprasasta-vihayogati-n-k causes an ugly manner of motion, as, e.g. one finds with camels and asses.

The 8 pratyeka-prakrtis.

- 66) paraghata-n-k gives superiority over others. It endows the capability of injuring or vanquishing others; on the other hand, it prevents one from being injured or overcome by others.
- 67) ucchvasa-n-k bestows the capability of breathing.
- 68) atapa-n-k causes the body of a being not in itself hot to emit a warm splendor.
- 69) uddyota-n-k causes the transformation-body of the gods and ascetics, as well as moon, stars, precious stones, herbs and shining insects to emit a cold luster.
- 70) agurulaghu-n-k makes a being neither heavy nor light, i.e., causes it to possess neither absolute weight nor absolute lack of it.
- 71) tirthakara-n-k procures the position of a prophet of the Jain religion.
- 72) nirmana-n-k causes the formation of the body, i.e., it causes the members of a being to be in their right place.
- 73) upaghata-n-k causes self-annihilation. It produces that the parts of the body of a being (e.g. the uvula in the throat) cause its death.

The 10 trasa-prakrtis

- 74) trasa-n-k gives a voluntarily movable body (counterpart No. 84).
- 75) badara-n-k gives a gross body (counterpart No. 85).
- 76) paryapta-n-k causes the complete development of the organs (karana) and capacities (labdhi) of nourishment, of the body, of the senses, of breathing, of speech, and of thought (counterpart No. 86).
- 77) pratyeka-n-k causes the being to possess an individual body (counterpart No. 87).
- 78) sthira-n-k causes the teeth, bones, etc., to be firm (counterpart No. 88).
- 79) subha-n-k causes the parts of the body above the navel to be beautiful, so that, some one whom one touches with the head is glad (counterpart No. 89).
- 80) subhaga-n-k causes some one to whom is not under an obligation to be sympathetic to one (counterpart No. 90).
- 81) susvara-n-k bestows a voice which is melodious (counterpart No. 91).
- 82) adeya-n-k causes that some one is suggestive, so that his speech meets with approbation and belief (counterpart No. 92).
- 83) yasahkirti-n-k grants honor and glory (counterpart No. 93).

The 10 sthavara-prakrtis.

- 84) sthavara-n-k causes that the body (of plants and elementary beings) cannot be moved voluntarily (counterpart No. 74).
- 85) suksma-n-k gives (to elementary beings) a subtle body, imperceptible to our senses (counterpart No. 75).
- 86) aparyapta-n-k causes that the organs or faculties of a being do not attain full development, but remain undeveloped (counterpart No. 76).
- 87) sadharana-n-k gives (to plants etc.) a body in common with others of their species (counterpart No. 77).
- 88) asthira-n-k causes that ears, brows, tongue, etc. are flexible (counterpart No. 78).
- 89) asubha-n-k causes that all parts of the body, below the navel are considered to be ugly, so that somebody who is touched by the foot feels this to be unpleasant (counterpart No. 79).
- 90) durbhaga-n-k makes the jiva unsympathetic (counterpart No. 80).

- 91) duhsvara-n-k makes the voice ill-sounding (counterpart No. 81).
 92) anadeya-n-k makes the jiva unsuggestive (counterpart No. 82).
 93) ayasahkirti-n-k causes dishonor and shame (counterpart No. 83).

GOTRA-KARMAN.

The gotra-k destines the rank occupied by a person through his birth. That is to say:

- 1) uccair-gotra-k bestows high family surroundings.
- 2) nicair-gotra-k bestows low family surroundings.

ANTARAYA-KARMAN.

The antaraya-k hinders the energy (virya) of the jiva in a five-fold manner:

dana-antaraya-k hinders dispensing alms. When it operates a person who knows the merit in giving and who has something to give away, is not capable to give it, although there is someone worthy of the gift.

- 1) labha-antaraya-k hinders receiving. When it operates, a person is not capable of receiving a present, although a friendly giver and a suitable present are there, and the demand for the latter has been effective
- 2) bhoga-antaraya-k hinders the enjoyment of something which can only be taken once (such as eating drinking).
- 3) upabhoga-antaraya-k hinders the enjoyment of something which can be repeatedly used (such as a dwelling, clothing, women.
- 4) virya-antaraya-k hinders the will-power. When it operates, even a strong, full-grown man is incapable of bending a blade of grass.

The total number of the karman-species is as follows:

I	jnanavarana-ks	5
II	darsanavarana-ks	9
III	vedaniya-ks	2
IV	mohaniya-ks	28
V	ayus-ks	4
VI	nama-k-s	93
VII	gotra-ks	2
VIII	antaraya-ks	5

 Total 148

This is the total number of the karma-prakrtis which can exist in potential (satta).

If the realization (udaya) of the ks is taken into consideration, the entire number amounts only to 122. The 5 bandhana-n-ks and the 5 samghatana-n-ks are in that case not included as they are then thought to exist implicate in the 5 sarira-n-ks. The color, odor, taste and touch ks are only reckoned as 4 species (instead of 20), because the sub-division are not taken into consideration.

The total number of the ks which can be newly assimilated by the soul is assumed to be

120. The two mohaniya-ks "samyagmithyatva" and "samyaktva" cannot, it must be noted, be bound by the jiva, because they are, according to their nature, merely reduced mithyatva. They must be therefore subtracted from the 122 ks of the udaya, so that the total number of the ks in bandha is 120.

The karma-prakrtis can be classified into groups from different aspects. I give here only the most important of these classifications (according to Kg II, 1 et seq.), the others follow by themselves out of the mutual relation of the prakrtis in bandha, udaya, satta (see below).

Sarva-ghati-karmans are those kinds of karman which completely destroy the qualities peculiar to the soul. They are 20, namely: the veilings of omniscience and absolute undifferentiated cognition, the 5 species of sleep, the 12 first passions, and unbelief.

Desa-ghati-karmans are karma-prakrtis which do not completely, but only in a greater or less measure, destroy the qualities of the soul. There are 25 of them: the 4 first veilings of knowledge, the 3 first veilings of undifferentiated cognition, the 4 last passions, the 9 non-passions, and the 5 hindrances.

Ahgiati-karmans destroy no property of the soul, either wholly or partially. These are the 75 ks which remain (120--20--25).

There are 42 good karman-species (punya-prakrtis): (3) celestial state of existence, anupurvi, ayus; (3) human state of existence, anupurvi, ayus; high family surroundings; pleasure; (4) movable, gross developed, individual body; (3) firm, beautiful, sympathetic; melodious; suggestive; fame; the five bodies; the 3 limbs; the best firmness of the joints; the best figure; annihilation of others; breathing; warm splendor; cold luster; not light-not heavy; tirthankara; formation; animal ayus; 5-sensed class being; good gait; good odor; good colors; good tastes; and good touches.

Bad karman-species (papa-prakrtis) are the 82 remaining ones.

THE DURATION (STHITI) OF THE KARMAN

Kg. II 122b et seq. Ps. 513 et seq. Tattv. VIII 15 et seq. Utt. 33, 21 et seq. Gandhi 71 et seq.

For the understanding of the duration of the karman communicated in the following, a few remarks on the division of time according to the Jain doctrine are advisable.

The lowest unit of time the samaya. Innumerable samayas form an avalika. 16,777,216 avalikas equal 1 muhurta (48 minutes of European time). 30 muhurtas make one day. Out of the days are formed weeks, months and years in the ordinary Indian way. The number of years can be expressed in words up to a number containing 77 cyphers. Beyond that, it is asamkhyeya (indefinable) and can only be represented by comparisons. An innumerable quantity of years is called a "palyopama", 10 kotakoti (1,000,000,000,000,000) of

palyopamas are 1 sagaropama. 10 kotakoti of sagaropamas comprise 1 utsarpini (ascending period of time); the same number of sagaropamas measures 1 avasarpini (descending period of time). Infinite utsarpinis and avasarpinis form 1 pudgalaparavarta.

The following table gives the highest and the lowest sthiti of each karman. In it the following abbreviations are employed: k = koti, kk = kotakoti, po = palyopama, so = sagaropama. The Sanskrit word "antar" e.g. in antarmuhurta" a space of time within 48 minutes", i.e. less than 48 minutes, is expressed by the sign <.

	Maximum	Minimum
I Veilings of knowledge	30 kkso	< 1 muhurta
II 4 Veilings of undifferentiated cognition	30 kkso	< 1 muhurta
5 Sleeps	30 kkso	3/7 so
III Sensation of pleasure..	15 kkso	12 muhurta
Sensation of pain	30 kkso	3/7 so
IV Unbelief	70 kkso	1 so
12 Passions	40 kkso	4/7 so
Up-flaming anger	40 kkso	2 masa
Up-flaming pride	40 kkso	1 masa
Up-flaming deceitfulness ..	40 kkso	1 paksa
UP-flaming greed	40 kkso	< 1 muhurta
joking, liking	10 kkso	1/7 so
disliking, sorrow, fear, disgust	20 kkso	2/7 so
male sex	10 kkso	8 years
female sex	15 kkso	3/14 so
third sex	20 kkso	2/7 so
V infernal ayus	33 so	10,000 years
animal ayus	3 so	256 avalikas
human ayus	3 so	256 avalikas
celestial ayus	33 so	10,000 years
VI infernal state of existence	20 kkso	2000/7 po
animal state of existence..	20 kkso	2/7 so
human state of existence ..	15 kkso	3/14 so

Comp. Prof. Jacobi's notes to Tattv. IV 15. Utsarpini is a period of time at the beginning of which the moral etc. state of the world is very bad, but gradually improves till at the end of that period the culminating point of the good state is reached. Thereupon, immediately follows the avasarpini which beings with the best state and ends with the worst. Utsarpini and avasarpini follow one another in endless succession. Palyopama, sagaropama, pudgalaparavarta are explicitly explained in Kg I 163b et seq., II 83a et seq.

The entire doctrine of time is minutely treated in Lp sarga 28 et seq. See also F. O. Schrader "Über denstand der indischen Philosophie zu zeit Mahaviras und Buddhas" (p.61) and W.Kirfel, "Die Kosmographie der Inder" p.337 et seq.

	Maximum	Minimum
celestial state of existence	10 kkso	2000/7 po
1-sensed class of beings	20 kkso	2/7 so
2-3-4 sensed class of beings	18 kkso	9/35 so
5-sensed class of beings	20 kkso	2/7 so
physical, fiery, karman body	20 kkso	2/7 so
transformation body	20 kkso	2000/7 po
translocation body	< 1 kkso	< 1 kkso
1. firmness (of the joints)		
and figure	10 kkso	1/7 so
2. firmness (of the joints)		
and figure	12 kkso	6/35 so
3. firmness (of the joints)		
and figure	14 kkso	7/35 so
4. firmness (of the joints)		
and figure	16 kkso	8/35 so
5. firmness (of the joints)		
and figure	18 kkso	9/35 so
6. firmness (of the joints)		
and figure	20 kkso	2/7 so
black color	20 kkso	2/7 so
green color	17 1/2 kkso	2/7 so
red color	15 kkso	2/7 so
yellow color	12 1/2 kkso	2/7 so
white color	10 kkso	1/7 so
pleasant odor	10 kkso	1/7 so
unpleasant odor	20 kkso	2/7 so
bitter taste	20 kkso	2/7 so
biting taste	17 1/2 kkso	2/7 so
astringent taste	15 kkso	2/7 so
sour taste	12 1/2 kkso	2/7 so
sweet taste	10 kkso	1/7 so
heavy, rough, cold, dry (touch)	20 kkso	2/7 so
light, smooth, warm, adhesive	10 kkso	1/7 so
infernal anupurvi	20 kkso	2000/7 po
animal anupurvi	20 kkso	2/7 so
human anupurvi	15 kkso	3/14 so
celestial anupurvi	10 kkso	2000/7 po
pleasant gait	10 kkso	1/7 so
unpleasant gait	20 kkso	2/7 so

annihilation of others, breathing,		
warm splendor, cold		
luster, "not heavy-not		
light"	20 kkso	2/7 so
tirthakara	< 1 kkso	< 1 kkso
formation, self-annihilation	20 kkso	2/7 so
movable, gross, developed,		
individual (body)	20 kkso	2/7 so
firm, beautiful, sympathetic		
melodious, suggestive ..	10 kkso	1/7 so
fame	10 kkso	8 muhurta
fine, common, undeveloped	18 kkso	9/35 so
flexible, ugly, unsympathetic,		
immovable, ill-sounding,		
unsuggestive, shame ..	20 kkso	2/7 so
VII high family surroundings ..	10 kkso	8 muhurta
low family surroundings ..	20 kkso	2/7 so
VIII 5 hindrances	30 kkso	< 1 muhurta

The duration of the nama-ks viz. limbs, binding, samghatana is equivalent to that of the respective body-ks. The unequal length of the minimum durations depends upon the disappearing of the ks in the gunasthanas (see below). With most of the ks, the minimum duration is arrived at by dividing the maximum sthiti of the k in question by the maximum sthiti of unbelief. There are, however, many exceptions to this.

With the different karmans a definite abadha-kala is assumed i.e. an interval during which the k is existing, but is not practicing its molesting effect. One arrives at that if one puts 100 years instead of 1 kotakoti of sagaropamas. The maximum abadha of the veils of knowledge amounts, therefore, to 3000 years, that of the passions, to 4000 years, etc., (and) the abadha of the minimum sthiti with all praktis to less than 48 minutes (Kg II 25a, 32a).

About sthiti and abadha there are still a number of other special regulations which in this connection can just as little be discussed as the differences of opinion which exist between the several teachers concerning the duration of the karmans.

The maximum-duration of all ks, even of the good ones, with the exception of the celestial, human and animal ayus is considered as bad, the minimum duration as good. Those of the 3 ayus mentioned are always considered as good. The duration of the karmans of a jiva is dependent on the tenure of his mind (adhyavasaya), and, therefore, on the strength of the kasayas. The more sinful a being is, the larger is the sthiti of the karman; the purer the being is, the smaller is the sthiti. Of the 3 ayus mentioned, however, the sinful is binding a smaller, the pure a larger sthiti.

THE INTENSITY (RASA OR ANUBHAGA) OF THE KARMAN

Kg. II, 52b., Ps. 564.

Just as the nimba fruit has in the different kinds of preparation a more or less bitter, a sweet dish a more or less sweet taste, so, likewise the karman practices its effect, according to circumstances, in a more or less intense manner. The intensity of the effects of the karman corresponds to the compactness or the karman-matter; it is conditional upon the weakness of strength of the kasayas. According to the 4 degrees of the passions, 4 degrees of the strength of the karman are recognized.

With the bad prakrtis the strongest, the 4th degree of the rasa is produced by the most violent passions, those of life-long duration. The 3rd degree is caused by the apratyakhyanavarana-kasayas, the 2nd by the pratyakhyanavarana-kasayas, the 1st (the weakest) by the flaming-up passions. With the good karman-species the samjvalanas cause the 4th (the strongest), the pratyakhyanavarana-kasayas the 3rd, the apratyakhyanavarana-kasayas the 2nd (the weakest) degree. A rasa of the 1st degree does not exist with the good prakrtis. Of the bad prakrtis only 17 have the rasa of the 1st degree, namely the 5 hindrances, the first 4 veilings of knowledge, the first 3 veilings of undifferentiated cognition, male sex, and the flaming-up passions; the other bad prakrtis have, like the good ones, only a rasa of the 2nd, 3rd and 4th degree. The reason for the absence of the 1st degree in the case of most of the karman-species in their peculiar arrangement in the gunasthanas, of which more will be said later.

The different rasa of a karma-prakrti can be exemplified most clearly by the desaghatas. The 4 first veilings of knowledge, for instance, are working so strongly at the anubhaga of the 4th and 3rd degrees that knowledge is quite impossible, at the intensity of the 2nd degree they hinder knowledge totally or partially, at the rasa of the 1st degree only partially (Kg. II, 56b).

The most sinful a jiva is, the longer the duration of his karman, the stronger the effect of his bad, the weaker that of his good prakrtis, whilst with an increased purity the duration of the bound karman and the intensity of the bad prakrtis decrease and the rasa of the good prakrtis grows (Kg. II, 43b).

THE QUANTITY OF THE PRADESAS OF THE KARMAN.

(Kg. II, 68b seq., Tattv. VIII, 25).

The atoms are, according to the number in which they are found together, divided into categories (vargana). Atoms which are found alone, from the 1st vargana, aggregates (skandha) of 2 atoms the 2nd vargana and so forth.

A vargana the aggregates of which are comprising a certain minimum of pradesas and which is according to its condition (parinama), is not too high a degree gross (sthula), can be assimilated by the jiva to the physical body. This is the minimum-audarika-vargana. If one adds an atoms to each aggregate of the vargana, one obtains the 2nd audarika-vargana, which is somewhat fine, but more compact than the preceding one. If

one continues in this way, one finally obtains the maximum audarika-vargana. If one atom is added to each skandha of the latter, there results the minimum audarika-agrahana-vargana: the complex is not gross enough and contains too many atoms in order to be capable of being assimilated to the physical body. Again, to each aggregate an atom is added till the maximum audarika-agrahana-vargana results ; still one atom more, and the complex contains enough atoms and possesses a sufficient degree of subtlety (suksma-parinama), in order to be capable of forming the minimum vargana for the transformation-body. On the maximum-vargana follow again vaikriya-agrahana-varganas, and then in constant change the grahana-and-agrahana-varganas of the translocation-body, of the fiery body, of the speech, of the breath, of the thinking organ, and finally of the karman.

From the preceding result two essential peculiarities of the karman-complexes, through which these are distinguished from the other kinds of the varganas, which the jivas assimilate. Firstly the karma-varganas are exceedingly fine, finer even than those which the jiva requires for speaking, breathing and thinking. And, secondly, a karman aggregate surpasses in regard to the quantity of atoms of which it consists, all other skandhas.

About the condition of the karman-aggregates, we further learn, that there exist with them 2 odors, 5 colors, 5 tastes, and only 4 touches, namely cold, warm, adhesive, and rough (whilst with the skandhas of the physical body all 8 sparsas are found).

The jiva assimilates karman-matter which is within his own pradesas, not matter lying outside of them, just as fire only seizes inflammable material which is lying within its reach. Every part of the soul is, therefore, filled with karma-pudgalas, which, if the necessary conditions are fulfilled, adhere to the jiva like dust to a body besmeared with oil. The jiva seizes a karman-particle simultaneously with all his parts, because an exceedingly close connection exists between all the pradesas of a jiva, as with the links of a chain.

