

Tattvārtha-sūtra translates literally to “That Which Is” (or exists, or is real). The author of this book, Umāsvāti, is known. He was considered a monk and philosopher influenced by both Śvetāmbara and Digambara individuals and ideas. This text was likely written 2nd–5th c. CE and is considered authoritative by all Jains, regardless of sect.

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TATTVĀRTHA SŪTRA

That Which Is

Umāsvāti/Umāsvāmī
with the combined commentaries of
Umāsvāti/Umāsvāmī, Pūjyapāda and Siddhasenagaṇi

Translated with an introduction by Nathmal Tatia

*With a foreword by L. M. Singhvi and
an introduction to the Jaina faith by Padmanabh S. Jaini*

THE INSTITUTE OF JAINOLOGY

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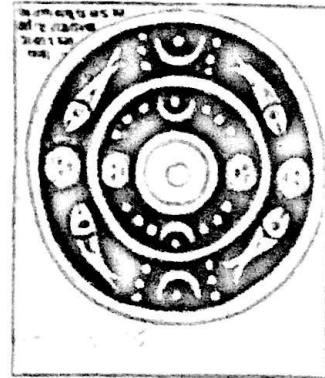
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parasparopagraho jivānām

Souls render service to one another
(*Tattvārtha Sūtra* 5.21)

CHAPTER ONE

*The Categories
of Truth*



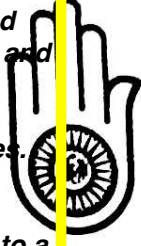
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Start here.

The numbered verses in bold (1.1, etc.) constitute the text. The unbolded text following each verse is considered commentary that the translator drew from commentaries provided by Jain philosophers Umāsvāti, Pūjyapāda, and Siddhasenagaṇi.

You are only required to read the bold verses.

However, you are welcome to read the commentary sections for additional insight to a particular verse.



In this first chapter, Umāsvāti lays the foundation of his entire work, by introducing the three essential components of the spiritual path and the seven categories of truth which are the essential nature of reality.

samyag-darśana-jñāna-cāritrāṇi mokṣamārgaḥ

This text starts with the "Three Jewels"

1.1 The enlightened world-view, enlightened knowledge and enlightened conduct are the path to liberation.

The world-view which sees the many and the whole is enlightened. It is true understanding, informing an individual's thoughts and actions in solving the ethical and spiritual problems of worldly bondage and of release from that bondage. It avoids dogmas which inhibit free and open thought.

Enlightened world-view begets enlightened knowledge which, in turn, begets enlightened conduct. So enlightened world-view is the cause, enlightened knowledge and conduct the effect. The spiritual path is determined by this integrated trinity.

In this first sutra and commentary, the author states his own view of the path to liberation which emphasizes his disagreement with the doctrines of other religious movements of the time. The SS commentary specifies some of these doctrines with reference to concepts of soul, liberation and the path to liberation. The Sāṅkhya-Yoga doctrine of soul as pure consciousness without particularized knowledge, the Nyāya-Vaiśeṣika concept of the liberated soul as absolutely free of thought and the Buddhist concept of the liberated soul as the burnt-out flame of the lamp are all rejected. Other concepts of the path of liberation that flourished in ancient times are similarly rejected, for instance the doctrines of knowledge alone, faith alone or conduct alone as the right path to liberation.

1.2 To possess the enlightened world-view is to believe in the categories of truth.

A view is itself neither knowledge nor intuition, but an outlook or way of seeing, a conviction backed by reason, as the SB puts it.

Belief in the categories of truth (see 1.4) means belief in categories which reason and the scriptures have established as true. The indications of enlightened belief in a person include: calmness, fear of, and distaste for, worldly life, compassion and belief in transmigration of the soul.

1.3 The enlightened world-view may arise spontaneously or through learning.

The worldly life of a soul has no beginning. The soul transmigrates from one birth to the next according to its karma (see 1.4), which determines its destiny. Nevertheless, each unique soul possesses the inherent knowledge and intuition which can empower it to destroy the beginningless deluded and intuition which can torment it. The enlightened world-view can arise at the appropriate moment in any form of life – infernal, subhuman, human or celestial – when the painful nature of life is realized, a vision of the Jina (omniscient founders of the Jaina religion) is seen, the teachings of the Jina heard or a past life remembered. Sometimes this enlightened view breaks through spontaneously without outside assistance. Sometimes it arises through tuition or study.

1.4 The categories of truth are:

- (1) souls [sentient entities]
- (2) non-sentient entities
- (3) the inflow of karmic particles to the soul
- (4) binding of the karmic particles to the soul
- (5) stopping the inflow of karmic particles
- (6) the falling away of the karmic particles
- (7) liberation from worldly (karmic) bondage.

In this sutra, the categories of truth are restricted to seven, but, in some

scriptures, nine are mentioned. The two additional categories are beneficial and harmful karma which the commentators include here as part of the third and/or fourth categories. The SBT considers them part of the fourth category, karmic bondage, because they are *faits accomplis* – they are the result of inflow. The SS favours including them as both karmic inflow and bondage because they are inflows in their formative state and bondages in their accomplished state.

TRANSLATOR'S NOTE

Jaina philosophers developed a unique and detailed theory of the workings of karma. The karmic particles referred to in this sutra are material clusters assimilated or “bound” by the soul as karma. These bound particles cause the soul to vibrate in association with its mind and body. The vibrations manifest as thought, speech and action and cause further karmic particles to rush into the soul from all directions, thereby perpetuating worldly bondage. As long as it is bound by karma the soul can never be liberated from worldly existence. In liberated souls there is no vibration and therefore no accumulation of karmic particles. For full discussion of the mechanics of karma and means of release from it, see chapters 6, 8 and 9.

1.5 The categories of truth and the enlightened world-view etc. can be analysed by name, symbol, potentiality and actuality.

The categories of truth are explained for precision and clarity in different ways: through various gateways of investigation (see 1.7, 1.8), through the approved means of knowledge (1.6) and through philosophical standpoints (1.6, 1.34).

This sutra lists four gateways of investigation. According to these gateways, the first category of truth, the soul, can be analysed as follows:

1. Name: any substance, living or not, can be called a soul and exists as such in name at least (for example a college building can be called All Souls);
2. Symbol: an object, for instance a statue or painting, may be treated as if it were a soul though it is a soul only symbolically;
3. Potentiality: a human soul may be called a celestial soul if it occupied a celestial body in a past life or is likely to occupy such a body in a future life;
4. Actuality: a living thing may be called a soul, pointing to its actual state now.

1.6 The categories can be understood with greater accuracy through the approved means of knowledge and the philosophical standpoints.

According to some philosophers, the approved means of knowledge are twofold: immediate (innate) and mediate (acquired). In the established tradition of the ancients, they are fourfold: perception (sensation and comprehension), inference (logical deduction), analogy (comparison) and articulation (language).

The four approved means of knowledge are further classified as “for oneself” or “for others”. Articulate knowledge falls into both these categories. This is because it is for the speaker/writer and also for the listener/reader. All other approved means of knowledge are for oneself only.

The approved means of knowledge are the fountainhead of the philosophical standpoints. The SS explains that general knowledge of an object provided by an approved means of knowledge is followed by a specific understanding of a particular aspect of the object through a philosophical standpoint. In other words, the philosophical standpoint gives a limited view of what is presented in its unlimited character by the approved means of knowledge.

The philosophical standpoints are twofold: related to substance and related to modes. The substance of a thing refers to its persistent existence whereas its modes are its different phases of existence. The SS explains that the standpoints related to substance take note of the name, symbol and potentialities of the past and future phases (1.5) while the standpoint related to modes explains the actuality of the present moment.

The philosophical standpoints are explained in 1.34–1.35.

1.7 The categories [and their attributes] are understood in detail in terms of definition, possession, cause, location, duration and varieties.

This sutra provides a set of six gateways of investigation, in addition to that provided in 1.5. Using this set, the first category of truth, the soul, can be investigated as follows:

1. How is the soul to be defined?

As a substance modified by various states such as the suppression,

The author here begins to expand the aspects of the “reals” and the many ways of investigating or knowing what exists.

elimination, or partial suppression and partial elimination of karmic particles.

2. Who is the possessor of the enlightened world-view?

The soul possesses the enlightened world-view as its essential attribute. (Now the investigation shifts focus from the soul to the enlightened world-view as the essential attribute of the soul.)

3. What is the cause of the enlightened world-view?

The enlightened world-view arises spontaneously or through learning (see 1.3).

4. What is the location of the enlightened world-view?

The enlightened world-view is located in the soul as its inalienable attribute.

5. What is the duration of the enlightened world-view in the soul?

In some souls it is short-lived, having a beginning and an end, while in others it has a beginning, but no end. For example, the souls that progress spiritually merely by suppressing their deluded world-view have a short-lived enlightened world-view, whereas the souls that have finally eliminated their deluded world-view possess the enlightened world-view eternally.

6. What are the varieties of the enlightened world-view?

There are three varieties of the enlightened world-view:

- (1) that which is achieved by merely suppressing the karma which covers the enlightened world-view;
- (2) that which is achieved by partially eliminating and partially suppressing the karma;
- (3) that which is achieved by completely eliminating the karma.

TRANSLATOR'S NOTE

This abridged account of the commentary is based on the SB. The SS gives a more elaborate treatment of the enlightened world-view in each of the six gateways through the fourteen-membered discipline of inquiry (see 1.8).

1.8 To explore further the categories of truth and the enlightened world-view there are the gateways of existence, numerical determination, field occupied, field touched, continuity, time-lapse, states and relative numerical strength.

Yet another set of eight gateways of investigation is prescribed. The focus in this example is the enlightened world-view, that is, the belief in the

categories of truth:

1. Existence: It is accepted that the enlightened world-view is a real and constant attribute of the soul. However, the enlightened world-view will only become apparent in souls that are worthy of it. It does not surface in souls that are reprobate, their eternal transmigration being pre-destined (see 2.3). This gateway takes us through another classical set of thirteen gateways prescribed by the Jaina scripture for exploring the existence of the soul's physical, mental and ethical qualifications for the emergence of the enlightened world-view:

- (1) the four transmigration realms: infernal, subhuman, human and celestial
- (2) the five senses: sight, hearing, touch, taste, smell
- (3) the beings with immobile and mobile bodies
- (4) the activities of mind, speech, and body
- (5) the passions of anger, pride, deceit and greed
- (6) the three sexes: male, female and hermaphrodite
- (7) the six psychic colourings: black, blue, grey, red, yellow and white
- (8) the enlightened world-view
- (9) the eight kinds of knowledge (1.9, 1.32)
- (10) the four kinds of intuition: visual, non-visual, clairvoyant, omniscient (2.9)
- (11) conduct
- (12) nourishment
- (13) sentience (2.8).

The SS omits gateways (11) and (13) given by the SB but adds the following three to create the fourteen-membered discipline of enquiry:

- (12) self-restraint
- (13) the qualities that make the soul capable or incapable of liberation
- (14) rationality.

2. Numerical determination: To determine the number of souls with the enlightened world-view, it is necessary to distinguish between the souls that enjoy the enlightened world-view because the particular karma which deludes that view has been purified, and those souls that have eliminated the karma altogether. The number of the souls in the former category is only innumerable whereas the number of souls in the latter is infinite, including as it does the infinite number of liberated souls. The latter category also includes souls that have eliminated their destructive karma and are waiting for liberation.

At this point, the SBT gives a very brief classification of numbers. The number one does not lend itself to being counted (and so remains in its own classification of "one"). Two, three, four and so on, are numbers proper which are classified as numerable, innumerable and infinite. Numerable numbers are those which can be named. Innumerable are beyond naming and fall into three categories: minimum, intermediate and maximum. Beyond the innumerable are the infinite numbers which fall into the same three categories. (For further information about numbers, see appendix 1).

3. Field occupied: Only an innumerable part of cosmic space is occupied by souls with the enlightened world-view.¹ (For the meaning of the word "innumerable", see appendix 1.)

4. Field touched: Only an innumerable part of cosmic space is touched by an ordinary soul with the enlightened world-view. However, the omniscient soul touches all parts of the cosmic space for the purpose of exhausting the residue of the karmic particles before attaining final liberation (see 5.16).²

5. Continuity: The enlightened world-view attained by partial suppression and partial elimination of karma may endure so briefly in a soul that it passes within one intra-hour³ or it may continue for more than sixty-six ocean-measured time units (see appendix 2). However, for souls which attain the enlightened world-view by totally eliminating the relevant karma, there is a beginning but no end to their enlightened world-view. The enlightened world-view of all souls taken together has neither beginning nor end because there was no period in the past without some soul possessing the enlightened world-view, nor will there be any in the future.

6. Time-lapse: For an individual soul, the time-lapse between the end of one period of enlightened world-view and the beginning of another is less than one classical hour at the very least, and, at the very most, may be just short of half the time it takes karmic particles to undergo their complete course of binding and falling away from the soul. For the enlightened

¹ In Jaina thought, space is infinite but divided into two parts: cosmic and transcosmic. The part occupied by souls and single atoms and clusters of matter is called cosmic space. The part beyond this is called transcosmic. Cosmic space is understood to be made up of innumerable space units. There are souls in all these space units.

² The field touched by a soul is somewhat larger than the field occupied by it; with the former, the space units that surround the locus of the soul are also taken into account.

³ An intra-hour is any time between two time units and forty-eight minutes less one time unit. One time unit is the smallest measurement of time; it is the time it takes for an atom to travel from one space unit (the smallest measurement of space) to another.

world-view of all souls taken together, there is no time-lapse because, among that infinite number of souls, there must always be at least some in possession of the enlightened world-view.

7. States: There are only three states in which the enlightened world-view is possible: those resulting from (1) the suppression, (2) the elimination and (3) the partial elimination and partial suppression of the karmic particles responsible for deluded world-view (see 2.1).

8. Relative numerical strength: Regarding the numbers of souls in the three states of the enlightened world-view, it is said that fewest are in the state resulting from suppression; a larger number are in the state resulting from partial elimination and partial suppression of karma; and the largest number are in the state which results from the complete elimination of karma because this is the state which accommodates the infinite number of liberated souls.

This sutra receives a further elaborate treatment in the SS, not included here, which discusses the eight gateways of investigation in the context of the fourteen stages of spiritual development (SS 9.1) and the fourteen-membered discipline of inquiry (SS 1.8).

mati-śrutā-vadhi-manahparyāya-kevalāni jñānam

1.9 The varieties of knowledge are: empirical, articulate, clairvoyant, mind-reading and omniscient knowledge.

Empirical knowledge (cognition) is gained through the senses and/or the mind's ability to comprehend what is sensed.

Articulate knowledge refers to conceptualization through language.

Clairvoyance refers to the perception of things that are out of the natural range of the senses. In humans, clairvoyance is acquired through spiritual discipline whereas, for the inhabitants of heaven and hell, it is inborn (see 1.22-1.23). Clairvoyance is also possible, in moments of hardship, for beings that are not human but possess five senses and a mind (1.23/SS 1.22).

Mind-reading is the act of seeing the objects (the modes) of another's mind. This knowledge is only acquired by ascetics at a high level of spirituality.

Omniscience refers to knowledge of all substances in all their modes: past, present and future.

tat pramāṇe

1.10 These five varieties of knowledge divide into the two classes of approved means of knowledge, the mediate (acquired) and immediate (innate).

TRANSLATOR'S NOTE

The division of knowledge into two classes is an innovation of Jaina philosophers. In the established Indian tradition, the approved means of knowledge were most often divided into four classes: perception, inference, analogy and articulation/scripture. In 1.9 and 1.10, Umāsvāti follows the ancient Jaina tradition of the five varieties of knowledge and the innovative allocation of these as mediate or immediate knowledge, that is, acquired and innate knowledge.

ādye parokṣam

1.11 The first two varieties of knowledge, empirical and articulate, are acquired knowledge.

pratyakṣam anyat

1.12 The remaining three varieties of knowledge are instances of innate knowledge.

The power of knowing is innate to the soul but this power is partially, though never completely, qualified by the karmic particles.

These sutras classify the varieties of knowledge according to two classes of the approved means of knowledge, acquired (mediate) and innate (immediate). As well as including empirical and articulate knowledge, the "acquired" category includes scriptural knowledge which is articulate by the teacher. Scriptural knowledge is authentic because it derives from the pure and perfect knowledge of the Jina (omniscient teacher) who revealed it.

The remaining three varieties of knowledge, clairvoyance, mind-reading and omniscience, are considered innate because they exist independently of the senses, mind and words. Clairvoyance and mind-reading result from partial suppression and partial elimination of the relevant karma. Strictly speaking, only omniscience is perfectly innate because it alone arises out of the total elimination of knowledge-covering karma and therefore knows everything, past, present and future.

All categories of knowledge, other than omniscience, are accompanied by ignorance due to the constant rise of knowledge-covering karma. Karma exists simultaneously in three states: (1) eliminated, (2) partially

CATEGORIES OF TRUTH

eliminated and partially suppressed, and (3) rising. From the first two states comes knowledge (albeit limited). From the third state, rising karma, comes ignorance, either as absence of knowledge or mis-information.

So all categories of knowledge, other than omniscience, are a mixture of knowledge and ignorance. To have absolutely eliminated all knowledge-covering karma is to be omniscient.

matih smṛtiḥ samjñā cintā-bhinibodha ity anarthāntaram

1.13 Memory, recognition, reasoning and apprehension incorporate the various aspects of empirical knowledge.

In this sutra, the author uses a set of synonyms to introduce the four aspects of empirical knowledge, the first variety of knowledge.

TRANSLATOR'S NOTE

These four aspects of empirical knowledge are discussed in the various theories of knowledge in Indian philosophy. Umāsvāti's classification was accepted by all subsequent Jaina logicians who gave their own estimate of contemporary theories of knowledge in light of it.

Figure 1 provides an over-view of the classification of knowledge as given in the preceding sutras and commentaries to 1.9-1.13.

tad indriyā-nindriyanimittam

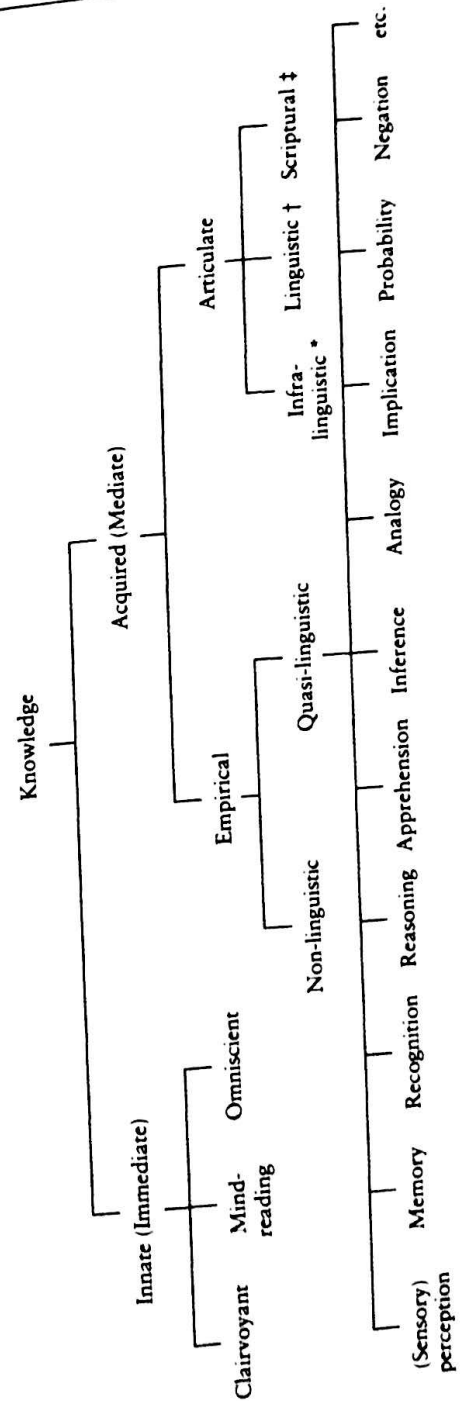
1.14 Empirical knowledge is produced by the senses and the mind.

Empirical knowledge arises from the senses alone, the mind alone or the two acting together. There are beings without a mind such as plants, trees and some lower animals whose knowledge is necessarily through their senses alone. Plants and trees have only one sense, the tactile sense, and so their perception is produced by touch alone.

In human beings, however, empirical knowledge is sometimes produced by the joint activity of the senses and the mind and at other times by the activity of the mind alone. For instance, the empirical knowledge that "this is a table" is produced by the collaboration of the sense of sight and the mind whereas remembering what the table looks like requires only the mind whereas remembering what the table looks like requires only the mind to act. There is also a variety of empirical knowledge that is instinctive, such as the ability of a plant to grow towards the light or a creeper towards a support.

This chart summarizes the varieties of modes of investigation/knowledge detailed in this chapter. How many do you count?

Table of Knowledge



* Infralinguistic knowledge is found in lower sensed beings that do not have a mind.
 † Linguistic knowledge is the province of beings with minds.
 ‡ Scriptural knowledge is articulated by the saints.

Figure 1

avagrahê-hâ-vāya-dhāraṇāḥ

1.15 Empirical knowledge develops through the four stages of inarticulate sensation, specific inquiry, articulate comprehension and imprint.

Inarticulate sensation is the mere sensing of objects, the grasping of their generic character (see 1.18).

Specific inquiry is the curiosity to know the whole from the part, to identify the features. It includes a process of elimination, identifying what the object does not have and what it is not. The SB equates specific inquiry with speculation, endeavour, reasoning, examination, thought, and inquisitiveness.

Articulate comprehension arises from specific inquiry. It is cognition, a definitive identification of the object, understanding both what it is and what it is not. The SB equates it with exclusion, expulsion, limitation, banishment.

Imprint is the retention of the identification of the object, creating an impression in the mind which is experienced as memory. The SB explains imprint with synonyms such as continued cognition, memory, retention and determination.

Thus the four stages constitute the formula for complete mental activity.

TRANSLATOR'S NOTE

The style of the SB is to explain philosophical ideas using the ancient device of sets of synonyms while the SS style is to explain with crisp, succinct definitions.

bahu-bahuidha-kṣiprâ-niṣṛitâ-sandigdha-dhruvāṇām setarāṇām

1.16 (not SS) The objects perceptible by relatively pure mental faculties are multiple and complex and the comprehension of them is quick, independent, unambiguous and constant. The objects perceptible by relatively impure mental faculties are few and simple and the comprehension of them is slow, dependent on mediation, ambiguous and inconstant.

bahu-bahuidha-kṣiprâ-niṣṛitâ-nukta-dhruvāṇām setarāṇām

(SS variant 1.16) The objects perceptible by relatively pure mental faculties are multiple and complex and the comprehension of them is quick, partially exposed, unspoken and constant. The objects perceptible by relatively impure mental faculties are few and simple and the

comprehension of them is slow, completely exposed, spoken and inconstant.

In this sutra, the objects of empirical knowledge and the nature of the inquiry into them are described according to the purity of the subject's mental faculties.

In the SS version of this sutra, "partially exposed" refers to empirical knowledge of an entire object, although the subject has only had access to a part of the object, whereas "completely exposed" refers to knowledge of an object which has been completely available to the subject. Similarly "unspoken" refers to empirical knowledge of an object without it being described, as opposed to "spoken" which refers to comprehending an object only when it is explicitly spoken of.

arthasya

1.17 The thing perceived continues to be the object at all four stages of empirical knowledge.

vyañjanasyâvagrahāḥ

1.18 The thing barely contacted is the object of empirical knowledge at the first stage.

Now, the objects of empirical knowledge are divided into two categories: the thing comprehended and the thing barely contacted.

Bare contact with a thing takes place at the moment it reaches the senses. This is the stage of inarticulate sensation. This contact awareness gradually proceeds towards the plane of consciousness, that is from the senses alone to the mind and the senses. (The phenomenon described here is called the "threshold level" in modern psychology, the measure of intensity at which mental or physical stimulus is perceived and produces a response.) Suppose, for example, that a man is woken by a call. The sound atoms reach the man's ears in succession and, in time, when the ears are sufficiently "saturated" with sound atoms, he wakes. (Jaina thinkers regard sound as material atoms.)

The awakening of consciousness is followed by the other three stages of empirical knowledge – specific inquiry, cognition and imprint – all of which are concerned with the object alone. The inarticulate sensation relates to both the contact with the object, and the object. In other words, there are two phases of the object, its initial appearance and its continued

existence. Inarticulate sensation notes both the initial appearance and the continued existence, whereas the latter three stages recognize only the continued existence.

What is inarticulate sensation according to the commentary?

na cakṣur-anindriyabhyam

1.19 Inarticulate sensation of a barely contacted thing is not possible for the eye or the mind.

Inarticulate sensation of a barely contacted thing is possible only through actual physical contact and so is confined to the four senses: hearing, taste, smell and touch. The eye and the mind comprehend their object from a distance without physical contact.

TRANSLATOR'S NOTE

This sutra disputes the view of some philosophical schools that an object sends rays to the eye, i.e. there is physical contact between eye and object.

What is articulate knowledge according to the commentary?

śrutam matipūrvam dvya-neka-dvādaśabhedam

1.20 Articulate knowledge arises in the wake of empirical knowledge. It is of both classes of scripture, the Outer Corpus of many texts and the Inner Corpus of twelve.

The second of the five types of knowledge, articulate knowledge, is now defined.

Articulate knowledge is essentially knowledge derived from words. But, according to convention, what is referred to here is the entire Jaina sacred literature. The SB makes a clear distinction between empirical knowledge and scriptural knowledge. Empirical knowledge is concerned only with the objects that exist in the present. Scriptural knowledge relates to objects of all three phases of time – past, present and future.

