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Hindi Summary: **Jeevathan ChapI Prastavana to Shatkhandagam**

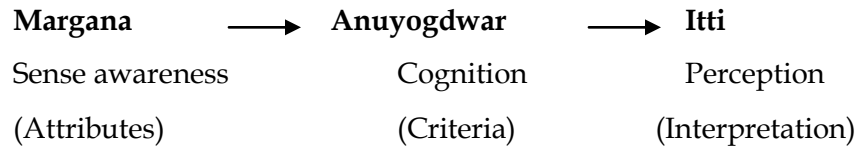
Chapter A : Jeevatthan (Jeevasthan)
(Satprarupana, Santparuvana)

Representation (Satprarupana) of Sense Experience and Perceptions

Assumptions about perception of sense experience of reality underlie even the most familiar and fundamental percepts of assertions. Not many of these can be proven. Only ideologies give such guarantees.

Behaviors (thoughts, words, actions) are influenced by perceptions of sense experiences. Such perceived reality (*sat*) is represented (*prarupana*) and interpreted for meaning and significance by each organism. Valid inferences call for additional inputs (*anekant*) and evidence (*praman*) to address remaining doubt (*syad*), inconsistencies, contingencies and contradictions. Concerns about abstract objects that are not observable and measurable from sense inputs requires search through orthogonal inputs (*Saptbhangi*). Asserted reality of their existence (*asti*) may for example be affirmed if their presence or absence have differing consequences, and if they can be meaningfully described for further consideration. Similarly, convergence of the past with the present paves the way for the future by examining the sum total of the emerging facts by *looking at the woods without losing sight of the trees*.

Satprarupana (177 steps in part A) is the first of the eight chapters of *Jeevathan* (1600 steps) which is the first of the six parts of *Shatkhandagam* (6000 steps). *Satprarupana* is about reality-based representation of the sense experience to understand behaviors in the animate world (*Jeevathan*). Namokar in the first step (#1) acknowledges all those who developed the tradition of shared knowledge. The abstract in the next 22 steps sets the entire *Shatkhandagam* as a matrix of three steps:



This matrix of inputs provides a basis for *anugam* (analytical search and evaluation) of an object of concern. Analysis and consequence evaluation of actions to address a concern begins with representation of its sense experience to be evaluated with independent evidence for independent criteria for existence. Particulars of the observed attributes (*margana*) of an entity or event (#2-7) are cognized in relation to the general criteria (*anuyogdwar*) for real-world existence and behaviors (#8). Interpretation of the meaning and significance of such inputs depends on the quality of interactions (*gunasthan*) with the perceptions (*itthi*) of the observer and the interpreter (#9-23) who is also the actor, decision-maker, and bearer of the consequences. Thus a matrix of observations and criteria offers a way to make sense inputs intelligible to find and invent their meaning. Identified basis of a concern also facilitates formulation of

questions and search for answers while identifying and addressing anomalies and doubts. A reasoned consistency and coherence of the particulars of cognized sense inputs (information) builds on a rational balance (*sammag, sammyakto*) of perceptions.

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Acknowledgement

णमो अरिहंताणं, णमो सिद्धाणं, णमो आइरियाणं ।
णमो उवज्झायाणं, णमो लोए सव्व-साहूणं ॥ १ ॥

अरिहंतोंको नमस्कार हो, सिद्धोंको नमस्कार हो, आचार्योंको नमस्कार हो, उपाध्यायोंको नमस्कार हो, और लोकमें सर्व साधुओंको नमस्कार हो ॥ १ ॥

#A1. I bow to all the *arihant, siddh, acharya, upadhyay*, and *sadhu* of the world (as the source of useful prior knowledge to pave the way for the future).

Note: This Namokar Mantra has also been used to acknowledge the tradition and also as a medium of devotion. ([Chapter I-5](#)).

Properties of the observed (#A2-5)

एतो इमेसिं चोदसण्हं जीव-समासाणं मग्गणट्टदाए तत्थ
इमाणि चोदस चेव ट्ठाणाणि णायव्वाणि भवंति ॥ २ ॥

इस द्रव्यश्रुत और भावश्रुतरूप प्रमाणसे इन चौदह गुणस्थानोंके अन्वेषणरूप प्रयोजनके होने पर ये चौदह ही मार्गणास्थान जानने योग्य हैं ॥ २ ॥

#A2. Fourteen attributes and characteristics (for example) pave the way (*margana*) to understand (*samasana*) the animate beings (*jeev*).

Insight: Reasoning (search, inquiry and investigation) begins with specific inputs about the concern. These 14 characteristic attributes (features, responses, qualities, abilities, skills, behaviors, properties) of animate (*jeev*) beings are not observed with inanimate materials (*ajeev, pudgal*). Such information and

evidence is further evaluated (on the basis of the prior experience) with criteria for generalization (#8).

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तं जहा ॥ ३ ॥

गइ इंदिए काए जोगे वेदे कसाए णाणे संजमे दंसणे लेस्सा
भविष्य सम्मत्त साणि आहारए चेदि ॥ ४ ॥

वे चौदह मार्गणास्थान कौनसे हैं ? ॥ ३ ॥

गति, इन्द्रिय, काय, योग, वेद, कषाय, ज्ञान, संयम, दर्शन, लेश्या, भव्यत्व, सम्यक्त्व,
संज्ञी और आहार ये चौदह मार्गणां हैं और इनमें जीव खोजे जाते हैं ॥ ४ ॥

#A3. What are these (14) attributes of animate beings?

#A4. These are:

- discernible category (**gati**)
- senses organs (**indiye**)
- form (**kaye**)
- ability to move and communicate (**joge**)
- pain and pleasure response (**vede**)
- passion, notion and bias for likes and dislikes (**kasaye**)
- ability to know, comprehend and cognize (**nane**)
- ability to restrain and constrain behavior (**sanjame**)
- ability to recognize patterns for insights (**dansane**)
- motive and intention for an objective (**lessa**)
- potential and opportunity for growth (**bhaviye**)
- ability for rational balance and consistency (**sammatt**)
- ability to discern and reconcile (**sanni**)
- ability to internalize and assimilate (**aharaye**).

The first four attributes build on the interdependence of the form with functions that facilitates interaction of the living being with the external world. The next ten distinguish an individual from its class on the basis of discipline and restraint to internalize and

cognize information. Note that ad hoc of soul, spirit, omniscience and god are not invoked.

Why do we have senses? Sense organs (*indiye*) scan and input complementary facets of the external (*pratyackh*, in-front-of -the eyes) reality. Such inputs together provide a real-time (mental) image to the brain to cognize world happenings and process in association with the past experience. Meaning and significance of the cognized sense experience and resulting inference is evaluated behind-the-eyes (*parockh*, mind) in relation to perceptions (*itthi*).

Beyond curiosity. Tangibility of the observed and experienced is abstracted, cognized and interpreted in stages. Active observer-observed interaction requires more than just denotation or knowing by name and sound-bites.

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Criteria for evaluation of the attributes (#A6-8)

एदेसिं चेव चोदसण्हं जीवसमासाणं परूवणट्टुदाए तत्थ इमाणि
अट्ठ अणियोगद्वाराणि णायव्वाणि भवन्ति ॥ ५ ॥

तं जहा ॥ ६ ॥

संतपरूवणा दव्वपमाणाणुगमो खेत्ताणुगमो फोसणाणुगमो
कालाणुगमो अंतराणुगमो भावाणुगमो अप्पावहुगाणुगमो चेदि ॥७॥

इन ही चौदह जीवसमासोंके (गुणस्थानोंके) निरूपण करने रूप प्रयोजनके होनेपर
यहां आगे कहे जानेवाले ये आठ अनुयोगद्वार समझना चाहिये ॥ ५ ॥

वे आठ अधिकार कौनसे हैं ॥ ६ ॥

सत्परूवणा, द्रव्यप्रमाणाणुगम, क्षेत्राणुगम, स्पर्शानुगम, कालाणुगम, अन्तराणुगम,
भावानुगम और अप्पावहुत्वाणुगम ये आठ अनुयोगद्वार होते हैं ॥ ७ ॥

#A5. Verified attributes are analytically evaluated with eight criteria (*aniyogdwar*, "windows or devices").

#A6. What are these criteria?

#A7. These are in relation to:

- representation (*satprarupana*) as entity (what)
- material count (*davvpaman-*) (how many)

- distribution in space (*khettanugam-*) (where)
- shape and size (*fosnaanugam-*) (how big)
- time (*kaalanugam-*) (when)
- comparison (*antaranugam-*) (relationship)
- tendencies (*bhavanugam-*) (trends)
- less or more (*appbahu-anugam-*) (correlation)

So far, attributes of the content of living beings (#2-4) are related to their context of space (where, how many, how large), time (when), and other objects (smaller/larger, more/less/ over/under, trends).

Reality is abstracted as parts for representation of perception

Insight: All modes of inquiry begin with curiosity about a concern. What, when, where and how type of queries identify and evaluate actuality and reality of entities and events on the basis of their space-time relations to discern order, trends, cycles and relations.

Insight: Each entity has a place in space (*akash*) that is *the limitless medium of nothingness*. Duration of events is in the continuum of time (*kal*) that has no beginning or end (*anadi-anant*). Abstraction of reality for representation in a continuum also holds for language, numbers, and virtually all forms of coded messages. It requires understanding of representational space as limitless medium where at least six interpretations of nothingness (*shoonya*) are of interest:

- (1) It is contrived as zero in the numbering system as a digit between 1 and -1.
- (2) In the decimal system zero has a place based value as in 01 versus 10.
- (3) Complementation (Aristotelian) of true or false is represented as 1 or 0 the Boolean algebra for binary worlds.

(4) Nothingness in the Hilbert space serves as a matrix of multidimensional space for the criteria based representation of real objects as vectors.

(5) In this space a node is the point of interaction of specific real or imaginary vectors, and null (origin) as the point of interaction of all orthogonal vectors.

(6) Even in such multidimensional space omniscience (The God, Supreme, Universal, or *Brahm*) can only be conceived as a self-referential null that does not obey rules of reality. Binary complementation is the other extreme of such omniscience.

Insight: Generalizations are about the attributes shared by all members of a set. The members of a set also have particular attributes that are not included in the generalization.

Insight: Generalizations (abstractions, universal, essence, theory, symbols, icons, idols, ideals, ideologies) are relations within a set of particulars that we wish to engage. A theory makes data appear intelligible, and the data keeps the theory grounded in reality. Like chicken and egg both abstractions and particulars make up the matrix of information and knowledge for disciplined reasoning. Perceived and verified anomalies call for reexamination of the matrix of the abstractions.

संतप्ररूपणदाए दुविहो णिहोसो ओघेण आदेसेण य ॥ ८ ॥

सत्प्ररूपणामें ओघ अर्थात् सामान्यकी अपेक्षासे और आदेश अर्थात् विशेषकी अपेक्षासे इसतरह दो प्रकारका कथन है ॥ ८ ॥

#A8. Attributes of an identified object are represented (**Satprarupana**) and evaluated by criteria (**niddes**) for a particular (**adeshen**) and for a class (**oghen**).

Perception: A dialog of Self with Non-self

Criteria-based interpretation of the attributes (#A1-8) of the observed and experienced is augmented by perceptions and beliefs. The next 14 steps (#9-23) outline *itthi* for *iha anugamanam* in Jeev Samas. These *gunasthan* interpreted as stages of quality of perception emphasize influences of perceptions on behaviors. The Prakrit term *itthi* is interpreted as perception as it is commonly used in English. There is no suitable word for perception (see [Jeevatthan II-11 to 15](#)) in Hindi or Sanskrit. *Itthi* has been misinterpreted as *dristi* or *drashti* (eyesight), *darshan* (point of view, philosophy, or vision), *gyan* (cognized information), or *pratyakch* (perception of sense inputs).

Ethos of life is interaction of self with the rest (non-self). Here the challenge is to keep perceptions rooted in reality of the underlying experience. Response to external events is influenced by instincts, desires, biases, prejudices and expectations. Perceptions distort the quality and meaning of experience. Push and pull of perception (*itthi*) influence behaviors (sustained actions) and perceived consequences. Neither perception nor reasoning is infallible. Both are influenced by baggage and demons of make-believe. Since eye can see only what the mind knows, perception is the momentary window for the real-time decision-making. Senses have vantage points and shades, and their inputs are fragmented and augmented by wishful. Even under the best of conditions, decisions and searches speak in stages (*sthan*) as we find and invent meaning through practice. Definite actions are necessary to deal with real-time demand, and to deal with conflict of self with non-self. All inferences are tentative for action rather than for conclusions. Pragmatism requires that we do not dwell in states that lead to alienation and inaction propelled by the feeling that the world is a mighty maze.

Stages (#A9-23) of qualitative change in perceptions create incremental value as wishes turn into visions, and desires into ideas for actions that are likely to be successful. Emphasis of the first seven (#9 to 15) is on restraints on behaviors to formulate the problem at hand, and then search for solution through the next seven (#16-22). Thrust of successive stages is to improve the quality (*gun*) of interaction with the caveat that the world is accessible to mind through human effort.

#A9-12. States of contradiction and disorder

ओषेण अत्थि मिच्छाइट्ठी ॥ ९ ॥

सासणसम्माइट्ठी ॥ १० ॥

सम्मामिच्छाइट्ठी ॥ ११ ॥

असंजदसम्माइट्ठी ॥ १२ ॥

सामान्यसे गुणस्थानकी अपेक्षा मिथ्यादृष्टि जीव हैं ॥ ९ ॥

सामान्यसे सासादनसम्यग्दृष्टि जीव हैं ॥ १० ॥

सामान्यसे सम्यग्मिथ्यादृष्टि जीव हैं ॥ ११ ॥

सामान्यसे असंयतसम्यग्दृष्टि जीव होते हैं ॥ १२ ॥

The states of perception (*itthi*) in general are:

#A9. State I. Mis-perception (*miccha-itthi*): irrational and contradictory behaviors.

#A10. State II. Afflicted perception (*sasan-samma-itthi*): irrational actions.

#A11. State III. Perception dominated by tendency to ignore and inability to discriminate and discern (*samma-miccha-itthi*): Unsettled goals.

#A12. State IV. Perception with indifference and lack of restraints (*a-sanjada-samma-itthi*): Lack of purpose.

Mis-perceptions and -conceptions (See II-11, III-11, III-28 to 33): Ignorance is **not knowing that one does not know, and also not knowing that others know that you do not know.**

Mithya state of contradictory perceptions is dominated by one-sided (*ekant*), inconsistent (*vipreet*), dubious (*sanshay*), incomplete (*agyan*) inputs. The *mith* root of *mithya* has conceptual affinity to myth in English. Rationalizations based on misplaced faith (*vi-nay*) and disregard for reason (*ku-nay*) are addressed with such prefixes with reasoning (*Nay*). Inability to formulate, communicate and resolve concerns may be a human condition, but ignorance is not human destiny.

Insight: Humans aspire to reduce their ignorance through reasoning. Word reasoning is about worlds of our concerns, and not about reading words or about mind reading. Like obscure words, obscured worlds are scary, so also endless search for salvation from irrational and non-existent Grace or Omniscience. A critical first step to modify perceptions is to recognize **attributes of all that is irrational or contradictory**. Such influences derail search and reasoning even before it begins.

