

## Chapter B

### ***Davv Paman***

#### Judge for Yourself: Measure of Objects

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Ancient source: See Jeev Samas Gatha  
site.doc

Hindi Summary: **Jeevathan Chap I Prastavana to Shatkhandagam**

## B-1. Judge for yourself: Take a Measure

Understanding universe is a problem of measurement of the content and context of experience. Abstract thoughts as well interpretation of sense experiences require tools and template for reasoning that adheres to rules of reality.

Curiosity driven searches begin with questions that begin with what, when and where. Meaningful and sensible answers follow if the questions relate to the content and context of the concern. For example *what it is* or *what is it about* is often built into the representation of the concern. Its cognized boundaries may be explored with how many, how long, how far, how much, how long ago. Thus conceptual grasp of a concern requires multidimensional search of what it is and what it is not with questions that begin with:

*what* (individual, entity, category, content),

*where* (space distribution),

*when* (time),

*how large* (size),

*how many* (count in numbers),

*how long ago* (history),

Resulting cognition is **reaffirmed** by answers to:

*who* says so?

*why* should you trust?

*what* is it good for?

Resulting representation may be conceptualized with:

*how* does it work?

is it always so?

*how* do you know?

Answers to *how so* may follow from the observed generalizations,

however reasoning alone does not address *why* questions. The underlying mechanisms (relationships, actions and consequences) are better addressed with mechanistic why (*how does it work*) rather than the philosophical why (*why is it so?*). Implicit causality is often treated as demonstrable relevance (*hetu*), whereas *Why should I care* is a subjective concern for self to address.

Searches that start with **why so** evolve into teleology at best, and “ought to be so” at worse. Doctrinal assumptions and dogma of not-testable assumptions include assumed a priori of universal, free will, or other invocations of omniscience. Such un-testable dead-ends and detours distract opening of human mind.

**Images of our concerns and perceptions.** All curiosity based searches are empirical where a sensible question elicits realistic and meaningful answer to address concerns. It nurture curiosity through playful explorations of valid generalizations that take stock of *what is out there*. The process is at the core of scientific methods, and also drives creative processes in arts and literature. In such efforts each meaningful question is a bush stroke that impacts the final picture. Shared knowledge is the outcome of such empirical searches based on operational generalizations.

#### **Enlightening riddles**

- What is Matter? - Never Mind.  
What is Mind? No matter. (Punch, 1855)
- I needed a criterion for figuring out not just those things that appear to be filled with wonder, but those things that appear to be filled with wonder and are real. (Ted Schultz on his fascination with environmental biology).
- The jump from 'how' to 'why' is as unsafe as the jump from 'is' to 'ought' (David Hume).
- Center of an infinite sphere is everywhere and its circumference nowhere. (A reference to infinity, 12<sup>th</sup> Century).

**Dealing with the numbers.** Reality-based representations require interpretation of the observed with certain criteria. For example, shared similarities characterize a class. Measures (*paman*) of similarity are also used to quantify real and abstract objects. The term *upama(n)* for a measure by analogy is not unlike the width of a finger or the distance between the elbow and the tip of the index finger become unit of distance. Count is the number of entities at a given place at a time. Each entity has its bounds whereas both space and time are boundless. A class has more than one entity. In dealing with reality we express change in count of entities, or change in the position of an entity with time. Along these lines a fundamental insight about reality (*sat*) by Rishabhath may be phrased as: **The sum total of counts, matter and information remains unchanged during manipulation and change.** It holds for conservation of reality during manipulation of parts and their relations whether it is in mathematics (counts), science (matter and energy) or logics (information).

### **Quantitative skills introduced in Chapters B through F**

1. Significance of countable small and large number of objects is usually within grasp of senses, whereas the very large numbers may be uncountable, beyond estimate, or even inexpressible. My 4 year old grandniece Anusha wondered on my 69<sup>th</sup> birthday *how do you put 69 candles on a cake?* It is a real problem that clearly calls for another level of representation. Imagine ways in which people solve dilemma of very large counts.

2. The mid-range (*adhastan*, literally breast-level) of counts is expressed as a series such as the linear numbers (that increase by 1) are commonly expressed in decimal (10 based) system. Other

counting systems rely on other bases, fractions, power functions, moving averages, as well as the (square and cube) root relations. Power and nesting relations show that anything beyond the bounds of comprehensible still remains expressible as reality. One particular illustration of the nested power relation of numbers (in Dhavla Volume II) shows that it has 650 digits if written linearly. For an appreciation of the large numbers imagine the number of possible words that can be generated from the 48 (in Hindi), or 26 (in English) alphabets, or for that matter with only the four alphabets code for genetic information of organisms that ever lived. With permutations and combinations of alphabets, the total number of possible words with  $n$  characters in English would be  $26^n$ , that is  $26 \times 26$  two character words, and so on. Be assured that with less than a million English words in usage we have not exhausted all the possibilities of the language expression. In practice, an average American does not use more than 400 different words.

3. A deeper understanding of the properties of 0 as well as of 1 is useful. Both 0 and 1 are very different than the higher integers. If zero is emptiness (nothing), 1 represents a single entity which may be a unit for a class. As unity powers of 1 and roots of 1 have a value of 1. Also any number multiplied or divided by 1 remains unchanged. No other number has such unique properties. Zero or infinity are not typical numbers because they remain the same if added to itself.

4. Orders of magnitude are represented by power or root functions (*salaka*). Their relationships as length (*suuchy*, literally needle), area (*pratar*, spread), and volume (*ghan*, cube) are well known. Abstractions of higher dimensionality are mentioned as a fourth and higher root.

5. A particularly intriguing term is *kalpit vargmul*. The term is applied to the square root of a negative quantity, like the "imaginary numbers." In the modern terminology, these are the numbers obtained by multiplying any real numbers by the square root of -1 (minus one).

Conventions for numbers facilitate tracking reality as sets. The count of tangible entities of a class is the evidential measure (*davv-paman*) of the class - that is the title of Chapter B. Questions starting with *where*, *when* and *how* are addressed in terms of the count and distribution of entities of matter (*davv*). Counting is useful to characterize the way an observable changes with time.

## B-2. How to Deal with Many?

Observable and measurable features of evident reality are describable and expressible. In *paman*, *pa* prefix refers to analytical evidence, and *maan* is for independent measure of entities or events, such as count. *Manak* from Prakrit is the unit or standard of a measure. Manak is also used for a table of standards. Persian and Arab traders developed as *al manak* (a noun) or almanac in Europe for astronomical tables.

A system to express and manipulate large numbers is required to access and conceptualize relations of reality. For example, the acceptable bacteria count in a glass of drinkable water in US is about one hundred million. Fortunately, most of these bacteria are harmless and healthy human body is normally able to deal with such small number of bacteria. Counts are expressed in many different ways:

- (a) The place-based decimal (ten-based) numbering system with 0 to 9 is commonly used to represent linear sets or sequence in increment of one, and it can be done until patience is exhausted. Imagine the systems where each number had a different symbol, or the system in Roman numerals without a zero.
- (b) Development of the ten-based Hindu (Indian) numbering system builds on the place-based concept which also assigns as value to zero. The digits in large numbers are written from left to right as  $256 = 200+50+6$ . Arabs call the numbering system as the Hindu system. In Arabic the numbers are read from left to right, whereas the text is read from right to left. The term Arabic numeral in English acknowledge the fact that the numbers came to Europe ca 1100 AD through the works of Alberuni (ca 800) who re-translated earlier Arabic translations of the Indian works on Mathematics and Astronomy.
- (c) Use of numbers to count tangible entities requires units as in: *a*

*jogger ate eight bananas during the five mile run at the rate of seven minutes a mile.* Units conceptualize standard of measure of matter, space or time. Thus world is conceived in parts, and similar parts are counted as sets (class and category) for all real objects expressed in real numbers.

(d) Counts are manipulated as sum, difference, product, fraction, powers, matrix, divergent and convergent series. Length, area and volume are obtained by arithmetic operations that conceptualize change, difference and trends of magnitudes in the context of the space.

(e) Large distances are measured with time-based events to emphasize comprehension. Astronomical measure of distance is light year as the distance traveled by light in one year at the rate of 186,000 miles per second. It takes 8 minutes for light of Sun to reach the surface of the Earth. In other words, the view of Sun from the Earth is of what happened 8 minutes ago.

(f) Actual counts are rarely given. The order of magnitude estimates are internally consistent and are logically presented. There is no mention of technologies including the ways to carry out some of the complex calculations.

(g) Ability to handle large and small counts of the human accessible world (*log* or *lok*) follows from the ten-based power system for thousands to hundreds of million. The uncountable quantities on the scale of the universe are measured by analogy as palyopam and sagaropam. Such large quantities are clearly distinguishable from infinity as in infinitely large or small, or for ever.

**Politics of immeasurable.** The immeasurable or uncountable connote different degrees of uncertainty but do not distract from the underlying reality. Such attempts to comprehend very large and very small are in stark contrast to statements like '*it is so large that nobody knows.*' In the Vedic tradition immeasurability is

interpreted as *maya* (Sanskrit) and *metron* (Greek) are etymologically related to the same root that relate to measure. But the second syllable in *maya* relates to the bridge to transcendence. The intended meaning of *maya* is probably as a model, but it has been corrupted to *illusion which cannot be described or understood by any count*. To some such immeasurable is the transcendental reality as in "If the doors of perception were cleansed everything would appear to man as it is, infinite." (William Blake)

**Counts of Measures in Units.** Based on the usage and roots, *palyopam* and *sagaropam* units by analogy are flexible units to conceptualize large counts. Literally these terms relate to the time it takes to empty a pit of known size, or an ocean (sagar) of unknown but physically limited size. Here the idea of emptying a pit (assigned space) is like "running out of assigned time." The second root, *upam(a)*, stands for comparison or in relation to a measure. *Pal* is literally a moment in time. It is also the phoneme root for the pit, and also the pan for traditional balance.

Operationally, *antarmuhurt* and *palyopam* convey the sense of time span based on a standard. Both are more specific than "so much water has gone under the bridge." Such expressions appeal to the perception that the internal clock that is ticking away is beyond the control of the observer. Such terms to connote long durations are clearly distinguished from the event-time where an external measure is imposed by the observer. From the perspective of an observer, a more explicit term relates to the time for the change in half the matter of the prior state (*ardh-pudgal praman*). Similarly, there is reference to *puvokodi*, which roughly translates to prior history. Apparently, the terms *vas pushatam* (*varsh-prathktoa*) seems to refer to a need for going into another cycle, as if the current state is not conducive to the change. In the sense of another try the implication is to bring

about an upheaval to trigger a change.

**Context for the universe.** Worlds of experience are conceptualized with objects and concerns within boundless space. Distances in this physical universe are expressed *rajju* that is the width of the mid region of the space in which matter is found. Imagine a pit of 1 *yojan* (about 9 miles) diameter packed with sheep wool. Based on simple arithmetic of dimension of wool fiber it comes to about  $10^{14}$  (shat-koda-kodi =  $10^2 \times 10^6 \times 10^6$ ) fibers in the pit. If each fiber is equal to one *yojan*, *rajju* is about  $9 \times 10^{14}$  miles or about  $1.4 \times 10^{15}$  kilometers.

(a) *Rajju* as the measuring-rod (unit) for the universe is conceptualized for the same reasons as the conception of modern astronomical unit of light year. Since light travels  $10^5$  kilometers per second, or  $3.1 \times 10^{12}$  kilometers per year, a *rajju* comes to about 50 light years or the distance over which light would travel in 50 years. Now we know that the known universe is much large than that. Since it is unlikely to have a boundary, could it be that the present universe foes as far light has travelled since the beginning of the universe, or big bang about 13.5 billion years ago.

(b) The area (*pratar*) of our world (*jagat*) is approximately one square *rajju* (*suchyangul*). The volume of this universe (*jagatshreni*) is 1 cubic *rajju*. Matter including light is distributed up to a distance of 14 *rajju* that sets the boundary of the imagined (*kalp*) universe or the space to which light has travelled.

(c) In the ancient conception an eon is divided into an ascending (*avsarpini*) and a descending (*uvsarpini*) phase. At present we are in the descending phase. How many eons have passed? At least a few thousand *sagaropam*, and this cycle of the material universe is virtually without a beginning or end. For such measures of the universe one uses dimensions of the ocean as the pit extended by a multiplier and taking larger units of time or distance. [See

Chapter E for further elaborations. Tables B-1 and B-2 list some of the units from the derived literature.]

**Consistency versus rationality.** Quantitative conceptual devices facilitate a rational comprehension of matter in time and space as a rational basis for the order and organization of world-views. Such regularities and progression invokes ordered consistency and change as the basis for rational reasoning, thought and behaviors.

Jeevatthan text makes extensive use of reasoning with quantitative operators. The goal of such step-wise fact-based elaboration of quantities is to facilitate rule-based manipulation of the observed and measured worlds. As developed in Volume II, Jeevatthan material is part of the 12th Ang of Mahaveer (550 BCE).

Anecdotal evidence credits Rishabhath (ca. 3000 BCE) for teaching his daughters and also the members of his tribe (*kul*) the art of making ornaments, writing poetry, following natural grammar, and use of calendar, number count and the Brahmi script. Could this be the beginning of systematic education and learning to improve quality of life for self and others?

It is not unlikely that the reality-based reasoning to express and deal with counts facilitates evolution of shared knowledge. Such desire to do something about the human condition builds on: *All beings have potential, but few try to realize it* (#A141-3). Format and the content of chapters A to H seem to be motivated by the belief that realization of potential calls for a rationally consistent approach.

#### **Other features of Jeevatthan text**

Persian, Arabic, Egyptian, Greek and Roman mathematics of ca 500 BCE to 50 CE period was not adequately integrated for the development of quantitative expression with conception of

thought. For example:

(a) Bible places the date for the creation of the world (universe?) sometime around 6000 years ago. The distance to sun is placed a few miles above the earth.

(b) *The number of angels that can dance on the head of a pin* does not enhance grasp of reality.

(c) Before the Hellenistic Greeks had access to the Sumerian (Iraq) astronomical tables from the libraries in Egypt, the Hellenic Greek conception of celestial space was that of an inverted bowl studded with stars at the same distance.

(d) Idea of space as emptiness did not evolve in physics until after the *ether theory* was discarded in 1880. Modern cosmology is still struggling to represent the idea of space as unbounded and unoccupied emptiness.

(e) It is quite likely that the number based representation for mathematics and logic originated in the Ganga valley of India, and then it moved to Punjab and farther West (see Volume II). Even after centuries of interactions with Persians and Babylonians, the Greeks and Romans never developed concept of numbers. Aryan influences, including the Sanskrit grammar of Panini of Gandhar (ca. 300 BCE), did not develop until after the Persians lost the Punjab colony (ca. 350 BCE). Such influences did not settle in the Ganga valley until about 200 AD. Aryabhata, possibly from this lineage, compiled his manual of astronomy in 517 AD. The mathematicians and logicians of the period credit Bhadrabahu (ca 350 BCE, Volume II) for many of the insights.

**Table B-1. Measures of space and time**

*Anant*: uncountable and beyond estimate (but not necessarily infinite).

*Antarmuhurt*: Duration of a state, as in the lifespan with the beginning (*pratham samay*) and an end (*antim samay*).

*Asankhat*: uncountable but can be estimated.

*Avali*: cycle as in turn or succession (family tree)

*Jagat*: the conceivable universe.

*Khett*: surface domain.

*Kodi*: one million ( $10^6$ ).

*Log or lok*: accessible domains of the world.

*Palyopam*: Assigned count or time in an episode, such as emptying a pit or reservoir (see text).

*Pratar*: area by the square relation.

*Puvokodi*: Less than million.

