CHAPTER V
JAINA META-PHYSICS
Earlier, it has been stated that the Pañcanamaskāra Maha Mantra is a Mantra based on the spiritual progress of an individual soul. Therefore, it becomes necessary to explain the real and phenomenal characteristics of the soul. Soul occupies an important role in almost all religions. Each religion has its own ideas or theories about the nature of soul. According to Jainism, soul is an eternal substance. From the Jaina point of view, substances are eternal and uncreated. Substance and its qualities namely the chaitanya are not distinct from one another. But it undergoes infinite modifications. For instance, from dravyāyarthika naya point of view gold can neither be created nor be destructed. It has the quality of existence. The ornaments such as ring, bangle and so on... are the modified forms of the gold. One form of ornament can be changed into the other forms of ornaments. The disappearance of the previous form of ornaments is vyaya. The new form of the ornaments is utpāda. In all form gold is there. It is called as
Dravya is defined in different forms, i.e.,

1. Syādasti - Perhaps it is, Syādnasti - Perhaps it is not
2. Syādestinasti - Perhaps it is both, Syād avaktavya -
   Perhaps it is indefinable, Syādesti avaktavya - Perhaps
   it is and is indefinable, Syād nāsti avaktavya - Perhaps
   it is not and indefinable, Syād astinasti avaktavya -
   Perhaps it is and is not and is indefinable. Dravya is of
   these kinds. The six dravyas are classified into three
types:

1) Sakriya dravya - The dravyas which have
   the capacity to move from place to another. Soul and
   Pudgala are called as Sakriya dravyas. 2) Sakriya
   nisñkriya - The suba substances without themselves undergoing
   change or motion. The principle of motion (dharma)
   and the principle of rest (aharma) are called as
   Sakriya nisñkriya dravyas. 3) Nisñkriya dravya - is that
   which is capable of being neither the direct nor the
   indirect condition of change. Space is called as
   Nisñkriya dravya.

Soul: Soul is a substance. It is defined into two ways
i.e., from the niscaya naya point of view, it is eternal.

The following nine qualities are considered as the
inherent nature of the soul. In this state it is called
as Nirupātī Jīva. 1) Living the life of pure and perfect
existence i.e., it exists in its real nature.
2. Having the consciousness which is infinite in contentment. 3. He has kevalajña and kevala darsana. 4. He is the Lord. After the total separations of the karmic particles from the soul, the pure soul is considered as the Lord of this Universe. 5. He is the true karta or the doer. 6. He is the enjoyer of the eternal and infinite bliss. 7. He has the approximate size of the body possessed by him last. 8. He has no form. 9. He is absolutely free from bondage of karma.

Whereas from the Vyavahara naya point of view Jīva possesses the following nine qualities. In that state Jīva is called as Sepādhi Jīva. 5 i) Life - i.e., living with dasaprāṇa or ten life principles. i.e., possess the five senses, sight, hearing, touch, taste and smell and the three forces of thought, word and action, and the life and respiration are the dasaprāṇa of the Jīva.

2) Cetanā - consciousness i.e., ordinary finite consciousness which is associated with will and emotion.

3) Upayoga - It is the manifestation of cetanā. It is of two kinds i.e., Jñāna and darsana or the knowledge and perception. Jñāna is of eight kinds i.e. 8) Matijñāna knowledge obtained through the help of senses and mind.
Further it is classified into many varieties.

ii) Śruta Jñāna - Knowledge obtained through the help of scriptures. iii) Avidhi Jñāna - It is the psychic knowledge directly obtained by the soul without the help of senses and mind. It is also classified into many varieties. iv) Manah - paryaya Jñāna - Is the knowledge of the ideas and thoughts of others. It is also classified into many types. v) Kavala Jñāna - Perfect knowledge. vi) Kumati or Ajñāna of Mati vṛti) Kusūtra or Ajñāna of śruta and vii) Viśheṣāvadhīn or ajñāna of Avadhī.

Darsana: Perception of four kinds. They are perception through visual sensations. ii) Perception through non-visual sensations. iii) Perception through the faculty of Avadhī iv) Infinite perception.

4) He is the doer of his own karmas.

5) He is the enjoyer of the fruits of his own karmas. 6) Lordship or the capacity to assume different states of existence in Samsara.