The twelve texts of the Inner Corpus are the work of the Jinās and their immediate disciples. The Jinās were omniscient and their immediate disciples enjoyed a distinctive intelligence and gift for communication. The learned ascetics who followed the immediate disciples of the Jinās composed the Outer Corpus, consisting of many texts, for the benefit of their disciples whose power of understanding was inferior. The ascetics who compiled the Outer Corpus are said to have inherited complete or partial knowledge of the earlier literature.

dviividho'vadhīḥ

1.21 (not in SS) Clairvoyance has two types.

bhavapratyayo nāraka-devānām

1.22 (SS 1.21) The beings of heaven and hell are born clairvoyant.

These sutras begin the definition of the third variety of knowledge, clairvoyance, by classifying it into two types. The first is the in-born clairvoyance of the infernal and celestial beings. Ultimately, the nature of all clairvoyance is due to the kind of partial elimination and partial suppression of the clairvoyance-covering karma. But in the case of the infernal and celestial beings, it is said to be due to birth because they are born with the requisite partial elimination and partial suppression. The in-born power of clairvoyance is compared to the in-born capacity of birds to fly or fish to swim.

yathoktanimittaḥ ṣaḍvikalpaḥ śeṣāṇām

1.23 (SS 1.22) The clairvoyance which arises from partially eliminating and partially suppressing knowledge-covering karma in a certain way is possible only in animals and humans. Such clairvoyance has six sub-types.

The second type of clairvoyance is that of a soul which has partially eliminated and partially suppressed knowledge-covering karma in a certain way during its current lifetime. The six sub-types of clairvoyance, accessed by reducing particular karmic effects during one's lifetime, differ in the strength and constancy with which they affect the soul. The first sub-type occurs in a person in a particular place but does not continue when he or she moves to a different place. The second sub-type of clairvoyance is not restricted to any particular place but will not last a lifetime. The third is explained as clairvoyance that gradually contracts in range and the fourth as gradually expanding in range. The fifth sub-type fluctuates repeatedly, contracting and expanding in its range. The sixth, once it has arisen in a being, continues till death or into the next life and sometimes even until omniscience is achieved.

ṛju-vipulamatiḥ manaḥparyāyah

1.24 (SS 1.23) Mind-reading has two types, simple and complex.

viśuddhy-apratipātābhyām tadviśeṣaḥ

1.25 (SS 1.24) The types of mind-reading differ in relation to their purity and infallibility.

These two sutras explain the fourth variety of knowledge, mind-reading. Simple mind-reading reads only a few general modes of the mind. However, complex mind-reading reads many different and complex modes of a mind. It is, therefore, considered purer than simple mind-reading. Moreover, it is infallible, lasting until one attains omniscience. It is wider in extent and penetrates more deeply into the minds of others. Simple mind-reading is relatively impure, fallible, limited in scope and shallow.

TRANSLATOR'S NOTE

The simple modes relate to thoughts about an object or action and the complex to the deeper motivation and beliefs that lie behind these thoughts.

According to some thinkers, only the modes of the material clusters that make up the mind are directly known in mind-reading. The thoughts expressed by these modes are not read directly, but inferred. This explanation is rejected by others. (For the concept of the physical mind, see appendix 5.)

viśuddhi-kṣetra-svāmi-viśayebhyo'vadhimanahparyāyayoḥ

1.26 (SS 1.25) Clairvoyance and mind-reading differ from each other in their purity, spatial range, the species of the knowing subject and the nature of the object identified by them.

The difference between mind-reading and clairvoyance is identified through four factors.

Firstly, to be able to mind-read, a soul must be in a purer state than is necessary for clairvoyance. Mind-reading knows the thinking expressed by the modes of the material clusters which constitute the mind. Mind-reading knows the finer modes of the material clusters which are beyond the reach of clairvoyance. (See appendix 5 for further information about clusters of matter that constitute the mind.)

Secondly, clairvoyance can operate in space ranging from the innumerable part of a finger to the entire cosmic space, whereas mind-reading is confined to the region inhabited by human beings.

Thirdly, clairvoyance is available to souls residing in any of the realms of existence whether they are fully or partially self-restrained or completely devoid of self-restraint. Mind-reading, however, is possible only in

human beings with self-restraint, specified by the SB as spiritually advanced ascetics.

Fourthly, clairvoyance can identify all clusters of matter but not in all their modes. Mind-reading, however, can know the infinitesimal part of those clusters.

In short, clairvoyance is extensive but shallow, whereas mind-reading is more limited but deep.

Note here what kinds of knowledge extend to substances (but not modes)

mati-śrutayor nibandhaḥ sarvadravyeṣu-asarvāparyāyeṣu

1.27 (SS 1.26) The domain of empirical and articulate knowledge extends to all substances, although not in all their modes.

The description of the domain of the five varieties of knowledge begins with empirical and articulate knowledge.

There are six substances in the cosmos: the medium of motion, the medium of rest, space, matter, souls and time (see 5.1, 5.2, 5.38). All these, in a limited range of modes, constitute the domain of empirical and articulate knowledge. Only the omniscient soul fully knows the infinite modes of all six substances.

rūpiṣv avadheḥ

1.28 (SS 1.27) The domain of clairvoyance extends to all matter, though not in all its modes.

tadanantabhāge manahparyāyasya

1.29 (SS 1.28) The domain of mind-reading extends only to an infinitesimal part of the domain of clairvoyance.

These sutras describe the domain of the next two varieties of knowledge, clairvoyance and mind-reading.

The domain of mind-reading is narrower than that of clairvoyance because mind-reading can only identify the modes of the material clusters that constitute the mind, while clairvoyance can identify all kinds of material clusters in cosmic space. However, clairvoyance cannot read the mind, that is, it cannot identify the modes of the mind's material clusters, because these are too subtle. (For further points of difference between mind-reading and clairvoyance see 1.26.)

1.30 (SS 1.29) The domain of omniscience extends to all substances in all their modes.

Here, the domain of the final variety of knowledge is described. Omniscience is autonomous, perfect, whole, incomparable, independent, pure and all-encompassing. No substance or mode lies beyond its range.

Note above what kind of knowledge extend to substances and modes

ekādini bhāyāni yugapad ekasmin ācaturbhyah

1.31 (SS 1.30) Up to four of the five varieties of knowledge may be simultaneously available in a soul.

The availability of the varieties of knowledge to a particular soul are now discussed.

In the soul, empirical knowledge can be available on its own. The combination of empirical knowledge with articulate knowledge is also possible, as is a triple combination such as empirical, articulate and clairvoyant knowledge or empirical, articulate and mind-reading knowledge. Sometimes empirical, articulate, clairvoyant and mind-reading knowledge occur together.

According to the scriptures, empirical and articulate knowledge are always available in all living beings including one-sensed organisms and plants. The articulate knowledge of souls without a mind is "infra-linguistic" in nature, that is, the conceptualization is very feeble (see figure 1).

The first four varieties of knowledge, all of which are due to the partial-elimination and partial suppression of knowledge-covering karma, cannot exist with omniscience which occurs when knowledge-covering karma is completely eliminated. The SB notes that, according to some thinkers, the other four varieties of knowledge do, in fact, co-exist with omniscience but, being overshadowed by it, they become, as do the senses, effectively defunct in its presence. In this view, omniscience is like the appearance of the bright sun in the cloudless sky; it so outshines the other luminous bodies that it deprives them of their luminosity.

The SB maintains that knowledge as well as intuition, both of which are pure and perfect, are simultaneously present in the Jinas. The SBT objects to this view on the grounds that it is not stated in the scripture.

mati-śrutā-vadhayo viparyayaś ca

1.32 (SS 1.31) Empirical, articulate and clairvoyant knowledge may be enlightened as well as deluded.

This introduces the double nature of the first three varieties of knowledge as either enlightened or deluded. The criterion for the enlightened or deluded character of these varieties of knowledge is the enlightened or deluded world-view of the respective subject. The last two varieties of knowledge, mind-reading and omniscience, are inherently enlightened.

Deluded empirical, articulate and clairvoyant knowledge added to the five pure varieties of knowledge enumerated in 1.9 make a total of eight varieties of knowledge.

sadasator aviśeṣād yadr̥cchopalabdher unmattavat

1.33 (SS 1.32) A person with a deluded world-view is like an insane person who follows arbitrary whims and cannot distinguish true from false.

The empirical, articulate and clairvoyant knowledge of a person with a deluded world-view are bound to be deluded because the world-view is the foundation of one's knowledge and conditions all speculations. The true or deluded nature of knowledge is not determined by the grasp of practical facts but by the ethical or spiritual value which provides the viewpoint. The deluded world-view misleads thinking and conduct, overpowering them with delusion.

naigama-saṃgraha-vyavahāra-r̥jusūtra-śabdā nayāḥ

1.34 (not SS) The philosophical standpoints are: the common person's view, generic view, practical view, linear view and literal view.

naigama-saṃgraha-vyavahāra-r̥jusūtra-śabda-samabhira-dhai-vambhūtā nayāḥ

(SS variant 1.33) The philosophical standpoints are: the common person's view, generic view, practical view, linear view, literal view, etymological view and actuality view.

adya labdan dar in bheda

1.15 (not 54) The common person's view has two sub-types and the literal view has three.

The doctrine of philosophical standpoints mentioned in 1.6 is introduced for detailed explanation. The philosophical standpoints allow for different estimates of reality using different frames of reference.

The first standpoint, the common person's view, overlooks the distinction between the remote and immediate, noting one or the other as if it were the whole, depending upon the intention of the observer.

The second standpoint, the generic view, combines the part with the whole. A general term is used for a specific. The emphasis on general rather than specific has led to the absolutist systems of philosophy.

The third standpoint, the practical view, concentrates on the function of a thing or being. It is analytic in approach and often uses metaphors to explain the nature of things.

The fourth standpoint, the linear view, considers as real only those modes which exist at the moment. The past and future modes of a thing are not real as they have served or will serve their purpose and do not exist at the moment.

The fifth standpoint, the literal view, uses words at their exact face value to signify the real nature of things. Each word has a very particular meaning. In the literal view, even changing the gender, number, word-ending or tense of a word is thought to change its meaning and, therefore, to change the object to which it refers. So it is not appropriate to use words in different genders, number etc. to refer to the same object or event.

The three sub-types of the literal view are: (1) the view of the immediately present, (2) the etymological view, (3) the actuality view. The view of the immediately present restricts the meaning of the word to the actual state of the thing to which it refers. The other two sub-types are classified by the SS (1.33) as standpoints in their own right (see below).

The sixth standpoint in the SS tradition, the etymological view (classified by the SB as a sub-type of the fifth standpoint), discards the conventional use of a word in favour of the meaning derived from its root. The etymological view asserts that, because the roots of synonyms are different, they are not actually "synonyms" in the sense of words that mean the same as each other.

The seventh standpoint in the SS tradition, the actuality view (classified in the SB as a sub-type of the fifth standpoint), recognizes only the action

implied by the root-meaning of a word. To be real, the object must satisfy the activity meant by the word.

(For examples of each of the philosophical standpoints, see translator's note, below.)

According to the SS, a philosophical standpoint is a proposition established by logic. The propositions are of two kinds: (1) those related to substance, that is, to the essential features of a thing, and (2) those related to modes, that is, to the different phases of a thing's existence (see 1.6).

The SB describes the philosophical standpoints as guides, ushers, agents, proofs, determiners, revealers, finders and indicators, which represent the concept from different perspectives. They are insights into the different facets of reality. They are complementary rather than mutually exclusive, helping to place all varieties of knowledge in their proper perspective.

The first three philosophical standpoints (common person's, generic and practical) recognize all eight varieties of knowledge, of which two, mind-reading and omniscience, are always true (as they are always accompanied by the enlightened world-view) and three, empirical, articulate and clairvoyant knowledge, are true when accompanied by the enlightened world-view and deluded when accompanied by a deluded world-view (1.32). Even the three deluded varieties are considered valid in practical life because each involves awareness of the object albeit within a limited capacity.

The fourth philosophical standpoint, the linear view, does not recognize the validity of empirical knowledge whether enlightened or deluded because both tend to be indeterminate and indecisive in their identification of objects. Instead, the linear view recognizes scriptural knowledge as authentic because it knows its objects in all their modes and characteristics.

The fifth philosophical standpoint, the literal view, accepts scriptural knowledge and omniscience as the most valuable varieties of knowledge. The literal view does not accept the validity of empirical knowledge, clairvoyance and mind-reading because they are subordinate to scriptural knowledge and as such have no essential functions of their own. Nor does the literal view recognize the importance of the deluded varieties of empirical, scriptural (articulate) and clairvoyant knowledge because, according to this view, all souls have the power of knowledge and this cannot be damaged.

The philosophical standpoints solve many philosophical disputes by

clarifying the perspective of the disputants. The first four standpoints (common person's, generic, practical and linear) analyse the logical implications of the conflicting doctrines, whereas the last three focus on the linguistic nuances.

TRANSLATOR'S NOTE

Speaking from the first standpoint, the common person's view, we might describe an area of tropical forest as "timber" in which case we are seeing the remote, the use of the trees for building materials. On the other hand, standing two inches from a deadly snake we might describe the area as a "death trap" in which case we are describing it in terms of the immediate.

From the second standpoint, the generic view, we might describe the jungle as "lots of trees" or "woods" thus generalizing from one particular lifeform on that area of land.

From the third standpoint, the practical view, we might say, "This is a treasure trove," referring metaphorically to the financial benefit from cutting and selling the trees. We might as easily say, "These are the lungs of the earth," referring to the function of the trees in releasing oxygen, or, "This is the gene pool" of the earth, referring to the millions of diverse species living there which provide the basis for new life.

From the fourth standpoint, the linear view, we would recognize the area in question as a breathing organ for the planet and as a rich collection of species but would not perceive the area as timber or as the money derived from this, as these latter would be potential modes, not present ones.

In the fifth standpoint, the literal view, we would say that most of the lifeforms in this area of land were not in fact trees, and even those that were called "trees", such as banana plants, were not trees as they did not have wooded trunks. We would also seek to describe the area of land by the most appropriate term: wood, forest, wilderness, jungle. This would lead to the etymological and actuality view (sub-types of the fifth standpoint, according to the SB, but the sixth and seventh standpoints, according to the SS).

In the etymological view, we would say that this was not a "jungle" as the root of this is *ṛ̥gala*, the Sanskrit for dry/desert. If we called them "woods" we would name the *wood* of the trees, but would not be including the large amount of herbaceous, fungal and animal life. "Forest" from the latin *foris* meaning "outdoors" would be so general as to also include gardens, plantations and so on. "Wilderness" is from *wild(de)or* ("wild deer") and so is inaccurate. "The wild" meaning simply untamed nature might perhaps be the most accurate.

From the seventh standpoint, the actuality view, we would reject jungle and wilderness but accept "woods", "forest" and "the wild" as all describing some actual reality in that area which does support the activities of being wood, being outdoors and being wild.

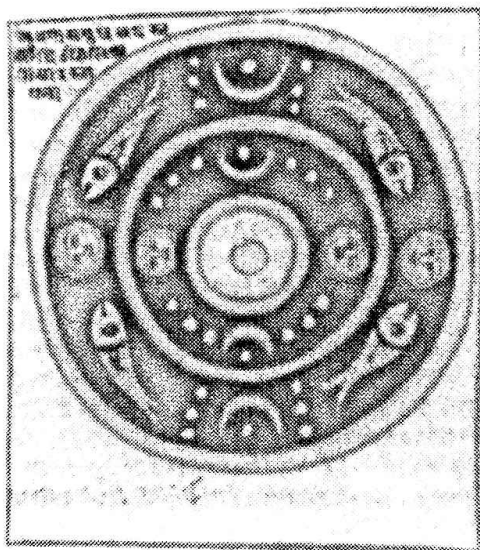
The SB clearly accepts the inherent purity of the soul at all times. This is in accord with the great Jaina philosopher Kundakunda who argued that the transcendental perspective is superior to the empirical one in assessing the essence of Jaina philosophy. However, the SB does not specifically distinguish between the transcendental and empirical viewpoints as did Kundakunda.

An important outcome of the SB recognizing the inherent capacity of all souls to know the truth is that all the traditional approved means of knowledge, perception, inference, analogy and scripture, are seen as valid.

The classification of the philosophical standpoints in sutras 1.34 and 1.35 and their exposition by the SB are endorsed in the ancient *Ṣaṭkhaṇḍagama* and *Kaṣāyapāhuḍa* of the Digambara scripture. This points to the antiquity of the sutras and the SB.

CHAPTER SIX

The Inflow of Karma



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The first two of the seven categories of truth, sentient and non-sentient entities, have been explained. Now, the next category, the inflow of karma, is considered.

kāya-vāñ-manahkarma yogah

6.1 The operation of the body, speech and mind is action.

sa āsravaḥ

6.2 The threefold action is the cause of the inflow of karma.

The soul's beginningless karmic body channels the infinite power of the soul and in so doing causes itself and the soul to vibrate incessantly. The body-making karma creates further bodies (fiery, gross, conveyance and protean) which also vibrate and intensify the soul's vibration.

The partial elimination and partial suppression of the power-obstructing karma (see 8.14) supplies the channelled, limited power that is the energy (life-force) which activates the body, speech organ and mind.

The speech organ uses the speech material (clusters of matter in the mode of sound) created by the rise of body-making karma. The psychic mind uses the physical mind created by the body-making karma. It also has available for use the mind-power channelled from the soul by the partial elimination and partial suppression of the mind-covering karma (a sub-species of knowledge-covering karma).

In the case of the omniscient soul, this process of partial elimination and partial suppression of karma is overtaken by the complete elimination of all types of destructive karma. Infinite unchannelled knowledge and power are realized.

śubhaḥ puṇyasya

6.3 (SS 6.3 in part) Good actions cause the inflow of beneficial karma.

asubhah pāpasya

LONG-TERM KARMAS

6.4 (SS 6.3 in part) Evil actions cause the inflow of harmful karma.

Violence, stealing, incontinence and so on are negative, evil activities of the body. Inflammatory speech, lies, harsh words, back-biting and so on are evil activities of speech. Lust, animosity, envy and so on are evil activities of the mind. Such activities cause the inflow of harmful karma. The good activities, which are counter to these, cause the inflow of beneficial karma. Good actions can, moreover, lead to the weakening of karmic binding if they are not undermined by evil actions such as violence and indulgence.

The SS explains that the good or evil nature of an activity depends on the good or evil intention of the person. The general effect of good activity is pleasure and that of evil activity is pain. However, karmic bondage is produced by a good activity contains an element of karma which is beneficial — knowledge-covering, intuition-covering, deluding and obstructive.

sakaṣāyā-kaṣāyayoh sāmparāyike-ṛyāpāthayoh

6.5 (SS 6.4) The activities of a person driven by passions cause long-term inflow (bondage) while the activities of a person free of passions cause instantaneous inflow (bondage).

The actions of a person free of passion cause karmic bondage in which the karma takes one time unit to bind, one time unit to be experienced and one to wear off. The SBT adds that an ascetic with very thin passions also experiences this instantaneous inflow, provided he meticulously observes the monastic code. Activities accompanied by passion cause karmic bondage that, in turn, causes the soul's long-term worldly wanderings.

avṛata-kaṣāye-ndriya-kriyāḥ pañca-catuḥ-pañca-pañcānuṁśati-sambhvyāḥ pūrvasya bhedāḥ

6.6 (SS 6.5) The different “doors” (causes) for the inflow of long-term karma are the five senses, four passions, five indulgences and twenty-five urges.¹

The five senses are skin (touch), tongue (taste), nose (smell), eye (sight) and

¹ The translation follows the order of doors given in SS 6.5.

ear (hearing). The four passions are anger, pride, deceit and greed. The five indulgences are causing injury, lying, stealing, incontinence and possessiveness. The twenty-five urges are:

1. urges that lead to deluded world-view
 2. urges that lead to deluded world-view
 3. evil urges of body, speech and mind
 4. the inclination of the ascetic to abstain
 5. urges that produce instantaneous inflow
 6. physical enthusiasm
 7. using instruments of destruction
 8. malicious activity
 9. torturous activity
 10. murderous activity
 11. urges for visual gratification
 12. urges for tactile gratification
 13. inventing and manufacturing lethal weapons
 14. evacuating bowels or vomiting at gatherings of men and women
 15. occupying uninspected and unswept places and leaving things there²
 16. undertaking others' duties out of anger or conceit
 17. approving of an evil act
 18. divulging the sins of others
 19. arbitrary interpretation of scriptural teachings
 20. disrespect for the scriptural teachings
 21. damage to the environment such as digging earth, tearing leaves, etc.
 22. possessive clinging
 23. deceitful actions
 24. promotion of deluded views
 25. harbouring passions and possessiveness.
- The senses, passions, indulgences and urges collaborate in the production of karmic inflow. Any passionate act, whether good or evil, causes the inflow of long-term karma.

tīra-manda-jñāā-jñātabhāva-ūrṇyā-dhikarāṇa-viśeṣebhyas tadviśeṣaḥ

6.7 (SS 6.6) The nature of karmic bondage caused by inflow varies according to the particular physical and psychological conditions of the

² Places are inspected and swept before occupation by oneself or any object to ensure there are no small beings who may be inadvertently crushed.

subject. The conditions are: high or low intensity of the passions, whether the act is done knowingly or unknowingly, the enthusiasm [energy] with which the act is done and the instrument used in the act.

Every inflow is followed by the binding of the karmic particles to the soul, which is called karmic bondage. The nature and strength of this bondage are determined by the particular conditions given above. If the passions of the subject are intense, the bondage is deep and long-lasting. If the passions are mild, the bondage is light and short-term. If there is no passion, the bondage is instantaneous. The effects of the other conditions are similarly explained.

adhikaraṇaṃ jīvā-jīvāḥ

6.8 (SS.6.7) The instruments of long-term karmic inflow are both sentient and non-sentient entities.

The sentient instrument (and efficient cause) of karmic inflow is the soul and its different modes, such as the intention to act, the preparation for the act and the act itself. The non-sentient instruments of karmic inflow are the body and the implements used in the act.

ādyaṃ sarvambha-samārambhā-rambha-yoga-krta-kāritā-mumata-kaṣāyaviśeṣais tris-tris-tris catuś caikaśaḥ

6.9 (SS 6.8) The modes of the sentient instruments of inflow are: the three stages of intention, preparation and commission; the three actions of body, speech and mind; the three types of acts, those done by oneself, those in which one convinces others to undertake the act, and those undertaken by others but approved by oneself; and the four passions of anger, pride, deceit and greed.

By the formula of permutation, the total number of modes of the sentient instrument of karmic bondage is $3 \times 3 \times 3 \times 4 = 108$.

The ultimate spring of long-term karmic inflow and bondage is the four passions which drive the body, speech and mind to plan, prepare and perpetrate an act, by oneself or through others, or to be a party to an act simply by approving of someone else's initiative in acting.

nirvartanā-nikṣepa-samyoga-nisargā dvi-catur-dvi-tribhedāḥ param

6.10 (SS 6.9) The non-sentient means of long-term karmic inflow and

bondage are: two karma-created apparatus, four wrong ways of placing things, two wrong ways of mixing and three wrong ways of casting body, speech and mind.

The two types of karma-created apparatus are: (1) the five types of body (see 2.37) including the speech organ, mind and respiratory system, and (2) dolls, paintings and weapons.³ The former are made by karma while the latter are karma-created in a secondary sense, having been manufactured by humans who are karma-created. All these apparatus are the means of karmic bondage because they are the instruments used for good and evil actions.

The remaining three non-sentient instruments of long-term karmic bondage are transgressions of strict monastic rules.

The four wrong ways of placing things are: (1) in uninspected places, (2) in unswept places, (3) hastily, and (4) absent-mindedly.

The two wrong ways of mixing are: (1) mixing food or drink to make it delicious, and (2) exchanging monastic equipment to suit oneself.

The three wrong ways of casting body, speech and mind are: (1) to cast away one's body by suicide, (2) to cast forth words that are not relevant to the scripture, and (3) to cast forth perverse thoughts.

tapradosa-nihnava-mātsaryā-ntarāyā-sādano-pagṛhāṅā jñāna-darśanāvartanayoh

6.11 (SS 6.10) Slander, concealment, envy, obstructiveness, and disregard or condemnation of the scripture, its keepers and instruments, cause the inflow of knowledge-covering and intuition-covering karma.

This sutra deals with knowledge-covering and intuition-covering karma, the first two of the eight principal types of karma (see below for others). Knowledge and intuition are two stages of the act of perception. Intuition is the perception of the pure existence of an object. Knowledge perceives the details of the object (see 2.9). The knowledge-covering and intuition-covering karmas which obscure these faculties are produced by acts that hinder the quest for knowledge and support superstition and ignorance.

³ These were the manufactured objects of the time used, respectively, for pleasure, arousal and harm.

durbha-śoka-tāpā-krandana-vadha-paridevanāry-āhma-paro.
bhayasthānāny asadvedyasya

6.12 (SS 6.11) Causing pain, grief, agony, crying, injury or lamenting oneself, or others or both, attracts pain karma.

The SS clarifies that the mere infliction of pain, grief and so on does not cause an inflow of pain-producing karma. It is the evil motive behind the infliction of pain that attracts evil inflow. The doctor may inflict pain on the patient when performing surgery. But such infliction of pain does not cause evil inflow. Similarly, an ascetic practises austerities which pain the body but such austerities are motivated by the desire to eliminate karma and attain liberation.

bhūta-vratyankampā dānaṃ sarāgasamyamādi yogah kṣāntih śaucaṃ hi sadvedyasya

6.13 (SS 6.12) Compassion through charity for all living beings, especially those observing religious vows, self-restraint of a person with attachment and the like, blameless activity, forbearance, and purity [freedom from greed] cause the inflow of pleasure karma.

The SBT emphasizes that compassion expresses itself as acts of charity to all beings including ascetics, householders and beggars, but especially ascetics (see translator's note).