*Sagaropam*: Similar to palyopam but the pit size is that of an ocean (see text).

*Sedhiye*: under-world.

*Shreni*: volume by the cube relation.

*Sahastr*: one thousand.

*Samay*: event-time (or the smallest unit of time)

*Sankyat*: countable with certainty.

*Shat*: one hundred.

*Suchyangul*: width or length of a defined linear dimension.

**Units of time**

In the derived literature time is unitized in terms of *samay*, the smallest time. Longer intervals are defined as:

Avalika = 256 samay

Aanpran or breath = about 7 avalika

Stok = 7 aanpran

Lav = 7 stok

Muhurt = 10 lav

Ahoratr (day) = 30 muhurt

Paksh = 15 ahoratr

Maas (month) = 2 paksh

Ritu (seasons) = 2 maas

ayan = 3 ritu

Varsh = 2 ayan

Yug = 5 varsh

The largest unit of time is expressed in number of years with 54 digits!

## B-3 Take a Measure of Universe

Numerous messages have been sent into space with the speed of light. Since aliens are unlikely to understand any of the languages of the earthlings, most messages "start with simple mathematical ideas and then build complex information about who we are."

Entity count reinforces bounds of cognition. Comparisons based on counts are useful to introduce the world in terms of finite entities. Multiplication tables are useful irrespective of the nature of what is extrapolated and manipulated, and for what purpose. Iterative methods of entity count also enhance perceptions of state, property and quality to facilitate content recognition, comprehension, analysis, and setting priorities.

**Very small and very large of real.** The Jain thinkers tried to develop conception and representation of the very large and the very small entities. Fundamentally, if nothing is lack of something, nothing real can be truly infinite. As mentioned in #A4, attributes of an entity are bounds for its representation as particular and also as a class or set within the constraints of the space and time. Nothingness of space accommodates large and small objects but always more than nothing (zero) and less than infinite. In such measures one is concerned only about the occupied space.

**Power of successive multiplication:** An ancient anecdote is relevant here. As a reward for discovering the game of chess the king of Varanasi granted a wish to the inventor. After some hesitation he asked that for a grain of wheat on the first square, 2 on the second, 4 on the third, with successive doubling until one

reaches the 64th square on the 8x8 matrix of the chess board. Not being a mathematician, the king had not realized that the Royal granary would be emptied on the 20th square. On the 64th square alone one would need the 300 years of the current world production of wheat. It is a reality check for those who believe that a giant computers or omniscience can track all real time behaviors, the short answer is that it is not possible within the bounds of reality.

It is too bad that king was not a mathematician. He could have negotiated that he would put zero grains on the first square, and then follow the wishes of the inventor (See B-5).

Reach of the power of successive multiplication or geometric progression may be limitless but always remains within the bounds of reality. By raising a finite whole number by powers nested in powers results in very large or very small numbers. Such expressions give a conceptual handle on what we wish to represent and explore. For example limit estimates are useful approximations as in: Humans learnt to use stone tools within the last 1000,000 (million) years; agricultural practices evolved only within the last 10,000 years; the tractors, airplane, computers and nuclear bomb came into existence during the last 100 years. Such approximate time lines provide meaningful grasp of the rate of technological changes. Put another way, evolution of organized agriculture took the first a million years, then it took about 10,000 years to arrive at organized societies that built machines and all the rest that we know of our ability to use and build better tools. Such insights into the process of change can be extrapolated to the future developments for an intuitive grasp of human potential.

**The roots.** Roots are powers of fractions. The power of two (as square or root) is related to logarithm. Both provide an

understanding of the laws of indices. These sets also obey real world behaviors. For example, the square and cube root relations have a basis in the reality of volume, area and length. A square root relates two-dimensions to one, and the cube root relates the three dimensions to one. Root relations systematically generate smaller numbers without ever falling into zero. Roots and powers of 1 remain 1.

**Two relations with nested roots show up at several places in Jeevatthan.**

(a) *The first square root multiplied by the second square root is the cube of the second square root (#B17, B52). Thus:*

$$(\sqrt{a}) \times (\sqrt{\sqrt{a}}) = \sqrt{(\sqrt{a})^2 \times \sqrt{a}} = \sqrt{(\sqrt{a})^3}$$

Thus the square root ( $\sqrt{a}$ ) is the square of the second root ( $(\sqrt{\sqrt{a}})^2$ ) of a number. Thus the product of the square root and the second root is the root of the cube of the root.

(b) *The second square root multiplied by the third square root is the cube of the third square root:*

$$(\sqrt{\sqrt{a}}) \times (\sqrt{\sqrt{\sqrt{a}}}) = (\sqrt{(\sqrt{\sqrt{a}})^2 \times \sqrt{\sqrt{a}}}) = \sqrt{(\sqrt{\sqrt{a}})^3}$$

Here the second square root multiplied by the third square root is the root of the cube of the second square root. For large integers such relations converge, whereas the nested power relations rapidly diverge to large number. The nested roots express the non-zero worlds without ever falling into zero.

The physical significance of the nested roots relations is not obvious. Could it be an attempt to comprehend multidimensionality in relation to length, area and volume? A limitation of the Cartesian convention is that the axes pass through zero or the origin or the node with (0,0,0) value. It is nothing but the nothingness at which reality is forced to converge. On the other hand, nested roots expressed in terms of the square and cube relations remain relevant to successively smaller parts of

the real one, two and three-dimensional worlds. This is implied or the representation of the underworld categories in Jeevatthan.

**Discreteness:** Divisibility is inherent in a set of discrete tangible entities that become unit of the set. Properties of such sets obey rules of mathematics that conserve counts. Similarly, complex arguments are divided into discrete assertions with a demonstrable basis in the facts of reality. By combining and peeling off such atomic statements of assertions or discrete concepts logics seek to explore, validate and extend the concept boundaries. As mentioned before it is the *anguam* method to grasp complex reality. Thus choice of parts of suitable class and category discern regularities (as in life-cycle) that come to be known as the laws of nature. As deterministic and probabilistic reasoning it tracks reality conceived from discrete parts. It also facilitates scrutiny of beliefs, thoughts, and behaviors.

## B-4. Measures of Distance and Space

Rational numbers facilitate representation of the observed for communication and understanding with conventions based on units of measureable standards (*maan*). Standard tables (*manak*) are widely used for measuring distance, time, duration and frequency of events, specifications, changes in the stock prices, intelligence and computation speed.

**Table B-2. Measures of distance (ca. 100 CE)**

1 sanhasanhiya = 8 ussanhasanhiya
1 uddharenu = 8 sanhasanhiya
1 tasarenu = 8 uddharenu
1 finger breadth = 8 tesarenu
1 pada = 6 finger breadths
1 vihatti = 2 pada (the distance from tip of the thumb to the tip of the little finger in a stretched palm)
1 rayani = 2 vihatti (the distance from the tip of the middle finger to the elbow)
1 kucchi = 2 rayanis
1 danda = 2 kucchis (about 6 feet or 2 meters)
1 gauya = 2000 dandas
1 yojana = 4 gauyas (about 9 miles)
1 rajju = more than $10^{14}$ yojan

Numbers have independent existence, and a convention for numbers stands on its own. Units are practical devices that connect abstraction of numbers to real objects. In the table above, hierarchy of successive units relies on 2, probably for the ease of balancing two equal parts. In virtually all culture measures are based on practicality and common availability, although some cultures used arbitrary measures such as the distance between the

nose and tip of the hand fingers of a king. On the other hand finger width is intuitively obvious but it sacrifices precision and accuracy. In the table above the smallest unit (*sanhasanhiya*) of length comes to a fraction of a millionth of a meter (or a micron), that is well below the limit of resolution by naked eye. It is not clear how this measure could be with unaided eye. Quartz lenses are mentioned in Nyay Sutr (on this site).

**Quantities expressed in numbers can be manipulated with operators and relations. Large and small (natural and real) numbers are conveniently expressed with exponents to facilitate conceptualization and comprehension of the set and also the limit estimates (Chapter H). Ways to express countable (*sankhajja*) and uncountable (*asankhajja*) infinite possibilities also appear in the derived literature [Lokprakash (1926), and also Appendix to a recent translation of Tattvarth Sutr (Tatia, 1994)]. Note that such representations of infinite sets are the basis for representation of existence of discrete entities and continuum in modern mathematics as Zermelo-Frankael sets. This description does not lead to contradictions, nor can it be proven to be correct and complete (cf. Godel). For an excellent discussion see Yanofsky, N. S. (2013). The Outer Limits of Reason. Cambridge MA, MIT Press.**

**Table B-3. Operational Measures of Time (in relation to natural events)**

**Avali:** Characteristic time for an event under considerations, it may be the time for the change of state. In the sense of coming-and-going it would be related to the life-span or cycle of birth and death. The smallest unit of time (avalika) would therefore be the time it takes for the smallest entity (say a photon of light) to cross the space occupied by an atom.

**Antarmuhurt:** The span of time between the beginning and end of an event.

**Ardhpudgal parivartan:** Time to *change half the matter* or *by the time half of the matter has changed*. It is analogous to the modern usage of the term half-time. For an ancient analogy, consider a tailor tearing a piece of cloth. Threads at one end will be broken first and then the next, and so on. Since all the threads cannot be broken at the same time, the time to bring about half the change is defined as the time for the various kinds of transitions.

**Units of time**

1 pulse beat = 4446 avalikas (the smallest avalika)

2 nalika = 1 muhurt

1 Muhurt = 48 minutes

1 day (divas) = 30 muhurt

1 paksh = 15 days (half cycle of moon)

1 month = 29 days (a full cycle of moon)

1 year = 364 days (a full cycle of sun)

1 purvang = 8,400,000 years

1 purv = 8,400,000 purvang

## B-5. What Is "Nothing?"

It is paradox of representation that zero is nothing real and that only such a nothing can be infinite. Put another way, zero is the nothingness of the space that serves as a null for all manners of orthogonal representations - real and imaginary.

What is space? Western conception of the universe in dictionaries is in relation to *space as place*. Conception of the space as a container in which *all materials can be placed or housed*, such as a bowl or room, is inconsistent with intuitive attributes of space as: it cannot be divided or broken, is without shape, is continuous, is without support, is inactive, is always present, and is virtually infinite. A lack of appreciation of such attributes creates paradox such as *if the space same as the universe, what lies beyond?*

Another conception of space (*akash*) is that it provides a place for entities to exist and also continues beyond. Thus universe is confined to a part of the space where entities exist. In this conception space accommodates (*avagahan*) without being divided (*avibhag*). Operationally, *akash* or the space for the material of the universe is *lok-akash*, and what lies beyond is the *alok-akash*. The material universe may have defined boundary of the dispersed matter and radiation such as light. Yet the space continues well beyond.

**Space as the boundless emptiness.** An attribute of *akash* (space) is that it is sufficient on its own. Even though it is not an entity, it is sustainable for its own representation and it also to sustain representation of other entities. Attributes of space include:

1. Space is not a state of matter, yet it permeates matter. It also exists and continues in the absence of matter.

2. Space does not have directions. The three classical dimensions come into play with the representation of material entities. Space is thus useful for the expressions and orientation of the matter itself and also in relation to other entities.
3. Space and time do not interact with each other. Yet we talk of elapsed time or events in relation to changes in material entities in space.

Matter is accommodated in space without a change. Space does not interact with matter (inactive) and also with time (invariant). Yet it permits changes in the relationship between entities. At least it appears so because we will not know what the matter would look like without space, or when space interacts with matter. The time related changes in relations of entities account for motion and events, yet space and time as such do not change the properties or relations of matter. In the Newtonian idea gravity masses pull towards each other. Counterbalancing forces are also at work because the material masses of the universe have not collapsed into a lump. If anything the disorder is increasing.

**Emptiness for the representation of tangible entities.** For conceptual representation we need emptiness of space with directions and dimensions. Such a logic space may be fragmented into matrices and filled with vectors. Such discreteness permits reductionist representations and minimalist descriptions of microscopic structures and properties. Of course, it is with the hope that the parts will remain true to the whole even if their relations are severed. Consider the consequences of the boundless emptiness for all manners of representations:

1. The space is freed from the limitations of the universe or the object of our concerns. However universe of our concerns is confined to its content and context and thus given boundaries for

representation. All of the matter and energy lies within such bounds under the influence of parts. What lies outside such a set is not just the absence of a particular set.

2. Absence of all other sets is also conceivable in a space. By not putting bounds we free the space from the ad hoc. It also frees us to deal with the limits of our choosing with measures and comprehension of experienced reality of our concerns through independent facts and evidence.

3. Mathematical and physical conceptualization of space as virtually infinite "nothing" has logical consequence. It permits content and context based syllogisms for a defined world to assert *it is* or *it exists (asti)* on the basis of evidence. Lack of evidence does not necessarily negate the world but it only negates the representation. Absence of positive evidence for *it exists* is not the evidence for *it does not exist*. Rest is up to our imagination.

## B-6. Count of Beings and Duration

*Davv* (*dravya* in Sanskrit for matter or substance in English) exists in space (*akash*). The universe (*jag*) of our sense experience is made up of animate beings (*jeev*) and inanimate matter (*pudgal*) as discrete entities that change in relation to time (*kal*) and space. The conception of change in entities in relation to space and time is also in relation to the observer. A countable measure of the change in a discernible property gives hold on the underlying reality. It lets the observer peer *behind the doors* (*anuyog dwaar*) discernible trends to guide the future.

Three concepts emerge from the perspective of **Jeevathan**. Consider the question: If a tree fell in forest and nobody saw it, did the tree fall. First, entity count and properties of the matter are evidential measures for the representation of reality. Second, the change during an event represents a change in the quality or the quantity for the change of the form while conserving the material balance. Third, the balance may not change, but changes in its space and time relations also influence perceptions of the observer. It is up to the individual to decide if the object or event is of concern for representation.

\*

## B. Davv Paman Anuyog Dvaar

द्ववपमाणानुगमेण दुविहो णिदेसो ओघेण आदसेण य ॥१॥

द्रव्यप्रमाणानुगमकी अपेक्षा निर्देश दो प्रकारका है, ओघनिर्देश और आदेश-निर्देश ॥ १ ॥

**#B1.** Operationally, criteria (*anugam*) for evidential measure (*paman*) of **davv** (matter) are applied to universals (generalization) and to particulars (in relation to a feature or property of the entity).

\*

**Generalizations for grasp of magnitudes (B2-14)**

ओघेण मिच्छाइत्थी द्ववपमाणेण केवडिया, अणंता ॥ २ ॥

अणंताणंताहि ओसप्पिणि-उत्सप्पिणीहि ण अवहिरंति कालेण ॥ ३ ॥

खेत्तेण अणंताणंता लोका ॥ ४ ॥

तिण्हं पि अधिगमो भावपमाणं ॥ ५ ॥

ओघसे मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं, अनन्त हैं ॥ २ ॥

कालकी अपेक्षा मिथ्यादृष्टि जीव अनन्तानन्त अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत नहीं होते हैं ॥ ३ ॥

क्षेत्रप्रमाणकी अपेक्षा अनन्तानन्त लोकप्रमाण मिथ्यादृष्टि जीवराशिका है ॥ ४ ॥

उपर्युक्त तीनों प्रमाणोंका ज्ञान ही भावप्रमाण है ॥ ५ ॥

**#B2.** In general what is the entity count of beings in the **michha-itthi** State I? Their total count is infinite.

Note: Alternate wording would be: How many beings are there in a particular state, or at a particular place?

**#B3.** Their count does not change with time over the (**avsarpani** and **utsarpini kal**) eons.

**#B4.** They are present in virtually infinite surface (area)

domains or worlds (**log** or **lok**).

