

INTRODUCTION

The first part of Satkhandagama called Jivatthana was completed with volume VI published an year and a half ago. The present volume contains the second Khanda called Khunda-bandha (SK.Ksudrakabandha), which means Bondage in brief. It consists of eleven chapters, besides the two additional ones, one being introductory and the other in the form of an appendix. The subjectmatter is for the most part identical with what had already been propounded in the previous Khanda. But one important point of distinction between the two treatments is that here the Gunasthana division of souls has been ignored in dealing with the Marganasthannas, while in the former treatment it was strictly adhered to. The categories adopted in this part are also slightly different in scope as well as arrangement from those of the previous Khanda. In place of the eight divisions of jivatthana, namely, Existence (Sat), Numbers (Samkhya), Volume (Ksetra), Space traversed (Sparsana). Time (Kala), Interruption (Antara). Quality (Bhava), and Comparative numerical strength (Alpabahutva), the headings adopted here are Ownership (of karma) from the point of view of a single soul (Swamitva), Time from the point of view of a single soul (kala), Interruption from the point of a single soul (Antara). Being or non-being of the different conditions of existence from the point of view of the souls in the aggregate (Bhanga-vicaya), Numbers (Dravya-Pramana), Volume (Ksetranugama), Space traversed [Sparsana], Time from the point of view of the soul in the aggregate, Interruption from the point of view of the soul in the aggregate, Ratio [Bhagabhaganugama], and Comparative numerical strength [Alpabahutva]. Besides these eleven categories which constitute the

main chapters of this khanda, the introductory chapter deals with the souls that contract karmas and those that do not [Bandhaka-sattva-Prarupana], and the supplementary chapter at the end supplies information seriatim about the comparative numerical strength of the different classes of souls in an ascending order [Mahadan-daka of Alpa-bahutava]. The information being for the most part the same as found in the first Khanda, it was not necessary to add many comparative foot-notes and explanatory notes, because a reference to the corresponding section of Jivatthana would easily supply the wanted information. But where any novel or intricate point occurs, the necessary explanations and notes have been added.

), we **had** felt that the word Sanjada which was necessary there, had probably been omitted by a scribal mistake. Therefore this fact was noted in a foot-note and the word was adopted in the translation because otherwise (Page ()). **Recently, however, there was again a storm of criticism on the point because it was suspected that the addition of the word Sanjada in the sutra goes contrary to the Digambara faith and supports the Svetam-bara view of the possibility , had also not brought out the word Sanjada in the Sutra.** But because I was certain that the text was incomplete and inconsistent without that word, I arranged for a closer scrutiny of the Moodbidri mss. as a result of which the two palm-leaf mss., which have preserved the text of the Sutra, yielded the required reading, while in the third manuscript the leaf itself containing the text of the Sutra is missing. This discovery together with the result of (Page ()) **has proved beyond doubt the validity of**

our system of the text-constitution. I am very thank-ful to Pandit Loknath Shastri of Moodbidri for the great pains he took in scrutinizing the palm-leaf manuscripts and bringing to light the true and correct reading of that Sutra.