Insight: Intentional disregard for contradictions can hardly be cured. Inability to judge due to somatic, psychological, or attitudinal handicaps can be identified and addressed by suitable means. Learning and reasoning is handicapped by inability to listen (pay attention to what one hears), hyperactivity, or lack of focus beyond sound bites. Indifference dominates behaviors governed by ego, sexual drive, mimicry, peers and idols of fictions, including stories (*katha*), epics (*puran*), and soap-operas.

Insight: Myths may be dynamic and democratic processes. They put individuals in the service of unknown masters by obviating need to define 'self.'

Insight: Restlessness and attention deficit makes the listener uninterested and likely to be distracted by contradictory and conflicting messages as commonly encountered in chatter, sound bites, trivia, humor, anecdotes, bantering, propaganda, memes, buzzwords, political and commercial pronouncements. Such devices of pop-culture and Social media cater to short attention span. Flickers of attention are also targeted with sound-bites of opinion-makers and politicians.

Insight: Balancing choices (*sanyam*) may eliminate inconsistent actions. Random efforts are also curtailed by conscious motivation. Exercise, yoga, meditation, and forms of relaxation reduce stress, and thus encourage coherence and consistency.

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#A13-15. *States of chaotic perceptions*

संजदासंजदा ॥ १३ ॥

प्रमत्तसंजदा ॥ १४ ॥

अप्रमत्तसंजदा ॥ १५ ॥

सामान्यसे संयतासंयत जीव होते हैं ॥ १३ ॥

सामान्यसे प्रमत्तसंयत जीव होते हैं ॥ १४ ॥

सामान्यसे अप्रमत्तसंयत जीव होते हैं ॥ १५ ॥

#A13. *State V.* Occasional (chaotic) restraint.

#A14. *State VI.* Motivated to exercise restraint.

#A15. *State VII.* Always restrained.

Do not talk a talk if you cannot walk a walk, so goes a Vermont saying. It begins by looking at the world with a sense of reverence not driven by fear, awe, or duty. Stages V-VII encourage can-do and will-do in the spirit of:

Do it.

Do it right.

Do it right first time.

It is not done until it is done.

In many societies behaviors associated with “yes, right away” are not much different than ‘for another day’ (*manyana*). A change of habit is requires for doing better than the best, or for undoing the mistakes.

Actions speak louder than words. A job done well gives a sense of purpose. Directed effort is about being in touch with reality to correct character faults, and to take responsibility for own actions. Consider the relevance of words like admit, acknowledge, identify, restraint, negation, chaos, balance, convergence, goal, potential, indulgence, willingness, exercise, control, choice, consilience, *tap(as)*, *yoga*, meditation, obsession, priorities, and responsibility.

Opportunities are lost by not trying. A qualitative change begins with the realization that the world is accessible. The aim is to bring coherence of thoughts and actions for the goals. Trying it is a deliberate decision. Active search begins by ruling out contradictory, inconsistent, inconsequential, and unreasonable expectations.

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#A16-18. States of commitment

अपुवकरण-पविट्ट-सुद्धि-संजदेसु अत्थि उवसमा खवा ॥ १६ ॥

अणियट्टि-बादर-सांपराइय-पविट्ट-सुद्धि-संजदेसु अत्थि उवसमा खवा ॥ १७ ॥

सुहुम-सांपराइय-पविट्ट-सुद्धि-संजदेसु अत्थि उवसमा खवा ॥ १८ ॥

अपूर्वकरण-प्रविष्ट-शुद्धि संयत्तोंमें सामान्यसे उपशमक और क्षपक ये दोनों प्रकारके जीव होते हैं ॥ १६ ॥

अनिवृत्ति-बादर-सांपरायिक-प्रविष्ट-शुद्धि संयत्तोंमें उपशमक भी होते हैं और क्षपक भी होते हैं ॥ १७ ॥

सूक्ष्म-सांपराय-प्रविष्ट-शुद्धि-संयत्तोंमें उपशमक और क्षपक दोनों होते हैं ॥ १८ ॥

Commitment (**uvsamak, uvsama**) and dedication (**khava** or **chapak**) requires:

#A16. State VIII. Taking care of prior obligations.

#A17. State IX. Taking responsibility for the big picture.

#A18. State X. Understanding details and subtleties.

These states identify limitations of the existing order to modify prior commitments (*uvsama* root for *upasak* - a committed or devoted individual), or to renounce the past approaches that did not work, and to start fresh (*khava* root for *chapak* or monk).

Devotion and submission are neither commitment nor dedication. Taking charge and responsibility improves chances of success. Completing prior obligations minimizes distractions. Consistency seeks conceptual tools necessary to evaluate and verify realistic possibilities. Such conciliation comes from “commitment” to the existing order with "dedicated" search for possible alternatives.

Problem-solving strategy. Consider what it takes to solve a problem. Random trials (states I-IV) have little chance of success. Irrespective of the path one takes, one learns from mistakes of nonrandom (*akachit*) actions by eliminating (V, VI) certain possibilities and to hone on other others (VII) without falling in infinite regress or vicious circle of biases and prejudices (states VIII-X).

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#A19-20. States of objective ease and celerity

उवसंत-कसाय-वीयराय-छदुमत्था ॥ १९ ॥

खीण-कसाय-वीयराय-छदुमत्था ॥ २० ॥

सामान्यसे उपशान्त-कषाय-वीतराग-छन्नस्य जीव हेतु है ॥ १९ ॥

सामान्यसे क्षीण-कषायां-वीतराग-छद्मस्थ जीव होते हैं ॥ २० ॥

Liabilities in perception from commitment and dedication are reduced by:

State XI. Reducing subdued passions and biases dormant in one's own point of view,

State XII. and ultimately eliminating all biases.

#A21-22. States of consistency and validity

सजोगकेवली ॥ २१ ॥

अजोगकेवली ॥ २२ ॥

सामान्यसे सयोगकेवली जीव होते हैं ॥ २१ ॥

सामान्यसे अयोगकेवली जीव होते हैं ॥ २२ ॥

Irrespective of the task at hand, an active approach is required to develop and evaluate validity of perceptions:

State XIII. Evaluation of the validity in relation to all available evidence,

State XIV. and then by seeking independent evidence for validity that lies beyond the consistency and coherence but within the bounds of reality.

Insight: The last two states of un-augmented, complete and valid perception (i.e. *kevali* or ability to *know* and *name the only valid conclusion*) are in the context of human existence. In this sense the common usage of *keval-gyan* is at variance.

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The established state

सिद्धि चेदि ॥ २३ ॥

सामान्यसे सिद्ध जीव होते हैं ॥ २३ ॥

#A23. The state of established validity (**Siddhi**) is beyond the fourteen states mentioned above.

Insight. The Siddhi (established) state is beyond the limited context of individual human perception. It has been interpreted as

the eternal, "proven beyond doubt" or unconditionally valid. An established concept thus for example addresses concerns of the *vangmay* (shared knowledge) such as *How would you know when you have discovered the truth?* While an operational conclusion (III-32) is strengthened by elimination its potential liabilities, an established concept remains relevant for all times in relevant personal and social contexts to create value and solve problems.

We make images that shape us

Perceptions are represented as principles, ideals, idols, dogma, taboos and other images in which man styles himself. Idols and ideals crumble as such universals become asymmetrical by limitless augmentation that interferes with the evaluation of reality. An ancient text (*Panchastikay Sar*, ca. 400 CE) warns: **"The thinker and the object thought are nothing apart from each other. They are twain and yet one. The object is only object for the subject, but the subject is also the object for the object. Taken individually a subject or object alone has no meaning or existence. In their union they are not two separate things stuck together with lost or dissolved duality for a higher unity."**

Knowledge is quality of self, theory determines what you see and perceive, and you are how you behave. Reality of each is grand, but grandiose of universals is unreal. Knowledge-based perception of self in relation to others is the goal of all searches. Here the ideal is that more honest we are with our understanding we can be more effective as individuals. Shared knowledge is built from the solutions that include all that makes worlds accessible to understanding.

Lasting understanding does not come from detail oriented tedium, cause-oriented mission, winning or losing, or making a point based on facts. Knowledge is not sought for its own sake as

'seen' by Plato or Aquinas in the Greek (Hellenic or Hellenistic) traditions. As conceptualized in A#1-23 valid perception is certainly not about the divine insight, or the grace from the omniscience or the ad hoc a priori.

Empirical tradition of shared knowledge relies on continuing inputs and refinements. One can only hope that the outcome continues to be useful or give way to something more useful. Of course we cannot be sure because in the tradition of intellectual honesty all inferences are tentative and search continues for the better ones.

Subtle distinctions between the last three states (A#21-23) are profound. These are described and delineated in the context of the fourteen qualitative states of human perceptions. Focus of the 13th *Sajogkevali* is on certain goals and perceptions augmented in a particular context. Such concerns may be removed in the *Ajogkevali* state, but the ultimate validity of perceptions is established (*Siddh*) only in the long run that is beyond any single individual. These are not the states of material reality or eternal bliss. Yet, neither *Ajogkevali* nor the *Siddh* could ever tell us what it is. Such one-way transition from human to an idealized perfection guards against the trappings of omniscience of living individuals, and an effective defense against claims of human incarnate or being in communication with one.

The strategy of spelling out distinction between the real and ideal has profound implications: **If the proven validity lies in the future, rationality lies in making room for doubt along the way.** Intellectual honesty demands awareness to look for increasing validity guided by shared knowledge where the thrust of arguments about real and ideal is to make room for doubt. In short, human use of human knowledge encourages emulation of successful behaviors to evaluate their validity through practice.

Reality-based Choices, Decisions, and Behaviors

Reason rooted in reality (*nay*) guides behaviors (*lok vyavhar*). A priori (*nishchay*) of pure thought or reason is myth. The potential of real world behaviors may be abstracted from hypothetical scenarios that are consistent with rules of reality-based representation and do not contradict reality.

Personal growth as well as ethical and intellectual development is rooted in practice. It comes with the realization that not all ideas are created equal. Evolution, acceptance, and viability of ideas by practice suggest boundaries of tangibility. Pragmatism requires staying within such boundaries. Such rules of behavior and code of conduct is often confused with a fundamentalism of religion or creed. In the guise of principle-based-conduct (*nishchay* that literally mean no-choice, predetermined), prescribed goal and defined path do not necessarily resolve (*apvarg*) individual concerns.

Resolution of concerns is not a relief is not release to a state of idealization interpreted as *Mokch* or Nirvana. Concerns and conflicts of self and non-self are addressed in stages. Once resolved, what lies beyond can only be imagined as a state with no conflicts. The word Siddh in #A1 relates to such humans. In the Hindu tradition, siddh are the accomplished ones who have attained a higher level of existence through yog, meditation and penance.

Satprarupana

Continued from #A2. Fourteen attributes and characteristics (for example) pave the way (*margana*) to understand (*samasana*) the animate beings (*jeev*).

Categories (*gadi, gai*) of animate beings (A24-28)

आदेसेण गदियाणुवादेण अत्थि णिरयगदी तिरिक्खगदी
मणुस्सगदी देवगदी सिद्धिगदी चेदि ॥ २४ ॥

आदेश-प्ररूपणाकी अपेक्षा गत्यनुवादसे नरकगति, तिर्यञ्चगति, मनुष्यगति, देवगति
और सिद्धगति है ॥ २४ ॥

#A24. Operationally, categories of animate beings are said to be *niray*, *tirikkh*, human and *dev*. There is also the *siddhi* category.

Insight: Movement and change are the common attributes of all categories of animate beings. The term *gadi* is used in the sense of category or class. The *ga* root is for motion, as in the term *gati* for rate or velocity.

Insight: Human and *tirikkh* (microbe, plants, insect and animal) are recognized, distinguished and defined by visible criteria. Orthogonal worlds of *dev* and *niray* (I-10) possibly relate to the internal and external concerns that shape perceptions. The *Siddhi* category is for established perception as a logical category (A#23).

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णेइया चउ-ट्टाणेसु अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी
सम्ममिच्छाइट्ठी असंजदसम्माइट्ठी ति ॥ २५ ॥

तिरिक्खा पंचसु ट्टाणेसु अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी
सम्मामिच्छाइट्ठी असंजदसम्माइट्ठी संजदासंजदा ति ॥ २६ ॥

मणुस्सा चोदससु गुणट्टाणेसु अत्थि मिच्छाइट्ठी, सासणसम्मा-
इट्ठी, सम्मामिच्छाइट्ठी, असंजदसम्माइट्ठी, संजदासंजदा, पमत्तसंजदा,
अप्पमत्तसंजदा, अपुव्वकरण-पविट्ठ-सुद्धि-संजदेसु अत्थि उवसमा
खवा, अणियट्ठि-बादर-सांपराइय-पविट्ठ-सुद्धि-संजदेसु अत्थि उवसमा
खवा, सुहुम-सांपराइय-पविट्ठ-सुद्धि-संजदेसु अत्थि उवसमा खवा,
उवसंत-कसाय-वीयराय-छदुमत्था, खीण-कसाय-वीयराय-छदुमत्था,
सजोगिकेवली, अजोगिकेवलि ति ॥ २७ ॥

देवा चदुसु ट्टाणेसु अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मा-
मिच्छाइट्ठी असंजदसम्माइट्ठी ति ॥ २८ ॥

मिथ्यादृष्टि, सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि और असंयतसम्यग्दृष्टि इन चार
गुणस्थानोंमें नारकी होते हैं ॥ २९ ॥

मिथ्यादृष्टि, सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि, असंयतसम्यग्दृष्टि और संयता-
संयत इन पांच गुणस्थानोंमें तिर्यच होते हैं ॥ २६ ॥

मिथ्यादृष्टि, सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि, असंयतसम्यग्दृष्टि, संयतासंयत,
प्रमत्तसंयत, अप्रमत्तसंयत, अपूर्वकरण-प्रविष्ट-विशुद्धि-संयतोंमें उपशमक और क्षपक, अनि-
वृत्तिबादरसांपराय-प्रविष्ट-विशुद्धि-संयतोंमें उपशमक और क्षपक, सूक्ष्मसांपराय-प्रविष्ट-विशुद्धि-
संयतोंमें उपशमक और क्षपक, उपशांतकषाय-वीतराग-छद्मस्थ, क्षीणकषाय-वीतराग-
छद्मस्थ, सयोगिकेवली और अयोगिकेवली इसतरह इन चौदह गुणस्थानोंमें मनुष्य पाये
जाते हैं ॥ २७ ॥

मिथ्यादृष्टि, सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि और असंयतसम्यग्दृष्टि, इन चार
गुणस्थानोंमें देव पाये जाते हैं ॥ २८ ॥

#A25. *Niray* exhibit behaviors of the first four stages (I to IV).

#A26. *Tirikkh* exhibit the first five (I to V).

#A27. Human behaviors can be based on any of the fourteen (I to XIV) states of perceptio.

#A28. *Dev* exhibit first four (I to IV).