The karman-particle absorbed by the jiva develops into the 8 species of the karman, as food consumed at a changes itself into blood and the other humors of the body (Jacobi ad. Tattv. VIII, 5). The shares which fall to the 8 mula-prakrtis differ from one another; their measure corresponds to the length of their sthiti. Ayus receives the smallest part, a greater portion goes to naman and gotra, which both obtain equal portions. More than the latter go to the two avaranas and antaraya, each of which gets an equal portion. Still a larger part than these falls to mohaniya; by far the greatest of all, however, to vedaniya.

The part falling to a mula-prakrti is then further divided among the utara-prakrtis. Among the jnanavaranas the veiling of omniscience receives an infinitely small part (as it is sarvaghatin), the rest falls to the 4 other prakrtis. At the darsanavarana the part which has sarvaghati-rasa is divided into 6 parts (for the veiling of absolute undifferentiated cognition and the 5 kinds of sleep), the remainder, provided with desaghati-rasa is divided into 3 parts. The part falling to vedaniya becomes completely sata or asata, as only one of these two can be bound. The part of the mohaniya provided with sarvaghati-rasa is divided into 2 portions, one of which falls to darsana-mohaniya, the other to caritra-mohaniya. The former becomes entirely mithyatva, the latter is converted into the 12 kasayas. The

remainder has desaghata-rasa and is divided into 2 parts, of which the first belongs to the 4 flaming-up passions, whilst the other falls to one of the 3 sexes, to joking and liking (or to disliking and sorrow, according to which was bound) and to fear and disgust. The part of the ayus belongs altogether to one of the 4 uttara-prakrtis, as only one of them can be bound. The part of the naman is separated into as many sub-divisions as uttara-prakrtis can be bound, the sub-divisions of color, odor, taste, touch, body, samghatana and binding obtain portions from the one particle falling to the mula-prakrti. The part of the gotra is attributed entirely to the high or low gotra, as both are not bound simultaneously. The part of the antaraya is equally distributed between the 5 uttara-prakrtis.

If a certain prakrti can no more be bound in a particular gunasthana, the quantity of matter that would fall to it, is attributed to the other prakrtis which belong to the same class (jati). If also those are no more bound, the karman-particle falls to the mula-prakrti, and is divided between the still remaining parts. If also the mula-prakrti is no longer bound, it falls to another mula-prakrti. For example, if nidranidra, pracalapracala and styanarddhi are no longer bound, the dravya which would fall to them becomes nidra and pracala, which both belong to their class. If also nidra and pracala are no longer capable of being bound the matter is converted into the still remaining kinds of the darsanavarana. If the binding of all the darsanavarana is no more possible (as in the 11th gunasthana), the particle becomes sata-vedaniya.

Devendasuri shows (Kg. II, 77a et seq.) in a detailed manner in what proportion the number of the pradesas of an uttara-prakrti stands in maximum and minimum towards the quantity of the pradesas of the other uttara-prakrtis belonging to the same class. I do not wish to reproduce these long explanations in extenso, and therefore content myself with an example:

"Of darsanavarana, if the maximum number of pradesas is taken into consideration, the number of pradesas of pracala is comparatively very small; in proportion to it, the number of nidra is larger (visesadhika); in proportion to it, that of pracalapracala is larger; in proportion to it, that of nidranidra is larger; in proportion to it, that of styanarddhi is larger; in proportion to it, that of kevala-darsana-avarana is larger; in proportion to it, the number of the pradesas of avadhi-darsana-avarana is infinitely larger; in proportion to it, that of acaksur-darsana-avarana is still larger; in proportion to it, that of caksur-darsana-avarana is again larger."

"Of darsanavarana, if the minimum number of pradesas is taken into consideration, the quantity of the pradesas of nidra is comparatively small; in proportion to it, the number of the pradesas of pracala is larger; in proportion to it, that of nidranidra is larger; in proportion to it, that of pracalapracala is larger; in proportion to it, that of styanarddhi is larger; in proportion to it, that of kevala-darsana-avarana is larger; in proportion to it, that of avadhi-darsana-avarana is infinitely larger; in proportion to it, that of acaksur-darsana-avarana is still larger; in proportion to it, that of caksur-darsana-avarana is again larger."

The smaller the number of prakrtis between which a karman-particle must be divided, and the higher organized the being is who assimilates the karman, the larger is the number of the pradesas which fall to a prakrti (Kg. II, 89a). The height of the physical development of a jiva corresponds to the degree of his activity (yoga), through which he produces the

attraction of karma-pudgalas. A completely developed thinking being assimilates, therefore, more matter than a creature only incompletely developed and with only one sense. If now this great quantity of matter is only divided between a few prakrtis, because most of the prakrtis are no more bound, then naturally arises with each of these prakrtis a greater number of pradesas than if the same matter would fall to a great number of prakrtis. This consideration shows that the greatness or smallness of the pradesa-bandha of the different prakrtis does not upon ethical factors, as with sthiti-bandha and rasa-bandha, but upon mechanical ones.

THE KARMAN IN THEIR RELATION TO THE SOUL AND TO ONE ANOTHER

BANDHA, UDAYA, SATTA UDIRANA APAVARTANA AND UDVARTANA SAMKRAMA

BANDHA, UDAYA, SATTA.

(Kg. II, 127b seq., Ps. 1223 seq.)

Bandha "bondage" is called the assimilation of the matter penetrated into the jiva in the form of certain karman-species. (abhinava-kammaggahanam bandho, Kg. I, 63a; bandho nama karmaparamanunam atmapradesaih saha vahnyayahpindavad anyo'nyanugamah Kg. II, 115b).

Udaya "realization" is the becoming manifest of the effects of the karman in due time. (karmapudgalanam yathasvasthitibaddhanam udayasamayapraptanam yad vipakena-'nubhavanena vedanam sa udaya ucyate Kg. I, 69a; karmaparamanunam eva vipakapraptanam anubhavanam udayah Kg. II, 115b).

Satta is the existing in potentia of the karmans, from the moment of the assimilation to the moment of the realization or some other elimination. (satta kammana thii bandhailaddhattalabhanam Kg. I, 75a; bandhasamayam samkramena-'tmalabhasamayam va arabhya yavat te karmaparamanavo na-nyatra samkramyante, yavad va na ksayam upagacchanti tavat tesam svasvarupena yah sadbhavah sa satta Kg. II, 115b).

In the following I give a summary of the bandha- udaya- and satta-sthanas of the 8 karman-species, i.e. to show which uttara-prakrtis of a mula-prakrti exist side by side in bandha, or udaya or satta. The aim of these explanations is two-fold. Firstly, the understanding of the effect of the different karma-prakrtis is essentially promoted, and, secondly, through this procedure I am capable considerably to curtail what is to be said later on concerning the jivasthanas and gunasthanas. The different counting of the karmans in bandha, udaya and satta has already been pointed out.

JNANA-AVARANA.

All 5 uttara-prakrtis are always simultaneously bound. It is therefore not possible to bind only one or two of the veilings of knowledge, but, as long as the mula-prakrti can altogether be bound, the 5 uttara-prakrtis of them must be bound. All 5 species are likewise always jointly existing in udaya as well as in satta. II.

DARSANA-AVARANA.

Three combinations are possible with bandha and satta, namely:

9 uttara-prakrtis, i.e., all kinds of veiling of undifferentiated cognition.

6 (i.e.) the preceding ones without nidranidra, pracalapracala and styanardhi.

4 (i.e.) the preceding ones without nidra and pracala, that is to say, the 4 proper veilings of undifferentiated cognition alone, without the different species of unconsciousness.

Two combinations are, however, only possible at udaya, namely:

4 uttara-prakrtis, i.e. the above-mentioned proper veilings of undifferentiated cognition.

5. (i.e.) the former and one of the 5 kinds of unconsciousness of the physio-psychological conditions of sleep, intensive sleep etc. More than one cannot realize itself at one time.

VEDANIYA.

Sata and asata exclude one another; only one of them, therefore, can be bound, and only one of them can realize itself. In satta, however, both of them exist until such time as one of them is annihilated (in the penultimate samaya of the 14th gunasthana).

Mohaniya.

Ten combinations are possible at bandha, namely:

1 uttara-prakrti = flaming-up greed.

2 = flaming-up greed + deceitfulness.

3 = flaming-up greed + deceitfulness + pride.

4 = flaming-up greed + deceitfulness + pride + anger.

5 = 4 flaming-up passions + male sex.

9 = 4 flaming-up passions + male sex + joking and liking (disliking and sorrow) + fear + disgust.

13 = 4 flaming-up + 4 pratyakhyanavarana passions + male sex + joking and liking (disliking and sorrow) + fear + disgust.

17 = flaming-up + 4 pratyakhyanavarana + 4 apratyakhyan-avarana passions + male sex + joking and liking (disliking and sorrow) + fear + disgust.

21 = 16 passions + male (female) sex + joking and liking (disliking and sorrow) + fear + disgust.

22 = unbelief + 16 passions + male (female or third) sex + joking and liking (disliking and sorrow) + fear + disgust.

Nine combinations are possible in udaya:

1 uttaraprakrti = flaming-up anger (pride, deceitfulness, greed).

2 = flaming-up anger (pride, deceitfulness, greed) + male (female, third) sex.
 4 = flaming-up anger (pride, deceitfulness, greed) + male (female, third) sex + joking and liking (disliking and sorrow).
 5a = 4 + fear (disgust or samyaktva).
 5b = flaming-up + pratyakhyanavarana anger (pride, deceitfulness, greed) + male (female, third) sex + joking and liking (disliking and sorrow).
 6a = 4 + fear + disgust (fear + samyaktva or disgust + samyaktva).
 6b = 5b + fear (disgust or samyaktva).
 6c = flaming-up + pratyakhyanavarana + apratyakhyanavarana anger (pride, deceitfulness, greed) + male (female, third) sex + joking and liking (disliking and sorrow).
 7a = 4 + fear + disgust + samyaktva.
 7b = 5b + fear + disgust (fear + samyaktva or disgust + samyaktva).
 7c = 6c + mixed belief.
 7d = 6c + fear (disgust or samyaktva).
 7e = 6c + unbelief.
 7f = flaming-up + pratyakhyanavarana + apratyakhyanavarana + anantanubandhi anger (pride, deceitfulness, greed) + male (female, third) sex + joking and liking (disliking and sorrow).
 8a = 5b + fear + disgust + samyaktva.
 8b = 6c + fear (disgust) + mixed belief.
 8c = 6c + fear + disgust (samyaktva).
 8d = 6c + fear (disgust) + unbelief.
 8e = 7f + unbelief.
 8f = 7f + fear (disgust).
 9a = 6c + fear + disgust + mixed belief.
 9b = 6c + fear + disgust + samyaktva. 9c = 6c + fear + disgust + unbelief.
 9d = 7f + fear + disgust.
 9e = 7f + fear (disgust) + unbelief.
 10 = 7f + fear + disgust + unbelief.

Fifteen combinations are possible in satta:

28 = all uttaraprakrtis.
 27 = all, except the lower belief (samyaktva).
 26 = the preceding, except mixed belief.
 24 = all except the 4 passions of life-long duration.
 23 = the preceding except unbelief.
 22 = the preceding except mixed belief.
 21 = the preceding except the lower belief.
 13 = the preceding except the apratyakhyanavarana and pratyakhyanavarana passions.
 12 = the preceding except third sex.
 11 = the preceding except female sex.
 5 = the preceding except the 6 non-passions.
 4 = the preceding except male sex.
 3 = the preceding except flaming-up anger.
 2 = the preceding except flaming-up pride.
 1 = the preceding except flaming-up deceitfulness.

AYUS.

As the 4 kinds of ayus are in opposition to one another, only one ayus can be bound at a time, only one ayus can realize itself at a time. In satta however, 2 ayus can be in existence; namely, at the time when the ayus of the next existence is already bound but that of the present one has not yet completely expired.

NAMAN.

In bandha the following 9 prakrtis are always in existence (dhruva):

Fiery and karman body, color, odor, taste, touch, not-light-not-heavy, self-annihilation, formation.

There are 8 combinations:

23 uttaraprakrtis for undeveloped 1-sensed beings) = animal state of existence and anupurvi + a sense + physical body + 6th figure + immovable + fine (gross) + undeveloped + individual (common) body + flexible + ugly + unsympathetic + unsuggestive + shame + 9 dhruvas.

25a (for developed 1-sensed beings) = animal state of existence and anupurvi + 1 sense + physical body + 6th figure + annihilation of others + breathing + immovable + gross (fine) + developed + individual (common) body + firm (flexible) + beautiful (ugly) + unsympathetic + unsuggestive + fame (shame) + 9 dhruvas.

25b (for undeveloped 2-,3-,4-,5- sensed animals) = animal state of existence and anupurvi + 2 (3,4,5) senses + physical body and limbs + 6th figure + 6th firmness + movable + gross + undeveloped + individual body + flexible + ugly + unsympathetic + unsuggestive + shame + 9 dhruvas.

25c (for undeveloped human beings) = 25b, but human state of existence and anupurvi + 5 senses.

26 (for developed 1 -sensed animals) = animal state of existence and anupurvi + 1 sense + physical body + 6th figure + annihilation of others + breathing + immovable + warm splendor (cold luster) + gross + developed + individual body + firm (flexible) + beautiful (ugly) + unsympathetic + suggestive + fame (shame) + 9 dhruvas.

28a (for gods) = celestial state of existence and anupurvi + 5 senses + transformation-body and limbs + 1st figure + annihilation of others + breathing + pleasant gait + movable + gross + developed + individual body + firm (flexible) + beautiful (ugly) + sympathetic + melodious + suggestive + fame (shame) + 9 dhruvas.

28b (for infernal beings) = infernal state of existence and anupurvi + 5 senses + transformation-body and limbs + 6th figure + annihilation of others + breathing + unpleasant gait + movable + gross + developed + individual body + flexible + ugly + unsympathetic + ill-sounding + unsuggestive + shame + 9 dhruvas.

29a (for 2-,3-,4- sensed animals) = animal state and anupurvi + 2(3,4) senses + physical body and limbs + 6th figure + 6th firmness + annihilation of others + breathing + unpleasant gait + movable + gross + developed + individual body + firm (flexible) + beautiful (ugly) + ill-sounding + unsympathetic + unsuggestive + fame (shame) + 9 dhruvas.

29b (for 5-sensed animals) = animal state and anupurvi + 5 senses + physical body and limbs + 1st-6th figure + 1st-6th firmness + annihilation of others + breathing + pleasant (unpleasant) gait + movable + gross + developed + individual body + firm (flexible) + beautiful (ugly) + sympathetic (unsympathetic) + melodious (ill-sounding) + suggestive (unsuggestive) + fame (shame) + 9 dhruvas.

29c (for human beings) = 29b with human state as anupurvi.

29d (for gods) = 28a + tirthakara.

30a (for 2-,3-,4 sensed animals) = 29a + cold luster.

30b (for 5-sensed animals) = 29b + cold luster.

30c (for human beings) = 29c + tirthakara.

30d (for gods) = celestial state and anupurvi + 5 senses + transformation-body and limbs + translocation-body and limbs + 1st figure + annihilation of others + breathing + pleasant gait + movable + gross + developed + individual body + beautiful + firm + sympathetic + suggestive + melodious + fame + 9 dhruvas.

31 (for gods) = 30d + tirthakara.

1 (bound only by persons in a high state of spiritual development) = fame.

In udaya 12 combinations are possible.

The following 12 prakrtis are "dhruvas", i.e. they always exist: fiery and karman bodies. "not light nor heavy", firm and flexible, beautiful and ugly, color, odor, taste, touch, formation.

It is distinguished between the realization of the karman during apantarala-gati (i.e. during the time between the new and the old incarnation) and the realization of the karman in the incarnated state.

20 uttara-prakrtis (with kevalins) = human state + 5 senses + movable + gross + developed + sympathetic + suggestive + fame + 12 dhruvas.

21a (with 1-sensed animals in apantarala-gati) = animal state and anupurvi + 1 sense + immovable + gross (fine) + developed (undeveloped) + unsympathetic + unsuggestive + fame (shame) + 12 dhruvas.

21b (with 2,-3,-4-sensed animals in apantarala-gati) = animal state and anupurvi + 2(3,4) senses + movable + gross + developed (undeveloped) + unsympathetic + unsuggestive + fame (shame) + 12 dhruvas.

21c (with 5-sensed animals in apantarala-gati) = animal state and anupurvi + 5 senses + movable + gross + developed (undeveloped) + sympathetic (unsympathetic) + suggestive (unsuggestive) + fame (shame) + 12 dhruvas.

21d (with human beings in apantarala-gati) = 21c with human state and anupurvi.

21e (with kevalins) = 20 + tirthakara.

21f (with gods in apantarala-gati) = 21c with celestial state and anupurvi, only developed.

21g (with infernal beings in apantarala-gati) = infernal state and anupurvi + 5 senses + movable + gross + developed + unsympathetic + unsuggestive + shame + 12 dhruvas.

24a (with incarnated 1-sensed animals) = animal state + 1 sense + common (individual) body + gross (fine) + developed (undeveloped) + unsympathetic + unsuggestive + fame (shame) + immovable + 6th figure + physical body + self-annihilation + 12 dhruvas.

24b (with aerial beings) = 24a, but transformation-body, gross, developed, shame.

25a (with developed 1-sensed animals) = 24a + annihilation of others.

25b (with gross aerial beings) = 24b + annihilation of others.

25c (with 5-sensed animals, capable of transformation) = animal state + 5 senses + movable + gross + developed + sympathetic (unsympathetic) + suggestive (unsuggestive) + fame (shame) + transformation-body and limbs + 1st figure + self-annihilation + individual body + 12 dhruvas.

25d (with human beings, capable of transformation) = 25c with human state.

25e (with human beings with translocation-body) = human state + 5 senses + translocation-body and limbs + 1st figure + self-annihilation + individual body + movable + gross + developed + sympathetic + suggestive + fame + 12 dhruvas.

25f (with gods) = 25c with celestial state.

25g (with infernal beings) = infernal state + 5 senses + movable + gross + developed + unsympathetic + unsuggestive + shame + transformation-body and limbs + 6th figure + self-annihilation + individual body + 12 dhruvas.

26a (with 1-sensed animals) = 24a + annihilation of others + breathing.

26b (with 1-sensed animals) = 24a + annihilation of others + warm splendor (cold luster).

26c (with aerial animals) = 24b + annihilation of others + breathing.

26d (with 2,-3,-4-sensed animals) = animal state + 2 (3,4) senses + movable + gross + developed (undeveloped) + unsympathetic + unsuggestive + fame (shame) + physical body and limbs + 6th figure + 6th firmness + self-annihilation + individual body + 12 dhruvas.

26e (with 5-sensed animals) = animal state + 5 senses + movable + gross + developed (undeveloped) + sympathetic (unsympathetic) + suggestive (unsuggestive) + fame (shame) + physical body and limbs + 1st-6th firmness + self-annihilation + individual body + 12 dhruvas.