**#B5.** A conceptual grasp (**adhigam**) of these three (#B2-4) considerations (**how much, how long, and where**) forms the evidential measure (**paman**) of the existence (**bhav**) to elaborate trends and other relations of states.

\*

सासणसम्माइडिपहुडि जाव संजदासंजदा ति दव्वपमाणेण  
केवडिया ? पल्लिदोवमस्स असंखेज्जदिभागो । एदेहि पल्लिदोवम-  
मवहिरिज्जदि अंतोमुहुत्तेण ॥ ६ ॥

पमत्तसंजदा दव्वपमाणेण केवडिया, कोडिपुधत्तं ॥ ७ ॥

अप्पमत्तसंजदा दव्वपमाणेण केवडिया, संखेज्जा ॥ ८ ॥

चदुण्हमुवसामगा दव्वपमाणेण केवडिया; पवेसेण एक्को वा  
दो वा तिणिण वा, उक्कस्सेण चउवण्णं ॥ ९ ॥

अद्धं पडुच्च संखेज्जा ॥ १० ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर संयतासंयत गुणस्थानतक प्रत्येक गुण-  
स्थानवर्ती जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? पल्लोपमके असंख्यातवै भागमात्र हैं ।  
इन चार गुणस्थानोंमें प्रत्येक गुणस्थानवर्ती जीवोंके प्रमाणकी अपेक्षा अन्तर्मुहूर्तसे पल्लोपम  
अपहृत होता है ॥ ६ ॥

प्रमत्तसंयत जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? कोटिपृथक्त्वप्रमाण हैं ॥ ७ ॥

अप्रमत्तसंयत जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ ८ ॥

चारों गुणस्थानोंके उपशामक द्रव्यप्रमाणकी अपेक्षा कितने हैं ? प्रवेशकी अपेक्षा  
एक या दो अथवा तीन और उत्कृष्टरूपसे चौवन होते हैं ॥ ९ ॥

कालकी अपेक्षा उपशमश्रेणीमें संचित हुए सभी जीव संख्यात होते हैं ॥ १० ॥

**#B6.** What is the time span of beings in States II through V? Life span (**antarmuhurt**) of such individuals is a fraction of the **palyopam**. The entity count for each state at any given time is determined by the duration of

the state (*antarmuhurt*). At any given time:

**#B7.** What is the count of those in State VI? It is of the order of *kodi* (tens of million?).

**#B8.** What is the count of those in State VII? A countable few.

**#B9.** What is the count of those committed to States VIII through XI? Only 1 to 3 enter these states at any given time, and the total at any given time is less than 54.

**#B10.** Their (in States VIII, IX, X and XI) total count over a period of time is also countable (i.e. it is finite and readily countable).

\*

चउण्हं खवा अजोगिकेवली दव्वपमाणेण केवडिया; पवेसेण  
एको वा दो वा तिण्णि वा, उक्कस्सेण अट्टोत्तरसदं ॥ ११ ॥

अद्धं पडुच्च संखेज्जा ॥ १२ ॥

सजोगिकेवली दव्वपमाणेण केवडिया; पवेसणेण एको वा  
दो वा तिण्णि वा, उक्कस्सेण अट्टोत्तरसयं ॥ १३ ॥

अद्धं पडुच्च सदसहस्सपुधत्तं ॥ १४ ॥

चारों गुणस्थानोंके क्षपक और अयोगिकेवली जीव द्रव्यप्रमाणकी अपेक्षा कितने  
हैं? प्रवेशकी अपेक्षा एक या दो अथवा तीन और उत्कृष्टरूपसे एकसौ आठ हैं ॥ ११ ॥

कालकी अपेक्षा संचित हुए क्षपक जीव संख्यात होते हैं ॥ १२ ॥

सयोगिकेवली जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं? प्रवेशसे एक या दो  
अथवा तीन और उत्कृष्टरूपसे एकसौ आठ होते हैं ॥ १३ ॥

कालकी अपेक्षा संपूर्ण सयोगी जिन लक्षपृथक्त्व होते हैं ॥ १४ ॥

**#B11.** What is the count of the dedicated up to *kevali* in States IX through to XIV? At any time only one, two, or three enter these States. The maximum at any given time

is 108.

**#B12.** The total number of those who have been in these States over a period of time is countable.

**#B13.** What is the count of the *sajogkevali* in State XIII? Only one, two, or three enter the State at any given time, and the maximum count at any given time is 108.

**#B14.** The cumulative total count of *sajogkevali* is of the order of one hundred to thousand.

\*

**In relation to the niray (B15-23)**

आदेशेण गदियाणुवादेण निरयगईए णेरइएसु मिच्छाइट्ठी  
द्रव्यप्रमाणेण केवडिया, असंखेज्जा ॥ १५ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ १६ ॥

खेत्तेण असंखेज्जाओ सेठीओ जगपदरस्स असंखेज्जदिभाग-  
मेत्ताओ । तासिं सेठीणं विक्खंभसूची अंगुलवग्गमूलं विदियवग्ग-  
मूलगुणिदेण ॥ १७ ॥

आदेशकी अपेक्षा गतिमार्गणाके अनुवासे नरकगतिगत नारकियोंमें मिथ्यादृष्टि  
जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं? असंख्यात हैं ॥ १५ ॥

कालकी अपेक्षा नारक मिथ्यादृष्टि जीव असंख्यातासंख्यात अपसर्पिणियों  
और उत्सर्पिणियोंके द्वारा अपहृत हो जाते हैं ॥ १६ ॥

क्षेत्रकी अपेक्षा जगप्रतरके असंख्यातवें भागमात्र असंख्यात जगश्रेणीप्रमाण  
सामान्य नारक मिथ्यादृष्टि जीवराशि है । उन जगश्रेणियोंकी विष्कंभसूची, सूच्यंगुलके  
प्रथम वर्गमूलको उसीके द्वितीय वर्गमूलसे गुणित करने पर जितना लब्ध आवे,  
उतनी है ॥ १७ ॥

**#B15.** Operationally, at any given time what is the count of the *niray* beings in State I? Uncountable.

**#B16.** Their count changes only on the time scale of (*avsarpini* and *uvsarpini* cycles) eons.

**#B17.** They occupy uncountable layers of their worlds in only a very small fraction of the universe, whose surface (*khett*) area is related by the root relations (See the power and root relations in essay B-3).

**Note:** In this section of the Dhavala commentary, it is mentioned that the number of *niray* in the underworld is larger than the total number of beings in State I. By other criteria this comes out to be a negative number implying that some *niray* beings are outside the fourteen States. Such allusions to the violation of reality are also found elsewhere to describe the imagined entities. I believe that *Niray* refer to the imagined existence in imaginary worlds.

\*

सासणसम्माइट्टिप्पहुडि जाव असंजदसम्माइट्टि ति दब्बपमाणेण  
केवडिया, ओघं ॥ १८ ॥

एवं पढमाए पुढवीए णेरइया ॥ १९ ॥

विदियादि जाव सत्तमाए पुढवीए णेरइएसु मिच्छाइट्टी दब्ब-  
पमाणेण केवडिया, असंखेज्जा ॥ २० ॥

असंखेज्जासंखेज्जाहि ओसप्पिणिउस्सप्पिणीहि अवहिरंति  
कालेण ॥ २१ ॥

खेत्तेण सेठीए असंखेज्जदिभागो । तिस्से सेठीए आयामो  
असंखेज्जाओ जोयणकोडीओ पढमादियाणं सेठिवग्गमूलाणं  
संखेज्जाणं अण्णोण्णवभासेण ॥ २२ ॥

सासणसम्माइट्टिप्पहुडि जाव असंजदसम्माइट्टि ति ओघं ॥ २३ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर असंयतसम्यग्दृष्टि गुणस्थान तक प्रत्येक  
गुणस्थानमें नारकी जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? गुणस्थान प्ररूपणाके  
समान हैं ॥ १८ ॥

सामान्य नारकियोंके द्रव्यप्रमाणके समान पहली पृथिवीमें नारक जीव-  
राशि है ॥ १९ ॥

दूसरी पृथिवीसे लेकर सातवीं पृथिवीतक प्रत्येक पृथिवीमें नारकियोंमें मिथ्यादृष्टि  
जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात हैं ॥ २० ॥

कालप्रमाणकी अपेक्षा दूसरी पृथिवीसे लेकर सातवीं पृथिवीतक प्रत्येक पृथिवीके  
नारक मिथ्यादृष्टि जीव असंख्यातासंख्यात अपसर्पिणियों और उत्सर्पिणियोंके द्वारा  
अपहृत होते हैं ॥ २१ ॥

क्षेत्रकी अपेक्षा द्वितीयादि छह पृथिवियोंमें प्रत्येक पृथिवीके नारक मिथ्यादृष्टि  
जीव जगश्रेणीके असंख्यातवें भागप्रमाण हैं । उस जगश्रेणीके असंख्यातवें भागकी जो  
श्रेणी है उसका आदाम असंख्यात कोटि योजन है, जिस असंख्यात कोटि योजनका  
प्रमाण, जगश्रेणीके संख्यात ब्रथमादि वर्गमूलोंके परस्पर गुणा करनेसे जितना प्रमाण  
व्यक्त हो, उतना है ॥ २२ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर असंयतसम्यग्दृष्टि गुणस्थानतक प्रत्येक  
गुणस्थानमें द्वितीयादि छह पृथिवियोंमेंसे प्रत्येक पृथिवीके नारकी जीव सामान्य  
प्ररूपणाके समान पल्योपमके असंख्यातवें भाग हैं ॥ २३ ॥

**#B18.** What is the count of the *niray* in States II, III or IV? It is in accord with the generalization for the State (B6).

**#B19.** The same holds for the *niray* of the first underworld.

**#B20.** What is the count of the *niray* in State I of the second to the seventh underworld? Uncountable.

**#B21.** They remain in these underworlds for many eons and their count does not change over the eons.

**#B22.** The area of the underworlds 2 to 7 is uncountable. The area of each underworld is of the order of millions of *yojan* (*yojan* = 9 miles). The width is related through the products of the roots.

**Note:** The last line is a possible reference to some unusual or imaginary quantity (see also B17 and EssayB-3).

**#B23.** As a generalization, the *niray* of the underworlds

2 to 7 remain in States II through IV for a fraction of *palyopam*.

\*

**In relation to the *tirikkh* (B24-39)**

तिरिक्खगईए तिरिक्खेसु मिच्छाइट्टिप्पहुडि जाव संजदा-  
संजदा त्ति ओघं ॥ २४ ॥

पंचिदियतिरिक्खमिच्छाइट्टी दब्बपमाणेण केवडिया, असं-  
खेज्जा ॥ २५ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ २६ ॥

खेत्तेण पंचिदियतिरिक्खमिच्छाइट्टीहि पदरमवहिरदि देव-  
अवहारकालादो असंखेज्जगुणहीणकालेण ॥ २७ ॥

तिर्यच गतिका आश्रय करके तिर्यचोमें मिथ्यादृष्टिसे लेकर संयतासंयत तक  
प्रत्येक गुणस्थानवर्ती तिर्यच सामान्य प्ररूपणाके समान हैं ॥ २४ ॥

पंचेन्द्रिय तिर्यच मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ?  
असंख्यात हैं ॥ २५ ॥

कालकी अपेक्षा पंचेन्द्रिय तिर्यच मिथ्यादृष्टि जीव असंख्यातासंख्यात  
अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ २६ ॥

क्षेत्रकी अपेक्षा पंचेन्द्रिय तिर्यच मिथ्यादृष्टियोंके द्वारा देवोंके अवहारकालसे  
असंख्यातगुणे हीन कालसे जगप्रतर अपहृत होता है ॥ २७ ॥

**#B24.** Count of *tirikkh* in States I through V follows from the generalization for the States.

**#B25.** What is the count of the five-sensed *tirikkh* in State I? Uncountable.

**#B26.** Their count changes on the time scale of eons.

**#B27.** Compared to such measures for the *dev* category, *tirikkh* in State I occupy only a small fraction of the

domain of their world for a very small fraction of time.

\*

सासणसम्माइट्टिप्पहुडि जाव संजदासंजदा ति तिरि-  
क्खोघं ॥ २८ ॥

पंचिंदियतिरिक्खपज्जत्तमिच्छाइट्ठी दब्बपमाणेण केवडिया,  
असंखेज्जा ॥ २९ ॥

असंखेजासंखेजाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ ३० ॥

खेत्तेण पंचिंदियतिरिक्खपज्जत्तमिच्छाइट्ठीहि पदरमवहिरदि  
देवअवहारकालादो संखेज्जगुणहीणेण कालेण ॥ ३१ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर संयतासंयत गुणस्थानतक पंचेन्द्रिय  
तिर्यच प्रत्येक गुणस्थानमें सामान्य तिर्यचोंके समान पल्योपमके असंख्यातवें भाग हैं ॥ २८ ॥

पंचेन्द्रिय तिर्यच पर्याप्त मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ?  
असंख्यात हैं ॥ २९ ॥

कालकी अपेक्षा पंचेन्द्रिय तिर्यच पर्याप्त मिथ्यादृष्टि जीव असंख्यातासंख्यात  
अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ३० ॥

क्षेत्रकी अपेक्षा पंचेन्द्रिय तिर्यच पर्याप्त मिथ्यादृष्टियों द्वारा देव अवहारकालसे  
संख्यातगुणे हीन कालसे जगप्रतर अपहृत होता है ॥ ३१ ॥

#B28. The count of five-sensed *tirikkh* in States II through V is in accord with the generalization for the *tirikkh* category.

#B29. What is the count of the five-sensed independent *tirikkh* in State I? Uncountable.

#B30. Their count changes only on the time scale of eons.

#B31. Compared to such measures for the dev category, the five-sensed independent *tirikkh* in State I occupy only a small fraction of the domain for a very small fraction of

the time.

\*

सासणसम्माइट्टिप्पहुडि जाव संजदासंजदा ति ओधं ॥ ३२ ॥

पंचिंदियतिरिक्खजोणिणीसु मिच्छाइट्ठी दव्वपमाणेण केव-  
डिया, असंखेज्जा ॥ ३३ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ ३४ ॥

खेत्तेण पंचिंदियतिरिक्खजोणिणिमिच्छाइट्ठीहि पदरमवहिरदि  
देवअवहारकालादो संखेज्जगुणेण कालेण ॥ ३५ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर संयतासंयत गुणस्थान तक प्रत्येक  
गुणस्थानवर्ती पंचेन्द्रिय तिर्यच पर्याप्त जीव ओघप्ररूपणाके समान पल्योपमके असंख्यातवें  
भाग हैं ॥ ३२ ॥

पंचेन्द्रिय तिर्यच योनिमतियोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने  
हैं? असंख्यात हैं ॥ ३३ ॥

कालकी अपेक्षा पंचेन्द्रिय तिर्यच योनिमती मिथ्यादृष्टि जीव असंख्याता-  
संख्यात अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ३४ ॥

क्षेत्रकी अपेक्षा पंचेन्द्रिय तिर्यच योनिमती मिथ्यादृष्टियोंके द्वारा देवोंके  
अवहारकालसे संख्यातगुणे अवहारकालसे जगप्रतर अपहृत होता है ॥ ३५ ॥

#B32. The count of *tirikkh* in States II through V follows  
from the generalization for the State.

#B33. What is the count of the five-sensed sexually  
differentiated *tirikkh* in State I? Uncountable.

#B34. Their count changes only on the time scale of  
eons.

#B35. Compared to such measures for the dev category,  
the five-sensed sexually differentiated *tirikkh* in State I  
occupy only a small fraction of the domain for a very  
small fraction of the time.