Note: Behaviors of all animate beings are dominated by perceptions of the first stages. Some *tirikkh* also show occasional restraint. Humans can learn to restrain actions, words and thoughts and realize potential of the 14 states.

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तिरिक्खा सुद्धा एइंदियप्पहुडि जाव असण्णि-पंचिंदिया
ति ॥ २९ ॥

तिरिक्खा मिस्सा सण्णि-मिच्छाइट्टि-प्पहुडि जाव संजदासंजदा
ति ॥ ३० ॥

मणुस्सा मिस्सा मिच्छाइट्टिप्पहुडि जाव संजदासंजदा ति ॥ ३१ ॥

तेण परं सुद्धा मणुस्सा ॥ ३२ ॥

एकेन्द्रियसे लेकर असंज्ञी पंचेन्द्रिय तकके जीव शुद्ध तिर्यच होते हैं ॥ २९ ॥

संज्ञी-पंचेन्द्रिय मिथ्यादृष्टिसे लेकर संयतासंयत-गुणस्थानतक तिर्यच मिश्र होते हैं ॥ ३० ॥

मिथ्यादृष्टियोंसे लेकर संयतासंयततकके मनुष्य मिश्र हैं ॥ ३१ ॥

पांचवें गुणस्थानसे आगे शुद्ध (केवल) मनुष्य हैं ॥ ३२ ॥

#A29. *Tirikkh* with one to five senses without sensibility (*asanni*) are considered 'pure' *tirikkh*.

Note: The term *sanni* is related to the ability of an organism to use sensory inputs. It is not just about the mind (I-11) but about the ability to use output of mind of self and others.

#A30. Five-sensed *tirikkh* with *sanni* (sensibility) are mixed-*tirikkh* that share the state V (restraints).

#A31. Mixed-humans (primates?) and other categories share some of the attributes of the first five States.

#A32. Only (*pure*) humans are able to develop perceptions beyond the first five states.

Note: The term "Mixed" connotes overlap of certain criteria.

Senses (*Indiye*) as windows to world (A33-38)

इंदियाणुवादेण अत्थि एइंदिया बीइंदिया तीइंदिया चदुरिंदिया
पंचिंदिया अण्णिंदिया चेदि ॥ ३३ ॥

इन्द्रियमार्गणाकी अपेक्षा एकेन्द्रिय, द्वीन्द्रिय, त्रीन्द्रिय, चतुरिन्द्रिय, पंचेन्द्रिय और
अन्येन्द्रिय जीव होते हैं ॥ ३३ ॥

#A33. Operationally, animate beings have one, two, three, four, or five senses. Awareness of sense inputs is internalized and cognized. The mind (*anindiy*) also examines validity of cognition.

Note: Inputs from the external world (*pratyakch*) give awareness of touch, taste, smell, sight (ocular vision) and hearing. Other aspects of the external senses include mechanical (touch, pressure, heat), chemical (taste, smell), light (eye, optical or ocular vision), and auditory (ear) inputs. In addition all organisms have internal senses for biochemical, physiological and psychological functions. Sense inputs facilitate and augment specific information.

Awareness and cognition of the message from sense inputs elicits and directs appropriate response.

Insight: Spatial acuity of senses is necessary for survival needs. Sensibility further strengthens viability of the response through reasoning and thought communication.

Anindiy (*atindriy*) refers to what mind interprets from the awareness of sense inputs, presumably in relation to prior experiences.

Atindriy is unusual and keen senses coupled with the ability to discern nuances are sometimes called the sixth sense, but it is not extra-sensory (or paranormal) experience. It may refer to other modes of bodily sensation such as gravity, pain, heat, empathy to others, or advice and behaviors of others. Horse-sense is for example about finding one's way without obvious clues. Dogs and certain other animals have acute and discerning sense of smell that compensates for their weak eyesight. Most humans are able to spot a liar and a cheater (Chapter III-13): Take a careful looks at the facial twitches, eye movement and body language of a poker-faced or Teflon-coated politician. Their heavy makeup is betrayed by expressions, off-the-cuff remarks and slip-of-tongue.

Parmindriy (#A38) apparently relates to the Siddhi state (of ultimate validity as extrasensory perception that is neither sensory nor perception).

Insight: Perceptions may follow from awareness of sense inputs and its processing for cognition. Perceptions and awareness also build on other external (*pratyackh*) and internal (*parokch*) factors. Smoke-and-mirror tricks are used in movies and magic to hide certain effects and bring out others. Fallibility of senses and perceptions call for their validation by reasoning.

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एइंदिया दुविहा, बादरा सुहुमा । बादरा दुविहा, पज्जत्ता
अपज्जत्ता । सुहुमा दुविहा, पज्जत्ता अपज्जत्ता ॥ ३४ ॥

एकेन्द्रिय जीव दो प्रकारके हैं, बादर और सूक्ष्म । बादर एकेन्द्रिय दो प्रकारके हैं, पर्याप्त और अपर्याप्त । सूक्ष्म एकेन्द्रिय दो प्रकारके हैं, पर्याप्त और अपर्याप्त ॥ ३४ ॥

#A34. One-sensed beings (those with only the sense of touch) are of macro- or micro-body forms.

Macro-one-sensed beings are of two kinds: with independent (*pajatta*) or dependent (*apajjta*) existence. Micro-one-sensed beings may have independent or dependent existence.

Insight. Micro-organisms are distributed in all niches. Their diversity deserves our respect because survival of virtually all other organisms, including animals and humans, depends on products of microorganisms.

Insight: As developed in the next 65 steps the mind grasps sense inputs and respond (I-12, I-13). The attributes for independent (*Pajatta*) and sustainable form (*paryay*) include touch related to the surface of the form, taste related to food, nose and vision related to inputs from the surrounding environment, and hearing related to the communication. Such attributes provide for the

needs of individuals as well as the species (group). Partial (*ansh*) attributes of a category may also be found in others. For example humans and other primates have attributes of each other and of other animals.

Insight: *Pajatta* is the ability of an organism for independent existence, and it relates to in-born sense abilities and mind of the *paryay* (class).

Insight: *Apajatta* or dependent organisms are not self-sufficient. For example a parasite depends on its host. *Apajatta* also refers to the entities that are product of imagination and belong to make-believe (such as the cartoon characters) worlds. These are the animated virtual worlds. The categories of *dev* and *niray* owe their existence to imagination, beliefs, and psychosomatic states implicated in expressions like *being out of control*, *out of mind*, *beside oneself*, or *schizophrenic*. The obsessed and possessed states where individuals loose identities are referred to as the derived state (*labdh-paryay*).

Insight: Terms like interdependent, independent and dependent appears in other contexts to balance the necessary against the sufficiency for the long term well being and individual identity. Such states are part of realizing potential through sum-total of activities of senses and mind as sensibility to trigger changes towards goals.

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बीहंदिया दुविहा, पज्जता अपज्जता । तीहंदिया दुविहा,
पज्जता अपज्जता । चउरिंदिया दुविहा, पज्जता अपज्जता । पंचि-
दिया दुविहा, सण्णी असण्णी । सण्णी दुविहा, पज्जता अपज्जता ।
असण्णी दुविहा, पज्जता अपज्जता चेदि ॥ ३५ ॥

द्वीन्द्रिय जीव दो प्रकारके हैं, पर्याप्तक और अपर्याप्तक । त्रीन्द्रिय जीव दो प्रकारके हैं, पर्याप्तक और अपर्याप्तक । चतुरिन्द्रिय जीव दो प्रकारके हैं, पर्याप्तक और अपर्याप्तक । पंचेन्द्रिय जीव दो प्रकारके हैं, संज्ञी और असंज्ञी । संज्ञी जीव दो प्रकारके हैं, पर्याप्तक और अपर्याप्तक । असंज्ञी जीव दो प्रकारके हैं, पर्याप्तक और अपर्याप्तक ॥ ३५ ॥

#A35. Two-sensed beings are of two kinds, dependent or independent.

Three-sensed beings are of two kinds, dependent or independent.

Four-sensed beings are of two kinds, dependent or independent.

Five-sensed beings are of two kinds, **asanni** or **sanni**, and both kinds can be dependent or independent.

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एइंदिया बीइंदिया तीइंदिया चउरिंदिया असण्णिपंचिंदिया
एकाम्मि चैव मिच्छाइट्ठि-ट्ठाने ॥ ३६ ॥

पंचिंदिया असण्णिपंचिंदिय-प्पहुडि जाव अजोगिकेवलि
ति ॥ ३७ ॥

तेण परमणिंदिया इदि ॥ ३८ ॥

एकेन्द्रिय, द्वीन्द्रिय, त्रीन्द्रिय, चतुरिन्द्रिय और असंखी पंचेन्द्रिय जीव मिथ्यादृष्टि नामक प्रथम गुणस्थानमें ही होते हैं ॥ ३६ ॥

असंखी-पंचेन्द्रिय-मिथ्यादृष्टि गुणस्थानसे लेकर अयोगिकेवली गुणस्थानतक पंचेन्द्रिय जीव होते हैं ॥ ३७ ॥

उन एकेन्द्रियादि जीवोंसे परे अनिन्द्रिय जीव होते हैं ॥ ३८ ॥

#A36. One-, two-, three-, and four-sensed and the *asanni* five-sensed beings can only be in State I.

#A37. Five-sensed beings can be *asanni* or in all the states up to the *ajogkevali*.

#A38. Beyond these are the *paramindiy*.

Insight: *Paramindiy* (A#33) connotes ability to grasp what may lie beyond the five senses. It is not the same as *anindiy* (#A33). These terms are not mentioned again.

In relation to *kaye*, the body form (A39-46)

कायाणुवादेण अत्थि पुढविकाइया आउकाइया तेउकाइया
वाउकाइया वणप्फइकाइया तसकाइया अकाइया चेदि ॥ ३९ ॥

कायानुवादकी अपेक्षा पृथिवीकायिक, जलकायिक, अग्निकायिक, वायुकायिक, वनस्पतिकायिक, व्रसकायिक और कायरहित जीव होते हैं ॥ ३९ ॥

#A39. Operationally, the body form of beings can be earth (soil), water, fire, air, plant, and crawlers (insects to humans), and also the formless [For example the earth-forms would be lichens and mosses.]

Note: This is one of the few places where there is a reference to the relative size.

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पृथ्वीकायिका दुविहा, वादरा सुहुमा । वादरा दुविहा, पञ्जत्ता
अपञ्जत्ता । सुहुमा दुविहा, पञ्जत्ता अपञ्जत्ता । आउकाइया
दुविहा, वादरा सुहुमा । वादरा दुविहा, पञ्जत्ता अपञ्जत्ता ।
सुहुमा दुविहा, पञ्जत्ता अपञ्जत्ता । तेउकाइया दुविहा, वादरा
सुहुमा । वादरा दुविहा, पञ्जत्ता अपञ्जत्ता । सुहुमा दुविहा,
पञ्जत्ता अपञ्जत्ता । वाउकाइया दुविहा, वादरा सुहुमा । वादरा
दुविहा, पञ्जत्ता अपञ्जत्ता । सुहुमा दुविहा, पञ्जत्ता अपञ्जत्ता
चेदि ॥ ४० ॥

पृथिवीकायिक जीव दो प्रकारके हैं, बादर और सूक्ष्म । बादर पृथिवीकायिक जीव दो प्रकारके हैं, पर्याप्त और अपर्याप्त । सूक्ष्म पृथिवीकायिक जीव दो प्रकारके हैं, पर्याप्त और अपर्याप्त । जलकायिक जीव दो प्रकारके हैं, बादर और सूक्ष्म । बादर जलकायिक जीव दो प्रकारके हैं, पर्याप्त और अपर्याप्त । सूक्ष्म जलकायिक जीव दो प्रकारके हैं, पर्याप्त और अपर्याप्त । अग्निकायिक जीव दो प्रकारके हैं, बादर और सूक्ष्म । बादर अग्निकायिक जीव दो प्रकारके हैं, पर्याप्त और अपर्याप्त । सूक्ष्म अग्निकायिक जीव दो प्रकारके हैं, पर्याप्त और अपर्याप्त । वायुकायिक जीव दो प्रकारके हैं बादर और सूक्ष्म । बादर वायुकायिक जीव दो प्रकारके हैं, पर्याप्त और अपर्याप्त । सूक्ष्म वायुकायिक जीव दो प्रकारके हैं, पर्याप्त और अपर्याप्त ॥४०॥

#A40. Beings of the earth-form are of two kinds, micro- or macro-.

Macro-soil-form beings are of two kinds, independent or dependent.

Micro-soil-form beings are of two kinds, independent or dependent.

Water-form beings are of two kinds, macro- or macro-.

Both of these are of two kinds, dependent or independent.

Beings of fire-form are of two kinds, micro- or macro-;
and both are of two kinds, dependent or independent.
Air-form beings are of two kinds, micro- or macro-; and
both are of two kinds, dependent or independent.

*

वणफ्फइकाइया दुविहा, पत्तेयसरीरा साधारणसरीरा । पत्तेय-
सरीरा दुविहा, पज्जता अपज्जता । साधारणसरीरा दुविहा, बादरा
सुहुमा । बादरा दुविहा, पज्जता अपज्जता । सुहुमा दुविहा, पज्जता
अपज्जता चेदि ॥ ४१ ॥

वनस्पतिकायिक जीव दो प्रकारके हैं, प्रत्येकशरीर और साधारणशरीर । प्रत्येकशरीर
वनस्पतिकायिक जीव दो प्रकारके हैं, पर्याप्त और अपर्याप्त । साधारणशरीर वनस्पतिकायिक
जीव दो प्रकारके हैं, बादर और सूक्ष्म । बादर दो प्रकारके हैं, पर्याप्त और अपर्याप्त । सूक्ष्म दो
प्रकारके हैं, पर्याप्त और अपर्याप्त ॥ ४१ ॥

#A41. Plant-form beings are of two kinds, individual or
with shared (common) body form.

Plants with individual body form are of two kinds,
independent or dependent.

Plants with shared body form are of two kinds, micro- or
macro-, and both can be independent or dependent.

Plants with macro-body form are (also) of two kinds,
independent or dependent.

Plants with micro body form are (also) of two kinds,
independent or dependent.

*

तसकाइया दुविहा, पज्जता अपज्जता ॥ ४२ ॥

पुढविकाइया आउकाइया तेउकाइया वाउकाइया वणफ्फइ
काइया एकम्मि चेय मिच्छाइट्ठि-ट्ठाणे ॥ ४३ ॥

तसकाइया बीहंदिय-प्पहुडि जाव अजोगिकेवल्लि त्ति ॥ ४४ ॥

बादरकाइया बादरेहंदिय-प्पहुडि जाव अजोगिकेवल्लि त्ति ॥ ४५ ॥

तेण परमकाइया चेदि ॥ ४६ ॥

त्रसकायिक जीव दो प्रकारके होते हैं, पर्याप्त और अपर्याप्त ॥ ४२ ॥

पृथिवीकायिक, जलकायिक, अग्निकायिक, वायुकायिक और वनस्पतिकायिक जीव मिथ्यादृष्टि नामक प्रथम गुणस्थानमें ही होते हैं ॥ ४३ ॥

द्वीन्द्रियसे आदि लेकर अयोगिकेवलीतक त्रस जीव होते हैं ॥ ४४ ॥

बादर एकेन्द्रिय जीवोंसे लेकर अयोगिकेवलीपर्यन्त जीव बादरकायिक होते हैं ॥ ४५ ॥

स्थावर और बादरकायसे परे कायरहित अकायिक जीव होते हैं ॥ ४६ ॥

#A42. Crawler (insect to human) forms are of two kinds, independent or dependent.