Self-restraint also plays an important role in generating the inflow of pleasure-producing karma. Self-restraint with no vestige of passion inhibits inflow but, when practised by a person with attachment, generates an inflow of pleasure-producing karma. The SB includes here a lay person's partial restraint and partial indulgence. If self-restraint and greed are equally present, as when a person lives by the "small" (lay) vows (see 7.1), the power of the pleasure-producing inflow is weakened. The SB also includes involuntary self-restraint due to unavoidable circumstances (e.g. a famine) which causes a pleasure-producing inflow, provided the passions do not interfere. Further types of self-restraint, misguided acts of self-imposed hardship and austerity by misguided people (including ascetics), such as courting death by jumping from a mountain or walking through fire, are also considered conducive to pleasure-producing inflow, provided they are performed out of religious conviction and not out of anger or despair.

Blameless activity refers to that which is approved by the community

and does not infringe moral and religious mores.

Forbearance is the antidote of anger achieved by contemplating the merits of tolerance.

Purity arises when the mind is purged of greed. The practice of contemplation is the antidote of greed. Scrubbing out greed is a crucial stage in purify the mind. Absolute elimination of greed leads to the path of spirituality.

perfect spirituality.

NOTE

TRANSLATOR'S NOTE
In the Inner Corpus, book 5 (*Bhagavati*), 7.114, the inflow of pleasure-producing karma is attributed solely to compassion for living things by desisting from inflicting pain. Here, the *Tattvārtha Sūtra* extends this description of compassion karma. Here, the *Tattvārtha Sūtra* also adds further factors, self-restraint etc., to include positive acts of charity and also adds further factors, self-restraint etc., as causes of the inflow of pleasure-producing karma. In *Tattvārtha Sūtra*, 6.20, and in *Bhagavati*, 8.428, these same factors are given as the causes of birth in the realm of gods. The additional factors and the expansion of the meaning of compassion are intriguing issues related to the parts of the scripture that are extant and the parts that have met the ravages of time (see appendix 6, p. 289).

kevali-śrūta-saṅgha-dharma-devā-varṇavādo darśanamohasya

6.14 (SS 6.13) The inflow of view-deluding karma is caused by maligning the Jinas, their scripture, religious order and doctrine, and the gods and goddesses.

The enlightened world-view is obscured by the view-deluding karma. Persistent disregard for the experience of wise men and the scripture deepens scepticism and destroys the capacity to see the truth.

The Jinas are completely free of knowledge-covering karma. The religion taught by them and handed down to their immediate disciples, people of extraordinary intelligence and supernatural powers, is contained in the scripture. The religious order is constituted of ascetics practising the three gems of enlightened faith, enlightened knowledge and enlightened conduct. The religion taught in the scripture is the doctrine of non-violence. The gods are of four classes (see 4.1). Maligning is the practice of attributing blameworthy acts to the virtuous.

According to the SS tradition, the view that the Jinas live on gross food is to malign the omniscients. According to all Jaina traditions, to say the scriptures approve of meat-eating is to malign the scriptures. To say the religious order is full of low-caste people is to malign the order. Abusing the religion of the Jinas as worthless and its followers as destined to be

reborn as demons is to malign the doctrine. Declaring that the gods consume wine and meat is to malign the gods.

kaśayodayāi tūrāṃaparīṇāmaś cāritramohasya

6.15 (SS 6.14) The inflow of conduct-deluding karma is caused by the highly-strung state of the soul due to the rise of passions.

The rise of passions and quasi-passions blocks the entry to the spiritual path; the person fails to rise above selfish desires and follow the way of the wise. This causes an inflow of conduct-deluding karma.

The four passions are: anger, pride, deceit and greed. The nine quasi-passions are: laughter, relish, ennuī, grief, fear, abhorrence, feminine sexuality, masculine sexuality, hermaphroditic sexuality (see 8.10).

Passions beget passions. A soul under the sway of passion attracts an inflow of conduct-deluding karma which perpetuate that passion. The chief causes of these passion karmas are: provoking passion in others, speaking ill of the ascetics, bad habits and bad vows.

As regards the quasi-passions, the inflow of laughter karma is effected by sneering at enlightened faith, laughing at people in distress and so on. The inflow of relish (non-restraint) is caused by addiction to unwholesome sports and distaste for vows and mores. The inflow of ennuī (with the practice of self-restraint) is caused by stirring dissatisfaction in others, undermining their satisfaction, associating with a bad crowd and the like. The inflow of grief is caused by one's own grief and encouraging others' grief. The inflow of fear is effected by frightening oneself and others. The inflow of abhorrence is caused by deriding the praiseworthy conduct of others. The inflow of feminine sexuality is effected by lying, cheating, criticizing, excessive lust and so on. The inflow of masculine sexuality is effected by the calming of anger, absence of addiction, fidelity and the like. The inflow of hermaphroditism is effected by intense passions, hurting the sexual parts of the body, rape and so on.

The enlightened world-view is the first step to spiritual life, which is followed by cultivation of dispassion so that the mind can be cleansed of anger and greed. Deluding karma is the breeding ground of perversities of both view and conduct. The entire spiritual discipline is directed towards elimination of this karma.

bahvārambha-parigrāhātum ca nārakasyā-yuṣaḥ
6.16 (SS 6.15) Virulent aggression and extreme possessiveness lead to birth in the infernal realm.

This aphorism begins the description of the causes of lifespan karma which determines a soul's next birth in one realm or another.

Continual participation in violence, depriving others of their possessions, excessive attachment to worldly things, a dark aura, wrathful thoughts on the eve of death, and the like attract karma which causes birth in the infernal realm.

mūḍhā tairyāgyomasya

6.17 (SS 6.16) Deceitfulness leads to birth in animal realms.⁴

Deceitfulness in thought, word and deed is crookedness of the soul caused by the effective rise of a particular kind of conduct-deluding karma. It expresses itself through the preaching of false doctrines, amorality, treachery, deceit and forgery in working life, a blue and grey aura, mournful thoughts on the eve of death, and the like.

alpārambha-parigrāhātum svabhāvamārdavā-ṛjāvam ca mānuṣasya

6.18 (not SS) Attenuated aggression, attenuated possessiveness, and a soft-hearted and straightforward nature, lead to birth in the human realm.

alpārambha-parigrāhātum mānuṣasya

(SS 6.17, variant of 6.18 in part) Attenuated aggression and attenuated possessiveness lead to birth in the human realm.

svabhāvamārdavam ca

(SS 6.18, variant of 6.18 in part) So does a soft-hearted nature.

nihīlā-vratatvam ca sarveṣāṃ

6.19 Amorality and self-indulgence are the common cause of birth in all realms mentioned above [infernal, sub-human and human].

⁴ The term "animal" in this sutra includes microscopic and sub-microscopic beings and also plants and one-sensed beings, i.e. earth-bodied, water-bodied, etc.

saragāsanyama-samyamāsanyama-kāmanirjā-rā-bālatapāṅsi-dativasya

6.20 Self-restraint accompanied by attachment, partial restraint [lay vows], involuntary purging of karma and the austerities of misguided people lead to birth in the realm of gods.

samyaktvam ca

(SS 6.21) So does the enlightened world-view.

The SS tradition contends that amorality and self-indulgence do not stand in the way of birth in the realm of gods because inhabitants in the earthly realms of Deva Kuru and Utrara Kuru enjoy a life of supreme plenty (SS 3.37) without abstinence and are subsequently born in heaven. This view is endorsed by the SBT which adds association with a benevolent friend, listening to religious teachings and their exaltation, the practice of austerities and so on, as leading to birth in the realm of the gods. It also includes the enlightened world-view.

As a result of their actions in past lives, infernal beings inherit cruelties, animals inherit dumbness, humans gentleness and gods a joyous life. The inhabitants create their own environment in accord with their inherited dispositions.

yogavakratā viśamvūdanam cāśubhasya nāmanah

6.21 (SS 6.22) Crooked and misleading actions attract inauspicious body-making karma.

Action can be mental, vocal or physical. Crooked action is an expression of deceit primarily concerned with self, whereas the deceit of misleading action, as for example teaching a false spiritual path, involves other souls. Deluded views, back-biting, a restless mind, using false weights and measures, defaming others, praising oneself and so on are examples of actions which attract inauspicious body karma.

viparītam śubhasya

6.22 (SS 6.23) The opposite causes the inflow of auspicious body karma.

The opposite, that is, straightforwardness, harmony, not cheating and so on, attract beneficial karma. Normal physical and mental health are signs

of straightforward and harmonious behaviour in past lives. Physical deficiency and mental disability indicate crookedness of thought, word and deed.

*darśanaviśuddhir vinayasampannatā śīlavateṣu anaticāro bhikṣaṇam
jānopayoga-samvegau śaktitas tyāga-tapāsī saṅgha-sādhu-samādhi-
jñānopayogakarāṇam arhad-ācārya-bahuśruta-pravaacana bhaktir
vairāvyākāparihāṅgīr mārgaprabhāvanā pravaacanauatsalatvam iti
āvāsyakāparihāṅgīr
īrṅhākkittvasya*

6.23 (SS 6.24) The sixteen causes of body karma leading to the life of a jina are: (1) purity of world view, (2) humility, (3) obeying the mores and abstinences, (4) persistent cultivation of knowledge, (5) dread of worldly existence, (6) charity and (7) austerity according to one's capacity, (8) establishing harmony and peace in the monastic order, (9) rendering service to the nuns and monks, (10) pure devotion to the adorable one, (11) pure devotion to the spiritual teacher, (12) pure devotion to learned monks, (13) pure devotion to the scripture, (14) regard for compulsory duties, (15) proper practice and promotion of the spiritual path, (16) adoration of the learned ascetics in the scripture.

These sixteen virtues lead to the most exalted state of embodied spirituality and finally to liberation. They are discussed in further detail: 1. Purity of world view is explained by the SS as the predilection for the path of liberation taught by the Jina. Such purity is characterized by eight factors: (1) absence of suspicion, (2) absence of misguided tendencies, (3) absence of doubt, (4) absence of delusion, (5) strong conviction, (6) firmness, (7) affection for the doctrine, and (8) belief in the greatness of the doctrine.

2. Humility means proper respect and honour for the path of liberation and the teachers.
3. Obeying the mores and abstinences means faultlessly observing the vows of non-violence, truthfulness, etc., and avoiding the passions of anger, greed, etc.
4. Persistent cultivation of knowledge is the constant application of the mind to the seven categories of truth: souls, non-sentient things, the inflow of karmic particles (to the soul), binding of the karmic particles (to the soul), stopping the inflow of the karmic particles, the falling away of the karmic particles, and liberation from worldly (karmic) bondage (see 1.4).

5. Dread of worldly existence is constant anxiety about suffering.
6. Charity means offering food to self-restrained ascetics, inspiring fearlessness and imparting knowledge.
7. Austerity is mortification of the body in accord with the path of liberation.
8. Establishing harmony in the monastic order is necessary in times of difficulty and disorder which may overtake the monks or nuns in their practice of religious discipline.
9. Rendering service to the monks and nuns means giving food etc. to them strictly according to the scriptural injunctions.
- 10–13. Pure devotion is unconditional loyalty to the worthy ones (Jinas), spiritual teachers, monks and nuns of learning and scripture.
14. Regard for compulsory duties refers to the regular performance of six compulsory practices: (1) maintaining equanimity for a set period of time, (2) praise of the twenty-four Jinas (omniscient teachers of this time cycle), (3) paying homage, (4) reflection upon and recoiling from past bad deeds, (5) abandoning attachment to the body for a set period of time, (6) taking a vow to prevent future faults.
15. Proper practice and promotion of the spiritual path means preaching the path correctly in regard to knowledge, austerities, charity, worship of the Jina, and so on.
16. Adoration of the learned ascetics in the scripture is cultivation of affection for them on account of their religious exaltation. These virtues fulfil their purpose equally well if cultivated individually or *en masse*. In the scripture, there is a list of twenty causes which lead to the life of a Jina (Inner Corpus, book 6, chapter 8.18). Of the sixteen causes given above, the last, adoration of the learned ascetics in the scripture, is not included. The extra five are:
 16. affection for liberated souls
 17. affection for elderly monks
 18. affection for ascetics
 19. open-mindedness
 20. high regard for the scripture.

*parā-mhānīdā-praśāṃse sadasādguṇācchādano-dbhāvaṇe ca
nīcāitragotrasya*

6.24 (SS 6.25) Defaming others and praising oneself, hiding others' merits and finding fault, cause the inflow of karma leading to low status.

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labhiparyayo nīcāitvṛty-ānutsekaṁ cottarasya
6.25 (SS. 6.26) The opposites of the above causes, together with humility and modesty, cause the inflow of karma leading to high status.

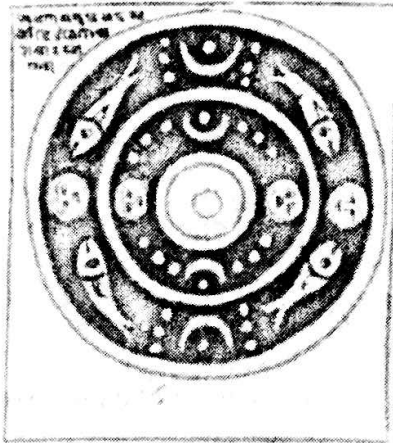
vighnakaraṇam antarāśyasya

6.26 (SS 6.27) Being obstructive causes the inflow of obstructive karma.

Obstructing the five kinds of potential — beneficence, gain, satisfaction, comfort and power (see 2.5) — causes the inflow of obstructive karma.

CHAPTER SEVEN

The Vows



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The first three categories of truth – souls, non-sentient entities and karmic inflow – have been described in the previous six chapters. Now the observance of vows which determine the variety of the karmic inflow is described.

himsâ-nṛta-steyâ-brahma-parigrahebhyo viratir vratam

7.1 Abstinence from violence, falsehood, stealing, carnality and possessiveness – these are the vows.

Violence, falsehood and the like, influence behaviour so deeply that they are seen as entrenched habits which require vows to root them out. Non-violence is mentioned first, because it is the principal vow, the basis of all other vows. In the same way that a fence is meant to protect a field, the last four vows are meant to protect the primary vow of non-violence.

A vow is a self-imposed obligation as to what one ought to do, and not do. It must be practised in thought, word and deed with full commitment to its careful observance at all times. Vows may generate the positive activities which generate the inflow of beneficial karma (see 6.3).

The SS raises a problem here which highlights the idea of a vow as both “ought not” and “ought to”. It points out that self-restraint, that is, observing the vows, is named as a type of morality (9.6) which is, in turn, named as one of the ways of inhibiting karmic inflow (9.2–9.3). Yet in the commentaries to this sutra, including that of the author himself (the SB), a vow of self-restraint is given as the cause of (beneficial) karmic inflow. How can a vow both inhibit and generate karmic inflow?

The answer, says the SS, is the dual nature of each vow: its detached and attached aspects. To practise non-violence with detachment is to not be violent whereas to practise non-violence with attachment is to be compassionate in the worldly sense. The detached aspect of non-violence inhibits the inflow of karma while the attached aspect generates beneficial karma.

TRANSLATOR'S NOTE

The teaching on the dual aspects of non-violence leads to the principle that one should avoid acts of non-violence with attachment as such acts obstruct liberation.

deśa-sarvato'niṣṭhahati

7.2 Partial abstinence is a small vow and complete abstinence is a great vow.

When the five vows given in the first sutra are accepted and partially practised according to one's capacity, they are called small vows. When they are accepted and practised completely and absolutely without relaxation, they are great vows.

tatsthaiṛyārtham bhāvānāḥ pañca pañca

7.3 There are five supporting practices for stabilizing each of the great vows.

vān-manogṛhī-ryā-dānanikṣepaṇasamity-āloktiāpānābhōjanāni pañca

(SS 7.4) Controlling speech, controlling the mind, moving about carefully, handling implements carefully, inspecting food and drink properly to ensure they are acceptable.

These first five supporting practices stabilize the vow of non-violence. All are concerned exclusively with the "great vows" of the ascetics. They have little bearing on the "small vows" of lay people.

Sutras 7.4–7.8 are not included in the SB version of the sutras but they do appear in the commentary for 7.3 with slight variations. The supporting practices for the vow of non-violence are given as: moving about carefully, controlling the mind, seeking alms carefully, handling implements carefully, inspecting food and drink properly in daylight to ensure they are acceptable.

brodha-lobha-bhīrutva-bhāsyapratyākhyānāny-anuutīcibhāṣanam ca pañca

(SS 7.5) Giving up anger, greed, fear and jokes, and resorting to thoughtful speech.

These five supporting practices stabilize the vow of truthfulness. The SB gives the same in a different order.

śūnyāgāra-vimocitāvāsa-paroparodhākaraṇa-bhāikṣasūddhi-sadharmānusarṇuvādāḥ pañca

(SS 7.6) Staying in a secluded place such as a mountain cave, staying in a deserted house, not obstructing access to other ascetics, seeking food exactly as prescribed in the scripture, avoiding disputes with fellow ascetics about articles of common use.

These five supporting practices for the vows of non-stealing are all related to the items for which the monastic order begs.

In the SB, the practices are given as: seeking shelter at a place only after due permission and careful consideration, doublechecking regularly that the shelter is still available, ascertaining the limits of the shelter which is offered, seeking shelter with a fellow monastic, only accepting food and drink when approved by the spiritual teacher.

śrīrāgākathāśraavana-tanmanobharāṅganirīkṣaṇa-pūrvaratānusmarāṇa-viśyeṣṭarasa-svaśarīrasaṃskāratyāgāḥ pañca

(SS 7.7) To avoid: listening to lewd stories about women, looking at sexually arousing parts of a woman's body, recalling past sexual experience, stimulating or delicious food and drink, decorating one's own body.

These five supporting practices stabilize the vow of celibacy.

In the SB, the things and activities to avoid are: places inhabited by women, animals and hermaphrodites, listening to lewd stories about women, looking at the sexually arousing parts of a woman's body, recalling past sexual experiences, stimulating food and drink.

manoñjā-manoñjē-ndriyaṅviśayarāga-dveṣavarjānāni pañca

(SS 7.8) To give up attachment to the agreeable, and aversion to the disagreeable, objects of the five senses.

These five supporting practices, one for each of the senses, stabilize the vow of non-possessiveness. The SB gives the same list.

kiṃśādiṣv ihāmutra cā-pāyā-vadya-darśanam

7.4 (SS 7.9) The observer of the vows should contemplate the pitfalls and blemishes of violence, falsehood, and so on, in this life and the next.

The list of supporting acts for each vow is followed up with the practices for strengthening the vows generally. The first of these practices is reflection upon the damaging effects in this life and the next of violence, falsehood and so on, so that the full horror of these deeds becomes apparent. The great value of the vows is then clearly grasped and the practitioner derives the moral strength needed to fulfill them.

duḥkham eva vā

7.5 (SS 7.10) Acts of violence and so on are nothing but unmitigated suffering.

Violence, falsehood and so on are the universal sources of suffering. The perpetrators of these acts harm both self and others. The merits of the vows are brought home to the practitioner when he feels the miseries inflicted by evil acts on his own life and the lives of his fellow beings.

maitrī-pramoda-kārinīya-mādhyaस्थ्यāni ca sattva-guṇādhika-kliṣṭamānā-vineyeṣu

7.6 (SS 7.11) The observer of vows should cultivate friendliness towards all living beings, delight in the distinction and honour of others, compassion for miserable, lowly creatures and equanimity towards the vainglorious.

The vows are strengthened by their practical application in daily life. Friendliness and non-violence strengthen each other. Friendliness softens the heart and nourishes the capacity for forgiveness and forbearance. The SB asks one to make the famous scriptural resolve: "I forgive all creatures. I cultivate friendliness with all. I harbour resentment against none."

Delighting in the honour and distinction of others corrodes one's own pride and conceit while compassion for their misfortune fosters a charitable heart. The cultivation of equanimity has the power to chastize vainglory in self and others.

īgāt-kāyasvabhāvan vā samuḥga-vairāgyārtham

7.7 (SS 7.12) The observer of vows should reflect upon the nature of the world outside and inside his own body in order to quicken fear of, and disinterest in, worldly life.

To rid the soul of the ignorance that distorts its world-view and motivates

it to pursue selfish ends detrimental to observance of vows, it is necessary to reflect upon the impermanence of the world and the fragility of the body. Such contemplation inspires disgust for evil deeds and disinterest in worldly goods.

The SB describes the world as "transformation of substances". Some transformations have a beginning and some do not. It gives creation, dissolution and conservation as synonyms for origination, cessation and continuity. The body is ephemeral, miserable, worthless and impure. As well as generating fear and disgust for the world, reflection upon this truth inspires regard for religion, religious people and the state of liberation.

The SS emphasizes the soul's transmigration from birth to birth in the different regions of cosmic space (see 3.1-3.6), subjecting itself to interminable miseries. There is nothing that is abiding and permanent. The body is likewise impermanent, full of suffering, devoid of any essence and contaminated with foul matter. Such contemplation of the body produces profound aversion and repugnance which nourish spirituality.

pramattayogāt prāṇavyapararpanam hiṃsā

7.8 (SS 7.13) Taking life away out of passion is violence.

Here "passion" is the powerful emotions of anger, pride, deceit and greed. An injury to life motivated by passion is violence.

The SS explains the implication of an act performed "out of passion" by pointing out that injury to life does not of itself constitute an evil act. As the scripture says:

One may deprive a creature of his life and not be touched by the act of killing provided one has been following the moral code and meticulously observing the religious norm.

(*Siddhasenadūtrīṃśikā*, 3.16)

It has also been said:

A tiny insect may be trampled to death on the track under the foot of an ascetic of restrained movement. However, according to the scripture, because there is no attachment or hatred, no bondage whatsoever is created. Just as the sense of clinging, not the actual ownership of things, has been declared possessiveness in the scripture, even so, it is only the passion that is said to be the cause of bondage and not the act if it is free of passion and laxity.

(*Pravacanasāra*, 3.16)

By the same logic, the passion to kill, even without an actual killing, has been called violence.

A creature may die or not (from an action), but it is a definite act of violence if the perpetrator has acted without restraint. Mere injury does not produce bondage in a self-restrained person acting with complete care and caution.

(*Pravacanasāra*, 3.17)

There is violence in the spiritual sense, even when there is no injury as a physical event. It has therefore been said:

A person under the sway of passion kills himself at the outset even though another creature might or might not have been killed as a consequence.

asadabhidhānam anyātam

7.9 (SS 7.14) To speak what is not true is falsehood.

Speaking untruthfully out of passion and preaching false doctrines are both falsehoods. But even speaking out truthfully is despicable when it leads to violence. Harsh words and back-biting, whether or not they are true, are blameworthy.

The SB distinguishes three kinds of untruth: denial of truth, whimsical statements, and despicable comments. Denial of truth means contradicting it by false assertion. For example, saying there is no soul, there is no life after death, the soul is the colour (brightness) of the sun, and so on. When a person identifies a cow as a horse and a horse as a cow, he is making a whimsical statement. Hurtful remarks, harsh words, back-biting, and so on, are examples of despicable comments.

adattādanam steyam

7.10 (SS 7.15) Taking anything that is not given is stealing.

The SB clarifies that to take anything whatsoever, even a blade of grass, that is not offered, or that does not belong to the donor who offers it, is theft, if it is taken with the motive of theft.

The SS explains that the use of open roads and common facilities are not cases of theft. The crucial factor in theft is the motive of theft. Whether one accepts a thing or not, it is the contamination of the mind that determines the immorality of the act.

maithunam abrahma

7.11 (SS 7.16) Coupling is carnality.

Coupling is explained in the SS as the desire to touch each other, which arises in the minds of two people charged with lust from the rise of conduct-deluding karma. The desire leads to copulation.

Celibacy promotes the virtues of non-violence, truth and so on, while copulation augments their opposites because it is bound to involve killing mobile and immobile beings, speaking falsely, committing theft and indulging in possessiveness.

TRANSLATOR'S NOTE

The implication is that coupling refers to free sexual activity outside marriage.

mīrcchā parigrahaḥ

7.12 (SS 7.17) Clinging is possessiveness.

Possessiveness is clinging to the animate and inanimate. It may refer to clinging to something in the external world or to feelings within the self. The SB describes it as desire, coveting, craving, longing, yearning, greed, clinging.

The SS explains clinging as earning money, maintaining one's possessions and up-grading livestock, precious things and properties. Nourishing the passions of the mind is also a form of emotional clinging. In fact, clinging is essentially a state of mind. Even in the absence of any actual external possession, a person obsessed with the sense of mineness has possessiveness.

The SS raises an interesting contention as to whether the "properties" of knowledge, intuition, and so on, are possessions because they may also generate possessiveness. However, the contention is rejected on the grounds that knowledge, intuition and so on, if enlightened, are not due to passion and, therefore, are not possessions. The absence of clinging is the criterion of non-possessiveness. Enlightened knowledge, intuition and so on are intrinsic qualities of the soul and as such are devoid of possessive instinct. Lust, hatred and so on, however, are due to karma, and are not properties of the soul and so are unworthy of being entertained and coveted.

The sense of mineness necessitates maintaining the possession, which is

bound to involve violence, falsehood, theft and concupiscence and, ultimately, suffering due to birth in a hell realm or the like.

nihśalyo vraṭī

7.13 (SS 7.18) One who is free of any thorns is an observer of the vow.

Now that the vows have been explained, "observer of the vow" is explained. The observer of the vow must be free of the *thorns* of deceit, anxiety to fulfil desires through the practice of austerities, and deluded world-view. It is not possible to observe any vow properly in the presence of these thorns which annihilate the bliss of liberation.

agāry anagāraś ca

7.14 (SS 7.19) Observers of the vows fall into two classes: the householders and the homeless monks who have renounced violence and possessiveness.

The householders are also called "learners" and the homeless monks (and nuns), "ascetics".

anuvrato'gāri

7.15 (SS 7.20) The householder is the observer of the small vows.