\*

सासणसम्माइट्टिप्पहुडि जाव संजदासंजदा ति ओघं ॥३६॥

पंचिंदियतिरिक्खअपज्जत्ता दव्वपमाणेण केवडिया, असं-  
खेज्जा ॥ ३७ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहिं अवहिरंति  
कालेण ॥ ३८ ॥

खेत्तेण पंचिंदियतिरिक्खअपज्जत्तोहि पदरमवहिरदि देवअवहार-  
कालादो असंखेज्जगुणहीणेण कालेण ॥ ३९ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर संयतासंयत गुणस्थान तक प्रत्येक गुण-  
स्थानमें पंचेन्द्रिय तिर्यंच योनिमती जीव तिर्यंच-सामान्य प्ररूपणाके समान पल्योपमके  
असंख्यातवें भाग हैं ॥ ३६ ॥

पंचेन्द्रिय तिर्यंच अपर्याप्त जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात  
हैं ॥ ३७ ॥

कालकी अपेक्षा पंचेन्द्रिय तिर्यंच अपर्याप्त जीव असंख्यातासंख्यात अवसर्पिणियों  
और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ३८ ॥

क्षेत्रकी अपेक्षा पंचेन्द्रिय तिर्यंच अपर्याप्तोंके द्वारा देवोंके अवहारकालसे असं-  
ख्यातगुणे हीन कालसे जगप्रतर अपहृत होता है ॥ ३९ ॥

#B36. The count of *tirikkh* in States II through V follows  
from the generalization for the States.

#B37. What is the count of five-sensed dependent  
*tirikkh* in State I? Uncountable.

#B38. Their count changes only on the time scale of  
eons.

#B39. Compared to such measures for the dev category,  
the five-sensed dependent *tirikkh* in State I occupy only a  
small fraction of the domain for a very small fraction of  
the time.

\*

*In relation to the humans (B40-53)*

मणुसगईए मणुस्सेसु मिच्छाइटी दव्वपमाणेण केवडिया  
असंखेज्जा ॥ ४० ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति-  
कालेण ॥ ४१ ॥

खेत्तेण सेटीए असंखेज्जदिभागो । तिस्से सेटीए आयामो  
असंखेज्जदिजोयणकोडीओ । मणुसमिच्छाइटीहि रूवा पक्खित्तएहि  
सेटी अवहिरदि अंगुलवग्गमूलं तदियवग्गमूलगुणिदेण ॥ ४२ ॥

मनुष्यगतिप्रतिपन्न मनुष्योंमें मिथ्यादृष्टि जीव द्रव्य प्रमाणकी अपेक्षा कितने हैं ?  
असंख्यात हैं ॥ ४० ॥

कालकी अपेक्षा मनुष्य मिथ्यादृष्टि जीव असंख्यातासंख्यात अवसर्पिणियों  
और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ४१ ॥

क्षेत्रकी अपेक्षा जगश्रेणीके असंख्यातवें भागप्रमाण मनुष्य मिथ्यादृष्टि जीव-  
राशि है । उस श्रेणीका आयाम ( अर्थात् जगश्रेणीके असंख्यातवें भागरूप श्रेणीका  
आयाम ) असंख्यात करोड़ योजन है । सूच्यंगुलके प्रथम वर्गमूलको सूच्यंगुलके  
तृतीय वर्गमूलसे गुणित करके जो लब्ध आवे उसे शलाकारूपसे स्थापित करके रूपाधिक  
( अर्थात् एकाधिक तेरह गुणस्थानवर्ती राशिसे अधिक ) मनुष्य मिथ्यादृष्टि राशिके द्वारा  
जगश्रेणी अपहृत होती है ॥ ४२ ॥

**#B40.** What is the count of humans in State I?

Uncountable.

**#B41.** Their count changes only on the time scale of  
eons.

**#B42.** They occupy only a small fraction of the surface  
of their world. The surface area of the human accessible  
world is several million miles. The width of this world is  
related to the square root of the area.

\*

सासणसम्माइट्टिप्पहुडि जाव संजदासंजदा ति दव्वपमाणेण  
केवडिया, संखेज्जा ॥ ४३ ॥

पमत्तसंजदप्पहुडि जाव अजोगिकेवलि ति ओघं ॥ ४४ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर संयतासंयत गुणस्थानतक प्रत्येक गुण-स्थानमें मनुष्य द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ ४३ ॥

प्रमत्तसंयत गुणस्थानसे लेकर अयोगिकेवली गुणस्थान तक प्रत्येक गुणस्थानमें मनुष्य सामान्य प्ररूपणाके समान संख्यात हैं ॥ ४४ ॥

#B43. What is the count of humans in States II through V? Countable.

#B44. The count of humans in States VI through XIV follows from the generalization for the States.

\*

मणुमपज्जत्तेसु मिच्छाइही दव्वपमाणेण केवडिया, कोडा-कोडाकोडीए उवरि कोडाकोडाकोडाकोडीए हेट्टदो छण्हं वग्गाण-मुवरि सत्तण्हं वग्गाणं हेट्टदो ॥ ४५ ॥

सासणसम्माइट्टिप्पहुडि जाव संजदासंजदा ति दव्वपमाणेण केवडिया, संखेज्जा ॥ ४६ ॥

पमत्तसंजदप्पहुडि जाव अजोगकेवलि ति ओघं ॥ ४७ ॥

मनुष्य पर्याप्तोंमें मिथ्यादृष्टि मनुष्य द्रव्यप्रमाणकी अपेक्षा कितने हैं ? कोडाकोडाकाडिके ऊपर और कोडाकोडाकोडाकोडिके नीचे छह वर्गोंके ऊपर और सात वर्गोंके नीचे अर्थात् छठवें और सातवें वर्गके बीचकी संख्याप्रमाण मनुष्यपर्याप्त होते हैं ॥ ४५ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर संयतासंयत गुणस्थानतक प्रत्येक गुण-स्थानमें पर्याप्त मनुष्य द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ ४६ ॥

प्रमत्तसंयत गुणस्थानसे लेकर अयोगिकेवली गुणस्थानतक प्रत्येक गुणस्थानमें पर्याप्त मनुष्य सामान्य प्ररूपणाके समान संख्यात हैं ॥ ४७ ॥

#B45. What is the count of the independent human (male in relation to #B48) in State I? It is between the sixth and the seventh order of magnitudes, i.e. between 1million and 10 million. [*varg* is translated as power to

the base ten].

**#B46.** What is the count of such (independent) humans in States II through IV? Countable.

**#B47.** The count of independent humans in States V through XIV follows from the generalization for the States (countable few).

\*

मणुसिणीसु मिच्छाइट्टी दव्वपमाणेण केवडिया ? कोडाकोडा-  
कोडीए उवरि कोडाकोडाकोडाकोडीए हेट्टदो छण्हं वग्गाणसुवरी  
सत्तण्हं वग्गाणं हेट्टदो ॥ ४८ ॥

मणुसिणीसु सासणसम्माइट्टिप्पहुडि जाव अजोगिकेवलि त्ति  
दव्वपमाणेण केवडिया ? संखेज्जा ॥ ४९ ॥

मनुष्यनियोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? कोड़ाकोड़ा-  
कोड़ीके ऊपर और कोड़ाकोड़ाकोड़ाकोड़ीके नीचे छठवें वर्गके ऊपर और सातवें वर्गके  
नीचे मध्यकी संख्याप्रमाण हैं ॥ ४८ ॥

मनुष्यनियोंमें सासादनसम्यग्दृष्टि गुणस्थानसे लेकर अयोगिकेवली गुणस्थान  
तक प्रत्येक गुणस्थानमें जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ ४९ ॥

**#B48.** What is the count of women in State I? Between  
the sixth and the seventh order of magnitudes, i.e.  
between 1 and 10 million.

**#B49.** What is the count of women in States II through  
XIV? Countable few.

\*

मणुसअपज्जत्ता दव्वपमाणेण केवडिया ? असंखेज्जा ॥ ५० ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ ५१ ॥

खेत्तेण सेढीए असंखेज्जदिभागो । तिस्से सेढीए आयामो  
असंखेज्जाओ जोयणकोडीओ । मणुस-अपज्जत्तेहि रूवा पक्खित्तेहि  
सेढिमवाहिरदि अंगुलवग्गमूलं तदियवग्गमूलगुणिदेण ॥ ५२ ॥ इदि

लब्धपर्याप्त मनुष्य द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात हैं ॥ ५० ॥

कालकी अपेक्षा लब्धपर्याप्त मनुष्य असंख्यातासंख्यात अवसर्पिणियों और  
उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ५१ ॥

क्षेत्रकी अपेक्षा जगश्रेणीके असंख्यातवें भागप्रमाण लब्धपर्याप्त मनुष्य हैं ।  
उस जगश्रेणीके असंख्यातवें भागरूप श्रेणीका आयाम असंख्यात करोड़ योजन है ।  
सूर्यगुलके तृतीय वर्गमूल गुणित प्रथम वर्गमूलको शलाकारूपसे स्थापित करके रूपा-  
धिक लब्धपर्याप्तक मनुष्योंके द्वारा जगश्रेणी अपहृत होती है ॥ ५२ ॥

#B50. What is the count of the dependent humans in  
State I? Uncountable.

#B51. Their count changes only on the time scale of  
eons.

#B52. They occupy a large surface area of their domain  
of uncountable miles.

Note. See essay B-3 for the root relations.

\*

*In relation to the dev (B53-73)*

देवगईए देवेसु मिच्छाइट्ठी दव्वपमाणेण केवडिया, असं-  
खेज्जा ॥ ५३ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ ५४ ॥

खेत्तेण पदरस्स वेळ्ळप्पणंगुलसयवग्गपडिभागेण ॥ ५५ ॥

सासणसम्माइट्ठि-सम्मामिच्छाइट्ठि-असंजदसम्माइट्ठीणं ओघं ॥ ५६ ॥

देवगतिप्रतिपन्न देवोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ?  
असंख्यात हैं ॥ ५३ ॥

कालकी अपेक्षा मिथ्यादृष्टि देव असंख्यातासंख्यात अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ५४ ॥

क्षेत्रकी अपेक्षा जगप्रतरके दोसौ छप्पन अंगुलोंके वर्गरूप प्रतिभागसे देव मिथ्यादृष्टि राशि आती है, अर्थात् दोसौ छप्पन सूच्यंगुलके वर्गरूप भागहारका जगप्रतरमें भाग देने पर देव मिथ्यादृष्टि जीवराशि आती है ॥ ५५ ॥

सासादनसम्यग्दृष्टि, सम्यमिथ्यादृष्टि और असंयतसम्यग्दृष्टि सामान्य देवोंका द्रव्यप्रमाण ओघ प्ररूपणाके समान पल्योपमके असंख्यातवें भाग है ॥ ५६ ॥

#B53. What is the count of the *dev* in State I?

Uncountable.

#B54. Their count changes only on the time scale of eons.

#B55. They occupy area and volume that is 256 times the area of the human accessible world.

#B56. The count of *dev* in States II, III or IV follows the generalization for the States.

\*

भवणवासियदेवेसु मिच्छाइट्टी दब्बपमाणेण केवडिया, असंखेज्जा ॥ ५७ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति कालेण ॥ ५८ ॥

खेत्तेण असंखेज्जाओ सेठीओ पदरस्स असंखेज्जदिभागो । तेसिं सेठीणं विक्खंभसूई अंगुलं अंगुलवग्गमूलगुणिदेण ॥ ५९ ॥

सासणसम्माइट्टि-सम्मामिच्छाइट्टि--असंजदसम्माइट्टिपरूवणा ओघं ॥ ६० ॥

भवनवासी देवोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं? असंख्यात हैं ॥ ५७ ॥

कालकी अपेक्षा मिथ्यादृष्टि भवनवासी देव असंख्यातासंख्यात अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ५८ ॥

क्षेत्रकी अपेक्षा भवनवासी मिथ्यादृष्टि देव असंख्यात जगश्रेणीप्रमाण हैं जो असंख्यात जगश्रेणियां जगप्रतरके असंख्यातवें भागप्रमाण हैं। उन असंख्यात जगश्रेणियोंकी विष्कंभसूची, सूच्यंगुलको सूच्यंगुलके प्रथम वर्गमूलमे गुणित करके जो लब्ध आवे, उतनी है ॥ ५९ ॥

सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि और असंयतसम्यग्दृष्टि भवनवासी जीवोंकी प्ररूपणा सामान्य प्ररूपणाके समान है ॥ ६० ॥

#B57. What is the count of *bhavanvasi dev* in State I?

Uncountable.

#B58. Their count changes on the time scale of eons.

#B59. They occupy area that is countless times more than that occupied by humans.

Note: See Essay B-3 for the root relations.

#B60. The count of the dev in States II, III or IV follows the generalization for the State.

\*

वाणर्वेतरदेवेसु मिच्छाइट्ठी दब्बपमाणेण केवडिया, असंखेज्जा ॥ ६१ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति कालेण ॥ ६२ ॥

खेत्तेण पदरस्स संखेज्जजोयणसदवग्गपडिभाएण ॥ ६३ ॥

सासणसम्माइट्ठि-सम्मामिच्छाइट्ठि-असंजदसम्माइट्ठी ओघं ॥ ६४ ॥

वानव्यन्तर देवोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं? असंख्यात हैं ॥ ६१ ॥

कालकी अपेक्षा वानव्यन्तर देव असंख्यातासंख्यात अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ६२ ॥

क्षेत्रकी अपेक्षा जगप्रतरके संख्यातसौ योजनोंके वर्गरूप प्रतिभागसे वानव्यन्तर मिथ्यादृष्टि राशि आती है, अर्थात् संख्यातसौ योजनोंके वर्गरूप भागहारका जगप्रतरमें भाग देने पर जो लब्ध आवे उतने वानव्यन्तर मिथ्यादृष्टि देव हैं ॥ ६३ ॥

सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि और असंयतसम्यग्दृष्टि वानव्यन्तर देव सामान्य प्ररूपणाके समान पर्योपमके असंख्यातवें भाग हैं ॥ ६४ ॥

#B61. What is the count of *vanvyantar dev* in State I?  
Uncountable.

#B62. Their count changes on the time scale of eons.

#B63. They occupy area (square) of few hundred *yojan*.  
Its width is related to the square root of the area.

#B64. Counts of such *dev* in States II, III or IV follow the generalizations for the States.

\*

जोइसियदेवा देवगईणं भंगो ॥ ६५ ॥

सोहम्मीसाणकप्पवासियदेवेसु मिच्छाइट्ठी दव्वपमाणेण केव-  
डिया, असंखेज्जा ॥ ६६ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ ६७ ॥

खेत्तेण असंखेज्जाओ सेढीओ पदरस्स असंखेज्जदिभागो ।  
तासिं सेढीणं विक्खंभसूई अंगुलविदियवग्गमूलं तदियवग्गमूल-  
गुणिदेण ॥ ६८ ॥

सासणसम्माइट्ठि-सम्मामिच्छाइट्ठि-असंजदसम्माइट्ठि ओषं ॥ ६९ ॥

देवगतिप्रतिपन्न सामान्य देवोंकी संख्या जितनी कही है ज्योतिषी देव  
उतने हैं ॥ ६५ ॥

सौधर्म और ऐशान कल्पवासी देवोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात हैं ॥ ६६ ॥

कालकी अपेक्षा सौधर्म और ऐशान कल्पवासी मिथ्यादृष्टि देव असंख्याता-संख्यात अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ६७ ॥

क्षेत्रकी अपेक्षा सौधर्म और ऐशान कल्पवासी मिथ्यादृष्टि देव असंख्यात जगश्रेणीप्रमाण हैं जो असंख्यात जगश्रेणियोंका प्रमाण जगप्रतरके असंख्यातवें भाग है। उन असंख्यात जगश्रेणियोंकी विष्कंभसूची, सूत्र्यगुलके द्वितीय वर्गमूलको तृतीय वर्गमूलसे गुणा करने पर जितना लब्ध आवे, उतनी है ॥ ६८ ॥

सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि और असंयतसम्यग्दृष्टि सौधर्म-ऐशान कल्पवासी देव सामान्य प्ररूपणके समान पल्योपमके असंख्यातवें भाग हैं ॥ ६९ ॥

#B65. The count of celestial *dev* follows from the generalization for the *dev* category.