7) Dehaśatra - Being embodied he may said to be of the same dimensions of body. 8) Amūrta - Being incorporeal being spiritual by nature. 9) Karmasangyukta - being a saṃsārijīva born with karmas.
the five kinds of Ajīva. Pudga or Pudgala are
undescribed and characterised by colour, smell, taste and
touch. The other four kinds of ajīvas have no form.
Colours are of five kinds, viz, blue, yellow, white,
black and red. The varieties of taste are bitter
sour, acid, sweet and astringent. Smells are of two
cinda viz, fragrance and its opposite. The eight
cinds of touch are soft, hard, heavy, light, cold,
hot, smooth and rough. In this context the word rūpa
is used to denote "colour". The shape or form is
indicated by the word Mūṣṭi and not by the word rūpa.
Sound, union, fineness, coarseness, shape, division, darkness
and image with lustre and heat and the few modifications
of the pudga.

Sound is of two kinds, i.e. Bhāsa Laksāna - in
 incoroporated in languages and Abhāsa Laksāna - which does
not find place in any language.

Rudha: Union is mainly described into two kinds i.e.
Prāyogika (Produced by the efforts of body, speech
or mind of a person) 2) Vaisrāsika (Produced by the
without any kind of effort of any person.)

Prāyogika is divided into two types, i.e. Jīva viśaya-
1) Jīva viśaya -
Union of living with non living substance. 2) Jīva viśaya -
Union of living with non living substance. Jīva viśaya
bandha is divided into two types 1) from karmas (producing eight kinds of bondage corresponding to eight kinds of karma) 2) no karmas. Union also further classified into many types.

Fineness is of two kinds, 11) that which is found in the atom, beyond which there is nothing more fine. 2) which is found in other substances and which is of different degrees as the same is relative to that of different substances.

Sthauyla is of two kinds 12) grossness of the maximum limit. 2) Grossness less than the maximum limit which may be of various degrees.

33. māthana or snapa is of two kinds. 13) Which has permanently defined and which cannot be permanently defined.

Sheda is of six kinds 14) a piece of wood, churna, grinding wheat into powder. 3) Khanda breaking up a pitchas into its different parts. 4) Churnika i.e. separating the chaff from rice. 5) Pratab - dividing aica into many slices. 6) Nāchatana i.e. causing sparks to fly out from a glowing ball of iron. Tamas is darkness.

Chāya is of two kinds. 15) Inverted images, Un-inverted images. Atapa is the heat caused by the sun and udysa is the light resulting from the moon fire, fly etc.

Karma 2) It is a substance which is the cause for
the motion. With the help of dharma the jīva and pūdga are having the capacity to move in the Universe, just as a fish moves in water.

Ākāśa: It is defined as the pura principle for the rest of all jīvas. Just as shadow which a traveller can take rest.

Without dharma it is not possible for any substance to move in this world. In the same way without the principle of adharma it is not possible for any substance to take rest. Ākāśa is that which allows space to other substances. It is eternal, pervasive and all object of the universe exist in it and it has no part. Lokākāśa is that space in which all the substance are exist. Beyond it Ālokaśā is there, which is eternal, infinite, formless without activity and receptible only by the omniscient.

Kāla: It is eternal, has no form, it is beginningless and an endless substance. For the practical purposes, it has been looked upon into two ways. (Refer Chapter II.P.No34)

Āśāva: The inflow of the karmic particles into the soul is known as ārāva. Ārāva is defined into two types, i.e., Dravyāśava and Bhavāśava. The thought activities of the soul which causes the inflow of the karmic particles into the soul is called as Bhavāśava. The activities of
the mind, speech and body through which the karmic particles enter into the soul is called as dravyāśraya.

Brāhmaṇa is further classified into five kinds.20

These are i) Mithyātvā ii) Avirāta iii) Pramāda iv) Yoga and v) Kāṣaya.

i) Mītyātvā: It is of five kinds.21 They are

a) Kānta Mithyātvā: Soul has the false belief without knowing the same to be false.

b) Vīkarita Mithyātvā: In that state soul thinks that this or that may both be true.

c) Vīsaya Mithyātvā: Retaining the belief even after knowing it to be false.

d) Samāsaya Mithyātvā: In that state a person has a doubt whether a course is right or wrong.

e) Anānta Mithyātvā: In that state a person has moderate belief at all.

ii) Avirāta: Lack of control is of five kinds.22

These are i) Himsā (Injur.,) ii) Anrita (falsehood) iii) Chāurya (Staunding) iv) Abhūmā (Incontinence) ve) Parigraha (desire to possess a thing which is not given).

iii) Pramāda (Incadventance): It is of five kinds.23

These are a) Vikāthā = Reprehensible talk about the king, woman and food and so on... b) Kāṣaya = Krodha (anger)
Manas (Pride), Maya (Deceit) and Lobha (greed). These four forms are considered as the four forms of passions.