26f (with human beings) = 26e, but human state.

26g (with kevalins) = human state + 5 senses + movable + gross + developed + sympathetic + suggestive + fame + physical body and limbs + 1st-6th figure + 1st firmness + self-annihilation + individual body + 12 dhruvas.

27a (with 1-sensed animals) = 24a + annihilation of others + breathing + warm splendor (cold luster).

27b (with 5-sensed animals capable of transformation) = 25c + annihilation of others + pleasant gait.

27c (with human beings capable of transformation) = 25d + annihilation of others + pleasant gait.

27d (with human beings with translocation-body) = 25e + annihilation of others + pleasant gait.

27e (with kevalins) = 26g + tirthakara.

27f (with gods) = 25f + annihilation of others + pleasant gait.

27g (with infernal beings) = 25g + annihilation of others + unpleasant gait.

28a (with 2,-3,-4,-sensed animals) = 26d + annihilation of others + unpleasant gait; only developed.

28b (with 5-sensed animals) = 26e + annihilation of others + pleasant (unpleasant) gait.

28c (with 5-sensed animals capable of transformation) = 25c + annihilation of others + pleasant gait + breathing.

28d (with human beings) = 26f + annihilation of others + pleasant gait.

28e (with human beings capable of transformation) = 25d + annihilation of others + pleasant gait + breathing.

28f (with human beings capable of transformation) = 25d annihilation of others + pleasant gait + cold luster.

28g (with human beings with translocation-bodies) = 25e + annihilation of others + pleasant gait + breathing.

28h (with human beings with translocation-bodies) = 25e + annihilation of others + pleasant gait + cold luster.

28i (with kevalins) = 26g + annihilation of others + pleasant gait.*

28k (with gods) = 25f + annihilation of others + pleasant gait + breathing.

28l (with gods) = 25f + annihilation of others + pleasant gait + cold luster.

28m (with infernal beings) = 25g + annihilation of others + unpleasant gait + breathing.

29a (with 2,-3,-4-sensed animals) = 26d + annihilation of others + unpleasant gait + breathing.

29b (with 2,-3,-4-sensed animals) = 26d + annihilation of others + unpleasant gait + cold luster.

29c (with 5-sensed animals) = 26e + annihilation of others + pleasant (unpleasant) gait + breathing.

29d (with 5-sensed animals) = 26e + annihilation of others + pleasant (unpleasant) gait + cold luster.

29e (with 5-sensed animals capable of transformation) = 25c + annihilation of others + pleasant gait + breathing + melodious.

29f (with 5-sensed animals capable of transformation) = 25c + annihilation of others + pleasant gait + breathing + cold luster.

29g (with human beings) = 29c with human state.

29h (with human beings capable of transformation) = 29e with human state.

29i (with human beings capable of transformation) = 29f with human state.

29k (with human beings with translocation-bodies) = 25e + annihilation of others +

pleasant gait + breathing + melodious.

29l (with human beings with translocation-bodies) = 25e + annihilation of others + pleasant gait + cold luster + breathing.

29m (with kevalins) = 26g + annihilation of others + pleasant (unpleasant) gait + breathing.

29n (with gods) = 25f + annihilation of others + pleasant gait + breathing + cold luster.

29o (with gods) = 25f + annihilation of others + pleasant gait + cold luster + melodious.

29p (with infernal beings) = 25g + annihilation of others + unpleasant gait + breathing + ill-sounding.

30a (with 2,-3,-4-sensed animals) = 26d + annihilation of others + unpleasant gait + breathing + melodious (ill-sounding).

30b (with 2,-3,-4-sensed animals) = 26d + annihilation of others + unpleasant gait + breathing + cold luster.

30c (with 5-sensed animals) = 26e + annihilation of others + pleasant (unpleasant) gait + breathing + melodious (ill-sounding).

30d (with, 5-sensed animals) = 26e + annihilation of others + pleasant (unpleasant) gait + cold luster + melodious (ill-sounding).

30e (with 5-sensed animals capable of transformation) = 25c + annihilation of others + pleasant gait + breathing + melodious + cold luster.

30f (with human beings) = 30c with human state.

30g (with human beings capable of transformation) = 30e with human state.

30h (with human beings with translocation-bodies) = 25e + annihilation of others + pleasant gait + breathing + melodious + cold luster.

30i (with kevalins) = 26g + annihilation of others + breathing + pleasant (unpleasant) gait + melodious (ill-sounding).

30k (with gods) = 25f + annihilation of others + pleasant gait + breathing + melodious (ill-sounding) + cold luster.

31a (with 2,-3,-4-sensed animals) = 26d + annihilation of others + unpleasant gait + breathing + melodious (ill-sounding) + cold luster.

31b (with 5-sensed animals) = 26e + annihilation of others + pleasant (unpleasant) gait + breathing + melodious (ill-sounding) + cold luster.

31c (with kevalins) = 26g + annihilation of others + breathing + pleasant (unpleasant) gait + melodious (ill-sounding) + tirthakara.

8 (with kevalins) = human state + 5 senses + movable + gross + developed + sympathetic + suggestive + fame.

9 (with kevalins) = 8 + tirthakara.

In satta the following combinations are possible:

93 uttaraprakrtis, all.

92 = 93 - tirthakara.

89 = 93 - physical body and limbs, binding and samghatana.

88 = 89 - tirthakara.

86a = 88 - infernal state and anupurvi.

86b = 88 - celestial state and anupurvi.

80a = 86a - celestial state and anupurvi, transformation-body and limbs, binding, samghatana.

80b = 86b - infernal state and anupurvi, transformation-body and limbs, binding, samghatana.

*80c = 93 - infernal state and anupurvi, animal state and anupurvi, 1-2-3-4 senses, immovable, warm splendor, cold luster, fine, common body.

*79 = 80c - tirthakara.

78a = 80a - human state and anupurvi.

78b = 80c - human state and anupurvi.

*76 = 80c - physical body and limbs, binding, samghatana.

*75 = 79 - physical body and limbs, binding, samghatana.

*9 = human state + 5 senses + movable + gross + developed + sympathetic + suggestive + fame + tirthakara.

*8 = 9 - tirthakara.

VII. Gotra.

Never more than one of the 2 uttara-prakrtis can be bound; only one can realize itself. In satta however both can exist.

ANTARAYA.

All 5 kinds are always associated with one another in bandha, in udaya, in satta.

A summary (samvedha) of the simultaneously appearing bandha-, udaya- and satta-combination of every mula-prakrti will be given later, with the separate jiva-sthanas and gunasthanas, where also a table of the simultaneous occurrence of the mula-prakrtis will be found.

UDIRANA

Kg. I, 69a II 194b ; Kp. 122a seq; Ps. 1060 seq.

Udirana "premature realization" is the premature becoming manifest of the effect of the karman. (Karmapudgalanan yathasvasthitibaddhanam yad apraptakale vedanam udirana bhanyate Kg I 69a). The premature realization is caused by the yoga, regardless as to whether it (the yoga) is with or without kasayas. It can, in general, always occur where udaya takes place, yet there must remain more than one avalika of the sthiti of the karman which has to be realized prematurely; if there is only one avalika left, only udaya and not udirana is possible. More will be said on the most important differentialities in the occurrence of udaya and udirana in the discussion of the gunasthanas.

APAVARTANA AND UDVARTANA.

Ps. 1041 et seq., KP. 116a seq., Tattv. II 52.

The time during which a karman works, and the intensity with which it manifests itself, is definite. But every karman can increase or decrease its effect. The increased realization is called "apavartana", the decreased realization "udvartana". sthiyanubhagayorbrhatkaranam udvartana, tayor eve hrasvikaranam apavartana" (Kp 2a). The most important apavartana is that of ayus, which has already been mentioned. Such an increased realization of the ayus-karman is, however, not possible with all beings; with celestial and infernal beings, with human beings in their last existence, with tirthakaras, cakravartins, ardhacakravartins, as well as with men and animals whose ayus lasts innumerable years, it is not possible.

SAMKRAMA.

Ps. 890 et seq., KP. 68 b et seq., cf. Tattv. VIII 22c.

Under certain circumstances a karman-species can realize itself as another one, whether this is itself bound or not. Thus, e.g., a bound mati-jnanavarana-k can manifest itself as a likewise bound sruta-jnanavarana-k or "bound uccairgotra-k as a nicair-gotra-k even when the latter has not been bound. This transformation of one karman into another is called

samkrama. "samkrama praktisthityanubhagapradesanam anyakarmarupataya sthitanam anyakarmasvarupena vyavasthapanam" (KP 2a). It can only take place between the utara-praktis of a mula-prakti, not between different mula-praktis. It is not possible between 4 ayus and between darsana-mohaniya and caritra-mohaniya nor between the different kinds of darsana-mohaniya-k.

THE QUALITIES OF THE SOUL

THE STATES OF THE SOUL

THE FACULTY OF COGNITION OF THE SOUL

THE ACTIVITY OF THE SOUL

THE LESYAS

BELIEF

CONDUCT

THE STATES OF THE SOUL.

Kg. I 154 b et seq., Lp. XXXVI 1 et seq., Tattv. II, 1-7.

We have given an account of the different karmans in themselves and in their relations to one another; in the following we have to represent their relations towards the soul (jiva) and the states (bhava) produced in it by them.

In the jiva 5 states are possible which can manifest themselves simultaneously in a greater or smaller number, namely:

- 1) parinamika bhava, the essential state. This comprises the qualities belonging to the jiva in himself, the qualities in which nothing is changed through the karman.
- 2) audayika bhava, the state which is the consequence of the unhindered realization of the karman. It comprises all accidental attributes of the jiva, which become apparent through udaya of karman.
- 3) aupasamika bhava, the state produced by the suppression of the karman. This comprises all states of the jiva which become manifest when the (mohaniya) karmans have been suppressed, i.e. when they have, although still existing, been overcome through strict self-control, so that they cannot realize themselves. The aupasamika bhava may be compared to the state of water in which the clouding mud has been cast down through the addition of kataka-nut.
- 4) ksayika bhava, the state resulting from the annihilation of the karman. This comprises all that manifest itself in the jiva when the karman has totally disappeared. It may be compared to the clearing of the water which is produced through its separation from the mud.
- 5) ksayopasamika (misra) bhava, the mixed state. In it the karman is still existing in the jiva, but does not realize itself. Whilst, however, the jiva in the aupasamika bhava has so completely suppress the karman that its effect is no longer altogether felt, in the misra bhava the existence of karma-pradesas is still experienced, although these do not reach udaya and possess no intensity. The inefficacy of the karman is therefore a smaller one than in the two preceding states; for this reason the ksayopasamika bhava is inferior to them in rank.

The name "ksayopasamika" or "misra" it owes to the circumstance that in it the karman is

partly annihilated, partly suppressed. This definition is, however, not quite sufficient, because also in the aupasamika bhava the realized karman is annihilated and the one not yet realized is suppressed; the characteristic feature, that the karma-pradesas are still felt, is however, not pronounced. The terminus technicus for this state is therefore, not a very aptly chosen one. This explains that it could not become clearly grasped by the older European expounders of the Jaina philosophy.

In the following I give the sub-species (bheda) of the states referred to above. I deviate however from the given succession in so far as I mention them in their natural order:

The essential state has 3 sub-divisions: (1) jivatva, the spiritual nature of the soul; (2) bhavyatva, the capability of salvation; (3) abhavyatva, the incapability of salvation. As essential states of the soul there could further be mentioned eternity, activity and others. But these parinamika-bhavas are also proper to other substances, that is why here only the states proper to the jiva are mentioned. (Concerning bhavyatva and abhavyatva see infra).

The audayika-bhava has 21 sub-species: 1. asiddhatva, the state of unholiness, the lacking of spiritual perfection; 2. ajnana, ignorance; 3. asamyama, lacking self-discipline, caused through the realization of the pratyakhyana-varanaka-sayas; 4. mithyatva, unbelief, caused through realization of mithyatva-mohaniya; 5-8. the four kasayas, anger, pride, deceitfulness, greed caused through udaya of kasaya-mohaniya; 9-11 the three sexes caused through udaya of the respective nokasaya-mohaniyas; 12-15, the 4 states of existence, caused through realization of the respective gati-karmans; 16-21. the 6 lesyas, colors of the soul.

All the 21 bhavas here quoted in the jiva through unhindered realization of the karman. Many other bhavas ought still to be mentioned here, which likewise arise through udaya of karman. But as in the Purvasastras these 21 alone are mentioned, this enumeration has been universally adopted (Kg. I 156a) and the many other audayika bhavas are considered to be included in them.

The ksayopasamika-bhava comprises 18 sub-species: 1-10. all species of cognition (upayoga) with the exception of omniscience and absolute undifferentiated cognition; 11-15. the 5 faculties (labdhi) of giving, taking, enjoyment, usufruct and will. All states hitherto explained have arisen through annihilation or suppression of jnanavarana-, darsanavarana-, and antaraya-k. But as the respective karmans have not been made completely ineffective, the jiva possesses the upayogas and labdhis in a greater or smaller measure only, not absolutely as the ksayikas; 16. samyaktva, (a low degree of) belief; 17. desavirati, partial self-discipline, arisen through suppression and annihilation of the apratyakhyana-varana-kasayas; 18. sarvavirati, (a lower degree of) complete self-discipline.

The aupasamika-bhava has 2 sub-divisions: (1) samyaktva, true belief, and (2) caritra, right conduct. Both states arise through suppression of the darsana- or caritra-mohaniyas. They stand, therefore, relatively higher than the corresponding ones of the ksayopasamikas, but relatively lower than those of the ksayikas.

The ksayika-bhava has 9 sub-divisions: 1. samyaktva, true belief in the highest degree,

arisen through complete annihilation of the darsanamohaniya-ks; 2. caritra, perfect right conduct, (so called yathakhyata), caused through total annihilation of the caritra-mohaniya-ks; 3. omniscience and 4. absolute undifferentiated cognition, in consequence of the complete annihilation of the karmans veiling them; 5-9. the 5 faculties (labdhi) of giving, taking, enjoyment, usufruct, and will, in an absolute manner, as every antaraya-k is completely extinguished.

This theory is of importance for the Jaina system because it affords it the possibility exactly to define which states of the soul are the consequence of its own being, which are added through realization of the karman, and which have arisen through the making of the karman inefficacious. In a being possessing the true belief, but not yet self-discipline (avirata-samyagdrsti), the following states are e.g. possible, e.g.: 2 parinamika: jivatva and capability of salvation ; 19 audayika, i.e. all except unbelief and ignorance ; 12 ksayopasamika, namely 5 labdhis, 3 species of knowledge, and 3 species of undifferentiated cognition and ksayopasamika-samyaktva ; 1 aupasamika, namely the aupasamika-samyaktva ; I the ksayika, namely the ksayika form of the true belief. Altogether 36 states are therefore POSSIBLE, the number of those ACTUALLY OCCURRING is, of course much less, and in every individual case different. For it scarcely needs an explanation, that a jiva can, at a fixed time, possess only one kind of samyaktva, can belong only to one of the 4 states of existence, can have only one of the 6 lesyas etc.

Of the above-mentioned 53 states of the soul, the kasayas and vedas have already sufficiently been dealt with, in the explanation of the karman-species. The others, that is to say, the different kinds of cognition (upayoga), of activity (yoga), of the color of the soul (lesya), of belief (darsana), conduct (caritra) and states of existence (gati) will be discussed in the following .

THE FACULTY OF COGNITION OF THE SOUL.

Kg. I, 100a 133b, II 10a; Ps. 10 et seq.; Lp. III 701 et seq.; Tattv. II 8,9.

The first and most important characteristic of the soul (jiva) is its capability of cognition. If the soul is completely free from the disturbing influence of matter, it is capable of recognizing everything in the present, past and future, all the substances and all their conditions. If it is however infected by karman-matter, this absolute cognition disappears. Matter veils the omniscience of the soul, as a dense veil of clouds hides the light of the sun. But as, although the sun may be veiled, some light is breaking through the clouds, so there also, in spite of the influence of matter, a fraction of the faculty of cognition is preserved to the jiva: for, if the jiva would also lose this, he would no longer be a jiva. This fraction of cognition is of different dimensions in different beings. In some it is very large: they are capable of perceiving absent material things and even the thoughts of others by means of transcendental perception; in most of them, however, it is only small, as they can only perceive by means of their senses.

The cognition of a thing can be of two kinds: either it is restricted to the grasping of it in its general outlines, in its notional generality; then it is called darsana "undifferentiated

cognition"; or it grasps a things with its individual attributes; then it is called jnana "knowledge". Darsana is therefore formaliter not differentiated cognition (anakaraupayoga), jnana formaliter differentiated cognition (sakara-upayoga).

Darsana occurs in 4 species, namely as:

- 1) caksur-darsana, when produced through the medium of the eye.
- 2) acaksur-darsana, when produced through the medium of the other four senses and the manas.
- 3) avadhi-darsana, if it occurs on its own account, without the mediation of organs.
- 4) kevala-darsana, if it is unlimited, absolute and direct.

The acksur-darsana is existence in all beings, the caksur-darsana in all who possess an organ of sight. The avadhi-darsana, the transcendental cognition of corporeal things, only exists innately in celestial and infernal beings, but can also arise in fully developed animals endowed with reason and in men, through ksayopasama. The kevala-darsana only occurs with kevalins, with men the darsanavarana-karmans of whom are completely annihilated.

There are 5 species of jnana, namely:

- 1) mati-jnana, the knowledge through the medium of the 5 senses and manas.
- 2) sruta-jnana, the knowledge which is based on the interpretation of signs, the understanding of words, writings, gestures, etc.
- 3) avadhi-jnana, the transcendental knowledge of corporeal things, occurring without the medium of organs.
- 4) manahparyaya-jnana, the transcendental knowledge of the thoughts of others, occurring without the medium of organs.
- 5) kevala-jnana, unlimited, absolute, direct omniscience.

The kevala-jnana only exists in kevalins, the manahparyaya-jnana only with men on a high spiritual plane, who have true belief. The 3 other species of knowledge can occur however- the avadhi-jnana with similar limitations as the corresponding darsana-in all beings endowed with reason, even in unbelievers. But as knowledge is bad (kutsita) as long as it is not supported by the true belief, because the unbeliever "conceives things existing and non-existing without distinction and arbitrarily, the jnana of the mithyadrsti is called "a-jnana" "bad knowledge, ignorance." Thus to the foregoing 5 species of knowledge three more must still be added, namely the ajnanas of the above-mentioned 3 species of knowledge (mati-, sruta-, ajnana). All jivas have therefore ajnana until they have reached the true belief, but jnana from the moment of the attainment of samyaktva. Beings whose belief consists of true and false elements, have partly jnana, partly ajnana.