#A43. The earth-, water-, fire-, air- and plant-forms can be only in State I.

#A44. The crawler forms can be two-sensed insects to *ajogkevali* (in the sense that they all move or crawl).

#A45. Macro-forms can be from macro-one-sensed to *ajogkevali*.

#A46. In addition there are formless beings.

Note: This (A32-45) orthogonal summary cuts across several terms and features to emphasize the diversity of living forms. A sense of humor and irony is also apparent in A44 and A45. Such cross-correlations emphasize use of multiple criteria for hierarchy.

In relation to joge, the ability to communicate
(A47-99)

जोगाणुवादेण अत्थि मणजोगी वचिजोगी कायजोगी
चेदि ॥ ४७ ॥

अजोगी चेदि ॥ ४८ ॥

योगमार्गणाके अनुवादकी अपेक्षा मनोजोगी, वचनजोगी और कायजोगी जीव
होते हैं ॥ ४७ ॥

अजोगी जीव होते हैं ॥ ४८ ॥

#A47. Operationally, communication can be through expression (see A51 and A52), utterance (sounds, grunt,

words and language), or movement of body or body-parts (such as gestures, laughter, posturing, escape).

#A48. There are also those who do not communicate.

Insight: Word communication can be reflex and instinctive response as well as deliberate expression of what is on one's mind (*man*). Communication also includes reading, writing, ability to give and follow instructions, and effective use the electronic media (radio, phone, TV, computer and Internet).

*

मणजोगो चउव्विहो, सच्चमणजोगो मोसमणजोगो सच्चमोस-
मणजोगो असच्चमोसमणजोगो चेदि ॥ ४९ ॥

मणजोगो सच्चमणजोगो असच्चमोसमणजोगो सण्णिमिच्छा-
इट्ठि-ण्हुडि जाव सजोगिकेवल्लि त्ति ॥ ५० ॥

मोसमणजोगो सच्चमोसमणजोगो सण्णिमिच्छाइट्ठि-ण्हुडि
जाव खीण-कसाय-वीयराय-छट्टमत्था त्ति ॥ ५१ ॥

मनोयोग चार प्रकारका है, सत्यमनोयोग, मृषामनोयोग सत्यमृषामनोयोग, और
असत्यमृषामनोयोग ॥ ४९ ॥

मनोयोग, सत्यमनोयोग तथा असत्यमृषामनोयोग संज्ञी मिथ्यादृष्टिसे लेकर सयोगिकेवली
पर्यंत होते हैं ॥ ५० ॥

असत्यमनोयोग और उभयमनोयोग संज्ञी मिथ्यादृष्टि गुणस्थानसे लेकर क्षीणकपाय-
चीतराग-छद्मस्थ गुणस्थानतक पाये जाते हैं ॥ ५१ ॥

#A49. Expressions can be truthful, wishful, true-but-wishful, false-but-wishful.

#A50. Truthful- and false-but-wishful expressions are made by the five-sensed *sanni* beings in State II through the *sajogkevali* (XIII).

#A51. Expressions mixed with wishful are made by *sanni* beings in States I through XII.

Note: It appears that the conception of negation as *mrasha* (*mos* in Prakrit) evolved sometimes between Sambhavnath and Shatinath. Negation of wishful was extended to negation of

violence, and later to negation of illicit relations, property of others and possessions.

Insight. *Manojog* (#A49) may be interpreted as communication with the internal chatter and thought processes. *Man* (in Prakrit is not of the Indo-European origin) relates to associations (intuitive and logical) of wishes with mind. *Man (mind) expresses, ascertains, represents and reasons with perceived reality (usually outside the control of cognition).*

Insight. *Manojog* includes willful, wishful, desire and delusion mixed with rational. It deals with dilemma such as *it is nearly impossible to be true to oneself and certainly whatever we express can not be false*. Such wishful representations and expressions cry out for independent evidence.

Insight. Consider *I did not call him liar, but I said he had incorrect information*. Being truthful (second) does not mean what one utters (first) is necessarily true. True is only what one knows (and believes) to be correct. In addition to motives, there are uncertainties of interpretation, statistical results and evidence.

The wise know when not to say anything. One may feel compelled to say things. Wishful and wishful power-play of ideology is also communicated as assertions and pronouncements (preachers, politicians, lawyers, journalists, experts and jesters).

Insight. Children often tell what they wish to outcome. Wishful communications also follow from ignorance, faulty perceptions, or willful attempt to mislead (see III-13). Be warned *something common is not always obvious or even perceived and something that does not make sense is not necessarily contradictory*. Also if *truth has shock value, false, wishful and contradictory are shocking*.

Insight. Understanding intentions, thought or what is on-the-mind can be reading between the lines, or body language and

nuances of behavior. Humans process such information often without being awareness of specific inputs. Such guesswork (mind-reading, intuition, instinct) also relies on hunches and prejudices.

Insight: Whether it is instinctive or learned, ability to read expressions appears to be innate to higher animals and even new-born humans. There is considerable information in facial expressions and other forms of body language often associated with the internal and subtle changes in thought and attitude. Corresponding changes in body physiology and muscle tone are also used in designing truth serum, lie-detectors, camera profilers that do not necessarily identify truth.

*

वचिजोगो चउव्विहो सच्चवचिजोगो मोसवचिजोगो सच्चमोस-
वचिजोगो असच्चमोसवचिजोगो चेदि ॥ ५२ ॥

वचनयोग चार प्रकारका है, सत्यवचनयोग, असत्यवचनयोग, उभयवचनयोग, और अनुभयवचनयोग ॥ ५२ ॥

#A52. Utterances can be true, wishful, true-and-wishful, and false-and-wishful.

False expressions and utterances are not mentioned. An utterance is true if what is communicated as false and is also false. On the other hand, true or false communicated otherwise is wishful, illusion, mirage, or smoke-and-mirrors. Word representation is the ground work for reasoning (*vacch-nay*) to resolve concerns and conflicts with a focus on the content and context as the basis of the argument.

Insight. We rarely know what is "true" and it is also difficult to define "truth", nor do we have a theory of truth (Nozick, 2000). All we can do is to look for consistency with as many relevant assertions affirmed by independent evidence to convince ourselves about the validity of what is given (*anekant*) before

arriving at an inference. Truth is not extracted by inquisition, or coerced with arbitrary accusations and confessions (III-30).

Insight. As a guide for actions and behaviors with incomplete knowledge one may learn from inconsistencies and avoid contradictions. Teasing out reality from sense experience involves peeling away layers of doubt and uncertainty. All rational strategies for problem-solving also go to the heart of the pro or con of an argument.

वचिजोगो असच्चमोसवचिजोगो वीइंदिय-प्पहुडि जाव
सजोगिकेवलि ति ॥ ५३ ॥

सच्चवचिजोगो सण्णिमिच्छाइट्टि-प्पहुडि जाव सजोगि-
केवलि ति ॥ ५४ ॥

मोसवचिजोगो सच्चमोसवचिजोगो सण्णिमिच्छाइट्टि-प्पहुडि
जाव खीण-कसाय-वीयराय-छदुमत्था ति ॥ ५५ ॥

सामान्यसे वचनयोग और विशेषरूपसे अनुभववचनयोग द्वीन्द्रिय जीवोंसे लेकर
सयोगिकेवली गुणस्थानतक होता है ॥ ५३ ॥

सत्यवचनयोग संज्ञी मिथ्यादृष्टीसे लेकर सयोगिकेवली गुणस्थानतक होता है ॥ ५४ ॥

मृषावचनयोग और सत्यमृषावचनयोग संज्ञी मिथ्यादृष्टीसे लेकर क्षीणकषाय-वतिराग-
छद्मस्थ गुणस्थानतक पाये जाते हैं ॥ ५५ ॥

#A53. Mixed utterances are made by two-sensed beings to *sajogkevali*.

#A54. True utterances are made by *sanni*-five-sensed beings in State I to *sajogkevali*.

#A55. Wishful and true-but-wishful utterances are made by *sanni*-five-sensed beings to those in State XII.

*

कायजोगो सत्तविहो ओरालियकायजोगो ओरालियमिस्सकाय-
जोगो वेउव्वियकायजोगो वेउव्वियमिस्सकायजोगो आहारकायजोगो
आहारमिस्सकायजोगो कम्मइयकायजोगो चेदि ॥ ५६ ॥

काययोग सात प्रकारका है, औदारिककाययोग, औदारिकमिश्रकाययोग, वैक्रियक-
काययोग, वैक्रियकमिश्रकाययोग, आहारककाययोग, आहारकमिश्रकाययोग और कर्मणकाय-
योग ॥ ५६ ॥

#A56. Changes in the body form for communication are of seven types: deliberate body distortions, internal changes, and a combination of these, and also the transitions in the (*karman*) action-form.

Note. Mixed modes of communication range from movement of lips, grunt, and incoherent ramblings and associated gestures to episode of tantrums and violence.

*

ओरालिकायजोगो ओरालियमिस्सकायजोगो तिरिक्ख-मणु-
स्साणं ॥ ५७ ॥

वेउव्विकायजोगो वेउव्वियमिस्सकायजोगो देवणेइ-
याणं ॥ ५८ ॥

तिरिक्ख और मनुष्योंके औदारिकाययोग और औदारिकमिश्रकाययोग होता है ॥ ५७ ॥
देव और नारकियोंके वैक्रियकाययोग और वैक्रियकमिश्रकाययोग होता है ॥ ५८ ॥

#A57. *Tirikkh* and human exhibit changes in macro-body form alone or mixed with other changes.

#A58. *Dev* and *niray* induce body distortions (in other beings) alone or mixed with other changes.

*

आहारकायजोगो आहारमिस्सकायजोगो संजदाणमिड्ढि-
पत्ताणं ॥ ५९ ॥

आहारकाययोग और आहारकमिश्रकाययोग ऋद्धिप्राप्त छोटे गुणस्थानवर्ती संयतोंके ही होते हैं ॥ ५९ ॥

#A59. Changes in the internal form alone, or in combination with other changes in the body form, are possible only in those who are accomplished (trained) in self-restraints in State VI.

Note: It is possibly in reference to yogic practices.

*

कम्मइयकायजोगो विग्गहगइ-समावण्णाणं केवलीणं वा
समुग्घाद-गदाणं ॥ ६० ॥

विग्रहगतिको प्राप्त चारों गतियोंके जीवोंके तथा प्रतर और लोकपूरण समुद्रातको प्राप्त केवली जिनके कर्मणकाययोग होता है ॥ ६० ॥

#A60. Transitional change in the form occurs during the change of state, including the transition from *kevali* to *siddh*.

Note: The change in the *karman* (active?) form possibly relates to the change of form during an *action*. It may also be interpreted as transition for *reincarnation*. There is also an implied reference to a displaced state: *vigrah* (literally without-home), and also to the possibility that such transitions may not be direct.

Insight: A reasonable approximation for the *karman* state may be transition that results in a change in the quality of the underlying physical state. Could it be a sudden awareness, insight, perception or understanding? In fact, most humans encounter sudden insights as they act and dwell (meditate) on a problem for some time. It is not necessarily a realm of mystics or spiritualists, nor is it *nirvan* or *moksh* or *bodhi*.

*

कायजोगो ओरालियकायजोगो ओरालियमिस्सकायजोगो
एइंदिय-प्पहुडि जाव सजोगिकेवलि ति ॥ ६१ ॥

वेउव्वियकायजोगो वेउव्वियमिस्सकायजोगो सण्णिमिच्छाइट्ठि-
प्पहुडि जाव असंजदसम्माइट्ठि ति ॥ ६२ ॥

आहारकायजोगो आहारमिस्सकायजोगो एकम्हि चेव पमत्त-
संजद-ट्ठाणे ॥ ६३ ॥

कम्मइयकायजोगो एइंदिय-प्पहुडि जाव सजोगिकेवलि
ति ॥ ६४ ॥

मणजोगो वचिजोगो कायजोगो सण्णिमिच्छाइट्ठिप्पहुडि
जाव सजोगिकेवलि ति ॥ ६५ ॥

वचिजोगो कायजोगो बीइंदिय-प्पहुडि जाव असण्णिपंचि-
दिया ति ॥ ६६ ॥

कायजोगो एङ्दियाणं ॥ ६७ ॥

सामान्यसे काययोग और विशेषकी अपेक्षा औदारिक काययोग और औदारिकमिश्र काययोग एकेन्द्रियसे लेकर सयोगिकेवली गुणस्थानतक होते हैं ॥ ६१ ॥

वैक्रियककाययोग और वैक्रियकमिश्रकाययोग संज्ञी मिथ्यादृष्टिसे लेकर असंयत-सम्यग्दृष्टितक होते हैं ॥ ६२ ॥

आहारककाययोग और आहारकमिश्रकाययोग एक प्रमत्त गुणस्थानमें ही होते हैं ॥ ६३ ॥

कर्मणकाययोग एकेन्द्रिय जीवोंसे लेकर सयोगिकेवली तक होता है ॥ ६४ ॥

मनोयोग, वचनयोग और काययोग संज्ञी मिथ्यादृष्टिसे लेकर सयोगिकेवली तक होते हैं ॥ ६५ ॥

वचनयोग और काययोग द्वीन्द्रिय जीवोंसे लेकर असंज्ञी पंचेन्द्रिय जीवों तक होते हैं ॥ ६६ ॥

काययोग एकेन्द्रिय जीवोंके होता है ॥ ६७ ॥

#A61. Communication through visible changes in the body form alone or in combination with other changes is used by all, from the one-sensed in State I to the *sajogkevali* (XIII).

#A62. *Sangii* in States I through IV communicate through distorted body form alone or in combination with other changes.

#A63. Communication through changes in the internal form (alone or mixed with other changes) is possible only for the accomplished in State VI.

#A64. One-sensed to *sajogkevali* communicate through changes in the (*karman*) action-form.

#A65. All those in States I through XIII communicate through changes in expression, utterance or body form.

#A66. Only utterance and form communication is used by two- to five-sensed-*asanni*.

#A67. One-sensed beings communicate only through changes in their body form.