1. Indriyas: Senses of touch, taste, smell, sight and hearing are the five types of Indriyas.

2. Riddhi (Sleep) and Raga (attachment) attachment towards worldly objects are the two kinds of inadvertence.

3. Yoga: It consists of activities of the Manas (mind).

4. Vaca (speech) and Kāya (body).

Kāśāyās: Passions are of four kinds, i.e., anger, pride, deceit and greed. Each of these is again classified into four varieties according to the intensity, great moderate or mild degrees. Totally we get sixteen types of Kāśāyas. In some works, the nine no-Kāśāyas are added with sixteen Kāśāyas. Therefore the total types of Kāśāyas come to twenty-five. The nine no-Kāśāyas are Hāsya (laughter), Rati (Pleasure), Arati (Pain), Sūka (grief) Gheya (fear), Jujupas (Hatred), Skīvuda (Knowledge of the feminine gender), Purusavada (Knowledge of the male gender).

Dravyāśāsana is of eight kinds. They are Jñānavāraniya, Darśanavāraniya, Vedaniya, Mohaniya, Ayu, Nāma, Gata and Antarāya. Next chapter, under the characteristics of the Siddha Parametane, I shall discuss the eight kinds of karmas and their branches in detail.
Therefore, here, I have given only the names of the eight kinds of karmas.

**Bandha** The bondage of the karmic particles with the soul is called as āṇḍha. Bandha is of two kinds. These are Bhāva bandha, and Dravya bandha. 

Bondage of the karmic particles through the mental activities is known as Bhāva bandha. Bondage of the karmic particles through the activities of the mind, speech and body is known Dravya bandha.

Generally bandha is of four kinds. These are

1. **Prakriti bandha** Bondage in respect of nature. The karma which concealed the knowledge of soul, experiences of the pleasures, pain etc. is called as prakriti bandha. It is of eight types, viz., Jhānavaranī, Darśanavaranī, Vedāṇya, Mohanīya, Āyu, Gotra, Nāma, and Antarāya.

2. **Stiti bandha** Bondage in respect of duration is called as Stiti bandha. It is stated that the maximum duration of Jhānavaranī, Darśanavaranī, Vedāṇya, Antarāya is 30 crore multiplied by crore  sāgaropamas. The duration of Mohanīya karma is 70 crore multiplied by crore  sāgaropamas. The duration of nāma and gotra karmas is 20 crore multiplied by crore  sāgaropamas. The
maximum duration of Āyu karma is 33 crore multiplied by crore sāgaramaya. In addition to it, in Tattvārthasūtra, it is stated that the minimum duration of Jaññavaraniya, dāraññavaraniya, Antarāya, Mohaniya and Āyu is a period less than one Muhūrta.28

Minimum duration of Nāma and Gotra karma is 8 Muhūrtas.
The minimum duration of Vedaniya karma is 12 muhūrtas.29

iv) Antarāya bandha: Bondage, irrespective of intensity.
On account of the experience of a soul, the karmic particles produce certain specialities in the nature of soul is called as bondage irrespective of intensity.

v) Pradāna bandha: Bondage irrespective of constituent units.
Accumulation of the karmic particles undergo a corresponding quantitative distribution. This is called as bondage in respect of constituents.

SUMVARA: Stoppage of the karmic particles into the soul is called as Saññāvara.30 Saññāvara is divided into two types.

I) Dravya saññāvara II) Bhāva saññāvara.31 The stoppage of karmic particles through the attachment and aversion is called as Bhāva saññāvara. The stoppage of the karmic particles through the sets of body mind and speech is called as dravya saññāvara. Bhāvasaññāvara is again subdivided into many classes,32...
Gupti, Dharma, Anupreka, Parisaaka Jaya andCharitra are the seven kinds of Shaiva Samvata. Each of this is again sub-divided into many types.

**VRATA:** It is of five kinds: Ahimsa (Abstinence from injury), Satya (truthfulness) Acarya or Asteya (Abstinence from stealing) and Aparigraha (Abstinence from acceptance of worldly objects). Brahmavastra (Abstinence from sexual pleasure).

Samit & Carefulness is of five kinds.

1) **Irva Samit:** As not to cause injury to any creature.

2) **Bhaha samit:** As not to use the cruel words or the gentle and beneficial talk.