In worldly souls occur 1 to 4 of the 8 species of knowledge and 1 to 3 of the species of undifferentiated cognition. The kevalins, however, have only kevala-jnana and kevala-darsana, be it, because in these two, already all species of knowledge and undifferentiated cognition are implicitly existing-as in the ownership of a village the possession of its ground and land is included (Kg. II 11a)- or be it, because the absolute knowledge so outshines every kind of partial knowledge, that no longer attention is paid to them, as to the stars at sunrise (Lp. III 964).

THE ACTIVITY OF THE SOUL.

Kg. I, 85b et seq., 98 et seq., 123 a et seq., 146a ; II, 44 a et seq., 93b , 99 et seq., 102b; KP. 3 a et seq.; Ps. 4 et seq., 17 et seq., 32 et seq., 88 et seq., 719 et seq.; Lp. III, 1243; Tattv. II, 26 V, 44, VI, 1, 7, 9; Gandhi 57.

The jiva possesses not only the faculty of cognition, but also activity. The Jaina philosophy occupies herein, as well as Nyaya and Vaisesika, the position of the kriyavada, in contrast with most of the other Indian systems, which deny every activity to the soul.

The soul has virya "energy" "infinite capacities of activity ". This innate quality manifest itself only if the jiva is free from all karman-matter. As long as the virya-antaraya-k is operating, the virya is, although not completely eliminated, nevertheless exceedingly restricted. It does not manifest itself spontaneously, as is the case with released souls, but it is bound to matter. It needs an organ as "accompanying cause" (sahakarikarana), in order to be able to act; it needs the medium of the body, the organ of speech and manas, in order to manifest itself. This form of virya, bound to matter, is called yoga (activity).

The characteristic mark of the activity is its causing the movement of the particles of the soul. It attracts the matter which is necessary for the body, the organ of speech and manas, changes it into the specific essence of these organs and, finally, emits it again. Because it continually conveys matter to the soul, it is the chief cause of the assimilation of new karman; salvation is therefore only possible, if every yoga has disappeared.

The activity of the soul is threefold: it consists in thoughts, words and deeds and is, therefore, produced through the manas, the organ of speech and the body. The two first species of activity are subdivided into 4 groups, the last into 7.

MANO-YOGA, ACTIVITY OF THE ORGAN OF THINKING. IT HAS 4 SPECIES:

- 1) satya "true". The manas occupies itself with the thinking about a thing that is true.
- 2) asatya "untrue". The manas occupies itself with the thinking about a thing that is not true.
- 3) satyamrsa "true and untrue". The manas thinks of something that is partly true, partly untrue. For instance, it thinks: "this is an Asoka-wood". But in reality, it is the question of a wood, in which truly there are many Asoka-trees, but in which there are also growing Dhavala-, Khadira-, Palasa- and other trees.
- 4) asatyamrsa "neither true nor untrue". The manas thinks of something that lies outside the sphere of true and untrue, e.g. "Devadatta, give me the cow".

VAG-YOGA, ACTIVITY OF SPEECH. THE 4 SPECIES CORRESPOND TO THOSE OF THE MANO-YOGA.

KAYA-YOGA, ACTIVITY OF THE BODIES, NAMELY:

- 1) audarika-kaya-yoga, activity of the physical body.
- 2) vaikriya-kaya-yoga, activity of the transformation-body.
- 3) aharaka-kaya-yoga, activity of the translocation-body.

- 4) karmana-kaya-yoga, activity of the karman-body; it manifests itself chiefly during the period between death and re-incarnation.
- 5) audarika-misra-kaya-yoga, activity of the physical body mixed with the activity of the karman-body.
- 6) vaikriya-misra-kaya-yoga, activity of the transformation-body mixed with that of the karman-body or with that of the audarika-body.
- 7) aharaka-misra-kaya-yoga, activity of the translocation-body, mixed with that of the physical body.

The 3 last mentioned species of activity take place as long as the physical body, or one of the other two bodies, is not yet quite developed that is to say, if united with the karman-body shortly after birth, or if united with the physical body during the time when the translocation or transformation-body of the ascetic is not yet quite ready.

The activity of the fiery body is not specially counted, because the latter is always connected with the karman-body.

The activity is least in the lowest animated beings (the suksmani-godas); it augments with the always ascending organization.

The multiplicity of activity grows also with the class of beings: the developed suksma-nigoda has only audarika-kaya-yoga, whilst in the thinking being with 5 senses all 15 yogas can occur. In order to hinder the bandha of bad karman, the activity of the body, speech and thinking organ must be regulated. If through continual self-control (samyama) the state of holiness is finally reached and through extinction of the antaraya-karmans the absolute virya has been attained, then at first the grosser, and later on the finer activity of body, speech and manas is excluded. The holy man has then become an ayogi-kevalin, and possesses henceforth, into all eternity, the infinite virya, bound to no organ, completely withdrawn from the influence of matter.

THE LESYAS.

Kg. I 92b, 95a, 101b et seq., 112b, 155b; Ps. 27; Lp. III. 284 et seq., XXXVI, 54 JS. II 196 et seq.

According to the moral value of their activity-and corresponding also to the kind of karman which they bind-the jivas can be divided into 6 categories. The first is characterized by the possession of the greatest sinfulness, whilst each following one improves, and the last is finally standing in the state of the highest attainable purity. The appertainment to one of these 6 classes shows itself in the soul externally: the soul which is free by nature from all distinctions perceptible by the senses, receives color, smell, taste and touch; in short, it becomes a defined type, which distinguishes it from other souls-although in a manner not recognizable by our senses. This type of soul is called lesya.

The different lesyas are distinguished according to the colors which they give to the souls, as follows:

- 1) krsna black,

- 2) nila dark,
- 3) kapota gray,
- 4) tejas fiery-red.
- 5) padma lotus-pink.
- 6) sukla white.

The nature of the lesyas is explained by two parables:

Six men see a Jambu-tree, full of ripe fruit. They want to eat the fruit but the climbing-up is perilous to life. They reflect therefore as to how they can obtain possession of the jambus. The first proposes to hew down the tree from the root. The 2nd advises merely to cut down the boughs, the 3rd recommends to cut off only the branches, the 4th to cut off only the bunches. The 5th wants only gather and eat the fruit fallen to the ground. Here the first has a black, the 2nd a dark, the 3rd a gray, the 4th a fiery, the 5th a lotus-pink, the 6th a white lesya.

The second parable tells of 6 robbers who want to surprise a village. The 1st robber wants to kill all beings, quadrupeds and bipeds ; the 2nd only human beings; the 3rd only men; the 4th only those armed; the 5th only those who fight. The 6th advises to take away only the treasures, but not to murder anybody. The explanation of this parable is similar to that of the last.

The possessors of the lesyas are described (Kg. I, 93) in the following manner:

The hostile, pitiless, cruel, barbarous, impious man, who has a bad tongue and who takes pleasure in torturing other beings, has a black lesya.

The fraudulent, corruptible, inconstant, hypocritical, voluptuous man has a dark lesya.

The thoughtless one, who in all his actions does not weigh the evil and the wrathful, has a gray one.

The prudent man who stops the influx of new karman, the liberal honorable one, who has a friendly mind towards religion, has a fiery lesya.

The compassionate, bountiful, steady, intelligent one has a lotus-pink lesya.

The pious man who performs good deeds, is passionless and impartial, has a white lesya.

The above-mentioned emotions are only the fundamental tendencies of the soul; in every lesya there are different degrees of intensity to be distinguished. We must therefore not be astonished, if we see later, that the worst lesyas are still occurring in very high states of psychical development, when partial or complete self-discipline have already been attained. The lesyas characterize only the general tendency of a soul, without the described passions necessarily being exhibited in such a pronounced manner.

Finally, it is still worth mentioning that a being at its birth has in the beginning the lesya which it possessed at its death in the preceding existence ("jallese marai tallese uvavajjai")

Kg. I, 117b); later on, the lesya can change.

The holy men have no more yoga, and the Siddhas have no lesya.

BELIEF (DARSANA).

Kg. I, 112b et seq., P. 27; Lp. III, 596 et seq.; Tattv. I, 2 et seq.

True belief is the unshakable conviction of the absolute truth of the doctrines of the Jain religion. The samyag-darsana is an essential quality of the jiva. In consequence of the assimilation of mohaniya-karman, true belief has completely disappeared; if the karman is hindered in its efficiency in smaller or greater measure, true belief appears in a smaller or greater dimension; if the karman is completely annihilated, the absolute true belief manifests itself in its completeness.

From complete unbelief to complete true belief 6 kinds of belief are possible:

- 1) mithyatva, the non-belief in the doctrine of Mahavira and the belief in false doctrines. There are 5 species of it (Kg. I, 149 a ; Gandhi 54):
 - I. abhigrahika, produced by believing a certain false doctrine to be true.
 - II. anabhigrahika, produced without acceptance of a certain false doctrine, by apathy and indifference.
 - III. abhinivesika produced by obstinate predilection for something which is estimated to be false.
 - IV. samsayika produced by doubt.
 - V. anabhoga "caused by deficient judgment", i.e. by the incapability of accepting the truth.
 - VI. sasvadana-samyaktva "a taste of the true belief". This is a feeling of the true belief, lasting only for a few moments, which soon gives place to unbelief. The name is explained in the following manner:
- 2) A man who does not know that he has eaten milk-rice tastes it distinctly in the moment he returns it by vomiting. Thus also a man whose confused mind is directed towards unbelief, feels a momentary taste of the true belief when he spits it out.
- 3) samyagmithyatva "mixed belief" undifferentiated acceptance of true and false. This kind of belief is also called misra.
- 4) ksayopasamika or vedaka samyaktva "lower right belief". This is produced by the poisonless mithyatva-pudgalas being left (nirvalita-madana-kodravarupam mithyatvam eva samyaktvam).
- 5) aupasamika samyaktva, true belief produced by the suppression of the karman which caused disturbance of belief.
- 6) ksayika samyaktva, true belief produced by absolute annihilation of the karman which causes disturbance of belief.

CONDUCT (CARITRA).

Kg. I, 107a et seq; Jacobi ad Tattv. IX 18; JS. II 157; W. Schubring ad Kalpasutra VI 14.

If the jiva is free the influence of the caritra-mohaniya-karmans, he possesses completely pure conduct. The anantanubandhin and apratyakhyanavarana-kasayas however, hinder it completely, and make every self-discipline (samyama or virati) altogether impossible; so long as they operate, the jiva is in the state of avirati. The deficient self-discipline refers to the objects of the 5 senses and of the manas and to the injuring of the 4 species of elementary beings, of plants and of beings with movable bodies, (and) is therefore of 12 species.

If the two worst kinds of passions are eliminated, the jiva possesses partial self-discipline (desavirati). This manifests itself chiefly in the evidence of killing movable beings. (See Gandhi p. 116).

If also the pratyakhyanavarana-kasayas have been made ineffective, complete self-discipline (sarva-virati), i.e. right conduct, is produced, 5 degrees of caritra are distinguished:

- 1) samayika, the conduct in the primary stage of self-control.
- 2) chedopasthapanana, the conduct of the monk in the beginning of his spiritual career.
- 3) pariharavisuddhi, the conduct produced by special austerities.
- 4) suksmansamparaya, the conduct in which the passions are manifesting themselves at the utmost in a subtle form.
- 5) yathakhyata, the absolutely perfect conduct which is produced when all passions have been made effective.

STATES OF EXISTENCE AND CLASSES OF BEINGS.

THE ANIMAL STATE OF EXISTENCE

THE HUMAN STATE OF EXISTENCE

THE CELESTIAL STATE OF EXISTENCE

THE INFERNAL STATE OF EXISTENCE

Explanation Kg. I, 95 , Ps. 13; guna-sathanas Kg. I 97b; yoga Kg. I, 99a Ps. 17; upayoga Kg. I, 99b, Ps. 19; lesya Kg. I, 101 b; margana-sathanas Kg. I 115b, Ps. 92; alpabahutva Kg. I, 137a Ps. 125; bandha-svavitva Kg. I 81b, Ps. 511, Tattv. II-IV, Lp. IV-IX, Utt. 36 Comp. A. Guerinot, "Le Jivaviyara de Santisuri."

The most important accidental states of the jiva are his state of existence (gati) and the class of being (jati) to which he belongs. Through realization of certain karman-species the shapeless jiva receives a certain shape which lasts until the quantity of life (ayus), which is necessary for its existence and which is bound in the preceding existence, is exhausted. If this has happened, the jiva is re-born in a new form, conditional upon his karman; and thus it continues till, finally, the jiva has become tired of this constant change of birth and death and takes the road of salvation proclaimed by Mahavira and in the end achieves release. As soon as the jiva has freed himself from all karman, he loses all corporeal shape and exists into all eternity as a pure spirit free from all finite limitations conditional upon the karman.

As a principle for the classification of living beings, Jainism takes the number of the

senses. There are beings with 1,2,3,4 and 5 senses; the jivas with 1 sense have either a fine or a gross body, those with 5 senses possess either the inner sense (manas) or not and are called accordingly samjnin (endowed with reason) or asamjnin (unreasonable). In this way there result 7 classes of beings. But as all of them are occurring in a developed (paryapta) or in an undeveloped (aparyapta) state, this number must be doubled; there are altogether 14 jivasthanas.

Jainism distinguishes 4 different states of existence (gati): that of the celestial, the infernal, the human beings and that of the animals. "Animals are called all those beings which remain if the celestial, infernal and human beings are excluded" (Tattv. IV 28); the name of animal is therefore applied also to plants and elementary beings. Animals occur in all 14 jivasthanas, human beings in the two last alone (i.e. as developed and undeveloped reasonable 5 sensed beings), celestial and infernal beings only as developed samjnipancendriyas.

In the following I give a summary of the different species of living beings. I follow the disposition given in the Lp., i.e. I treat first the animals, then human, celestial and infernal beings. In each class I begin with some explanatory remarks; I must restrict myself here, however to the indispensable and must for further particulars refer to the literature above indicated. Thereupon I shall discuss to which margasthana the singular species belongs; I confine myself here to upayoga, yoga, lesya, belief and conduct, because the others require no special treatment. The inconsecutiveness I am guilty of in noting down the gunasthanas to which the jivas of the different class of being can attain, although I explain the theory of the gunasthanas later, every one who wishes to inform himself quickly about them after having read the whole of the book will find justified. At the end I indicate which nama-ks are bound by a jiva or exist in him in udaya and satta. The numbers refer to the combinations given in chapter III, 1 and are arranged in such a way that with every bandha combination all udaya and satta combinations printed in the same line are possible.

THE ANIMAL STATE OF EXISTENCE.

Note: No animal binds the ks. tirthakara and translocation-body and its limbs.

THE DEVELOPED FINE ONE-SENSED ANIMALS (SUKSMA-PARYAPTAS).

These beings are so fine that they cannot be perceived singly by our senses. They have as body: earth, water, fire, wind or plants. They have only one sense: touch, and all belong to the 3rd sex.

cognition: mati-ajñana, sruta-ajñana, acaksur-darsana.

activity : audarika-kaya-yoga.

lesya : black, dark or gray.

belief : mithyatva.

conduct : avirati.

gunasthana: 1.

Beings of this class do not bind the celestial and infernal state of existence, anupurvi, ayus; transformation-body and its limbs. The fire- and wind-beings do not in addition bind human state of existence, anupurvi, ayus and high family surroundings.

Table of bandha	udaya	satta of nama-k.
23, 25abc, 26, 29abc, 30ab	21a, 24a, 26a	92, 88, 86ab, 80ab, 78ab

THE UNDEVELOPED FINE, ONE-SENSED ANIMALS (SUKSMA-APARYAPTAS).

These differ from the paryaptas only with regard to the activity and to udaya of nama-k.
Activity: karmana, and audarik-misra-kaya-yoga.

Table of bandha	udaya	satta of nama-k.
23, 25abc, 26 29abc, 30ab	21a, 24a	92, 88, 86ab, 80ab, 78ab

THE DEVELOPED GROSS ONE-SENSED ANIMALS (BADAR-PARYAPTAS).

The body of these beings is gross and therefore visible. Whilst the suksmas are equal to one another exteriorly, there exist here individual differences between the groups belonging to one species. The badara-ekendriyas have earth, water, fire, wind or plants as bodies. Earth-beings are: dust, clay, sand, stones, metals, vermilion, orpiment, and so forth; water-beings: water, dew, snow, fog and so on ; fire-beings: flames, coals, meteors, lightning, etc.; wind-beings: squalls, whirlwinds, etc.; plants are of two species: they have, either, together with others a common body, as garlic, onion etc., or each has its own body as trees, shrubs, etc. (JS. II 215 seq.).

All these beings have only one sense: touch and belong to the 3rd sex. Cognition, lesya, belief, conduct, gunasthana as with the suksma-paryaptas.

Activity: vaikriya-, and vaikriya-misra-kaya-yoga with the wind-beings; with the others audarika-kaya-yoga.

Beings of this class do not bind: celestial and infernal state of existence, anupurvi, ayus; transformation-body and limbs. The fire- and wind-beings do not bind in addition human state of existence, anupurvi, ayus, and high family surroundings.

Table of bandha	udaya	satta of nama-k.
23, 25abc, 26, 29abc, 30ab	21,24ab,25a,26abc, 27a,	92,88,86ab,80ab, 78ab

THE UNDEVELOPED GROSS ONE-SENSED BEINGS (BADAR-APARYAPTAS).

This class of beings differs from the preceding one in a two-fold manner. Firstly: to the earth-, water- and plant-souls, besides the 3 first lesyas, belongs also the fiery one. This is caused by the fact that jivas who belonged in their preceding existence to the celestial classes Bhavanapati, Vyantara, Jyotiska, Saudharma or Isana, can be reborn as earth- and

water-beings, or as plants. These have had, as gods, a fiery lesya, (and) have, therefore, in the beginnings- according to the rule given above-also in this existence a fiery lesya (Kg. I, 117b). Further, we see the peculiar phenomenon that the aparyapta-badara-ekendriyas are not all unbelievers, but have also sasvadana-samyaktva (Kg. I, 119b) and can, accordingly be not only in the first gunasthana, but also in the 2nd. The following differences from the paryaptas are still to be noticed:

activity: karmana-, and audarika-misra-kaya-yoga.

THE TWO-, THREE- AND FOUR-SENSED ANIMALS.

The dvi-, tri- and catur-indriyas are combinedly treated in the Kgs. under the name "vikalendriya-trika," as they show no difference with regard to the karman-doctrine. We can also follow the example, but we shall however, at first, give a short characteristic of the species of beings in question.