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मणजोगो वचिजोगो पञ्जत्ताणं अत्थि, अपञ्जत्ताणं णत्थि ॥ ६८ ॥

कायजोगो पज्जत्ताण वि अत्थि, अपज्जत्ताण वि अत्थि ॥६९॥
छ पज्जत्तीओ, छ अपज्जत्तीओ ॥ ७० ॥

सण्णिमिच्छाइट्ठि-प्पहुडि जाव असंजदसम्माइट्ठि ति ॥ ७१ ॥

पंच पज्जत्तीओ पंच अपज्जत्तीओ ॥ ७२ ॥

वीइंदिय-प्पहुडि जाव असण्णिपंचिदिया ति ॥ ७३ ॥

चत्तारि पज्जत्तीओ चत्तारि अपज्जत्तीओ ॥ ७४ ॥

एइंदियाणं ॥ ७५ ॥

मनोयोग और वचनयोग पर्याप्तकोंके ही होते हैं, अपर्याप्तकोंके नहीं होते ॥ ६८ ॥

काययोग पर्याप्तकोंके भी होता है, और अपर्याप्तकोंके भी होता है ॥ ६९ ॥

छह पर्याप्तियां और छह अपर्याप्तियां होती हैं ॥ ७० ॥

उपर्युक्त सभी पर्याप्तियां संबन्धी मिथ्यादृष्टिसे लेकर असंयत सम्यग्दृष्टि गुणस्थानतक होती हैं ॥ ७१ ॥

पांच पर्याप्तियां और पांच अपर्याप्तियां होती हैं ॥ ७२ ॥

वे पांच पर्याप्तियां द्वीन्द्रिय जीवोंसे लेकर असंबन्धी-पंचेन्द्रियपर्यन्त होती हैं ॥ ७३ ॥

चार पर्याप्तियां और चार अपर्याप्तियां होती हैं ॥ ७४ ॥

उक्त चारों पर्याप्तियां एकेन्द्रिय जीवोंके होती हैं ॥ ७५ ॥

#A68. Only the independent (and not the dependent) beings communicate through change in expression and utterance.

#A69. Both independent and dependent beings communicate through changes in body form.

#A70. There are six attributes of independence. Lack of such attributes form the six attributes of dependence.

#A71,72. Five attributes are found in *sanni* in States I through IV. (They lack the attribute of sensibility.)

#A73,74. Two-sensed to *asanni* five-sensed beings have only four attributes for independence or dependence.

#A75. They lack sense to develop awareness.

*

Insight. Inanimate matter does not change on its own. What distinguishes the animate (*jeev*) is the quality that operationally mediates characteristic changes. They also show awareness (*chetna*) of their surroundings for response.

Note: *Sangii* use sense inputs for response. There is no suitable term for it English. *Sangii* can be an adjective as well as a noun, and it is distinguished from *praan* (soul, spirit). There is no reference to *praan* in shatkhandaham, so it must be a later concept.

Insight: Six attributes are considered critical for independent existence and survival: food, body, sense organs, processing of sensory inputs to develop awareness of the environment (*aanpan*), language, and the sensibility (*sanni*) to put it all together to make choices. The dependent beings lack these attributes. The fourth attribute of *aanpan* is roughly translated as the 'breathing room' for habitat as part of interaction with the environment for air, water and space. Attributes for existence together provide for the survival needs of the body, identity as an individual (food, security, sexual freedom, possessions), and freedom to develop and make use (*upyog*) of abilities to realize potential. The last follows from independence of expression and thought representation.

*

ओरालिकायजोगो पज्जत्ताणं ओरालिमिस्सकायजोगो
अपज्जत्ताणं ॥ ७६ ॥

वेउव्विकायजोगो पज्जत्ताणं वेउव्विमिस्सकायजोगो अप-
ज्जत्ताणं ॥ ७७ ॥

आहारकायजोगो पज्जत्ताणं आहारमिस्सकायजोगो अप-
ज्जत्ताणं ॥ ७८ ॥

औदारिकाययोग पर्याप्तकोंके और औदारिकमिश्रकाययोग अपर्याप्तकोंके होता
है ॥ ७६ ॥

वैक्रियककाययोग पर्याप्तकोंके और वैक्रियकमिश्रकाययोग अपर्याप्तकोंके होता है ॥७७॥

आहारककाययोग पर्याप्तकोंके और आहारकमिश्रकाययोग अपर्याप्तकोंके होता है ॥७८॥

#A76. Independent beings exhibit visible changes in their body form.

#A77. Dependent beings communicate through distorted forms alone or mixed with other changes.

#A78. Independent beings communicate through changes in internal form. Dependent beings communicate through changes in form and other modes.

*

णेरइया मिच्छाइट्ठि-असंजदसम्माइट्ठिणाणे सिया पज्जत्ता
सिया अपज्जत्ता ॥ ७९ ॥

सासणसम्माइट्ठि-सम्मामिच्छाइट्ठि-ट्ठिणाणे णियमा पज्जत्ता ॥ ८० ॥

एवं पढमाए पुढवीए णेरइया ॥ ८१ ॥

विदियादि जाव सत्तमाए पुढवीए णेरइया मिच्छाइट्ठि-ट्ठिणाणे
सिया पज्जत्ता सिया अपज्जत्ता ॥ ८२ ॥

सासणसम्माइट्ठि-सम्मामिच्छाइट्ठि-असंजदसम्माइट्ठि-ट्ठिणाणे णि-
यमा पज्जत्ता ॥ ८३ ॥

नारकी जीव मिथ्यादृष्टि और असंयतसम्यग्दृष्टि गुणस्थानमें पर्याप्तक होते हैं और
अपर्याप्तक भी होते हैं ॥ ७९ ॥

नारकी जीव सासादनसम्यग्दृष्टि और सम्यग्मिथ्यादृष्टि गुणस्थानमें नियमसे पर्याप्तक
होते हैं ॥ ८० ॥

इसीप्रकार प्रथम पृथिवीमें नारकी होते हैं ॥ ८१ ॥

दूसरी पृथिवीसे लेकर सातवीं पृथिवी तक रहनेवाले नारकी मिथ्यादृष्टि गुणस्थानमें
पर्याप्त भी होते हैं और अपर्याप्त भी होते हैं ॥ ८२ ॥

दूसरी पृथिवीसे लेकर सातवीं पृथिवी तक रहनेवाले नारकी सासादनसम्यग्दृष्टि
सम्यग्मिथ्यादृष्टि और असंयतसम्यग्दृष्टि गुणस्थानमें नियमसे पर्याप्तक होते हैं ॥ ८३ ॥

#A79. *Niray* in States I or IV are perhaps dependent by some criteria and independent by others.

Note: The word *sia* (perhaps relationship based on some but not the other criteria) is believed to be the root concept for *Syad* (logical doubt).

#A80. *Niray* in States II or III are as a rule independent,

#A81. so also the *niray* of the first underworld (*pudhviye*).

#A82. *Niray* in State I of the second- to seventh-underworlds are perhaps sometimes dependent and sometimes independent.

#A83. *Niray* in State II, III or IV are as a rule independent.

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तिरिक्खा मिच्छाइट्ठि-सासणसम्माइट्ठि-असंजदसम्माइट्ठि-ट्ठाणे
सिया पज्जत्ता, सिया अपज्जत्ता ॥ ८४ ॥

सम्भामिच्छाइट्ठि-संजदासंजद-ट्ठाणे णियमा पज्जत्ता ॥ ८५ ॥

एवं पंचिंदिय-तिरिक्खा पंचिंदिय-तिरिक्ख-पज्जत्ता ॥ ८६ ॥

पंचिंदिय-तिरिक्ख-जोणिणीसु मिच्छाइट्ठि-सासणसम्माइट्ठि-ट्ठाणे
सिया पज्जत्तियाओ सिया अपज्जत्तियाओ ॥ ८७ ॥

सम्भामिच्छाइट्ठि-असंजदसम्माइट्ठि-संजदासंजद-ट्ठाणे णियमा
पज्जत्तियाओ ॥ ८८ ॥

तिर्य्यच मिथ्यादृष्टि, सासादनसम्यग्दृष्टि और असंयतसम्यग्दृष्टि गुणस्थानमें पर्याप्त भी होते हैं और अपर्याप्त भी होते हैं ॥ ८४ ॥

तिर्य्यच सम्यग्मिथ्यादृष्टि और संयतासंयत गुणस्थानमें नियमसे पर्याप्तक होते हैं ॥ ८५ ॥

तिर्य्यचसंबन्धी सामान्यप्ररूपणाके समान पंचेन्द्रियतिर्य्यच और पर्याप्तपंचेन्द्रिय-तिर्य्यच भी होते हैं ॥ ८६ ॥

योनिमती-पंचेन्द्रिय-तिर्य्यच मिथ्यादृष्टि और सासादन गुणस्थानमें पर्याप्त भी होते हैं और अपर्याप्त भी होते हैं ॥ ८७ ॥

योनिमती-तिर्य्यच सम्यग्मिथ्यादृष्टि, असंयतसम्यग्दृष्टि और संयतासंयत गुणस्थानमें नियमसे पर्याप्तक होते हैं ॥ ८८ ॥

#A84. *Tirikkh* in State I, II, or IV can perhaps be independent by certain criteria and dependent based on the others.

#A85. *Tirikkh* in State III are as a rule independent.

#A86. So are the five-sensed *tirikkh*.

#A87. Sexually-differentiated five-sensed *tirikkh* in State I or II can perhaps be independent by certain criteria and dependent based by others.

#A88. Such *tirikkh* (A87) in State III, IV or V are as a rule independent.

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मणुस्सा मिच्छाइट्ठि-सासणसम्माइट्ठि-असंजदसम्माइट्ठि-ट्ठाणे
सिया पज्जत्ता सिया अपज्जत्ता ॥ ८९ ॥

सम्मामिच्छाइट्ठि-संजदासंजद-संजद-ट्ठाणे णियमा पज्जत्ता ॥ ९० ॥

एवं मणुस्स-पज्जत्ता ॥ ९१ ॥

मणुसिणीसु मिच्छाइट्ठि-सासणसम्माइट्ठि-ट्ठाणे सिया पज्जत्ति-
याओ सिया अपज्जत्तियाओ ॥ ९२ ॥

सम्मामिच्छाइट्ठि-असंजदसम्माइट्ठि-संजदासंजद-ट्ठाणे णियमा
पज्जत्तियाओ ॥ ९३ ॥

मनुष्य मिथ्यावादि, सासादनसम्यग्वादि और असंयतसम्यग्वादि गुणस्थानोंमें पर्याप्त भी होते हैं और अपर्याप्त भी होते हैं ॥ ८९ ॥

मनुष्य सम्यग्मिथ्यावादि, संयतासंयत और संयत गुणस्थानोंमें नियमसे पर्याप्तक होते हैं ॥ ९० ॥

मनुष्य-सामान्यके कथनके समान पर्याप्त मनुष्य होते हैं ॥ ९१ ॥

मनुष्य-स्त्रियां मिथ्यावादि और सासादनसम्यग्वादि गुणस्थानमें पर्याप्त भी होती हैं और अपर्याप्त भी होती हैं ॥ ९२ ॥

मनुष्य-स्त्रियां सम्यग्मिथ्यावादि, असंयतसम्यग्वादि संयतासंयत और संयत गुणस्थानोंमें नियमसे पर्याप्तक होती हैं ॥ ९३ ॥

#A89. Humans (males?) in States I, II or IV can perhaps be independent by certain criteria and dependent by others.

Note: The term *manussa* is used for human and also for human male.

#A90, 91. Human males in State III, V or VI are independent, because humans in these states are (generally) independent.

#A92. Women in State I or II can be independent or dependent.

#A93. Women in State III, IV or V are as a rule independent.

Note: There is subtle difference in comparison to the males (A89 and A93).

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देवा मिच्छाइट्ठि-सासणसम्माइट्ठि असंजदसम्माइट्ठि-ट्ठाणे सिया
पज्जत्ता सिया अपज्जत्ता ॥ ९४ ॥

सम्माभिच्छाइट्ठि-ट्ठाणे णियमा पज्जत्ता ॥ ९५ ॥

भवणवासिय-चाणवेत्तर-जोइसिय-देवा देवीओ सोधम्मीसाण-
कप्पवासिय-देवीओ च मिच्छाइट्ठि-सासणसम्माइट्ठि-ट्ठाणे सिया पज्जत्ता
सिया अपज्जत्ता, सिया पज्जत्तियाओ सिया अपज्जत्तियाओ ॥ ९६ ॥

सम्माभिच्छाइट्ठि-असंजदसम्माइट्ठि-ट्ठाणे णियमा पज्जत्ता णियमा
पज्जत्तियाओ ॥ ९७ ॥

देव मिथ्यादृष्टि, सासादनसम्यग्दृष्टि और असंयतसम्यग्दृष्टि गुणस्थानमें पर्याप्त भी होते हैं और अपर्याप्त भी होते हैं ॥ ९४ ॥

देव सम्यग्मिथ्यादृष्टि गुणस्थानमें नियमसे पर्याप्तक होते हैं ॥ ९५ ॥

देव सम्यग्मिथ्यादृष्टि गुणस्थानमें नियमसे पर्याप्तक होते हैं ॥ ९५ ॥

देव सम्यग्मिथ्यादृष्टि गुणस्थानमें नियमसे पर्याप्तक होते हैं ॥ ९५ ॥

सम्यग्मिथ्यादृष्टि और असंयतसम्यग्दृष्टि गुणस्थानमें पूर्वोक्त देव नियमसे पर्याप्त होते हैं और पूर्वोक्त देवियां नियमसे पर्याप्त होती हैं ॥ ९७ ॥

#A94. As a category, *dev* in State I, II or IV can perhaps be independent by certain criteria and dependent by others.

#A95. *Dev* in State III are as a rule independent.

#A96. Certain subclasses of *dev* (who dwell in buildings, forests and imagined places) of both genders in State I or II are independent by some criteria and dependent by others.

#A97. Such *dev* of both genders in State III or IV are as a rule independent.

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सोधम्मीसाण-प्पहुडि जाव उवरिम-उवरिम-गेवज्जं ति विमाणवा-
सिय-देवेसु मिच्छाइट्ठि-सासणसम्माइट्ठि-असंजदसम्माइट्ठि-ट्ठाणे सिया
पज्जता सिया अपज्जत्ता ॥ ९८ ॥

सम्भामिच्छाइट्ठि-ट्ठाणे णियमा पज्जत्ता ॥ ९९ ॥

अणुदिस-अणुत्तर-विजय-वइजयंत-जयंतावराजितसव्वइसिद्धि-
विमाणवासिय-देवा असंजदसम्माइट्ठि-ट्ठाणे सिया पज्जत्ता सिया
अपज्जत्ता ॥ १०० ॥

सौधर्म और पेशान स्वर्गसे लेकर उपरिम ग्रैवेयकके उपरिम भाग पर्यन्त विमानवासी
देवोंसंबन्धी मिथ्यादृष्टि सासादनसम्यग्दृष्टि और असंयतसम्यग्दृष्टि गुणस्थानमें जीव पर्याप्त
भी होते हैं और अपर्याप्त भी होते हैं ॥ ९८ ॥

सम्यग्मिथ्यादृष्टि गुणस्थानमें देव नियमसे पर्याप्तक होते हैं ॥ ९९ ॥

नव अनुदिशोंमें और विजय, वैजयन्त, जयन्त, अपराजित और सर्वार्थसिद्धि इन पांच
अनुत्तर विमानोंमें रहनेवाले देव असंयतसम्यग्दृष्टि गुणस्थानमें पर्याप्त भी होते हैं और
अपर्याप्त भी होते हैं ॥ १०० ॥

#A98. Celestial *dev* of some classes in State I, III or IV
can perhaps be independent by certain criteria and
dependent by others.