It is difficult for the householder totally to avoid injury to life in the daily routine of cultivating land, cooking food, grinding corn, cleaning the toilet and so on. To accommodate this, the SS explains observance of the first small vow of non-violence as avoiding injury to mobile beings which have two or more senses. The SBT says that the householder observing this vow should desist from "intended" acts of violence.

Similarly, as the householder cannot always refrain from all forms of falsehood, he takes the second small vow of truthfulness to avoid false statements out of extreme affection for people or property, hatred and a deluded outlook which might lead to destruction of homes and villages.

The third small vow of the householder is to refrain from taking anything without the owner's consent, including something which has been abandoned by another person and may lead to punishment by the king or to censure by the people.

The fourth small vow of the householder is to desist from sexual activity with anyone other than one's spouse.

The fifth small vow of the householder is to voluntarily limit the possession of cattle, corn, land and so on.

*dig-deśā-narthadaṇḍavivati-sāmāyika-pauśadhopavāso-
pabhogaparibhogaparimāṇā-tiḥsamuvbhāgavaratasampannāś ca*

7.16 (SS 7.21) The seven supplementaries which enrich the observer of the small vows are: refraining from movement beyond a limited area, restricting movement to an even more limited area, refraining from wanton destruction of the environment by thought, word or deed, keeping aloof from sinful conduct for a set period of time, fasting on sacred days and observing special restrictions at secluded places, limiting the use of consumable and non-consumable goods, offering alms to wandering ascetics.

The seven supplementaries are also known as the "mores".

In SBT, the first, third and sixth supplementaries are called subsidiary vows which are accepted for permanent life-long observance. The second, fourth, fifth and seventh are trainee's vows to be practised on relevant occasions, daily or on particular days. In SS, the first three supplementaries are called "subsidiary vows" and the remaining four, "trainee's vows".

The SB elaborates further on the vows:

1. Retraining from moving outside a limited area requires the householder to restrict his sphere of activity as the only way to avoid all harmful activities beyond the specified area.
2. Further restricting movement requires the householder to commit himself to activity in an even smaller area so as to expand the area of immunity from his exploitative activities. This commitment grants fearlessness of him to all beings outside that area.
3. Wanton destruction is described by the SB as destroying the consumable and non-consumable necessities of a householder's life. The SS identifies five varieties of wanton destruction: (1) evil thoughts of conquest, subjugation, killing, mutilating, hurting and so on, (2) evil counsel to torture animals and indulge in harmful activities, (3) negligent conduct such as recklessly cutting trees, digging or flooding fields, (4) supplying lethal weapons, (5) malicious sermons.
4. Keeping aloof from sinful conduct for a set period means desisting from all injurious activities during that time.
5. The sacred days for fasting are prescribed as the eighth, fourteenth or

fifteenth day of the fortnight. During the fast period, the householder abstains from bathing and using cosmetics and, ever refraining from violence and so on, remains constantly aware of his vows. The SS says that fasting on sacred days should be observed at clean places occupied by monks, temples or one's own place of religious practice.

6. Limiting use of consumable and non-consumable goods refers to food, drink, cosmetics, rich clothes and jewellery, beds, chairs, vehicles and so on.

7. Offering alms to ascetics must be undertaken with care to follow the strict prescriptions of the scriptures. The ascetics should be offered suitable food and drink with devotion and humility befitting the custom and etiquette of the place and occasion. The SS lists food, religious equipment, medicine and shelter as necessities to be offered to ascetics. The SBT recommends food, drinks, dainties, delicacies, clothes, towels, shelter, beds and medicine as alms that can be given.

The householder observing these vows is described as partially self-restrained.

māraṅāntikīṃ samlekhanāṃ joṣitā

7.17 (SS 7.22) The householder should become a practitioner of the penitential rite of emaciation of the passions by a course of fasting which spans a number of years and ends in death.

The rite of fasting to death is undertaken only when the practitioner perceives clear signs of approaching death or feels his utter incapacity to fulfill his religious vows. He does not undertake the vows out of passion or deluded belief. He finds joy in such fasting and meets death fearlessly.

The SB gives details of the practice of this rite at some length. The practitioner starts by reducing his diet, then fasts regularly for progressively longer periods, adopts the observance of the ascetic's self-restraint and finally gives up all food and drink to fast to death while engaged in reflections (see 9.7) and meditations (9.27, 9.30, 9.37–9.46).

The SS defines death as the ending of the lifespan, karmically bound in the previous life, due to the wearing out of the senses and vitality. The rite of emaciation is undertaken by the householder for the attenuation of the external body and the internal passions. It is adopted with full joy and calmness of mind and not impetuously. It is not suicide because it is undertaken without duress or passion. To commit suicide is to kill oneself

out of anger, agony, malice or frustration, whereas fasting to death purges the soul of its passions and perversities by conquering the fear of death.

śaṅkā-kāṅkṣā-vicikitsā-nyadṛṣṭiprasaṃsā-samstaubh samyagḍṛṣṭer aticārah

7.18 (SS 7.23) The transgressions of the enlightened world-view are: suspicion, misguided inclination, doubt, praise for the heretical doctrines, and familiarity with the heretical doctrines.

The observer of vows has been described as free of the thorn of deluded world-view (see 7.13), in other words, in possession of the enlightened world-view. Confusion and doubt will undermine the observance of the vows by weakening the enlightened world-view that is the first step to religious life.

The SB brings out the connotations of the five attitudes warned against. Suspicion means a sense of uncertainty about the truth of the doctrine propounded by the Jinas. Misguided inclination refers to irrational hankering for the heretical doctrines concerning worldly and other-worldly favours. Doubt refers to intellectual illusion about fundamental truths and the fruit of spiritual exertion. Praise for the heretical doctrines is the unfounded appreciation of the merits of heterodox disciplines and doctrines. Familiarity with these doctrines means cultivating intimacy with their real and imagined merits.

The SB gives two broad divisions of the heretical doctrines, the speculative and the non-speculative, and a further four sub-divisions of these: activism, inactivism, agnosticism and egalitarianism. There are 363 varieties of these four sub-divisions (8.1).

vratā-sīleṣu pañca pañca yathākramam

7.19 (SS 7.24) There are five transgressions of each of the five small vows and seven mores.

bandha-vadha-cchaviccheda-tibhārāropanā-mapānānirōdhāḥ

7.20 (SS 7.25) Tethering, beating, piercing the skin, overloading, and withholding food and drink.

These are the five transgressions of the small vow to abstain from violence. The first three transgressions are concerned with all creatures, mobile and

immobile, and the last two with men, and beasts of burden such as elephants, bulls, buffaloes.

mithyopadesā-rahasyābhyañkāyāna-kūṭalekhakriyā-nyāsāpahāra-sākāraṃantrabhedāḥ

7.21 (SS 7.26) Wrong instruction, divulging secrets, forging documents, misappropriating funds entrusted to one's care, and disclosing confidential deliberations.

These are the five transgressions of the small vow to abstain from falsehood.

stenaprayoga-tadāhrtādāna-iruddharāyātīkrama-

hīnādhikamānomāna-pratirūpa-kavyavahārāḥ

7.22 (SS 7.27) Abetting theft, dealing in stolen goods, evading customs in foreign lands, misrepresenting the weight of goods one is buying or selling, and dealing in counterfeit goods.

These are the five transgressions of the small vow to abstain from stealing.

paravivāhakarāṇē-tvaraparigṛhṇā-parigṛhṇāgamānā-nāṅgaktīdā-tīrakāmābhīvesāḥ

7.23 (SS 7.28) Matchmaking, promiscuity, sex with whores, unnatural sexual practices, and intense sexual passion.

This sutra lists the five transgressions of the small vow to abstain from carnality.

kṣetra-vāstu-hiranya-suvarṇa-dhana-dhānyā-dāśī-dāsa-kupyāpamānātīkramāḥ

7.24 (SS 7.29) The failure to keep within the set limits of tillable land and buildings, silver and gold, livestock and grain, male and female slaves, and of base metals, earthenware and wooden furniture.

This sutra lists the five transgressions of the small vow to abstain from possessiveness.

īrdhva-dhas-tiryagyvatīkrama-kṣetraurddhi-smṛtyantaradhānāni

7.25 (SS 7.30) Going beyond the limits of the set area upwards,

downwards, horizontally; adding to the set area, and forgetting the limitations made.

The exposition of the transgressions of the five small vows completed, the above sutra lists the five transgressions of the first of the seven supplementary vows, the vow to refrain from movement beyond a limited area.

ānyana-pṛeṣyaprayoga-śabda-tūrṇapāra-pudgalakṣepāḥ

7.26 (SS 7.31) Importing from beyond the limits of the set area, deputing a servant to bring something from beyond these limits, calling another beyond the limits, gesturing to another beyond the limits, exporting beyond the limits.

This sutra gives the five transgressions of the second supplementary vow, the vow to restrict movement to an even more limited area than observed in the practice of the first supplementary vow (see above).

kandarpa-kaukucya-maukharā-samīkṣyādhikaraṇō pabhogādhikatvāni

7.27 (SS 7.32) Erotic talk, erotic gesture, garrulity, unmindful deeds beyond the set limit, and excessive use of consumer goods.

This sutra lists the five transgressions of the third supplementary vow, the vow to refrain from wanton destruction of the environment.

yogadṣpranīdhānā-nādāra-smṛtyanupasthāpānāni

7.28 (SS 7.33) Improper physical activity, improper speech, improper thought, lack of enthusiasm for the vow, and an unmindful attitude to the vow.

This sutra lists the five transgressions of the fourth supplementary vow, the vow to keep aloof from sinful conduct for a set period of time.

apratyavekṣitā-pramāñjīotsargā-dānanīkṣepa-samīstaropakramaṇā-nādāra-smṛtyanupasthāpānāni

7.29 (SS 7.34) Evacuating excreta in uninspected and unswept places, picking up things or leaving them in uninspected and unswept places, spreading mats in uninspected and unswept places, disregard for the vow, and an unmindful attitude towards the vow.

This sutra lists the five transgressions of the fifth supplementary vow,¹ the vow to fast on sacred days at secluded places.

No vow should be observed disrespectfully or unmindfully. Proper inspection and sweeping places clean of all animate material are necessary in order to avoid hurting or killing insects.

sacitta-sambaddha-sammiśā-bhīṣava-duṣpakvāhārāḥ

7.30 (SS 7.35) Eating animate food,¹ eating things in contact with animate food, eating things mixed with animate food, drinking alcohol, and eating half-cooked food.

This vow lists the five transgressions of the sixth supplementary vow, the vow to limit use of edible goods and of non-edible goods which are placed in contact with animate ones.

sacitanikṣepa-pihāna-paravyapadeśa-māṣarya-kālātikramāḥ

7.31 (SS 7.36) Placing alms on animate objects [such as green leaves], covering alms with animate objects, pretending that the food belonged to others, offering competitively against other donors, and untimely offering of food.

This sutra lists the five transgressions of the seventh supplementary vow, the vow to offer alms to wandering ascetics. It focuses upon dubious motivations of the donors.

jīvita-maraṇāśanīśā-mitrānurāga-sukhānubandha-nidānakaraṇāni

7.32 (SS 7.37) Hope for longer life, hope for shorter life, attachment to friends, clinging to pleasures, and craving for reward.

The enumeration of the transgressions of the seven supplementary vows complete, this sutra deals with the five transgressions of the vow of emaciation of the passions by gradual fasting (see 7.17).
Observers of the vow to gradually fast to death should be free of all desires and cravings for rewards as a result of fasting. They must practise absolute detachment from worldly things.

¹ This refers to any food that is still living or has living beings (e.g. bacteria) on it. All flesh and eggs and some plants are considered permanent supporters of microscopic life even when cooked.

anugrahārtḥam svasyātisargo dānam

7.33 (SS 7.38) Charity consists in offering alms to the qualified person for one's own benefit.

The giver gives for his own benefit with a sense of gratitude to the recipient. Charity practised with a pure heart helps weaken karmic bondage. (For the qualifications of the giver and recipient, see 7.34.)

vidhi-draya-dātṛ-pātraviśeṣāt tadviśeṣaḥ

7.34 (SS 7.39) The worth of a charitable act is determined by the manner of giving, the nature of the alms offered, the disposition of the giver and the qualification of the recipient.

The giver's motives and enthusiasm and the quality of the alms offered determine the worth of the act of charity. The genuinely monastic life of the recipient adds dignity to the act. The worth of the charity is enhanced if the giver gives with a sense of duty and the recipient accepts what is a bare necessity of monastic life.

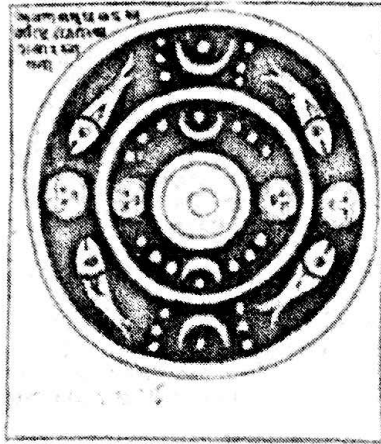
The SB clarifies that the manner of giving includes propriety of place and time of giving, the enlightened faith of the giver, the sense of honour and regard with which the offering is made, the priority and acceptability of the thing given. The nature of the alms offered relates to the good smell, taste and so on of the food and drink as well as their class and quality. The disposition of the giver relates to his freedom from envy, feeling of displeasure and joy, sense of honour, good intention, freedom from expectation, deceit and eager desires.

The qualification of the recipient relates to his enlightened faith, knowledge, conduct and practice of austerines.

The SS offers a slightly different explanation of the four constituents of giving. The manner of giving relates to the regard or disregard in the mind of the giver for the recipient. The merit of the thing given depends on its usefulness in the practice of austerines and religious studies of the recipient. The merit of the giver is his freedom from envy and lack of depression. The fitness of the recipient is his commendable practice of the spiritual discipline of self-restraint.

CHAPTER EIGHT

Karmic Bondage



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The third category of truth, karmic inflow, was explained in the sixth chapter and the means of determining its variety through vows was explained in the seventh. Now, the fourth category of truth, the binding of karma, is explained.

mithyādarśanā-virati-pramāda-kaṣāya-yogā bandhahetavaḥ

8.1 The five causes of bondage are: deluded world-view, non-abstinence, laxity, passions and the actions of the body, speech and mind.

1. The first cause of bondage, deluded world-view, falls into two principal types, speculative and non-speculative, according to the SB tradition. Deluded views, which are reached by unwarranted imagining and abstraction, are speculative (committed). There are 363 varieties of speculative deluded views mentioned in the scripture. Views entertained by the common folk on blind faith are non-speculative (uncommitted). Doubt is a third type of deluded world-view.

The SS describes the two broad divisions of deluded views as those which are natural and those produced by formal instructions or instigation of others. Natural deluded views are due to the rise of view-deluding karma. Deluded views produced by others' instructions are divided into four or five types.

The four types are: (1) activism,¹ of which there are 180 varieties, (2) inactivism,² of which there are eighty-four varieties, (3) agnosticism, of which there are sixty-seven varieties, (4) equal validity of all doctrines, of which there are thirty-two varieties.

The five types of deluded views are given as: (1) absolutist, (2) perverse, (3) sceptical, (4) egalitarian, and (5) agnostic. Absolutism is illustrated by

¹ Belief in liberation but not in the other categories of truth.

² Disbelief in the distinction between beneficial and harmful karma.

doctrines such as: "Whatever exists is the cosmic person", "All existents are permanent", and so on. Examples of perverse views are: "The unbound (ascetics) may keep the bonds (clothes and other equipment)", "The omniscient consumes food", "Women can achieve liberation", etc.³ Views deluded by scepticism are exemplified by doubts like: "Enlightened world-view, enlightened knowledge and enlightened conduct may or may not lead to liberation."⁴ The deluded view of egalitarianism is illustrated by the doctrine that considers all deities and all philosophical views as equally valid. Agnosticism denies the possibility of a distinction between good and bad doctrines.

In this connection, the SBT names as upholders of deluded doctrines about thirty great non-Jaina philosophers of ancient times, such as Badarāyana and Jaimini, the famous Vedānta and Mīmāṃsā advocates. The doctrines were deluded because they were absolutist, allowing for no other viewpoints.

2. The second cause of bondage, non-abstinence or indulgence, is the opposite of abstinence which was explained in 7.1.
 3. The third cause of bondage, laxity, consists of absentmindedness, lack of enthusiasm for beneficial karma, and improper actions of body, speech and mind.
 4. The fourth cause of bondage, passions, will be explained in 8.10.
 5. The fifth cause of bondage, action, was explained in 6.1.
- Of these five causes of bondage, each cause presupposes the succeeding one, but the succeeding one does not presuppose the one before.

sakaśyātutāi jīvaḥ karmāno योग्याṃ pudgalān adatte

8.2 (SS 8.2 in part) Because of its passions, the soul attracts and assimilates the material particles of karmic bondage.

Of the five causes of bondage mentioned in the previous sutra, the passions are assigned special significance because of their exclusive role in the production of long-term bondage. The karmic particles, attracted by the soul through actions motivated by passions, are assimilated and firmly bound to the soul.

³ These views are an area of controversy between the Jaina sects.

⁴ This is doubting the validity of the Jaina doctrine of liberation, see 1.1.

sa bandhabah The result is bondage.

8.3 (SS 8.2 in part) Laden with karmic matter throughout its beginningless existence, the soul is always vibrating. This vibration draws fresh karmic matter which is bound to the soul by passions. The binding is called bondage. The soul has no hands to draw, nor body to hold karmic matter. It is the beginningless karmic matter which draws fresh karmic matter into the soul from all directions. The "entry" of the karma into the soul is metaphorical; the material particles, capable of becoming karma and situated everywhere, are merely converted into the different types of karma by the soul (see 8.25).

prakṛti-sthity-ambhāvā-pradeśās tadvidhayaḥ

8.4 (SS 8.3) There are four aspects of bondage: type, duration, intensity (quality) of fruition, and mass of material particles assimilated.

Now that the causes of bondage have been explained, this sutra begins the description of the nature of bondage.

1. Type of bondage: There are eight types of bondage (see 8.5) created from karma assimilated into the soul. In the SS, the type of bondage is explained as the nature of bondage and is compared with the bitter taste of the colocynt fruit or the sweet taste of sugar.

2. Duration of bondage: This is the period of time from the moment of karmic binding until the time the karma falls away after its fruition. The SS likens the varying duration of different karmic bondages to the varying duration of the sweetness in goat, cow and buffalo milk.

3. Intensity of bondage: This is the varying degrees of depth (and variety) of karmic fruition. The SS compares the intensity of the bondage with strong, medium or mild tasting milk.

4. Mass of material particles assimilated: This refers to the quantity of particles assimilated.

ādyo jñāna-darśanāvāraṇa-vedanīya-mohanīyā-yuṣṭka-nāma-gotrā-ntarāyāḥ

8.5 (SS 8.4) There are eight principal types of karmic bondage: knowledge-covering, intuition-covering, sensation, deluding, lifespan, body, status, and obstructive.

This sutra describes the first aspect of bondage — type. The eight types are explained as follows:

1. Knowledge-covering karma hinders knowledge of objects.
2. Intuition-covering karma hinders intuition of objects.
3. Sensation karma produces sensations of pleasure and pain.
4. View-deluding karma distorts enlightened appreciation of the categories of truth; conduct-deluding karma produces passions and quasi-passions.
5. Lifespan karma determines lifespan.
6. Body karma produces the bodies of infernals, subhumans (animals, plants and microscopic beings), humans and gods.
7. Status karma determines the family, class and society into which one is born.
8. Obstructive karma hinders the properties of beneficence, gain, satisfaction, comfort and power (see 2.4). It can also partially or completely obstruct the spiritual energy of self-restraint (2.5).

pañca-nava-dry-aṣṭāvimśati-catur-dvicaturīmiśad-dvi-pañcabhedā yathākramam

8.6 (SS 8.5) Of the eight types of karmic bondage, there are five sub-types of knowledge-covering, nine intuition-covering, two sensation, twenty-eight deluding, four lifespan, forty-two body, two status, and five obstructive.

matyānām

8.7 (SS 8.6) There are five sub-types of knowledge-covering karmic bondage with respect to empirical knowledge [cognition], articulate knowledge, clairvoyance, mind-reading and omniscience.

The SS raises an interesting problem. Covering a type of knowledge presupposes the existence of that type of knowledge in the soul. In these sutras, five sub-types of knowledge-covering karma, one for each type of knowledge, are accepted as existent in each soul. But there are souls who are intrinsically incapable of attaining liberation and, therefore, cannot have the power of mind-reading and omniscience, the two types of knowledge which are possible only in souls capable of attaining liberation. Consequently, the problem arises as to whether it is logical to accept the existence of a type of knowledge which will never manifest. The problem is

solved by admitting two kinds of existence, existence that is potential and existence that manifests. Thus considered, the five sub-types of knowledge exist potentially in all souls, although they will not all necessarily manifest.

cakṣur-acakṣur-avudhi-kevalānām nidrā-nidrānidrā-pracalā-pracalāpracalā-sṭyānagrdhivedanīyāni ca

8.8 (SS 8.7) The nine sub-types of intuition-covering karmic bondage relate to: the four varieties of intuition — visual, non-visual, clairvoyant and omniscient — and the five varieties of sleep — dozing, sleeping, drowsing, sleepwalking and torpidity.

Dozing is light sleep for alleviating fatigue. Drowsing is a state of sleep while upright. Torpidity is a dormant or hibernating state where, according to the SS, a special kind of energy may give vent to cruel acts of great intensity in dreams.

TRANSLATOR'S NOTE

Sleep appears to be included here because it involves a state of indistinct perception which is a form of intuition but in which passion (conduct-deluding karma) may also play a part in dreams.

sad-asadvedye

8.9 (SS 8.8) The two sub-types of sensation karmic bondage are the producers of pleasure and pain.

darśana-cāritramohanīya-kaśāya-nokaśāyavedanīākhyās tri-dvi-śoḍaśa-navabhedāḥ samyakṭva-mithyāiva-tadubhayāni kaśāya-nokaśāyāu anantānubandhy-āpratyākhyāna-pratyākhyānāvāraṇa-samjvalanaulikalpās caikaśaḥ krodha-māna-māyā-lobhāhāsya-raty-arati-śoka-bhaya-jugupsā-strī-puṇ-napuṇsakavedāḥ

8.10 (SS 8.9) The twenty-eight sub-types of deluding karma are bondage with respect to three kinds of delusion of view and twenty-five kinds of delusion of conduct.

The three kinds of delusion of view are: the near-perfect enlightened world-view, deluded world-view and a mixture of the two.

The twenty-five conduct-deluding karmas are the sixteen passions and nine quasi-passions. The sixteen passions are: the four passions of anger, pride, deceit and greed, each being either tenacious, non-abstinent,

partially abstinent or flickering. The nine quasi-passions are: laughter, relish, ennuī, grief, fear, abhorrence, and the female, male and hermaphroditic dispositions.

The enlightened world-view is attained for varying durations by the elimination, suppression, or partial elimination and partial suppression of the view-deluding karma (see 2.3-2.5). The perfect enlightened world-view is only attained when the view-deluding karma is totally eliminated.

A near-perfect enlightened world-view is the first of the three types of deluded view referred to in this sūtra. Suppressing the view-deluding karma results in an enlightened world-view which is imperfect because it only lasts one intra-hour before fading. However, it is destined to reappear. Partial suppression and partial elimination of the view-deluding karma is accompanied by the rise (fruition) of some of the deluding karma. This enlightened world-view is also less than perfect because it has an end, although it does last a long time and will ultimately be converted into a permanent possession of the soul. In the meantime, it is also a kind of bondage.

Completely deluded world-views are the second type of delusion and the third occurs when enlightened and deluded world-views are mixed and there is a kind of oscillation between them.

The SS explains the bondage of a completely deluded world-view as the state of karma which, when it rises, produces aversion to the religious path revealed by the Jina, indifference to belief in the categories of truth, and inability to distinguish between beneficial and harmful attitudes to life. This completely deluded world-view turns into a near-perfect enlightened world-view when the delusion is checked and becomes incapable of destroying the disinterest in worldly life which the soul has developed. Deluded and enlightened world-views mix, when, like the inferior species of rice which has only partially lost its power of fermenting a beverage, the soul has purged itself only partially of delusion.

The sixteen kinds of passion and the nine quasi-passions are synonymous with conduct-deluding karma.

When the four passions of anger, pride, deceit and greed are of great intensity, they keep the soul immersed in the darkness of delusion leading to deluded conduct and unending worldly wanderings. They are called tenacious. The SB describes them as the destroyers of the enlightened world-view. However, these passions become weak when the soul attains

the enlightened world-view and are then called non-abstinent passions. The SB describes them as the destroyers of the inclination for abstinence. Such passions prevent the soul from observing the vows. When those passions are further weakened, they are called partially abstinent because they allow the soul to undertake the small vows of a layperson. The SB explains that they cover the capacity for complete abstinence. When these passions get rid of their gross nature and become subtle forces, they are called flickering passions which disturb the soul's higher states of spiritual development. The SB explains that they are detrimental to the practice of perfect conduct which requires complete absence of passion.

The SB compares the four types of anger, tenacious, non-abstinent, partially abstinent and flickering, respectively, to a rift in rock, earth, sand and water. The four types of pride are compared respectively with a pillar of rock, bone, wood and straw. The four types of deceit are compared respectively with the degree of crookedness of a bamboo-root, a ram's horn, cow's urine and a chalk-mark by the carpenter. The four types of greed are compared respectively with the stain made by lac, mud, dirty grease and turmeric. The antidotes of anger, pride, deceit and greed are, respectively, forgiveness, humility, straightforwardness and contentment.