Animals with 2 senses (touch and taste) are: worms, shells, leeches, etc.; animals with 3 senses (touch, taste, smell): bugs, ants, cochineals; beings with 4 senses (touch, taste, smell, sight): bees, flies, mosquitoes, etc. All these being to the 3rd sex.

THE DEVELOPED VIKALENDRIYAS.

cognition : mati-ajnana, sruta-ajnana, acaksur-darsana; with the 4 sensed also caksur-darsana.

activity : audarika-kaya-yoga and asatyamrsa-vag-yoga.

lesya : black, dark, gray.

belief : mithyatva.

conduct : avirati.

gunasthana : 1.

Like the beings of the previous classes they also bind only karman suitable to animals and human beings.

Table of bandha nama-k.

23, 25abc, 26, 29abc, 30ab

Table of udaya nama-k.

21ab, 26d, 28a, 29ab, 30ab, 81a

Table of satta of nama-k.

92, 88, 86ab, 80ab, 78ab

THE UNDEVELOPED VIKALENDRIYAS.

These differ from the paryaptas only in the following points:

cognition: mati-ajnana, sruta-ajnana, acaksur-darsana.

activity : karmana- and audarika-misra-kaya-yoga.

belief : mithyatva and sasvadana-samyaktva.

gunasthanas: 1, 2.

Table of bandha	udaya	satta of nama-k.
23,25abc,26,29abc,30ab	21c, 26d	92,88,86ab,80ab,78ab

THE FIVE-SENSED ANIMALS.

Animals with 5 senses (touch, taste, smell, sight, hearing) are of three species: aquatic animals (such as fishes and dolphins), terrestrial animals (such as elephants) and air-animals (such as geese). They are divided into two groups. reasonable (samjnin) and unreasonable (asamjnin). "The reasonable beings are those endowed with an inner sense (manas)". (Tattv. II25). Reason considers the state of a thing in the present, past and future (bhuta-bhavad-bhavi-bhava-svabhava-paryalocanam Kg. I 96a). The asamjnings do not possess this capability, they act from instinct. The five-sensed animals proceeding from a womb (garbha-vyutkrantah pancendriya-tiryag-yonijah Siddhasena ad Tattv. II 25), such as cattle, goats, sheep, elephants, lions, tigers, possess reason. Pancendriyas belong to the male, female and 3rd sex.

THE DEVELOPED UNREASONABLE FIVE-SENSED BEINGS.

cognition: mati-ajñana, sruta-ajñana, caksur-darsana, acaksur-darsana.

activity : audarika-kaya-yoga, asatyamrsa-vag-yoga.

lesya : black, dark, gray.

belief : mithyatva.

conduct : avirati.

gunasthana: 1.

Beings of this class bind karman suitable for all the 4 states of existence.

Table of bandha of nama-k.
23,26abc,26,29abc,30ab, 28ab

Table of udaya of nama-k.
21c, 26e, 28b, 29cd, 30cd, 31b, 30cd, 31b

Table of satta of nama-k.
92, 88, 86ab, 80ab, 78ab, 86ab, 80ab

THE DEVELOPED REASONABLE FIVE-SENSED ANIMALS.

cognition: mati-, sruta-, avadhi-jñana (ajñana); caksur-,
acaksur-, avadhi-darsana.

activity : 13 yogas, i.e. all except of the 2 of the translocation-body.

lesyas : all 6.

belief : mithyatva, sasvadana-samyaktva, samyagmithyatva, samyaktva.

conduct : avirati, desavirati.

gunasthana: 1--5.

Beings of this class bind karman suitable for all 4 states of existence.

Table of bandha of nama-k.

23,25abc,26,29abc,30bd, 28a, 28ab

Table of udaya of nama-k.

21c, 26e, 25c, 27b, 28b, 29cd, 30cd, 31b, 28ab, 29cde, 30cde

Table of satta of nama-k.

92,88,86ab,80ab,78ab

THE UNDEVELOPED REASONABLE FIVE-SENSED BEINGS.

cognition: mati-, sruta-, avadhi-jnana (ajnana), acaksur-,
avadhi-darsana.

activity : karmana-, and audarika-misra-kaya-yoga.

lesyas : all 6.

belief : mithyatva, sasvadana-samyaktva, samyaktva (not samyagmithyatva ! Kg. I, 98a).

conduct : avirati.

gunasthana: 1, 2, 4.

Beings of this class bind only karman suitable for animals and human beings.

Table of bandha

udaya

satta of nama-k.

23,25abc,26,29abc,30ab

21c, 26e

92,88,86ab,80ab,78ab

THE HUMAN STATE OF EXISTENCE.

Human beings are of three kinds:

1. those living in the 15 Karmabhumis,
2. those living in the 30 Akarmabhumis,
3. those living on the 56 Antaradvipas.

According to another division (Tattv. III 15) they are divided into aryas and mlecchas. Like animals there are developed and undeveloped beings of this class.

The developed human beings.

With the developed human beings all upayogas and yogas, all lesyas, every kind of belief and conduct, and all 14 gunasthanas are possible. The following combinations of nama-k occur in udaya: 20, 21de, 25de, 26fg, 27cde, 28defghi, 29ghiklm, 30fghi, 31c, 8,9.

They can bind all species of karman-combinations suitable to all 4 states of existence; all species of satta-combinations are possible with them. The mutual relationship in which bandha, udaya and satta-ks are standing towards one another, differs according to the gunasthana. (See below).

Before all other beings mankind enjoys an infinite advantage; human being only can attain perfect self-discipline and thereby acquire salvation. The existence in the human state is, therefore, the condition sine qua non of salvation, and a jiva must be reborn in this state in order to be saved.

The undeveloped human beings.

To the undeveloped human beings, i.e. those whose organs or faculties have not fully grown, belong also those created by coagulation. The sammurcchima-manusyas are produced through generatio aequivoca in bile, phlegm, urine, mucus, blood, semen, in a corpse, in impure places, through the union of a man and a woman (stripurusasamyoge), etc. (Kg. I, 117a).

The marganasthanas and karman-combinations correspond to those of the undeveloped five-sensed animals.

THE CELESTIAL STATE OF EXISTENCE.

Gods (deva) are beings with fine transformation-bodies who pass their lives, which are very long in comparison to earthly conception, relatively in a greater or smaller state of bliss. They enter into existence through "manifestation" (upapata), i.e. they appear suddenly where according to their karman they must originate. If the ayus of a god is exhausted, his existence is ended, without a cause of death (upakrama) being the apparent reason of it. Gods are developed and undeveloped; the latter only if their organs are not fully developed. The faculties (labdhi) of the body, breath, etc. are always completely existing in a god (Kg. I, 115b).

cognition: mati-, sruta-, avadhi-jnana (or ajnana), caksur- acaksur-, avadhi-darsana.

activity : 4 vag-yogas, 4 mano-yogas, vaikriya-, vaikriya-misra- and karmana-kaya-yoga.

lesyas : all 6 occur, yet among the classes of gods differences exist, concerning which further details will be given later.

belief : mithyatva, sasvadana samyaktva, samyagmithyatva, samyaktva,

conduct : gods possess no self-control, because there is no possibility for them to practice it, as every wish is fulfilled immediately it arises (Gandhi 111).

gunasthanas: 1--4.

Devas are reincarnated as human beings or as animals; if as the latter, however, only as developed gross earth-, water or plant-beings, as well as 5-sensed animals. The following karmans are not bound by them: celestial and infernal state of existence, anupurvi, ayus; transformation-body and limbs; translocation-body and limbs: undeveloped common body, 2-,3-,4-sensed class of beings, fine body.

After these general remarks, I give a short characteristic of the 4 celestial classes and their subdivisions.

1. The lowest species of gods are the Bhavanavasins who, on their part, are divided into 10 classes, which have the following names: Asura-kumara, Naga-kumara, Vidyut-kumara, Suparna-kumara, Agni-kumara, Vata-kumara, Stanita-kumara, Udadhi-kumara, Dvipa-kumara, Dik-kumara. The

first named ones are living in the upper part of the uppermost hell (Ratnaprabha), the others in the earth. In appearance they equal princes, as the second part of their name indicates. At the head of each class are 2 Indras; the other members of a class are divided into 9 grades. They satisfy their sexual needs by bodily coition. Their lesya is black, dark, gray or fiery. They bind no tirthakara-karman.

2. The Vyantaras comprise 8 classes: Kinnara, Kimpurusa, Mahoraga, Gandharva, Yaksha, Raksasa, Bhuta and Pisaca. They live in all 3 worlds, they are partly free, partly serving others--even men. The 1st rank of each class is again occupied by 2 Indras; besides these, there are, however, only 7 other grades. Sexual pleasure, lesya and karman as with the preceding class.
3. The Jyotiskas are divided into 5 classes: suns, moons, planets; nakshatras and fixed stars. In the human world these are continually revolving, in the direction towards the right round the Meru mountain; beyond in they are not in constant movement. There are many Indras here--the suns and moons --besides 7 other grades. The other as with the preceding.
4. The Vaimanikas are divided into 2 chief classes: Kalpopapannas (inhabitants of Kalpas) and Kalpatitas (kalpa-less). Kalpa means abode of the gods.
 - 1) The Kalpopapannas are inhabiting the following Kalpas: 1. Saudharma, 2. Aisana, 3. Sanatkumara, 4. Mahendra, 5. Brahma-loka, 6. Lantaka, 7. Mahasukra, 8. Sahasrara, 9. Anata, 10. Pranata, 11. Arana and 12. Acyuta. The 1. Kalpa lies above the canopy of the Meru, then every one above the other. With every Kalpa the lifetime, power, delights, splendor, purity of the lesya, strength of the senses, and sphere of activity of the avadhi-knowledge of its inhabitants is growing whilst the circumstance of the sphere (through which they wander in the universe), the size of the body, the possession and the pride, is decreasing. In 1 and 2 bodily coition is still performed; in the others a more and more refined sort of sexual satisfaction takes its place. At the head of each group stands an Indra, besides whom there are still 9 grades. The lesya is in 1 and 2 fiery, in 3,4,5 lotus-pink, thereafter white. In 1 and 2 each karman assimilable by gods, is bound, in 3-8 not the karmans of 1-sensed class of beings, immovable body, warm splendor, in 9-12, in addition to these not cold luster, animal state, anupurvi, ayus.
 - 2) The Kalpatitas have a white lesya and no sexual desire at all. With them no difference in rank exists. They are divided into 2 divisions, which again are subdivided into many classes.
 - I. The Graiveyakas are 9-fold: Sudarsana, Supratibandha, Manorama, Sarvabhadra, Suvisala, Somanasa, Sumamkasa, Priyamkara, nandikara. They do not bind the karmans: 1-sensed class of beings, immovable body warm splendor, cold luster, animal state of existence, anupurvi and ayus.
 - II. The Anuttarasuras are the highest species of gods. They are divided into 5 classes: Vijaya, Vaijayanta, Jayanta, Aparajita, Sarvarthasiddha. They all have true belief, are only on the 4th gunasthana and bind karman only possible on that stage. In the 4 first classes are beings who at the utmost are still only reincarnated twice, in the last one there are only such beings who are reborn only once and then attain salvation (Tattv. VI, 27; Lp.27, ,638 seq.)

At the end I give a table of bandha, udaya, satta of nama-ks. All that is here given must be modified with regard to the exceptions mentioned in connection with the different classes of gods.

Table of bandha of nama-k.
25a, 26, 29ab, 30b, 30c

Table of udaya of nama-k.
21f, 25f, 27f, 28kl, 29no, 30k

Table of satta of nama-k.
92, 88, 93, 89

THE INFERNAL STATE OF EXISTENCE.

The infernal beings (naraka) are deformed, evil jivas, belonging to the 3rd sex, with a fine transformation-body, who during their long life are tormented by heat, cold, hunger, thirst and pain, and who with innate hatred are directing all that they feel and think to tormenting one another. Like the gods, they arise through "manifestation" (upapata), are, if undeveloped, only karana-aparyaptas; their existence ends only when their ayus has expired; the many wounds they receive are, therefore, never mortal.

cognition: mati-, sruta-, avadhi-jnana (ajnana), caksur-, acaksur, avadhi-darsana.

activity : 4 vag-yogas ; 4 mano-yogas; vaikriya-, vaikriya-misra- and karmana-kaya-yoga.

lesyas : black, dark, gray.

belief : unbelief, sasvadana-samyaktva, mixed belief, belief.

conduct : avirati.

gunasthanas: 1--4.

The narakas inhabit the numerous hells which exist in the 7 successively descending subterranean regions, which comprise a varying number of stages. The names of these 7 bhumis are: 1. Ratnaprabha, 2. Sarkaraprabha, 3. Valukaprabha, 4. Pankaprabha, 5. Dhumaprabha, 6. Tamahaprabha, 7. Mahatamahaprabha. The deeper the storey of hell on which a being is existing, the larger is his body, the more horrible his appearance, the more unsupportable are the tortures it has to suffer. The hells of the first 3 regions are hot, those of the 4th and 5th regions hot and cold, those of the last two, cold. The lesya in the 1st and 2nd is gray, in the 3rd gray or dark, in the 4th dark, in the 5th dark and black, in the 6th and 7th black; it corresponds to the increasing sinfulness of the state of mind (tivrata-samklesadhyavasana) of its possessor.

In Ratnaprabha gods of the Asura-class can also arise. They are capable of reaching as far as Valukaprabha, in order to torment the inhabitants of the 3 first bhumis (comp. Lp. VIII, 4 et seq).

Infernal beings can only be reincarnated as developed 5-sensed animals and as human beings. All do not bind the following 19 karmans:

Celestial and infernal state, anupurvi, ayus; transformation-body and limbs, fine, common, immovable body, undeveloped, warm splendor, and 1-4-sensed class of beings.

In the regions 4-7 the tirthamkara-k is not bound, in the 7th in addition not human-ayus and, in the 1st and 2nd gunasthanas, like-wise not human state of existence and anupurvi as well as high family surroundings.

Table of bandha of nama-k.
29b, 29c, 30b, 30c

Table of udaya of nama-k.
21g, 25g, 27g, 28m, 29p

Table of satta of nama-k.
92, 89, 88

THE CAUSES OF THE KARMAN AND THE MEANS FOR ITS ANNIHILATION

THE CAUSES OF BONDAGE

THE IMPEDING AND DESTRUCTION OF KARMAN

THE CAUSES OF BONDAGE.

Kg. I 148b et seq., Ps. 365 et seq., Tattv. VIII 1 et seq., Gandhi 54 et seq., Warren 37 et seq.

The penetration of matter into the soul and the transformation of it into karman proceeds through the activity (yoga) of the jiva. The species of karman into which the matter can be transformed is, in addition to the yoga, conditional upon 3 other causes, of which each as long as it operates, affords the bandha of a certain number of karmaprakrtis. The 4 causes of bondage are:

1. mithyatva, unbelief.
2. avirati, lack of self-discipline, i.e. non-observation of the commandments.
3. kasaya, passion.
4. yoga, activity.

Each of these chief causes (mula-hetu) is divided into a number of subdivisions, the secondary causes (uttara-hetu), namely mithyatva in 5, avirati in 12, kasaya in 25, and yoga in 15. The entire number of uttara-hetus amounts therefore to 57.

Every mula-hetu causes the binding of certain karman-species:

Mithyatva causes the bandha of the infernal state of existence, anupurvi and ayus; 1-, 2-, 3-, 4-sensed class of beings, immovable, common, fine, undeveloped body ; warm splendor, worst figure and firmness, 3rd sex, belief.

Avirati causes the bandha of 35 prakrtis, 4 anantanubandhin-, and 4 apratyakhyanavarana-kasayas, female sex, the 3 worst kinds of unconsciousness, animal and human state, anupurvi, ayus; the 4 middle figures, the 5 first firmness, cold luster, bad gait, unsympathetic, unsuggestive, ill-sounding, physical body and limbs, low family

surroundings.

The kasayas produce the bondage of 68 praktis, i.e. all of them remaining, with the exception of tirthakara, translocation-body and its Yoga alone causes bandha of sata-vedaniya.

The karmans tirthakara and translocation-body and its limbs, are caused through none of the above mentioned causes of bondage; they are, on the contrary, only bound by specially favored men; the bandha of tirthakara is caused by true belief (samyaktva), that of the translocation-body and its limbs through self-control (samyama).

Each of the karmans can only be bound so long as its cause of bondage is in existence; if the cause disappears, the bandha of the corresponding prakti ceases. The causes can only be eliminated successively and not out of their order. So long, therefore, as mithyatva exists, avirati, kasaya and yoga are in operation, and all praktis caused through these 4 can be bound. If mithyatva is eliminated, the 16 karman-species caused thereby vanish, and so forth. If the first 3 causes of bondage are extinguished, the jiva only binds sata-vedaniya. This lasts until the jiva returns within the power of the kasayas and binds corresponding k., or till the jiva also completely annihilates the yoga, and thus altogether puts an end to bandha.

We have seen which k-praktis can be bound, as long as certain psychical factors are in existence; in the following we learn details concerning the actions through which the jiva produces a karman.

Hostility against knowledge and undifferentiated cognition, against those who know and the means of cognition, denial, annihilation and hindrance of them, disregard of the doctrine and its commandments, rebelliousness and lack of discipline towards teachers and masters, destruction of books, the tearing out of the eyes, etc.--such actions are the causes of the bandha of the ks jnana- and darsanavarana.

Piety, respect for parents and teachers, gentleness, pity, keeping of vows, honorable conduct, overcoming of passions, giving of alms, fidelity in belief, are causing the bandha of sata-vedaniya-k; the contrary causes the bandha of asata-vedaniya-k.

The teaching of a false, the hindrance of the true religion, the blasphemy of the Jains, of the saints, of the images of gods, of the community, of the canon, the rape of sacred objects, causes darsana-mohaniya-k.

The actions caused by the outbreak of passions the binding of kasaya-mohaniya-ks. The one whose mind is confused through joking, liking, disliking, sorrow, fear and disgust, binds the corresponding nokasaya-mohaniya-ks. Slight passionate desire, conjugal fidelity, inclination for right conduct, cause pum-veda-k; jealousy, pusillanimity, mendacity, great sensuality, adultery cause stri-veda-k; violent love of pleasure and strong passions directed towards sexual intercourse with men and women cause the binding of napumsaka-veda-k.

One who tortures and kills other beings, who strives in an extra-ordinary manner after possessions, and is governed by life-long passions, obtains naraka-ayus. The deceitful, the fraudulent man, who is in possession of the thorns, binds tiryag-ayus; the humble, sincere one, whose passion is slight, manusya-ayus. One who possesses the right belief, but who only partially or not at all practices self-discipline, whose passions are slight, a heretic, who practices foolish asceticism, and involuntarily extinguishes karman (akama-nirjara), by suffering hunger and thirst involuntarily, who is chaste, who endures troubles, who falls from mountain-heights, who perishes in fire and water-these obtain deva-ayus.