#A99. These *dev* in State II are as a rule independent.

#A100. *Dev* of far celestial reaches in State IV can
perhaps be independent by certain criteria and dependent
by others.

Subclasses of *dev*:

(In A#96) *Dev* dwell in buildings and homes, forests and trees,
celestial realm, imaginary worlds, and beyond the realm of
imagination.

(In A#98) *Greiveak dev* appear to be related to celestial bodies with
regular movement (stars).

(In A#100) *Dev* of far celestial reaches fulfill wishes.

Fewer and somewhat different subclasses of *dev* are mentioned in *Jeev-Samas Gatha*.

In relation to ved, the pain and pleasure response (A101-110)

Ved (adjective for *vedna* as noun) refers to instinctive awareness of inputs that elicit (reflex?) response, not only fear-and-flight but also response to pleasure (likes), pain (dislikes), and ambivalence (undifferentiated or undefined feelings).

Insight. Terms used in A#101 distinguish:

- (a) Pleasure as *puris* (*purush* or male gender) invokes the pleasure-seeking drive possibly associated with sexual gratification.
- (b) Pain as *ithi* (*ishtri*, *shtri*, *istri*, or female gender) invokes concerns and fears, possibly associated with childbearing.
- (c) Ambivalence as *navunsay* (*napunsak*) refers to neutral (undifferentiated) gender. It may be the undefined nagging and bothersome feeling that we experience as in *I would not do it, except for that reward or responsibility*. As in the state of mind of a gambler, possibly the same forces and pressures are at work in hectic schedules, tensions, scrutiny, or being under-the-gun. Note that State VIII calls for completion of the prior obligations, possibly because unfinished obligations trigger such ambivalence.
- (d) *Avagat-vedi* in states X to XIV are beyond such responses.

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वेदाणुवादेण अत्थि इत्थिवेदा पुरिसवेदा णवुंसयवेदा अवगद-
वेदा चेदि ॥ १०१ ॥

इत्थिवेदा पुरिसवेदा असण्णिमिच्छाइद्धि-प्पहुडि जाव अणि-
याट्ठि त्ति ॥ १०२ ॥

णवुंसयवेदा एइंदिय-प्पहुडि जाव अणियाट्ठि त्ति ॥ १०३ ॥

तेण परमवगदवेदा चेदि ॥ १०४ ॥

वेदमार्गणाके अनुवादसे स्त्रीवेद, पुरुषवेद, नपुंसकवेद और अपगतवेदवाले जीव होते हैं ॥ १०१ ॥

स्त्रीवेद और पुरुषवेदवाले जीव असंज्ञी मिथ्यादृष्टिसे लेकर अनिवृत्तिकरण गुणस्थान तक होते हैं ॥ १०२ ॥

एकेन्द्रियसे लेकर अनिवृत्तिकरण गुणस्थानतक नपुंसकवेदवाले जीव पाये जाते हैं ॥ १०३ ॥

नववें गुणस्थानके सवेद भागके आगे जीव वेदरहित होते हैं ॥ १०४ ॥

#A101. Operationally, beings respond (seek or avoid) to the sensation of pain and pleasure or have ambivalent feelings or have no such responses.

#A102. Pain and pleasure response is seen in *asanni* in State I to those in State IX.

#A103. Ambivalent response is seen in one-sensed beings to those in State IX.

#A104. Those in State X and beyond do not exhibit pain and pleasure responses.

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गेरह्या चदसु द्वाणेषु सुद्धा णवुंसयवेदा ॥ १०५ ॥

तिरिक्खा सुद्धा णवुंसगवेदा एइंदिय-प्पहुडि जाव चउरिंदिया ति ॥ १०६ ॥

तिरिक्खा तिवेदा असण्णिपंचिंदिय-प्पहुडि जाव संजदासंजदा ति ॥ १०७ ॥

मणुस्सा तिवेदा मिच्छाद्विट्ठि-प्पहुडि जाव अणियट्ठि ति ॥ १०८ ॥

तेण परमवगदवेदा चेदि ॥ १०९ ॥

देवा चदसु द्वाणेषु दुवेदा, इत्थिवेदा पुरिसवेदा ॥ ११० ॥

नारकी जीव चारों ही गुणस्थानोंमें शुद्ध (केवल) नपुंसकवेदी होते हैं ॥ १०५ ॥

तिर्यच एकेन्द्रिय जीवोंसे लेकर चतुरिन्द्रियतक शुद्ध नपुंसकवेदी होते हैं ॥ १०६ ॥

तिर्यच असंज्ञी पंचेन्द्रियसे लेकर संयतासंयत गुणस्थानतक तीनों वेदोंसे युक्त होते हैं ॥ १०७ ॥

मनुष्य मिथ्यादृष्टि गुणस्थानसे लेकर अनिवृत्तिकरण गुणस्थानतक तीनों वेदवाले होते हैं ॥ १०८ ॥

नववें गुणस्थानके सवेद भागसे आगेके सभी गुणस्थानवाले जीव वेदरहित हैं ॥१०९॥

देव चार गुणस्थानोंमें स्त्री और पुरुष इसप्रकार दो वेदवाले होते हैं ॥ ११० ॥

#A105. *Niray* in States I through IV have ambivalent responses.

#A106. One- to four-sensed pure *tirikkh* have ambivalence for pain and pleasure.

#A107. Five-sensed *asanni tirikkh* to all those in State V show the first three kinds of responses.

#A108. Humans in the first nine states exhibit all three responses.

#A109. Humans in State X and beyond do not exhibit such responses.

#A110. *Dev* in States I through IV respond to pain and to pleasure.

Note: These correlations suggest that these response does not relate to sexual drive alone. Also there is a distinct word for the sexual playfulness (*maithun* in Prakrit and *Kam* in Sanskrit).

In relation to *kasay*, the passions and biases (A111-130)

कसायाणुवादेण अत्थि कोधकसाई माणकसाई मायकसाई
लोभकसाई अकसाई चेदि ॥ १११ ॥

कोधकसाई माणकसाई मायकसाई एइंदिय-णहुडि जाव
अणियट्ठि ति ॥ ११२ ॥

लोभकसाई एइंदिय-णहुडि जाव सुहुम-सांपराइय-सुद्धि-संजदा
त्ति ॥ ११३ ॥

अकसाई चदुसु हाणेसु अत्थि उवसंतकसाय-वीयराय-छदु-
मत्था स्त्रीणकसाय-वीयराय-छदुमत्था सजोगिकेवली अजोगिकेवलि
त्ति ॥ ११४ ॥

कषाय मार्गणाके अनुवादसे कोधकषायी, मानकषायी, मायाकषायी, लोभकषायी और
कषायरहित जीव होते हैं ॥ १११ ॥

एकेन्द्रियसे लेकर अनिवृत्तिकरण गुणस्थानतक क्रोधकषायी, मानकषायी और माया-
कषायी जीव होते हैं ॥ ११२ ॥

लोभकषायसे युक्त जीव एकेन्द्रियोंसे लेकर सूक्ष्मसांपरायणशुद्धिसंयत गुणस्थान-
तक होते हैं ॥ ११३ ॥

कषायरहित जीव उपशान्त-कषाय-वीतराग-छद्मस्थ, क्षीणकषाय-वीतराग-छद्मस्थ,
सयोगिकेवली और अयोगिकेवली इन चार गुणस्थानोंमें होते हैं ॥ ११४ ॥

#A111. Operationally, passion and bias (*kasay*) are expressed as anger (*krodh*), pride (*maan*), illusion and deceit (*maay*), greed and self-interest (*lobh*). Those in States XI and above do not have some of these passions.

#A112. One-sensed to those in state IX express anger, pride, and illusion.

#A113. One-sensed to those in State X express self-interest.

#A114. Those in States XI through XIV are without passions and biases.

Insight: Passions result from expectations. However, lack of passion is not the lack of compassion.

In relation to nann, the ability to know (A115-122)

णाणाणुवादेण अत्थि मदि-अण्णाणी सुद-अण्णाणी विभंग-
णाणी आभिणिबोहियणाणी सुदणाणी ओहिणाणी मणपज्जव-
णाणी केवलणाणी चेदि ॥ ११५ ॥

ज्ञानमाणाके अनुवादसे मति-अज्ञानी श्रुताज्ञानी, विभंगज्ञानी, आभिनिबोधिज्ञानी,
श्रुतज्ञानी, अवधिज्ञानी, मनःपर्ययज्ञानी, और केवलज्ञानी जीव होते हैं ॥ ११५ ॥

#A115. Operationally, ability to know (cognize, comprehend, discern) from sense inputs is compromised by three kinds of disabilities, and mediated by five kinds of abilities:

- Inability to learn (*a-nannii*) through common sense or context (*madi-*), memory, recognition and induction.
- Inability to listen or pay attention to what one hears (*sud-ananni*).

- Inability to put together parts (**vibhang-nanni**), partial cognition, or a lack of ability to know (cognize) the whole from parts. It may be a lack of focus on task at hand or attention-deficit disorder (now a recognized affliction). Certain disorders can be controlled through certain restraints and interventions, others are treatable but rarely curable.
- Instinctive ability to put information together (**a-bhi-ni-bohiy-nanni**), as in the ability to size-up the situation, to identify a danger, or to spot an opportunity.
- Ability to learn from what one listens (**sud-nanni**). The ability to learn through the spoken (or written) word is critical for learning from the experience of others. Such symbolic language and communication skills include words and signs required for reasoning by association, attention to details, and understanding meaning and implications.
- Ability to get to the main point within the boundary conditions of what one already knows and understands (**ohi-nanni**). Understanding of likely consequences of actions is part of exploration of such limits. These skills are also needed to evaluate and distinguish what is unlikely, possible, plausible or probable.
- Ability to identify, anticipate and predict trends (**manah-pjjav-nanni**) as in the ability to learn from expressions, body language, motives, as well as from the content of the discussion and the context of an argument. Skills to follow context of an argument is part of critical reading, writing and discussion where an argument under consideration is to be developed to a reasonable conclusion.

- Ability to arrive at a consistent and valid conclusion (**keval-nanni**). It includes consideration of the past actions and outcomes for the evaluation of future consequences. Such skills are required to use information and experience to formulate valid conclusions for future use (as a basis for shared knowledge).

Note: The first five abilities above relate to the innate functions of sense organs with mind. The last three are acquired or learned skills. The first three are the innate limitations (disorders or disabilities) that interfere with input of sense inputs. The next five are abilities for meaningful expression of inputs and experiences. Together, these skills are necessary for processing of information into a body of coherent, consistent and valid knowledge.

Note: *Nann* is the ability to know, comprehend and cognize from awareness of sense inputs. Ability to know is necessary to discern and discriminate inputs, and evaluate their information content and value. It paves the way for knowledge, such as the prior knowledge from the past (*puvv*). Appreciation of information for cognitive understanding of the content also permits real-time evaluation of the events. *Nann* is not the same as *Gyan* in Sanskrit which has been misinterpreted as *itthi* or perception (II-11).

Insight. Knowing and understanding is a necessary but not the sufficient condition for rationality. Input and processing of information is colored, attenuated, and augmented by perception (A#123-177). Perceptions are for example influenced by restraints, motives, bias, sensibility, balance, potential, and the ability to internalize. Also knowledge is not sufficient to guide rational conduct, which is not the “good deeds” with an expectation of return.

What is knowledge? Consider two views of ignorance. The one expounded in Jain thought is to *know what one does not know* to promote search for being to becoming. The other is what *I don't know isn't knowledge*. It is used for posturing, image- making, appearances, and misguide others.

Insight: The difference between "knowing how" versus "knowing that" is like the difference between "raw" and "cooked."

*

मदि-अण्णाणी सुद-अण्णाणी एहंदिय-प्पहुडि जाव सासण-
सम्माइट्टि ति ॥ ११६ ॥

विभंगणाणं सण्णि-मिच्छाइट्ठीणं वा सासणसम्माइट्ठीणं
वा ॥ ११७ ॥

पज्जत्ताणं अत्थि, अपज्जत्ताणं नत्थि ॥ ११८ ॥

एकेन्द्रियसे लेकर सासादनसम्यग्दृष्टि गुणस्थानतक मत्त्वज्ञानी और श्रुताज्ञानी जीव होते हैं ॥ ११६ ॥

विभंगज्ञान संबंधी मिथ्यादृष्टि जीवोंके तथा सासादनसम्यग्दृष्टि जीवोंके होता है ॥ ११७ ॥

विभंगज्ञान पर्याप्तकोंके ही होता है, अपर्याप्तकोंके नहीं होता है ॥ ११८ ॥

#A116. One-sensed to those in State II lack innate common-sense to learn (*madi-a-nanni*) or to learn from what they hear (*sud-a-nanni*).

#A117. *Sanni* in State I or II have only a partial understanding (cognition) of what they experience.

#A118. Only the independent beings have partial cognition (A117), not the dependent beings (who have no cognition).

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सम्माभिच्छाइट्ठि-ट्ठाणे तिण्णि वि णाणाणि अण्णाणेण
मिस्साणि । आभिणिबोहियणाणं मदि-अण्णाणेण मिस्सयं सुदणाणं
सुद-अण्णाणेण मिस्सयं ओहिणाणं विभंगणाणेण मिस्सयं । तिण्णि
वि णाणाणि अण्णाणेण मिस्साणि वा इदि ॥ ११९ ॥

सम्यग्मिथ्यादृष्टि गुणस्थानमें आदिके तीनों ही ज्ञान अज्ञानसे मिश्रित होते हैं। अभिनिबोधिकज्ञान मत्तज्ञानसे मिश्रित होता है। श्रुतज्ञान श्रुतज्ञानसे मिश्रित होता है। अवधि-ज्ञान विभंगज्ञानसे मिश्रित होता है। अथवा तीनों ही अज्ञान ज्ञानसे मिश्रित होते हैं ॥ ११९ ॥

#A119. Partial understanding of those in states I, II or III is mixed to varying degrees with ignorance and misinformation associated with disorders, insufficient sensory input, and inability to discriminate.

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आभिनिबोधियणां सुदणां ओहिणाणमसंजदसम्माद्वि-
प्पहुडि जाव खीणकसाय-वीदराग-छदुमत्था ति ॥ १२० ॥

मणपज्जवणाणी पमत्तसंजद-प्पहुडि जाव खीणकसाय-वीदराग-
छदुमत्था ति ॥ १२१ ॥

केवलणाणी तिसु द्वाणेषु सजोगिकेवली अजोगिकेवली सिद्धा
चेदि ॥ १२२ ॥

आभिनिबोधिकज्ञान, श्रुतज्ञान और अवधिज्ञान ये तीनों असंयतसम्यग्दृष्टिसे लेकर
क्षीणकसाय-वीतराग-छद्मस्थ गुणस्थानतक होते हैं ॥ १२० ॥

मनःपर्ययज्ञानी जीव प्रमत्तसंयतसे लेकर क्षीणकसाय-वीतराग-छद्मस्थ गुणस्थानतक
होते हैं ॥ १२१ ॥

केवलज्ञानी जीव सयोगिकेवली, अयोगिकेवली और सिद्ध इन तीन स्थानोंमें
होते हैं ॥ १२२ ॥

#A120. Those in State IV through XII have ability to make associations, learn through language, extrapolate from what they know, and recognize trends.