#B66. What is the count of the imagined *dev* of *saudharm* and *eisan* in State I? Uncountable.

#B67. Their count changes on the time scale of eons.

#B68. They occupy area that is countless times larger than that is accessible to humans.

Note. See the root relations in Essay B-3.

#B69. The counts of the imagined *dev* in States II, III or IV follow the generalization for the States.

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सणक्कुमारप्पहुडि जाव सदार-सहस्सारकप्पवासियदेवेसु जह सत्तमाए पुढवीए णेरइयाणं भंगो ॥ ७० ॥

आणद-पाणद जाव णवगेवेज्जविमाणवासियदेवेसु मिच्छाइट्ठि-प्पहुडि जाव असंजदसम्माइट्ठि ति दव्वपमाणेण केवडिया, पलिदो-वमस्स असंखेज्जदिभागो । एदेहि पलिदोवममवहिरदि अंतोसुहु-त्तेण ॥ ७१ ॥

अणुद्विस जाव अवराइदविमाणवासियदेवेसु असंजदसम्माइट्टी  
दव्वपमाणेण केवडिया, पल्लिदोवमस्स असंखेज्जदिभागो । एदेहि  
पल्लिदोवममवहिरदि अंतोमुहुत्तेण ॥ ७२ ॥

सव्वट्टिसिद्धिविमाणवासियदेवा दव्वपमाणेण केवडिया  
संखेज्जा ॥ ७३ ॥

जिसप्रकार सातवीं पृथिवीमें नारकियोंकी प्ररूपणा कही गई है उसीप्रकार  
सनत्कुमारसे लेकर शतार और सहस्रार तक कल्पवासी देवोंमें मिथ्यादृष्टि देवोंकी  
प्ररूपणा है ॥ ७० ॥

आनत और प्राणतसे लेकर नौ ग्रैवेयक तक विमानवासी देवोंमें मिथ्यादृष्टि  
गुणस्थानसे लेकर असंयतसम्यग्दृष्टि गुणस्थानतक प्रत्येक गुणस्थानमें जीव द्रव्य-  
प्रमाणकी अपेक्षा कितने हैं ? पल्योपमके असंख्यातवें भाग हैं । इन उपर्युक्त जीव-  
राशियोंके द्वारा अन्तर्मुहूर्तसे पल्योपम अपहृत होता है ॥ ७१ ॥

अनुदिश विमानसे लेकर अपराजित विमानतक उनमें रहनेवाले असंयतसम्य-  
ग्दृष्टि देव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? पल्योपमके असंख्यातवें भाग हैं । इन  
उपर्युक्त जीवराशियोंके द्वारा अन्तर्मुहूर्तसे पल्योपम अपहृत होता है ॥ ७२ ॥

सर्वार्थसिद्धि विमानवासी देव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ ७३ ॥

**#B70.** Counts of the imagined dev from *sannkumar* to *sadar* and *sahassar* domains is comparable to the count of *niray* of the seventh underworld.

**Note.** It is an imaginary number.

**#B71.** What is the count of *vimanvasi* (moving celestial) dev from *anat* and *panat* to *nav-gravaiyak* in State I through IV? They exist for a small fraction of *palyopam*, and individuals persist for *antarmuhurt* (duration of their State).

**Note:** This seems to be in reference to the shooting star and other moving celestial objects.

**#B72.** What is the count of *anudis* to *aprajit vimanvasi* dev in State IV? It is an uncountable fraction of the

universe. Their *antarmuhurt* is larger than *palyopam*.

**#B73.** What is the count of the dev of *sarvarthsidhi* (literally translated as "those who have satisfied all expectations") and *vimanvasi* (those who move in the celestial space)? Countable.

\*

**In relation to the senses (B74-86)**

इंद्रियाणुवादेण एइंद्रिया बादरा सुहुमा पज्जत्ता अपज्जत्ता दब्ब-  
पमाणेण केवडिया ? अणंता ॥ ७४ ॥

अणंताणंताहि ओसप्पिणि-उत्सप्पिणीहि ण अवहिरंति कालेण ॥ ७५ ॥

खेत्तेण अणंताणंता लोमा ॥ ७६ ॥

इन्द्रिय मार्गणाके अनुवादसे एकेन्द्रिय, एकेन्द्रिय पर्याप्त, एकेन्द्रिय अपर्याप्त, बादर एकेन्द्रिय, बादर एकेन्द्रिय पर्याप्त, बादर एकेन्द्रिय अपर्याप्त, सूक्ष्म एकेन्द्रिय, सूक्ष्म एकेन्द्रिय पर्याप्त और सूक्ष्म एकेन्द्रिय अपर्याप्त जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? अनन्त हैं ॥ ७४ ॥

कालप्रमाणकी अपेक्षा पूर्वोक्त एकेन्द्रिय जीव आदि नौ राशियां अनन्तानन्त अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत नहीं होती हैं ॥ ७५ ॥

क्षेत्रप्रमाणकी अपेक्षा पूर्वोक्त एकेन्द्रियादि नौ जीवराशियां अनन्तानन्त लोकप्रमाण हैं ॥ ७६ ॥

**#B74.** Operationally, what is the count of one-sensed micro- and macro-form organisms in their dependent and independent forms? It is infinite (i.e. far more than just uncountable).

**#B75.** Their count changes on the time scale of eons.

**#B76.** They occupy virtually infinite area in many worlds.

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वेइंद्रिय-तीइंद्रिय-चउरिंद्रिया तस्सेव पज्जत्ता अपज्जत्ता दब्ब-  
पमाणेण केवडिया, असंखेज्जा ॥ ७७ ॥

असंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति कालेण ॥७८॥

खेत्तेण वेइंदिय-तीइंदिय-चउरिंदिय तस्सेव पज्जत्त-अपज्जत्तेहि पदर-  
मवहिरदि अंगुलस्स असंखेज्जदिभागवग्गपडिभाएण अंगुलस्स संखेज्जदि  
भागवग्गपडिभाएण अंगुलस्स असंखेज्जदिभागवग्गपडिभाएण ॥७९॥

द्वीन्द्रिय, त्रीन्द्रिय और चतुरिन्द्रिय जीव तथा उन्हींके पर्याप्त और अपर्याप्त  
जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात हैं ॥ ७७ ॥

कालकी अपेक्षा द्वीन्द्रिय, त्रीन्द्रिय और चतुरिन्द्रिय जीव तथा उन्हींके पर्याप्त  
और अपर्याप्त जीव असंख्यात अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत  
होते हैं ॥ ७८ ॥

क्षेत्रकी अपेक्षा द्वीन्द्रिय, त्रीन्द्रिय और चतुरिन्द्रिय जीवोंके द्वारा सूच्यंगुलके  
असंख्यातवें भागके वर्गरूप प्रतिभागसे जगप्रतर अपहृत होता है । तथा उन्हींके पर्याप्त  
और अपर्याप्त जीवोंके द्वारा क्रमशः सूच्यंगुलके संख्यातवें भागके वर्गरूप प्रतिभागसे  
और सूच्यंगुलके असंख्यातवें भागके वर्गरूप प्रतिभागसे जगप्रतर अपहृत होता  
है ॥ ७९ ॥

#B77. What is the count of the two-, three- and four-  
sensed organisms in their independent and dependent  
forms? Uncountable.

#B78. Their count changes on the time scale of eons.

#B79. The dependent forms occupy an uncountable  
fraction of the area of their world, whereas the  
independent forms occupy a countable fraction.

\*

पंचिंदिय-पंचिंदियपज्जत्तएसु मिच्छाइट्ठी दव्वपमाणेण केवडिया,  
असंखेज्जा ॥ ८० ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति कालेण ॥ ८१ ॥

खेत्तेण पंचिंदिय-पंचिंदियपज्जत्तएसु मिच्छाइट्ठीहि पदरमवहिरदि  
अंगुलस्स असंखेज्जदिभागवग्गपडिभाएण अंगुलस्स संखेज्जदिभाग-  
वग्गपडिभाएण ॥ ८२ ॥

पंचेन्द्रिय और पंचेन्द्रिय पर्याप्त जीवोंमें मिथ्यादृष्टि द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात हैं ॥ ८० ॥

कालकी अपेक्षा पंचेन्द्रिय और पंचेन्द्रिय पर्याप्त जीव असंख्यातासंख्यात अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ८१ ॥

क्षेत्रकी अपेक्षा पंचेन्द्रिय और पंचेन्द्रिय पर्याप्त जीवोंमें मिथ्यादृष्टियोंके द्वारा सूच्यंगुलके असंख्यातवें भागके वर्गरूप प्रतिभागसे और सूच्यंगुलके संख्यातवें भागके वर्गरूप प्रतिभागसे जगप्रतर अपहृत होता है ॥ ८२ ॥

#B80. What is the count of the five-sensed dependent and independent beings in State I? Uncountable.

#B81. Their count changes on the time scale of eons.

#B82. They occupy an uncountable fraction of the area of the world. Its width is in root relations (Essay B-3).

\*

सासणसम्माइट्टिण्हडि जाव अजोगिकेवलि ति ओघं ॥८३॥

पंचिंदियअपज्जत्ता,दव्वपमाणेण केवडिया, असंखेज्जा ॥ ८४ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति कालेण ॥ ८५ ॥

खेत्तेण पंचिंदियअपज्जत्तएहि पदरमवहिरदि अंगुलस्स असंखे  
उज्जदिभागवग्गपडिभाएण ॥ ८६ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर अयोगिकेवली गुणस्थानतक प्रत्येक गुणस्थानमें पंचेन्द्रिय और पंचेन्द्रिय पर्याप्त जीव सामान्य प्ररूपणाके समान पल्योपमके असंख्यतवें भाग हैं ॥ ८३ ॥

पंचेन्द्रिय अपर्याप्त जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात हैं ॥ ८४ ॥

कालकी अपेक्षा पंचेन्द्रिय अपर्याप्त जीव असंख्यातासंख्यात अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ८५ ॥

क्षेत्रकी अपेक्षा पंचेन्द्रिय अपर्याप्त जीवोंके द्वारा सूच्यंगुलके असंख्यातवें भागके वर्गरूप प्रतिभागसे जगप्रतर अपहृत होता है ॥ ८६ ॥

#B83. The count of five-sensed independent organisms in States II through XIV follows from the generalization

for the States.

**#B84.** What is the count of the five-sensed dependent organisms? Uncountable.

**#B85.** Their count changes on the time scale of eons.

**#B86.** They occupy only a very small fraction of their world.

\*

***In relation to the body form (B87-102)***

कायाणुवादेण पुढविकाइया आउकाइया तेइउकाया वाउकाइया  
बादरपुढविकाइया बादरआउकाइया बादरतेउकाइया बादरवाउकाइया  
बादरवण्णइकाइया पत्तेयसरीरा तस्सेव अपज्जत्ता सुहुमपुढविकाइया  
सुहुमआउकाइया सुहुमतेउकाइया सुहुमवाउकाइया तस्सेव पज्जत्ता-  
पज्जत्ता दव्वपमाणेण केवडिया, असंखेज्जा लेगा ॥ ८७ ॥

बादरपुढविकाइय-बादरआउकाइय-बादरवण्णइकाइयपत्तेयसरीर-  
पज्जत्ता दव्वपमाणेण केवडिया, असंखेज्जा ॥ ८८ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ ८९ ॥

स्वेत्तेण बादरपुढविकाइय-बादरआउकाइय-बादरवण्णइकाइय-  
पत्तेयसरीरपज्जत्तएहि पदरमवहिरदि अंगुलस्स असंखेज्जदिभागवग्ग-  
पडिभागेण ॥ ९० ॥

कायानुवादसे पृथिवीकायिक, अष्कायिक, तेजस्कायिक, वायुकायिक जीव  
तथा बादर पृथिवीकायिक, बादर अष्कायिक, बादर तेजस्कायिक, बादर वायुकायिक,  
बादर वनस्पतिकायिक प्रत्येकशरीर जीव तथा इन्हीं पांच बादरसंबन्धी अपर्याप्त जीव,  
सूक्ष्म पृथिवीकायिक, सूक्ष्म अष्कायिक, सूक्ष्म तेजस्कायिक, सूक्ष्म वायुकायिक जीव तथा  
इन्हीं चार सूक्ष्मसंबन्धी पर्याप्त जीव और अपर्याप्त जीव, ये सब प्रत्येक द्रव्यप्रमाणकी  
अपेक्षा कितने हैं ? असंख्यात लोकप्रमाण हैं ॥ ८७ ॥

बादर पृथिवीकायिक, बादर अष्कायिक और बादर वनस्पतिकायिक प्रत्येकशरीर  
पर्याप्त जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात हैं ॥ ८८ ॥

कालकी अपेक्षा वादर पृथिवीकायिक पर्याप्त वादर अण्कायिक पर्याप्त और वादर वनस्पतिकायिक प्रत्येकशरीर पर्याप्त जीव असंख्यातासंख्यात अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ८९ ॥

क्षेत्रकी अपेक्षा वादर पृथिवीकायिक पर्याप्त, वादर अण्कायिक पर्याप्त और वादर वनस्पतिकायिक प्रत्येकशरीर पर्याप्त जीवोंके द्वारा सूच्यगुलके असंख्यातवें भागके वर्गरूप प्रतिभागसे जगप्रतर अपहृत होता है ॥ ९० ॥

**#B87.** Operationally, what is the count of the one-sensed organisms in different (over 20, see #A39-41) body-forms? Uncountable and in many worlds.

**#B88.** What is the count of independent macro-earth forms, macro-water forms, and macro-plant forms of organisms? Uncountable.

**#B89.** Their count changes on the time scale of eons.

**#B90.** They occupy only a small fraction of the accessible world, whose width is in root relation (B-3)

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वादरतेउपज्जत्ता दव्वपमाणेण केवडिया, असंखेज्जा । असंखेज्जा-  
वलियवग्गो आवलियघणस्स अंतो ॥ ९१ ॥

वादरवाउकाइयपज्जत्ता दव्वपमाणेण केवडिया, असंखेज्जा ॥९२॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ ९३ ॥

खेत्तेण असंखेज्जाणि जगपदराणि लोगस्स संखेज्जादिभागो ॥९४॥

वादर तेजस्कायिक पर्याप्त जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात हैं । यह असंख्यातरूप प्रमाण असंख्यात आवलियोंके वर्गरूप है जो आवलीके घनके भीतर आता है ॥ ९१ ॥

वादर वायुकायिक पर्याप्त जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात हैं ॥ ९२ ॥

कालकी अपेक्षा बादर वायुकायिक पर्याप्त जीव असंख्यातासंख्यात अवस-  
सर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ९३ ॥

क्षेत्रकी अपेक्षा बादर वायुकायिक पर्याप्त जीव असंख्यात जगप्रतरप्रमाण हैं,  
जो असंख्यात जगप्रतरप्रमाण लोकके संख्यातवै भाग है ॥ ९४ ॥

**#B91.** What is the count of the macro-light forms?

Uncountable and it is virtually in all the three dimensional space of the universe related to the cube of the width of the universe.

**#B92.** What is the count of macro-air forms?

Uncountable.

