

INTRODUCTION

This volume contains the last three prarpanas, namely Antara, Bhava and Alpa-bahutva, out of the eight prarupanas of which the first five have been dealt with in the previous volumes. The Antara Prarupana contains 397 Sutras and deals with the minimum, and maximum periods of time for which the continuity of a single soul (eka jiva) or souls in the aggregate (nana jiva) in any particular spiritual stage (Guna-sthana) or soul-quest (Marganasthana) might be interrupted. It is, thus, a necessary counterpart of Kala prarupana which, as we have already seen, devotes itself to the study of similar periods of time for which continuity in any particular state could uninterruptedly be maintained. The standard periods of time are, therefore, the same as in the point of view of souls in the aggregate i.e. there is no time when there might be no souls in this Gunasthana -some souls will always be at this spiritual stage. But a single soul might deviate from this stage for a minimum period of less than 48 minutes (Antarmuhurta) or for a maximum period of slightly less than 132 Sagaropamas. The second Gunasthana may claim no souls for a minimum period of one instant (eka samaya) or for a maximum period of an innumerable fraction of a palyopama, while a single soul might deviate from it in the minimum for an innumerable fraction of a palyopama and at the maximum for slightly less than an Ardha-Pudgalapariavartana. And so on with regard to all the rest of the Gunasthanas and the margnasthanas. The commentator has explained at length how these periods are obtained by changes of attitude and transformations of life of the souls.

The Bhava prarupana, in 93 Sutras, deals with the mental dispositions which characterise each Gunasthana and Marganasthana. There are five such dispositions of which four arise from the Karmas heading for fruition (udaya) or pacification (upasama) or destruction (kshaya) or partly destruction and partly pacification (kshayopasama), while the fifth arises out of the natural potentialities inherent in each soul (parinamika). Thus, the first Gunasthana is audayika, the fourth aupasamika, eleventh kshayopasamika, eighth, ninth, and tenth aupasamika or kshayika, eleventh Aupas'amika and the twelfth, thirteenth and fourteenth Kshayika. The commentary explains these at great length.

The eighth and last prarpaua is Alpa-bahutva which, as its very name signifies, shows, in 382 Sutras, the comparative numerical strength of the Gunasthanas and the Marganasthanas. It is here shown that the number of

souls in the 8th, 9th and 10th Aupasamika Gunasthanas as well as in the 11th is the least of all and mutually equal. In the same three Kshapaka Gunasthanas and in the 12th, 13th and 14th, they are several times larger and mutually equal. This is the numerical order from the point of view of entries (pravesa) into the Gunasthanas. From the point of view of the aggregates (samcaya) the souls at the 13th stage are several times larger than the last class and similarly larger at each successive stage are those at the 6th stage respectively. Innumerably large than the last at each successive stage are those at the 5th and 2nd stage, and the last is exceeded several times by those at the 3rd stage. At the 4th stage they are unnumerable larger and at the last infinitely larger successively. The whole discussion shows how the exact sciences like mathematics have been harnessed into the service of the most speculative philosophy.

The results of these prarupanas we have tabulated in charts, as before, and added them to the Hindi introduction.