3) **Eshna Samit:** Avoiding the faults represented in Jaina canon.

4) **Adana Niksana Samit:** Receiving and keeping things which are necessary for religious purposes only.

5) **Uttarho Samit:** Attending to calls of nature in unfrequented places.

**Gupti:** It is of three kinds: Kaya gupti - Restraint of movements of body. Vayu gupti - Restraint of the tongue, not to utter bad language. Mano gupti - Restraint of mind not to think about forbidden matter.

**DHARMAS:** Observance is of ten types.

1) **Uttama karmas:** Observance of forgiveness.
(ii) Uttama Mārṣhavya
Excellent humility

(iii) Uttama Āśīvad
Excellent straightforwardness

(iv) Uttama Saṃsāra
Excellent truth.

(v) Uttama Sāvāna
Excellent cleanliness.

(vi) Uttama Āma
Excellent penance.

(vii) Uttama Sāyana
Excellent restraint.

(viii) Uttama Tūṅgal
Excellent abandonment.

(ix) Uttama Ākāṅgya
Excellent indifference.

(x) Uttama Brahmaca
Excellent celibacy.

Among the ten observances, the seventh observance is further divided into two ways i.e.,

Bāhva (external) It consist of Ānasaṇa (fasting), Āvamodārya (regulation of diet), Vīrtti Parisankhyāna (regulation of meals by observing the rules enjoined in the Jaina scriptures for begging alms), Kṣaparyāga (abstinence from appetite food), Vīviktaśīyaśāna (sitting and lying at quiet and solitary places) and Kāya Kleda (Practice of bodily austerities.). The other one is called as Āhyāntara tape i.e., internal penance. It consists of Prācittta (expiation), Vināṣa (reverence) Vaiśāvitya (Service), Svādhyāya (Study of scriptures), Vyutaṣaṛga (giving up mundane objects and thoughts about the same) and Dhyāna (meditation).
Reflection is of twelve kinds.

1) An evamroha Reflection about the transitory nature of this world.

2) Aesara Praksa Reflection about the refuge of this world, except our own truth, therein no refuge of us in this world.

3) Samaaranu Praksa Reflection about the cycles of worldly existence.

4) Ekatvam Praksa Reflection that a person is only or individually responsible for his own acts.

5) Anyatvam Praksa Reflection about the distinction between the body and self.

6) Asucitvam Praksa Reflection about the impermanent and the unclean or impure nature of body.

7) Garavam Praksa Reflection about the influx of karmic particles into the soul.

8) Samvakar Praksa Reflection about the stoppage of the influx of the karma.

9) Nirvaram Praksa Reflection about the removal of karmic particles which have already accumulated in the soul.

10) Lokam Praksa Reflection about the soul matter and real substance of this Universe.

11) Anahi durinam Praksa Reflection about the difficult of attaining perfect faith, perfect knowledge and perfect
12 Dharma Prakasa. Reflection about the essential principles of the Universe.

Parishāhajaya: Conquering the troubles is known as Parishāhajaya. It is also divided into many classes. These are as follows.

1. Kṣudhā Parishāhajaya: Conquering the troubles of hunger
2. Puṣpa Parishāhajaya: Victory over the troubles of thirst. 3. Śīta Parishāhajaya: Victory over the troubles of cold. 4. Uana Parishāhajaya: Victory over the troubles of heat. 5. Dāna Haseka Parishāhajaya: Victory over the troubles from mosquitoes and gnats.
6. Uana Parishāhajaya: Victory over the feelings of shame arising from nudity.
7. Arati Parishāhajaya: Victory over the feelings of dissatisfaction with hunger, thirst etc...
8. Carva Parishāhajaya: Victory over the feelings of fatigue arising from travelling on the roads.
9. Śrī Parishāhajaya: Victory over the disturbance of tranquility at the sight of fair woman.
10. Niyāda Parishāhajaya: Victory over the desire of moving from a fixed posture in meditation.
11. Savya Parishāhajaya: Victory over the desire of
having a bad prohibited thought.

12  Akṣesā Parīśāhālaya Vīrya over the feelings of anger when one is insulted by another.

13  Vaddha Parīśāhālaya Vīrya over the ill feelings against an enemy who comes to kill.

14  Vāgānā Parīśāhālaya Vīrya over the desire to ask anything from anyone, even at the time of greatest need.

15  Alābha Parīśāhālaya Victory over the feelings of disappointment arising from not getting the worldly objects.

16  Āgna Parīśāhālaya Victory over the pains of disease.

