

INTRODUCTION



The present Volume contains the Culika of the first Khanda Jivatthana. Culika means a supplement which contains matter that is connected with the main topics of the book, but which, for one reason or the other, was not or could not be included within the main sections of the book. There are nine such topics which are associated with the soul—positions, but which were not dealt with within the eight prarupanas. They are as follows:—

1. Prakriti Samutkirtana

This Culika enumerates the eight Karmas and their subdivisions which amount to 148. The Karmas are energies that are forged by the contact of the soul with matter under specified conditions, and their nature is to hinder or obstruct the manifestation of the soul's natural qualities. Soul, in its nature, is endowed with perfect knowledge which is obscured in varying degrees by the five different kinds of jnanavarniya karma. Similarly the soul's natural insight into things is hindered by nine different varieties of the Darsanavarniya Karma. Soul by itself would be free from the feelings of pleasure or pain if there were not the two kinds of Vedaniya Karma operating upon it. Delusion and defective conduct are the results of the three kinds of Darsana Mohaniya and the twenty five varieties of the Caritra Mohaniya respectively. One is kept bound as a man for a beast, a hellish being or a god, by the four kinds of Ayu Karma in whose absence the soul would be absolved of the migratory process. All the physical conditions in which one finds himself placed in the world, right from his personal make up down to his external environments, are the result of the working of no less than ninety three varieties of the Nama Karma. One is placed high or low in society on account of the operation of the two kinds of Gotra Karmas, and one is hindered in the exercise of dispensation or acquisition as well as utility or enjoyment or expression of power by the force of the five kinds of Antaraya. These are the $5+9+2+28+4+93+2+5 = 148$ Varieties of Karmas explained in the Prakriti samutkirtana Culika.

2. Sthana Samutkirtana Culika

Having understood the nature of the Karmas, it becomes necessary to know, out of the many varieties of each main Karma, how many would be contracted simultaneously and under what conditions. This is the topic of the second Culika. All the five jnanavarniyas may be forged by any body right up to the 10 th spiritual stage when bondage stops. In the case of the Darsanavarniya, all the nine may be forged during the first two spiritual stages and six or four as one progresses up. Both the Vedaniyas are contracted up to the 13 th stage. Of the Mohaniya, one

binds 22, 21, 17, 13, 9, 5, 4, 3, 2 or 1 at different stages of spiritual advancement. Of the four Ayu karmas, only one may be bound at a time, while of the Nama Karma 31, 30, 29, 28, 26, 25, 23 or 1 are contracted simultaneously. The Low Gotra karma is forged during the first two spiritual stages, while the High one from the first up to the 10th stage. During the same stages all the five Antarayas may also be forged.

3-5. The three Maha-dandakas

In the first Maha dandaka the karmas are classified according as they are contracted or not contracted by a soul when it is about to attain Right Faith. The commentator has here explained in detail the stages by which bondage becomes less and less as one advances in purity towards the Right Faith.

The second Maha-dandaka enumerates those varieties of Karmas which a godly or hellish being, except the one in the seventh hell, may contract when about to acquire Right Faith.

The Third Maha-dandaka enumerates the Karmas that a being in the seventh hell might bind on the point of acquiring Samyaktva.

6. Utkristha Sthiti Culika

This Culika lays down the maximum period of time for which each karma once bound may subsist. It also deals with the corresponding period of time which must elapse after each bondage, before the same begins to bear its fruit. The maximum duration is to be found in the case of the Darsana Mohaniya which may last for 70 koda kodi sagaropamas. The maximum period of the Caritra-mohaniya is 40, of Jnanavarniya, Darsanavarniya, Asata Vedaniya and Antaraya 30, of Nica Gotra and a number of Nama Karmas 20, and of the last varying below twenty, till you come to a less than 1 Kodakodi sagaropama in the case of Ahara Sarira and Tirthakara, 33 Sagaropamas in the case of hellish and heavenly existence and only 3 Palyopamas in the case of a man's or a beast's life. The period which must elapse before a Karma ripens up for fruition is calculated at the rate of one hundred years for each Kodakodi sagaropama, except in the case of Ayu karmas where it is determined by the period of life which remains unexhausted at the time when the duration of the next life is determined (For the measure of different periods of time, see Vol. 3, intro. p. 33)

7. Jaghanya Sthiti Culika

As the foregone Culika deals with the maximum duration of the different Karmas, so the present Culika deals with the minimum periods which vary from slightly less than one Sagaropama in the case of the Darsana Mohaniya to a few Avalikas (Ksudra-bhava-grahana) in the case of the shortest lived man or lower animal.

8. Samyaktvotpatti Culika

This Culika is so called because it describes how and by what steps Right Faith or the correct attitude of the mind is created. It is only when the burden of the Karmas is considerably lightened, firstly, by a gradual process of self-purification which may be almost unconscious, and lastly by a deliberate effort to improve the mind, that the whole layer of ignorance is transformed into three parts which may be called ignorance, semi-ignorance and enlightenment, and they are all laid at rest for a while and the true self reveals itself. When this happens for the first time, the purity is only temporary and the soul soon falls back into one of the three specified states. When a similar course of purification is attempted for a second time, it may be accompanied by right conduct with which the soul climbs considerably higher on the ladder of spiritual progress. And if the soul makes this start not merely with a process of allaying the Karmas (*aupasamika samyaktva*), but of destroying them (*Ksayika Samyaktva*) then there is no falling back at all, and one continues to advance in purity within this life and the life beyond, till perfection is reached and the shackles of worldly existence are cast aside once for all. These processes are described in the commentary with extraordinary details and mathematical precision.

9. Gati-agati Culika

The ninth Culika is called Gati-agati because it deals chiefly with the migratory processes of the soul. As these are affected to a large extent by the presence or absence of the right attitude of the mind (*Samyaktva*); the work first deals with the sources through which right attitude is generated in the beings in hell or heaven animal or men. These sources are four, namely, sight of the Jina image, listening to a righteous discourse, memory of the experiences of the past life and the present sufferings. These become available differently under different conditions of existence.

The next topic is treated in this Culika is with what spiritual grades one may enter any particular state of existence or exit out of it. The one noteworthy feature of this topic is that a being with the right attitude of the mind will never enter any hell, lower than the first one, nor become a lower animal. The last topic in this Culika is, being what one is in his present life, what virtues or status can he acquire in the next birth.

With this volume the first Khanda Jivatthana (Soul-Positions) comes to an end. The next Volume will present to us the second Khanda called Khudda Bandha [Bondage in brief]