#A121. Those in State VI through XII also have the ability to anticipate and predict trends.

#A122. Humans in State XIII and XIV, and *siddh* have consistent and valid knowledge.

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In relation to *sanjam* or disciplined quest (A123-130)

Insight: Mind-quest requires constraints and restraints.

संजमाणुवादेण अत्थि संजदा सामाइय-छेदोवट्ठावण-सुद्धि-
संजदा परिहार-सुद्धि-संजदा सुहुम-सांपराइय-सुद्धि-संजदा जहाक्खाद-
विहार-सुद्धि संजदा संजदासंजदा असंजदा चेदि ॥ १२३ ॥

संयममार्गणके अनुवादसे सामायिकशुद्धिसंयत, छेदोपस्थापनाशुद्धिसंयत, परिहार-
शुद्धिसंयत, सूक्ष्मसांपराय-शुद्धि-संयत, यथाख्यात-विहार-शुद्धि-संयत ये पांच प्रकारके संयत
तथा संयतासंयत और असंयत जीव होते हैं ॥ १२३ ॥

#A123. Change from the unrestrained (IV) to
occasionally restrained (V) state is facilitated by
exercising restraints (*sanjam*) to:

- spend quality-time on the task at hand,
- analyze (break) the task for commitment,
- rule out distractions to adequately define the problem
(dedicated),
- discard prejudices and distractions, and
- focus on all facets and aspects of task at hand.

*

संजदा पमत्तसंजद-प्पहुडि जाव अजोगिकेवलि ति ॥ १२४ ॥

सामाइय-छेदोवट्ठावण-सुद्धि-संजदा पमत्तसंजद-प्पहुडि जाव
अणियाट्ठि ति ॥ १२५ ॥

परिहार-सुद्धि-संजदा दोसु ट्ठाणेसु पमत्तसंजद-ट्ठाणे अप्पमत्त-
संजद-ट्ठाणे ॥ १२६ ॥

सुहुम-सांपराइय-सुद्धि-संजदा एकम्मि चव सुहुम-सांपराइय-
सुद्धि-संजद-ट्ठाणे ॥ १२७ ॥

जहाक्खाद-विहार-सुद्धि-संजदा चदुसु ट्ठाणेसु उवसंत-कसाय-
वीयराय-छदुमत्था खीण-कसाय-वीयराय-छदुमत्था सजोगिकेवली
अजोगिकेवलि ति ॥ १२८ ॥

संयत जीव प्रमत्तसंयतसे लेकर अयोगिकेवली गुणस्थानतक होते हैं ॥ १२४ ॥

सामायिक और छेदोपस्थापनारूप शुद्धिको प्राप्त संयत जीव प्रमत्तसंयतसे लेकर
अनिवृत्तिकरण गुणस्थानतक होते हैं ॥ १२५ ॥

परिहार-शुद्धि-संयत प्रमत्त और अप्रमत्त इन दो गुणस्थानोंमें होते हैं ॥ १२६ ॥

सूक्ष्मसांपराय-शुद्धि-संयत जीव एक सूक्ष्मसांपराय-शुद्धि-संयत गुणस्थानमें ही
होते हैं ॥ १२७ ॥

यथाख्यात-विहार-शुद्धि-संयत जीव उपशान्त-कषाय-वीतराग-छद्मस्थ, क्षीणकषाय-वीतराग-छद्मस्थ सयोगिकेवली और अयोगिकेवली इन चार गुणस्थानोंमें होते हैं ॥ १२८ ॥

#A124. Those in States VI through XIV exercise restraints.

#A125. Those in States VI through IX are committed to restraints.

#A126. The ability to focus on a task and rule out distractions develops in States VI and VII.

#A127. Subtle prejudices are discarded with dedication in State X.

#A128. Focus on the crux of the task develops in the last four states.

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संजदासंजदा एकम्मि चेय संजदासंजद-द्राणे ॥१२९॥

असंजदा एइंदिय-प्पहुडि जाव असंजदसम्माइट्टि ति ॥१३०॥

संयतासंयत जीव एक संयतासंयत गुणस्थानमें ही होते हैं ॥ १२९ ॥

असंयत जीव एकेन्द्रियसे लेकर असंयतसम्यग्दाष्टि गुणस्थानतक होते हैं ॥ १३० ॥

#A129. Occasional restraint is exercised only in state V.

#A130. One-sensed to those in State IV lack restraints.

*

In relation to dansan, the ability to recognize pattern and trend (A131-135)

दंसणाणुवादेण अत्थि चक्खुदंसणी अचक्खुदंसणी ओधिदंसणी केवलदंसणी चेदि ॥ १३१ ॥

दर्शनमार्गणाके अनुवादसे चक्षुदर्शन, अचक्षुदर्शन, अवधिदर्शन और केवलदर्शनके धारण करनेवाले जीव होते हैं ॥ १३१ ॥

#A131. Ability to recognize patterns and trends for insight (**dansan**) can be:

- with eye-sight (the term is used in the sense of optical or ocular vision or response to light),

- without eye vision,
- by recognizing intrinsic boundaries of what one knows (and developed through anticipation and imagination on the basis of known generalizations), and
- through valid and consistent inference based on complete (adequate) knowledge.

Dansan is not itthi. Thrust of *dansan* (pattern and recognition by visualization, mind's eye, insight) is different than that of *itthi* (perception). Although both attenuate and augment each other, *dansan* relates to a range of skills and insights that amount to putting together a big picture from parts. Such knowledge-based discrimination is enhanced by understanding motives and points of views inherent in expressions, arguments, and behaviors.

*

चक्षु-दंसणी चउरिंदिय-प्पहुडि जाव खीण-कसाय-वीयराय-
छदुमत्था ति ॥ १३२ ॥

अचक्षु-दंसणी एइंदिय-प्पहुडि जाव खीण-कसाय-वीयराय-
छदुमत्था ति ॥ १३३ ॥

ओधि-दंसणी असंजदसम्माइडि-प्पहुडि जाव खीण-कसाय-
वीयराय-छदुमत्था ति ॥ १३४ ॥

केवलदंसणी तिसु द्वाणेषु सजोगिकेवली अजोगिकेवली
सिद्धा चेदि ॥ १३५ ॥

चक्षुदर्शन उपयोगवाले जीव चतुरिन्द्रियसे लेकर क्षीणकषाय-छन्नस्थ-वीतराग गुण-
स्थान तक होते हैं ॥ १३२ ॥

अचक्षुदर्शन उपयोगवाले जीव एकेन्द्रियसे लेकर क्षीणकषाय-वीतराग-छन्नस्थ गुण-
स्थान तक होते हैं ॥ १३३ ॥

अवधिदर्शनवाले जीव असंयत सम्यग्दाष्टिसे लेकर क्षीणकषाय-वीतराग-छन्नस्थ गुण-
स्थान तक होते हैं ॥ १३४ ॥

केवलदर्शनके धारक जीव सयोगिकेवली, अयोगिकेवली और सिद्ध इन तीन
स्थानोंमें होते हैं ॥ १३५ ॥

#A132. Eye vision is used by the four-sensed to those in State XII.

#A133. Pattern recognition without eyes (non-ocular) is used by one-sensed to those in State XII.

#A134. Those in States IV through XII recognize the limits of what they know and of its generalization.

#A135. Those in state XIII or XIV and siddh recognize pattern of consistent and valid inferences for complete knowledge.

In relation to *lessa*, the motives (A136-140)

लेस्साणुवादेण अत्थि किण्हलेस्सिया णीललेस्सिया काउ-
लेस्सिया तेउलेस्सिया पम्मलेस्सिया सुक्कलेस्सिया अलेस्सिया
चेदि ॥ १३६ ॥

लेश्यामार्गणके अनुवादसे कृष्णलेश्या, नलिलेश्या, कापोतलेश्या, तेजोलेश्या, पद्म-
लेश्या, शुक्कलेश्या और अलेश्यावाले जीव हैं ॥ १३६ ॥

#A136. Operationally, shades of motives and cognitive biases (*lessa*) color the perceptions *black, blue, gray, bright, flame-like (colored red and yellow), white* (degrees of transparency), *and also without bias*.

Lessa (motives) act as "filters." Partial inputs influence cognition and also color perception. The term *lessa* comes from the *le* root for "penetrating influences" as in cosmetic wrap or paste.

Consider the phrases: black-hearted person, blues of sorrow and depression, red with rage, pale with fear, green with jealousy. It is said that some people see even the written words as colors.

Insight: Our ability to identify, process and make sense of inputs (what we learn and perceive from sense inputs) is colored by motives which may block inputs or selectively discard information. Darker filters (black, blue and gray) prevent inputs

and obscure awareness (ignorance). Colored and bright (overly optimistic or unbridled enthusiasm) motives also prejudice perceptions. White motives towards a goal amount to bias, and further influenced by colored and darker motives.

*

किण्हेल्लेसिया णील्लेसिया काउलेसिया एइंदिय-प्पहुडि
जाव असंजद-सम्माइट्टि ति ॥ १३७ ॥

तेउलेसिया पम्मलेसिया सण्णि-मिच्छाइट्टि-प्पहुडि जाव
अप्पमत्तसंजदा ति ॥ १३८ ॥

सुकलेसिया सण्णि-मिच्छाइट्टि-प्पहुडि जाव सजोगिकेवलि-
ति ॥ १३९ ॥

तेण परमलेसिया ॥ १४० ॥

कृष्णलेइया, नीललेइया और कापोतलेइयावाले जीव एकेन्द्रियसे लेकर असंयत-
सम्यग्दृष्टि गुणस्थानतक होते हैं ॥ १३७ ॥

पीतलेइया और पद्मलेइयावाले जीव संज्ञी मिथ्यादृष्टिसे लेकर अप्रमत्तसंयत गुणस्थान-
तक होते हैं ॥ १३८ ॥

शुक्ललेइयावाले जीव संज्ञी मिथ्यादृष्टिसे लेकर सयोगिकेवली गुणस्थान तक होते
हैं ॥ १३९ ॥

तेरहवें गुणस्थानके आगे सभी जीव लेइयारहित हैं ॥ १४० ॥

#A137. Black, blue and gray (dark, hidden and undefined) motives dominate perceptions of one-sensed beings to those in State IV.

#A138. Bright (flashy, blinding, show-off, boasting) and colored (lotus, pink, yellow, red, rosy, flame) motives underlie perceptions of **sanni**-beings in States I to VII.

#A139. White motives underlie actions of all **sanni**-beings in States I to XIII.

#A140. Those beyond state XIII do not have motives.

**In relation to *bhaviye*, the potential for change
(A141-143)**

भवियाणुवादेण अत्थि भवसिद्धिया अभवसिद्धिया ॥ १४१ ॥

भवसिद्धिया एइंदिय-प्पहुडि जाव अजोगिकेवलि त्ति ॥ १४२ ॥

अभवसिद्धिया एइंदिय-प्पहुडि जाव सण्णि-मिच्छाइट्ठि
त्ति ॥ १४३ ॥

भव्यमार्गणाके अनुवादसे भवसिद्ध और अभवसिद्ध जीव होते हैं ॥ १४१ ॥

भव्यसिद्ध जीव एकेन्द्रियसे लेकर अयोगिकेवली गुणस्थानतक होते हैं ॥ १४२ ॥

अभव्यसिद्ध जीव एकेन्द्रियसे लेकर संज्ञी मिथ्यादृष्टि गुणस्थानतक होते हैं ॥ १४३ ॥

#A141. Operationally, some beings are in a position to realize their potential. Others may not have potential for imminent change.

#A142. All beings from one-sensed to *ajogkevali* have potential.

#A143. One-sensed to *sanni* with mis-perception in State I do not have the potential for imminent change.

Insight: It is a remarkably positive statement about the potential of all beings. It amounts to willingness improve upon their current state. It calls for compassion and empathy without compromising the ways they seek such changes.

*

**In relation to *sammat*, the rational consistency and
balance (A144-174)**

सम्मत्ताणुवादेण अत्थि सम्माइट्ठी खइयसम्माइट्ठी वेदग-
सम्माइट्ठी उवसमसम्माइट्ठी सासणसम्माइट्ठी सम्मामिच्छाइट्ठी
मिच्छाइट्ठी चेदि ॥ १४४ ॥

सम्यक्त्वमार्गणाके अनुवादसे सामान्यकी अपेक्षा सम्यग्दृष्टि और विशेषकी अपेक्षा क्षायिकसम्यग्दृष्टि, वेदकसम्यग्दृष्टि, उपशमसम्यग्दृष्टि, सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि और मिथ्यादृष्टि जीव होते हैं ॥ १४४ ॥

#A144. Operationally, balance of rational consistency is of six types. In the first three, rationality is consistently

expressed and established as a shadow (*khayik*), or is occasional and chaotic (*upsam*), or is dormant (*vedag*). Occasional and random balance may be due to indifference, ignorance (State III), disability (State II), or irrationality of contradictory beliefs (State I).

Insight: In effect, rational consistency amounts to integrity, and consistent rationality amounts to ethical behavior. Other related terms are creed, sets of beliefs, right faith, and righteous conduct.

*

सम्माइट्टी खइयसम्माइट्टी असंजदसम्माइट्टि-प्पहुडि जाव
अजोगिकेवलि ति ॥ १४५ ॥

वेदगसम्माइट्टी असंजदसम्माइट्टि-प्पहुडि जाव अप्पत्त-
संजदा ति ॥ १४६ ॥

उवसमसम्माइट्टी असंजदसम्माइट्टि-प्पहुडि जाव उवसंत-
कसायवीयराय-छट्टुमत्था ति ॥ १४७ ॥

सासणसम्माइट्टी एकम्मि चेय सासणसम्माइट्टि-ट्ठाणे ॥ १४८ ॥

सम्माभिच्छाइट्टी एकम्मि चेय सम्माभिच्छाइट्टि-ट्ठाणे ॥ १४९ ॥

मिच्छाइट्टी एइंदिय-प्पहुडि जाव सण्णि-मिच्छाइट्टि ति ॥ १५० ॥

सामान्यसे सम्यग्दृष्टि और विशेषकी अपेक्षा क्षायिकसम्यग्दृष्टि जीव असंयतसम्य-
ग्दृष्टि गुणस्थानसे लेकर अयोगिकेवली गुणस्थानतक होते हैं ॥ १४५ ॥

वेदकसम्यग्दृष्टि जीव असंयतसम्यग्दृष्टिसे लेकर अप्रमत्तसंयत गुणस्थानतक
होते हैं ॥ १४६ ॥

उपशमसम्यग्दृष्टि जीव असंयतसम्यग्दृष्टि गुणस्थानसे लेकर उपशान्त-कषाय-
वीतराग-छद्मस्थ गुणस्थानतक होते हैं ॥ १४७ ॥

सासाइनसम्यग्दृष्टि जीव एक सासाइनसम्यग्दृष्टि गुणस्थानमें ही होते हैं ॥ १४८ ॥

सम्यग्मिथ्यादृष्टि जीव एक सम्यग्मिथ्यादृष्टि गुणस्थानमें ही होते हैं ॥ १४९ ॥

मिथ्यादृष्टि जीव एकेन्द्रियसे लेकर संज्ञी मिथ्यादृष्टितक होते हैं ॥ १५० ॥

#A145. Rational consistency is increasingly expressed and established in States IV through XIV.