The nine kinds of quasi-passion karma are so called because they are incapable of harming the soul in the absence of the full passions of anger, pride, deceit and greed. The SS defines the bondage of the quasi-passions in terms of their results at the time of fruition. The bondage of the quasi-passion of laughter produces laughter, the bondage of the quasi-passion of relish produces relish, and so on. The SB compares the persistence of the male, female and hermaphroditic dispositions respectively with those of the straw fire, wood fire and cow dung fire, which last for comparatively longer periods. The SBT compares the hermaphroditic disposition to the conflagration of a township. (For the inflow of quasi-passions, see 6.15.)

nāraka-tairyagyoṇa-mānuṣa-dāvāni

8.11 (SS 8.10) The four sub-types of lifespan karma lead to birth as infernal beings, subhumans, humans and gods.

Lifespan karma determines both longevity and the realm of birth.

gat-īāti-sārtīā-ṅgopāṅga-nirmāṇa-bandhana-saṅghāta-samsthāna-saṁśānana-sparśa-rasa-gandha-varṇā-nirṇiry-agurilaghū-ṣaḅhāta-parāḅhāta-tapo-ddyotā-cchvāsa-vihāyogataṅhī pratyekasānta-trasa-

subhaga-susvara-sūbha-sūkṣma-paryāpta-sthirā-deva-yaśāṃsi setarāṇi

nībhakṛtām ca

8.12 (SS 8.11) The forty-two sub-types of body karma determine:

- (1) realm of birth
- (2) species of birth
- (3) bodies
- (4) primary and secondary organs of the body
- (5) formation of the organs
- (6) cohesion of the parts of the body
- (7) integration of the body
- (8) configuration of the body
- (9) bone-joints
- (10) touch
- (11) taste
- (12) smell
- (13) colour
- (14) linear propulsion in space
- (15) balanced body weight [neither too heavy nor too light]
- (16) vulnerability
- (17) bellicosity
- (18) heat
- (19) lustre
- (20) respiration
- (21) flight in the sky (graceful or clumsy)
- (22-23) unique and common body
- (24-25) mobile and immobile body
- (26-27) pleasing and ugly appearance
- (28-29) sweet and harsh voice
- (30-31) auspicious and inauspicious body
- (32-33) subtle and gross body
- (34-35) mature and immature body
- (36-37) stable and unstable body
- (38-39) presentable and unrepresentable body
- (40-41) good and bad reputation
- (42) the qualities of a Jina

The bondage of body karma determines the realms of birth and also the shape of the bodies of the inhabitants of those realms. The forty-two sub-types listed above give an idea of the results of the bondage of body

karma.

1. There are four realms of birth, those of infernals, subhumans (animals, plants and micro-organisms), humans and gods.

2. There are five species of beings: one-sensed, two-sensed, three-sensed, four-sensed and five-sensed ones (see 2.13-2.14). The one-sensed beings are earth-bodied, water-bodied, fire-bodied, air-bodied, or plant-bodied. These kinds have further distinctions. For example, earth-bodied beings include pure earth, pebbles, sand, salt, iron, copper, lead, silver, gold, diamond, and so on. Water-bodied beings include moisture, frost, fog, snow, ice, pure water, and so on. Examples of fire-bodied beings are charcoal, flame, fire-brand, ray of light, burning chaff, pure fire, and so on. Air-bodied beings include breeze, cyclone, hurricane, gale and whirlwind. Examples of plant-bodied beings are bulb, root, trunk, bark, wood, leaf, tendril, flower, fruit, bush, joint, creeper, moss and so on.

There are also sub-microscopic varieties of vegetation which are the least developed organisms. These souls share a common body. They possess only one sense, touch, like other one-sensed creatures. Large clusters of these are born together as colonies which die an infinitesimal fraction of a second later.

3. There are five kinds of bodies: gross, protean, conveyance, fiery and karmic (2.37), up to four of which may be possessed simultaneously by a soul (2.44).

4. There are many varieties of primary and secondary organs, determined by karma, which are used for the gross, protean and conveyance bodies. Primary organs include head, breast, back, arms, feet and so on. The secondary organs are within the primary; for example, the brain and forehead are secondary organs within the head.

5. The formation of the organs refers to the anatomy of the sexes and other organs generally.

6. The cohesion of the parts of the five types of body is the holding together of the different organs.

7. Integration means the working together of the diverse organs in each of the five types of body as one whole personality.

8. Configuration refers to the general shape of the body, its symmetry, arrangement of its parts and deformities. There are six kinds of configurations of which the first is most auspicious. In order of their excellence, the configurations are: (1) symmetrical body, (2) symmetrical body above navel only, (3) symmetrical body below the navel only, (4) hunch-backed body, (5) dwarfish body, (6) entirely asymmetrical body.

9. The bone-joints determine the strength and stamina of the body. There are six kinds of bone-joints of which the first is the most auspicious. They are: (1) interlocking of bones on both sides, strengthened with pin and plate, (2) interlocking of bones on one side with half-pin and half-plate or interlocking of bones with pin, (3) interlocking of bones on both sides, (4) interlocking bone on one side and pin on the other, (5) pin between two bones, (6) two bones bound by skin, sinews and flesh.

10-13. There are eight kinds of touch, five kinds of taste, two kinds of smell and five kinds of colour, determined by body karma (S.23).

14. The soul moves from one life to the spot of its next birth by linear propulsion in space which is of four kinds depending to which of the four realms it is travelling.

15. The property of being neither too heavy nor too light enables the body to maintain its balance, without falling over because of the weight of its own body nor flying up because of its lightness.

16-20. These types of body karma are self-explanatory.

21. The body karma which determines power of flight in the sky also determines the grace or clumsiness of gait in general.

22-23. As well as individual bodies occupied by one soul, there are common bodies occupied by many souls.

24-33. These are also self-explanatory.

34-35. The mature and immature body needs further explanation. According to the SB, there are five varieties of maturation: (1) alimentary, (2) bodily, (3) sense, (4) respiratory and (5) speech. Maturation means completion of the constitution of these five factors through which the soul builds its body. The SBT refers to the six varieties of maturation mentioned in the scripture, the sixth one being the mind. It explains the discrepancy with the SB by pointing out that the mind is a kind of sense organ and, therefore, can also be understood as part of the senses, the third constituent of maturation. In fact, later on, the SB acknowledges that according to others the mind is a variety of maturation.

The soul begins all six varieties of maturation simultaneously but completes them consecutively in the order given above. The alimentary maturation involves the attraction of the various types of material particles suitable for constructing the body, senses, respiration, speech and mind. The bodily maturation is the transformation of the attracted particles into the bodies (renewed karmic, new gross and/or protein, new fiery and possibly conveyance). The transformation of the attracted particles into senses of touch, taste and so on, is the maturation of the senses. The

transformation into the respiratory system of the particles, which confer the power of inhaling and exhaling, is the maturation of respiration. The development and use of the capacities to attract particles capable of producing speech organs and to attract particles capable of producing the physical mind are the maturations of the speech and mind, respectively. The maturations are progressively subtler in nature, from the maturation of the aliment up to the maturation of the mind which is the subtlest and last maturation.

The completion of the six maturations is compared by the SB with the completion of a building. The maturation of aliment is the collection of the building materials. The maturation of the body is the construction of the framework. The maturation of the senses, respiration, and speech are the construction of the entrances and exits. The maturation of the rational mind is the deliberation over the arrangement and use of the building, where the lounge, bedroom, dining room and so on, will be.

36-41. Self-explanatory.

42. The last type of effect from karmic bondage is birth into a life in which one will become a founder of religion (6.23).

uccair nīcais ca

8.13 (SS 8.12) The effects of the two sub-types of status karma are high and low status in life among the same species.

The status of a person is determined by the quality of his or her lineage, place of birth, family, wealth, power etc.

There are people who enjoy high status in society such as the people born in the Āryan countries of Magadha, Aṅga, Vāṅga, Kāliṅga and so on and those in the families of Hari, Ikṣvāku, etc. They are offered respect and honour because of their wealth and power. On the other hand, there are people like the Chandalas (lower-caste and outcaste people), boat-hunters, pig-dealers, butchers, fishermen who occupy a low place in community life.

TRANSLATOR'S NOTE

The countries and families named in this commentary reflect the distribution of power and wealth at the time. The distinction between Āryan and non-Āryan refers to those people and countries descended from the Āryan tribes who swept down into north India in the second millennium BCE. The caste system is believed to have arisen from the integration of these warriors and their priests with the native people of India.

dānāḍinām

8.14 (SS 8.13) The five sub-types of obstructive karma obstruct beneficence, gain, satisfaction, comfort and power.

ādītas tīsrṇām antaryāsya ca trīṇśatsāgaropamaḥkoṭīkyah parā sthītiḥ

8.15 (SS 8.14) Bondage to knowledge-covering, intuition-covering, sensation and obstructive karmas lasts up to 30×10^{14} ocean-measured periods.

The description of the first category of bondage – the types – completed, this sutra begins the description of the second aspect of bondage: duration.

The duration of bondage is the length of time the karma takes to produce its entire result. The four types of karma cited above start taking effect after a maximum dormant period of $30 \times 100 = 3000$ years and continue to have effect for up to 30×10^{14} o.m.p. According to the SS, this maximum duration applies to the five-sensed rational beings with mature organs and a deluded world-view.

saptaitr mohaniyasya

8.16 (SS 8.15) Bondage to deluding karma lasts up to 70×10^{14} ocean-measured periods.

The maximum dormant state of this bondage before the karma begins to take effect is $70 \times 100 = 7000$ years.

nāma-gotrāyor viṇśatih

8.17 (SS 8.16) Bondage to body and status karma lasts up to 20×10^{14} ocean-measured periods.

According to the SS, this maximum duration applies to five-sensed rational beings with mature organs and deluded world-view. The dormant state of karma that endures for this maximum period is $20 \times 100 = 2000$ years.

The SS asks the reader to consult the scripture for further information on the duration of karmic bondage of other beings.

trāyastīrṇśatsāgaropamānyāyuṣkasya

8.18 (SS 8.17) Bondage to lifespan karma lasts up to thirty-three ocean-measured periods.

The SBT clarifies that the maximum duration is actually a little more than 33 o.m.p., the excess period being $\frac{1}{3} \times 8,400,000 \times 8,400,000 \times 10^7$ years (see SS 3.31). The dormant stage of this maximum duration is the same as the excess period.

aparā dvādaśamuhūrtā vedaniyasya

8.19 (SS 8.18) Sensation karma lasts at least twelve Indian hours.⁵

This minimum duration is only true of long-term bondage. Instantaneous bondage lasts a mere two time units (see 6.5).

nāma-gotrāyor aṣṭau

8.20 (SS 8.19) Body and status karma last at least eight Indian hours.

śeṣāṇām antarmuhūrtam

8.21 (SS 8.20) The remaining five karmas – knowledge-covering, intuition-covering, deluding, birth, and obstructive karma – can last less than one Indian hour.

vipāko'nubhāvah

8.22 (SS 8.21) The maturing or ripening of karma is the intensity [quality] of the fruition.

The description of the types and duration of bondage completed, the third aspect of bondage, the intensity (quality), is now described.

The maturing of bondage refers to the intensity or quality of its fruition, felt mildly or deeply by the soul. When they are mature, the material particles assimilated by the soul during bondage begin rising up to produce a multiple result. The SB mentions an important aspect of maturation – “transfer” in which the result of one sub-type shifts to another sub-type of the same type of karma (for types and sub-types, see 8.5–8.14). This transfer takes place without any special effort on the part of the soul. It is

⁵ One Indian hour equals forty-eight Western minutes.

simply due to the current activity of the soul. The transfer is only possible between sub-types of the same type, not from one principal type of karma to another. However, there are also some sub-types which cannot transfer. View-deluding and conduct-deluding karmas cannot transfer their results to each other although they are both deluding karmas. Nor can the near-perfect enlightened world-view karma transfer to the karma that is a mixed enlightened and deluded world-view (8.10). However, the transfer can happen in the opposite direction. Thus the mixture of enlightened and deluded world-view, which is never bound as it is a transitional phase of the enlightened world-view during its fall (see appendix 4, third stage), can be transferred to the enlightened world-view. Similarly, the deluded world-view can be transferred to the enlightened world-view and the mixed world-view but the transfer cannot work in the opposite direction. There is also no transfer between the four sub-types of lifespan karma, infernal, subhuman, human and celestial.

The SS explains the multiplicity of mature karma in a different way. The varieties of maturity are due to the different degrees of passions in the soul at the time of binding the karma. The variety is also due to the state of the soul, place and time of karmic maturity, the realm of birth and the spiritual condition of the soul. When there is an intense rise of beneficial karma, the bondage of the harmful karma becomes weak and subordinate to the result of the beneficial karma. Similarly, when there is an intense rise of harmful karma, the bondage of the beneficial karma becomes weak and subordinate to the result of the harmful karma. But as already stated, the effects of the principal types of karma cannot be mutually transferred.

sa yathānāma

8.23 (SS 8.22) The maturation is named according to the bondage that produces the effect.

When the bondage of knowledge-covering karma matures, the maturing is called “knowledge-covering”. When the bondage of intuition-covering karma matures, the maturing is called “intuition-covering”, and so on. This designation does not, however, express the whole character of the maturation which has different intensities and qualities.

tataś ca nirjānā

8.24 (SS 8.23) Maturing also causes the karma to fall off the soul.

The SBT and SS identify two varieties of karmic “ripening” or falling off. The first is due to the usual process of maturity in which the karma bound in the past produces its result at the destined time and then ceases to exist. Sometimes, however, by special effort, the soul enjoys the result of the karma before the destined time. This second variety of maturity is like the artificial ripening of mangoes and jackfruits.

The “also” in the sutra indicates that there is another factor besides maturation which causes karma to drop off. This other factor is austerities.

*nānapratyayāḥ sarvato yogaviśeṣāt sūkṣmaikakṣetrāvagādhasthāḥ
sarvātmapradaśeṣu anantānantapradaśāḥ*

8.25 (SS 8.24) The material particles attracted to the soul cause eight different types of bondage, enter from all sides (at all times past, present and future), cause bondage qualified by the activities of the soul, are subtle clusters of matter, are in the space occupied by the soul, are stationary, are assimilated by all the units of the soul, and are constituted of an infinite times infinite number of atoms.

Here, the fourth and last aspect of bondage, the mass of material particles assimilated, is described, throwing light on eight characteristics of the soul’s karmic bondage.

The material clusters of karma which are attracted into the soul to become the karmic body are the most compact and fine matter (see 2.40 and appendix 5). The description of the clusters “entering” the soul from all directions and at all times, to become one of the eight types of karmas, is, of course, a metaphorical description. The karmic particles are everywhere. They do not come from a particular place to the soul; they are immediately present and available. The “entry” is simply conversion of the particles into particular types of karma according to the causes of bondage (8.1).

*sadvedya-samyakṭva-bhāsyā-rati-puruṣaveda-sūbhāyur-nāma-gotrāṇi
pūnyam*

8.26 (not SS) Pleasure, [near-perfect] enlightened world-view, laughter, relish, male disposition, auspicious birth, auspicious body, and auspicious status are beneficial karmic bondage.

sadvedya-sūbhāyur-nāma-gotrāṇi puṇyam

(SS 8.25, variant of 8.26) Pleasure, auspicious lifespan, auspicious body and auspicious status are beneficial karmic bondage.

ato 'nyat pāpam

(SS 8.26) Other bondages are harmful.

The two broad categories of karmic bondage, beneficial and harmful, are now considered with particular reference to the beneficial. The causes of the inflow of karma that produces pleasure were described in 6.13. The (near-perfect) enlightened world-view was described as a kind of bondage in 8.10. Laughter, relish and male disposition were described as varieties of quasi-passions in the same sutra. In addition to these five “fruits”, there are also the “fruits” which come from auspicious lifespan karma, auspicious body karma and auspicious status karma.

The SBT finds difficulty in accepting the (near-perfect) enlightened world-view as beneficial karma because it is one of the four destructive karmas; it is due to the rise of purified view—deluding karma (see 8.10). The SBT is also discomfited by laughter, relish and male disposition — identified in 8.10 as quasi-passions (conduct-deluding karma) — being designated beneficial karma. Neither the scripture nor the ancient literature on karma mentions these four types of beneficial karma. Nor does SS 8.25 acknowledge these four karmas as beneficial. Only the forty-two varieties of bondage listed below are confirmed by all traditions as beneficial.

RESULTS OF BENEFICIAL KARMA	NUMBER OF VARIETIES
SENSATION KARMA	
pleasure (8.9)	1
LIFESPAN KARMA	
subhumans, humans and gods (8.11)	3
BODY KARMA	
humans and gods	2
five-sensed beings	1
five bodies (karmic, protean, gross, fiery, conveyance)	5
auspicious configuration	1
auspicious bone-joint	1

primary and secondary organs of subhumans, humans and gods	3
auspicious colour, smell, taste and touch	
serial propulsion to realms of humans and gods	4
neither heavy nor light	2
bellicosity	1
respiration	1
heat	1
lustre	1
agreeable gait	1
mobile body	1
gross body	1
developed body	1
individual body	1
stable body	1
auspicious body	1
pleasing appearance	1
sweet voice	1
presentable body	1
good reputation	1
auspicious formation of the organs	1
qualities of a Jina	1
STATUS KARMA	
high status	1
TOTAL	42

As regards the harmful types of bondage, the SB says that all types of bondage other than the named beneficial ones are harmful. In its independent sutra (8.26), the SS confirms the same view.

Pleasure is accepted as the result of a beneficial bondage which is due to a beneficial inflow. There is a likeness between cause and effect. Judged by this criterion, involuntary purging of karma and austerities by deluded people which result in birth in heaven are beneficial acts. Similarly, the acts that produce bondage leading to subhuman and human life with fully developed sense-organs, good physical structure and strong bones are beneficial, irrespective of other factors such as deluded world-view and passions that may be operating at the time. In such cases, the criterion of benefit is the strong body and high position in the species to which one belongs. The line of demarcation between beneficial and harmful

bondage is therefore determined by fitness or otherwise of the being with respect to the life that it is destined to lead.

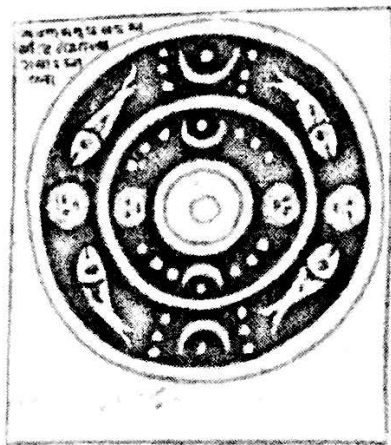
These instances of benefit or goodness are primarily worldly in nature. Spiritual goodness, however, is determined by the enlightened quality of self-restraint and austerities which result in the special elimination of karmic bondage and, consequently, to a higher stage of spiritual attainment as well as births in the higher heaven as a precursor to liberation. Spiritual good is clearly distinguished from worldly welfare.

TRANSLATOR'S NOTE

As noted above, the SBT is embarrassed by the sutra's inclusion of male disposition and also the three other factors as causes of beneficial karmic bondage. The SS does not include them in its version of the sutra. It is worthy of note that Vīrasena, in his *Dhavalā on Śaṭkhaṇḍāgama*, XIII. 352, clearly states that the four destructive karmas are necessarily harmful whereas the four non-destructive ones are a mixture of beneficial (pleasurable) and harmful (painful) karmas. This implies that the controversial four factors cannot cause the bondage of beneficial karma. However, in another commentary, *Jayadhavalā on Kaṣāyapāḍuḍa*, Vīrasena accepts the four factors as causes of beneficial bondage. The divergence of opinion among great Jaina thinkers of ancient times on such a vital issue demands deeper study of the scriptures available in the two principal Jaina sects.

CHAPTER NINE

*Inhibiting and Wearing
Off Karma*



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The fourth category of truth, karmic bondage, was explained in the previous chapter. Now, the fifth category, stopping incoming karma, and the sixth, the wearing off of karma, are considered.

āsravanirodhaḥ samvārah

9.1 Stopping the inflow of karma is inhibition.

There are forty-two “doors” of karmic inflow – three instantaneous (see 6.2, 6.5) and thirty-nine long-term (6.6). The instantaneous doors are the activities of body, speech and mind which are absolutely free of passion. Stopping all forty-two doors completely or partially is inhibition. Complete inhibition is only possible at the spiritual stage immediately before liberation. Progress in spiritual development depends on progress in inhibition.

Inhibition has two aspects, psychic and physical. Psychic inhibition is when the mind disengages from worldly action. Physical inhibition is when the karmic inflow actually ceases because of this mental detachment.

The SS uses the fourteen stages of spiritual development to explain how inflow is stopped. The stages are:

1. deluded world-view
2. lingering enlightened world-view, resembling an aftertaste
3. combination of enlightened and deluded world-view
4. enlightened world-view unaccompanied by any sort of self-restraint
5. enlightened world-view with partial self-restraint
6. enlightened world-view with complete self-restraint but with laxity in early stages
7. complete self-restraint free of laxity
8. complete self-restraint with gross passions attended by various novel experiences
9. complete self-restraint with gross passions and similar but progressively purer experiences

10. complete self-restraint with subtle flickering greed
11. complete self-restraint with suppressed passions but rise of know-ledge-covering karma
12. complete self-restraint with eliminated passions but rise of know-ledge-covering karma
13. omniscience accompanied by mental, verbal and physical activity
14. omniscience with no activity.

At each stage of spiritual development, there are kinds of karmic inflow which are inhibited at the next stage. In the first stage, 117 out of a total 120 kinds of karma may enter and bind. The following sixteen kinds of karma, which are due to deluded world-view, confine the soul to the first stage of spiritual development, that of deluded world-view:

1. deluded world-view (kind of deluding karma, 8.10)
2. hermaphroditic disposition (deluding karma)
3. lifespan in hell (kind of lifespan karma, 8.11)
4. birth in hell (lifespan karma)
5. birth as a one-sensed being (kind of body karma, 8.12)
6. birth as a two-sensed animal (body karma)
7. birth as a three-sensed animal (body karma)
8. birth as a four-sensed animal (body karma)
9. sixth bodily configuration: complete asymmetry (body karma)
10. the sixth bone-joint: two bones bound by skin, sinews and flesh (body karma)
11. linear propulsion of the soul towards the infernal realm (body karma)
12. hot body (body karma)
13. immobile body (body karma)
14. subtle body (body karma)
15. immature body (body karma)
16. common body (body karma).

The inflow of these sixteen kinds of karma is inhibited at the second stage of spiritual development, that of lingering enlightened world-view resembling an aftertaste, to which the soul falls from a higher stage (see appendix 4). Here only 101 kinds of karma may enter and bind (117 - 16 = 101), out of which the following twenty-five kinds are due to the rise of non-restraint caused by the tenacious passions:

1. sleeping (kind of intuition-covering karma, 8.8)
2. sleepwalking (intuition-covering karma)
3. torpidity (intuition-covering karma)
4. tenacious anger (kind of deluding karma, 8.10)

5. tenacious pride (deluding karma)
6. tenacious deceit (deluding karma)
7. tenacious greed (deluding karma)
8. female disposition (deluding karma)
9. animal lifespan (kind of lifespan karma, 8.11)
10. birth in the animal realm (lifespan karma)
11. the second configuration of the body: symmetrical body above the navel (kind of body karma, 8.12)
12. the third configuration of the body: symmetrical body below the navel (body karma)
13. the fourth configuration of the body: hunchbacked (body karma)
14. the fifth configuration of the body: dwarfish (body karma)
15. the second type of bone-joints: interlocking bones on one side with half-pin and half-plate or with pin (body karma)
16. the third type of bone-joint: interlocking bones on both sides (body karma)
17. the fourth type of bone-joint: interlocking bone on one side and pin on the other
18. the fifth type of bone-joint: pin between two bones (body karma)
19. linear propulsion towards the animal realm (body karma)
20. lustrous body (body karma)
21. graceful flight (body karma)
22. ugly appearance (body karma)
23. harsh voice (body karma)
24. unrepresentable body (body karma)
25. low status among one's own species (kind of status karma, 8.13).

These karmas are inhibited at the third stage of spiritual development, that of partly enlightened and partly deluded world-view. At this stage, two lifespan karmas, human and celestial, also do not enter and bind. Thus the total number that bind is seventy-four (101 - (25 + 2) = 74). Out of the seventy-four kinds, the following ten are due to the rise of non-restraint caused by non-abstinent passions:

1. anger (kind of conduct-deluding karma that is non-abstinent, 8.10)
2. pride (non-abstinent conduct-deluding karma)
3. deceit (non-abstinent conduct-deluding karma)
4. greed (non-abstinent conduct-deluding karma)
5. human lifespan (kind of lifespan karma, 8.11)
6. birth in the human realm (lifespan karma)
7. gross body (kind of body karma, 8.12)

8. limbs of the gross body (body karma)
9. the first type of bone-joint: interlocking bones on both sides with pin and plate
10. linear propulsion towards the human realm.

At the fourth stage, that of enlightened world-view accompanied by non-abstinence, seventy-seven kinds of karma may enter and bind: the seventy-four mentioned above as well as Jinas' body karma, human propulsion karma and celestial propulsion karma (8.12). At the fifth stage, the ten kinds of karma listed above are inhibited, making the number of karmas that bind at this stage sixty-seven (77 - 10 = 67). Of these, four are due to the rise of partially abstinent passions:

1. anger (kind of conduct-deluding karma that is partially abstinent, 8.10)
2. pride (partially abstinent conduct-deluding karma)
3. deceit (partially abstinent conduct-deluding karma)
4. greed (partially abstinent conduct-deluding karma).

At the sixth stage, that of self-restraint with laxity, these four passions are inhibited. Thus at this stage, sixty-three kinds of karma enter and bind (67 - 4 = 63). Of these, six are due to laxity:

1. pain (kind of sensation karma, see 8.9)
2. ennui (kind of deluding karma, see 8.10)
3. grief (deluding karma)
4. unstable body (kind of body karma, see 8.12)
5. inauspicious body (body karma)
6. disreputed body (body karma).