Honesty, gentleness, absence of desire, purity cause the bandha of good; the reverse the bandha of bad nama-k.

Just recognition of the excellence of others, modesty, reverence towards teachers and masters, the desire to learn and to teach are causes of the bandha of uccair-gotra-k; the contrary causes bandha of nicair-gotra.

The hindering of the veneration of the Jina, the withholding of food, drink, lodging, clothing, the destroying of the power of others with the help of magic spells, altogether the preparation of hindrances of any kind, causes bandha of antaraya-k.

THE IMPEDING AND DESTRUCTION OF KARMAN.

Concerning the impeding and destruction of karman, the Kgs. give us no explanation, as their aim is simply a theoretical exposition of the annihilation of the ks., but is no way an indication of the means which must be practically employed in pursuit of this aim. Considering the great importance which the doctrine of samvara and nirjara have for the philosophy of the Jaina, as a counterpart to the preceding section, I believed myself, however, called upon to give a condensed description of the practical means for karman-annihilation. The following account is based if I except the short notices Kg. I 26a and the section on the parisahas, Ps. 435 et seq--chiefly on Tattv. IX. Comp. Hemacandra, Yogasastra I, 33 et seq., IV 78 et seq.

The karman assimilated by the jiva realizing itself, fades, consumes itself. But as the jiva is ever binding new karman, through the consumption of karman, no decrease of it is produced. A reduction of karman is only possible, if, through suitable measures the binding of new karman is prevented and the existing karman is annihilated. The suppression of the inflow of new karman is called "impeding" (samvara). It is attained by 6 means. These are:

1. gupti, control, i.e. the right regulation of the activity of body, speech and mind.
2. samiti, carefulness in walking, speaking, collecting alms, in the lifting up and laying down of a thing, and in the discharging of the body, to avoid sins against laws, and to hinder the killing of living beings.
3. dharma, the 10 duties of a monk, namely: forbearance, humility, purity, self-abnegation, truthfulness, self-control, asceticism, abstinence, voluntary poverty, and spiritual obedience.
4. bhavana, anupreksa, the 12 reflections, namely: the consideration of the transitoriness of all things, of the helplessness of man, of the samsara, of the isolation of the soul, of the heterogeneity of soul and body, of the impurity of the body, of the inflow of karman, of its impeding and

destruction, of the world, of the scarcity of enlightenment, and of the truth well proclaimed by religion.

5. parisaha,

the patient endurance of the 22 troubles, i.e. the jiva must be indifferent to:

1. hunger, 2. thirst, 3. cold, 4. heat, 5. mosquitoes, 6. nakedness or bad clothing, 7. the discomfort connected with long wandering, 8. women, 9. a vagrant life, 10. the place where he meditates, 11. the couch he finds, 12. abusive words, 13. ill-treatment, 14. the unpleasantness of begging, 15. the failure in begging 16. sickness, 17. the pricking of the grass-blades on which he lies, 18. the dirt on the body, 19. praising, 20. conceit of knowledge, 21. despair concerning ignorance, 22. doubt of the truth of the doctrine.

The troubles are caused through udaya of the following karmans: 20 and 21 through veiling of knowledge, 22 through disturbance of belief 6,7,9,10,12,14,19 through disturbance of conduct, 15 through hindrance, the remaining 11 through vedaniya. (Comp. Ps. 45 et seq., Js. II, 8).

6. caritra, conduct (its 5 degrees, see above).

The annihilation of karman is called destruction (nirjara). It is attained by:

1. external asceticism, namely: fasting, reduction of food, restriction to certain food, renunciation of delicacies, a lonely resting place, and mortification of the flesh.
2. internal asceticism, namely: penitence, modesty, eagerness to serve, study, renunciation and meditation.

THE WAY OF SALVATION

THE CAPABILITY OF SALVATION

PRELIMINARY SURVEY OF THE GUNASTHANAS

THE ATTAINMENT OF SAMYAKTVA

THE UPASAMA-SRENI

THE KSAPAKA-SRENI

THE CAPABILITY OF SALVATION

Gandhi 76 et seq., Warren 45.

The souls, the number of which is infinite, are of a two-fold kind: 1. worldly souls (samsarin) provided with karman-matter, and 2. released souls (mukta, siddha) free from karman. The former are again separated into 2 groups: 1. into souls, in which a spiritual development has not yet begun, and 2. into such, in which it has begun. Each of these 2 latter species comprises two classes of jivas, namely, 1. such as can attain salvation (bhavya) and 2. such as cannot (abhavya).

The entire universe is filled with very minute, fine living beings (nigoda), imperceptible to our senses, which pervade everything and which nothing can destroy. The jivas have undifferentiated unbelief (avyaktva mithyatva), they have no tendency either for good or

evil; a spiritual development has not yet begun in them. Special circumstances are rousing the nigoda out of its apathy; its unbelief differentiates itself, assumes a certain form (vyakta mithyatva); through it the nigoda awakes from indifference and starts a spiritual development, which, under favorable circumstances, leads finally to salvation.

The beginning of development as well as the capability of salvation are solely dependent upon accidental circumstances: "In a whirlpool some bit of stick or paper or other matter may in the surging of the water get to one side and become separated from the rest, be caught by the wind, and dried by the sun; and so some such thing may happen to a nigoda which would awaken just a spark of the latent potential power of development" (Gandhi 77). The same parable is used in order to show that also the bhavyatva is dependent upon chance.

The number of abhavyas is small in comparison to that of the bhavyas. Jivas incapable of being released, are existing in all classes of beings; they never reach beyond the mithyatva (and thereby not beyond the 1st gunasthana) and feel themselves quite well in the embodied state, because they do not know anything better. The bhavyas, on the contrary, finally become tired of the wandering in ever new forms of existence, they recognize the truth of the religion of the Jina, practice self-control and asceticism, and in the end, after the lapse of longer or shorter periods of time, attain salvation.

PRELIMINARY SURVEY OF THE GUNASTHANAS.

From the state of complete dependency upon the karman to the state of complete detachment from it, 14 stages, the so-called gunasthanas (states of virtue) can be distinguished. There are stages of development in which the soul gradually delivers itself, firstly from the worst, then from the less bad, and finally, from all kinds of karman, and manifests the innate faculties of knowledge, belief, and conduct in a more and more perfect form. They are named according to their owners, the characteristics of these always being associated with the word "gunasthana". The owners of the different stages are the following:

1. mithyadrsti, the unbeliever.
2. sasvadana-samyagdrsti, the one who has only a taste of the true belief.
3. samyag-mithya-drsti (or misra), the one who has a mixed belief.
4. avirata-samyagdrsti, the one who has true belief but has not yet self-control.
5. desavirata, the one who has partial self-control.
6. pramatta-samyata, the one who has complete self-control, sometimes, however brought into wavering through negligence.
7. apramatta-samyata, the one who has self-control without negligence.
8. apurva-karana (or nivrti-badara-samparaya), the one who practices the process called apurva-karana, in whom, however, the passions are still occurring in a gross form.
9. anivrtti-badara-samparaya, the one who practices the process called anivrtti-karana, in whom, however, the passions are still occurring in a gross form.
10. suksma-samparaya, the one in whom the passions still only occur in a more subtle form.
11. upasanta-kasaya-vitaraga-chadamastha (or shortly upasantamoha) the one who has suppressed every passions, but who does not yet possess omniscience.

12. ksina-kasaya-vitaraga-chadmastha (or ksina-moha), the one who has annihilated every passion, but does not yet possess omniscience.
13. sayogi-kevalin, the omniscient one who still practices an activity (yoga).
14. ayogi-kevalin, the omniscient without yoga.

The gunasthanas are arranged in a logical order, according to the principle of the decreasing sinfulness and the increasing purity. In the 1st gunasthana all 4 causes of bandha are operating: unbelief, lack of self-control, passion and activity; in the 2-5th, only 3: i.e., unbelief is absent; in 6-10th only passion and activity exercise their influence; in the 11-13th only activity. In the last gunasthana a bondage of karman no longer takes place. With the single causes of bondage, the bandha of the karman-species conditional upon them disappear. Likewise also, with every step the number of the karmans which have udaya and satta, decrease. Further details on this subject will be given later.

The order of the gunasthanas is logical and not chronological. The succession in which they are to pass is different with each individual, because relapses can throw the jivas down from the arduously attained height and can, wholly or partially annul the development hitherto achieved. This becomes still more comprehensible, if we call to mind the fact, that the remaining on one stage may only last a few minutes, so that in the morning one can be on a high level, sink down from it at noon, and climb up to it again in the evening. But even if we put aside the possibility of a relapse, it is impossible to pass through all 14 gunasthanas successively, because a direct transition from the 1st into the 2nd stage is out of question (Kg. II, 19b) and the 11th stage cannot be passed before the 12th to 14th. The different possibilities of the succession of the gunasthanas are conditional upon the process which lead to the attainment of samyaktva and upon the two ways, by which a methodical reduction of karman can be brought about. Before we turn therefore to a detailed analysis of the gunasthanas, a description of the events in the attainment of the true belief and in the suppression or annihilation of the disturbances of the true belief, is necessary. The samyaktva-labha and the two srenis belong to the most difficult points in Jain metaphysics; all sources at my disposal treat psychic events always in the same dry, stereotyped way, without giving any clues which could facilitate our understanding or still less the feeling of the spiritual conditions which underlie them. As hitherto I have not succeeded in learning anything essential from the texts or from modern Jains which would contribute to the solution of these difficult problems of "occult Jainism"--as Mr. J.H. Jaini, the President of the All-India Jain-Association mentioned them to me--I restrict myself here to a short reproduction of that which the Kgs. offer and leave it to further research to explore these psychological labyrinths.

THE ATTAINMENT OF SAMYAKTVA.

Kg. I 57a, 113a, II 107a, 200b; Kp. 161b et seq.; Ps. 1139 et seq; Lp. III 596 et seq.

The spiritual development is conditional upon the elimination of the mohaniya-karmans. As the realization of a mohaniya-k causes the bandha of a new karman of the same kind which is, in addition, still provided with a great sthiti, the binding of new mohaniya-k cannot be hindered by a good state of mind. The reduction of k has to be achieved in another way: three processes (karana) must be undergone for this purpose, psychical

conditions all of which only last during the fraction of a muhurta. Five-sensed, reasonable, fully developed beings of all 4 states of existence are qualified for the karanas, beings which have an activity of body, speech and mind, formaliter differentiated knowledge and one of the 3 best lesyas; their state of mind ought to be one of sufficient purity. These bind, one muhurta before the beginning of the karanas, the best possible karman-species but no ayus because they are too pure for that. They reduce the anubhaga of the 4th degree of bad prakrtis to one of the 2nd degree, convert the anubhaga of the 2nd degree of good prakrtis to one of the 4th degree, and bind s sthiti of, at the utmost, a fraction of sagaropama kotikotis. During the 1st process "yathapravrtti-karana: they continue to do so and increase in purity from moment to moment. This process can be repeated several times--even by abhavyas--it leads, however only to the goal, if the other karanas follow it.

The 2nd process (apurva-karana) augments again the purity of the jiva. It consists of the following 4 processes: sthiti-ghata, rasa-ghata, guna-sreni and anya-sthiti-bandha. Sthiti-ghata is destruction of the duration of karman: in every moment portions of the sthiti are annihilated, so that the sthiti is at the end of the process considerably smaller than at the beginning of it. With the decrease of the duration of the k already existing, there simultaneously takes place the bandha of the sthiti of the new karman ; this sthiti is likewise considerably smaller than before. By rasa-ghata is to be understood the reduction of the intensity of the existing karman; gunasreni (comp. Kg. II 79b) means the expulsion (viracana = samnyasa) of karma-pudgalas; the number of the eliminated atoms increase from moment to moment to an incalculable extent. With this karana the "knot" (granthi) within us (i.e. the disturbances of belief and conduct, residing in the heart) is split, then the road is open to spiritual progress.

In the next--following 3rd process (nivrtti-karana), sthiti-ghata, rasa-ghata, guna-sreni and anya-sthiti-bandha again take place. When a calculable part of the karana has ended, the jiva divides the sthiti of mithyatva by intercalation of an interval (antara-karana) into 2 portions. The 1st part of the mithyatva-sthiti lasts for fractions of a muhurta, the 2nd comprises the remainder. Whilst the 1st sthiti realizes itself, the jiva is still a mithyadrsti; but as soon as the 1st moment of it has passed, the jiva enters into the antara-karana and possesses in its duration, which only lasts antarmuhurta, the aupasamika-samyaktva. The cause of it is, that all mithyatva-matter which falls to this interval, is gradually eliminated and attributed to the 1st and 2nd sthiti, so that when the soul arrives there, it finds no mithyatva-pudgalas that could be realized. "For, as a forest-fire, when it reaches a place where all inflammable material has already been consumed, is extinguished, so the forest-fire, consisting in the realization of the mithyatva, ceases when it has reached antara-karana". During this state the jiva makes 3 heaps of the mithyatva-matter contained in the 2nd sthiti: and impure one (for mithyatva), a semi-pure one (for samyag-mithyatva) and a pure one (for ksayopasamika-samyaktva). As long as the aupasamika-samyaktva lasts, through the process called gunasamkrama, matter passes from mithyatva to samyaktva and samyag-mithyatva. As soon as it ceases, one of the 3 heaps achieves realization, viz., according to the state of mind mithyatva, samyagmithyatva or (ksayopasamika) samyaktva. If during the last 6 avalikas of the aupasamika-time an anantanubandhin kasaya bursts forth, the jiva attains sasvadana-samyaktva, whence he immediately sinks back again into mithyatva. The entire

process was in this case of quite short duration and without lasting effect for the spiritual progress of the jiva. If, however, the semi-pure heap reaches udaya, the soul attains the mixed belief, and is in the 3rd gunasthana. In this the soul remains for the fraction of a muhurta and then reaches samyaktva or mithyatva. Finally, those who acquire ksayopasamika-samyaktva become aviratas, desaviratas or sarvaviratas.

For beings of all 4 states of existence who possess the lower belief, the separation (visamyojana) of the sat-karman of the anantanubandhins is possible. This is achieved, similarly to the obtaining of samyaktva through these 3 processes; in anivrti-karana no antara-karana takes place. A further progress, however, is not practicable for a ksayopasamika-samyagdrsti, he cannot reach beyond the 7th gunasthana. If he wishes to proceed further, he must attain aupasamika or ksayika-samyaktvam, and must cast off in a methodical way the remaining mohaniya-ks. The two ways which cause a systematic reduction of the active sat-karman will be shown in the two following paragraphs.

THE UPASAMA-SRENI.

Kg. I 60, II 105a et seq., 189a et seq., Kp. 171b et seq., Ps. 1158 et seq.

Upasama means: acquiescing, calming down; he who practices the upasama of karman is capable of governing himself to such an extent that the karmans cannot manifest their effect. The heaped-up satta-k is suppressed, so that it cannot manifest itself, but it is not totally eradicated; it is, therefore, still existing in a latent state and can break out again occasionally. If the suppression of karman is undertaken in a systematic way in a certain succession, an upasama-sreni is existing, a series or scale, which finally ends in a complete suppression of all mohaniya-ks. The upasama-sreni can be "ascended" by an avirata, desavirata, pramatta or apramatta; in the regular course it reaches its end in the upasanta-moha-gunasthana, as then the suppressed passions break out again and the jiva "falls down" from the sreni. In the following I give a short description of the different stages of which the upasama-sreni consists. I restrict myself, however, to that which is most necessary, as a detailed exposition would extend beyond the scope of this work.

An avirata, desavirata, pramatta or apramatta makes the 3 karmans and suppress thereby the life-long passions. Thereupon he suppresses the 3 disturbances of belief and through that now reaches permanent aupasamika-samyaktva. When this has happened, he proceeds to the upasama of the still remaining mohaniya-ks. For this purpose he again performs the 3 karanas: the 3 karanas: the yathapravrtti-karana falls into the apramatta-gunasthana, the apurva- and the anivrtti karana, into the gunasthanas named after them. If a calculable part of the anivrtti-karana has passed, the jiva performs an antara-karana of the 21 remaining mohaniyas. Then he successively suppresses, within the fraction of a muhurta, the 3rd sex, then the female sex, then joking, liking, disliking, sorrow, fear and disgust; then the male sex, then simultaneously apratyakhyavarana and pratyakhyavarana anger, then the flaming up anger. Thereupon follows the suppression of the 2nd and 3rd degrees of pride and of the flaming-up pride; then that of the 2nd and 3rd kinds of deceitfulness and of the flaming-up deceitfulness, and here upon that of the 2nd and 3rd kinds of greed. Then the flaming-up greed becomes divided into 3 parts; the 2 first of these the jiva suppress simultaneously, the 3rd he divides into a measurable number of pieces, which he

suppresses gradually piece by piece. Through this he has become a suksma-samparaya. When the last little piece of greed is suppressed, he is an upasantamoha. In this state he remains, in the maximum, antarmuhurta, in the minimum for one samaya. As soon as this time has passed, he falls down from this gunasthana. This "pratipata" follows from 2 causes: either through bhava-ksaya, the termination of the existence, i.e. the death of the individual, or through addha-ksaya, the expiration of the time possible for the upasanta-moha-state. If a jiva dies in this gunasthana he is reborn as an Anuttarasura-god, consequently falls immediately from the 11th into the 3rd gunasthana. If he does not die, at the termination of the upasanta-state the separated ks are taken up again, and thus he becomes finally a pramatta, under certain circumstances also, a desavirata, avirata, or even a sasvadana.

The upasama-sreni lasts only antarmuhurta; it can be ascended twice during an existence; if this has been the case, salvation during that life is impossible. If, on the contrary, it is only once ascended, the individual has still the chance after the downfall of reaching the ksapaka-sreni which leads to nirvana.

THE KSAPAKA-SRENI.

Kg.I,61a, II, 111b et seq., 205b et seq.

The ksapaka-sreni is the ladder leading to the annihilation of karman. He who has ascended it, extinguishes successively the different species of the satta-k., becomes in the end altogether free from karman, and thereby attains salvation.