#A146. Consistency remains dormant in States IV through VII.

#A147. Consistency remains chaotic in States IV through XI.

#A148. Those in State II lack the ability to be consistent.

#A149. Those in State III are indifferent or are unaware of the need for consistent behavior.

#A150. One-sensed *sangii* to those with sensibility in State I are inherently inconsistent.

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णेरइया अत्थि मिच्छाइट्ठी सासण-सम्माइट्ठी सम्मामिच्छा-
इट्ठी असंजदसम्माइट्ठि ति ॥ १५१ ॥

एवं जाव सत्तसु पुढवीसु ॥ १५२ ॥

णेरइया असंजदसम्माइट्ठि-ट्ठाणे अत्थि खइयसम्माइट्ठी वेदग-
सम्माइट्ठी उवसमसम्माइट्ठी चेदि ॥ १५३ ॥

एवं पढमाए पुढवीए णेरइआ ॥ १५४ ॥

विदियादि जाव सत्तमाए पुढवीए णेरइया असंजदसम्माइट्ठि-
ट्ठाणे खइयसम्माइट्ठी णत्थि, अवसेसा अत्थि ॥ १५५ ॥

नारकी जीव मिथ्यादृष्टि सासादनसम्यग्दृष्टि सम्यग्मिथ्यादृष्टि और असंयतसम्यग्दृष्टि
गुणस्थानवर्ती होते हैं ॥ १५१ ॥

इसीप्रकार सातों पृथिवियोंमें प्रारम्भके चार गुणस्थान होते हैं ॥ १५२ ॥

नारकी जीव असंयतसम्यग्दृष्टि गुणस्थानमें क्षायिकसम्यग्दृष्टि, वेदकसम्यग्दृष्टि,
और उपशमसम्यग्दृष्टि होते हैं ॥ १५३ ॥

इसीप्रकार प्रथम पृथिवीमें नारकी जीव होते हैं ॥ १५४ ॥

दूसरी पृथिवीसे लेकर सातवीं पृथिवीतक नारकी जीव असंयतसम्यग्दृष्टि गुणस्थानमें
क्षायिकसम्यग्दृष्टि नहीं होते हैं। शेषके दो सम्यग्दर्शनोंसे युक्त होते हैं ॥ १५५ ॥

#A151. *Niray* have consistency typical of States I through IV.

#A152. It is also the case for *niray* of all the seven underworlds.

#A153. *Niray* in State IV express varying degrees of consistency.

#A154. This is also the case for *niray* of the first underworld.

#A155. *Niray* of the second to seventh underworld in State IV do not have consistency, but have chaotic or dormant consistency.

*

तिरिक्खा अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मामिच्छा-
इट्ठी असंजदसम्माइट्ठी संजदासंजदा त्ति ॥ १५६ ॥

एवं जाव सव्व-दीव-समुद्देसु ॥ १५७ ॥

तिरिक्खा असंजदसम्माइट्ठी-ट्ठाणे अत्थि खइयसम्माइट्ठी वेदग-
सम्माइट्ठी उवसमसम्माइट्ठी ॥ १५८ ॥

तिरिक्खा संजदासंजद-ट्ठाणे खइयसम्माइट्ठी णत्थि अवसेसा
अत्थि ॥ १५९ ॥

एवं पंचिंदिय-तिरिक्खा पंचिंदिय-तिरिक्ख-पज्जत्ता ॥ १६० ॥

पंचिंदिय-तिरिक्ख-जोणिणीसु असंजदसम्माइट्ठी-संजदासंजद-
ट्ठाणे खइयसम्माइट्ठी णत्थि, अवसेसा अत्थि ॥ १६१ ॥

तिर्यच मिथ्यादृष्टि, सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि, असंयतसम्यग्दृष्टि और
संयतासंयत होते हैं ॥ १५६ ॥

इसीप्रकार संपूर्ण द्वीप-समुद्रवर्ती तिर्यचोंमें समझना चाहिये ॥ १५७ ॥

तिर्यच असंयतसम्यग्दृष्टि गुणस्थानमें क्षायिकसम्यग्दृष्टि, वेदकसम्यग्दृष्टि और उपशम-
सम्यग्दृष्टि होते हैं ॥ १५८ ॥

तिर्यच संयतासंयत गुणस्थानमें क्षायिकसम्यग्दृष्टि नहीं होते हैं। शेषके दो सम्य-
ग्दर्शनोंसे युक्त होते हैं ॥ १५९ ॥

इसीप्रकार पंचेन्द्रिय-तिर्यच और पंचेन्द्रिय-पर्याप्त-तिर्यच भी होते हैं ॥ १६० ॥

योनिमती-पंचेन्द्रिय-तिर्यचोंके असंयतसम्यग्दृष्टि और संयतासंयत गुणस्थानमें
क्षायिकसम्यग्दृष्टि नहीं होते हैं। शेषके दो सम्यग्दर्शनोंसे युक्त होते हैं ॥ १६१ ॥

#A156. Rational consistency of *tirikkh* is typical of their State I through V.

#A157. It is also the case for *tirikhh* in all lands and oceans.

#A158. *Tirikkh* in state IV have chaotic and dormant consistency.

#A159. *Tirikkh* in state V do not have dormant consistency but the other two (chaotic and expressed).

#A160. It (A159) is also the case for the five-sensed *tirikkh*, including the independent.

#A161. The five-sensed sexually differentiated (pairs?) *tirikkh* in State IV or V are not consistent, but with chaotic or dormant consistency.

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मणुस्सा अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मामिच्छाइट्ठी
असंजदसम्माइट्ठी संजदासंजदा संजदा ति ॥ १६२ ॥

एवमङ्गाइज्ज-दीव-समुद्देशु ॥ १६३ ॥

मणुसा असंजदसम्माइट्ठि-संजदासंजद-संजद-वाणे अत्थि
सम्माइट्ठी वेदयसम्माइट्ठी उवसमसम्माइट्ठी ॥ १६४ ॥

एवं मणुस-पज्जत्त-मणुसिणीसु ॥ १६५ ॥

मनुष्य मिथ्याइष्टि, सासादनसम्यग्दष्टि, सम्यग्मिथ्याइष्टि, असंयतसम्यग्दष्टि, संयता-
संयत और संयत होते हैं ॥ १६२ ॥

इसीप्रकार ढाई द्वीप और दो समुद्रोंमें जानना चाहिये ॥ १६३ ॥

मनुष्य असंयतसम्यग्दष्टि, संयतासंयत और संयत गुणस्थानोंमें क्षायिकसम्यग्दष्टि
चेदकसम्यग्दष्टि और उपशमसम्यग्दष्टि होते हैं ॥ १६४ ॥

इसीप्रकार पर्याप्त मनुष्य और पर्याप्त मनुष्यनियोंमें भी जानना चाहिये ॥ १६५ ॥

#A162. Rational consistency of human in States I through V corresponds to the generalization for the state.

#A163. This is also the case for human of all (two and half) lands and (two) oceans.

#A164. Humans in States IV, V or VI have expressed, chaotic or dormant consistency,

#A165. So also for independent (individual?) men and women in states IV, V or VI.

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देवा अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मामिच्छाइट्ठी असं-
जदसम्माइट्ठी ति ॥ १६६ ॥

एवं जाव उवरिम-उवरिम-गेवेज्ज-विमाण-वासिय-देवा ति ॥ १६७ ॥

देवा असंजदसम्माइट्ठी-वाणे अत्थि खइयसम्माइट्ठी वेदय-
सम्माइट्ठी उवसमसम्माइट्ठी ति ॥ १६८ ॥

भवणवासिय-वाणवेतर-जोइसिय-देवा देवीओ च सोधम्मीसाण-
कप्पवासिय-देवीओ च असंजदसम्माइट्ठी-वाणे खइयसम्माइट्ठी णत्थि
अवसेसा अत्थि अवसेसियाओ अत्थि ॥ १६९ ॥

सोधम्मीसाण-प्पहुडि जाव उवरिम-उवरिम-गेवज्ज-विमाण-
वासिय-देवा असंजदसम्माइट्ठी-वाणे अत्थि खइयसम्माइट्ठी वेदग-
सम्माइट्ठी उवसमसम्माइट्ठी ॥ १७० ॥

अणुदिस-अणुत्तर-विजय-वइजयंत-जयंतावराजिदसवट्ठसिद्धि-
विमाण-वासिय-देवा असंजदसम्माइट्ठी-वाणे अत्थि खइयसम्माइट्ठी
वेदगसम्माइट्ठी उवसमसम्माइट्ठी ॥ १७१ ॥

देव मिथ्यादृष्टि, सासादनसम्यग्दृष्टि, सम्यग्मिथ्यादृष्टि और असंयतसम्यग्दृष्टि
होते हैं ॥ १६६ ॥

इसीप्रकार उपरिम त्रैवेयकके उपरिम पटल तकके देव जानना चाहिये ॥ १६७ ॥

देव असंयतसम्यग्दृष्टि गुणस्थानमें क्षायिकसम्यग्दृष्टि, वेदकसम्यग्दृष्टि और उपशम-
सम्यग्दृष्टि होते हैं ॥ १६८ ॥

भवनवासी, वानव्यन्तर और ज्योतिषी देव तथा उनकी देवियां और सौधर्म तथा
ईशानकल्पवासी देवियां असंयतसम्यग्दृष्टि गुणस्थानमें क्षायिकसम्यग्दृष्टि नहीं होते हैं या
नहीं होती हैं। शेषके दो सम्यग्दर्शनोंसे युक्त होते हैं या होती हैं ॥ १६९ ॥

सौधर्म और पेशान कल्पसे लेकर उपरिम त्रैवेयकके उपरिम भागतक रहनेवाले
देव असंयतसम्यग्दृष्टि गुणस्थानमें क्षायिकसम्यग्दृष्टि, वेदकसम्यग्दृष्टि और उपशमसम्यग्दृष्टि
होते हैं ॥ १७० ॥

नव अनुदिशोंमें और विजय, वैजयन्त, जयन्त, अपराजित तथा सर्वार्थसिद्धि इन पांच अनुत्तरोमें रहनेवाले देव असंयतसम्यग्दृष्टि गुणस्थानमें क्षायिकसम्यग्दृष्टि वेदकसम्यग्दृष्टि और उपशमसम्यग्दृष्टि होते हैं ॥ १७१ ॥

#A166. Consistency of *dev* is typical of states I to IV.

#A166. The same holds for celestial *dev*.

#A168. *Dev* in State IV exhibit expressed, chaotic or dormant rationality. It follows:

#A169. Consistency of *dev* of both genders (that inhabit buildings, forests and the lower celestial realms) is typical of State IV: they have expressed, occasional (chaotic), and dormant consistency.

#A170. Rational consistency of *dev* of upper celestial reaches is typical of State IV, i.e. they have expressed, chaotic, and dormant consistency.

#A171. Consistency of *dev* of all directions and other imagined entities follow from State IV.

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In relation to *sanni*, the sensibility and mind (A172-174)

सण्णियाणुवादेण अत्थि सण्णी असण्णी ॥ १७२ ॥

सण्णी मिच्छाइट्ठिप्पहुडि जाव खीणकसाय-वीयराय-छदुमत्था
त्ति ॥ १७३ ॥

असण्णी एइंदिय-प्पहुडि जाव असण्णि-पंचिंदिया त्ति ॥ १७४ ॥

संज्ञी मार्गणाके अनुवादसे संज्ञी और असंज्ञी जीव होते हैं ॥ १७२ ॥

संज्ञी जीव मिथ्यादृष्टि गुणस्थानसे लेकर क्षीणकषाय-वीतराग-छद्मस्थ गुणस्थानतक होते हैं ॥ १७३ ॥

असंज्ञी जीव एकेन्द्रियसे लेकर असंज्ञी पंचेन्द्रियपर्यन्त होते हैं ॥ १७४ ॥

#A172. Operationally, animate beings with sensibility (*sanni*) discern and reconcile, or they do not have the sensibility (*asanni*).

#A173. Beings with sensibility can be in State I through XII.

#A174. Those without sensibility can be one to five sensed.

Insight: Sensibility is ability to suitably respond to inputs. Its roots in the noun, *sangya* implies that sensibility shapes individual identity by distinguishing individual behavior from the group behaviors. Being "cool" may be a desire for individual expression, it however amounts to herd-mentality. Attitude is also different than the character and integrity that confer individual identity.

*

In relation to *ahar*, the ability to internalize and assimilate (A175-177)

आहाराणुवादेण अत्थि आहारा अणाहारा ॥ १७५ ॥

आहारा एहंदियप्पहुडि जाव सजोगिकेवलि ति ॥ १७६ ॥

अणाहारा चदुसु ट्ठाणेसु विग्गहगइ-समावण्णाणं केवलीणं वा
समुग्घाद-गदाणं अजोगिकेवली सिद्धा चेदि ॥ १७७ ॥

आहारमार्गणाके अनुवादसे आहारक और अनाहारक जीव होते हैं ॥ १७५ ॥

आहारक जीव एकेन्द्रियसे लेकर सयोगिकेवली गुणस्थानतक होते हैं ॥ १७६ ॥

विग्रहगतिको प्राप्त जीवोंके मिथ्यात्व, सासादन और अविरतसम्पग्रहण तथा समुदा-
तगत केवलियोंके सयोगिकेवली, इन चार गुणस्थानोंमें रहनेवाले जीव और अयोगिकेवली
तथा सिद्ध अनाहारक होते हैं ॥ १७७ ॥

#A175. Operationally, beings either have the ability to assimilate and internalize (*aharak*), or they do not (*anaharak*).

#A176. One-sensed to those in State XIII assimilate and internalize.

#A177. Subclasses that do not internalize are the ones:

- with conviction of misplaced faith (in State I) that prevents consideration of inputs and thoughts.

- unable to discriminate (in State II) or do not see need for new input (as the food for thought).
- in pain or unconscious, or have given up for one reason or another,
- Kevali and *siddh* who have already internalized the entire relevant reality.

Note. Juxtaposition of internalization for thought and food is an effective metaphor for contemplation and assimilation of the experience (at the end of each chapter). The term "internalize" is not just for food but also for food for thought. It is about intellectual versus visceral internalization of inputs and experience. It is the ability for necessary and sufficient grasp of the variables (awareness of sensory inputs, ideas and thoughts) of the experience for cognition by criteria based evaluation.

Insight: In the context of evidence-based representation for interpretation and inference *proof of the pudding is in eating*. The physical (the first five in #A4) and psychological (the next five in #A4) attributes are necessary for potential. Potential of a seed may however go unrealized for a variety of reasons. Realization of human potential requires rational balance for reconciliation and internalization.

Insight: Most people may acknowledge criticism and follow advice, but few internalize it to significantly alter their behaviors.

Jeevatthan continued in Chapter B through H