These six karmas are inhibited at the seventh stage of spiritual development, that of self-restraint without laxity. At this stage fifty-nine kinds of karma (63 - 6 = 57, together with the major and minor organs of the conveyance body) may enter and bind. Of these, the celestial lifespan is caused by self-restraint with or without laxity, but no lifespan karma is bound beyond the seventh stage.

At the eighth stage, that of self-restraint with gross passions and novel experiences, the celestial lifespan karma is inhibited. Hence, in the beginning of the eighth stage, only fifty-eight kinds of karma (59 - 1 = 58) may enter and bind. At this stage, there is no laxity and there are only the flickering passions of anger, pride, deceit and greed (8.10) which may be intense, medium or mild. Of these fifty-eight kinds of karma, two kinds - dozing and drowsing - are inhibited in the second part of this stage. Thus only fifty-six kinds may enter and bind. At a later part of this stage, thirty

kinds of karma are inhibited:

1. birth in celestial realm (kind of lifespan karma, 8.11)
2. the species of five-sensed beings (kind of body karma, 8.12)
3. protean body (body karma)
4. conveyance body (body karma)
5. fiery body (body karma)
5. karmic body (body karma)
6. karmic body configuration: symmetry (body karma)
7. the first body configuration: symmetry (body karma)
8. primary and secondary organs of the protean body (body karma)
9. primary and secondary organs of the conveyance body (body karma)
10. colour (body karma)
11. smell (body karma)
12. taste (body karma)
12. touch (body karma)
13. linear propulsion toward the celestial realm (body karma)
14. balanced body weight, neither heavy nor light (body karma)
15. vulnerability (body karma)
16. vulnerability (body karma)
17. bellcosity (body karma)
18. respiration (body karma)
19. graceful flight (body karma)
20. mobile body (body karma)
21. gross body (body karma)
22. mature body (body karma)
23. individual body (body karma)
24. stable body (body karma)
25. auspicious body (body karma)
26. pleasing appearance (body karma)
27. sweet voice (body karma)
28. presentable body (body karma)
29. formations of the organs (body karma)
30. the physical qualities of a Jina (body karma).

Thus, twenty-six kinds of karma enter and bind in the last part of the eighth stage of spiritual development. Of these, the four quasi-passions of laughter, relish, fear and abhorrence are due to the intense passions.

These four passions are inhibited in the beginning of the ninth stage of spiritual development, that of self-restraint with gross passions and purer experiences. Thus, in the first part of this stage there is inflow and bondage of only twenty-two kinds of karma. Of these, two kinds - male disposition and flickering anger - are inhibited in the second part of the stage. Thus, in

the remaining period, there is the inflow and bondage of only twenty kinds of karma. Of these, two kinds – flickering pride and deceit – are inhibited in the third part. Thus, there is the inflow and bondage of only eighteen kinds of karma. (The four passions that have been inhibited are all of medium intensity.)

Of the remaining eighteen kinds, one kind, flickering greed, is also inhibited in the tenth stage. Thus, at the tenth spiritual stage, that of self-restraint with subtle flickering greed, there are seventeen kinds of karma that may enter and bind:

1. empirical cognition (kind of knowledge-covering karma, 8.7)
2. articulate knowledge (knowledge-covering karma)
3. clairvoyance (knowledge-covering karma)
4. mind-reading (knowledge-covering karma)
5. omniscience (knowledge-covering karma)
6. visual intuition (kind of intuition-covering karma, 8.8)
7. non-visual intuition (intuition-covering karma)
8. clairvoyant intuition (intuition-covering karma)
9. omniscient intuition (intuition-covering karma)
10. reputable body (kind of body karma, 8.12)
11. high status (kind of status karma, 8.13)
12. obstruction of beneficence (kind of obstructive karma, 8.14)
13. obstruction of gain (obstructive karma)
14. obstruction of satisfaction (obstructive karma)
15. obstruction of comfort (obstructive karma)
16. obstruction of power (obstructive karma)
17. pleasure (kind of sensation karma, 8.9)

At this stage the passions that exist are mild. Of these seventeen kinds, all but the last are inhibited in the next three stages of spiritual development – the stages of suppressed passions, eliminated passions, and omniscience accompanied by activity. Thus, only pleasure karma enters and binds. At the fourteenth stage, that of omniscience without activity, all karma is inhibited.

TRANSLATOR'S NOTE

There are 148 kinds of karma. Of the ninety-seven listed in 8.6, the forty-two body karmas are expanded to a total of ninety-three in 8.12. Thus we get (97 – 42) + 93 = 148.

If the arising of karmas is taken into consideration, some of the karmas listed in 8.12 are grouped together. So, the five cohesions of body and the five integrations of the diverse organs are said to arise as part of the five types of bodies. This

reduces the kinds of karma by ten. The smell, odour, taste and touch karmas are counted as only four kinds instead of twenty, reducing the kinds of karma by a further sixteen. The total number of (arising) karmas is then 122 (148 – (10 + 16) = 122).

Of these 122 kinds of karma, only 120 can be newly bound by the soul. The two deluding karmas – the near-perfect enlightened world-view and the mixture of the enlightened and deluded world-views (8.10) – cannot be bound because they are either phases of the deluded view when it is purified, or a combination of enlightened and deluded world-views when the soul falls from the stage of enlightened world-view (appendix 4). They are therefore subtracted from the 122 kinds of arising karma.

The number is further reduced to 117 for the kinds of karma which the soul can bind at the first stage of spiritual development, because the conveyance body and its organs and the body karma of jinas cannot be bound there. These karmas require higher spiritual development; the conveyance body and its organs can be used at the sixth stage and bound for future use at the seventh (2.49) and the body karma of jinas can be bound from the fourth to the eighth stage of spiritual development (DOK, pp. 80, 85).

sa gupṭi-samiti-dharma-nupreṣṣā-pariśahajaya-cāritraih

9.2 Inflow is inhibited by guarding, careful movement, morality, reflection, conquering hardships, and enlightened conduct.

tapasā nirjara ca

9.3 Austerities wear off karma as well as inhibiting it.

Although there are as many ways of inhibiting karma as there are causes of its inflow, there are seven principal inhibitors, which are given in the two sūtras above and explained in those below. These explanations are mainly in reference to the ascetic's lifestyle.

When austerities are part of enlightened conduct, they not only wear off karma already bound to the soul but also prevent further karma accumulating.

According to the SS, the causes of inhibition have been specified in order to exclude practices and rituals such as religious pilgrimage, sacred ablution, deluded ordination, offering one's head to the deity as a gift, worship of gods and demi-gods and so on. Such practices and rituals are inspired by attachment, hatred and delusion which attract rather than inhibit karma.

saṃnyag yoganigraho gurīṭhī

9.4 Guarding is enlightened control of the threefold activities of body, speech and mind.

Each of the seven ways of inhibiting inflow is now dealt with individually, beginning with guarding. One should guard one's body, speech and mind against evil in order to control one's desires so that they are in harmony with moral principles. "Enlightened" means in the manner prescribed by the scripture.

Guarding bodily activity refers to controlling voluntary movements such as lying, sitting, standing, walking, moving articles of religious life, so that they are performed with perfect religious propriety to avoid causing harm to life.

Guarding speech means controlling speech when seeking religious necessities, requesting directions, discussing illness with a doctor and so on. According to SBT, such guarding entails covering the mouth while seeking food and drink from householders, and during verbal exchanges, to avoid injuring small lifeforms. The ascetic must observe the scriptural norm while speaking, a principle which layfollowers are also expected to follow. At its purest, guarding implies noble silence.

To guard the mind is to refrain from sinful intentions and to set oneself wholesome resolves. At the highest level, avoiding all worldly thoughts, wholesome or unwholesome, is guarding of mind.

trīṇā-bhāṣai-śanā-dāmanikṣepo-tsargāḥ samitayaḥ

9.5 To move carefully is to walk, speak, seek alms, handle objects of daily use and dispose of excreta in the correct manner.

This sutra explains the second of the karmic inhibitors, careful movement. "Correct manner" means as approved by monastic rules for avoiding injuring any form of life while performing the duties necessary for religious life.

1. Walking correctly involves walking cautiously and only for the purpose of performing necessary religious duties, showing restraint in movement, and looking carefully on all sides in the area one is travelling through.

2. Speaking correctly involves speaking wholesome words that are measured, indubitable, harmless and meaningful.

3. Seeking alms correctly means asking for the necessities of religious

life, such as food, drink, broom¹, pots, cloth² and shelter, strictly in accord with scriptural prescription. It means being free from the blemishes of faulty donation, faulty donors and faulty methods of seeking alms.

4. The correct manner of handling articles of religious use consists in properly inspecting and dusting them before moving them in order to avoid injury to small beings such as flies and insects.

5. Correct disposal of excreta means depositing stools, phlegm, spit, urine somewhere not occupied by mobile or immobile lifeforms.

vitama kṣamā-mārdavā-ṛjau-śauca-satyā-saṃnyama-tapas-byāgā-kīrcanyā-brahmacaryāṇi dharmāḥ

9.6 Morality is perfect forgiveness, humility, straightforwardness, purity (freedom from greed), truthfulness, self-restraint, austerity, renunciation, detachment and continence.

This sutra explains morality which is the third way of inhibiting karmic inflow. "Perfect" applies to all ten moral virtues which must be practised meticulously by ascetics.

1. Forgiveness depends upon controlling anger and practising tolerance in adverse situations. According to the SB, it requires forbearance and gratitude that worse has not happened. To practise unconditional forgiveness, we should see ourselves as the source of anger. The SB advises that angry abuse from another should be countered by looking to oneself for the cause of the anger. If the cause can be found within oneself, the other should be forgiven for his anger. Even if the fault does not lie with oneself, the other should be forgiven because his anger is due to ignorance. The ignorant should always be forgiven. If someone accuses us covertly, he should be forgiven because he did not do so overtly. If he accuses us overtly, he should be forgiven because he did not resort to physical violence. If he did resort to beating, he should be forgiven because he did not kill us. If he did attempt to kill us, he should be forgiven for not distracting us from the religious path. We should always find reason to forgive a person who harms us and should remember that whatever misfortunes confront us, they are due to our past karma.

2. Humility arises when pride about one's race, family, prosperity,

¹ Used by Jaina ascetics to sweep aside small forms of life which might otherwise be crushed.

² Pots and cloth are not mentioned in the SS as the orders of this tradition do not allow these items. Cf. 9.24, no. 8.

- intellect, knowledge and other such attainments, is subdued. The SB describes humility as lack of self-aggrandizement, and control and destruction of pride. Pride has eight varieties, determined by its object: (1) paternal superiority, (2) maternal superiority, (3) beauty, (4) fortune, (5) exceptional intellectual and creative power, (6) scriptural learning, (7) prosperity, and (8) power.
3. Straightforwardness is sincere and honest intention. The SB also includes avoiding controversy.
 4. Purity means to be free of greed. A greedy mind is always impure. The SB lists the mind-polluting passions produced by greed as anger, pride, deceit, violence, and falsehood.
 5. Truthfulness includes refraining from harsh words, back-biting, garrulity, derogatory language, vituperation, and so on. The SB describes truthfulness as relating facts. It is sweet, civil, unambiguous, manifest and free from attachment and hatred.
 6. Self-restraint refers to abstaining from all activities which injure any form of life, subtle or gross. The SB identifies controlling body, speech and mind and, in particular, carefully inspecting objects and places so as to avoid injuring life.
 7. Austerity means mortification of the body for the regeneration of the soul. The SB identifies two types of austerity, external and internal, each with six sub-types (see 9.19–9.20). The many kinds of fasting occupy a central position among the austerities prescribed in Jaina scripture.
 8. Renunciation is the abandonment of possessive attitudes towards the necessities of life. The SB itemizes external objects, such as broom, pots and so on, necessary in practising the Jina's discipline, as well as internal pollutants of speech and mind under the sway of passions, which may become objects to which the soul clings. In this respect, the body is also sometimes considered an internal possession. Renunciation is essentially freedom from clinging and hankering.
 9. Detachment is letting go of attachment to the body and monastic articles. It is a refinement of renunciation in which the sense of mineness is relinquished.
 10. Continnence means residing with the teacher to observe the abstinences, acquire learning and erode the passions. The SB distinguishes five kinds of teachers: (1) initiator (who confers initiation), (2) teacher of the nature of animate, inanimate and mixed objects, (3) junior instructor of the scripture, (4) senior instructor of the scripture, (5) expert in teaching the heart of the scripture.

*anīyā-sāraṇa-saṃsārai-katvā-nyatvā-śūcītvā-śrava-saṃyāna-nīṛjā-
loka-bodhidurlabha-dharmasavākyāyātānūcintanam anuprekṣāh*

9.7 The twelve reflections are upon impermanence, helplessness, the cycle of birth and death, solitariness, otherness of the body, impurity of the body, inflow of karma, inhibiting karma, wearing off karma, the nature of the cosmos, rarity of enlightenment and the lucid exposition of the doctrine.

Here, reflection, the fourth of the seven inhibitors of karmic inflow, is explained. The twelve reflections are the process for arriving at the enlightened world-view. Although the SB is typically populist and elaborate in its description while the SS is more academic and condensed in its approach, they have essential agreement on the results of the reflections.

1. Reflecting upon impermanence of the body, which is defined as an internal apparatus, and of external apparatus such as beds, seats, clothes, encourages detachment from worldly things.
2. Reflecting upon the helplessness of the soul in a world beset with the miseries and misfortunes of birth, bereavement, old age and death, strengthens commitment to the spiritual path. The soul's encounters with worldly suffering are likened to a helpless deer cub facing a hungry lion in the lonely forest. This induces a sense of detachment from worldly affairs and deep faith in the religious discipline taught by the Jina.
3. Reflecting upon suffering, the beginningless cycle of births and deaths as infernals, animals, humans and gods brings home the truth that the relationship between individuals is constantly changing. The son becomes the father, the servant becomes the master, the foe becomes the friend and so on, obliterating the distinction between who is "one's own" and who is "not one's own". A sense of dread and disaster for worldly life is induced by such reflection along with a determination to strive for release from the cycle of transmigration.
4. Reflecting upon the solitariness of the soul in its births, sufferings and death cleans the mind of its attachment to those who are "one's own" and aversion to those who are "not one's own". The mind achieves a balanced state that is conducive to spiritual pursuits and inspired to attain liberation.
5. Reflecting upon the otherness of the soul from the body and other physical objects focuses on the soul as an eternal intelligent self and the body as an evanescent insentient object. The intrinsic purity of the soul is experienced and the bodily attachment obstructing

the spiritual path is destroyed.

6. Reflecting upon the filthy condition of the body strengthens dissipation and disgust for the body. The body is impure because it is produced by the mixture of father's semen and mother's blood which are impure. It is impure because everything it consumes turns foul and putrid. It is impure because it is the receptacle of dirt, sweat, phlegm, bile, urine and faeces. It is impure because it is impossible to change its foul smell by any kind of bath or cosmetic.

7. Reflecting upon inflow, as also on inhibiting and wearing off karma, provides insight into the causes of bondage and liberation. Reflecting on karmic inflows as the pitfalls in this life and next, and as the entrance for the harmful and exit for the beneficial, brings about an inclination for control inflow. In this connection, the SB cites the example of Gārya Sātyaki who, in spite of his proficiency in flight and the occult sciences, met death because of his lust for women. The example of mighty elephants, enticed by objects which are pleasant to touch, being entrapped by elephant tamers is also given. Similarly, the fatal consequences for fish, black bees, moths and deer of their respective addictions to taste, smell, sight, and sound are cited to bring home the pitfalls of inflows due to sensual indulgence.

8. Reflecting upon the merits of inhibiting karmic inflow and of the great vows of the ascetic strengthens the power of inhibition necessary for liberation.

9. Reflecting upon wearing off karma enables us to purge the soul of its impurities. The wearing off may occur without conscious effort or through virtuous practices. The first is illustrated by births in hell or heaven due to the fruition of past karma which subsequently wears off. The second refers to the practice of austerities and endurance of hardships for the elimination of past karma.

10. Reflecting upon the nature of the cosmos leads to the enlightened world-view. One is able to achieve purity of thought. The cosmos is made up of five extensive substances (see 5.2) and is subject to multiple states of origination, decay, continuity, evolution and dissolution (5.29).

11. Reflecting upon the rarity of enlightenment builds up a solid foundation for spirituality. It eliminates laxity and encourages attainment of enlightenment. Overwhelmed by deluded world-views and passions, the soul is eternally experiencing miserable births and deaths in various realms. Reflection on these vicissitudes generates lucidity of thought and spiritual illumination.

12. Reflecting on the lucid exposition of the doctrine creates confidence in the mind of the aspirant. It infuses the strength needed to practise the path which is the door to enlightened world-view and the redeemer of the soul from its worldly sufferings. The five great (ascetic) vows (7.1-7.2) and the seven categories of truth (1.4) propounded in the scripture are the constituents of the path of liberation.

mārgāyauvana-nirjārtham pariśodhavyāḥ pariśahāḥ

9.8 Enduring hardships prevents deviation from the spiritual path and wears off bound karma.

*ksut-pipāsā-śīto-śṇa-damśamasaka-nāgnyā-rati-stri-caryā-niśadyā-
śaryā-krośā-vadhā-yācanā-lābha-roga-triṃsarsā-mala-satkārdpuruskā-
ra-prajñā-jñānā-darsanāni*

9.9 There are twenty-two hardships arising out of hunger, thirst, cold, heat, insect bites, nudity, ennu, women, travel, seat and posture for practising austerities, sleeping place, indignation for reproach, injury caused by others, seeking alms, lack of gain, physical ailment, touch of thorny grass, dirt, honour and reward, learning, lack of intelligence, and loss of faith.

Here, the fifth way of inhibiting inflow, hardships for ascetics, is described. The twenty-two hardships are prescribed to facilitate strict observance of the vows, adherence to the spiritual path and weakening of karmic bondage. They occur because of the rise of five types of karma: knowledge-covering, sensation-producing, view-deluding, conduct-deluding and obstructive (see 9.13-9.16).

Most of the commentators give a brief summary of the hardships. The SB does not comment at all. The SS gives the most detailed analysis.

1-2. Hunger and thirst: Ascetics must depend on the laity for their daily needs. They cannot cook, nor can they buy. They have to live by seeking alms. They have to bear hunger and thirst patiently if food and drink approved in the scripture are not available from the householder. The SS advises that the non-availability of food and drink should be considered a good opportunity for fasting to purge the soul of its impurities by meditation and study of the scripture. Mortification of the flesh regenerates the spirit.

3-4. Cold and heat: The life of the wandering ascetic is compared with

that of the birds who have no fixed abode. The ascetic has to pass nights under trees, in caves or under the skies without cover to protect the body from cold and heat. His life is devoted to abstinence from all kinds of activity that may cause injury to any form of life, however difficult it may be to lead such life in climatic extremes.

5. Bites of insects: Insects might suck his blood but the ascetic must maintain peace of mind without any thought of protecting his body from their bites.

6. Nudity: This is an essential feature of monkhood in the SS tradition. The purpose of nudity is to gain control over the feeling of shame in the state of unconcealed genitals. The ascetic is naked as a new-born baby, without possessions, not even a piece of cloth to cover his body. His mind is always fixed on the path of liberation being absolutely free of sexual desire and devoted to the practice of perfect celibacy.

7. Ennui: An ascetic may feel bored with asceticism but must control his feelings. He remains aloof from places of dance and music. He spends his time in solitary places, deserted houses, temples and caves, practising meditation and scriptural study in order to endure the hardship of ennui.

8. Women: Celibacy is compulsory for the ascetic who must scrupulously avoid association with the opposite sex. Ascetics must guard themselves against the overtures of intoxicated women who might tempt them with lustful gestures and postures in their solitary resorts. This formidable hardship is conquered through the power of meditation which can purge his sexual predispositions.

9. Travel: Ascetics have to walk from place to place, barefooted, on paths of hard gravel, sharp thorns and the like. They must face the hardships of travel calmly and quietly, without attachment to place or climate and with strict observance of the rule and norms prescribed in the scripture.

10. Seat and posture for practising austerities: Sometimes ascetics must select places to practise austerities intensely. These practices may be interrupted by natural calamity or hostile people but the patient endurance of trials and tribulations quickens progress along the spiritual path. They should cultivate fearlessness.

11. Sleeping place: An ascetic might fail to find a suitable place to sleep, and spend nights in pain and hardship, enduring extreme heat or cold, lying as still as a statue to avoid injury to flies and insects that infest the area.

12. Indignation for reproach: Sometimes an ascetic may have to endure

the wrath and indignation of ignorant and rude people who shower abuse on him. He must tolerate insults dispassionately, seeing them as the result of harmful karma bound by him in the past.

13. Injury caused by others: People may beat an ascetic violently, but he must endure such treatment with perfect equanimity, reflecting on the natural vulnerability and impermanence of the body. He has to remain evenly disposed whether his body is flayed with a chisel or anointed with sandalwood paste.

14. Seeking alms: He does not seek food, shelter and medicine with beggarly plaritudes and pitiful gestures, even if his life is at stake from lack of food and drink. He endures placidly. The practice of severe austerities reduces the ascetic's body to a skeleton of bones covered with skin and a network of veins and arteries.

15. Lack of gain: Failure to find food or drink should not incite displeasure. It makes no difference to the ascetic whether or not he receives food when seeking alms. Not receiving food is a kind of austerity that fosters spirituality. In the SS tradition, the monk has no bowl to keep food. His palms are his bowl. He takes food and drink only once a day. He is mostly silent. Sometimes, he goes without food and drink for many days at a stretch and returns from many houses without acceptable food. But he always remains unruffled; the generosity or miserliness of the benefactors is not his concern.

16. Physical ailment: The ascetic has no attachment to his body. He tolerates all varieties of ailments with equanimity, never asking for a remedy. On the contrary, he ponders the impure components of the body, the impermanence of the world and the utter lack of the power that can save the body. Whatever meagre quantity of food he accepts is for the bare maintenance of his body, like a few drops of lubricant to keep the axle turning or a quantum of ointment to cure the abscess. The ascetic's principal concern is the protection and nourishment of virtue. He never takes advantage of the supernatural powers he has acquired through his austerities to cure his ailments.

17. Touch of thorny grass: Ascetics walk barefooted. Their soles are pricked by thorns and injured by rough gravels, dry grass, hard earth and so on. These hardships are tolerated with a peaceful mind. When walking, sitting and sleeping, ascetics avoid harming small creatures such as flies, insects and mosquitoes. They are always vigilant and mindful of what they do.

18. Dirt: To avoid injuring water-bodied beings, ascetics do not take

baths. In the SS tradition, the naked bodies³ of the male ascetics produce sweat under the scorching heat of the sun and the wind blows dust on to their skin. They endure the dirt. They do not rub their skin when they suffer from eczema or itches. They cleanse their souls of passions by observing religious vows to purify their conduct.

19. Honour and reward: Ascetics should not hanker after honour or prestige for their vast knowledge and high spiritual attainments. They do not envy the high positions held by false teachers who are worshipped with devotion by the ignorant masses. They do not seek miraculous powers as reward for their austerities.

20. Learning: An ascetic is not elated by his scriptural learning. He bears his profound knowledge with meekness and modesty.

21. Lack of intelligence: Ascetics do not despair at their failure to achieve great intellectual feats, despite their strict observance of religious life and extreme austerities. They endure censure for their limited intelligence.

22. Loss of faith: Sometimes an ascetic reaches the verge of losing his faith in his religious discipline. He must rise above this mood by reviewing his understanding of the doctrine and the progress he has made in the religious path. According to the SS, the mind of the genuine ascetic is never troubled by the thought, "Even though my heart is pure due to being in the highest state of dispassion, even though I am conversant with all the categories of truth, even though I am the worshipper of the adorable ones, of the sanctuaries dedicated to the Jina, of genuine ascetics and of true religion, and even though I am a monk of very long standing, the extraordinary state of knowledge has not arisen in me. The claim that supernatural miraculous powers arise in the practitioners of long-term fasts is a cry in the wilderness. The observance of vows is a worthless pursuit." The reason why genuine ascetics do not have this thought is that they have achieved pure faith and enlightened world-view. This is how they save themselves from the pitfall of loss of faith.

The end result of the ascetic's endurance of these hardships, which arise randomly as the result of previous karma, is that the inflow of attachment and hatred is greatly inhibited.

³ This refers to the male ascetics of the Jaina sect who go naked as a prerequisite for attaining liberation, see p. 226.

śikṣīmasamparāya-cchadmashāvīrāgayoś caturdaśa

9.10 Fourteen hardships – hunger, thirst, cold, heat, bites of gadflies and mosquitoes, travel, learning, lack of intelligence, lack of gain, sleeping and mosquito, ailment, touch of thorny grass and dirt – occur at the tenth stage of spiritual development which is attended by subtle flickering greed, the eleventh stage which is attended by suppressed passions and knowledge-covering karma, and the twelfth stage which is attended by eliminated passions and knowledge-covering karma.

The hardships are now explained in terms of spiritual development. Only the fourteen hardships mentioned here occur at the tenth, eleventh and twelfth stages of spiritual development (see 9.1).

The remaining eight hardships – nudity, ennu, women, seat, indignation, seeking alms, honour and reward, and loss of faith – do not occur because of the absence of gross passions at these stages. The hardship in practising nudity does not occur because the quasi-passion of abhorrence has been mastered. The quasi-passions of ennu, sexual disposition and fear have also been controlled at these stages and so the hardships arising from ennu, women and sitting are not possible either. The conquest over anger, pride and greed at these stages prevents the occurrence of hardships arising from indignation, seeking alms, and honour and reward. Loss of faith is also not possible because the faith-deluding karma is either suppressed or eliminated by now.

ekādaśa jine

9.11 Only eleven hardships are possible in the victor.

Now the hardships possible for the "victor", that is a saint at the thirteenth and fourteenth stages of spiritual development, are enumerated.