**#B93.** Their count changes on the time scale of eons.

**#B94.** They occupy an uncountable area near the surface of their world, that is only a small part of the universe.

**Insight:** Note the difference between volume occupied by the light forms (#B91) and the area occupied by the air forms (#B94), as if air is present near the surface and occupies a smaller fraction of the universe that is occupied by the light form.

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वणफइकाइया णिगोदजीवा बादरा सुहुमा पज्जत्तापज्जत्ता  
दव्वपमाणेण केवाडिया, अणंता ॥ ९५ ॥

अणंताणंताहि ओसाप्पिणि-उस्सप्पिणीहि ण अवहिरंति कालेण ॥ ९६ ॥

खेत्तेण अणंताणंता लोगा ॥ ९७ ॥

वनस्पतिकायिक जीव, निगोद जीव, वनस्पतिकायिक बादर जीव, वनस्पति-  
कायिक सूक्ष्म जीव, वनस्पतिकायिक बादर पर्याप्त जीव, वनस्पतिकायिक बादर अपर्याप्त  
जीव, वनस्पतिकायिक सूक्ष्म पर्याप्त जीव, वनस्पतिकायिक सूक्ष्म अपर्याप्त जीव, निगोद  
बादर जीव, निगोद सूक्ष्म जीव, निगोद बादर पर्याप्त जीव, निगोद बादर अपर्याप्त  
जीव, निगोद सूक्ष्म पर्याप्त जीव और निगोद सूक्ष्म अपर्याप्त जीव, प्रत्येक द्रव्यप्रमाणकी  
अपेक्षा कितने हैं ? अनन्त हैं ॥ ९५ ॥

कालकी अपेक्षा पूर्वोक्त चौदह जीवराशियां अनन्तानन्त अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत नहीं होती हैं ॥ ९६ ॥

वे चौदह जीवराशियां क्षेत्रकी अपेक्षा अनन्तानन्त लोकप्रमाण हैं ॥ ९७ ॥

#B95. What is the count of the dependent and independent macro- and micro-plant forms (a total of fourteen subclasses)? Uncountable.

#B96. Their count changes on the time scale of eons.

#B97. They occupy many different worlds.

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तसकाइय-तसकाइयपज्जत्तएसु मिच्छाइट्ठी दव्वपमाणेण केवडिया,  
असंखेज्जा ॥ ९८ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ ९९ ॥

खेत्तेण तसकाइय-तसकाइयपज्जत्तएसु मिच्छाइट्ठीहि पदरमवहिरदि  
अंगुलस्स असंखेज्जदिभागवग्गपडिभागेण अंगुलस्स संखेज्जदिभाग-  
वग्गपडिभाएण ॥ १०० ॥

सासणसम्माइट्ठिप्पहुडि जाव अजोगिकेवलि ति ओघं ॥ १०१ ॥

तसकाइयअपज्जत्ता पंचिंदियअपज्जत्ताण भंगो ॥ १०२ ॥

त्रसकायिक और त्रसकायिक पर्याप्तोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा  
कितने हैं ? असंख्यात हैं ॥ ९८ ॥

कालकी अपेक्षा त्रसकायिक और त्रसकायिक पर्याप्त जीव असंख्यातासंख्यात  
अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ ९९ ॥

क्षेत्रकी अपेक्षा त्रसकायिकोंमें मिथ्यादृष्टि जीवोंके द्वारा सूच्यंगुलके असंख्यातवें  
भागके वर्गरूप प्रतिभागसे और त्रसकायिक पर्याप्तोंमें मिथ्यादृष्टि जीवोंके द्वारा  
सूच्यंगुलके संख्यातवें भागके वर्गरूप प्रतिभागसे जगप्रतर अपहृत होता है ॥ १०० ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर अयोगिकेवली गुणस्थानतक प्रत्येक गुणस्थानमें त्रसकायिक और त्रसकायिक पर्याप्त जीव सामान्य प्ररूपणाके समान हैं ॥ १०१ ॥

त्रसकायिक लब्ध्यपर्याप्त जीवोंका प्रमाण पंचेन्द्रिय लब्ध्यपर्याप्तकोंके प्रमाणके समान है ॥ १०२ ॥

#B98. What is the count of dependent and independent crawler forms in State I? Uncountable.

#B99. Their count changes on the time scale of eons.

#B100. They occupy a fraction of the surface of their world, whose width is related by a root relation (B-3).

#B101. Counts of the crawlers in States II through XIV follow from the generalization for the State.

#B102. Count of the dependent crawler forms follows from the section for the five-sensed dependents.

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*In relation to the ability to communicate (B103-123)*

जोगाणुवादेण पंचमणजोगि -तिण्णिवचिजोगीसु मिच्छाइट्ठी दव्व-  
पमाणेण केवडिया ? देवाणं संखेज्जदिभागो ॥ १०३ ॥

सासणसम्मादिट्ठिप्पहुडि जाव संजदासंजदा ति ओघं ॥ १०४ ॥

पमत्तसंजदप्पहुडि जाव सजोगिकेवलि ति दव्वपमाणेण केव-  
डिया, संखेज्जा ॥ १०५ ॥

योगमार्गणाके अनुवादसे पांचों मनोयोगियों और तीन वचनयोगियोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? देवोंके संख्यातवें भाग हैं ॥ १०३ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर संयतासंयत गुणस्थानतक प्रत्येक गुणस्थानमें पूर्वोक्त आठ योगवाले जीवोंका प्रमाण सामान्य प्ररूपणाके समान पर्यो-  
पमके असंख्यातवें भाग है ॥ १०४ ॥

प्रमत्तसंयत गुणस्थानसे लेकर सयोगिकेवली गुणस्थानतक प्रत्येक गुणस्थानमें पूर्वोक्त आठ जीवराशियां द्रव्यप्रमाणकी अपेक्षा कितनी हैं ? संख्यात हैं ॥ १०५ ॥

#B103. Operationally, what is the count of those in State I and communicate through all the five modes of expressions and three modes of utterance? It is only a fraction of the total count of *dev*.

#B104. Counts of those in States II, III or IV and communicate through the above modes (B103) follows from the generalization for the State.

#B105. What is the count of those in States V through XIII and communicate with words and expressions? Countable.

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वचिजोगि-असच्चमोसवचिजोगीसु मिच्छाइट्टी दव्वपमाणेण केव-  
डिया, असंखेज्जा ॥ १०६ ॥

असंखेज्जासंखेज्जाहि ओसप्पिणि-उस्सप्पिणीहि अवहिरंति  
कालेण ॥ १०७ ॥

खेत्तेण वचिजोगि-असच्चमोसवचिजोगीसु मिच्छाइट्टीहि पदरम-  
वहिरदि अंगुलस्स संखेज्जदिभागवग्गपडिभागेण ॥ १०८ ॥

सेसाणं मणिजोगिभंगो ॥ १०९ ॥

वचनयोगियों और असत्यमृषा अर्थात् अनुभय वचनयोगियोंमें मिथ्यादृष्टि  
द्रव्यप्रमाणकी अपेक्षा कितने हैं ? असंख्यात हैं ॥ १०६ ॥

कालकी अपेक्षा वचनयोगी और अनुभय वचनयोगी जीव असंख्यातासंख्यात  
अवसर्पिणियों और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ १०७ ॥

क्षेत्रकी अपेक्षा वचनयोगियों और अनुभय वचनयोगियोंमें मिथ्यादृष्टि जीवोंके  
द्वारा अंगुलके संख्यातवें भागके वर्गरूप प्रतिभागसे जगप्रतर अपहृत होता है ॥ १०८ ॥

सासादनसम्यग्दृष्टि आदि शेष गुणस्थानवर्ती वचनयोगी और अनुभय वचन-  
योगी जीव सासादनसम्यग्दृष्टि आदि मनोयोगिराशिके समान हैं ॥ १०९ ॥

**#B106.** What is the count of those in State I with false and wishful utterance? Uncountable.

**#B107.** Their count changes on the time scale of eons.

**#B108.** They occupy a small fraction of the surface of the world.

**#B109.** Count of the beings in States II through XIV, who communicate through utterance alone or mixed with other modes, follows from the section on those who communicate through expression.

\*

कायजोगि-ओरालियकायजोगीसु मिच्छाइट्टी मूलोघं ॥ ११० ॥

सासणसम्माइट्टिप्पहुडि जाव सजोगिकेवलि ति जहा मणजोगि-  
भंगो ॥ १११ ॥

ओरालियमिस्सकायजोगीसु मिच्छाइट्टी मूलोघं ॥ ११२ ॥

सासणसम्माइट्टी ओघं ॥ ११३ ॥

असंजदसम्माइट्टी सजोगिकेवली दव्वपमाणेण केवडिया, संखेजा ॥ ११४ ॥

काययोगियों और औदारिककाययोगियोंमें मिथ्यादृष्टि जीव सामान्य प्ररूपणाके समान हैं ॥ ११० ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर सयोगिकेवली गुणस्थानतक काययोगी और औदारिककाययोगी जीव मनोयोगियोंके समान हैं ॥ १११ ॥

औदारिकमिश्रकाययोगियोंमें मिथ्यादृष्टि जीव औघप्ररूपणाके समान हैं ॥ ११२ ॥

औदारिकमिश्रकाययोगी सासादनसम्यग्दृष्टि जीव सामान्य प्ररूपणाके समान हैं ॥ ११३ ॥

असंयतसम्यग्दृष्टि और सयोगिकेवली औदारिकमिश्रकाययोगी जीव कितने हैं ? संख्यात हैं ॥ ११४ ॥

**#B110.** Count of the beings in State I who communicate with gross changes in the body form (alone or mixed with

other modes) follows from the generalization for the State (it was one of the consideration for defining the State I).

**#B111.** Count of those in States II through XIII who communicate with a change in the body form alone or mixed with other changes is the same as in the section for those who communicate with a change in expression.

**#B112.** Count of those in State I who communicate with a gross change in the form, alone or mixed with other modes, follows from the original generalization for the State.

**#B113.** Count of such (B112) beings in State II follows from the generalization for the State.

**#B114.** What is the count of those in States IV through XIII who communicate through gross changes in the body form? Countable.

*Note: These queries refer back to earlier generalizations.*

\*

वेउव्वियकायजोगीसु मिच्छाइट्ठी दव्वपमाणेण केवडिया, देवाणं संखेज्जदिभागूणो ॥ ११५ ॥

सासणसम्माइट्ठी सम्मामिच्छाइट्ठी असंजदसम्माइट्ठी दव्वपमाणेण केवडिया, ओघं ॥ ११६ ॥

वेउव्वियमिस्सकायजोगीसु मिच्छाइट्ठी दव्वपमाणेण केवडिया, देवाणं संखेज्जदिभागो ॥ ११७ ॥

सासणसम्माइट्ठी असंजदसम्माइट्ठी दव्वपमाणेण केवडिया, ओघं ॥ ११८ ॥

वैक्रियिककाययोगियोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं? देवोंके संख्यातवें भाग कम हैं ॥ ११५ ॥

सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि और असंयतसम्यग्दृष्टि वैक्रियिककाय-योगी जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं? ओघप्ररूपणोंके समान हैं ॥ ११६ ॥

वैक्रियिकमिश्रकाययोगियोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? देवोंके संख्यातवें भाग हैं ॥ ११७ ॥

सासादनसम्यग्दृष्टि और असंयतसम्यग्दृष्टि वैक्रियिकमिश्रकाययोगी जीव द्रव्य-प्रमाणकी अपेक्षा कितने है ? ओघप्ररूपणाके समान हैं ॥ ११८ ॥

**#B115.** What is the count of those in State I and communicate with distorted form? It is little less (by a countable fraction) than the total count of the dev.

**#B116.** What is the count of those in States II, III or IV and communicate with gross changes in body form? It is uncountable according to the generalization for the State.

**#B117.** What is the count of those in State I who communicate with distorted form? It is a fraction of the total count of dev.

**#B118.** What is the count of those in States II or IV who communicate with distorted form? It is uncountable according to the generalizations for the State.

\*

आहारकायजोगीसु पमत्तसंजदा द्रव्यपमाणेण केवडिया, चदु-  
वण्णं ॥ ११९ ॥

आहारमिस्सकायजोगीसु पमत्तसंजदा द्रव्यपमाणेण केवडिया,  
संखेज्जा ॥ १२० ॥

कम्मइयकायजोगीसु मिच्छाइट्ठी द्रव्यपमाणेण केवडिया, मूलोघं ॥ १२१ ॥

सासणसम्माइट्ठी असंजदसम्माइट्ठी द्रव्यपमाणेण केवडिया,  
ओघं ॥ १२२ ॥

सजोगिकेवली द्रव्यपमाणेण केवडिया, संखेज्जा ॥ १२३ ॥

आहारकाययोगियोंमें प्रमत्तसंयत जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ?  
चौवन हैं ॥ ११९ ॥

आहारमिश्रकाययोगियोंमें प्रमत्तसंयत जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ १२० ॥

कर्मणकाययोगियोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? ओघप्ररूपणाके समान हैं ॥ १२१ ॥

सासादनसम्यग्दृष्टि और असंयतसम्यग्दृष्टि कर्मणकाययोगी जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? सामान्य प्ररूपणाके समान पर्योपमके असंख्यातवें भाग हैं ॥ १२२ ॥  
कर्मणकाययोगी सयोगिकेवली जीव कितने हैं ? संख्यात हैं ॥ १२३ ॥

**#B119.** What is the count of those in State VI who communicate with changes in the internal body form? Fifty-four (?).

**#B120.** What is the count of those in State VI who communicate with change in the internal body form combined with other modes of communication? Countable.

**#B121.** What is the count of those in State I who communicate through the transitional action (that is undergoing change of form? It is virtually infinite according to the generalization for the State.

**#B122.** What is the count of those in State II or IV who communicate through the transitional action form? It is uncountable according to the generalization for the State.

**#B123.** What is the count of those in the *sajogkevali* State XIII who communicate through the transitional action form? It is countable.

\*

***In relation to the pain and pleasure response (B124-133)***

वेदाणुवादेण इत्थिवेदणसु मिच्छाइट्ठी दव्वपमाणेण केवाडिया,  
देवीहि सादिरियं ॥ १२४ ॥

सासणसम्माइट्ठिप्पहुडि जाव संजदासंजदा ति ओघं ॥ १२५ ॥

पमत्तसंजदप्पहुडि जाव अणियट्टिवादरसांपराइयपविट्ट उवसमा  
खवा दव्वपमाणेण केवडिया, संखेज्जा ॥ १२६ ॥

वेदमार्गणाके अनुवादसे स्त्रीवेदियोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? देवियोंसे कुछ अधिक हैं ॥ १२४ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर संयतासंयत गुणस्थानतक प्रत्येक गुणस्थानमें स्त्रीवेदी जीव ओघप्ररूपणाके समान पर्योपमके असंख्यातवें भाग हैं ॥ १२५ ॥

प्रमत्तसंयत गुणस्थानसे लेकर अनिवृत्तिवादरसांपरायप्रविष्ट उपशमक और क्षपक गुणस्थानतक जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ १२६ ॥

**#B124.** Operationally, what is the count of those in State I who respond to pain? A few more than the total count of the goddesses (the female dev).

**#B125.** The count of those in States II through V and respond to pain follows from the generalization for the State.

**#B126.** What is the count of those in States V through IX and respond to pain? Countable.

\*

पुरिसवेदएसु मिच्छाइट्टी दव्वपमाणेण केवडिया, देवेहि सादिरें ॥ १२७ ॥

सासणसम्माइट्टिप्पहुडि जाव अणियट्टिवादरसांपराइयपविट्ट उवसमा खवा दव्वपमाणेण केवडिया, ओघं ॥ १२८ ॥

पुरुषवेदियोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? देवोंसे कुछ अधिक हैं ॥ १२७ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर अनिवृत्ति वादरसांपरायप्रविष्ट उपशमक और क्षपक जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? ओघप्ररूपणाके समान हैं ॥ १२८ ॥

**#B127.** What is the count of those in State I who respond to pleasure? A few more than the total count of the dev (male?).