17  Irīna Sparṣa Parīśāhālaya Victory over the feeling of pain arising from wounds in the feet by treading over thorns etc...

18  Mala Parīśāhālaya Vīrya over the feeling of disgust which arise from seeing one's body to be unclean.

19  Satkārmasthāṇa Parīśāhī avat Vīrya over the desire to gain respect, praise or reward.

20  Praṇā Parīśāhī avat Vīrya over the feelings of pride at one's learning.

21  Alāśśa Parīśāhālaya Victory over the feeling of despair arising out of failure to gain knowledge by certain hindrances.
22. Ādāsāna Parisāhārāvāsa Victory over the feelings of sadness arising from failure to obtain the desired object.

ĀHITAS Right conduct. It is of five kinds. 40

1) Samāv ka Āhitarā: Consisting of self absorption in which a person exercises restraint during his whole life or certain period from injury, falsehood, lust, stealing and acceptance of things which are not given.

2) Chक्कावपस्थापणम्: Consisting of penalties for faults arising from inadvertence or negligence.

3) Pariharā Vighuddhit: Purity obtained by refraining from injury to living beings.

4) Suksaśāmam āyat: Consisting of conduct in which only passion greed is present in a very subtle form while all other passions have subsided.

5) Yathākhyāta: Characterised by subsidence or destruction of all the passions.

Nājāhī The destruction of the karmas which has already entered in the soul is called as Nirjara. 41 Nirjara is of two kinds. I) Bhāva Nirjara: The disappearance of the evil existential particles of the soul arising from karmas is called as Bhāva Nirjara. II) Dravya Nirjara: Actual disappearance of the karmic matter from the soul is called as Dravya Nirjara.
Shāva Nirjara is further classified in two ways. Every person has good or bad karmas and enjoy the fruits of the good or bad karmas. There is a fixed period of such enjoyment of the fruits of good and bad karmas. After that, the person is fully freed from the karmas or the karmas which disappear of their own accord. This is called as Savipāka Nirjara, i.e. the destruction of karmas after the enjoyments of fruits is called as Savipāka Nirjara. This kind of Nirjara can happen to all beings.

Avipāka Nirjara: Destruction of the karmas without the enjoyments of their fruits is called as Avipāka Nirjara. When the sages practice penances, due to the suppression or by the force of which the karmas disappear even before their fruits are enjoyed, is known as Avipāka Nirjara.

Moksa: The total destruction of the karmas is called as Moksa. Moksa is of two kinds.

1) Śhāva Moksa: Having perfect faith, perfect knowledge and perfect conduct, a sage becomes free from the four kinds of ghatiya karmas, i.e. Jñānāvaraniya, Darsanāvaraniya Mohaniya and Antarīya. In other words, it is stated that the total destruction of the four kinds of ghati karmas
is called as Bhāva Mokṣa.

11: Dravya Mokṣa: The separation of the four kinds of Ādhiyā karmas i.e. Āyu, Nāma, Gotra, and Vedaniya is called as Dravya Mokṣa. The separation of the conscious soul from all kinds of karma is called as dravya Mokṣa.

In Tattvārthādīgamasūtra, it is stated that Punya consists of Sātāvedaniya, Śūdra, Āyu, Śūdra nāma, Śūdra gotra. Due to the fruition of Sātāvedaniya karma, the soul feels pleasure with the combination of external objects. Śūdra āyu consists in having an existence as a god, human being or beast. Śūdra gotra consists in being born in a high status of life. Śūdra nāma consists of fame etc. All these four are known as Punya.

Pāpa consists of Nāma, Āyu, Śūdra, Śūdra gotra. Due to the fruition of Nāma vedaniya karma Jīva experiences the pain and misery through the contact of external things. Āyu i.e. insuspicious life, like the beings exist in hell, Śūdra gotra (insuspicious family) or comprising a birth in a low station and Śūdra nāma, insuspicious name i.e. consisting of disgrace etc. All these four are known as Pāpa karmas.

The total separation of all the eight kānda of karma
is called as Moksa, i.e., the soul in that state is
pure and perfect. Soul enjoys the infinite bliss,
infinite knowledge, infinite energy and so on...

SPIRITUAL STAGES OF SOUL OR GUNASTHANAS:

The freedom of pure soul from the karmic particles is called
as Nirvana or Moksa. The sages have therefore, divided
the path which leads to Nirvana into fourteen stages. Each of which represents a particular stage of development
or condition of the soul. The fourteen spiritual stages
of soul are as follows.