The victor is free of all four destructive types of karma – knowledge-covering, intuition-covering, deluding and obstructive – but not yet of the four types of non-destructive karmas – sensation, lifespan, body and status.

The eleven hardships to which the victor is subject are due to the rise of harmful sensation karma. They are: hunger, thirst, cold, heat, insect bites, travel, sleeping place, injury, ailment, touch of thorny grass, and dirt. These hardships do not arouse any passion in the victor. They are simply experienced without causing any reaction.

In the ŚS tradition, an objection is raised that it is not proper to call them hardships because there do not exist feelings of hunger, etc., in the victor, because the rise of deluding karma, which causes pain, is not present. This, says the ŚS, is true but they are called hardships figuratively, even in the absence of pain, because the material particles of the sensation karma are present and rising. This is just like attributing meditation to the omniscient victor, even though the function of stopping all thought, which is the essence of meditation, does not actually exist in him. The victor's meditation is to eliminate karmic residues on the eve of attaining disembodied liberation.

Alternately, the sutra can be explained by preceding it with the supplementary clause "there do not exist", because the sutras are subject to additions based on the intention of the speaker.

bādarasamparāye sarve

9.12 All the hardships occur in an ascetic who is at the stage of complete self-restraint with gross passions.

Now the common cause of all the hardships is explained. At the sixth, seventh, eighth and ninth stages of spiritual development (see 9.1), all the hardships occur because the gross passions are present.

jñānāvartane prajñā-jñāne

9.13 The two hardships, learning and lack of intelligence, are associated with knowledge-covering karma.

Intelligence and learning are due to the partial elimination and partial suppression of knowledge-covering karma (see 2.5).

darśanamohā-ntarāyayor adarśanā-labhan

9.14 The two hardships, loss of faith and lack of gain, are associated with view-deluding and obstructive karma respectively.

cāritramohe nāgnyā-rati-stī-ṇiṣadyā-krośā-yācamā-satkārapuraskarāḥ

9.15 The seven hardships – nudity [due to abhorrence], emnui [due to dissatisfaction], women [due to male disposition], seat [due to fear],

indignation [due to anger], seeking alms [due to pride], honour and reward [due to greed] – are associated with conduct-deluding karma.

vedanīye śeṣāḥ

9.16 The remaining eleven hardships – hunger, thirst, cold, heat, biting insects, travel, sleeping place, injury, ailment, touch of thorny grass, and dirt – are associated with sensation [pain] karma.

ekādayo bhāryā yugapad ekonaviṃśateḥ

9.17 Up to nineteen hardships may occur at one time.

An individual cannot experience more than nineteen of the twenty-two hardships at once, because cold and heat cannot occur simultaneously and because travel, sleeping and sitting are mutually exclusive hardships.

sāṃgīyika-cchedopasthāpya-parihāraṇisuddhi-sūkṣmasamparāyā-yathā-bhyāñi cāritram

9.18 The five stages of conduct are: initiation, ordination, purification through service, self-restraint with subtle flickering greed, and perfect conduct.

The exposition of the twenty-two hardships, which is the fifth way to inhibit karma, having been completed, the sixth way, the five stages of conduct, is now considered.

1. An aspirant for asceticism is admitted to the order in an initiation ceremony.
2. After a specified probationary period, his or her ordination is confirmed.
3. Some aspirants practise purification through service to the order, the third of the five stages.
4. In due course, the ascetic reaches the tenth stage of spiritual development, complete self-restraint with subtle flickering greed (see 9.1).
5. Finally, the ascetic succeeds in practising perfect conduct at the eleventh and higher stages of spiritual development (9.1).

All five stages of conduct represent the gradual progress in the practice of self-restraint which is the essence of ascetic conduct.

anaśanā-vāṣṭanāudarya-vṛttiparisamkhyāna-rasaparivṛtyāgā-vivikāśayāśana-kāyākleśā bāhyam tapah

9.19 The six external austerities are: fasting, semi-fasting or reduced diet, voluntarily limiting the variety and the manner of seeking food, giving up delicacies or a stimulating diet, lonely habitation, and mortification of the body.

This sutra begins the explanation of austerities, the seventh way of inhibiting karmic inflow. There are two types of austerity, external and internal, each with its own sub-types. Here we deal with the external austerities.

1. Fasting protects self-restraint and effects elimination of karma. It means abstaining from food, or both food and drink, for a set period according to one's capacity.
 2. Semi-fasting is a diet, which is gradually intensified by fixing a decreasing number of morsels of food to be consumed.
 3. The varieties of food to be consumed and the places where it is sought may both be restricted.
 4. Alcohol, meat, honey, butter and other stimulating food and drink are given up by the spiritual aspirant.
 5. The ascetic should choose a solitary place, such as a deserted house, temple, mountain cave, for meditating and practising austerities.
 6. For the mortification of the body, the aspirant may practise various positions such as the standing, lotus and milking positions, sitting by pressing the calf muscles under the thighs or on the toes keeping the heels erect, and so on. Residing under a tree or in open space and enduring cold and heat are part of this austerity.
- Practising the six external austerities has five salutary effects: (1) renunciation of worldly relationship, (2) lightness of the body, (3) conquest over the senses, (4) guarding of self-restraint and (5) elimination of karma.
- An austerity differs from a hardship (see 9.9) in that it is specifically created by the soul to purge itself of the impurity of passion, whereas a hardship occurs randomly.

prāyaścitta-vinaya-vāyāntīrya-svādhyāya-nyūtsarga-dhyānāny uttamam

9.20 The six internal austerities are: penance, reverence [humility], service, scriptural study, renunciation and meditation.

Along with the external austerities (see 9.19), the internal austerities of ascetics are the seventh way of inhibiting karma.

1. Penance is prescribed to expiate transgressions of the vows.
2. Reverence means due respect for learning and the learned.
3. Service is offered with humility to the elders and the sick ascetics.
4. Study of the scripture is compulsory for the ascetics.
5. Abandoning external objects and internal passions is an important ingredient of an austere life.
6. Meditation is restraint of body, speech and mind, to which the SBT adds that it must be according to the scriptural prescriptions. The SS defines meditation as putting an end to the distraction of the mind.

nava-catur-daśa-pañca-dvi-bhedam yathākramam prāg dhyānāt

9.21 There are nine kinds of penance, four kinds of reverence, ten kinds of service, five kinds of scriptural study and two kinds of renunciation.

ālocana-pratikramana-tadubhaya-viveka-nyūtsarga-tapas-cheda-parihāṛō-pashāpanāni

9.22 The nine penances are: confessing transgression, repenting past deeds, combined confession and repentance, careful inspection of articles received, abandoning unfit articles, austerity, lowering of ascetic seniority, segregation from the order, and reordination.

These sutras begin the detailed description of the six internal austerities. The sixth internal austerity, meditation, is not mentioned here but will be considered in 9.27.

There are nine kinds of penance, the first internal austerity.

1. Ascetics confess their lapses in religious observances to their teachers.
2. Ascetics repent their lapses, that is they regret such behaviour and determine to avoid it in the future.
3. Confession and repentance can occur together.
4. Ascetics depend on alms, but must inspect carefully articles that are offered to ensure that they are suitable.
5. Ascetics must abandon unfit articles received by mistake.
6. Practising austerities according to capacity is an important part of ascetic discipline.
7. An ascetic's failure to observe the discipline properly leads to demotion in his ascetic standing.
8. The ascetic is segregated from the order for a certain period if he is found guilty of serious aberrations.

9. When the ascetic is segregated, reordination becomes necessary.

The SBT clarifies that reordination is preceded by two further states of penance: unfitness for reordination and then fitness for reordination due to the practice of requisite austerities.

These nine penances are prescribed by the spiritual teacher as purificatory measures, keeping in view the place, time, capacity, physical strength of the ascetic, the nature of the offences, the species of creatures injured and the intensity of passions with which the acts were perpetrated.

jñāna-darśana-cāritrô-pacārāḥ

9.23 The four reverences are for: learning, the enlightened world-view, good conduct, and senior ascetics.

Here, the kinds of reverence, the second internal austerity, are given. Reverence is a combination of honour and devotion. Reverence to those who are senior in enlightened world-view, knowledge and conduct, is shown by standing up and going forward to receive them, offering a seat, and so on, in accord with rules of ascetic behaviour.

ācāryô-pādhyāya-tapasvi-saikṣaka-glāna-gaṇa-kula-saṅgha-sādhu-samanojñānām

9.24 The ten services are to: the preceptor, teacher, practitioner of austerities, learner [novice], sick, group, union, order, ascetics and fellow monks.

Here the details of service, the third internal austerity, are given.

1. The preceptor gives the vows.
2. The teacher instructs the ascetics in the practical application of the religious code. Five kinds of teachers have been identified by the SB (see 9.6). In this connection, the SB mentions the nuns' administrator who takes care of the nuns.
3. A practitioner of austerities is one who practises prolonged fasting and other difficult austerities.
4. A trainee (novice) is a newly ordained monk.
5. The SS specifies the sick as ailing ascetics.
6. Group refers to the congregation of learned ascetics, who are the elders.
7. Union means the association of sects. The SS differs here in identifying

the union as the congregation of the disciples of an ordaining preceptor.

8. Order refers to the organization of the four constituent bodies: monks, nuns, laymen and laywomen. Service to the order is an integral part of the ascetic's daily routine. It includes providing food, drink, medicine, clothing and pots (for those orders which have them) and assistance to those travelling through dense forests and difficult regions and in times of natural and man-made tribulation. Arranging residence and furniture is also part of this service.

Ascetics are those who are ordained in self-restraint.

9. Ascetics are those who follow similar rules of conduct.

10. The fellow monks as ascetics approved by the people. The SS explains fellow monks as ascetics approved by the people. The ascetic order as a whole, including both monks and nuns, depends for its administration on three people, the preceptor, the teacher and the nuns' administrator.

vācānā-pracchānā-nuprekṣā-mnāya-dharmopadeśiḥ

9.25 The five stages of scriptural study are: teaching, questioning, reflection, correct recitation and preaching of the doctrine.

Here, the details of scriptural study, the fourth internal austerity, are given.

1. The first stage in scriptural study is teaching the disciples to read the text correctly and understand the meaning properly.
2. At the second stage, questions raised by the disciples are answered.
3. Reflection on the meaning of the text follows.
4. Then the text is correctly recited and memorized.
5. Lastly, the contents of the scripture become the subject matter of preaching.

bhīṣā-bhyantaroḍḍhyoh

9.26 Renunciation means abandoning the external articles and the internal passions including the body.

Here, renunciation, the fifth sub-type of internal austerity, is explained. Absolute renunciation of all possessions and passions including the body is the aim of ascetic practice. The ascetic has to be free of the sense of mineness. Whatever he seeks for the bare maintenance of life is to be used with absolute detachment. The feeling of detachment from the body is an

integral part of compulsory daily practice.

uttamasambhānāsyaikāgra-cintānirodho dhyānam

9.27 (SS 9.27 in part) The concentration of thought on a single object by a person with good bone-joints is meditation.

Meditation, the sixth sub-type of internal austerity, is now considered. The restless mind moves from one object to another. It is immersed in thought. When the restless mind concentrates on a single object in meditating. This is a kind of restriction placed on the mind to still it. The

Perfect stillness of the speech organs and the body is also a type of meditation. meditation which is immediately followed by disembodied liberation. This state of meditation will be discussed in 9.42.

Good bone-joints refers to the first four types of bone-joints (see 8.12), that is, bone-joints with a pin, with a half-pin and half-plate, with interlocking bones on both sides, and with bones interlocking on one side with a pin on the other.

According to the SS, liberation is possible only for the monk possessed of the first variety of bone-joint. The SS explains “thought” as a faculty that is constantly vibrating because it focuses on a number of objects in quick succession. Concentrating on a single object entails withdrawing thought from all other objects and fixing it on this particular point. Concentration is the suspension of thought. It is a sort of negation, but not like a hare’s horn, which is non-existent; it is negation in the sense that it negates the objects other than the one it is concentrating upon. But it is a solid and concrete affirmation of the object upon which it is fixed. So the negation is also a sort of affirmation. It takes positive note as a logical consequence of its negation.

ā mubhṛtā

9.28 (SS 9.27 in part) The meditative state lasts an intra-hour.

The meditative state cannot last beyond one intra-hour (less than forty-eight minutes), although it can be resumed. It is a positive state; knowledge that shines like an unflinching flame.

ārta-taudra-dharma-suklāni

9.29 (SS 9.28) There are four kinds of meditation: mournful, wrathful, 236

analytic and white (pure).

pare mokṣahetū

9.30 (SS 9.29) The last two kinds of meditation, analytic and white, lead to liberation.

Unlike the last two kinds of meditation, the first two, the mournful and the wrathful, nourish worldly life.

īṅam amanojñānām samprayoḡe tadviprayoḡāya smṛtisamanuāhārah

9.31 (SS 9.30) Dwelling on ridding oneself of contact with disagreeable objects or getting out of an unhappy situation is mournful meditation.

vedanāyās ca

9.32 (SS 9.32) Dwelling on ridding oneself of unpleasant feelings is also mournful meditation.

viparīṅam manojñānām

9.33 (SS 9.31) Dwelling on recovering contact with an agreeable object or repeating pleasant feelings is also mournful meditation.

mīdānam ca

9.34 (SS 9.33) Intense anxiety to fulfill unfulfilled desires in future lives is also mournful meditation.

Four kinds of mournful meditation are given in the above four sutras. These are:

1. when a person is faced with an undesirable object or situation and fastens all attention on being rid of that object or situation and also to warding off a recurrence of such a confrontation;
2. when a person is faced with a painful feeling or ailment and fastens all attention on being rid of it and warding off a recurrence of this experience;
3. when a person loses possession of an agreeable object or a pleasurable sensation and fastens all attention on recovering it;
4. when a person develops an intense lust for an object and fastens all attention on the fulfillment of this desire in future lives.

tad avirata-deśavirata-pramattasanyatānām

9.35 (SS 9.34) People who are at the lower spiritual stages of non-abstinence, partial abstinence and self-restraint with laxity may fall into mournful meditation.

The stages of spiritual development mentioned here are the first six stages explained in 9.1. Of these six stages, the first four are devoid of abstinence (self-restraint). In the fifth, abstinence is partial and, in the sixth, there is self-restraint with laxity.

The SS remarks that only the first three kinds of mournful concentration are possible for the ascetic who is established in the sixth stage of spiritual development, as he is free of the anxiety to fulfill desires.

himsā-nṛta-steya-viśayasamrakṣanebhyo raudram avirata-deśavirataḥ

9.36 (SS 9.35) Dwelling on the perpetration of violence, falsehood, theft and the preservation of one's possessions is wrathful meditation. People who are at the lower spiritual stages of non-abstinence and partial abstinence are subject to it.

Now, the second kind of meditation is considered. Wrathful meditation does not occur at the stage of self-restraint with laxity or those higher than that. It is accompanied by extreme cruelty. Such concentration occurs in a person who persistently indulges himself in deadly sins. His aggressive urge and possessive instinct are very deep and difficult to inhibit. This meditation has four variations according to the particular indulgence of the person: (1) violence, (2) lying, (3) stealing or (4) protection of property.

ājñā-pūya-vipākā-samsthānavicayāya dharmam apramattasanyatasya

9.37 (not SS) Dwelling on investigating the essence of the scriptural commandments, the nature of physical and mental suffering, the effects of karma and the shape of the universe and its contents is analytic meditation. People who are at the spiritual stage of complete self-restraint free of laxity are capable of it.

ājñā-pāya-vipākā-samsthānavicayāya dharmyam

(SS variant 9.36) Dwelling on investigating the essence of the scriptural commandments, the nature of physical and mental suffering, the effects of

karma and the shape of the universe and its contents is analytic meditation.

Analytic meditation is possible in people who are at the seventh stage of spiritual development, complete self-restraint free of laxity (see 9.1).

In the SS tradition, the qualification of the person capable of this meditation is given in the commentary rather than the sūtra. It explains that analytic meditation is possible in people who are at the spiritual stages of non-abstinence, partial abstinence, self-restraint with laxity, and self-restraint free of laxity. In other words, according to the SS, analytic meditation is possible at the fourth to seventh stages of spiritual development, instead of exclusively at the seventh stage as explained in the SB tradition.

The four objects to be meditated upon in analytic meditation are: (1) the infallible and immaculate nature of the scriptural commandment, (2) the fact of universal suffering and its conditions, (3) the nature of the fruition of various karmas and (4) the structure of the universe and its contents.

The SS explains that meditation on the first object, the scriptural commandments, is necessary for those who are intellectually weak with a limited capacity for logic; they have to depend exclusively on their faith in the absolute veracity of the path of liberation taught by the Jina. According to another explanation mentioned in the SS, the first variety of concentration is necessary to gain a penetrating understanding of the Jina's commandments, using logic and the philosophical standpoints, so as to be able to teach them to others correctly.

npāśānta-kṣīṇakāśāyayoś ca

9.38 (not in SS) Analytic meditation also occurs at the two spiritual stages of complete self-restraint with suppressed passions and complete self-restraint with eliminated passions.

These two further stages of spiritual development at which analytic meditation occurs are the eleventh and twelfth (see 9.1).

śukle cādye

9.39 (SS 9.37 in part) The first two varieties of white meditation are also possible in a person at the stage of complete self-restraint with suppressed passions and at the stage of complete self-restraint with eliminated passions.

The fourth kind of meditation, white meditation, has four varieties: (1) multiple contemplation, (2) unitary contemplation, (3) subtle infallible physical activity and (4) the irreversible, motionless state of the soul (see further details 9.42). Of these, the first two are possible in someone at the eleventh or twelfth stages of spiritual development (9.1) at which stages analytic meditation is also possible.

The SS explains that there is analytic concentration before climbing up the ladders and there is white concentration while climbing up “Climbing ladders” starts at the eighth stage of spiritual development. (For the concept of “ladders”, see appendix 4.)

pūrvavidāh

9.40 (SS 9.37 in part) The first two varieties of white meditation belong to the one conversant with the early scriptures.

This (part of the SS) sutra gives a further qualification of the person qualified for white meditation. However, the early literature of the scripture is no longer extant.

pare kevalinah

9.41 (SS 9.38) The last two varieties of white meditation belong to the one who is omniscient.

A person who is capable of the last two kinds of meditation – subtle infallible physical activity, and irreversible stillness of the soul – is an omniscient at the thirteenth and fourteenth stages of spiritual development (see 9.1).

pīthakṭvai-katuvavīrka-sīkṣmākriyāpratīpāti-nyūparatākriyāniurīni

9.42 (SS 9.39) The four varieties of white meditation are: multiple contemplation, unitary contemplation, subtle infallible physical activity and irreversible stillness of the soul.

The commentaries give fuller details of these four white meditations.

1. In the first variety of white meditation, multiple contemplation, the mediator, guided by scriptural contemplation, concentrates from different philosophical standpoints (see 1.34–1.35) on the three modes – origination, cessation and continuity – of a particular entity (for instance,

his own self). The mediator also moves mentally from the thing itself to the word which signifies it and moves from any one of the activities of the body, speech and mind to any other.

2. In the second variety, unitary contemplation, the mediator, guided by scriptural contemplation, concentrates on one of the three modes of an entity, or of the word which signifies the entity, and stops it flitting from the entity signified to another. This meditation is as unflinching and or physical activity to another. This meditation is as unflinching and steadfast as the flame of a lamp in a room through which no wind passes.

3. In the third variety of white meditation, subtle infallible physical activity, which is undertaken by the omniscient a few moments before final liberation, all the activities, gross and subtle, of the mind and speech organs and also the gross activity of the body are absolutely stopped. Only the subtle activities of the body, such as respiration and the like, persist. There is, moreover, no fall, because one does not return to the previous state when the meditation is over, but rises up to the final kind of white meditation.

4. In the fourth and final variety, irreversible stillness, even the residual subtle activities of the body are stopped and the self becomes as still as a rock. There is no reversion from this last state of meditation because it is immediately followed by disembodied liberation.

tat tṛye-ka-kāyayoga-yogānām

9.43 (SS 9.40) The four varieties of white meditation are respectively accompanied by three activities, any one of the three activities, only bodily activity, and no activity.

The four varieties of white meditation are defined according to the number and quality of the mediator’s activities.

1. The first variety, multiple contemplation, is practised by a mediator who is mentally, vocally and physically active.

2. The second variety, unitary contemplation, is practised by one who is engaged in any one of these three activities.

3. The third variety, subtle infallible physical activity, is practised by one whose body alone is active.

4. The fourth variety, irreversible stillness, is practised by one who has stopped all kinds of activity at the fourteenth stage of spiritual development.

ekāśraṇye savitarke pūrve

9.44 (SS 9.41) The first two varieties of white meditation have one particular substance as their object and are accompanied by contemplation (and movement).⁴

avīcāraṃ duitīyaṃ

(SS only 9.42) The second variety of white meditation is devoid of movement.

In the first two varieties of white meditation, the meditator ponders one particular object. The first variety is also accompanied by movement, while the second is motionless. Both are accompanied by contemplation.

vitarkah śrutam

9.45 (SS 9.43) Contemplation is pondering over the contents of the scriptures.

vicāro' rtha-dyañjana-yogasaṃkrāntiḥ

9.46 (SS 9.44) Movement is transit between the object, linguistic symbol and the activities.

Contemplation is musing which is a type of empirical knowledge (see 1.9). This musing is based on the scripture and is free from doubt and error.

Movement is a kind of transit between the object, the word which signifies it and the activities of mind, speech and body. In meditation, a single atom or a material body may serve as the object along with the word signifying an object. The transit between an object and its signifier and vice versa in meditation penetrates into their nature to discover the truth underlying them. The transit between the mental, verbal and physical activities to delve deep into their nature is also meditation.

The SS explains that the object concentrated upon is either a substance or a mode (that is, the eternal reality or the passing phase of a substance, 5.37). The linguistic symbol is the word. Activity is the action of body,

speech and mind. Transit is change. The oscillation of the mind between the substance and mode is transit between objects. Oscillation between scriptural concepts or words is transit between linguistic symbols. Oscillation between activities of body, speech and mind is transit between activities. These oscillations of the mind are called movement, their purpose being the discovery of truth at all the three levels – the object, its symbol and its activity.

To summarize, contemplation is musing on one object whereas movement is oscillation between the objects of meditation – substances and modes, symbols and actions. The meditator penetrates deeper and deeper through these objects until he transcends all of them in self-realization in the fourth variety of white meditation which is immediately followed by disembodied liberation. This sutra ends the explanation of the sixth internal austerity and, in so doing, ends the explanation of the seven principal ways of inhibiting karma.

*samyagdṛṣṭi-śrāvaka-viratā-nantaviyojaka-darsānamohakṣapako-
paśānakô-paśāntamoha-kṣapaka-kṣīṇamoha-jināḥ
kramāṣo'sankhyeyagunānirjarāḥ*

9.47 (SS 9.45) The suppression or elimination of karmic particles increases innumeraably at each of the ten stages of spiritual development which are:

- (1) the possessor of enlightened world-view
- (2) the lay learner practising partial abstinence
- (3) the ascetic practising complete abstinence
- (4) the ascetic suppressing or eliminating the tenacious passions
- (5) the ascetic eliminating view-deluding karma
- (6) the ascetic suppressing conduct-deluding karma [passions]
- (7) the ascetic who has suppressed conduct-deluding karma [passions]
- (8) the ascetic eliminating conduct-deluding passions
- (9) the ascetic who has eliminated the conduct-deluding passions
- (10) the victor.

The description of the ways to inhibit and wear off karma completed (see 9.2-9.46), the progressive suppression and elimination of karma is considered according to the ten stages of spiritual development. These ten stages are an ancient forerunner of the fourteen stages mentioned in 9.1.

They give a short account of the spiritual progress from the dawning of enlightened world-view to the point when view-deluding karma has worn

⁴ In this sutra, *savitarka*, "accompanied by contemplation" is given by the SS as *savitarka-
litēra*, "accompanied by contemplation and movement". This is endorsed in the SB com-
mentary.

off and the time and circumstances are appropriate for the first rays of spiritual vision (see 1.3, 2.3), and ending with the "victor", the highest more karma wears off than at the previous stage. At each stage innumerable *pulāka-bakuśa-kuṣṭha-nigrantha-snātakā nigrantahā*

9.48 (SS 9.46) There are five classes of unbound ascetics

tainted, the deficient in mores, the unbound and the successful. Ascetics who are practitioners of the discipline of inhibition are called unbound. They are engaged in cleansing their souls of all impurities, intellectual and moral. The expression is commonly used for all impurities, who are followers of Mahāvīra, but also more specifically for all ascetics, category, noted in this sutra, of ascetics who are at the eleventh and twelfth stages of spiritual development (see 9.1).

1. The first class of monks, called "the husk", are like empty pots devoid of pith. They are genuine believers in the scripture although they live on occult powers obtained by austerity and learning.
2. The second class of ascetics, called "the tainted", are attached to articles of religious life such as clothing and pots, and to adornment. They live an easy life surrounded by their relatives. Their morality is variegated by these taints.
3. The third class of ascetics, called "the deficient in mores", have two varieties: those who are deficient in mores because they have violated supporting vows and those deficient because of the rise of flickering passions.
4. The fourth class of ascetics, called "the unbound", have either suppressed or eliminated their passions. They are at the eleventh or twelfth stage of spiritual development.
5. The fifth class of ascetics, called "the successful", have attained omniscience by eliminating their four destructive karmas (see 2.1). They are at the thirteenth or fourteenth stage of spiritual development. Although the first three unbound ascetics possess the enlightened world-view, they are morally weak in observing their supporting vows. Their faith is strong but their conduct is lacking.

samyama-śrūta-pratisevanā-tīrtha-linga-leśyô-papāta-śhānavikalpatāh sādhyāh

9.49 (SS 9.47) The five classes of unbound ascetics are examined for

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their self-restraint, scriptural learning, violation of the vows, presence in the rule of the spiritual ford-founders, equipment, psychic colouring, descent in heaven and units of self-restraint.