**#B128.** What is the count of those in States II through IX who respond to pleasure? Their count follows from the generalization for the State.

\*

णवुंसयवेदेसु मिच्छाइट्टिप्पहुडि जाव संजदासंजदा त्ति ओघं ॥ १२९ ॥

पमत्तसंजदप्पहुडि जाव अणियट्टिवादरसांपराइयपविट्ठ उवसमा  
खवा दब्बपमाणेण केवडिया, संखेज्जा ॥ १३० ॥

नपुंसकवेदियोंमें मिथ्यादृष्टि गुणस्थानसे लेकर संयतासंयत गुणस्थानतक जीव  
ओघप्ररूपणाके समान हैं ॥ १२९ ॥

प्रमत्तसंयत गुणस्थानसे लेकर अनिवृत्तिवादरसांपरायिकप्रविष्ट उपशामक  
क्षपक गुणस्थानतक जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ १३० ॥

**#B129.** Counts of those in States I through IV with ambivalence to pain and pleasure follow from the generalization for the State.

**#B130.** What is the count of those in States V to IX with ambivalence to pain and pleasure? Countable.

\*

अपगदवेदएसु तिण्हं उवसामगा केवडिया, पवेसेण एको वा  
दो वा तिणिण वा, उक्कस्सेण चउवण्णं ॥ १३१ ॥

अद्धं पडुच्च संखेज्जा ॥ १३२ ॥

तिणिण खवा अजोगिकेवली ओघं ॥ १३३ ॥

सजोगिकेवली ओघं ॥ १३४ ॥

अपगतवेदियोंमें तीन गुणस्थानवर्ती उपशामक जीव कितने हैं ? प्रवेशसे एक,  
दो या तीन, और उत्कृष्टरूपसे चौबन हैं ॥ १३१ ॥

कालकी अपेक्षा अपगतवेदी उपशामक संख्यात हैं ॥ १३२ ॥

अपगतवेदियोंमें तीन गुणस्थानवर्ती क्षपक और अयोगिकेवली जीव ओघ-  
प्ररूपणाके समान हैं ॥ १३३ ॥

अपगतवेदियोंमें सयोगिकेवली जीव ओघग्ररूपणाके समान हैं ॥ १३४ ॥

**#B131.** What is the count of those who are beyond pain and pleasure response? One, two or three who enter the States IX or X at any given time, and a maximum of fifty-four.

**#B132.** Their (historical) cumulative total number is countable.

**#B133.** The count of the dedicated (in States X, XI or XII) and *kevali* (XIII or XIV) beyond pain and pleasure response follows from the generalization for the State.

**#B134.** The count of *Sajogkevali*, who are beyond pain and pleasure, follows from the generalization for the State XIII.

\*\*\*\*\*

***In relation to the passions (B135-140)***

कसायाणुवादेण कोधकसाइ-माणकसाइ-मायकसाइ-लोभकसाईसु  
मिच्छाइट्टिप्पहुडि जाव संजदासंजदा त्ति ओघं ॥ १३५ ॥

पमत्तसंजदप्पहुडि जाव अणियट्टि त्ति दब्बपमाणेण केवडिया,  
संखेज्जा ॥ १३६ ॥

णवरि लोभकसाईसु सुहुमसांपराइयसुद्धिसंजदा उवसमा खवा  
मूलोघं ॥ १३७ ॥

अकसाईसु उवसंतकसायवीदरागछदुमत्था ओघं ॥ १३८ ॥

खीणकसायवीदरागछदुमत्था अजोगिकेवली ओघं ॥ १३९ ॥

सजोगिकेवली ओघं ॥ १४० ॥

कषायमार्गणाके अनुवादसे क्रोधकषायी, मानकषायी, मायाकषायी और लोभ-  
कषायी जीवोंमें मिथ्यादृष्टि गुणस्थानसे लेकर संयतासंयत गुणस्थानतक प्रत्येक  
गुणस्थानमें जीव सामान्य प्ररूपणाके समान हैं ॥ १३५ ॥

प्रमत्तसंयत गुणस्थानसे लेकर अनिवृत्तिकरण गुणस्थानतक चारों कषायवाले  
जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ १३६ ॥

इतना विशेष है कि लोभकषायी जीवोंमें सूक्ष्मसांप्रायिक शुद्धिसंयत उपशमक  
और क्षपक जीव मूलोघ प्ररूपणाके समान हैं ॥ १३७ ॥

कषायरहित जीवोंमें उपशान्तकषाय वीतराग छद्मस्थ जीव ओघप्ररूपणाके  
समान हैं ॥ १३८ ॥

क्षीणकषायवीतरागछद्मस्थ जीव और अयोगिकेवली जीव ओघप्ररूपणाके  
समान हैं ॥ १३९ ॥

सयोगिकेवली जीव ओघप्ररूपणाके समान हैं ॥ १४० ॥

**#B135.** Operationally, count of those in States I through  
V with four passions (anger, pride, illusion and greed)  
follows from the generalization for the State; i.e., virtually  
all, and uncountable.

**#B136.** What is the count of those in States VI through  
IX with the four passions? Countable.

**#B137.** According to the generalization for the State  
some greed persists in those in State X.

**#B138.** According to the generalization for the State,  
those in State XI are without passions.

**#B139.** According to generalizations, those in States XII  
though XIV are without passion.

**#B140.** According to the above generalization  
*sajogkevali* do not have passions.

**Note:** Implication is based on a set of overlapping assertions.

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***In relation to the ability to know (B141-147)***

गाणाणुवादेण मदिअण्णाणि-सुदअण्णाणीसु मिच्छाइट्ठी सासण-  
सम्माइट्ठी दव्वपमाणेण केवडिया, ओघं ॥ १४१ ॥

ज्ञानमार्गणाके अनुवादसे मत्यज्ञानी और श्रुताज्ञानी जीवोंमें मिथ्यादृष्टि और  
सासादनसम्यग्दृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं? ओघप्ररूपणाके समान  
हैं ॥ १४१ ॥

#B141. Operationally, what is the count of those in  
States I or II who lack ability to learn from experience or  
from what they hear? Virtually all such beings have  
disabilities according to the generalization for the State.

\*

विभंगणाणीसु मिच्छाइट्ठी दव्वपमाणेण केवडिया, देवेहि  
सादिरेयं ॥ १४२ ॥

सासणसम्माइट्ठी ओघं ॥ १४३ ॥

विभंगज्ञानियोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं? देवोंसे  
कुछ अधिक हैं ॥ १४२ ॥

विभंगज्ञानी सासादनसम्यग्दृष्टि जीव ओघप्ररूपणाके समान पल्योपमके असं-  
ख्यातवें भागप्रमाण हैं ॥ १४३ ॥

#B142. What is the count of those in State I who learn  
only in parts (or have partial or selective cognition)? A  
few more than the total count of *dev* (i.e. very few other).

#B143. The count of those in State II with partial  
cognition follows from the generalization for the State.

\*

अभिणिबोहियणाणि-सुदणाणि-ओहिणाणीसु असंजदसम्माइट्ठि-  
प्पहुडि जाव खीणकसायवीदरागच्छदुमत्था त्ति ओघं ॥ १४४ ॥

आभिनिबोधिकज्ञानी, श्रुतज्ञानी और अवधिज्ञानी जीवोंमें असंयतसम्यग्दृष्टि  
गुणस्थानसे लेकर क्षीणकषाय वीतराग छद्मस्थ गुणस्थानतक प्रत्येक गुणस्थानमें जीव  
ओघप्ररूपणाके समान हैं ॥ १४४ ॥

**#B144.** Counts of those in States IV through XII with ability to learn from what they practice and from the limits of what they experience, hear and know follow from generalization for the State; i.e., all of them have at least some of these abilities.

\*

णवरि विसेसो, ओहिणाणिसु पमत्तसंजदप्पहुडि जाव खीणकसाय-  
वीयरायछदुमत्था त्ति दव्वपमाणेण केवडिया, संखेज्जा ॥ १४५ ॥

मणपज्जवणाणीसु पमत्तसंजदप्पहुडि जाव खीणकसायवीदराग-  
छदुमत्था त्ति दव्वपमाणेण केवडिया, संखेज्जा ॥ १४६ ॥

केवलणाणीसु सजोगिकेवली अजोगिकेवली ओघं ॥ १४७ ॥

इतना विशेष है कि अवधिज्ञानियोंमें प्रमत्तसंयत गुणस्थानसे लेकर क्षीणकषाय वीतराग छद्मस्थ गुणस्थानतक प्रत्येक गुणस्थानमें जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ १४५ ॥

मनःपर्यायज्ञानियोंमें प्रमत्तसंयत गुणस्थानसे लेकर क्षीणकषाय वीतराग छद्मस्थ गुणस्थानतक जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ १४६ ॥

केवलज्ञानियोंमें सयोगिकेवली और अयोगिकेवली जीव ओघप्ररूपणाके समान हैं ॥ १४७ ॥

**#B145.** In particular, what is the count of those in States VI through XII with ability to learn by extrapolation of what they already know? Countable.

**#B146.** What is the count of those in States VI through XII who can guess from expressions and infer from context? Countable.

**#B147.** According to the generalization for States XIII and XIV such abilities follow from valid and complete knowledge.

\*\*\*\*\*

***In relation to the restraints (B148-154)***

संजमाणुवादेण संजदेसु पमत्तसंजदप्पहुडि जाव अजोगिकेवल्लि  
त्ति ओघं ॥ १४८ ॥

सामाइय- छेदोवट्ठावणसुद्धिसंजदेसु पमत्तसंजदप्पहुडि जाव अणि-  
यट्ठिवादरसांपराइयपविट्ठ उवसमा खवा त्ति ओघं ॥ १४९ ॥

परिहारसुद्धिसंजदेसु पमत्तापमत्तसंजदा दव्वपमाणेण केवडिया,  
संखेज्जा ॥ १५० ॥

सुहुमसांपराइयसुद्धिसंजदेसु सुहुमसांपराइयसुद्धिसंजदा उवसमा  
खवा दव्वपमाणेण केवडिया, ओघं ॥ १५१ ॥

जहाक्खादविहारसुद्धिसंजदेसु चउट्ठाणं ओघं ॥ १५२ ॥

संयम मार्गणाके अनुवादसे संयमियोंमें प्रमत्तसंयत गुणस्थानसे लेकर अयोगि-  
केवली गुणस्थानतक प्रत्येक गुणस्थानमें जीव ओघप्ररूपणाके समान संख्यात हैं ॥ १४८ ॥

सामायिक और छेदोपस्थापन शुद्धिसंयत जीवोंमें प्रमत्तसंयत गुणस्थानसे लेकर  
अनिवृत्तिवादरसांपरायिकप्रविष्ट उपशमक और क्षपक गुणस्थानतक प्रत्येक गुणस्थानमें  
जीव ओघप्रमाणके समान संख्यात हैं ॥ १४९ ॥

परिहारविशुद्धिसंयतोंमें प्रमत्तसंयत और अप्रमत्तसंयत जीव द्रव्यप्रमाणकी  
अपेक्षा कितने हैं ? संख्यात हैं ॥ १५० ॥

सूक्ष्मसांपरायिकशुद्धिसंयतोंमें सूक्ष्मसांपरायिकशुद्धिसंयत उपशमक और क्षपक  
जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? ओघप्ररूपणाके समान हैं ॥ १५१ ॥

यथाख्यात विहारशुद्धिसंयतोंमें ग्यारहवें, बारहवें, तेरहवें और चौदहवें गुण-  
स्थानवर्ती जीवोंका प्रमाण ओघप्ररूपणाके समान है ॥ १५२ ॥

**#B148.** Operationally, count of those in States VI  
through XIV with some (but not necessarily all) restraints  
follows from generalization for the State.

**#B149.** Counts of those in States VI through IX with  
restraints to schedule chores and obligations follow from  
generalization for the State.

**#B150.** What is the count of those in States VIII or IX

who exercise restraints in travel, movement, and related activities? Countable.

**#B151.** What is the count of those in States X, XI or XII who exercise subtle restraints in all their activities including thoughts? Their count follows from the generalization for the State.

**#B152.** The count of those in States XI through XIV with restraints on all unscheduled activities follows from the generalization for the State (i.e. all).

\*

संजदासंजदा दब्बपमाणेण केवडिया, ओघं ॥ १५३ ॥

असंजदेसु मिच्छाइट्ठिण्हडि जाव असंजदसम्माइट्ठि ति दब्ब-  
पमाणेण केवडिया, ओघं ॥ १५४ ॥

संयतासंयत जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? ओघप्ररूपणाके समान पल्योपमके असंख्यातवें भाग हैं ॥ १५३ ॥

असंयतोमें मिध्याइट्ठि गुणस्थानसे लेकर असंयतसम्यग्दृष्टि गुणस्थानतक जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? सामान्य प्ररूपणाके समान हैं ॥ १५४ ॥

**#B153.** What is the count of those who are occasionally restrained? It is a large countable number according to the generalization for the State V.

**#B154.** What is the count of the unrestrained? According to the generalization for State IV it is uncountable.

\*\*\*\*\*

***In relation to the ability to recognize patterns  
(B155-161)***

दंसणाणुवादेण चक्खुदंसणीसु मिच्छाइट्ठी दब्बपमाणेण केवडिया,  
असंखेज्जा ॥ १५५ ॥

असंखेज्जासंखेज्जाहि ओसपिणि-उस्सापिणीहि अवहिरंति कालेण ॥ १५६ ॥

खेतेण चक्खुदंसणीसु मिच्छाइट्ठीहि पदरमवाहिरादि अंगुलस्स  
संखेज्जदिभागवग्गपाडिभाएण ॥ १५७ ॥

सासणसम्माइट्ठिप्पहुडि जाव खीणकसायवीदरागच्छदुमत्था त्ति  
ओघं ॥ १५८ ॥

अचक्खुदंसणीसु मिच्छाइट्ठिप्पहुडि जाव खीणकसायवीदराग-  
च्छदुमत्था त्ति ओघं ॥ १५९ ॥

ओहिदंसणी ओहिणाणिभंगो ॥ १६० ॥

केवलदंसणी केवलणाणिभंगो ॥ १६१ ॥

दर्शनमार्गणाके अनुवादसे चक्षुदर्शनी जीवोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी  
अपेक्षा कितने हैं ? असंख्यात हैं ॥ १५५ ॥

कालकी अपेक्षा चक्षुदर्शनी मिथ्यादृष्टि जीव असंख्यातासंख्यात अवसर्पिणियों  
और उत्सर्पिणियोंके द्वारा अपहृत होते हैं ॥ १५६ ॥

क्षेत्रकी अपेक्षा चक्षुदर्शनियोंमें मिथ्यादृष्टि जीवोंके द्वारा सूच्यंगुलके संख्यातवें  
भागके वर्गरूप प्रतिभागसे जगप्रतर अपहृत होता है ॥ १५७ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर क्षीणकषायवीतरागच्छद्वयस्थ गुणस्थानतक  
प्रत्येक गुणस्थानमें चक्षुदर्शनी जीव ओघप्ररूपणाके समान हैं ॥ १५८ ॥

अचक्षुदर्शनियोंमें मिथ्यादृष्टि गुणस्थानसे लेकर क्षीणकषायवीतरागच्छद्वयस्थ  
गुणस्थानतक प्रत्येक गुणस्थानमें जीव ओघप्ररूपणाके समान हैं ॥ १५९ ॥

अवधिदर्शनी जीव अवधिज्ञानियोंके समान हैं ॥ १६० ॥

केवलदर्शनी जीव केवलज्ञानियोंके समान हैं ॥ १६१ ॥

**#B155.** Operationally, what is the count of those in  
State I with eye vision? Uncountable.

**#B156.** Their count changes only on the time scale of  
eons.

**#B157.** They occupy a fraction of the total surface of  
their world.

**#B158.** The count of those in States II through XII with eye vision follows from the generalization for the State.

**#B159.** The counts of those in States I through XII who recognize patterns without eye vision follow from the generalization for the State.