Only a person exceeding 8 years of age, endowed with the best firmness of the joints, who is in one of the gunasthanas avirata, desavirata, pramatta or apramatta, is capable of beginning the ascent on this sreni. He annihilates, by the help of the 3 karanas, firstly the anantanubandhins, then the 3 species of disturbance of belief. If he has bound ayus and dies before mithyatva is completely annihilated, he can, in his new existence, eventually bind anew the anantanubandhins; because the germ of them, unbelief, is still existing. If, however, mithyatva is annihilated, this is impossible. If he has bound ayus, but does not die immediately after the annihilation of the 7 mohaniyas, he is satisfied with what he was attained, and for the moment does not undertake any effort in order also to annihilate the other karmans. He must then still experience 3 or 4 births before he is released.

If, however, he has reached the sreni without having bound ayus, he proceeds, after the destruction of the 7 mohaniyas, immediately to the annihilation of the still remaining mohaniyas. For this purpose, he performs the 3 karanas, of which the first falls into the apramatta-gunasthana, the two others into the gunasthanas called after them. During the apurva-karana he beings simultaneously with the annihilation of the 4 apratyakhyanavarana- and pratyakhyanavarana-kasayas. When these have half disappeared, he meanwhile annihilates 3 veils of undifferentiated cognition, viz. the 3 worst kinds of unconsciousness, 1-, 2-, 3-, 4-sensed class of beings, warm splendor, cold luster, and fine, common and immovable body. Then he annihilates what still remains of the two kasaya-species. Then follows the ksaya of the 3rd and female sex, of joking, liking, disliking, sorrow, fear, disgust, male sex and of flaming-up anger, pride and

deceitfulness. When this has happened, he leaves the anivrtti-gunasthana and enters into that of the suksmasamparaya, where he successively annihilates the flaming up greed, divided into little pieces. With the disappearance of the last particle of greed, all passions are destroyed and the summit of the sreni is reached; the jiva is now a ksina-kasaya. In the penultimate samaya of this gunasthana he annihilates the two lightest kinds of sleep (nidra and pracala), in the following samaya the 5 veils of knowledge, the 4 veils of undifferentiated cognition and the 5 hindrances. Thereby he has become a sayogi-kevalin, who is still wandering for a time bodily on earth, but thereafter attains salvation.

THE 14 GUNASTHANAS

MITHYADRSTI-GUNASTHANAS

SASVADANA-SAMYAGDRSTI-GUNASTHANA

SAMYAGMITHYADRSTI-GUNASTHANA

AVIRATA-SAMYAGDRSTI-GUNASTHANA

DESAVIRATA-SAMYAGDRSTI-GUNASTHANA

PRAMATTA-SAMYATA-GUNASTHANA

APRAMATTA-SAMYATA-GUNASTHANA

APURVAKARANA-GUNASTHANA

ANIVRTTI-BADARA-SAMPARAYA-GUNASTHANA

SUKSMA-SAMPARAYA-GUNASTHANA

UPASANTA-KASAYA-VITARAGA-CHADMASTHA-GUNASTHANA

KSINA-KASAYA-VITARAGA-CHADMASTHA-GUNASTHANA

SAYOGI-KEVALI-GUNASTHANA

AYOGI-KEVALI-GUNASTHANA

Explanation of the gunasthanas Kg. I, 56a, Ps. 40 seq., Lp. III, 1131 seq., duration Ps. 181 seq.; marganasthanas Kg. I, 81b seq., Ps. 100; upayoga Kg. I, 147a Ps. 90; yoga Kg. I, 145b, Ps. 88; lesya Kg. I, 148b ; jivasthanas Kg. I, 97b; bandhahetavah Kg. I, 151a seq.; bandha. udaya. satta Kg. 63a seq. II, 168b seq.

All that has previously been said will be recapitulated and amplified in the following analysis of the gunasthanas. We see once more the different species of jivas in their dependence upon karman, and in their states and qualities produced thereby; we follow the manner in which, by degrees, they deliver themselves from the fatal effects of matter and accompany them up to the moment of their complete liberation from karman. The procedure followed in the description of the different stages corresponds to that followed in the description of the forms of the existence. I commence with a short characteristic of each state and continue with a survey of the upayogas, yogas, lesyas, as well as of the species of belief and conduct, which are possible in being who are in the respective gunasthanas. Thereafter follows a survey of the causes of binding and of the karmans which can exist in this stage in bandha, udaya, satta, as well as of those which are eliminated when the gunasthana is left. In most of the cases I could restrict myself to a simple enumeration, as the Kgs. only seldom offer arguments, and where this happens, the

reason generally follows from the definition of the respective karman. With regard to that which will be said concerning satta, I must observe that I confine myself only to the most important. Still many other possibilities are suggesting themselves here (e.g. that someone possesses already ksayika-samyaktva and then ascends the upasama-sreni) which the reader can easily find for himself. About the sthiti-, rasa- and pradesa-bandha, I need not make any detailed statements, as the little that the Kgs. offer concerning their maximum and minimum, follows from the principle explained in chapter II, 2-4. I only recall the fact that in the gunasthanas which lie beyond the cutting of the "knot", a sthiti above sagaropamantahkotikotis cannot be bound, and that with the elimination of the kasayas the binding of sthiti and rasa ceases entirely:" the passionless one binds only momentary karman which is without intensity (comp. Tattv. II,5).

MITHYADRSTI-GUNASTHANA.

The characteristic mark of this 1st gunasthana is unbelief, the declining of the truths of Jainism. "But why is this stage called a stage of virtue, as the virtues (guna) of the soul, viz. knowledge, belief and conduct, are absent?" "Because in every jiva these exist at least to a minimum extent, however much they might be darkened through the karman; for if this should be lacking to a jiva, he would be no jiva." But, if now in every being the samyaktva, although only in the smallest measure, is existing, why does one then speak of "mithyadrstis"? "Mithyadrstis are those in whom, on account of the realization of the mithyatva-mohaniya-karman, the true belief does not manifest itself, those who find no pleasure in the truth of salvation taught by the sublime Arhat. But as long as someone does not accept even one of the words spoken by the Jina, he is a mithyadrsti (comp. Kg. I, 56b).

The abhavyas and the bhavyas who by reason of unfavorable conditions do not reach salvation, remain eternally in this gunasthana; with them it is without beginning and without end. With the other bhavyas this gunasthana has no beginning, but an end which comes sooner or later. With the one who fell from a higher stage and sank back into unbelief, it has a beginning and an end; the duration of the stay in it amounts then in the minimum to a fraction of a muhurta, in the maximum to something less than one-half of a pudgalaparavarta,

cognition: mati-, sruta-ajñana, vibhanga-jñana; caksur-, acaksur-darsana.

activity : 13, i.e. all except aharaka- and aharaka-misra-kaya-yoga.

lesyas : all 6.

belief : unbelief.

conduct : avirati.

cause of bondage: 55, i.e. all except aharaka- and aharaka-misra-kaya-yoga.

bandha : 117 praktis, i.e. all 120 except the translocation-body and its limbs and tirthakara.

udaya and udirana: 117 praktis i.e. all 122 except the translocation-body and its limbs, tirthakara, mixed belief and samyaktva.

satta : all 148.

Table of

bandha

udaya

satta of ks

1. jnanavarana	5	5	5
2. darsanavarana	9	4,5	9
3. vedaniya	1	1	2
4. mohaniya	22	7 e, 8 de, 9cde, 10	28, 26, 27
5. ayus	1	1	1, 2
6.			
7. gotra	1	1	1, 2
8. antaraya	5	5	5

It is not necessary to give a table of bandha, udaya and satta of nama-karman in this gunasthana, as all karman-combinations in which the above-mentioned 3 or 5 karma-prakrtis do not occur in bandha or udaya, are possible. In satta the combination indicated by an asterisk are not possible.

Beyond this gunasthana, the following prakrtis have no more bandha, udaya and udirana:
bandha: unbelief, 3rd sex, infernal state, anupurvi, ayus; 1-, 2-,3-, 4-sensed class of beings, 6th figure, 6th firmness of the joints, warm splendor, undeveloped, common, fine, immovable body.

udaya and udirana: unbelief, warm splendor, undeveloped, common, fine body.

SASVADANA-SAMYAGDRSTI-GUNASTHANA.

This gunasthana is only of very short duration ; it lasts in the minimum 1 samaya, in the maximum 6 avalikas. In it are beings who possessed aupasamika-samyaktva during the fraction of a muhurta, but who had lost it again on account of the breaking out of the life-long passions. It is therefore a state of quite short duration, which lies between a stage on which mithyatva was suppressed, and the mithyadrsti-gunasthana; after the laps of that time, the being sinks back into the 1st gunasthana.

cognition: mati-, sruta-ajñana, vibhanga-jñana; caksur- acaksur-darsana. activity : all except aharaka- and aharaka-misra-kaya- yoga.

lesyas : all 6.

belief : sasvadana-samyaktva.

conduct : avirati.

causes of bondage: 50, i.e. all 57 except the 5 mithyatvas and aharaka- and aharaka-misra-kaya-yoga.

bandha : 101 prakrtis, viz. the 117 of the previous gunasthana without the 16, cause of which is unbelief.

udaya and udirana: 111 prakrtis, viz. the 117 of the preceding gunasthana without the 5 mentioned at the end. Besides that, there is no udaya of the infernal anupurvi, because a sasvadana does not go to hell.

satta : 147, i.e. all except tirthakara.

Table of bandha udaya satta of k.s

1. jnanavarana	5	5	5
2. darsanavarana	9	4, 5	9
3. vedaniya	1	1	2
4. mohaniya	21	7f, 8f, 9d	28
5. ayus	1	1	1, 2
6. naman	28e, 29b, 30b	30 cdefg, 31 b 21abcdf, 24a, 25f, 26def 29nop, 30abcdefgk,	92, 88
7. gotra	1	1	1
8. antaraya	5	5	5

Beyond this gunasthana, mixed belief has no more udaya and udirana.

SAMYAGMITHYADRSTI-GUNASTHANA

The prominent property of this gunasthana, which only lasts during the fraction of a muhurta is indifference. This manifests itself chiefly in the attitude towards belief; without love and hatred towards the doctrine of the Jina, the misra embraces mixed belief by mingling true and false. If the time of the stay on this stage is over, the jiva attains, according to circumstances, the false or true belief.

cognition: ½ Mati-, sruta-, avadhi-jnana; ½ Mati-, sruta-ajnana; vibhanga-jnana; caksur-, acaksur-darsana, ½ avadhi-darsana.

activity: 4 man0-, 4 vag-, as well as audarika- and vaikriya-yoga.

leshya: akk 6.

conduct: avirati

belief: mixed belief.

cause of bondage: 43, i.e. all except mithyatvas, 4 anantanubandhins, audarik-misra-, vaikriya-misra-, aharak-, aharakmisra-, karmana-kaya-yoga.

bandh: 74 prakrits. From the 101 of the preceding gunasthana the 25 mentioned above are to be deducted. Besides that, the two still remaining ayus cannot be bound here, because the jiva cannot die on this stage, and because, also, a clear tendency of will which could be decisive for the binding of a certain ayus, is not existing.

udaya and udirana: 100 prakrits. From the 111 of the preceding gunasthana the 9 mentioned are deducted. Besides, there is no realization of the the 3 still remaining anuourvis, because the jiva does not die here. Misra-samyaktva has udaya in this gunasthana, and must be added.

Table of	bandha	udaya	satta of k.s
1. jnanavarana	5	5	5
2. darsanavarana	6	4, 5	9
3. vedaniya	1	1	2
4. mohaniya	17	7c, 8b, 9a	28, 27, 24
5. ayus	0	1	1
6. naman	28a, 29c,	30 cdefg, 31 b, 29nop	92, 88
7. gotra	1	1	1
8. antaraya	5	5	5

Beyond this gunasthana, mixed belief has no more udaya and udirna.

AVIRATA-SAMYAGDRSTI-GUNASTHANA.

To this gunasthana belong beings who possess the true belief and who therefore know what is good and evil and who believe renunciation worthy of being striven after, but who, on account of the realization of the apratyakhyanavarana-kasayas, are not capable of practicing self-control. They are either without sreni (sreni-rahita), or they ascend here the upasama- or ksapaka-sreni. The duration of this gunasthana, lasts in the minimum the fraction of a muhurta; in the maximum, 33 sagaropamas, or even more.

cognition: mati-, sruta-, avadhi-jnana; caksur-, acaksur-, avadhi-darsana.

activity : all except ahara- and ahara-misra-kaya-yoga.

lesyas : all 6.

belief : ksayopasamika, aupasamika, or ksayika-samyaktva.

conduct : avirati.

cause of bondage: 46. To the 43 of the preceding gunasthana are to be added audarika-misra, vaikriya-misra, and karmana -kaya-yoga; because an avirata can die, and is active with his karman body on the way to his new birth.

bandha : 77 prakrtis. To the 74 of the preceding gunasthana are to be added tirthakara as well as human and celestial anupurvi, the former, because samyaktva, the cause of it, is existing; the latter, because death is possible here, and a sufficiently marked tendency of will is existing.

udaya and udirana: 104 prakrtis. From the 100 of the preceding gunasthana, mixed belief is to be deducted; the lower samyaktva and the 4 anupurvi however are to be added.

satta: in general 148. When the 4 anantanubandhins and the 3 darsana-mohaniyas are annihilated, 141.

Table of	bandha	udaya	satta of k.s
1. jnanavarana	5	5	5
2. darsanavarana	6	4, 5	9
3. vedaniya	1	1	2
4. mohaniya	17	6c, 7d, 8c, 9b	28, 24, 21, 23, 22,
5. ayus	1	1	1, 2
6. naman	28a, 29c, 29d, 30c	21cd, 25cd, 26ef, 27bc, 28bcdef, 29cdefghi 30cdefg, 31b 21fg, 25fg, 27fg, 28klm 29 nop, 30k 21d, 25 d, 26f, 27c, 28de 29ghi, 30 fg 21f, 25f, 27f, 28kl, 29no, 30k 21g, 25g, 27g, 28m, 29p	92, 88, 93, 89
7. gotra	1	1	1, 2

8. antaraya 5 5 5

Beyond this gunasthana the following praktis have no more bandha, or udaya and udirana.

bandha: 4 apratyakhyanavarana-kasayas; human state, anupurvi, ayus; 1st firmness of the joints, physical body and limbs.

udaya and udirana: 4 apratyakhyanavarana-kasayas, celestial and infernal state, anupurvi ayus; animal and human anupurvi; transformation-body and limbs, unsympathetic, unsuggestive, shame.

DESAVIRATA-SAMYAGDRSTI-GUNASTHANA.

In this gunasthana partial self-control exist. The stay in it lasts in the minimum the fraction of a muhurta; in the maximum somewhat less than a purvakoti. The beings in this stage are either without sreni, or ascend the upasama- or ksapaka-sreni, or are on them.

cognition: mati-, sruta-, avadhi-jnana; caksur-, acaksur-, avadhi-darsana.

activity: 11 yogas i.e. all except aharaka-, aharaka- misra, audarika-misra- and karmana-kaya-yoga.

lesyas : all 6.

belief : ksayopasamika, aupasamika or ksayika samyaktva.

conduct : partial self-control.

causes of bondage: 39, i.e. the 46 of the preceding gunasthana without the 4 apratyakhyanavarana-kasayas, audarika-misra- and karmana-kaya-yoga, as well as without the avirati, which refers to the injury done to beings with movable bodies.

bandha : 67, i.e. the 77 of the preceding gunasthana without those separated at the termination of it.

udaya and udirana: 87, i.e. the 104 of the preceding gunasthana without those separated at the termination of it.

satta : in general 148. When the 4 anantanubandhins and the 3 darsana-mohaniyas are annihilated, 141.

Table of	bandha	udaya	satta of k.s
1. jnanavarana	5	5	5
2. darsanavarana	6	4, 5	9
3. vedaniya	1	1	2
4. mohaniya	13	5b, 6b, 7b, 8a	28, 24, 23, 22, 21
5. ayus	1	1	1, 2
6. naman	28a, 29d	25cd, 27bc, 28cef, 29efhi, 30cdefg, 31b 25d, 27c, 28ef, 29hi, 30fg	92, 88, 89
7. gotra	1	1	1, 2
8. antaraya	5	5	5

Beyond this gunasthana the following prakrtis have no more bandha and udaya or udirana.

bandha: the 4 pratyakhyanavarana-kasayas.

udaya and udirana: the 4 pratyakhyanavarana-kasayas, animal state and ayus; cold splendor, low family surroundings.

PRAMATTA-SAMYATA-GUNASTHANA.

In this gunasthana complete self-control has been achieved, although this is disturbed through negligence (pramada), produced through realization of the flaming-up passions, of sleep, etc. The duration of the stay on this stage lasts in the minimum 1 samaya, in the maximum the fraction of a muhurta. If somebody dies after 1 samaya, he becomes an avirata; if he dies after the fraction of a muhurta, he becomes a desavirata. If the antarmuhurta, however, has passed without incident, the jiva goes into the apramatta-gunasthana, where he remains for the fraction of a muhurta, in order to return once more into the pramatta-gunasthana; then this operation begins anew. This wavering between the 6th and 7th gunasthana lasts in the maximum somewhat less than a purvakoti. This refers to the munis who have ascended no sreni; if the upasama- or ksapaka-sreni is ascended, or continued, such a wavering does not take place. cognition: mati-, sruta, avadhi-, manahparyaya-jnana; caksur-, acaksur-, avadhi-darsana.

activity : 13 yogas, viz. 4 mano-, 4 vag-, as well as audarika-, vaikriya-, vaikriya-misra, aharaka- and aharaka - misra - kaya - yoga.

lesyas : all 6.

belief : ksayopasamika, aupasamika or ksayika-samyaktva.

conduct : samayika, chedopasthapana, pariharavisuddhi.

causes of bondage: 26, i.e. the 39 of the preceding gunasthana without the 4 pratyakhyanavarana-kasayas, and the 11 still remaining kinds of avirati; to be added are aharaka- and aharaka-misra-kayayoga, as here samyama is achieved.

bandha : 63 prakrtis, i.e. the 67 of the preceding gunasthana without the 4 pratyakhyanavarana-kasayas.

udaya and udirana : 81 prakrtis, i.e. 87 of the preceding gunasthana, without the 8 which reach their end there ; to be added are translocation-body and its limbs.

satta : in general 148; if the 3 disturbances of belief and the 4 life-long passions are annihilated, 141.

Table of	bandha	udaya	satta of k.s
1. jnanavarana	5	5	5
2. darsanavarana	6	4, 5	9
3. vedaniya	1	1	2
4. mohaniya	9	4, 5a, 6a, 7a	28, 24, 23, 22, 21
5. ayus	1	1	1, 2
6. naman	28a, 29d	25de, 27cd, 28eg, 29h, 30f	92, 88, 93, 89
7. gotra	1	1	1, 2
8. antaraya	5	5	5

Beyond this gunasthana the following praktis have no bandha, udaya, or udirana.

bandha: asata-vedaniya, disliking, sorrow, flexible, unpleasant, shame.

udaya : the 3 worst kinds of unconsciousness; translocation-body and limbs.

udirana: the 3 worst kinds of unconsciousness, sata- and asata-vedaniya; translocation-body and limbs, human ayus.