1) Mithyasa: In this stage soul has delusion and
wrong belief. It is the stage of impulsive life of
lust and enjoyment.

2) Saradana: It has right belief but it fails to continue
the same. It is an intermediate stage or a transitional
stage.

3) Moksha: In this stage soul has true and false
beliefs in a mixed way. In this stage soul has neither a
desire to have true belief nor a wish to give up false belief.
Sanyuktva and Mithyata are mixed up like curd and treacle.

4) Avirata Sanyaktva: It has a right belief but does not
act upon it, soul is not capable of observing the vows in
its real manner.
5. Deśā – Vratā: In this stage soul has the power to control the passions, and try to establish the self control to a greatest extent and is capable of observing the vows partially. In this state a person thinks about the vratas.

6. Pramatta – Vratā: In this state a person begins to get away from injury, falsehood, taking of any substance which is not given to him, lust and desire to have worldly possession. In this stage he is subjected to negligence.

7) Apramatta – Vratā: Soul has all vows and keeps them perfectly. The power of concentration and meditation increases and the soul gets rid of all sorts of negligences.

8) Anūrva Karana: The soul has new Inner thought-activity Soul keeps all vows perfectly.

9) Anirvritti Karana: In this stage soul becomes void of the desire to have enjoyments and has the advanced thought activity.

10) Sūksma Bāṅparava: In this stage soul becomes capable of subduing or destroying the subtle forms of greed.

11) Unāsanta – Mahā: Soul has the power to control the power of intoxicating karanas.
12. Keśa - Nemb Soul has destroyed the power of all intoxicating (ghati) karmas. Soul becomes free from the influence of all Gātī karmas and attains kevalajñāna and with its bodily existence is capable of seeing the entire Universe.

13) Sama Kevalī: In this stage soul knows all and this is the most coveted Arhanta position. It is in this state, the Tirthankarās preach the dharma. Still it has the body of its last incarnation. This state of soul is called as stage of vibratory omniscience. It is the stage of Arhanta.

14) Avūdi Kevalī: This is the last of mundane existence of soul and cleans off the karma in its entirety and attain Nirvāna. It becomes pure and perfect.

It is freed from the influence of all karmas i.e., gātī and agnītī karmas. In this stage soul has its eternal qualities i.e., infinite bliss, energy, knowledge and so on ... It is called as non-vibratory omniscience stage of soul.

MARGANASHTHĀNAS: The states of conditions in which the Jivas are found are known as Jñanān. They are fourteen in number. They are as follows.

1) Gati: Four conditions of existence of the soul. They are inmates of hell ii) inmates of heaven iii) human beings iv) lower animals.

2) Indriya or senses: Senses are five viz., the senses of sight, hearing, touch, taste and smell.
3) Āyāta or body is of six kinds viz., five kinds of aṭhāvāra, earth, water, fire, air vegetable and trace.

4. Yadai All activities of the body, speech and mind is the cause of the inner modifications or vibrations of life or our vital consciousness.

5. Yadai or Sex is of three kinds, male female and eunuch.

6) Kasāyāṇa or passions are four kinds, anger, pride, deceit and greed. Each of them is again divided into four types according to its intensity.

7) Jñāna It is of eight kinds. Kati, Skuta, Avadhi, Mana-parāyaṇa, Kavala, Kumati, Kuśita and Vivhāṅgavādhi.

8) Jāmyan Maṇḍrīnt consists of keeping the vratās (vows) observant the sanities, checking the kaśāya, giving up the dandaś and controlling the indriyas.

9) Darśa It is of four kinds, onakaśu, asakaśu, avadhi and kēvāla.

10) Layaḥ Layaḥ is that by which a Jīva assimilates virtue and vice with itself. Feelings arising from yaga, coloured by passions lead to abhava laya and the actual colours of the body procured by such feelings are called dravya laya. The colours are black, blue, pigeon, golden, lotus-like white. The first three are resultants of evil and last three of good emotions.
11. Shavyatva: By means of which soul attains perfect faith, knowledge, and conduct is known as Shavyatva guna.

By means of which these are obstructed is called as Abhavyatva guna.

12. Samyakta: Perfect faith in the principle tenets of Jainism is known as Samyakta.

63. Samjhi Jivas: Jivas are those with the help of mind are capable to teach, teach and to give advice and so on...

Samjhi Jivas are those who are incapable of these.


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