**#B160.** The counts of those who perceive patterns, and recognize limits of what they 'see and experience' follow from the section on the ability to learn from limits of what they know.

**#B161.** The count of those who recognize complete and valid pattern follows from the section on valid and complete knowledge.

\*\*\*\*\*

***In relation to the motives (B162-171)***

लेस्साणुवादेण किण्हलेस्सिय-णीललेस्सिय-काउलेस्सिएसु मिच्छा-  
इट्ठिप्पहुडि जाव असंजदसम्माइट्ठि ति ओघं ॥ १६२ ॥

लेइयामार्गणाके अनुवादमे कृष्णलेइयावाले, नीललेइयावाले और कापोतलेइयावाले  
जीवोंमें मिथ्यादृष्टि गुणस्थानसे लेकर असंयतसम्यग्दृष्टि गुणस्थानतक प्रत्येक गुणस्थानमें  
जीव ओघप्ररूपणाके समान हैं ॥ १६२ ॥

**#B162.** Operationally, counts of those in States I through IV with the darker (black-, blue- and gray) motives follow from the generalization for the State.

\*

तेउलेस्सिएसु मिच्छाइट्ठी दव्वपमाणेण केवडिया, जोइसियदेवेहि  
सादरेयं ॥ १६३ ॥

सासणसम्माइट्ठिप्पहुडि जाव संजदासंजदा ति ओघं ॥ १६४ ॥

पमत्त-अप्पमत्तसंजदा दव्वपमाणेण केवडिया, संखेज्जा ॥१६५॥

तेजोलेख्यावाले जीवोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ?  
ज्योतिषी देवोंसे कुछ अधिक हैं ॥ १६३ ॥

तेजोलेख्यासे युक्त जीव सासादनसम्यग्दृष्टि गुणस्थानसे लेकर संयतासंयत  
गुणस्थानतक प्रत्येक गुणस्थानमें ओघप्ररूपणाके समान पल्योपमके असंख्यातवें भाग  
हैं ॥ १६४ ॥

तेजोलेख्यासे युक्त प्रमत्तसंयत जीव और अप्रमत्तसंयत जीव द्रव्यप्रमाणकी  
अपेक्षा कितने हैं ? संख्यात हैं ॥ १६५ ॥

**#B163.** What is the count of those in State I with bright motives? It is somewhat more than the total count of the celestial dev.

**#B164.** Their counts in States II, III or IV follow from the generalization for the State.

**#B165.** What is the count of those in States V or VI with bright motives? Countable.

**Insight:** Having bright motives has liabilities of being too strongly goal-directed or unchanging.

\*

पम्मलेस्सिएसु मिच्छाइट्ठी दव्वपमाणेण केवडिया, सण्णिपंचिंदिय-  
तिरिक्खजोणिणीणं संखेज्जदिभागो ॥ १६६ ॥

सासणसम्माइट्ठिप्पहुडि जाव संजदासंजदा ति ओघं ॥ १६७ ॥

पमत्त-अप्पमत्तसंजदा दव्वपमाणेण केवडिया, संखेजा ॥ १६८ ॥

पद्मलेख्यावालोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संज्ञी  
पंचेन्द्रिय तिर्यच योनिमती जीवोंके संख्यातवें भागप्रमाण हैं ॥ १६६ ॥

पद्मलेख्यावाले जीव सासादनसम्यग्दृष्टि गुणस्थानसे लेकर संयतासंयत  
गुणस्थानतक प्रत्येक गुणस्थानमें ओघप्ररूपणाके समान पल्योपमके असंख्यातवें भाग  
प्रमाण हैं ॥ १६७ ॥

पद्मलेख्यावाले प्रमत्तसंयत जीव और अप्रमत्तसंयत जीव द्रव्यप्रमाणकी अपेक्षा  
कितने हैं ? संख्यात हैं ॥ १६८ ॥

**#B166.** What is the count of those in State I with colored (yellow and red) motives? It is a fraction of the total count of the five-sensed *tirikkh*.

**#B167.** Count of those in State II through V with colored motives follow from the generalization of the State.

**#B168.** What is the count of those in States VI or VII with colored motives? Countable few.

\*

शुक्लेस्सिएसु मिच्छाइट्टिप्पहुडि जाव संजदासंजदा त्ति दव्व-  
पमाणेण केवडिया, पल्लिदोवमस्स असंखेज्जदिभागो । एदेहि पल्लिदो-  
वममवहिरदि अंतोमुहुत्तेण ॥ १६९ ॥

प्रमत्त-अप्रमत्तसंयत दव्वपमाणेण केवडिया, संखेज्जा ॥१७०॥

अपूर्वकरणप्पहुडि जाव सजोगिकेवलि त्ति ओघं ॥ १७१ ॥

शुक्लेश्यावालोंमें मिथ्यादृष्टि गुणस्थानसे लेकर संयतसंयत गुणस्थानतक प्रत्येक  
गुणस्थानमें जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? पल्लोपमके असंख्यातवें भागप्रमाण  
हैं । इन जीवोंके द्वारा अन्तर्मुहूर्त कालसे पल्लोपम अपहृत होता है ॥ १६९ ॥

शुक्लेश्यावाले प्रमत्तसंयत और अप्रमत्तसंयत जीव द्रव्यप्रमाणकी अपेक्षा  
कितने हैं ? संख्यात हैं ॥ १७० ॥

शुक्लेश्यावाले प्रमत्तसंयत और अप्रमत्तसंयत जीव द्रव्यप्रमाणकी अपेक्षा  
कितने हैं ? संख्यात हैं ॥ १७० ॥

शुक्लेश्यावाले जीव अपूर्वकरण गुणस्थानसे लेकर सजोगिकेवली गुणस्थानतक  
प्रत्येक गुणस्थानमें ओघप्ररूपणाके समान हैं ॥ १७१ ॥

**#B169.** What is the count of those in States I through V with white motives? It is uncountable but a small fraction of the total count of entities in the universe. It remains so for eons.

**#B170.** What is the count of those in State VI or VII with white motives? Countable.

**#B171.** The counts of those in States VIII through XIII with white motives follow from the generalization for the State; they all have white motives.

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***In relation to potential (B172-173)***

भवियाणुवादेण भवसिद्धिणसु मिच्छाइट्ठिप्पहुडि जाव अजोगि-  
केवलि त्ति ओघं ॥ १७२ ॥

अभवसिद्धिया दब्बपमाणेण केवडिया, अणंता ॥ १७३ ॥

भव्यमार्गणके अनुवादसे भव्यसिद्धिकोंमें मिथ्यादृष्टि गुणस्थानसे लेकर अयोगि-  
केवली गुणस्थानतक प्रत्येक गुणस्थानमें जीव ओघप्ररूपणाके समान हैं ॥ १७२ ॥

अभव्यसिद्धिक जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? अनन्त हैं ॥ १७३ ॥

**#B172.** Operationally, all beings in States I through XIV have potential for rational change.

**#B173.** How many of these have not realized their potential? It is virtually infinite (all).

**Insight:** This is probably the most remarkable statement about the unrealized potential of animate beings! Note the effect of juxtaposition of the opposites in 172 and 173.

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***In relation to rationality (B174-184).***

सम्मत्ताणुवादेण सम्माइट्ठीसु असंजदसम्माइट्ठिप्पहुडि जाव  
अजोगिकेवलि त्ति ओघं ॥ १७४ ॥

खइयसम्माइट्ठीसु असंजदसम्माइट्ठी, ओघं ॥ १७५ ॥

संजदासंजदप्पहुडि जाव उवसंतकसायवीदरागळुदुमत्था दब्ब-  
पमाणेण केवडिया, संखेज्जा ॥ १७६ ॥

चउण्हं खवा अजोगिकेवली ओघं ॥ १७७ ॥

सजोगिकेवली ओघं ॥ १७८ ॥

सम्यक्त्वमार्गणाके अनुवादसे सम्यग्दृष्टियोंमें असंयतसम्यग्दृष्टि गुणस्थानसे लेकर अयोगिकेवली गुणस्थानतक जीव ओघप्ररूपणाके समान हैं ॥ १७४ ॥

क्षायिकसम्यग्दृष्टियोंमें असंयतसम्यग्दृष्टि जीव ओघप्ररूपणाके समान हैं ॥ १७५ ॥

संयतासंयत गुणस्थानसे लेकर उपशान्तकषाय वीतराग छद्मस्थ गुणस्थानतक क्षायिकसम्यग्दृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं? संख्यात हैं ॥ १७६ ॥

चरों क्षपक और अयोगिकेवली जीव ओघप्ररूपणाके समान हैं ॥ १७७ ॥

सयोगिकेवली जीव ओघप्ररूपणाके समान हैं ॥ १७८ ॥

**#B174.** Operationally, the count of those in States IV through XIV with degrees of rational consistency follows from the generalization for the State.

**#B175.** According to the generalization for State IV the unrestrained do not have rational consistency.

**#B176.** What is the count of those in States V through XII with rational consistency? Countable.

**#B177.** Rational consistency among those in States IX through XIV follows from the generalization for the State (i.e. all).

**#B178.** Rational consistency of *sajogkevali* follows from the above generalization and that for the State.

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वेदगसम्माइट्टीसु असंजदसम्माइट्टिप्पहुडि जाव अप्पमत्तसंजदा  
त्ति ओघं ॥ १७९ ॥

वेदकसम्यग्दृष्टियोंमें असंयतसम्यग्दृष्टि गुणस्थानसे लेकर अप्रमत्तसंयत गुण-  
स्थानतक जीव ओघप्ररूपणाके समान हैं ॥ १७९ ॥

**#B179.** Dormant rationality in States II through VI follows from the generalization for the State.

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उवसमसम्माइट्टीसु असंजदसम्माइट्टि-संजदासंजदा ओघं ॥ १८० ॥

पमत्तसंजदप्पहुडि जाव उवसंतकसायवीदरागछुदुमत्था त्ति दव्व-  
पमाणेण केवडिया, संखेज्जा ॥ १८१ ॥

सासणसम्माइट्ठी ओघं ॥ १८२ ॥

सम्मामिच्छाइट्ठी ओघं ॥ १८३ ॥

मिच्छाइट्ठी ओघं ॥ १८४ ॥

उपशमसम्यग्दृष्टियोंमें असंयतसम्यग्दृष्टि और संयतासंयत जीव ओघप्ररूपणाके  
समान हैं ॥ १८० ॥

प्रमत्तसंयत गुणस्थानसे लेकर उपशान्तकषाय वीतरागछद्मस्थ गुणस्थानतक  
उपशमसम्यग्दृष्टि जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? संख्यात हैं ॥ १८१ ॥

सासादनसम्यग्दृष्टि जीव ओघप्ररूपणाके समान पर्योपमके असंख्यातवें भाग  
हैं ॥ १८२ ॥

सम्यग्मिथ्यादृष्टि जीव ओघप्ररूपणाके समान पर्योपमके असंख्यातवें भाग  
हैं ॥ १८३ ॥

मिथ्यादृष्टि जीव ओघप्ररूपणाके समान अनन्तानन्त हैं ॥ १८४ ॥

**#B180.** Chaotic consistency in State IV or V follows from  
the generalization for the State.

**#B181.** What is the count of those in State VI to XI with  
chaotic consistency? Countable.

**#B182.** Count of those in State II with chaotic  
consistency follows from the generalization for the State  
(i.e. almost none).

**#B183.** Count of those in State III with chaotic  
consistency follows from the generalization for the State  
(i.e. almost none).

**#B184.** Count of those in State I with chaotic  
consistency follows from the generalization for the State  
(i.e. none).

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***In relation to the sensibility (B185-189)***

सण्णियाणुवादेण सण्णीसु मिच्छाइट्ठी दव्वपमाणेण केवडिया,  
देवेहिं सादरेयं ॥ १८५ ॥

सासणसम्माइट्ठिप्पहुडि जाव खीणकसायवीदरागळुदुमत्था ति  
ओघं ॥ १८६ ॥

असण्णी दव्वपमाणेण केवडिया, अणंता ॥ १८७ ॥

अणंताणंताहि ओसप्पिणि-उस्सप्पिणीहि ण अवहिरंति कालेण ॥ १८८ ॥

खेत्तेण अणंताणंता लोगा ॥ १८९ ॥

संज्ञीमार्गणाके अनुवादसे संज्ञियोंमें मिथ्यादृष्टि जीव द्रव्यप्रमाणकी अपेक्षा  
कितने हैं ? देवोंसे कुछ अधिक हैं ॥ १८५ ॥

सासादनसम्यग्दृष्टि गुणस्थानसे लेकर क्षीणकषाय वीतरागलज्जस्थ गुणस्थानतक  
प्रत्येक गुणस्थानमें संज्ञी जीव ओघप्ररूपणाके समान हैं ॥ १८६ ॥

असंज्ञी जीव द्रव्यप्रमाणकी अपेक्षा कितने हैं ? अनन्त हैं ॥ १८७ ॥

कालकी अपेक्षा असंज्ञी मिथ्यादृष्टि जीव अनन्तानन्त अवसर्पिणियों और  
उरसर्पिणियोंके द्वारा अपहृत नहीं होते हैं ॥ १८८ ॥

क्षेत्रकी अपेक्षा असंज्ञी मिथ्यादृष्टि जीव अनन्तानन्त लोकप्रमाण हैं ॥ १८९ ॥

**#B185.** Operationally, what is the count of those in State I with senses? It is comparable to the total count of dev.

**Insight:** They all respond to input, however that is not sufficient for sensibility. What matters is how the awareness of the sensory inputs is processed into perceptions for desirable outcome.

**#B186.** Count of those in States II through XII with sensibility follows from the generalization for the State.

**#B187.** What is the count of those without sensibility? It is virtually infinite for one reason (or criteria) or other.

**#B188.** Their count does not change through the eons.

**#B189.** Their domain is virtually all worlds.

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*In relation to the ability to internalize (B190-192)*

आहाराणुवादेण आहारएसु मिच्छाइट्ठिप्पहुडि जाव सजोगि-  
केवलि ति ओघं ॥ १९० ॥

अणाहारएसु कम्मइयकायजोगिभंगो ॥ १९१ ॥

अजोगिकेवली ओघं ॥ १९२ ॥

आहारमार्गणाके अनुवादसे आहारकोंमें मिथ्यादृष्टि गुणस्थानसे लेकर सयोगि-  
केवली गुणस्थानतक प्रत्येक गुणस्थानमें जीव ओघप्ररूपणाके समान हैं ॥ १९० ॥

अनाहारकोंमें मिथ्यादृष्टि, सासादनसम्यग्दृष्टि, असंयतसम्यग्दृष्टि और सयोगि-  
केवली जीवोंका प्रमाण कर्मणकाययोगियोंके प्रमाणके समान है ॥ १९१ ॥

अनाहारक अयोगिकेवली जीव ओघप्ररूपणाके समान हैं ॥ १९२ ॥

**#B190.** Operationally, beings in States I through XIII internalize according to the generalization for the State.

**#B191.** Among those in States I, II, IV or XIII, the count of those who do not internalize corresponds to the count for those who communicate through the action form (see #A177).

**#B192.** *Ajogkevali* do not internalize as the generalization of the State.

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