APRAMATTA-SAMYATA-GUNASTHANA.

In this gunasthana complete self-control without negligence is existing. It lasts 1 samaya till antarmuhurta. (For the details see the foregoing gunasthana).

cognition: mati-, sruta-, avadhi-, manahpariyaya-jnana; caksur-, acaksur-, avadhi-darsana.

activity : 11 yogas i.e. the 13 of the preceding gunasthana without vaikriya-misra-and aharaka-misra-kaya- yoga.

lesya : fiery, lotus-pink, white.

belief : ksayopasamika, aupasamika, ksayika samyaktva.

conduct : samayika, chedopasthapana, pariharavisuddhi.

causes of bondage: 24, i.e. 26 of the previous gunasthana without vaikriya-misra- and aharaka-misra-kaya-yoga.

bandha : 58(59) praktis. From the 63 of the preceding gunasthana those separated at its termination, eventually also the celestial ayus, are deducted. To be added are translocation-body and its limbs.

udaya : 76 praktis, i.e. the 81 of the preceding gunasthana without the 5 there separated.

udirana : 73, i.e. the 81 of the preceding gunasthana without the 8 there separated.

satta : generally 148, if the 3 disturbances of belief and the 4 life-long passions are annihilated, 141.

Table of	bandha	daya	satta of k.s
1. jnanavarana	5	5	5
2. darsanavarana	6	4, 5	9
3. vedaniya	1	1	2
4. mohaniya	9	4, 5a, 6a, 7a	28, 24, 23, 22, 21
5. ayus	1	1	1, 2
6. naman	28a, 29d, 30d, 31	29hikl, 30fgh	88, 89, 92., 93
7. gotra	1	1	1, 2
8. antaraya	5	5	5

Beyond this gunasthana the following praktis have no more bandha, udaya, udirana.

bandha: celestial ayus.

udaya and udirana: low true belief, the 3 worst firmness of the joints.

APURVA-KARANA-GUNASTHANA.

This gunasthana is, like the following, accessible only to one who is on a sreni. In it the process called apurva-karana is performed, which consists here of 5 single events (sthiti-ghata, rasa-ghata, guna-sreni, guna-samkrama, anya-sthiti-bandha). On this stage the jiva who is on the upasama-sreni remains in the minimum 1 samaya, in the maximum antarmuhurta; the one who is on the ksapaka-sreni altogether antarmuhurta.

cognition: mati-, sruta-, avadhi-, manahpariyaya-jnana; caksur-, acaksur-, avadhi-darsana.

activity : 9 yogas i.e. 4 mano-, 4 vag- and audarika- kaya-yoga.

lesya : white.

belief : aupasamika, ksayika-samyaktva.

conduct : samayika, chedopasthapanas.

cause of bondage: 22, i.e. the 24 of the preceding gunasthana without aharaka- and vaikriya-kaya-yoga.

bandha : With regard to bandha, there are 7 divisions to be distinguished in this gunasthana. In the 1st division the 58 prakrtis of the apramatta are bound. In the following five, only 56, because the two light kinds of sleep have no longer bandha. In the last, seventh, only binding of 26 prakrtis exists ; the 30 prakrtis: celestial state and anupurvi, 5-sensed class of beings, pleasant gait, movable, gross, developed, individual body, firm, pleasant, sympathetic, melodious suggestive, transformation-body, translocation-body and their limbs, fiery body, karman body, 1st figure, formation, tirthakara, smell, taste, color, touch, "not light not heavy", self-annihilation, annihilation of others, breathing, are no longer bound beyond the 6th division.

udaya: 72 prakrtis, i.e. the 76 of the preceding gunasthana without the 4 separated at its termination.

udirana: 69 prakrtis, i.e. the 73 of the preceding gunasthana without the 4 separated at its termination.

satta : on the upasama-sreni 148, on the ksapaka-sreni 138, because the 4 anantanubandhins, the 3 disturbances of belief and celestial, animal and human ayus have disappeared.

Table of	bandha	udaya	satta of k.s
1. jnanavarana	5	5	5
2. darsanavarana (in the 1st part) (beginning from the 2nd part)	6 4	4, 5 4, 5	9 9
3. vedaniya	1	1	2
4. mohaniya	9	4, 5a, 6a	28, 24, 21

5. ayus	0	1	1	
6. naman	28 a, 29 d , 30 d, 31, 1		30 f	88, 89, 92, 93
7. gotra	1	1	1, 2	
8. antaraya	5	5	5	

Beyond this gunasthana the following praktis have no bandha, udaya, udirana:

bandha: joking, liking, fear, disgust.

udaya and udirana: joking, liking, disliking, sorrow, fear, disgust.

ANIVRTTI-BADARA-SAMPARAYA-GUNASTHANA.

In this gunasthana the one who is on the upasama or ksapaka-sreni performs the anivrtti-karana. The former remains here in the minimum 1 samaya, in the maximum, antarmuhurta; the latter antarmuhurta.

cognition: mati-, sruta-, avadhi-, manahparyaya-jnana; caksur-, acaksur-, avadhi-darsana.

activity : 9 yogas, viz. 4 mano-, 4 vag-, as well as audarika-kaya-yoga.

lesya : white.

belief : aupasamika, ksayika samyaktva.

conduct : samayika, chedopasthapana.

causes of bondage: 16 i.e. the 22 of the preceding gunasthana without joking, liking, disliking, sorrow, fear, disgust.

bandha : 5 parts exist here. In the first, 22 praktis are bound, i.e. the 26 of the preceding gunasthana without the 4 separated at its termination. In the 2nd part the bandha of the male sex, in the 3rd that of the flaming-up anger, in the 4th that of flaming-up pride, in 5th that of flaming-up deceitfulness fall away, so that therefore in the last part of this gunasthana 18 praktis only can be bound.

udaya : 66 praktis, i.e. the 72 of the preceding gunasthana without the 6 separated there.

udirana : 63 praktis, i.e. the 69 of the preceding gunasthana without the 6 separated there.

satta : On the upasama-sreni 148. On the ksapaka-sreni the 9 parts are to be distinguished here. In the 1st part the 138 praktis of the preceding gunasthana exist. In the 2nd part 122, because the 3 worst kinds of unconsciousness, animal- and infernal state and anupurvi, 1-, 2-, 3-, 4- sensed class of beings, immovable, fine, common body warm splendor, cold, luster are annihilated. In the 3rd part are 114, because the 4 apratyakhyanavarana-, and the 4 pratyakhyanavarana-kasayas fall away. In the following parts there are successively annihilated: third sex, female sex, then simultaneously joking, liking, disliking, sorrow, fear, then simultaneously joking, liking, disliking, sorrow, fear, disgust, then male sex, flaming-up anger, flaming-up pride. In the last moment of this gunasthana there are, therefore, 103 praktis in satta.

Table of	bandha	udaya	satta of k.s
1. jnanavarana	5	5	5
2. darsanavarana	4	4, 5	9, 6

3. vedaniya	1	1	2
4. mohaniya	5, 4, 3, 2, 1	2, 1	28, 24, 21, 13, 12, 11, 5, 4, 3, 2, 1
5. ayus	0	1	1
6. naman	1	30f	93,92,89,88;80c,79,76,75
7. gotra	1	1	1, 2
8. antaraya	5	5	5

Beyond this gunasthana the following praktis have no more bandha, udaya, udirana:

bandha: flaming-up greed.

udaya and udirana: all 3 sexes as well as flaming-up anger, pride, deceitfulness.

SUKSMA-SAMPARAYA-GUNASTHANA.

In this gunasthana passion still only occurs in the most subtle form in order to be then totally suppressed or annihilated. It lasts with the upasamaka 1 samaya in the minimum, antarmuhurta in the maximum; with the ksapaka antarmuhurta.

cognition: mati-, sruta-, avadhi-, manahparyaya-jnana; caksur-, acaksur-, avadhi-darsana.

activity : 9 yogas, viz. 4 mano-, 4 vag- and audarika-kaya-yoga.

lesya : white.

belief : aupasamika or ksayika samyaktva.

conduct : suksmasamparaya.

causes of bondage : 10, i.e. 9 yogas and flaming-up greed.

bandha : 17 praktis, because the flaming-up greed is no longer bound beyond the preceding gunasthana.

udaya : 60 praktis, i.e. the 66 of the preceding gunasthana without the 6 separated when leaving it.

udirana : 57 praktis, i.e. the 63 of the preceding gunasthana without the 6 separated when leaving it.

satta : on the upasama-sreni 148 praktis; on the kspaka-sreni 102, because in the last moment of the preceding gunasthana the flaming-up deceitfulness has disappeared.

Table of	bandha	udaya	satta of k.s
1. jnanavarana	5	5	5
2. darsanavarana	4	4, 5	9, 6
3. vedaniya	1	1	2
4. mohaniya	0	1	28,24,21 ; 1
5. ayus	0	1	1
6. naman	1	30f	93,92,89,88 ; 80c,79,76,75
7. gotra	1	1	1, 2
8. antaraya	5	5	5

Beyond this gunasthana the following praktis have no more bandha, udaya, udirana:

bandha: 5 veils of knowledge, 4 veils of undifferentiated cognition, fame, high family

surroundings, 5 hindrances.

udaya and udirana: flaming-up greed.

UPASANTA-KASAYA-VITARAGA-CHADMASTHA-GUNASTHANA.

This gunasthana is the highest stage which can be reached on the upasama-sreni. It lasts in the minimum 1 samaya, in the maximum antarmuhurta. When it ends, the jiva falls down from the upasam-sreni and comes into one of the lower gunasthanas.

cognition : mati-, sruta-, avadhi-, manahparyaya-jnana; caksur-, acaksur-, avadhi-darsana.

activity : 9 yogas, viz. 4 mano-, 4 vag- and audarika-kaya-yoga.

lesya : white.

belief : aupasamika samyaktva.

conduct : yathakhyata.

cause of bondage : 9 yogas.

bandha : 1 prakrti, sata-vedaniya, as all the others are extinguished.

udaya : 59 prakrtis, i.e. the 60 of the preceding gunasthana without flaming-up greed.

udirana : 56 prakrtis, i.e. the 57 of the preceding gunasthana without flaming-up greed.

satta : 148 prakrtis.

Table of	bandha	udaya	satta of k.s
1. jnanavarana	0	5	5
2. darsanavarana	0	4, 5	9
3. vedaniya	1	1	2
4. mohaniya	0	0	28, 24, 21
5. ayus	0	1	1
6. naman	0	30f	93, 92, 89, 88
7. gotra	0	1	1, 2
8. antaraya	0	5	5

KSINA-KASAYA-VITARAGA-CHADMASTHA-GUNASTHANA.

When in the last samaya of the suksmasamparaya-gunasthana the last particle of greed has been annihilated, the jiva who is on the ksapaka-sreni has become a ksina-kasaya. On this stage he remains antarmuhurta, and then becomes omniscient.

cognition : mati-, sruta-, avadhi-, manahparyaya-jnana; caksur-, acaksur-, avadhi-darsana.

activity : 9 yogas, viz. 4 mano-, 4 vag- and audarika-kaya-yoga.

lesya : white.

belief : ksayika samyaktva.

conduct : yathakhyata.

cause of bondage: 9 yogas.

bandha : 1 prakrti, viz. sata-vedaniya.

udaya : Here in the beginning are 57 prakrtis in udaya, i.e. the 60 of the

suksmasamparaya without flaming-up greed and the 2nd and 3rd firmness of the joints. In the penultimate samaya ends the udaya of the two first kinds of sleep, so that then only 55 praktis are realized.

udirana : 54, or 52 praktis.

satta : at first 101 praktis, i.e. the 102 of the suksmasamparaya without flaming-up greed. In the penultimate samaya the two first kinds of sleep are eliminated, so that only 99 praktis are in existence.

Table of	bandha	udaya	satta of k.s
1. jnanavarana	0	5	5
2. darsanavarana	0	4	6, 4
3. vedaniya	1	1	2
4. mohaniya	0	0	0
5. ayus	0	1	1
6. naman	0	30f	80c, 79, 76, 75
7. gotra	0	1	1, 2
8. antaraya	0	5	5

In the last samaya of this gunasthana, udaya and satta of the 5 veilings of knowledge, of the 4 veilings of undifferentiated cognition and of the 5 hindrances disappear.

SAYOGI-KEVALI-GUNASTHANA.

When the karman restricting the knowledge, the undifferentiated cognition and the power of the jiva has disappeared, man becomes a sayogi-kevalin. He knows everything, and he can do everything. He still possesses a body and certain activity conditional upon matter, the formerly-bound karmans are still realizing themselves, but as soon as his ayus is exhausted he annihilates these also in order to be released. The sayogi-state lasts in the minimum antarmuhurta, in the maximum somewhat less than a purvakoti.

cognition: kevala-jnana, kevala-darsana.

activity: 7 yogas: audarika-, audarika-misra, karmana-kaya-yoga; satya and asatyamrsa mano- and vag-yoga.

lesya : white.

belief : ksayika samyaktva.

conduct : yathakhyata.

causes of bondage: 7 yogas.

bandha : 1 prakti (sata-vedaniya).

udaya : 41 praktis, i.e. the 55 of the preceding gunasthana without the 14 separated in the last samaya. If the rare case occurs that somebody has bound in his former existences the tirthakara-nama-karman, this latter here comes to realization. In that case 42 praktis have here udaya.

Table of	bandha	udaya	satta of k.s
1. jnanavarana	0	0	0

2. darsanavarana	0	0	0
3. vedaniya	1	1	2
4. mohaniya	0	0	0
5. ayus	0	1	1
6. naman	0	20, 26g, 28I, 29m, 30I, 21e, 27e, 31c	80c, 79, 76, 75
7. gotra	0	1	1, 2
8. antaraya	0	0	0

When the time that the kevalin had to pass in this state has elapsed, he prepares himself for salvation. For this purpose he has to annihilate the still remaining karmans. If the sthiti of vedaniya, naman and gotra is longer than that of his ayus, he must at first equalize these karmans. This is effected by the process called samudghata. When this process is finished, he sinks into deep meditation and stops the yogas. He brings first the grosser activity of manas, speech and body to a standstill, then the finer one. He has thereby no more yoga nor lesya, and enters into the last gunasthana, that of an ayogi-kevalin.

In the last samaya of the 13th gunasthana he terminates the binding of karman ; for how could he convey fresh matter to the soul if the last remaining causes of bandha, the yogas are annihilated !

Simultaneously, udaya, and udirana of the following 30 praktis disappear:

1. vedaniya (sata or asata), physical body and limbs, fiery and karman body, 6 figures, 1st firmness of the joints, pleasant and unpleasant gait, firm and flexible, pleasant and unpleasant, melodious and ill-sounding, individual body, "not light not heavy", color, smell, taste, touch, self-annihilation, annihilation of others, breathing and formation.

AYOGI-KEVALI-GUNASTHANA.

This last and highest gunasthana is a transitory state, which lasts only the fraction of a muhurta and leads to the complete liberation from karman.

cognition: kevala-jnana, kevala-darsana.

activity : none.

lesya : none.

belief : ksayika samyaktva.

conduct : yathakhyata.

cause of bondage: none, therefor no bandha.

udaya : 12 praktis, i.e. the 42 of the preceding gunasthana without the 30 separated there in the last samaya.

udirana : none, because the premature realization is conditional upon a certain activity.

satta : 85 praktis.

Table of bandha udaya satta of k.s

1. jnanavarana	0	0	0
2. darsanavarana	0	0	0
3. vedaniya	0	1	2
4. mohaniya	0	0	0
5. ayus	0	1	1
6. naman	0	8, 9	79, 75, 80c, 76
7. gotra	0	1	2
8. antaraya	0	0	0

With the complete disappearance of every yoga, the kevalin has entered the sailesi-state which only lasts as long, as is necessary to pronounce 5 short syllables. Absorbed in pure meditation, he annihilates, through gunasreni the last remaining karman. He extirpates in the penultimate samaya the satta-k. of one of the two vedaniya, of celestial state of existence and anupurvi, human anupurvi, pleasant and unpleasant gait, 2 smells, 8 touches, 5 colors, 5 states, 5 bodies, 3 limbs, 5 bindings, 5 samghatanas, 6 figures, 6 firmness of the joints, formation; firm and movable, pleasant and unpleasant, melodious and ill-sounding, unsympathetic, shame, "not light not heavy", self-annihilation, annihilation of others, breathing, unsuggestive, undeveloped, individual body, high family surroundings.

In the last samaya, udaya and satta of the two other vedaniya, of human state and ayus, 5-sensed class of beings, movable, gross, developed, sympathetic, suggestive, fame, tirthakara and high family surroundings end.

With the disappearance of this karman the jiva is free of all karman; there is no more matter in him, he is released.

Note to the Tables of bandha, udaya, satta of the Karmans.

These tables do not intend to give an exhaustive enumeration of all combinations which are possible in a jiva- or gunasthana ; they are only intended to afford an approximate survey of the distribution of the karmans, without claiming absolute exactitude and completeness. It would be a thankful task for an Indian Jain scholar to draw up in all its details an exact list of the karmans in the different jiva- and gunasthanas, and to remove or to explain the many contradictions in the karman-texts, I have not been able to solve-myself.

THE STATE OF THE RELEASED.

Kg. I, 62b, II 212b. Tattv X, Comp. Utt 36, 50. Aup. \$\$ 160-169.

When the karman is entirely annihilated, the released one goes to the end of the world. Relieved of all matter, the soul ascends in a straight line during a samaya to the summit of the world, as a gourd freed from all filth sinks no longer to the bottom but rises to the surface of the water.

High above the Sarvarthasiddhi-heaven, close to the border between world and no-world, lies the magnificent region Isatpragbhara, its shape like an unfolded sun-shade. Thence the blessed betake themselves in order to settle down permanently in the uppermost part of it, in Sita. Without visible shape, bodiless, but a dimension in space (immaterial) of 2/3 of that which they had during their last existence, they dwell there thenceforward into all eternity, and enjoy the infinite, incomparable, indestructible supernatural happiness of salvation.

Eternally ascending and descending periods of time are following one another in constant change, continually souls, infinite in number, are wandering through the terrible ocean of Samsara--unaffected by the doings of the world, the Siddha remains in his serene rest, freed from the torments of the bodily existence, released from the cycle of births and never returning to it.

The orbs of day and night, the wandering stars
Again to sight their heavenly courses bend;
The soul, released from grasp of earthly bars,
Soaring in highest space doth ne'er descend.