Now the five classes of unbound ascetics are identified according to their various attainments.

Self-restraint: The husk, the tainted and those who are deficient in various attainments. The husk, the tainted and those who are deficient in mores due to violation of the supporting vows are established in the first two stages of self-restraint (stages of conduct) — initiation and ordination (see 9.18). According to the SB, those who are deficient in mores because of rising passions are established in the next two stages — purification through service and self-restraint attended with subtle flickering greed. According to the SS, those who are deficient because of rising passions are established in all of four stages mentioned above. The last two classes of ascetic, the unbound and the successful, are established in perfect conduct, the fifth and final stage.

Scriptural learning: The husk, the tainted and those deficient in mores due to violation of the supporting vows, are conversant with, at most, ten books of the early literature. Ascetics who are deficient because of rising passions, and the unbound ascetics, are conversant with, at most, fourteen books of the early literature. At the very least, the husk is conversant with the Ācāra which is the third volume of the ninth book of the early literature (see Appendix 6) and the tainted, the deficient in mores and the unbound are conversant with the eight scriptural matrices — the three varieties of guarding and five varieties of careful movement (9.4-9.5). The successful (that is the omniscient) is beyond the ambit of scriptural knowledge.

Violation of the vows: The husk may be incited by others to violate any of the five great vows and the supporting vow of not eating at night. However, some commentators identify instigated violation as specific to the vow of celibacy. The tainted violate their vows in two ways, through addiction to precious articles or through addiction to adorning the body. Those deficient in mores due to violating the supporting vows do just that, at times. There is no violation of the vows by the rest of the classes of unbound ascetics — the deficient in mores because of their passions, the unbound (proper) and the successful.

Presence during the rule of the spiritual ford-founders: The view of the commentators is that all five classes of unbound ascetics exist during the rule of the tīrthanīkaras (literally "ford-founders", the title of jinas who have lived their last human life as one of the twenty-four founders of

religion in a time-cycle). However, according to some other teachers, the husk, the tainted and those deficient in mores because of vow violation, always exist during the ford-founders' rule, while the others exist during the rule and also outside of it.

Equipment: There is external and internal equipment. All the five classes of unbound ascetics possess the internal equipment of knowledge, enlightened world-view and conduct. With respect to the external equipment of broom, mouth-cover etc. (9.4-9.6), some of them possess this equipment and some do not.

Psychic colouring: The husk has the last three colourings, red (fiery), yellow (filament-coloured) and white. All six colourings, that is, the above three as well as black, blue and grey, exist in the tainted and those deficient in mores because of their violation of vows. The last three colourings exist in those who are deficient in mores because of rising passions but who practise purification through service. Otherwise, according to the SB tradition, those deficient because of their passions have only white colouring, as do the unbound and the successful. According to the SS, this second variety of those deficient in mores all have four colourings – grey, red, yellow and white – whatever their stages of conduct. The soul at the fourteenth stage of spiritual development is free of psychic colour.

Descent (appearance) in heaven: At most, the descent of the husk is as far as the Sahasrāra gods (4.20) who have a lifespan of eighteen ocean-measured periods; the descent of the tainted, and those who are deficient due to violation of vows, is as far as the heaven of the Āraṇa and Acyuta gods who have a lifespan of 22 o.m.p.; and the descent of those who are deficient due to rising passions, and of the unbound, is as far as the Sarvārhasiddha gods who have a lifespan of 33 o.m.p. At the least, the descent of the first four classes of the unbound ascetics is in the heaven of the Saudharma gods with a lifespan of 2 o.m.p. (2-9 o.m.p., according to the SB). The successful attains liberation.

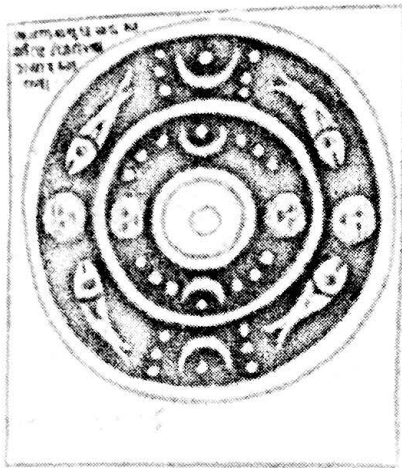
Units of self-restraint: These are determined by the units of passion. The suppression or elimination of the units of passion is followed by an increase in the units of self-restraint. In other words, self-restraint becomes stronger as the passions grow weaker. The husk and those deficient in mores due to rising passions have the fewest units of self-restraint. Both of these states have innumerable "stations" of self-restraint along the spiritual paths which overlap. Then the state of the husk ends and the state of deficiency due to rising passions continues for innumerable stations of self-restraint until a certain point at which there are enough for the state of

deficiency of mores due to violating supplementary vows and of the tainted. These three states continue for innumerable stations of self-restraint, until the tainted ceases. After crossing innumerable stations of self-restraint, the deficiency in mores due to violation of vows ends. Then the deficiency in mores due to rising of passions arises and continues alone over innumerable stations of self-restraint until it finally ends. Then the unbound state that is devoid of passion begins. This continues across further innumerable stations of self-restraint devoid of passion until the state of the successful is reached. This is followed by liberation.

The acquisition of self-restraint by each succeeding class of unbound ascetic is infinitely more than the acquisition of the preceding class.

CHAPTER TEN

Liberation



Contents

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The previous chapter explained the fifth and sixth categories of truth, inhibition and wearing off of karma. Now the seventh and last category of truth, liberation, is considered. But first, omniscience that precedes liberation is explained.

mohakṣayāḥ jñāna-darśanāvaraṇā-ntarāyākṣayāc ca kevalam

10.1 Omniscience arises when deluding karma is eliminated and, as a result, knowledge-covering, intuition-covering and obstructive karma are eliminated.

The elimination of deluding karma through self-restraint and austerities is followed by the simultaneous elimination of the other three destructive karmas. The SS explains in detail that the soul eliminates the three kinds of the view-deluding karma and the four tenacious passions (see 8.10) somewhere from the fourth to the seventh stage of spiritual development, and then slowly climbs to the twelfth stage of spiritual development, the state of eliminated passions (9.1). At this stage, the deluding karma is totally and finally expelled and the soul is then able to eliminate the three remaining destructive karmas all at once.

This frees the soul to attain omniscience which is pure and perfect knowledge and intuition. The one who attains this state is described by the SB (10.2) as the perfectly pure, the enlightened one, the all-knowing, the all-intuiting, the victorious, the absolutely alone.

bandhahetvabhāva-nirjarābhyām

10.2 (SS 10.2 in part) There is no fresh bondage because the causes of bondage have been eliminated and all destructive karmas have worn off.

Now the reason why the karma is no longer bound is explained. Five causes of bondage were given in 8.1 – deluded world-view, non-abstinence, laxity, passions and the actions of body, speech and mind.

Of these five, the first four have been eliminated. The last cause, action, is incapable of producing long-term inflow and bondage. It merely causes instantaneous inflow and bondage which cease in the next instant (see 6.5).

Instantaneous bondage, as explained in the *Dhavalā* on *Ṣaṭkhaṇḍāgama*, XIII. 47f, is accompanied by massive elimination of karma and by transcendental bliss. It is neither bound nor unbound, neither realized nor unrealized, neither eliminated nor not eliminated, neither expelled nor not expelled. It is ineffable. It is a beatific experience at the highest level of spirituality.

Wearing off all four types of destructive karmas also prevents the binding of new karmas that could produce a deluded view or cover knowledge and intuition or stand in the way of infinite spiritual energy and bliss.

Now, only the four non-destructive karmas — sensation, lifespan, body and status — remain to be eliminated. This is achieved when the lifespan karma comes to an end at the appointed moment and is followed by liberation.

kṛtsnakarmakṣayo mokṣah

10.3 (SS 10.2 in part) The elimination of all types of karma is liberation.

The four destructive karmas are eliminated before omniscience is attained. Then the four remaining non-destructive karmas are eliminated and the soul is detached from its body, ending its worldly existence. This is the state of liberation that is free of all karma.

anpāśamīkādi-bhavyatvābhāvāc cāryatra kevalasamyaktva-jñāna-darśana-siddhātvebhyaḥ

10.4 (SS 10.3–10.4) When the five states in all their varieties and also the state of being worthy of liberation cease, with the exception of the perfect enlightened world-view, perfect knowledge, perfect intuition and the state of being liberated, then there is liberation.

The states that distinguish the soul from other substances were described in 2.1–2.7. What happens to these states at liberation is now explained. Three states — pure and perfect enlightened world-view, knowledge, and intuition — are due to the total elimination of karma (see 2.4); they are the intrinsic properties of the soul which never cease. Similarly, the state of

being liberated also continues, unlike the state of being worthy of liberation (2.7) which ends despite also being intrinsic.

In the SS, the qualities of infinite energy and bliss are said to exist in liberated souls as inseparable companions of perfect knowledge and intuition.

The SS raises the question that if the shape and size of the soul changes according to the size and shape of the body it happens to occupy, then when the soul is liberated and therefore devoid of a physical body, should it not expand to the size of the cosmos? The explanation given is that the contraction or expansion of the soul is due to the body karma and as there is no karma of this or any sort in the state of liberation, the question of expansion to the size of the cosmos is irrelevant.

īdantantaram ūrdhvaṃ gacchaty ā lokāntāt

10.5 When all karmic bondage is eliminated, the soul soars upwards to the border of cosmic space.

Immediately after the soul has rid itself of all karma, three events take place simultaneously in one time unit: the soul's separation from the body, the soul's motion upwards and the soul's arrival at the border of cosmic space. These three events are the simultaneous effect, process and fulfilment of the cause of the upward lift.

TRANSLATOR'S NOTE

The movement from the place of death to the border of cosmic space takes place in one time unit. The soul is supposed to pass without touching the intermediate space units. This is called "touchless moving".

pīnaprayogād asaṅgatvād bandhacchedāt tathāgatiparināmāc ca tadgatiḥ

10.6 The soul soars up by virtue of the antecedent impetus, separation from karmic particles, severance of the karmic bondage and its innate mode of upward flight.

ānīdhakulācetravad vyāpāgatalēpālābhuvād erandabījavad agnisīkhāvāc ca

(SS 10.7) Because of these factors, it is like the potter's wheel set in motion, like the gourd with dissolved earthen layers, like the castor seeds released from the pod and like the flame of fire.

(SS 10.8) The liberated soul cannot go outside cosmic space because there is no medium of motion beyond.

Here the motion of the soul after it has freed itself from karmic bondage is explained.

The SB explains antecedent impetus, as does the SS in the sutra, with the example of the potter's wheel which continues to revolve even after the potter has withdrawn the rod that turned the wheel. The movement which the soul derived from karma during its worldly existence furnishes the push upwards even after separation from the body.

Because of its heaviness, matter tends to pull downwards, whilst souls tend to fly upwards. This is their nature. The deviation in these tendencies is due to extraneous factors. Clods of earth fall downwards, even as wind blows horizontally and fire blows upwards. Worldly souls move down and horizontally as well as upwards because of the burden of their karmic matter. As soon as they are freed of the karmic burden, souls fly up to the place of liberation at the top of the cosmos. The tendency of the soul to fly upwards is like that of the flame which, with relatively little mass, reaches up, unlike the clod which falls downwards because of its mass.

The downward movement of worldly souls is also compared with a gourd overlaid with layers of heavy black earth sinking in water and the upward flight of the souls freed of karmic burden is compared with the gourd bobbing up to the surface of the water when the earthen layers have dissolved.

The upward motion of the soul when freed from its karma is further compared with the upward thrust of castor seeds when released from the pod.

The SB commentary and SS sutra both explain that the liberated soul cannot go outside cosmic space because there is no medium of motion beyond (5.17).

*keṣṭra-kāla-gati-linga-tīrtha-cāritra-pratyekabuddhabodhita-jñāna-
vagāhanā-ntara-sāṅkhyā-īpabāhuvataḥ sādhyāḥ*

10.7 (SS 10.9) The state of the liberated soul is considered through twelve gateways of investigation: place, time, realm of birth, gender or dress, ford, conduct, mode of enlightenment through self or others, knowledge, height, interval, number and relative numerical strength of the

liberated souls in the preceding eleven gateways.

Now the concept of the liberated soul is explained through twelve gateways of investigation. These gateways explain the circumstances – physical, psychological and spiritual – under which the soul is liberated. A brief account of these circumstances with respect to these gateways is given below⁵.

1. Place: The actual place of liberation is the zone of liberation at the top of cosmic space. For the places from which one can achieve liberation, see below under realms of birth.

2. Time: Generally speaking, souls can be liberated in the descending as well as the ascending time cycles (see SS 3.27). Specifically speaking, they must be born in certain aeons of these cycles to be liberated. In the descending cycle, liberation is only possible in the last part of the aeon of plenty-with-privation and any part of the aeon of privation-with-plenty. In the ascending cycle, it is only possible in the aeons of privation, privation-with-plenty and plenty-with-privation. People born in the aeon of privation-with-plenty can attain liberation in the next aeon of privation, although if they were born in this latter aeon, they could not. However, abducted people, that is those who are carried out of their land of spiritual effort, can attain liberation in any aeon of the time cycles. The actual instant of liberation for a soul occurs at the border of the cosmos where there is no time in the sense that there are no vehicles of luminous gods to measure time (4.15).

3. Realms of birth: The life culminating in liberation must be in one of the fifteen lands of human habitation where spiritual effort is possible (SS 3.37). However, people who are abducted can achieve liberation in other lands as well, although the restriction that they be lands of human habitation applies to them also (SS 3.35). Abduction is only possible of people at the fifth and sixth stages of spiritual development (9.1). The realm of birth in the penultimate life can be in any of the four realms – heaven, hell, subhuman (micro-organisms, plants and animals) or human.

4. Gender and dress: A person freed of all sexual dispositions attains liberation. It is affirmed by the SB/SBT tradition that physical gender – female, male or hermaphroditic – and dress have no bearing on attaining liberation. Even a householder wearing their daily garb can be liberated. In the SS tradition also, liberation is said to take place in those freed of all sexual disposition. However, they must also be physically male and nude.

5. Ford: This refers to the way across to liberation. Founders of the ford

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are the omniscient Jinas who proclaim religion and attain liberation. There are also souls who are enlightened in isolation, finding inspiration within themselves, independent of any discipline established by someone else. They are quasi-ford-founders. A third category of souls attain liberation as an ordinary person practising the discipline taught by the founder of the ford. In the SB/SBT tradition, these three categories also apply to women. The SS identifies two categories of liberated souls. The first category includes founders of the ford, and the second, ordinary people, both those who attained liberation in the presence of a ford-founder and those who attained liberation in the absence of a ford-founder.

6. Conduct: At the instant of liberation in the zone of liberation, the soul is no longer at the five stages of conduct (9.18) because the fifth and highest stage of conduct ends when the soul is disembodied.

7. Enlightenment and liberation through the self or others: Four classes of souls are identified. Of those who achieve enlightenment and liberation through their own initiative, there are those who acquire the qualities of a ford-founder and help others to liberation, and those who are enlightened and liberated in isolation. Of those who achieve enlightenment and liberation through instruction from others, there are also those who help others to liberation and those who remain satisfied with their own liberation.

8. Knowledge: A soul is liberated only after it has attained omniscience. Before becoming omniscient, however, a soul may possess two, three or four varieties of knowledge in combination (1.9): empirical and articulate knowledge; or empirical, articulate and clairvoyant knowledge; or empirical, articulate and mind-reading knowledge; or all four of these knowledges.

9. Height: Before liberation, the maximum height for Jinas is 500 bows (502–509 bows for the first Jina's mother and some others) and the minimum is two to nine fingers less than seven cubits, according to the SB tradition. The maximum is given by the SS as 525 bows and the minimum as a finger less than 3.5 spans or two cubits. The maximum height applies to the male liberators and to attain liberation in a time cycle and the minimum to the female liberators. When liberated, the soul's height is reduced by one-third of its own finger, cubit and span, see appendix 3.)

10. Duration of liberation of souls can take place continuously for two to eight months, with intermittent liberation, two liberations may be one liberations and a maximally may be separated by as much as six months.

11. Number: up to 108 souls may attain liberation during one time

unit.

12. Relative numerical strength: the above eleven points are used as the

gateways of investigation. So:

(1) Place: Abducted people, and also those who migrate, are the

smallest minority of liberated souls. There are many¹ more who obtain liberation in the region of birth.

(2) Time: Fewer people are liberated in the descending cycle than in the ascending cycle. Many more souls are liberated in the regions where time cycles do not occur.

(3) Realm of birth: There are four categories of souls considered here:

(3.1) Souls transmigrating from the animal (subhuman) realm to the human realm;

(3.2) Souls transmigrating within the human realm;

(3.3) Souls transmigrating from the infernal realm to the human realm;

(3.4) Souls transmigrating from the realm of gods to the human realm.

The first category accounts for the least number of liberated souls with many more in each successive category.

(4) Gender: According to the SB tradition, the number of hermaphrodites liberated is the least. Many more females are

liberated and many more males than females.

(5) Ford: The ford-founders are the smallest minority of the liberated souls. There are many more who are liberated in isolation and who do not become ford-founders. There are many more than these who are hermaphrodites and are liberated during the rule of ford-founders. There are many more females than hermaphrodites who are liberated during the rule of ford-founders and many more males than females liberated thus.

(6) Conduct: The first three of the five stages of conduct (9.18) are optional for liberation. Only the last two are essential. The souls liberated with all five stages of conduct are the fewest. There are

¹ Many is used throughout this gateway as shorthand for the technically correct translation "numerably more". See appendix 1 for further details on Jaina concepts of numerable, innumerable and infinite.

- many more souls with four stages of conduct. There are many more souls than these who are liberated with three stages of conduct.
- (7) **Mode of enlightenment:** The number of people enlightened in isolation is the least. Hermaphrodites enlightened by founders are many more, females enlightened by ford-founders are many more again and males enlightened by ford-founders many more again.
- (8) **Knowledge:** The people with two varieties of knowledge achieve omniscience, the essential condition of liberation, who fewest. The people with four varieties of knowledge who achieve omniscience are many more and the people with three varieties are many more again (because the fourth variety, mind-reading, is possible only for ascetics who undertake very difficult austerities).
- (9) **Height:** Liberated souls with the minimum height of one cubit eight fingers are the fewest. There are many more with the maximum height of 333.3 fathoms.² However, in between these two extremes, there are many more liberated souls with a height of four cubits sixteen fingers and many more again with a height higher than four cubits sixteen fingers (but less than the maximum). The liberated souls with a height less than four cubits sixteen fingers (but more than the minimum) are somewhat greater in number again and the total number of other liberated souls is somewhat more than this.
- (10) **Interval:** The souls liberated continuously for eight time units are the fewest of those liberated continuously. The souls liberated continuously for two time units are the next fewest, although they are many more. For every extra time unit of continuous liberation from three to seven time units, there are many more souls liberated. The souls liberated intermittently after a period of six months are the fewest of the souls liberated at intervals. Many more souls are liberated at intervals of one time unit. Many more than these are liberated at intervals exactly half the time between one time unit and six months. Many more are liberated in less than this half-period and somewhat more than these are liberated at intervals longer than this. The number of souls liberated at other

² Souls lose $\frac{1}{3}$ of their height in liberation. Therefore, with two cubits as the minimum height before liberation, we get: the 2 cubits $\times \frac{1}{3}$ = $\frac{1}{3}$ cubit or one cubit eight fingers. Similarly with 500 fathoms as the maximum height before liberation, 500 fathoms $\times \frac{1}{3}$ = 333.3 fathoms.

times is somewhat more again.

- (11) **Number:** The souls liberated simultaneously as one of 108 souls are the fewest. Infinitely more are liberated simultaneously in groups of between fifty and 107. Innumerably more than these are liberated simultaneously in groups of between twenty-five and forty-nine. Many more are liberated simultaneously in groups of two to twenty-five or just on their own.

The SB briefly describes the abode of the liberated souls as a slim wheel-shaped stretch of land, 45×10^5 yojanas in diameter, eight yojanas thick in the middle and gradually attenuating so that it is thinner than the thinnest wing of a butterfly at the periphery. Situated at the summit of the cosmic space, it is most pleasing, sweet-smelling, auspicious and bright—resembling the outer surface of a white parasol unfolded downward.

As regards the innate attributes of the liberated souls, the SB explains their essence as perfect knowledge and pure intuition, true world-view and total liberation. They are free of any activity because there is no cause of action, that is, karma, within them. Being free of activity themselves and because there is no medium of motion beyond, the liberated souls cannot pass into transcosmic space. They enjoy uninterrupted eternal bliss. Unlike sensuous pleasure, their bliss is unlimited. Unlike pleasure that is conditioned by the relief from pain, their bliss is unconditioned. Unlike pleasure that is due to the fruition of beneficial karma, their bliss is without cause. The bliss of liberated souls is the result of their absolute freedom from karma and from the passions that are the seeds of karma.

The SB here explains the essence of the entire treatise by explaining the path to liberation. In their beginningless wanderings, some souls happen to find an opening into truth spontaneously by pressure from within. Others find such an opening by the external pressure of guidance from enlightened teachers (1.3).

The opening signifies a lifting of the veil of delusion with which spiritual life begins. The veil of delusion is essentially a deluded world-view, a perverse set of values. With the lifting of the veil, the enlightened world-view arises as a state of emotional calm, dread and distaste for worldly life, compassion and faith in transmigration (1.2).

The enlightened world-view is followed by enlightened knowledge of the categories of truth (1.1–1.2) through linguistic analysis, the approved methods of knowledge, the gateways of investigation and the philosophical standpoints (1.5–1.8). The true knowledge of the five states of the soul

– the innate state and those due to the rise, suppression, partial suppression and partial elimination, and elimination of karma (2.1) – is then achieved. This is followed by the appreciation of the qualities and modes of the substances that are constantly subject to origination, cessation and continuity (5.17–5.22, 5.29–5.31).

By reducing passions and desires, guarding thought, word and deed (9.4), observing the five kinds of careful movement (9.5), and practising the ten virtues (9.6), the soul nourishes its dread and disaster for worldly life. It becomes devoted to the twenty-five supporting practices (7.3–SS 7.8) and gains stability of mind through the twelve reflections (9.7). It is consequently freed of attachment because of the inhibition of karmic inflows (6.1–6.4). By enduring hardships (9.9) and practising external and internal austerities, it stops accumulating and binding new karma (9.19–9.20).

The karma bound and accumulated in the past is worn off by the purity of the states beginning with the enlightened view without abstinence and ending in the state of the victor (9.47). Self-restraint in religious conduct begins with initiation into ascetic life and continues to the state of self-restraint with flickering greed (9.18). The soul then observes the self-restraint of the five kinds of unbound ascetics – “the husk” and so on (9.48–9.49) – until it reaches the final state of the unbound ascetics, “the successful”.

The soul gradually rids itself of the types of mournful and wrathful meditation (9.31–9.36) and acquires the power of analytical meditation (9.37). It reaches the first two stages of white meditation (9.39) sometimes leading to the acquisition of supernatural powers such as:

1. healing by touch
2. healing by excreta
3. healing by bodily secretions
4. verbal curses and blessings
5. lordship of all creatures
6. subjugating all creatures
7. clairvoyance
8. a subtle (transformed protean) body which can enter into a minute pore of the filament of a lotus
9. a light (transformed protean) body which is lighter than air
10. a huge (transformed protean) body which is larger than Mount Meru
11. touching anything at any distance

12. walking at will on water or diving into land
13. flying with the help of rays, smoke, etc.
14. flying high and diving in the sky
15. unobstructed movement (by transforming the protean body)
16. invisibility (by transforming the protean body)
17. assuming many shapes at will (by transforming the protean body)
18. emission of hot and cold light (from red/fery colouring, from the fiery body)
19. sensing touch, taste, smell, colour and sound at a distance
20. simultaneous, indiscriminate perception by all the senses
21. retention of knowledge
22. expansive knowledge
23. knowledge of the whole from the part
24. simple mind-reading
25. complex mind-reading
26. attaining the desired object
27. not attaining the undesired object
28. speech discharging milk
29. speech discharging honey
30. proficiency in debate
31. understanding all utterances
32. enlightening all beings
33. proficiency in occult sciences
34. words vomiting poison
35. slightly incomplete knowledge of the fourteen books of the early literature
36. complete knowledge of the fourteen books of the early literature.

The first twenty of these powers are physical, the next seven, mental and the last nine, verbal. However, the ascetic has no interest in any of them, but is set on the total elimination of the twenty-eight types of deluding karma (8.10). On the elimination of these types of karma, the soul attains the state of eliminated passions with a lingering veil of ignorance. Within an intra-hour (less than forty-eight minutes), the knowledge-covering, intuition-covering and obstructive karmas are simultaneously eliminated. Now the soul is freed from “seed bondage” (that is, causally active bondage, usually known as destructive karmas) and practises perfect conduct (9.18). It is now the victorious, the absolutely alone, the all-knowing, the all-perceiving, the perfectly pure, the enlightened one, the

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accomplisher of the mission and the successful.

Then, on the elimination of the non-destructive karmas – the sensation, body, status and lifespan karmas – the soul is freed of effect bondage. It has now burnt the karmic fuel accumulated in the past. It is like fire without fuel. It is absolutely tranquil because it is severed from its past worldly life and with no future worldly life because there is no cause to produce this. It is beyond all worldly pleasures and attains the bliss of liberation which is perfect, absolute, incomparable, eternal and unsurpassed by anything else.